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RESEARCH HORIZONS

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Foreword

Dear Reader,

The world is never perfect and this is applicable to academic institutes also, because quality education is a Journey, and not a destination; rather there are only commas but no full stop. The holistic development of any institution in the higher education system needs full involvement of the faculty ranging from academic to administrative staff. To make the institution vibrant the facilities are expected to go beyond the traditional and the limited roles. They are expected to be energetic in academic, administrative and the extension activities of the institution.

Dr. A.P.J. Kalam avers "we need a new crop of teachers, sensitivity towards the learners is very important and the love for the learners leads to the efforts to find solutions. The sensitive teacher has a researcher in her and there should be motivation to groom them".

The current scenario has witnessed a rapid expansion in quantity of educational research. Thanks to the internet accessibility, scholarly researches are now available at the click of the mighty mouse attached to the computer. Consequently there are more research outcomes, brought out in the form of research reports, theoretical discourses, graphical presentations, diagrams, etc. These research outcomes are disseminated by getting them published in the form of research papers, articles in journals, chapters in books, or in a complete book. The rush for a better API score has raised the interest of various categories of higher education faculty in getting their manuscripts published. The weightage given to publications for recruitment and promotion has led to a surge of publication. There is more of an emphasis on research publication in journals with ISSN or a book with an ISBN as these are considered to be indicators of quality. Our college is giving an opportunity to teaching faculties from humanities, social science & literature to publish their research articles with the help of reviews by a panel of subject experts, who are national and international level scholars inducted in the advisory board of Research Horizons. As a result, this academic publication has global impact and has been indexed in the database of EBSCO, USA.

We, the Editorial Board members take this opportunity to provide a platform to researchers so they can continue contributing in our esteemed publication.

We express our heartfelt thanks to the Senior Editor, and the Advisory Board (International & Indian), the Editorial Review Board and the Managing Editorial Team for their relentless efforts in making the journal meet its international standards. We congratulate the contributors of papers/ articles for passing through the test of Editorial Review Board.

We are thankful to Shri Chandrasen Merchant for generously supporting us financially, since the last fourteen years. Without the moral support and active encouragement of the Managing Committee of our college, it would not have been possible for our team to bring out such an intellectually enriching publication. We specially thank our Managing Trustee and other members for being a constant source of motivation for us.

With warm regards
Yours truly,
Dr. Harshada Rathod (Principal)
Chief Editor *(Research Horizons)*

From Senior Editor's Desk

Dear Reader,

Year by year, Research Horizons is gaining more and more popularity among academic community in Mumbai and all over India. Its plus points are interdisciplinary, multilingualism and geographical canvass of contributors and peer reviews. All these factors combined together enrich the content and scope of the journal. Multilingual advisory board with disciplinary specializations painstakingly go through the manuscripts, provide constructive suggestions for improvement. As a result, credibility of Research Horizons has enhanced over a period last 3 years. RH is targeted to global academic community.

All contributors whose articles have been accepted are congratulated as they have focused their attention to frontline areas of inquiry within their respective disciplines. Many of them have also crossed their disciplinary boundaries and have produced paper with multidisciplinary perspective. While working on RH, we have taken due diligence to fulfil the ethical norms. On behalf of RH team, I express my heartfelt thanks to peer reviewers.We appreciate the hard work of RH team for going through the pains of bringing out a quality journal such as RH.

I hope the current issue of RH will serve the objective of not only creating awareness and deepen understanding but also improve our analytical acumen, intellectual insight and pose healthy challenges for evolution of vision on wide range of concerns in contemporary knowledge society.

We request authors to send their original research based articles and book reviews.

Yours faithfully,
Prof. Vibhuti Patel
Senior Editor (*Research Horizons*)

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Chief Editor



Harshada Rathod, Principal and Head, Dept. of Economics, Maniben Nanavati Women's College, Mumbai. She is the recipient of the Best Teacher Award from the State of Maharashtra in the year 2003-04. She has completed a Minor and a Major Research Project funded by the University Grants Commission (UGC). She has presented more than 80 papers at the national level and about 10 papers at the international level. She has authored more than 90 research articles in various journals and 21 research publications in the edited books. She has presented research papers at Australia,Srilanka, Mauritius and Indonesia. She is a research guide for the Ph. D students in the subject of Economics. She is the Member of the Senate, Member of Board of Students Welfare, Board of Cont. Ed., Adult Edu. & Ext. Work, Member of FAQ at SNDT Women's University, Member of Sexual Herassment Cell and Ethic Committee at Balabhai Nanavati Hospital

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Dr. Vibhuti Patel, professor and Head, PG Economics, SNDT Women's University, Mumbai-20. She is trustee of Anusandhan Trust and its institutions CEHAT- SATHI- PEHEL; VACHA, WRAG, ICOR in Mumbai and Olakh (Vadodara). She is board member of Centre for Social Studies (Surat) and Management Committee member of Indian Council of Basic Education and Maniben Nanavati Women College (Mumbai). She is Executive Committee Member of State Resource Committee for Women, State Mission for Empowerment of Women, Government of Maharashtra. As an expert, she has worked for IGNOU, NCERT, MWCD, NCW, Ministry of Science & Technology of GOI. She prepared base paper on "Gender" for Mumbai Human Development Report (2010), Maharashtra HumanDevelopment Report (2012) and MMRDA Human Development Report (2012), socioeconomic Status of Muslims in Maharashtra for Government of Maharashtra. She is Member of Editorial Board of The International Journalof Economics, Education And Development (TIJEED), Switzerland, Pragati: Journal of Indian Economy, Bharatiya Samajik Chintan, Indian Academy Of Social Sciences, Allahabad, Social Modernity-Asian Journal of Social Sciences, Ranchi,The Urban World, Quarterly Journal Of Regional Centre For Urban Environmental Studies, All India Institute Of Local Self Government, Mumbai,Quest in Education, A Quarterly Journal Published By Gandhi Shikshan Bhavan, Mumbai. She has made contributions in Women's Studies and Gender Economics. She has authored a book Women's Challenges of the New Millennium by Gyan Publication, Delhi, published in 2002. She has co-authored two books: Indian Women - Change and Challenge (1985) and Reaching for Half the Sky (1985). She has co-edited volume Macro Economic Policies and the Millennium Development Goals published by Gyan Publications, Delhi in 2006. She is co-editor of series of 15 volumes on Empowering Women Worldwide, The Women Press, Delhi, 2008. She has edited the book, Discourse on Women and Empowerment, The Women Press, Delhi, 2009 and Girls and Girlhoods-At the Threshold of Youth and Gender, 2010 by The Women Press, B. R. Publications, Delhi.

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

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

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Indian

Prof. Sitanshu Yashaschandra A Fulbright Scholar and a Ford West European Fellowship recipient, Yashaschandra has a Ph. D. in Comparative Literature from USA and another Ph. D. in Indian poetics from Mumbai. He worked as Vice Chancellor (Saurashtra University), UGC Emeritus Professor and National Lecturer, as well as Chief Editor of the Encyclopedia of Indian Literature (Sahitya Akademi). He has taught, as Professor and Chair of Gujarati, at the M. S. University of Baroda, from 1972, and has been a visiting Professor at the Sorbonne University (Paris), University of Pennsylvania, the Loyola Marymount University (Los Angeles), and Jadavpur University (Kolkata). His creative and critical theory work is mainly in Gujarati but has been widely translated into English and Hindi and many other languages. He has translated several works of poetry, drama and criticism from English to Gujarati. Tokhaar, his adaptation of Peter Shaffer's Equus was hailed as a landmark play in modern Gujarati theatre. His poetry anthologies include Odysseusnu-n Halesu-n (1975), Jatayu (1986), Mohen-jo-dado (Audio-book in 1990) and Vakhaar (2008).A few of his plays are Kem Makanji kyan chalya (1999), A Manas Madrasi Laage Chhe(1999), Khagras (1999), Ashvatthama aje pan jive chhe ane hanay chhe (2001), Nakkamo Manas Chhe Narasimha Maheta (2008) and Akhaani Olakhaano (2009).

Dr. Usha Thakkar is President, Mani Bhavan Gandhi Sangrahalaya, Mumbai. She retired as Professor and Head, Department of Political Science, SNDT Women's University, Mumbai. She has done postdoctoral research at the University of Chicago on Fulbright Fellowship and at Cornell University on Sr. Fulbright Fellowship and at York University (Canada) on WID Fellowship from the Shastri Indo-Canadian Institute. She was also Visiting Fellow at Sheffield City Polytechnic, UK. She has been Vice-President, Asiatic Society of Mumbai, and also of Banasthali Vidyapith (Deemed University of Women), Rajasthan. Her research areas are Gandhian Studies, Women's Studies, and Indian Politics. She has presented papers at many national and international conferences and has contributed in many prestigious journals. Her publications include Understanding Gandhi (co-edited), Women in Indian Society (co-author), Zero Point Bombay: In and AroundHorniman Circle (co-editor), Culture and making of Identity in Contemporary India (co-editor), Politics in Maharashtra(co-editor),Kautilya's Arthashastra (co-author) and Women's Studies Series (in Gujarati, co-editor). She is connected with many educational institutions.

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Dr. Rupalee Burke is Associate Professor and Head of the English Department at Shree Sahajanand Vanijya Mahavidyalaya, Ahmedabad, since 1991. She is a research guide at the Gujarat University, Ahmedabad. She has many published research articles to her credit. She has been contributing to several journals (print and online), magazines, anthologies and organisations as writer, critic, editor, translator and transliterator. She writes and translates in English, Gujarati and Hindi. Numerous of her English translations of the literature of Gujarat have been published over the last 15 years. Among her latest publications in the field of translation are English translations of poems in Gujarati as well as languages of Gujarat such as Chaudhari Bhili, Rathwi, Vasavi, Dehwali published in *Indian Literature, Yapan Chitra* and Hindi translations of poems in Mishing language of Assam in *Vahi*. She is on the Editorial Board of *Adilok*, a Gujarati journal of Adivasi life-ways and on the Advisory Board of *Shabdasar*, a Gujarati journal of literature and art.

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Dr. Sanjay Kaptan is presently working as Professor, Department of Commerce, Savitribai Phule Pune University. He has a teaching experience of 30 years. Dr. Sanjay Kaptan is a recipient of State awards, awarded by State Government of Maharashtra as a State Teacher (2000) and for his contribution in writing (2004, 2006, 2007 and 2008). He is also awarded the Innovative Teacher Award by Savitribai Phule Pune University in 2008.

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COMMERCE

ANALYZING THE CORPORATE CAPITAL STRUCTURE AND ITS IMPACT ON FIRM PERFORMANCE IN THE INDIAN CONTEXT

***Arvind Dhond**

ABSTRACT

Capital structure can be defined as the mixture of firm's capital with debt and equity and it has been one of the most argumentative subjects in corporate finance, since the outstanding study of Modigliani and Miller in 1958. The present study emphasise on a main concept in the study of corporate finance which is applicable to all kinds of firms. The conclusions of this study are that high level of debt does not automatically boost Return on Equity (ROE) and thus needs purposeful action by finance people.

Key Words : *Capital Structure, Debt, Equity, Net Worth, Assets, Profitability.*

Acronyms : *Return on Assets (ROA), Return on Equity (ROE), Return on Net Worth (RONW), Bombay Stock Exchange (BSE).*

1.1 Prologue

From financial perspective company assets' sole purpose is to generate revenues and produce profits. Ratio helps both management and investors see how well the company can convert its investments in assets into profits. For this purpose the Return on Assets (ROA) ratio, often called the return on total assets, which is a profitability ratio, measures the net income produced by total assets during a period by comparing net income to the average total assets. The ROA ratio measures how efficiently a company can manage its assets to produce profits during a period. This ratio measures how effectively a company can earn a return on its investment in assets. In other words, ROA shows how efficiently a company can covert the money used to purchase assets into net income or profits. It signifies that a higher ratio is more favorable to investors because it shows that the company is more effectively managing its assets to produce greater amounts of net income. A positive ROA ratio usually indicates an upward profit trend as well. ROA is most useful for comparing companies in the same industry as different industries use assets differently. For instance, construction companies use large, expensive equipment while software companies use computers and servers.

Every firm needs capital in order to meet its permanent or long-term financing arrangements for which it has to decide upon a suitable capital structure. Capital structure refers to the combination of debt and equity capital which a firm uses to finance its long-term operations. The ratio between debt and equity is named leverage. It has to be optimized as high leverage can bring a higher profit. The leverage can be used as an instrument to transfer wealth between investors i.e. from lenders to the shareholders. A high level of debt can artificially boost Return on Equity (ROE); after all, the more debt a company has, the less shareholders' equity it has (as a percentage of total assets), and the higher its ROE is. It pays to invest in companies that generate profits more efficiently than their rivals. ROE can help investors distinguish between companies that are profit creators and those that are profit burners. By measuring how much earnings a company can generate from assets, ROE offers a gauge of profit-generating efficiency. ROE helps investors determine whether a company is a profit maker or an inefficient firm. Firms that do a good job of milking profit from their operations typically have a competitive advantage

- a feature that normally translates into superior returns for investors. The relationship between the company's profit and the investor's return makes ROE a particularly valuable metric to examine.

2.1 Literature Review

Theoretical and empirical research suggests that financial planner should plan optimal capital structure. In practice, financial management literature does not provide specified methodology for designing a firm's optimal capital structure.

2.1.1 Excerpts from Review of Literature

A number of research studies have been conducted regarding the choice of debt equity mix in the total capitalization of a firm in the International as well as Indian context. These studies have revealed the following:

Return on Asset (ROA) after tax is negatively related to total debt equity ratio (Ferri and Jones, 1979; Myers and Majluf, 1984; Brigham and Gapenski, 1988; and Kakani and Reddy, 1996). Gorden (1962) observed that with the increase of size, return on investment was negatively related to debt-equity ratio. Mohanty (2003) in his paper "A Review of Research on the practices of Corporate Finance" found that leverage is negatively related with profitability.

2.1.2 Research Gap

In most of the literature studied, it is seen that, major emphasis was given on:

(i) Components of capital structure,

(ii) The effects of capital structure on cost of capital, and

(iii) Determinants of capital structure.

However, no serious and systematic efforts have been made by the researchers, so far in regard to identifying the relationship between the capital structure and companies performance. An in-depth and systematic study in this unexplored area is therefore undertaken in the present treatise.

3.1 Objectives of the Study

The study specifies the following objectives:

(i) To analyse the components of Capital Structure and computation of Debt-to-Equity (D/E) ratio.

(ii) To determine the firm's performance in terms of its Return on Assets (ROA) and Return on Net Worth (RONW).

(iii) To test the relationship between leverage and the profitability.

(iv) To draw suitable inferences from above findings.

3.2 Hypothesis of the Study

Null Hypothesis (H_0): There is no significant difference in the profitability between firms on the basis of their leverage.

Alternative Hypothesis (H_1): There is a significant difference in the profitability between firms on the basis of their leverage.

3.3 Research Methodology

A systematic and organized set of research methodologies has helped the researcher to achieve the research objectives. This study is purely an empirical and analytical study. The researcher has used multi-stage sampling technique for the purpose of this study. All financial figures have been obtained from audited annual reports of the respective companies. Further computation of ratios and analysis is carried on by the researcher using statistical software tools. The period of data used for the present study is the latest concluded Financial Year 2014-15. The data pertaining to number of sample companies is obtained directly from BSE officials.

3.3.1 Multi-stage Sampling

13.21 lakh companies were registered with Ministry of Corporate Affairs in India as on May 31, 2013. The total number of companies listed on BSE is 5,410 as on 31st December, 2015 out of which shares of 3,960 companies are available for trade on BSE, amongst them 2,501 are actively traded on BSE. The Securities traded on BSE have been classified into various groups amongst them BSE "A" Group is the most tracked class of scrips/stocks. In this "A" Group 235 companies find its place. The S&P BSE SENSEX (S&P Bombay Stock Exchange Sensitive Index), also-called the BSE 30 or simply the SENSEX, is a free-float market-weighted stock market index of 30 well-established and financially sound companies listed on Bombay Stock Exchange. The 30 component companies which are some of the largest and most actively traded stocks, are representative of various industrial sectors of the Indian economy. SENSEX is thus regarded as the pulse of the domestic stock markets in India.

Within the 30 companies from the SENSEX industry-wise groups are formed and within each industry where there exist two or more companies, two such companies are selected through random sampling technique using formula in Excel by way of selection of cells. Thus by following multi-stage sampling process the final sample of five industries such as IT Consulting & Software, Oil & Gas Exploration & Production, Pharmaceuticals, Cars & Utility Vehicles and 2/3 Wheelers were used. Two sample companies are selected from within each of the five industries. Thus the total number of sample companies considered for this study is ten. The researcher has used suitable statistical tools in order to analyse the collated data.

Banking companies excluded from the study due to its peculiar nature of capital structure as well as asset structure.

3.3.2 Identification of Interacting Variables for the Study

In order to abridge the research gap in the appropriate area identified earlier, especially to establish relationship between profitability Vs degree of financial leverage in the capital structure, the researcher has incorporated return on assets, return on net-worth, and debt-equity ratio, besides the relevant variables considered by the previous researchers.

4.1 Data Analysis

Table 1: Computation of ROA, RONW and D/E Ratios

Industry	Company	PAT Rs. in Cr.	Equity Rs. in Cr.	Debt Rs. in Cr.	Opening Assets # 31.3.2014 Rs. in Cr.	Closing Assets # 31.3.2015 Rs. in Cr.	Average Assets * Rs. in Cr.	ROA = Profit after Tax/Avg. Assets X 100	RONW = (PAT / Net Worth) X 100	D/E
IT Consulting & Software	TCS	19,256.96	45,416.44	250.27	57,604.19	63,065.30	60,334.75	31.92	42.40	0.01
	INFOSYS	12,164.00	48,068.00	0.00	52,712.00	61,813.00	57,262.50	21.24	25.31	0.00
Oil & Gas Exploration & Production	ONGC	17,732.95	1,44600.98	1,393.00	1,99,288.40	208,079.90	203,684.15	8.71	12.26	0.01
	Reliance	22,719.00	216176	89,141.00	3,67,583.00	3,97,785.00	382,684.00	5.94	10.51	0.41
Pharmaceuticals	Dr. Reddy's Lab.	1,679.40	10,634.00	3,124.80	14,508.10	16,456.00	15,482.05	10.85	15.79	0.29
	Lupin	2,397.35	9,027.74	40.09	8,798.96	11,007.71	9,903.34	24.21	26.56	0.00
Cars & Utility Vehicles	Maruti Suzuki	3,711.20	23,704.20	180.20	30,535.70	33,551.00	32,043.35	11.58	15.66	0.01
	M&M	3,321.11	19,244.30	2,620.38	31,277.86	32,934.08	32,105.97	10.34	17.26	0.14
2/3 Wheelers	Bajaj Auto	2,813.74	10,692.15	111.77	14,747.60	15,562.32	15,154.96	18.57	26.32	0.01
	Hero Motocorp	2,385.64	6,541.33	0.00	10,097.30	10,521.70	10,309.50	23.14	36.47	0.00
Average		8,818.14	53,410.51	9,686.15	78,715.31	85,077.60	81,896.46	10.77	16.51	0.18

Source: Computed by the Researcher

Note :

* Average Total Assets = (Opening + Closing)/2

\# Also while calculating value of Total Assets, figure of Current Liabilities is not deducted from Current Assets figure. Hence, gross working capital is taken into consideration.

4.2 Findings

On the basis of the above analysis it can be inferred that with increase in debt in the capital structure the profitability increases in case of two out of the select five industries (in 40% of the cases) i.e. in IT Consulting & Software, and Cars & Utility Vehicles whereas the profitability is rather low with increase of debt in the capital structure in case of three out of the select five industries (in 60% of the cases) i.e. in Oil & Gas Exploration & Production, Pharmaceuticals, and 2/3 Wheelers.

5.1 Results of Hypothesis Testing

To test the relationship between leverage and the profitability.

5.1.1 Statistical Tool

Karl Pearson's Coefficient of Correlation "r" is used for finding correlation coefficient between two variables. Pearson's correlation coefficient is the test statistics that measures the statistical relationship, or association, between two continuous variables. The + and – signs are used for positive and negative correlation respectively.

The following table shows the results of hypothesis testing.

Table 2 : Results of Hypothesis Testing

Stage-I: Debt-Equity to Profitability	
1. Correlation between Debt-Equity Ratio & ROA Ratio	-0.62
2. Correlation between Debt-Equity Ratio & RONW Ratio	-0.56
Stage-II: Debt to Profitability	
3. Correlation between Debt & ROA Ratio	-0.47
4. Correlation between Debt & RONW Ratio	-0.43

5.1.2 Inference

Here the correlation coefficient as a statistical tool is used to measure the mutual relationship between the two variables profitability and capital structure for which the following two hypotheses are tested.

1. Correlation between Debt-Equity Ratio and ROA Ratio r = -0.62
2. Correlation between Debt-Equity Ratio and RONW Ratio r = -0.56

Since -0.75 < r <= -0.50 it means there exists a Moderate Degree Negative Correlation.

Further, in order to assess the correlation between profitability and debt in the capital structure the following two hypotheses are tested.

3. Correlation between Debt and ROA Ratio r = -0.47
4. Correlation between Debt and RONW Ratio r = -0.43

Since -0.50 < r < 0 it means there exists a Low Degree Negative Correlation.

The result of hypotheses testing indicates that there exists a Negative Correlation between the study variables.

6.1 Research Implications

The purpose of the study was to see whether profitability have any correlation with company's leverage. The present study based on hypothesis that leverage variables can influence profitability and thus result in increase the returns on shareholders' funds in the context of select industries in India revealed that shareholders' returns vary significantly with significant variation in firm's debt levels. The results of hypothesis testing reconfirms the findings made by Ferri and Jones, 1979; Myers and Majluf, 1984; Brigham and Gapenski, 1988; Kakani and Reddy, 1996; and Mohanty, 2003 that leverage is negatively related with profitability.

To find companies with a competitive advantage, investors can use the ROEs of companies within the same industry. Some industries tend to have higher returns on equity than others. There exist inter-industry differences in the capital structure and profitability of Indian firms. As a result, comparisons of returns on equity are generally most meaningful among companies within the same industry, and the definition of a "high" or "low" ratio should be made within this context. As per this study conducted on the industrial corporations in India it can be concluded that there could not be a uniform ROA and ROE which will suit the requirements of investors in all the companies. Inter-industry variations must be given due importance.

The present study also throws light on the pattern of sources of funds sourced by the companies analyzed here and it shows an increasing trend towards internal sources in their capital structure. Firms are more conservative in its reliance on debt funds. Borrowing is thus assumed lesser share in the capital structure.

7.1 Epilogue

The findings of this research study offer both theoretical and managerial contributions to the literature of corporate finance. Levered companies spend a large sum of money on expenditure which minimize the wealth of the firm and thus necessitates financial control. Increase in debt levels does not contain always good news to the equity investors as high level of debt does not automatically boost Return on Equity (ROE). It needs judicious use of finance with a proper vision by the finance personnel.

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OCCUPATION RELATED HEALTH PROBLEMS AMONG AGRICULTURAL WORKERS IN THENI DISTRICT

***A. Sangamithra**

ABSTRACT

Agriculture, the largest private enterprise in India, has been and will continue to be the lifeline of the Indian economy at least in the foreseeable future. It is a matter of concern, therefore, that the share of agriculture in the country's economy has been decreasing over the years. Agriculture is considered to be one of the oldest occupations, perhaps as old as human civilization. The Tamil Nadu State has as an area of 1.3 Lakhs sq.km with a gross cropped area of around 63 Lakhs Hectares. Tamil Nadu performed well ahead of other major States in terms of productivity of important crops. It ranked second in the productivity of paddy next only to Punjab and came first in the yield of maize and oilseeds. The productivity of sugarcane in Tamil Nadu was almost double of what was obtained at the national level. The better agricultural accomplishments are the result of continued technological gains. The conditions of farmers in Tamil Nadu seem to be very unpleasant and therefore farmers do not want their children to continue farming. Low income and productivity, irregular weather cycles, and low levels of support from the government seem to be the most important reasons among farmers for such dissatisfaction. Farmers' usage of pesticides is higher in India, which also affects their health and health of consumers, where Government can take certain severe steps in avoiding the usage of banned pesticides, as pesticides may not only increase the yield of the crop but it also increases the likelihood of getting more dangerous diseases for both farmers and consumers. Hence farmers should use all the protective equipment when they handle these sort of pesticides but unfortunately Indian farmers fail to use these equipments as they are least aware or not at all aware of personal protective equipments, which they should be educated about. For the improvement in the nation's overall health, usage of pesticides, herbicides and others can be avoided and instead the Government can pave way for organic farming. This can be made possible if farmers co-operate for their own benefit and for benefit of the nation, where strengthening the Information, Education and Communication (IEC) activities and special health check-up camps with emphasis on improvement of health and awareness could help to combat the situation.

Key Words : *Agriculture, Health, Tamil Nadu, Pesticides*

Introduction :

Agriculture, the largest private enterprises in India, has been and will continue to be the lifeline of the Indian economy at least in the foreseeable future. It is a matter of concern therefore that the share of agriculture in the country's economy has been decreasing over the years. Agriculture is considered to be one of the oldest occupations, perhaps as old as human civilization. Approximately 2 billion people are engaged in agriculture and related work in the developing countries of Asia, whereas the developed countries contribution is merely 100 millions. In a country like India, large workforce is employed in diverse settings. Today we have 360 million workforces, of which 225 million in agriculture & 120 million are in industrial sector. In the last 50 years, due to rapid industrialization, India has been considered as a newly industrialized country. In spite of this 50% of our Gross Domestic Product is still being contributed by the agriculture sector. Thus, this sector is very vital and the most important sector of our economy. Agriculture workers (AWs) are the main pillars for growth and development of this sector. In the fourth report of the joint ILO/WHO committee on occupational health, an agriculture

worker means any person engaged either permanently or temporarily, in activities related to agriculture, irrespective of his/her legal status. In India, the Ministry of Labour includes ploughing, sowing, weeding, transplanting, harvesting, cultivation, forestry, plantation, fisheries, and others as principal agricultural operations. One of the distinguishing characteristics of the agriculture work is that, it is carried out in an essentially rural environments where working and living conditions are interwoven. Agricultural work is subject to the health risks inherent to a rural environment and at the same time to those deriving from the specific work process involved. This sector of activity being most unorganized, very little attention has been given to the occupational health problems of these workers; though there is need for investigation and intervention towards these problems. (Vijay Kumar Manwani, 2012).

1.2 Agriculture in Tamil Nadu

Agriculture continues to be the most predominant sector of the State economy, as 70 percent of the population is engaged in agriculture and allied activities for their livelihood. The State has as an area of 1.3 Lakhs sq.km with a gross cropped area of around 63 Lakhs Hectares. Tamil Nadu has all along been one of the states with a creditable performance in agricultural production with the farmers relatively more responsive and receptive to changing technologies and market forces.

Tamil Nadu performed well ahead of other major States in terms of productivity of important crops. It ranked second in the productivity of paddy next only to Punjab and came first in the yield of maize and oilseeds. The productivity of sugarcane in Tamil Nadu was almost double of what was obtained at the national level. The better agricultural accomplishments are the result of continued technological gains.

The conditions of farmers in Tamil Nadu appear to be very unpleasant and therefore farmers do not want their children to continue farming. Low income and productivity, irregular weather cycles, and low levels of support from the government seem to be the most important reasons among farmers for such dissatisfaction. Farmers believe that farming is not a profitable profession and earning is not enough so their children should opt out from farming. There is no future in farming that is why their children should quit farming. For most agricultural workers, much work is outdoors and may involve extremes of weather. Crop harvesting may require bending and crouching. Because machinery and animals can cause injury, workers must take precautions and be alert. Although crop workers may risk exposure to pesticides, exposure can be minimal if appropriate safety precautions are followed Heat stress is a serious concern. Besides this, farmers also have a high risk of exposure to pesticides and they include production workers, formulators, sprayers, mixers, loaders and agricultural farm workers. During manufacture and formulation, the possibility of hazards may be higher because the processes involved are not risk free. In industrial settings, workers are at increased risk since they handle various toxic chemicals including pesticides, raw materials, toxic solvents and inert carriers.

1.3 Theni District's Agricultural situation

Theni District is situated in between latitude 90 30 and 100 30 and longitude 770 00 and 780 30 with an area of 3242.30 sq.km. It is an inland district. It is encompassed on the West by Kerala State, on the East by Madurai District, on the North by Dindigul District and on the South partly by Kerala State and partly by Virudhunagar District. The main occupation of people of Theni is Agriculture. The total geographical area of the district is 2888923 Ha. The details on taluks, blocks, village panchayats and town panchayats are illustrated below:

1	Taluks	5 (Andipatti, Bodinayakanur, periyakulam, Theni and Uthamapalayam)
2	Blocks	8 (Andipatti, Kadamalaigundu, Mayiladumparai, Periyakulam, Theni, Uthamapalayam, Chinnamanur, Cumbum and Bodinayakanur.)
3	Revenue Villages	113
4	Village Panchayats	130
5	Town Panchayats	22

Source: Tamil Nadu Government, Agriculture Department,2011

Manjalar, Periyar, Theniar, Vaigai and Varahanadhi passes through the district. The major river basin is Vaigai. In the hilly areas of the Theni district i.e., Uthamapalayam, Periyakulam etc. crops like fruits, vegetables and flowers are grown, which are supplied to other district in the state and also to some northern states. Paddy is cultivated twice in a year. The normal seasons for cultivation of paddy are June-August and September-December. During these seasons short and long term crops are sown. Dung, leaf manure, tank silt, municipal compost and oil cake besides chemical fertilisers, are the important manure used in the district. Cumbu and groundnuts are also cultivated. Ragi, which is the staple food of the poorest class, is mostly grown as are crops like paddy. Cotton is also sown in rain fed and irrigated areas. Plantain is commonly grown in almost all of the taluks(Tamil Nadu Government, Agriculture Department,2011).

1.4 Occupational Hazards in farming

According to the International Labour Organisation (ILO), the agricultural sector is one of the most hazardous to health worldwide. Agricultural work possess several characteristics that are risky for health; exposure to the weather, close contact with animals and plants, extensive use of chemical and biological products, pesticides, difficult working postures and lengthy hours. The use of chemicals in modern agriculture has significantly increased productivity. Ill health arising from agricultural work has negative implications for agricultural productivity. The economic costs arising from the occupational health hazards of agricultural often arise because of the economic intensives of agricultural work. A study in Carchi, Ecuador (2003) - the country's most important potato - growing zone by a group of international scientists and the International Potato Centre found that pesticides bring income gains but overall they result in lower economic productivity owing to their health costs. Potato farmers in Ecuador rely on chemicals inputs to manage pests and optimize yields. Integrated pest management techniques lower production costs, reduce pesticides exposure, and improve long term agricultural sustainability. Public extension does not, however, exist in Ecuador, and cost-effective means of communicating complex messages to producers are needed. Researchers analyzed cost-effectiveness of alternative dissemination methods, including Farmer Field Schools (FFS), field days, pamphlets and word of mouth transmission. Field days and pamphlets had strong impacts on adoption, especially considering their low costs. FFS were effective, but expensive. Evidence also indicated that significant diffusion from FFS to non-FFS farmers, indicating high complementarily across methods (Mauceri, Maria et. al, 2007).

In India, 147 pesticides have been registered as active ingredients and the tolerance limits of only 50 have been evaluated. There is much unknown about the potential effects of these chemicals, even the ones that have been evaluated. Also, the "formulants", which are added to the active ingredients, are

a matter of concern. They are not necessarily inactive and could cause their own effects. No tests are done for such possible effects. Many such pesticides are used in large volumes and in an intensive fashion on the cotton crop grown in this country. (Kavitha Kuruganti,2004)

Organophosphates (OPs), the most widely used insecticide type, are designed to be neurotoxic to living organisms. OPs and Carbamates interfere and inhibit the activity of cholinesterase which in turns works with neurotransmitters. As a result there is over-stimulation of nerve endings causing acute poisoning symptoms such as, serious sensory and behavioural disturbances, impaired coordination, muscle twitching, weakness, reduced heart rate, depressed cognition and coma. Organophosphates have also been shown to cross the placenta and therefore, cause potential [adverse] developmental effects in humans. Similar is the case with Synthetic Pyrethroids. Though these pesticides have been brought in as replacements and solutions to OPs, Carbamates and Organochlorine compounds, they too attack the nervous system. Some pyrethroids have been associated with neurologic and respiratory reactivity as well as potential hormonal effects. It is believed that the nature of the health effects from pesticides depends on the type of pesticide, the dose, timing and duration of exposure, as well as the particular susceptibility of the exposed individual. But farming community members apparently have no control over several or all of these factors, given a cocktail exposure situation.

The exposure routes for the agricultural workers could be more direct (since many of them work in the agricultural fields). It could be in utero, or for a foetus, even before its creation, a malformed sperm because of the impact of pesticides. It could be because of the toxic residues present in the mothers' milk. It could be because of residues in food and water, or contaminants left in the soil and air. The pesticide industry in particular and agriculture scientists in general have for long perpetrated this myth that without the poisons called pesticides, agricultural yields cannot be protected or increased. In recent times however, there has been some acknowledgement from the premiere agriculture research institutions of the CGIAR (Consultative Group for International Agricultural Research) setup itself that pesticides are best used only as a last resort and that there has been much abuse of these chemicals leading to a variety of problems. A few potential impacts of only some pesticides are known to humankind despite the frenzy to create more molecules, to get them registered with concerned authorities and to make profits out of selling them. In India there has been much written about the inadequacy of the current stipulated tests for pesticides registration and regulation even in the developed world.(Kavitha Kuruganti,2004)

1.5 Data and Methods:

An attempt has been made in this research to analyze the extent of occupational hazards of the agricultural workers, accessibility, affordability and the treatment seeking behavior and cost incurred for the treatment among them. Data are urgently needed, and to this extent, the researcher conducted a survey of 50 agricultural workers who are engaged in agricultural works and labours in Theni district limits. Theni district was selected because the pesticides residues and fertilizers from the agricultural fields in and around area of Theni district contaminate many rivers including Mullaiperiyar River. The river water is slowly polluting because of the above activities on the river bank. Due to pollution of Mullaiperiyar River water, the ground water in and around the river are also affected. In future, the ground water will be completely polluted if a prevention measure are not taken, (Ramakrishnan, D et.al 2012) and due to heavy use of pesticides agricultural workers in Theni district is also affected from various diseases. Hence Theni district is selected as area of the study.

1.6 Data Analysis and Interpretation

1.6.1 Health Status of the Respondents

The following table shows that the overall health status of the agricultural workers. It can be classified into three categories such as average, good and bad (sick) respectively. Self-assessed health status is

a measure of how an individual perceives his or her health—rating it as good, bad or average. Self-assessed health status has been validated as a useful indicator of health for a variety of populations and allows for broad comparisons across different conditions and populations.

Table 1
Health Status of the Respondents

Health Status of the Respondents	Frequency	Percentage
Average	27	24.0
Good	12	54.0
Bad(sick)	11	22.0
Total	**50**	**100.0**

Source: Primary Data

The above table shows that most of the respondents (54 per cent) reported that they have average health conditions, 12 respondents (24 percent) said they have good health and 11 respondents have reported their health condition was bad.

1.6.2 Disease Status of the Respondents

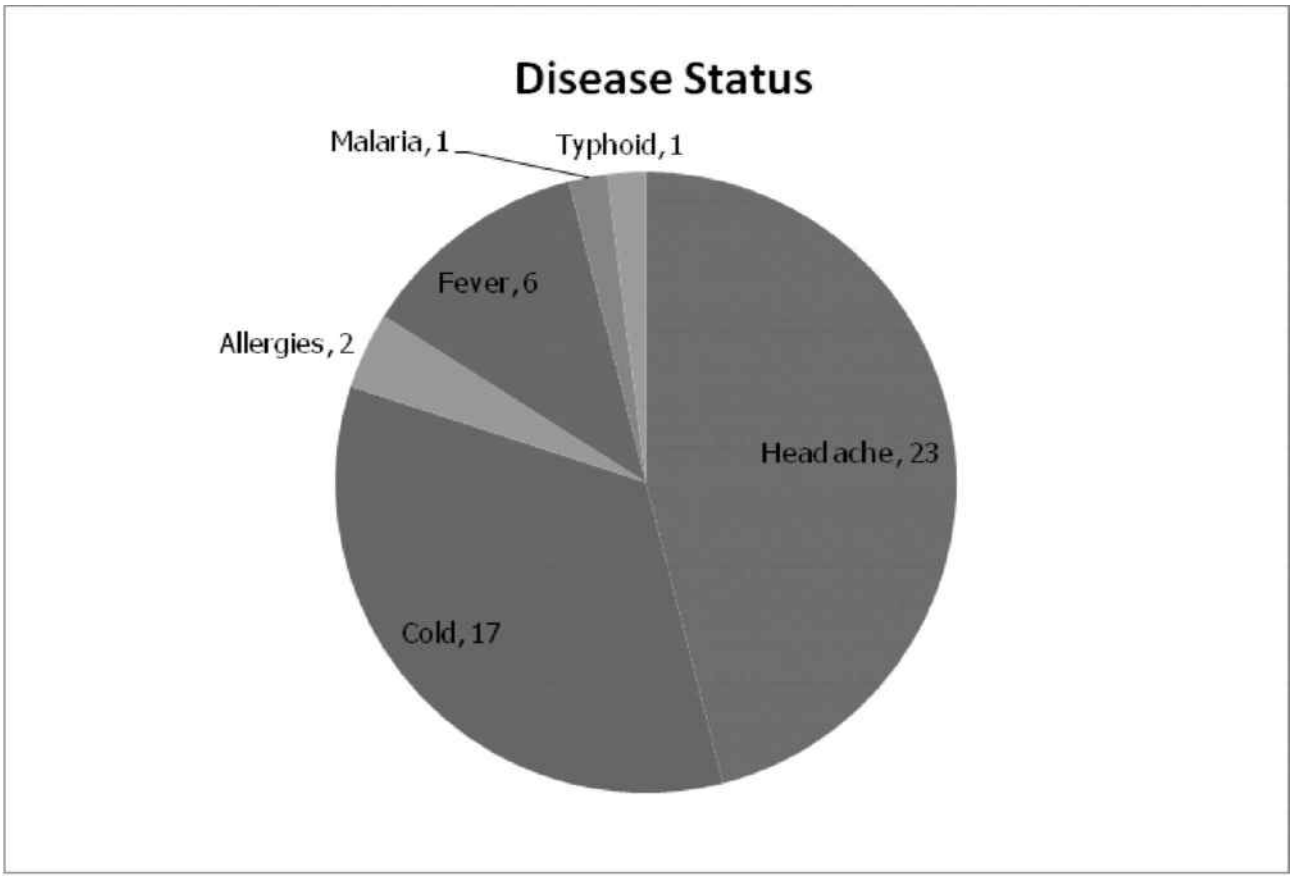
The common diseases affecting the persons in the study area are: Cold, Fever, Head ache, Stomach pain, malaria, Typhoid, Chicken Pox. The common diseases and the number of agricultural workers affected by those diseases are presented in Table 3.

Table 2
Disease Status of the Respondents

Disease Status of the Respondents	Frequency	Percentage
Headache	23	46.0
Cold	17	34.0
Allergies	2	4.0
Fever	6	12.0
Malaria	1	2.0
Typhoid	1	2.0
Total	**50**	**100.0**

Source: Primary Data

The above table examines that the disease status of the sample agricultural workers. Out of 50 respondents in total, 23 respondents (46 per cent) had head ache, 17 respondents often suffered from cold, 2 respondents had Allergies. Fever was a common disease for 12 per cent of the respondents, 1 respondent was affected by Malaria and finally Typhoid affected 1 respondent.



1.6.3 Biological agents and Vector of Diseases

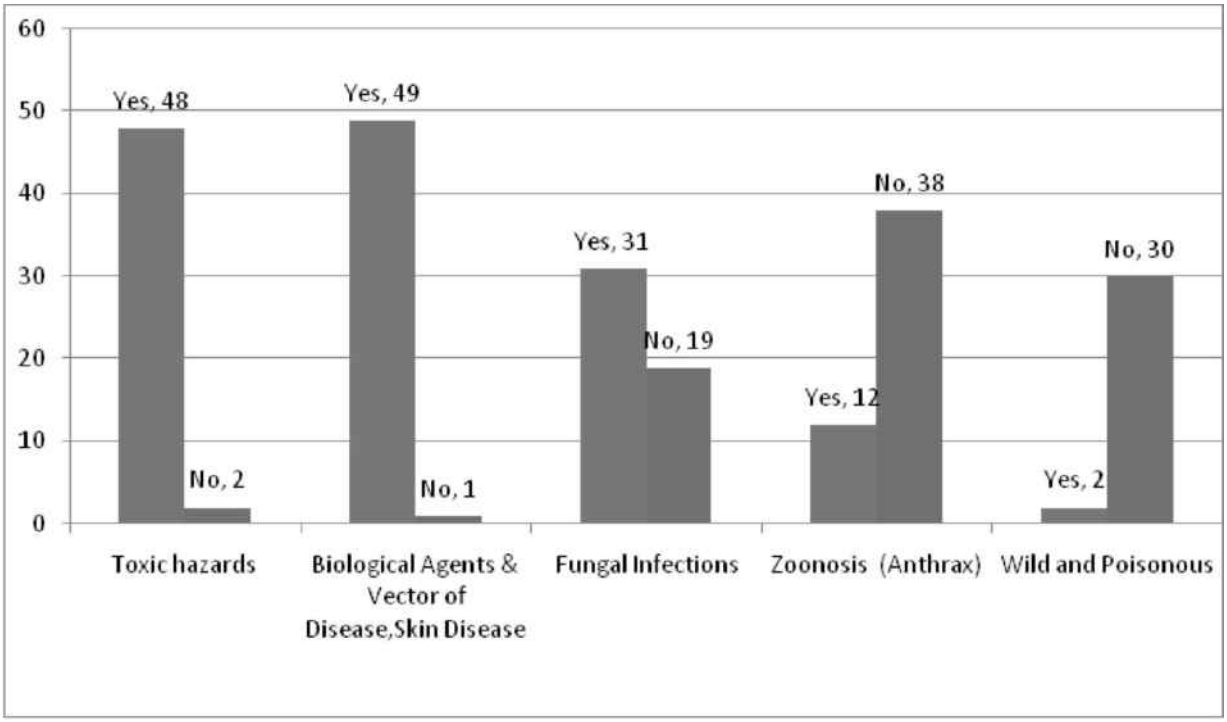
Vectors are living organisms that can transmit infectious diseases between humans or from animals to humans. Many of these vectors are bloodsucking insects, which ingest disease-producing microorganisms during a blood meal from an infected host (human or animal) and later inject it into a new host during their subsequent blood meal. Mosquitoes are the best known disease vector. Others include ticks, flies, sand flies, fleas, triatomine bugs and some freshwater aquatic snails, which are more bound to agricultural workers.

Table 3
Biological agents and Vector of Diseases

Vector of Disease Status of the Respondents	Yes	Frequency	No	Frequency	Total Percentage
Toxic hazards	48	96.0	2	4.0	100.0
Biological Agents & Vector of Disease, Skin Disease	49	98.0	1	2.0	100.0
Fungal Infections	31	62.0	19	38.0	100.0
Zoonosis (Anthrax)	12	24.0	38	76.0	100.0
Wild and Poisonous	2	40.0	30	60.0	100.0

Source: Primary Data

The above table shows that out of 50 respondents, 48 respondents are affected by toxic hazards, 49 respondents had certain skin disease through the biological agents and other sources which affected the workers while working in the farming field, Fungal infections affected 31 respondents, 12 respondents were affected by Zoonosis like Anthrax and finally only 2 respondents affected by poison and wild bite while working in the agricultural field.



1.7 Conclusion

Indian agriculture accounts for 25% of Total Gross Domestic Product (GDP) on which 75 5 of country's population depends on. Agricultural workers do not have any trade unions and have no access to occupational health services. Occupational health in the agricultural sector is a new concept (Kulkarni R.R et.al 2013). As above analysis clearly shows that agricultural workers from Theni District have a multitude of health problems, a fact which is often forgotten because of misconception that occupational health is mainly concerned with industry and industrialized countries, as Agricultural workers suffer a lot from the hazards that is bound to their occupation, according to this study only 12 respondents out of 50 has good health condition, where majority of the respondents has bad or average health status; it is due to their occupational stress and hazards they face in their work place. Indian farmers are often affected by the work place accidents and hazards which is more than farmers from other countries, because the other national farmers are trained to use the equipments with certain safety measures and usage of personal protective equipments like disposable gloves, barn work gloves, protective eye wear, agricultural respirators and others are more in developed and other developing countries comparative to India, which is not a good scenario. Because in India usage of pesticides (banned/non-banned) are more , which affects farmers who directly deal with it and also the end consumers who consume it, in this issue only Government can take certain severe steps in avoiding the usage of banned pesticides, as pesticides may not only increases the yield of the crop but it also increases the likelihood of getting more of dangerous diseases for both farmers and consumers , hence farmers should use all the protective equipment when they handle these sort of pesticides but unfortunately Indian farmers are failing to use these equipments as they are least aware or not at all aware of personal protective equipments, which should be educated to them in good strait and for the improvement in the nation's overall health, usage of pesticides, herbicides and others can be avoided instead Government can pave way for organic farming which can be possible if farmers co-operates for their

own benefit and for benefit of the nation, where strengthening the Information, Education and Communication (IEC) activities and special health check-ups camps with emphasis on improvement of health and awareness could help to combat the situation.

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'BUEN VIVIR : AN ALTERNATIVE TO DEVELOPMENT MODEL.

***Gaurang Yajnik**

ABSTRACT

The global economic and financial crisis coupled with environmental degradation, poverty, inequality, injustice, increase in unemployment are posing serious apprehension against the idea of development based on high rate of economic growth as this notion of development has many social, ecological and economic negative effects and as a result it remains ineffective in providing solutions to the problems endangering the very existence of humans on this planet. This creates pressure on global economic, political and social structure. Even the approaches like 'sustainable development' and 'Green economy' are incapable of solving these problems and therefore alternative world views are emerging from different parts of the world disregarding this present development model and pressing the need to achieve wellbeing of human in true sense like, degrowth, Buen Vivir, Gandhian economic thought etc. This paper discusses the concept of Buen vivir in the light of present day global economic and environmental crisis.

Key Word : *Buen Vivir, Degrowth, Gandhian Economic thought.*

Introduction

Buen vivir is a loose Spanish translation of "Living well" or Sumak kawsay. This concept has its origin with the indigenous peoples of Andean region of Latin America. Eduardo Gundynas describes Buen Vivir or Vivir Bien, are the Spanish words used in Latin America to describe alternatives to development focused on the good life in a broad sense. (Gundynas, 441)

According to Myna Cunnigham:
"In recent years a development concept is beginning to be advanced that attempts to incorporate the outlook of indigenous people's: In the Qhichwa language it is known as Sumak kawsay, suma qamaña in Aymara, sumak ñandereco in Guarani, Laman Laka in Miskitu, and Buen Vivir / Vivir Bien in Spanish, pointing out that living well does not just refer to per capita income or economic growth has summed up the concept. In Ecuador and Bolivia the concept was included in their respective constitutions. It presumes common cultural mores, and harmony between human beings and Mother Earth. Buen Vivir, or Living Well, stands on values that stand for culture for life, for living together, and for complementarity not just among people but also harmony between us and nature, for the protection of the commonweal and of life in benefit of communities and nations as a whole." (Cunningham, 1)

In this sense the concept of Buen Vivir indicates cultural transformation which objects the individualistic and hegemonic characteristics of capitalist development model and tried to provide an alternative which is deeply rooted in the rich pluralistic cultural diversities and traditions and cosmovision of indigenous peoples of Latin America to create an appropriate base for development model aiming at greater sustainability and people centric social wellbeing. Explaining the concept Gunynas further says that:

It is a plural concept with two main entry points. On the one hand, it includes critical reactions to classical Western development theory. On the other hand, it refers to alternatives to development emerging from indigenous traditions, and in this sense the concept explores possibilities beyond the modern Eurocentric tradition.

The richness of the term is difficult to translate into English. It includes the classical ideas of quality of life, but with the specific idea that well-being is only possible within a community. Furthermore, in most approaches the community concept is understood in an expanded sense, to include Nature. Buen Vivir therefore embraces the broad notion of well-being and cohabitation with others and Nature. In this regard, the concept is also plural, as there are many different interpretations depending on cultural, historical and ecological setting. (Gundynas, 441)

The cosmovision of Buen Vivir implies harmonious and non exploitative relationship with nature. As Julia Wartenberg explains:

The model promotes balance and harmony through social community and congruous relationship with nature. Governed by a set of principles which maintain that all beings, human and non-human, must live harmoniously together as each is part of the other, Buen Vivir is in direct contrast to the individualistic and economic profit maximizing model U.S. society follows. Natural resource exploitation is reproached and equity, democracy, participation, protection and bio-diversity are all considered central to individuals' and societal well-being. (Wartenberg, ii)

Moreover, the concept of Buen Vivir emphasises plurality, in the sense that Buen Vivir can be lived and materialised differently in each different societies with their specific context and situations. But the common thread between all of them would be the goal of living balanced life with nature and all other living creatures of the planet by forging new understanding of human-nature relation.

Politically also the Buen Vivir got recognition when it was incorporated in the constitutions of two Latin American countries i.e. Bolivia and Ecuador. The introduction of Sumak Kawsay and Suma Qamana (Buen Vivir) as a eco-political measure in the constitutions of these two countries was the result of the need to search for a new civilising alternative to neoliberalism which on the one hand can protect the continuity of life on the planet from global warming which is destroying the very basic elements of life and on the other which can displace the market centric individualistic and capitalist tendencies.

As Magdalena León rightly observes:

Buen Vivir is described as the collective achievement of a full life or a life in fulfillment, based on harmonic and balanced relations among human beings and all living beings, in reciprocity and complementarity. It involves the acknowledgment that human beings are a part of nature, that we depend on it and that we are inter-dependent among ourselves. This perspective signals a break with the centrality of the individual, as well as the superiority of human beings and the notions of progress, development and "well-being" in the capitalist sense. (Lanza, 24)

As the concept of Buen Vivir is ever evolving or "the concept under construction" can be looked at from different perspective Tara Ruttenberg looks at Buen Vivir as a development alternative in the context of Wellbeing Economics and observed:

Wellbeing economics stems from a strong regard for qualitative human values of what constitutes a meaningful and happy life outside the confines of economic growth, material income and consumption, focusing instead on how the realization of true wellbeing can be the principal goal of a peoplecentered economics. This is a radical divergence from the profit-growth- and wealth-oriented models of capitalist economics we know so well. (Ruttenberg, 73-74)

While evaluating the national Buen Vivir Development Plan of Ecuador and Bolivia in the context of human development objectives like reduction of poverty and inequality, increasing human capabilities, improvement in the quality of life, education etc. She observes:

The social wellbeing outcomes of the policies implemented under the Buen Vivir Development Plan deserve recognition: With poverty dropping from 37.6 percent in 2006 to 25.4 percent in June of 2012 and child labor decreasing from 16.9 percent to 5.8 percent over the same period, in conjunction with education spending increasing from $90 million to $763 million, it should come as no surprise that 53 percent of Ecuadorans believe that the State works in favor of redistributive justice, the highest ranking in Latin America.(Pandilla Luis) Similarly, satisfaction with quality of life among the poorest quintile in Ecuador grew from 15 percent in 2006 to 40 percent in 2012, (Pandilla Luis) highlighting that improvements in poverty reduction have been both quantitative and qualitative in nature. (Pandilla Luis) (Ruttenberg, 82)

In Bolivia, the concept of Buen Vivir (or Suma Qamaña in Aymara) has been adopted into the language of the Constitution, with the state promoting the ethical-moral principles of a pluralistic society...The government went a step further by creating the 2006-2011 National Development Plan for a Dignified, Sovereign, Productive and Democratic Bolivia for Living Well (Vivir Bien). (Ruttenberg, 82)

ECLAC's data show a significant drop in both measures over the seven-year period from 2002-2009, with poverty decreasing from 62.4 percent to 42.4 percent and indigence dropping from 37.1 percent to 22.4 percent over the same timeframe.(Ruttenberg, 83-84)

In both Ecuador and Bolivia, the Buen Vivir experience offers a hopeful example of local values and wellbeing needs being articulated by indigenous populations and incorporated into government policies, effectively establishing a two-way policy relationship between bottom-up and top-down approaches to the development. (Ruttenberg, 84)

Critical evaluation of Buen Vivir:

The critics of Buen Vivir argues that the concept of Buen Vivir is retro in the sense that it leads us to go backwards or into the past and does not have any precise framework or strategy for implementation. Gundynas disagrees with this criticism and feels that:

Critics see BuenVivir as a mystical returnto anindigenous past, lackingany practical strategy. This is not the case, in some contexts, BuenVivir presents precise proposals and strategies. These include reforms in legal forms, introduction of environmental accounting, tax reforms, dematerialization of economies and alternative regional integration within South America. These proposals show that many different and even complex instruments can be handled under the BuenVivir framework. (Gundynas, 446)

Further it is also observed that Buen Vivir challenges the basis of modernity. Here also Gundynas disagrees and observes that "Buen Vivir offers a common ground where critical perspectives on development, originated from different ontologies, meet and interact, is a new space for dealing with other alternate ontologies." (Gundynas, 447) It is also observed that the concept of Buen Vivir is a constantly evolving and therefore the question of its universal applicability arises. As Tara Ruttenberg observes that "Thus, while the buen vivir paradigm presents an inspiring framework for revolutionizing development policy and practice, it is important to recognize current structural and institutional limitations that threaten the potential for a true transition toward post-extractivist, post-neoliberal development alternatives." (Ruttenberg, 85)

Thus, to sum up, The above discussion leads us to think seriously and compelling us to redesign our course of action for our and future generations' betterment. Our too much dependence on monetary system and attachment towards exponential economic growth needs to be readdressed. It is the modern economics which is directly or indirectly at the root cause of all this. We are at the situation where finite resources are depleting and sound, viable and sustainable alternative to it is yet to be discovered. What we can do is we have to redesign our present pattern of consumption in accordance with our limits.The concept of Buen Vivir is still evolving and it's universal applicability is still needs to be assessed. In spite of that it is very necessary for mankind to develop a model which is holistic in nature and can solve all the miseries that the world face. It may happen in future where mankind may develop a model from the combinations of different concepts and thoughts like, Buen Vivir, Degrowth, Gandhian Economic Thought, Happyness Index etc.

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ENGLISH

A COLLEGE INITIATIVE: SETTING STANDARDS FOR PARAGRAPH WRITING.

***Jayshree Palit**

ABSTRACT

The paper aims to critically examine the standard-driven approach to teaching and learning English, especially written communication. It questions the notion of standards and seeks to challenge the achievement standards given the proficiency level of students in classroom. The paper is an analysis of an initiative by the researcher in an undergraduate college affiliated to SNDTWU, Mumbai.

The research questions were identified. The group of learners selected was FYBA English Medium (Total strength 132), and a sample size of 60 was taken. A questionnaire 'Self Assessment of English Writing Skills and Use of Writing Strategies' was administered and analyzed. A WhatsApp group was formed in which students participated in writing micro paragraphs in response to different stimuli, like topics suggested, pictures, debatable issues etc. The aim was to focus on paragraph writing using technology easily available to students and liberating them from classroom control. The students were gradually led to write multi paragraph essays of 1 ½ pages in response to topics that challenged them to think and express definite points of view. A rubric of expected standards had been prepared prior to the implementation of the project. Students were made familiar with the expected outcomes. The aim of the paper was to co-relate the findings of the diagnostic study, of the students self awareness and use of strategies and the standards set by the researchers with the actual performance of the students.

Key Words : *Standards - Written communication - Multi paragraph writing.*

At the outset it is important to understand what we mean by ' standards' and interrogate how far the standard driven approach to teaching and learning English, especially written communication can succeed in our classrooms. The Oxford English Dictionary defines 'standard' as a level of quality and achievement that is considered acceptable or desirable; something set up and established by authority as a rule for the measure of value or quality; something that is very good and that is used to make judgments about the quality of other things.

The Cambridge English Dictionary defines language proficiency or linguistic proficiency as great skill, ability and experience in language or the study of the language .High stakes and standardized testing have been followed for years. Students have been subjected to 'on demand' writing exams and standardized tests of one type or another. Waves of new standards, test-centered curriculum and more exams have not really helped. Many educators think that this situation is actually evidence that we need more standards, more accountability and more testing.

However, 'one size fits all' curriculum and standardized exams do not fit the changing, decidedly non-standardized demographics of contemporary student populations. As a group our students are more ethnically, linguistically and socially diverse than ever before. We must understand that one size does not fit all when it comes to the teaching of writing skills. Students need to explore their strengths and improve areas of weakness, with guidance from teachers, in ways that inspire rather than democratize and promote success rather than failure.

Keeping this in mind, standardization would mean Individual Education Plan (IEP) rather than setting an equal standard for all. "Good writing skills" should not fit a narrow, standardized and sanitized

definition. Teaching writing skills should be a process, acknowledging the value of students' personal experiences and stories and promoting students' choice in determining topics for writing. Further, with the recent spectacular revolution in digital media, online interactivity, personal communication technology and networking, people spend more time on communication on a daily basis. By constructively channeling students' interest in gadgets, media and social networks, we help create sophisticated and agile communicators, comfortable with and skilled in a variety of both new and conventional 'literacies'. This situation needs to be explored and studied to help the teacher face the challenge of teaching writing skills. Writing skills is best taught as a social and collaborative act.

It is important to understand the 'how' to improve language proficiency as it is the foundation of writing skills. One of the ways is to widen the range of readings materials. This helps to improve English vocabulary and language comprehension. Students can be given a wide variety of reading material in the form of articles drawn from newspapers and magazines. Students should be encouraged to speak the language as much as possible. Listening to English programmes, discussing songs, movies etc also goes a long way in improving language ability.

The challenge is to analyse the expected standards in juxtaposition with what is happening in our language teaching classrooms. It is a fact that most students do not write as well as we think they should. David Smith has proved that most of us have very little basis other than our expectation for deciding how well our students write. The interesting question is where we restrict our norms or standards which help us to determine what students should accomplish in writing. David Smith is of the view that there seems to be a lack of common standard for what we mean, when we claim that our students do not write well. This contradicts the argument put forth in this paper. It is illogical to think that we can have a common standard given the heterogeneity of both teacher and taught.

A study of the standards for writing: core standards and required range and contexts show that to be college and career- ready, very specific requirements have been stated. There is also, as in the case of the Colorado Academic standards in reading, writing and communicating, emphasis on content i.e. what do students need to know at FYBA level? How do we know that a student can do it? The paper argues for a new paradigm whenever the ELT Teacher determines his/her own learning outcome standards this gives autonomy to the teacher and leads to greater effectiveness.

The standards for good paragraph writing that students can be expected to achieve are as follows. The paragraph has a topic sentence which states what the paragraph will be all about. It gives the topic of the paragraph and it also restricts the topic to one or two main ideas which can be explained fully in the space of one paragraph. Supporting sentences are used to develop the topic sentence specifically they discuss the topic sentence by explaining the main ideas more fully using reasons, examples, facts, results, statistics or anything that proves the ideas are true. The paragraph must have a concluding sentence to signal the end of the paragraph. It can be a paraphrase of the topic sentence.

By the end of their course students are expected to be able to write paragraphs that have unity and coherence i.e. the information is organized logically and there is only one main topic in the paragraph. Students should also be able to show the relationship between the ideas through transition signals eg first of all, for instance, result of this, another advantage etc.

In the actual practice of writing the important observation made by David Smith is that, students do not write well because they are not taught how to write and do not get sufficient practice in writing. So the obvious thing to do, appears to be, to give students opportunities to write, But we are all familiar with the typical scene in the classroom. A topic is given by the teacher. Students reluctantly take out their writing books and gaze intently at the blank page. Thus "what to write", " I can't think of anything to write" are the words that rent the air. It seems as if the students are unable to do what is needed and they feel helpless and hopeless.

The question that inevitably arises is what are the factors that limit the students. Do they lack ideas, imagination, articulation, vocabulary, knowledge, grammar. In his article 'The Real Reasons Students Can't Write', Laurence Musgrove offers three reasons for errors in writing: they don't care, they don't know or they didn't see it. His solution is that students would improve their writing skills if the rules of writing were made clear to them, consistently enforced and the consequences of poor writing skills made clear. He feels that teachers need not despair and can try out different methods of improving writing skills.

David Gaugin has written on the paragraph- based approach to overcome this problem. He argues that there is greater anxiety when students are asked to do writing because there is greater emphasis on accuracy and they do not get the "breathing space" which is given to them when speaking, where fluency, rather than accuracy is preferred. Gaugin also points out that it is more productive to view not the sentence or the essay but rather the paragraph as the basic unit of discourse. The usual approach is to first master the sentence, then the paragraph and only then the essay. Gaugin suggests that by starting with the paragraph the teacher and student can move back to the sentence and forward to the essay as appropriate. A paragraph- based approach thus assumes an organization before grammar philosophy. A well organized paragraph (or essay) can then be understood by the reader, even if the sentence level grammar is not mistake free.

David Gaugin's view seems very practical and the use of the paragraph as the basic unit of discourse is what motivated the researcher to try out the approach given in this paper.

At SNDTWU, paragraph writing is part of the FYBA (English) syllabus. The students usually have one lecture per week for writing coupled with one tutorial. The textbook prescribed is an in- house publication of the University. - Writing With a Purpose by Dr. Ayesha Banatwala.

Paul Limone is of the view that students should learn through imitation and discovery. The inexperienced writer confuses good writing with a decorative, flowery and ornamental style which disregards structure. Concrete goals and behavioral objectives are the cornerstones of an effective writing program, as they will provide the teacher with valid evaluative and diagnostic leads and permit the student to achieve success. Some pre-writing exercises help students to warm up and take away their fear. Free writing exercises are very useful. Students feel liberated from the pressure of writing on fixed topics and for a fixed time.

The next step is to provide a structure. The textbook prescribed for the FYBA is an excellent step- by-step method of learning how to write a paragraph, to help students understand that a paragraph must have one central idea which should be developed. This central idea controls the paragraph and gives it unity. There should not be any unnecessary sentences in the paragraph because they break the unity of the paragraph. The central idea is given in one single sentence and is called the topic sentence. The next objective is to understand the characteristics of a good topic sentence; reflecting a topic sentence; need to develop a paragraph fully. The third step is practice of unity and complete development of a topic sentence and choosing a topic sentence and developing a given topic sentence.

The paper argues for a new paradigm wherein the teacher and student determine their own learning outcome standards. The rubric given to students was that they should be able to write short paragraphs of about five sentences following the standards set in the textbook.

The aim was to encourage students to be proactive in improving their writing skills. A supportive environment is needed to encourage students to step out and put their ideas on paper or as in this case in the WhatsApp group.

As a diagnostic study, the researchers carried out an assessment of English writing skills. 50% of the students felt they could not write a good academic paragraph. But 52% felt that they could write a clean topic sentence and 44% said they could organize ideas. 40% said they could logically support and develop the main matter. 44% felt they could write appropriate vocabulary. The ratings were high for summary (52%) low for writing accurate questions (32%). 44% students felt they could write a good introduction for an English essay. They felt they could write a topic sentence (40%) and various patterns of organization (48%). 40% of the students could use internet.

To help overcome their fears about writing and to create a community feeling it was decided to set up a Whats App group "Common English" .Teachers also participated as writers to convey a message that writing is important, valued and rewarding. The use of Whats App was a means of making the process of writing easy and enjoyable. A brief summary of the major inputs well help to give an idea of the exercise. The spelling and grammatical errors made by the students were discussed in the classroom.

8:36pm, Feb10- +91 7387844412 created group "English group"

9:23pm, Feb10- Request you to write 5sentence on your favorite food

9:35pm, Feb10- +91 7208313325:

1) My favorite food is shahi paneer with chapatti

2) its is delicious in taste

3) paneer is healthy for our body.

4) Most of the people like to eat this food.

5) and wheat flour chapatti is very good for health.

9:37pm, Feb 10- +91 7208313325: This is jasween kaur, roll no 61

9:39pm, Feb 10- wow gd job jasween

9:58pm, Feb10- +91 7738976639: maam can we write on what you like the most

9:58pm, Feb10- +91 7738976639: my favourite food is chicken tikka and chicken roll.

It is very tasty n crispy

Most of the people like chicken items.

Maam nw brain is nt working now only 3 sentence today.

10:01pm, Feb 10- +91 9167761517: 1) My favorite dish is puran poli also know as (vedmi).

2) It is a special Guajarati dish.

3) It is made up of whole wheat bread filled with sweet moong daal.

4) It is specially made on occasions like holi

5) It is very tasty as well as healthy. Name- Hemal pathak. Roll no-50.

11:01pm, Feb 10- : Yes any topic idea is to share by writing English

10:52am, Feb 11- Mitalee: Girls, will u pl post 5lines on a memorable experience? Pl do this within the next three days.

6:08pm, Feb 15- +919987806221: 1) The most memorable moment I have come across in my life was when I bought my pet Milo

2) He was a 5months old puppy at that time.

3) He was very active who played with my sleepers.

4) I always go back to my childhood as he plays with me.

5) His eyes filled with pure innocence make me cuddle with him as he sees me after long time. This is surbhi Sharma roll no.57

6:18pm, Feb 10: Wow Surbhi how lucky. Send a pic of milo I remember the movie The Mask I think you meant slippers. really good.

My most memorable moment is on my birthday..My hole family surprised me at 12:00night..The decoration of my room.My hole house was so pretty. N every 2hours passed I reaserved a gift from my each family members…N at the time of cake cutting my dad gave me a hug…kiss and my favorite mobile…I was feeling soo special…I can't even express it…

8:20pm, Feb 15- +91 7387844412: Aayushi khakkhar roll no.24.

It was valentine day n I was in 8 and I started crying m alone everyone gets chocolates , teddy n all so 4m dat day till now my dad be my valentine we celebrated al days n on 14 feb we go out n hve fun…he gve me rose, teddy, chocolate, hug, kiss n den candle light dinner love u dad. Beautiful memory

8:21pm, Feb15- : Thanks jasween n god bless you just take care of a few spellings, whole, received. By the way, when is your birthday?

9:20pm, Feb 15- +91 7738976639: My most memorable is when my younger brother was born. He is now 3yrs old he is the one whom I love the most. Whenever I see him I remember my childhood days. He is very naughty and cute whenever I am sad he makes me smile by kissing me on cheeks and keep on asking what hd happened to you. I wish everyone should have brother like him. Frm shirin plasterwala.

10:07pm, Feb 15- Mitalee: very good, shirin. Keep it up

5:42pm Feb 16- Girls here is a new topic to write about. Share your views on how to improve the personality contest.

9:23pm Feb 16- +91 7738976639: According to me in personality contest there should be no known teacher. And there should be no partiality. If you are judging someone then judge them clearly. In personality contest there should be more creative activity like there should not be only dance there should be various types of activities which others can also do.

9:24pm Feb 16- +91 73878844412: right point shirin

9:24pm Feb 16- +91 7738976639: even I have noticed partiality in puppet show. The teacher was itself a judge of that college.

6:18pm, Feb 17- Let me know what you think about chetan bhagat's views do you agree?

6:35pm, Feb 17- +91 9987806221: yes I agree with shirin I think freedom of speech should be there but in a limit most importantly when you are a public figure, you are a role model to someone or other in your life… must not say anything that hurt people, say out of limit.

7:18pm, Feb 23- Girls today is the last day of the 3day Literary festival at SNDT pp please write 5 Sentence or more about your favorite writer.

7:15pm, Mar 2 A picture is posted by Mitalee

9:27pm, Mar 3- +91 7208323325: looking to this pictures it feels very good that some people is following 'Swatch Bharat Abhyan'… we should also help them. We should also clean things around us. Clean city will help us in many ways less infection, no dirty smell, less illness, fever, allergy n many more things will face less…it will help us in such a way… jasween kaur.

1:50pm, Mar 14- Girls last micro topic write on your experience about exams. Sad, happy, funny etc.

10:24pm, Mar 14- +91 9987806221: 3 years before I used to take exams as burden but then I took admission here in my college. I was new to Mumbai and the change in my board. I was really anxious if I could not do well in exams but then exams approached and I worked hard for them. Out of my expectation, I got 1st rank in 11th and 12th which was not I was used to but the moment was very special to me. I was very happy and started enjoying exams. Surbhi Sharma roll no.57

10:34pm, Mar 14- Wow a very positive and fresh response

10:35pm, Mar 14- +91 9987806221: thank you mam…though studies are difficult now.

10:38pm, Mar 14- Exam experiences when we listen this word most of the people get tensed, 90 percent of the people don't like exam experience. Only few like it. I like the exam experience because during this time only our learned material is checked that how much we know. Because of exams only we revise our syllabus. It's actually fun to study because we grasp new knowledge. We come to know various facts. Some of the people don't like it because they want their life to be easy n comfortable. No exams, nothing. But because of studies only we shape our personality and exams also we do well. In order to get rid of fear we should take exams positively than negatively. Automatically things will be easy.

The next stage of the initiative was to test its effectiveness. The students were asked to write on any one of the following:

1. Do you think young adult are influenced more by their friends or by their family. Which view do you support? Use specific reasons to explain your answer.

2. Do you prefer to study alone or as part of a group of students. Why? Use specific examples and reasons to explain your answer.

Two scripts words are analyzed for the purpose of showing that the students, the majority of them, were able to write an introduction that stated their point of view and developed their ideas.

Student One:

"I would prefer to study alone without friends. As usually one cannot study in a group as some might want to study but there are some disorganized people who tend to disturb others".

Student Two:

In today's youth young adults don't give importance to their family they just want to be the way their friends are. They "Act in a way, dress in a way". Which they influence from their friends. Yes! Parent be the young adults are been influenced by the friends as they get to have fun, friends help them in bad way or good way. The friends which he/she belongs should belong to good group or he/she will act in that way to whom they are influenced".

The findings of this initative can be summarized as follows. The questionnaire analysis helped to establish whether the students were able to assess their English writing skills and the writing strategies they used. What's app group initiative served to show that given the right technology and environment, most of the students were happy to participate. The first response came at 9:35 pm and then came the interesting question at 9:58 pm "maam can we write on what we like the most. Some were blank: "maam nw brain is nt working now only 3 sentences today".

The momentum of the group involvement also brought to light some of the limitations of this kind of initative. The students were using the sms language. This, together with other errors like grammar and spellings, was discussed in the classroom. But no great change could be observed. The initative turned out to be more of a "learn and fun" exercise. The researcher was encouraging and did not want to curb the natural enthusiasm and involvement of the students. it was good to discover other aspects of the student's personality. Many of the topics generated some debate eg. Personality contest, freedom of speech and examination. The project started on February 10th 2015 and continued till March 23rd2015. Students posted jokes, stories, poems and pictures. The group Common English is still being used. The entire transcript is available with the researchers as documentation.

However, in the classroom exercises and answer scripts, most of the students were able to generate enough language, though with errors, and to express their view point with clarity. The thrust of the initiative was on writing paragraphs as per the standard outlined in the paper. Qualitative analysis of the scripts shows that most of the the students were able to achieve these standards. It is true that quantative analysis of the improvement made by the students would substantiate the claim made by the researcher that the college initiative helped to improve make the paragraphs writing skills of students.

In conclusion the researcher would like to reiterate the view that standards cannot be narrow and have to take into account the heterogeneity of the English classroom. The initative taken can be further extended into a more serious exercise in facilitating students to write flawlessly. This initative is the first step in using technology available to students, together with a supportive and collaborative environment, to write naturally and spontaneously while having their errors corrected in the classroom. It was an enjoyable and effective experience for both teachers and students.

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GANDHIAN PHILOSOPHY IN NISSIM EZEKIEL'S "THE PATRIOT"

***Sharmila Jajodia**

ABSTRACT

In the present society falsehood and violence has taken over truth and non-violence all over the world including India, the country which has given birth to Gandhi, known as "Mahatma" all over the world. He was a yogi who has experimented with truth, non-violence and brahmacharya and 'Sarva Dharm Sadbhava'. He had been also a teetotaller in his life and wanted that youngsters should avoid intake of intoxicants. He did a lot for the welfare of women and downtrodden and marginalized sections of society. He wanted to establish Ram Rajya in India. He inspired the common person to lead a simple life and to discard foreign things and to accept Indian goods in their lives. He influenced the intellectuals from various fields of life including creative writers all over the world. Indian literature also didn't remain untouched by the philosophy of the great apostle of love and peace as many writers produced literary works based on his life and principles. Gandhiji has inspired poets, novelists and dramatists who have created social and political consciousness in the Indian society and also aroused patriotic feelings in their psyche in the pre-independence period through their creative outputs. Not only this, even post-independent Indian literary works depict the impact of his philosophy. In the light of above observation, this paper is directed to analyse the impact of Gandhian Philosophy on Indian English Literature with special reference to Nissim Ezekiel's "The Patriot" included in his "Very Indian Poem in Indian English".

Key Words : *Brain drain, Gandhian philosophy, Indian culture, patriotism, world peace*

Introduction

The relationship between literature and society is so intimate that one can't be divorced from the other. One particular incident in society, an individual or an ideology can create such an impact on others including the creative writers who never lose the opportunity to convert the raw material into literary works having much greater aesthetic value. Mahatma Gandhi was also one such great individual who influenced the intellectuals from various fields of life including litterateurs all over the world. Indian literature also didn't remain untouched by the philosophy of the great apostle of love and peace as many writers produced literary works based on his life and principles. Gandhiji, a multifaceted personality- writer, journalist, lawyer and political leader has inspired poets, novelists and dramatists who have created social and political consciousness in the Indian society and also aroused patriotic feelings in their psyche in the pre-independence period through their creative outputs. Among these writers are-Mulk Raj Anand and Raja Rao who demonstrated impact of Gandhi in their seminal works-Untouchable (1935) and Kanthapura(1938) respectively in a very convincing way . Not only this, even post-independent Indian literary works depict the impact of his philosophy like Anita Desai's Where Shall We Go This Summer? (1975), Shashi Tharoor's The Great Indian Novel (1989), Mukunda Rao's The Mahatma (1992), Mahesh Dattani's Final Solutions (1992-93) etc. In some works Gandhi appears as a character while in others his spirit pervades the whole narrative. Some works accept Gandhian ideology and depict its positive impact on Indian society while some reject it and portray its negative output doubting its practical application in worldly affairs. In the light of the said observation this paper is directed to analyse the impact of Gandhian Philosophy on Indian English Literature with special reference to Nissim Ezekiel's "The Patriot" from "Very Indian Poem in Indian English". The poem was written in 1977 when the then prime minister Indira Gandhi had imposed the Emergency to suppress her rival politicians. Therefore, Ezekiel actually attacks "the prevalent corruption, injustice and oppression in the name of the '20 –point programme' for regeneration, the forced sterilization of people (to implement a 'one family, one child' rule)." (IL, pp.166-7)

In the present society falsehood and violence has taken over truth and non-violence all over the world including India, the country which has been commonly known in Europe as 'the land of Gandhi'. He was a yogi who has experimented with truth, non-violence, self-control and 'Sarva Dharma Sadbhava' throughout his life and proved that it is not an easy path. One has to face failures too who strives for it. But the continuous efforts in this direction are always fruitful as the moral force influences every kind of personality not through fear of penalty or expectation of reward.

According to Gandhi, it is impossible to discover truth without non-violence as non-violence implies not to hurt by evil thought, by undue haste, by lying, by hatred, by wishing ill to anybody. He considered truth and non-violence as the two sides of a coin. Therefore Gandhi has said that non-violence and truth are so intertwined that it is practically impossible to disentangle and separate them. He also said that non-violence is not meant only for monks and cave dwellers but also for common man. Its practical application in life lies in Satyagraha or soul force which means denying meek submission to the will of the wrong doer; pitting of one's soul in its entirety against the will of the unjust and cruel ones. Explaining the dimensional depth of non-violence to a New York Times correspondent Gandhi said, "The hardest metal yields to sufficient heat; even so must the hardest heart melt before the sufficiency of the heat of non-violence. And there is no limit of non-violence to generate heat." (Singh, 244)

Nissim Ezekiel, one of the great Indian English poets in the post independent period appears to be influenced by Gandhiji intensely in his poem "The Patriot". He begins his poem like this-

"I am standing for peace and non-violence.
Why world is fighting fighting
Why all people of world
Are not following Mahatma Gandhi,
I am simply not understanding.
Ancient Indian wisdom is 100 % correct.
I should say even 200 % correct.

But modern generation is neglecting-
Too much going for fashion and foreign thing." (237)

Like Gandhi, Ezekiel desires to maintain peace and nonviolence raising voice against violence in his surrounding, the very Indian characteristics. But he is very much disturbed and shocked and unable to understand why the world is involved in fighting. The poet is confused why people do not follow Mahatma Gandhi and the Ancient Indian wisdom inscribed in our scriptures. He says that modern generation is neglecting the ancient Indian Culture- its traditions and philosophy of love, truth, non-violence, simplicity, self-control; and running after fashion and foreign things. Thus like Gandhi, the poet exhorts the common person to lead a simple life and to discard foreign things and accept Indian goods in their lives. The poet emphasizes that Indians should follow the principle of self control, simple living and high thinking; they should avoid imitating western civilization and follow Indian culture which is absolutely correct.

Gandhiji did a lot for the welfare of women and downtrodden and marginalized sections of society. He used to respect women a lot. The whole dalit literature in Indian languages is a witness to this fact. Nissim Ezekiel also seems to express the same when he writes that he reads in a newspaper that one goonda has thrown stone at Indirabehn. He thinks that the attacker will be undoubtedly a frustrated and misled student. Nissim Ezekiel is pointing out the way violence has entered the life of young

students who can even attack someone like the then woman Prime Minister Indira Gandhi out of depression or misleading environment.

The poet ironically states that he reads Times of India to improve his English to highlight the fact that Indians prefer English, the non-native language to Hindi, the language of the land. Throughout the poem the poet has tried to express how Indians especially the semi-literate write and speak wrong English. Like Gandhi, the poet is also aware that English has surpassed the Indian languages and therefore a common Indian feels the requirement to improve his English.

"Other day I'm reading in newspaper
(Everyday I'm reading Times of India
To improve my English language)
How one goonda fellow
Throw stone at Indirabehn.
Must be student unrest fellow, I am thinking." (237)

The poet then asks his friends, Romans, countrymen to listen to him carefully as so much is happening all over the world. He ironically asserts that regeneration (reform in moral and spiritual ideas, remuneration (payment and reward for work or services), contraception (prevention of new ideas or contradiction in views is taking place) and therefore the brothers and sisters need to be patient in their conduct, they need to tolerate all these changes without being violent in their thoughts, actions and speeches.

"Friends, Romans, countrymen, I am saying
(to myself)
Lend me the ears. Everything is coming-
Regeneration, Remuneration, Contraception.
Be patiently, brothers and sisters." (237)

Gandhiji had also been a teetotaller in his life. Among his constructive works for the ethical and economic welfare of India and the world, one was to discard intoxicants. He stressed that youngsters should avoid intake of intoxicants absolutely. He expressed in his magazine "Young India" that consumption of the intoxicants lead to the moral downfall and the death of the conscience (soul) of the consumers as it damages their bodies as well as minds. Therefore Ezekiel also says directly that our own product lassi is better than wine and he inquires if the reader wants one glass lassi which is very good for digestion. If a little salt is added into it, it becomes a very good drink. He says that he has never tasted wine as he is a teetotaller. He also utters emphatically that wine is for drunkards.

"You want one glass lassi?
Very good for digestion.
With little salt lovely drink.
Better than wine;
Not that I am ever tasting the wine.
I'm the total teetotaller, completely total.
But I say
Wine is for the drunkards only." (238)

Then Ezekiel turns to the concept of world peace again which was very much practiced by Gandhi in his life time for social welfare. He asks what do you think of the possibility or vision of world peace in a scenario as Pakistan and China, the neighbouring countries of India are behaving in a rather different

way as far as their relations with India are concerned. It makes the poet very sad and he feels harassed that the international relations are not good. The poet enquires when all men are brothers, why do they forget brotherhood and fraternity. In India also people should understand that Gujaratis, Maharashtrians, Hindiwallahs all are brothers even though they may have some funny, strange habits still one tolerates other. Thus the poet opines that differences in behaviour within the country and the world must be tolerated for peaceful atmosphere. Thus Ezekiel is propagating Gandhi's principles of peace, brotherhood, tolerance and good interpersonal relations. The poet like Gandhi wanted to establish Ramrajya in India too and is sure if we are tolerant towards each other in all stages of our lives in its various aspects and activities then it is certain that the long cherished dream of Ramrajya will be fulfilled in near future.

"What do you think of prospects of world peace?
Pakistan behaving like this,
China behaving like that,
it is making me very sad, I am telling you.
Really, most harassing me.
All men are brothers, no?
In India also
Gujaratis, Maharashtrians, Hindiwallahs
All brothers
though some are having funny habits.
Still, you tolerate me,
I tolerate you,
One day, Ram Rajya is surely coming." (238)

Next the poet talks about the love for motherland in the backdrop of brain drain. He is shocked that people are going abroad leaving their own country. He laughs at such Indians but is sure that one day they will visit again at any time at any stage of their lives. He is actually indirectly hinting at the problems faced by the immigrants and their desire to come back to their own land as they suffer from nostalgia, identity crisis and alienation, dislocation and experience exile. He assures that he does not believe in ceremonial talks and events, but enjoys the company of his countrymen.
"You are going?
But you will visit again
Any time, any day,
I am not believing in ceremony.
Always I am enjoying your company." (238)

The poet is not able to understand the psychology of the people in general and also of the peoples (nations) engaged in violent activities. Thus Ezekiel like Gandhi talks about respect and equality for all religions, castes, creeds and languages and tolerance for individual and cultural differences in our overall conduct to avoid disturbance in our personal and social lives. A sense of patriotism prompts the poet to look within and think of the country and world peace. He also exposes the depravity of Indian mind which instead of understanding true Indian spirit and the ancient Indian culture hankers after western culture. Thus this poem by Ezekiel is an experiment with self seeking as an individual and as a collective whole which Gandhi as a yogi has practised throughout his life at personal and social level.

From the above discussion, it can be easily analysed that Gandhi's presence is felt throughout the poem in each line and each idea of the poem and in its entirety too. If it is said that Nissim Ezekiel is Gandhi or Gandhi is Nissim Ezekiel here, it will be no exaggeration perhaps. Although Gandhi does

not appear as a character, yet the strong Gandhian ideology and spirit is poured out in this creative output by Nissim Ezekiel which is quite appreciative especially when the whole world is riding in the boat of domestic and social; internal and external; national and international violence in micro as well as macro matters as a result of growing intolerance within and without. Literature being universal and permanent, this poem by Ezekiel is a strong reminder to everyone in the present era as well as in the coming era that truth, nonviolence and Sarva dharm sadbhava are eternal. Hence it is indeed the specific need of the hour to incorporate these Gandhian principles in our lives always to lead a healthy life and build a healthy society to get rid of various contagious maladies- excessive materialism, violence, frustration, drug addiction, wars, communalism besides indifference and apathy in relations. Otherwise the day is not much far ahead when we will be repenting on our deeds for not listening to Gandhi or Ezekiel as Gandhi ji has said- "The future depends on what you do today." (DNA, 5)

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INSIGHTS INTO AMBAI'S SHORT STORIES 'WRESTLING' & 'UNPUBLISHED MANUSCRIPT'.

***Annabel Rebello**
****Divya Yogeshwar**

ABSTRACT

This paper aims at exploring the lives of the women in the select two novellas of C.S. Lakshmi, 'Wrestling' & 'Unpublished Manuscript', a contemporary short-story writer who writes under the name of Ambai. Her stories are observations of everyday lives and situations. As a critic and historian, C.S. Lakshmi also writes in English but these works are mostly restricted to research papers and critical essays.

Ambai narrates women's real experiences in her fiction and transforms women's silences into words and images. Most of Ambai's female characters are submissive, docile, indecisive, concurrent, etc. They are silent sufferers who abide by the patriarchal norms. They suffer from loneliness, alienation, suppression, exploitation, silence, ignorance, etc. All her stories are not of transformation but there is always a hope for the better. At one point the stories seems to emancipate the women but shows how the women still seem to be a victim caught in the male dominated society.

Key Words : *Ambai, Wrestling, Unpublished Manuscript,*

Introduction

The fiction of Ambai (b. 1944 -) contemporary short-story writer in Tamil revolves around the lives of women. She articulates her views in fiction, which she writes under the name of Ambai, and in non-fiction, which she writes in English under her real name C. S. Lakshmi. The aim of this paper is to reflect on two novellas of Ambai namely 'Wrestling' & 'Unpublished Manuscript'. Most of her stories are observations of everyday lives and situations. The stories are very Tamilian. The use of words like 'Padalam, Thinai, Jamakalam, etc' depicts the colloquial use of the Tamil language. As a critic and historian, C.S. Lakshmi also writes in English but these works are mostly restricted to research papers and critical essays. For works of fiction Ambai prefers Tamil 'because this is the language in which images come to her'.

In New Voices and Spaces in Ambai's Short Stories, critic Alejandra Moreno Álvarez comments that her short stories are embedded with the plurality of narrative voices, the use of interior monologues and postmodern techniques of multiple perspectives. He further goes onto say the agenda she sets for modern Tamil women writers is to seek and develop newer and freer forms of expression in Tamil which articulates women's experiences more accurately. Ambai narrates women's real experiences in her fiction and transforms women's silences into words and images. By exploring the ways in which people describe themselves and the communities to which they could be said to belong, she underlines how human beings are made subjects.(112)

Wrestling explores the husband - wife relationship of Shanmugam and Shenbegam. The husband Shanmugam a singer and teacher spends most of his time with the young talented students. The story centres around the life of Shenbegam, his wife who grows up with her mother and expresses a desire to learn singing from Shanmugam 's father, Ayya. Respected and well known for his performances, he is an iconic figure in society. He teaches her to sing along with his son "…Shenbagam grew up as Ayya's doughter. Ayya's wife Nagammal became a mother to her. Nagammal was deeply interested in Tamil literature. And so, Shenbagam studied music under Ayya, and literature under Nagammal." (23)

" Since she had to learn to play an instrument as well as sing, Ayya began to teach her the veena. He kept her away from chores….Said that her fingers would wear out."(24) Such a decision brought jealousy and uneasiness to his son Shanmugam . 'Wrestling' also talks about the untraditional father Ayya who devotes his training to teaching Shenbegam to sing. He indiscriminately teaches her, grooms and hones her singing preparing her for concerts and stage performances. Much to the disgust of his son and other fellow companions, he forbids her

"from chores like cutting vegetables and washing vessels... (She)was not allowed to do any work except lay out banana leaves for their meals and pour the drinking water. Such was his concern for her fingers." (24)

When Shenbagam came of age, she thought she would not be allowed to sing and learn and educate herself. Instead Ayya dismissed all of the traditional rules forbidding menstruating women from singing or playing the instruments exclaiming "Silly girl! What does this have to do with all that? Who asked you to stay here all alone? Anyone can touch the veena and the books any time they want to. Come on out." He said taking her hand and leading her out. To Nagammal….he said "Nagu, don't keep her away from the others. You know I don't like this kind of thing." (26)

As the years passed, there came a day when Shanmugam was in talks with his father on marriage with Shenbegam. He asked him to not hasten the marriage. He probably feared that marriage would break Shenbegam's dedication to music. He tells him to "wait a year or two…Let her get a little older." (30) Shanmugam later questions the need for his future wife –to-be to continue to sing and perform in public to which his father retorts sharply

"Why? What'll she do if she doesn't sing in concerts? Cook"…"No Ayya. But, why should she rush about all over the place? She can sing as much as she wants to at home…. Let her take it easy." Ayya continued to eat, not saying a word. When she took his drinking water to his room, he swung around sharply and said. " Go on. Go on. Keep house. Make babies." (31)

Ayya was frustrated with the fact even after all the hard work put in, society rather than appreciating, pushes women to ultimately take up the role of being a home maker. Ambai's critical questioning of societal norms and rules on the traditional roles of the man and the woman is expressed though the character of Ayya.

Ambai in Wrestling pursues what feminist Luce Irigaray underlines in This Sex Which is not One – "That we are women from the start. That we don't have to be turned into women bythem, labelled by them, made holy and profaned by them.That that has always alreadyhappened without their efforts. And that their history, their stories, constitute the locus ofour displacement. It is not that we have a territory of our own; but their fatherland, family,home, discourse, imprison us in enclosed spaces where we cannot keep on moving, living,as ourselves. Their properties our exiles.Their enclosures, the death of our love.Theirwords, the gag upon our lips." (Irigaray 212)

The novella continues with the marriage of Shanmugam to Shenbegam who takes up his father's profession of teacher and stage performer, whereas Shenbegam only sang together with him at home. "During Katcheris, seated behind him, she held out his glass of milk. But beyond the public gaze, they were still wrestler, locked in a mortal struggle." (32)

An interesting character, Somu, young student of Shanmugam "… had begged her to teach him the varnam she had composed. She had done so. Later, he had sung it at some small concert, making it a point to acknowledge her as its composer. At the same concert there happened to be present a

famous vidwan, who rigidly upheld the principle that no woman could be present on stage when he sings. " (32) The vidwan taunts the boy and mockingly tells him to hang a pair of bangles on his wrist which he fearlessly puts on. Here we see young Somu defying the customs and rules for the sake of respecting his teacher Shenbegam.

The novella ends with a concert which begins with Shanmugam singing the first song and waiting for Somu to join in the singing. But surprisingly Somu does not join in. Instead he keeps the part for Shenbegam who unhesitatingly takes the mike and much to his astonishment begins singing. Thus continues their unfinished battle where " Shanmugam looked at her like one who had been trapped in an unexpectedly complicated hold and had been wrestled to the ground…" (34). The novel culminates with Shanmugam and Shenbegam singing together on stage.

The Unpublished Manuscript (translated from Tamil) is another novella written by Ambai. In the Unpublished Manuscript, Thirumagal lives her life without her alcoholic super poet husband and builds her life with her daughter. She works as an English professor to support her family. The story recalls and relives the younger days and recaptures the youthful images of the protagonist, Thirumagal through her daughter. One finds that the female protagonists of Ambai's fiction look back at their past and review their experiences. The novella opens in the present but the reader is taken back into the past where the character is a teacher in the prime of her youth. The past life of the character is uncovered through her daughter Chintamarai's study of an unpublished manuscript, which she finds in Thirumagal's cupboard in her absence. Thirumagal has a vivid personality- like her love for poetry, music and her dedication to the pursuit of knowledge. It depicts Thirumagal's motherless childhood and her father's (Ramasami) rationalist and idealist views and affection for her. Ramasami exhibits trust and confidence in Thirumagal's abilities and respects her professional space.

Thirumagal too like her father encourages her daughter to think beyond relationships bordering on stereotypes and constructs a different notion of masculinity and femininity based on mutual respect and valuation of each other's abilities and work. Thirumagal's father is set in sharp contrast to her lover-husband Muthukumaran, who has two faces in his life- the ideal and the real one. Her journey with the man whom she was in love did not prove fruitful. Muthukumaran had a lot of expectations from Thirumagal- as a wife. With violence on both sides the two separate for good Chintamarai says,

"Amma said that it was easier to live with Appa's poems than with a poet like Appa."

Thus, when Chintamarai reads the manuscript she develops more affection and respect towards her mother. She sympathizes with the traumatic life of her mother who had suffered severe mental, physical and societal pressure because she was a woman. She projects the oppressive elements of patriarchal society in terms of violence done to woman. Ambai challenges from within and outside i.e self and society. She unravels the psychological nuances of her female characters thereby capturing the atmosphere of the mind. Explorations of silence, space, coming to terms with one's body and sexuality and the importance of communication are some of the recurring themes in her works.

Ambai's writings are to enlighten, liberate, empower, emancipate, educate, etc. Even though Thirumagal walks out from her relationship, she is still a victim and a silent sufferer at the hands of the society. The author implies that every woman must find liberty, equality, individuality and should never compromise in any given situation. Her stories talk about how relationship is a gamble for a woman who has a job and how she puts it all aside to keep a man happy. They focus on women's problems, their limitations as the weaker sex to exercise authority in a male dominated society and their feelings of frustration.

Most of Ambai's female characters are submissive, docile, indecisive, concurrent, etc. They are silent sufferers who abide by the patriarchal norms. They suffer from loneliness, alienation, suppression, exploitation, silence, ignorance, etc. All her stories are not of transformation but there is always a hope for the better. At one point the stories seems to emancipate the women but shows how the women still seem to be a victim caught in the male dominated society.

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BEING A LITERARY TRANSLATOR IN GUJARAT : WALKING THE DOLOROUS PATH

***Rupalee Burke**

ABSTRACT

This paper attempts to discuss the plight of literary translators in general in the context of observations by translation theorists and scholars and to share through personal testimony what it takes to be a literary translator in Gujarat. The idealistic view of the role of literary translation and translators and the ground reality, in juxtaposition, foreground the huge chasm in the field of translation in the absence of legal provision for redressal.

The field of literary translation in Gujarat is one that is fraught with hurdles for which there are no effective solutions. In the absence of ethical behaviour on the part of writers, institutions and publishers, the literary translator is most often made the scapegoat.

Being a literary translator is choosing to walk the dolorous path. Theories of translation have yet to address the humiliation, marginalization, betrayal, victimization that literary translators are subjected to. The aim of this paper is to make a public appeal to all those engaged in literary translation to come together for formulation of strict guidelines and redressal systems to prevent the unabashed exploitation of literary translators.

Key Words: *Literary translation, literary translators, exploitation, legal provision.*

The translator is herself resurrected in the process of resurrecting the text. Translation for a passionate translator is an extremely fulfilling experience at the creative level. However, there is a big price which she has to pay to get to see her translated text in print. Although the present millennium, hailed as the knowledge age, centralizes the role of translators and translations, the domain of translation remains largely an 'unorganized sector' so to speak with lacunae waiting to be plugged.

The aim of this paper is to share unpleasant experiences as a literary translator in Gujarat spanning nearly two decades. However, it is not merely with the intention of catharsis but rather as activism to raise awareness and correct bad practices (outlined later in the paper) prevalent in the procedure of translation beginning with the proposal and ending with the publication. Like my counterparts I too enjoy translation and hold it dear to my heart especially as an active and committed translator who has considered translation a mission for all these years. I have limited myself to referring to some poignant observations of the pivotal importance of translation in the context of (1) The twin entities of literature and translation and their combined role in building literary bridges across cultures, translation as part and parcel of literature, as the carrier of literary traditions, movements and trends across cultures (Grossman, Thiang'o, Devy) (2) in juxtaposition with the marginalised status and exploitation of translators (Krishnan, Lawrence) in the following first few paragraphs.

Literary translation has played as important a role in human culture as has literature itself. The role of literary translation has been hailed as extremely vital in myriad ways. As Edith Grossman rightly points out, "Translation asserts the possibility of a coherent, unified experience of literature in the world's multiplicity of languages. At the same time, translation celebrates the differences among languages and the many varieties of human experience and perception they can express. I do not believe this is a contradiction. Rather, it testifies to the comprehensive, inclusive embrace of both literature and

translation." (Grossman, 17) Building on her argument she further, " Where literature exists, translation exists. Joined at the hip, they are absolutely inseparable and, in the long run, what happens to one happens to the other. Despite all the difficulties the two have faced, sometimes separately, usually together, they need and nurture each other, and their long-term relationship, often problematic but always illuminating, will surely continue for as long as they both shall live." (Grossman, 33) Grossman's endorsement of the inextricable-cobbled-togetherness, the conjoined status of literature and translation (and referring to them almost as living entities as nobody before her has done) is pivotable in furthering the argument in favour of the central position of literary translation and is also applicable to non-literary translation.

In a similar vein the Kenyan writer Ngig) wa Thiong'o in his message of solidarity at PEN International's Translation and Linguistic Rights Committee meets in Johannesburg, South Africa on 10 March 2016 has said: "Translation is essential to the vision enshrined in the document. Translation is indeed the language of languages, and the more languages we have in the world, the more it becomes necessary for them to dialogue with each other through the common language of translation." (www.pen-international.org)

It would be useful at this juncture to cite a very insightful observation by G.N. Devy where the perception of translation is problematized by according as much importance to translation (both literary and non-literary) as to creative writing, in other words validated as the bedrock of literary traditions and seen as the mobilizer and prime mover of literary trends in specific instances:

"During the last two centuries the role of translation in communicating literary movements across linguistic borders has become very important . . . Indian English literature too gathered its conventions of writing from the Indological activity of translation during the eighteenth century and the nineteenth century . . . In fact modernism and post-modernism as international movements would have never come into existence without the mediation of repeated acts of translation. Those who study Theory today know that if they did not have translations of theorists from a dozen different cultures, it would be impossible to think of a revolution in literary thought at all. Thus origins of literary movements and literary traditions can be traced back to various acts of translation.

Considering the fact that most literary traditions originate in translation, and gain substance through repeated acts of translation, it would be useful for a theory of literary history to seek support from a theory of literary translation. However, since translations are conventionally perceived as unoriginal, not much thought has been devoted to the aesthetics of translation. Most of the primary issues too have not been settled in relation to translation: issues related to the 'form' and 'meaning' of translation. No major critic has taken any well-defined positions about the exact placement of translations in literary history. Do they belong to the history of target languages, or do they belong to the history of source languages? Or do they form an independent. Tradition all by themselves? This ontological uncertainty which haunts translations has rendered translation study a haphazard activity which devotes too much energy to discussing the problems of the original meaning and the meaning of the altered structure." (Devy, 152-53)

The irony is that while the activity of translation is placed on a pedestal, translators who play a central role in the process are made to bite the dust. Mini Krishnan, consultant, publishing, Oxford University Press, India through her regular column 'This Word for That' has been championing the cause of translation and translators. Hers is a tireless crusade to bring to light all aspects of good and bad practices related to the field of translation worldwide. In her article 'Lost in Translation' she observes:

"Despite all this, a disturbing development seen is an Indian language translation, published in India, not carrying the name of the translator on its cover. Why? Does masking the true origins of a work make for better sales? Is a work less worthy because it is a translation? Is there no originality in a translated product?

Today, when translations are shortlisted along with original writings in English for the biggest prize in the literary world — the DSC Award which aims "to raise awareness of South Asian culture around the world" — why are some publishers refusing to grant translators equal status with the authors, making it difficult for them to be remembered or even noticed? We see translators competing with blurbs and endorsements on the back cover, leading readers to say, "Ah! A great book! Translated by whatshisface… don't remember the name." Can anyone deny the historic power of translators? Their work has forced massive shifts in the literary canon, cross-fertilised writing and propelled communities emerging from invisibility, besides influencing the vision that language groups have of societies other than their own." (Krishnan, 4)

Like Mini Krishnan does in the Indian context, Venuti Lawrence has dealt with the marginal status of translation and the shadowy existence of translators in the specific context of Anglo-American culture at length. He foregrounds factors such as the copyright law and translation contracts which are exploitative and work against translators:

"For although the past twenty years have seen the institution of translation centers and programs at British and American universities, as well as the founding of translation committees, associations, and awards in literary organizations like the Society of Authors in London and the PEN American Center in New York, the fact remains that translators receive minimal recognition for their work—including translators of writing that is capable of generating publicity (because it is prize- winning, controversial, censored). The typical mention of the translator in a review takes the form of a brief aside in which, more often than not, the transparency of the translation is gauged. This, however, is an infrequent occurrence. Ronald Christ has described the prevailing practice: "many newspapers, such as The Los Angeles Times, do not even list the translators in headnotes to reviews, reviewers often fail to mention that a book is a translation (while quoting from the text as though it were written in English), and publishers almost uniformly exclude translators from book covers and advertisements" . . . The translator's shadowy existence in Anglo-American culture is further registered, and maintained, in the ambiguous and unfavourable legal status of translation, both in copyright law and in actual contractual arrangements." (Lawrence, 8)

A careful reading of the quotes above reveals the pivotal function of literary translation (its cultural contribution), the complexity of the act of literary translation, the indifferent and hegemonic manner in which it is perceived, and the half-hearted engagement with translation study, especially the exploitation of translators in multiple ways, which does more harm to the discipline than good. Nobody can deny that the position of translation, both literary and non-literary, is consolidated more than never before through its crucial function in the dissemination of literary works and knowledge texts across languages in the present age touted as the "Knowledge Age'. Nevertheless, that 'translations are conventionally perceived as unoriginal' and the relegation of translation study to 'a haphazard activity' points towards an unholy nexus of agencies and gross (publishers, book reviewers, readers and pedagogues according to Grossman, Lawrence and Krishnan) responsible for this sorry state of affairs. This too is something that needs to be thoroughly investigated and theorized to pave the way for a binding legal procedure consisting of strict guidelines and a redressal system. It is indeed welcome and consoling that some sort of initiative has been taken by PEN International referred to later in the paper. But to what extent will it help translation gain a legal status only time will tell for it is easier said than done.

The field of translation in Gujarat, where I have been an active and committed translator for more than two decades, is one that is fraught with hurdles for which there are no effective solutions. In the absence of ethical behaviour on the part of writers, institutions and publishers, the translator is made to feel like the scapegoat. I have undergone immense torment as a translator in Gujarat for over two decades now. In the absence of a tradition of formal contracts by small publishers here, I have been exploited to no end. Considering translation a mission and using my translation skills in the service of Gujarati literature I was oblivious of the fact that someday I will end up receiving shabby treatment that will scar me forever.

Stations of the Cross or the Way of the Cross is also known as Way of Sorrows or Via Crucis. The Via Dolorosa (Latin: 'Way of Grief,' 'Way of Suffering or simply 'Painful Way') is a street within the Old City of Jerusalem, held to be the path that Jesus walked on the way to his crucifixion. Listed below are two versions of the 14 Stations of the Cross, the traditional and the scriptural:

The traditional Stations of the Cross

1. Jesus is condemned to death 2. Jesus carries his cross 3. Jesus falls for the first time 4. Jesus meets his afflicted mother 5. Simon helps Jesus carry his cross 6. Veronica wipes the face of Jesus 7. Jesus falls the second time 8. Jesus meets the women of Jerusalem 9. Jesus falls a third time 10. Jesus is stripped of his clothes 11. Jesus is nailed to the cross 12. Jesus dies on the cross 13. Jesus is taken down from the cross 14. Jesus is laid in the tomb

The scriptural Stations of the Cross

1. Jesus in the garden of Gethsemane 2. Jesus is betrayed by Judas and arrested 3. Jesus is condemned by the Sanhedrin 4. Jesus is denied by Peter 5. Jesus is judged by Pontius Pilate 6. Jesus is scourged at the pillar and crowned with thorns 7. Jesus carries His Cross 8. Jesus is helped by Simon of Cyrene to carry the Cross 9. Jesus meets the women of Jerusalem 10. Jesus is crucified

11. Jesus promises the Kingdom of God to the Good Thief 12. Jesus speaks to His Mother and the beloved disciple 13. Jesus dies on the Cross 14. Jesus is placed in the tomb

The theological explanation of the two versions of the Way of the Cross cited above does not fall within the scope of the present paper and is thus avoided. These are to give an idea of the condemnation, humiliation, suffering, and trauma that the passion of the Christ in his human avatar embodied in context to my metaphorical references in the following paragraph to the dolorous path, the cross and the stations in connection with my personal bitter experiences as a translator.

Being a translator is choosing to walk the dolorous path. Theories of translation have yet to address the humiliation, marginalization, betrayal, victimization that I as a translator have had to face in Gujarat, the cross that I have had to bear while negotiating the stations along the way all by myself. The aim of this paper is to share these experiences and make a public appeal to all those actively engaged in translation to come together for formulation and implementation of strict guidelines and redressal systems to prevent the unabashed exploitation of translators in Gujarat and elsewhere. I have all the evidence but am helpless in the absence of legal provision for redressal. This prompted me to pick up a campaign to prevent the exploitation of translators. I wrote about the same in 'Nireekshak' a leading Gujarati journal last month with the aim of starting a campaign for the cause. My article has created quite a stir and an appeal by Mr. Yogendra Parekh to translators to get together has been announced in the very next issue of 'Nireekshak'.

I would like to conclude my paper by citing 'The Quebec Declaration' which has the potential to safeguard the interests of translators. The Assembly of Delegates, meeting at the 81st PEN International Congress in October 2015, adopted the adopted the Quebec Declaration on Literary Translation and Translators, sponsored by PEN International's Translation and Linguistic Rights Committee and spearheaded by PEN Quebec:

1. Literary translation is an art of passion. Promoting values of openness, acting for peace and freedom and against injustice, intolerance and censorship, translation invites a dialogue with the world.

2. All cultures are not equal when it comes to translation. Some cultures translate by choice, others by obligation. Translation is a key to the protection of languages and cultures.

3. Respectful of authors and original texts, translators are nevertheless creators in their own right. They seek not only to reproduce a literary work but to move the work forward, to expand its presence in the world. Translators are not simply messengers: though they speak for others, their voices are also their own. In particular, they act in favour of cultural diversity by remaining loyal to marginalized authors, literary styles and social groups.

4. The rights of translators must be protected. Governments, publishers, the media, employers—all must respect the status and needs of translators, give prominence to their names, and ensure equitable remuneration and respectful working conditions—in all forms of print and digital media.

5. The physical safety and freedom of expression of translators must be guaranteed at all times.

6. As creative writers with specific skills and knowledge, translators must be shown respect and consulted for all questions related to their work. Translations belong to those who create them. (www.pen-international.org)

(Translated by Sherry Simon)

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www. pen-international.org

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FOOD & NUTRITION

A STUDY ON PREVALENCE OF DIABETES MELLITUS AND CARDIAC DISEASE IN AURANGABAD DISTRICT

***Archana Choudhari**
****Manjusha Molwane**

ABSTRACT

To study the prevalence of Diabetes Mellitus & Cardiac Diseases in Aurangabad district, 1000 samples were randomly selected in the age group of 30 to 60 years. From each block i.e. Taluka of Aurangabad district, 100 samples were selected for survey. Interview cum questionnaire method was used to collect general information. Secondary data regarding to study lipid profile and sugar levels, From this information factors affecting prevalence of Disease conditions were studied. From this available data the Disease affected samples were segregated and studied for their food habits, dietary pattern, medical history, type of work etc and their BMI was calculated. Study revealed that prevalence of Diabetes Mellitus & Cardiac Disease is more in 30-40 years age group which is attributed to increased junk food & fast food consumption in this age group. Study also revealed that higher is the income group more is the prevalence of these disease. Also it was found that samples having BMI between 25-29 had shown more percentage of Diseases. People consuming non-vegetarian foods, junk foods & fast foods more than thrice per week had shown more percentage of Cardiac Disease & Diabetes Mellitus, people who were eating non-vegetarian foods thrice in week did not show more prevalence of Diabetes. Type of work had shown no influence on prevalence of these diseases.

Key Words : *Aurangabad, BMI, Diabetes, Mellitus, Cardiac, Prevalence, Lipid, Profile*

Introduction :-

Now days because of changing life style and consumption of junk foods many diseases enter in the human life at different stages of life cycle. Today's Indian population is 1326801576. As per the WHO report (1998) 25% of urban and 10% rural population is suffering from Hypertension and other Cardiac disease. Diabetes population is increased from 50.8 Million(2010) to 65 Million (2016). Recent reports have confirmed that in south Asians, increasing obesity is primarily driven by nutrition, life style, increasingly faulty diets and physical inactivity.

Prevalence of diabetes and pre diabetes in India, has been reported 31.7 Million in 2000 and 62.4 Million in 2011. Whereas number of pre diabetics have increased to 77.2 Million. This data suggests not only the need of study of prevalence but also the methods of educating population in this regard.

Present study was undertaken to study prevalence and factors affecting prevalence of these diseases in Aurangabad Districts in Marathwada province, which is socio – economically, backward part of State of Maharashtra.

Methodology :-

Random sampling method was used to collect 1000 representative samples in the age group 13-60 years. Out of which 50% samples were male and 50% were female. Aurangabad district has 9 Talukas (blocks). Hence 100 samples were selected from each taluka and 200 samples were selected from Aurangabad urban area.

Out of 1000 samples those who were suffering from disease conditions were segregated and their blood reports were collected from them. This was a secondary data collection. An additional questionnaire was prepared to implement on disease affected (person) samples. They were interviewed for their food habits, dietary pattern, medical history, type of work and distance of workplace etc. The data was collected by questionnaire cum interview method. Body Mass Index (BMI)was calculated and Blood Pressure readings were taken for these selected samples. The Study was limited to Aurangabad District only.

Result and Discussion :-

Prevalence of obesity is more than Hypertension or diabetes. This prevalence may be attributed to changing scenario of life style, lack of activities and consumption of ready to eat foods. Prevalence Diabetes Mellitus and Cardiac disease amongst 1000 samples studied is tabulated in following table.

Table-1

Prevalence of Diabetes Mellitus and Cardiac Disease as affected by age

Age / Disease	30-40 Years age group	40-50 Years	50-60 Years	60 Above year	Total
Diabetes	(28.57%) 40	(25%) 35	(25%) 35	(21.42%) 30	140
Heart Disease	(20%) 20	(28%) 28	(30%) 30	(22%) 22	100

- Figures in parenthesis indicate percentages.
- Figures outside the parenthesis is absolute number.
- X2=3.86

When the data was analyzed using Chi square test the results showed that age group affects prevalence of Diabetes Mellitus significantly. As far as Diabetes Mellitus is concerned it is observed that in the range of 30-40 years of the studied sample the percentage is more than that of any other age group.

Data clearly indicates that prevalence of type two diabetes is more common which may be attributed to sedentary and comfort leaving life style of people. Also it may be due to the fact that people in this age group are not yet aware that exercise consumes energy and hence exercise is necessary to keep diabetes in control. Maximum percentage of diabetes mellitus is found in 30-40 years age. During this age boys and girls start working. They are independent and eating food outside is very common. Also this relaxing life style with improper dietary habits and lack of exercise may be the cause for the same. One important point was noted that the percentage of both the diseases was less when people are more than 60 years of age, which may be due to health awareness amongst them.

Seema Kaveeshwar (2014) in her study reported that the percentage of Diabetes is 12.1%. Whereas a study by Sampatti etal (2009) showed that in rural area of Marathwada Hypertension was profound in 7.24% population.

Table - 2

Effect of Type Of Work On Disease Conditions

Types of work / Disease	Government	Private	Business	Other	Total
Diabetes	(27.14%) 38	(25%) 35	(26.42%) 37	(21.42%) 30	140
Heart Disease	(35%) 35	(30%) 30	(20%) 20	(15%) 15	100

- Figures in parenthesis indicate percentages.
- Figures outside the parenthesis is absolute number.

Data in table no.2 indicates that there is no significant difference in the prevalence of diabetes mellitus and cardiac disease as far as occupation is concerned. This is very important observation in the samples studied. It does not have any special effect on their health aspects. This is contradictory to many researches carried out in corporate sectors. This result of this survey may be due to the fact that private sector considered in this study are services in non-government sector, small scale industries, shops etc. It is also important to note that, in private sectors awareness about lunch time, rest time is increasing. As far as businessmen(Shopkeeper) are concerned they may be sitting at their counters for extended periods of time. The frequency of drinking tea and eating fried food is also higher in these people. Also there is no mobility of the body during their work hours which may be attributed to increased obesity and diabetes mellitus.

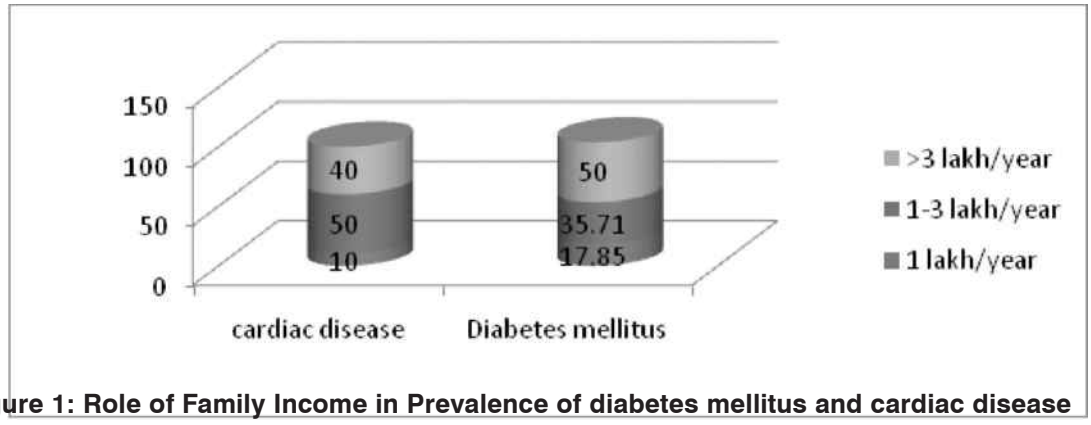


Figure 1: Role of Family Income in Prevalence of diabetes mellitus and cardiac disease

This has been proven fact that with the increasing income of family disease like obesity Diabetes mellitus and cardiac diseases increase. Results of this survey are also incoherence with studies conducted else were.

Table - 3

Classification of Diabetes Mellitus and Cardiac Disease as per BMI

Body Mass Index / Disease	<18.5 Underweight	<18.5-24.9 Normal Weight	>25-29.9 Overweight	Total
Diabetes	(21.42%) 30	(32.14%) 45	(46.42%) 65	140
Heart Disease	(20%) 20	(30%) 30	(50%) 50	100

- Figures in parenthesis indicate percentages.
- Figures outside the parenthesis is absolute number.

Body Mass Index is an important criteria to determine the status of obesity. In the present study it was found that out of 140 samples of Diabetes Mellitus 65 (46.42%) people were having BMI in the range of 25-29, whereas out of 100 patients of cardiac disease 50 were found in the obesity grade. Results of this study is similar to the study conducted by H.E Bays and RH Chapman (2007).

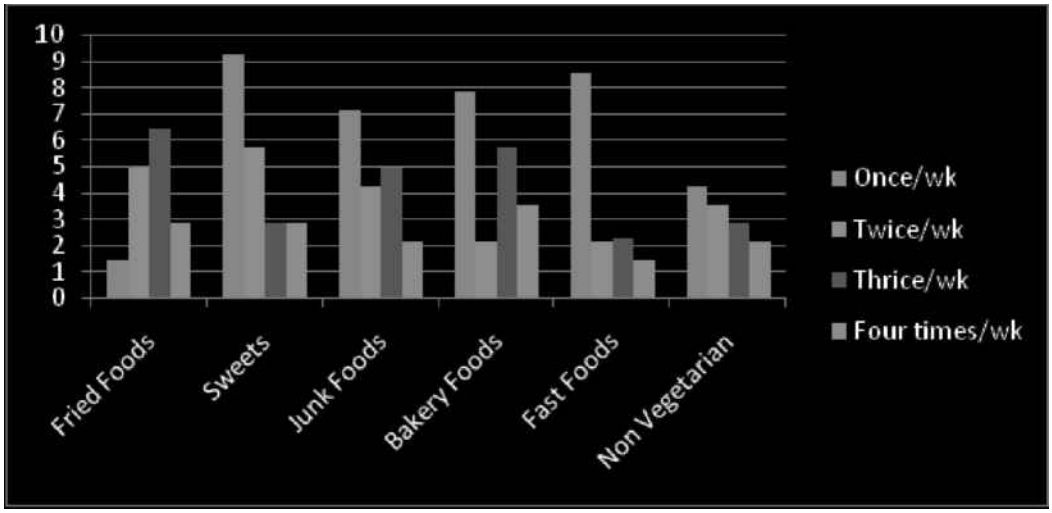


Figure 2: Frequency of Consumption Foods responsible to cause Cardiac diseases

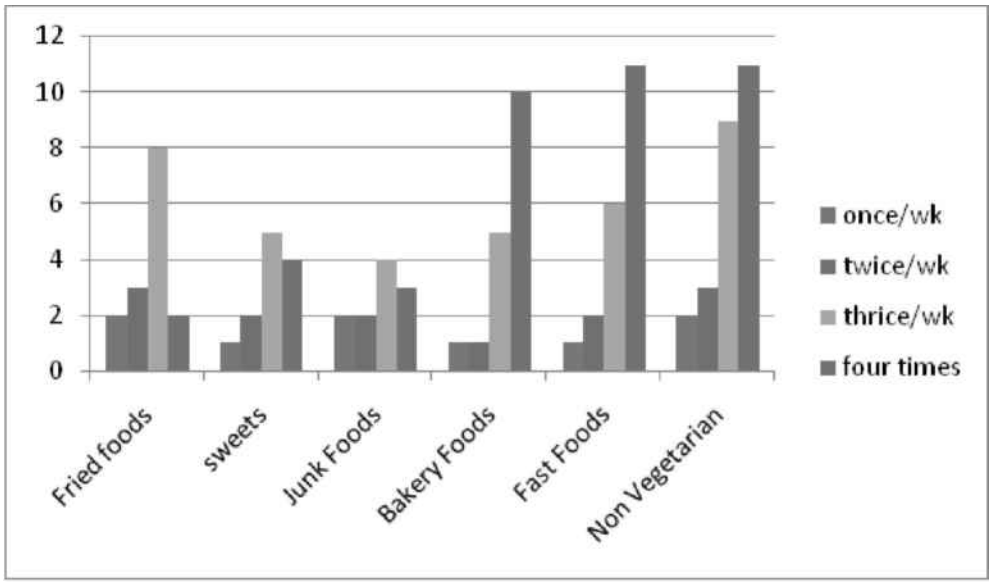


Figure 3: Frequency of Consumption Foods responsible to increase Diabetes Mellitus

Figure 2 & 3 explain about dietary habits and its relevance to the disease conditions. People who are consuming fried foods, bakery foods and junk foods thrice a week have been found to suffer from Diabetes Mellitus. Consuming non vegetarian food did not show increase in the percentage of Diabetes Mellitus , this may be attributed to high protein content in non vegetarian food.

Consumption of fried foods, fast foods and non vegetarian foods thrice in a week is found to increase prevalence of cardiac diseases in selected samples, This may be attributed to saturated fats in non

vegetarian foods. In some samples consumption of non vegetarian foods once or twice in a week resulted into higher prevalence, this could be due to quantity of Non vegetarian foods consumed.

Conclusion:

Percentage of diabetes mellitus and cardiac disease in the age group of 30-40 years is 28.57 % and 20% respectively. Percentage of these diseases is less in the age group of people above 60 years of age.

Occupation did not show significant difference in the prevalence of cardiac disease and diabetes mellitus. This may be due to type of private sector services of samples selected. Rather samples who were government servants showed more prevalence of disease condition.

Families having income more than 3 lakh per month have shown prevalence of 50% Diabetes Mellitus and 40% of Cardiac Disease.

Higher is the Body Mass Index higher is the risk of diseases like Diabetes Mellitus and Cardiac Diseases. It is found that when BMI is between 25- 29.9 the prevalence of Diabetes Mellitus was 46 % and that of 50 % of cardiac disease.

Those samples who were consuming junk foods, fast foods , sweets, non vegetarian, fried foods etc. thrice in a week, percentage of diabetes and cardiac disease was found 25% and 30% respectively in them.

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GUJARATI

ઓઢા હોથલની કથા
બે પ્રાદેશિક રૂપાંતરોનું તુલનાત્મક અધ્યયન

*અભય દોશી

સારાંશ

ગુજરાતી ભાષામાં લોકસાહિત્યનો પ્રદેશ સમૃદ્ધ છે. એમાં પણ સૌરાષ્ટ્ર કચ્છ વિસ્તારમાં પ્રસિદ્ધ પ્રેમ-શોર્યની કથાઓ અદભુત છે. આ પ્રેમકથાઓમાં હોથલ-પદમણીની કથા કચ્છ સૌરાષ્ટ્ર વિસ્તારમાં સુપ્રસિદ્ધ છે. આ શોધપત્રમાં આ પ્રેમકથાની બે સંપાદિત વાચનાઓનું અધ્યયન કરવાનો ઉપક્રમ રાખવામાં આવ્યો છે. પ્રથમ વાચના જીવરામ અજરામર ગોર (જીવન) દ્વારા ઈ.સ. ૧૮૯૩માં પ્રકાશિત થયેલી છે. બીજું રૂપાતંર શ્રી ઝવેરચંદ મેઘાણીએ સૌરાષ્ટ્રની રસધાર ભાગ-૪માં નોંધ્યું છે.

સ્વાભાવિક રીતેઆ બંને રૂપાંતરો તે સંશોધકોના પ્રદેશ વિસ્તારમાં પ્રચલિત આ કથાના રૂપાતંરો નોંધે છે. શ્રી જીવરામ અજરામર ગોર આ કથાના કચ્છની જ્ઞાતિઓમાં રહેલા વિવિધ નૃવંશશાસ્ત્રીય અવશેષો - સાંસ્કૃતિક સામગ્રીનો પણ અભ્યાસ કરે છે. મેઘાણી સૌરાષ્ટ્ર વિસ્તારમાં પ્રચલિત કથા-પ્રારૂપને રંગદર્શી શૈલીમાં આલેખન કરે છે. બંનેની કથાઓમાં કેટલોક પાયાગત ભેદ છે. મેઘાણી કથાને દુ:ખાંત આલેખે છે, તેમ જ બીજા પણ કેટલાક નાના ફેરફારો કરે છે, અંતે જીવરામ ગોરની કથા (કચ્છી રૂપાંતર)માં સાંસ્કૃતિક સામગ્રી, મૌખિક ઈતિહાસની જાળવણી થઈ હોવાથી આ રૂપાંતર વધુ પ્રામાણિક હોવાની શક્યતાનો અનુભવ થાય છે. એ સાથે જ, આ કથાનો કથા ઘટકની દૃષ્ટિએ અભ્યાસ પણ આ શોધપત્રમાં પ્રસ્તુત છે.

Key Words : પ્રેમકથા કચ્છ લોક સાહિત્ય

ઓઢા હોયલની કથા
બે રૂપાતંરોનું તુલનાત્મક અધ્યયન

લોકકથાઓ લોકસાહિત્યનો પ્રદેશ અત્યંત સમૃદ્ધ છે. એમાં પણ ગુજરાતના સૌરાષ્ટ્ર અને કચ્છ વિસ્તારમાં પ્રેમ અને શૌર્યની અનેક વિલક્ષણ કથાઓ સચવાયેલી છે. કેટલીક લોકકથાઓ પૌરાણિક અથવા કાલ્પનિક તત્ત્વોને ધરાવે છે. ત્યારે કેટલીક કથાઓમાં ઐતિહાસિક તત્ત્વોને ધરાવે છે, ત્યારે કેટલીક કથાઓમાં ઐતિહાસિક તત્ત્વો રહ્યા હોય છે. સૌરાષ્ટ્ર-કચ્છમાં પ્રચલિત ઓઢા-હોથલ પદમણીની કથા કેટલાક ઐતિહાસિક તત્ત્વો તેમજ કાલ્પનિક તત્ત્વોનું સંમિશ્રણ ધરાવતી એક રસપ્રદ કથા છે. આ કથામાં રહેલી અદભુતતા તેમ જ રસમયતાના તત્ત્વોને લીધે આ કથા ગુજરાતના સૌરાષ્ટ્ર-કચ્છ વિસ્તારમાં ખૂબ લોકપ્રિય રહી છે. આ કથા પરથી નાટક, ફિલ્મો, કોમિક્સ આદિ પણ રજૂ થતા રહ્યા છે.

આ કથાનો ઐતિહાસિક સ્ત્રોત કચ્છના કેર વિસ્તાર (કેર કકરાણા) વિસ્તાર રહ્યો છે. આ પ્રદેશની આ કથાનું સંશોધન લેખન સર્વપ્રથમ કચ્છના પ્રસિધ્ધ કવિ, લોકસાહિત્ય સંશોધક જીવરામ અજરામર ગોર (જીવન) દ્વારા ઈ.સ. ૧૮૯૪માં કચ્છની જૂની વાર્તાઓ પુસ્તકમાં નોંધે છે, ત્યારબાદ ઈ.સ. ૧૯૦૩માં ઊઢો હોથલ યાને એક સ્વર્ગીય ઐતિહાસિક કચ્છી વાર્તા રૂપે ૯ પ્રકરણમાં વિભાજીત કરી આ કથા પ્રસિદ્ધ કરે છે.

ત્યારબાદ લોકસાહિત્યના સુપ્રસિદ્ધ સંશોધક ઝવેરચંદ મેઘાણી આ વાર્તાનું કાથિયાવાડી સૌરાષ્ટ્ર વિસ્તારનું પ્રચાલિત રૂપાતંર ઈ.સ. ૧૯૨૪માં સૌરાષ્ટ્રની રસધાર ભાગ-૪માં નોંધે છે. આ ઉપરાંત મેઘાણી પોતે જ સોરઠી પ્રેમકથાઓમાં પુનઃ આ કથાને થોડા ફેરફાર સાથે આલેખે છે, તો શ્રી દુલેરાય કારાણી પણ પોતાના પુસ્તકમાં આ કથાને આલેખે છે. પ્રસ્તુત અધ્યયનમાં આપણે જીવરામ અજરામર ગોર (જીવન) તથા શ્રી ઝવેરચંદ મેઘાણીનું સૌરાષ્ટ્રની રસધારમાં આલેખાયેલા રૂપાંતરનો તુલનાત્મક અભ્યાસ કરવાનું સ્વીકાર્યું છે.

લોકકથાઓ મોટેભાગે દુહાઓના માધ્યમથી સચવાતી. ચારણો અને બારોટો દ્વારા દુહાઓ કહેવાતા. ઊઢા હોથલની કથાના આવા અનેક દુહાઓ મૂળ કચ્છમાંથી સમીપવર્તી સૌરાષ્ટ્ર વિસ્તારમાં ફેલાયા. મૂળની કચ્છી છાંટ છોડી તેમાં કાઠિયાવાડી બોલી રૂપો પ્રવેશ્યા. આવા અર્ધ કચ્છી, અર્ધ સૌરાષ્ટ્રી દુહાઓને આધારે મેઘાણીએ આ કથાનું આલેખન કર્યું છે.

સ્વાભાવિક રીતે જ, જીવરામ અજરામર ગોરના લેખનમાં તત્કાલિન પારસી લોકસાહિત્યના સંશોધકો આદિની લેખનપ્રણાલિનો પ્રભાવ રહ્યો છે. તેમણે વચ્ચે મૂકેલા ઉપદેશાત્મક લખાણો કુદરતનો મહિમા આદિમાં પારસીશાઈ લેખન શૈલીનો પ્રભાવ જોઈ શકાય. મેઘાણીના લેખનમાં સ્વાભાવિક રીતે જ શૌર્યને અતિરંજિત કરતી કસુંબલ શૈલી પ્રવેશી છે. મેઘાણીની લોકસાહિત્યલેખનમાં રહેતી મુદ્રાથી આ કથા પણ અલિપ્ત રહી શકી નથી.

લેખન શૈલી વિષયના આવા કેટલાક ગૌણમુદ્રાઓ ઉપરાંત આ કથાનો સમગ્ર ઢાંચો, મૂળભૂત કથા આદિમાં પણ આ બંને લેખકોમાં નોંધપાત્ર ફેરફાર જોવા મળે છે. સર્વપ્રથમ આપણે જીવરામ અજરામર ગોર (જીવને) પ્રસ્તુત કરેલું કચ્છી રૂપાંતરનો પરિચય મેળવીએ.

સીંધથી કચ્છમાં આવી સ્થિર થયેલા એક પરાક્રમી રાજવંશમાં મનાઈ નામના રાજાના હોથી, મોડ અને ઊઢો નામના ત્રણ પુત્રો હતા. તેમાં મોટા હોથીના મીણાવતી નામની અત્યંત સુંદર સ્ત્રી સાથે લગ્ન થયા હતા. આ મીણાવતી અત્યંત રૂપવાન હતી, પરંતુ તેને બાળક થયું નહોતું, તેથી તે ઉદાસિન હતી. તે પોતાના દીયર ઊઢા પ્રત્યે ખૂબ સ્નેહ દર્શાવતી, પરંતુ તેના અંતઃકરણમાં ઊઢા પ્રત્યે વાસના જાગૃત થયેલી હતી. એની વચ્ચે પાટણના રાજવી વીસલદેવ જે ઊઢાના મામા થતા હતા, તેની પુત્રી રૂપવતી સાથે ઊઢાના લગ્ન નિશ્ચિત થયા ત્યાર બાદ ઊઢાના લગ્ન થયા, ત્યારે તેનું રૂપ અનેક ઘણું ખીલ્યું હતું. પરણીને આવેલ ઊઢા પ્રત્યે મીણાવતીનું આકર્ષણ વધતું ચાલ્યું. તેણે પોતે પોતાના દીયર આગળ પોતાના હૃદયની અઘટિત માગણી મૂકી. દીયરે ભાભીને સ્પષ્ટ ના કહી આથી ક્રોધિત થયેલી ભાભીએ દીયરને બોધપાઠ ભણાવવા અને જૂના કપડા પહેરીને સૂતી રહી. હોથી યુધ્ધમાંથી પાછો આવી પત્નીને મળવા ગયો. પ્રથમ તો મીણાવતીએ કરેલી ઊઢા સંબંધી વાતમાં વિશ્વાસ બેઠો નહિ. પરંતુ હોથી આગળ મીણાવતીએ દારૂનો નશો આદિ વાત જણાવી, ત્યારે રાજાએ મીણાવતીની વાતમાં વિશ્વાસ મૂક્યો. જ્યારે ઊઢો રાજાને લગ્ન બાદ પ્રથમવાર પગે લાગવા ગયો, ત્યારે હોથીએ એને આકરા વચનો સંભળાવ્યા, આથી દુઃખી થયેલો ઊઢો ગામ છોડી નીકળ્યો. ઊઢો પોતાના સાધન-સરંજામ સાથે ગામ છોડી રહ્યો હતો. ત્યારે મીણાવતીને થયું; જેને માટે થઈને પ્રપંચ કર્યો, તે ઊઢો તો ગામ છોડી ચાલ્યો. આથી હોથી અને મોડને મનાવવા જવા કહ્યું, પરંતુ મોડે કહ્યું;ભાભી ઊઢો તમારાથી રિસાઈને ચાલ્યો છે, માટે તમે જ મનાવો તે યોગ્ય છે. ત્યારે હોથીએ પણ એ બાબતે સહમતિ આપી ત્યારે મીણાવતીએ આવી ઊઢાને પ્રેમવચનયુક્ત અનેક દુહાઓ કહ્યા આમાંનો એક દુહો જોવા જેવો છે,

અખીં તોજ્યું સિપરી, રૂપે જેડી રિઈ,
અસી જાગોં જિનીલા, સુમી પરે આ સઈ.
આખીંની આલ વિઈકિત ત્યારે વોણ્યું નરેં.

હે પ્રિયત્તમ, તારી આંખો રૂપા જેવી ચમકે છે. તે આંખો માટે અમે જાગરણ કરીએ છીએ. પણ તે આંખો વડે તમે સુઈ રહ્યા છો. (અમારી સામે જોતા નથી.) (અમારી) આંખો આકાશ સુધી પહોંચે છે, તમને જોયા વિના રહી શકતા નથી. (અર્થાત્) પ્રેમની આંખો પ્રેમને જ શોધે છે.

આવી મીણાવતીથી વિવિધ વિનંતી છતાં, ઊઢો જરા પણ પીગળ્યો નહિ. એ કેરપ્રદેશ છોડી દૂરદેશમાં પોતાના સાથીઓ સાથે ચાલ્યો.

ઊઢો કેર જ્યારે દેશ છોડીને રહ્યો હતો, ત્યારે તેની આજ સુધીની દાનવીર તરીકેની ખ્યાતિ સાંભળી અનેક ભાટચારણો આવ્યા, તેમને વિવિધ દાન આપી સંતોખ્યા. એટલું જ નહિ, પોતે જેનું દૂધ પીતો હતો, એ ભૂરી પણ એક ચારણના આગ્રહથી તેને દાનમાં આપી. ત્યારબાદ ઊઢો વહાણમાં બેઠો. પોતાના વતનને છોડીને જવામાં ઊઢાને હૃદયમાં ઘણી પીડા થઈ. તે વહાણમાં બેસી સિંધમાં પહોંચ્યો. ત્યાંના સોઢાના બાંભણાસરમાં (સંશોધક નોંધે છે; બાંભણાસર તે નગર ઠટ્ઠા હોવું જોઈએ.) નોકરીએ રહ્યો તે ઘલુડાના રાજાનો અતિપ્રિય બન્યો. ઈર્ષ્યાળુ લોકોની ચડામણીથી ઘલુડાના રાજાએ એકવાર નોકરીમાંથી બરતરફ કર્યો.

તે પુનઃ સિંધમાંથી કચ્છ તરફ આવ્યો, પરંતુ પોતાના કેરવિસ્તારમાં ન આવતા પોતાના સસરા વિસલદેવને મળવા ચાલ્યો. અહીં આવ્યો, ત્યારે સમાચાર મળ્યા કે, ઘલુડાના સરદાર બાંભણિયા સમાએ આથો (પશુધન) પાછું વાળ્યું હતું, આથી વિસલદેવ દુઃખી હતો. આથી વિસલદેવને તેમના પશુધન પાછું લાવવાનું વચન આપી નીકળ્યો. ત્યાં માર્ગમાં એક અત્યંત રૂપવાન, યુવાન રજપૂત મળ્યો, આ યુવાનને પરાક્રમી અને ગુણવાન જાણી, તેની સાથે મૈત્રી કરી. રજપુત યુવાને પોતાનું નામ હોથી નિગમરા (જાતિવિશેષ) તરીકે દર્શાવ્યું. ઊઢાએ તેણે ઘલુડા પર આક્રમણમાં સાથ આપવા જણાવ્યું, વળી સાથ આપશે તો ભાગ આપવાનું કહ્યું. ત્યારે હોથીએ કહ્યું; હું લૂંટમાં અડધો ભાગ લઈશ. આ અંગે હોથીએ પોતાની કાર્યકુશળતાની, અદભુત શક્તિની પ્રતીતિ કરાવી.

તેઓ બન્ને જણે આગળ વધી યુદ્ધમાં વિજય મેળવ્યો. આ વિજયમાં પ્રાપ્ત થયેલા સાંઢોનો સરખો ભાગ કરવાનો વખત આવ્યો, ત્યારે ઊઢા કેરના માણસોએ નબળી સાંઢોને હોથીના ભાગમાં રાખી. આ સમયે હોથીએ સાંઢની વચ્ચે ધોડો દોડાવી લગભગ સરખા ભાગ કર્યા. પોતાના પરાક્રમના ફળરૂપે મળેલી સાંઢોને તેને તત્કાળ ઊઢાને ભેટ કરી. ઊઢાની ઘણી વિનંતી છતાં, તેણે આ વિસ્તારમાંથી કાંઈ સ્વીકાર્યું નહિ. તેઓ બન્ને જણાનો માર્ગ જ્યાં જુદો પડતો હતો, ત્યાં ઊભા રહી આ અલ્પ સમયની પણ ગાઢ મૈત્રીનો વિચાર કરવા લાગ્યા. હૃદય છૂટું પડવા ઈચ્છતું નથી, પરંતુ માર્ગ અલગ છે, માટે છૂટું પડવું પડે છે. પરંતુ ઊઢા કેરના હૃદયમાં તેના મિત્ર હોથી નિગમરાના સૌંદર્ય કાંઈ અજબનું કામણ કર્યું હતું. વળી, છૂટા પડતા જે દુહાઓ બોલાયા, એક દુહામાં હોથી પોતાની જાતને બાબી હોલી તરીકે સ્ત્રીલિંગમાં ઓળખાવે છે, એના પરથી એની શંકા દૃઢ બની. હોથી પોતાના વતન તરફ ચાલ્યો, ત્યારે માર્ગમાં ચકાસર નામના તળાવમાં ન્હાવા પડ્યો. હોથી વાસ્તવમાં હોથલ નિગામરી નામની સૌંદર્યવાન, પ્રસિદ્ધ સ્ત્રી હોય છે. તેનું સ્નાન સમયે અદભુત સૌંદર્ય પ્રગટ થયું. તેની મૈત્રી અને રૂપસૌંદર્યથી અભિભૂત ઊઢાએ પોતાના સાથીદારોને વિસલદેવ આગળ પોતાના

મૃત્યુના સમાચાર જણાવાનું કહ્યું. વળી, પોતાના એક મિત્રને સરદાર તરીકે નિયુક્ત કરી પોતાની હોથલની શોધમાં ચકાસર નામના તળાવ પાસે આવ્યો. ત્યાં તેણે હોથલને હંસ અથવા સુરખાબની પંક્તિ જેવી સૌંદર્યવાન હોથલને જોઈ. તેણે દુહો કહ્યો;

ચડી ચકાસર પાર, ઊઢે અટકલ કઈ;
હંજે જેડી હાર, વિઈ નિગામરી નિકરી.

ઊઢાએ ચરાસરની પાળ પર ચઢીને અટકળ કરી તો, હંસોની હાર પંક્તિ જેવી નિગામરી હોથલ નીકળી ગઈ. તેણે ચડી ચકાસર પાર એમ કહી એક પછી એક હોથલના સૌંદર્ય વર્ણવતા દુહાઓ કહ્યા. તેઓ બંને પ્રેમમાં દિવસ પૂર્ણ કર્યો. પરંતુ, હોથલે લગ્ન માટે કેટલીક શરતો મૂકી, તેમાં પોતાની ઓળખ છતી કરવાની શરત કરી. તેઓ પરણીને પ્રેમપૂર્વક રહેવા માંડ્યા. તેમને બાળકો પણ થયા. એકવાર બાળકો સાથે આનંદક્રીડા કરતા મોરનો અવાજ સાંભળી વતન સાંભર્યું. હોથલની ના છતાં, જન્મભૂમિનો મહિમા સમજાવી ઊઢો પુનઃ કેરપ્રદેશમાં આવ્યો. અહીં ગુપ્ત રહેતી હોથલ માટે અનેક અફવાઓ ફેલાઈ. ભાભી મીણાવતી મૃત્યુ પામી હતી. લોકોને જે વસ્તુ ગુપ્ત હોય છે, એ જાણવાની ખૂબ ઈચ્છા રહેતી હોય છે. આથી, લોકો હોથલને જોવા ઈચ્છતા. એકવાર હોથલે પોતાના રમતા બાળકોને મદોન્મત્ત પાડાઓથી ઝરૂખામાં બેઠા બેઠા બચાવ્યા. ત્યારબાદ, તો હોથલ આખા નગર માટે ચર્ચાનો વિષય બની. કોઈ એને ડાકણ તો કોઈ એને અપ્સરા કે દિવ્ય સ્ત્રી માનવા માંડ્યું. સંશોધક હોથલને યોગવિદ્યાની અભ્યાસી સ્ત્રી તરીકે ઓળખાવે છે. એ પછી મોડે આ વાતનું રહસ્ય જાણવા ઊઢાને એકવાર દારૂ પીવડાવ્યો ત્યારબાદ, તેણે ઊઢાના વખાણ કરવાના ચાલુ કર્યા, અને કહ્યું, ભાઈ બહુ બહાદુર છે, પરંતુ ઘરમાં અજાણી સ્ત્રી ડાકણને રાખી બેઠો છે. ત્યારે દારૂમાં થોડુંક ભાન ભૂલેલો ઊઢો શરત ભૂલીને બોલી બેઠો; મારી પત્ની તો સાંગણ નિગમરાની પુત્રી, સર્વરૂપ ગુણ સંપન્ન છે.

આ વાતની હોથલને ઘરે ખબર પડી, એટલે તરત જ ચાર ચીઠ્ઠી લખી, હોય તે વિદાય વીધી. આ ચાર ચીઠ્ઠીમાં નીચે પ્રમાણે વાતો લખેલી હતી;

(૧) આજ સુધી મારું જલ તમારે ત્યાં હતું, તમે કબૂલ કરેલી શરતો તોડી , તેથી મને જવાની ફરજ પડી.

(૨) હું તમને રોજ જોઈ શકીશ, પણ તમે મને નહિ જોઈ શકો.

(૩) હું તમારું અને પુત્રોનું ધ્યાન રાખીશ.

(૪) આપણા પુત્રો જખરા અને જેસંગના વિવાહ સમયે હું પોંખવા આવીશ.

હોથલની વિદાયથી ઊઢો દુઃખી થયો, પણ હવે થવાકાળ થઈ ચૂક્યું હતું. ઊઢો રાત દિવસ દુઃખી રહેવા લાગ્યો. ત્યારબાદ તેણે પોતાના પુત્રોને પરણાવાનું નક્કી કર્યું, કારણ કે પુત્રના લગ્ન સમયે વહુને પોંખવા વચનબંધ હોથલ આવવાની હતી. ઊઢાએ બંને વહુઓને શીખવાડ્યું કે, પોંખવાના સમયે તમારે સાસુ ભેટ માટે વસ્તુ માગવા કહે, ત્યારે તમારે સાસુને જ કાયમ રહેવા કહેવું. પરંતુ, મોટા જખરાની વહુ સાસુના ગળાના નવલખા હારમાં મોહિત થઈ અને હાર માંગ્યો. ત્યારે નાનીવહુએ નમ્રવાણીમાં માતા સમાન સાસુની જ યાચના કરી. આથી હોથલે સુત ઊઢાના ઘરમાં રહેવું પડ્યું. ઊઢાનું જીવન આનંદમય પુનઃ થયું. ત્યારથી કેરરાજપુતોમાં નાના દીકરાની વહુએ સાસુ માંગી હોવાથી બીજો દીકરો ટિલાત-ગણાય છે અને તેને બીજા ભાઈઓ કરતા બમણો ગરાસ મળે છે.

શ્રી જીવરામ ગોરે અંતિમ ભાગમાં ક્ષેત્રકાર્ય દ્વારા જે સંશોધન કર્યું, તેનો આલેખ આપ્યો છે. તેમણે કેર કકડારા ક્યાં હોઈ શકે તે સ્થળ, હોથલપરાગણા ડુંગરમાં હોથલનું મંદિર આદિ ઔતિહાસિક ભૌગોલિક પ્રમાણો વળી, કેરરજપુતોના જ્ઞાતિગત રીવાજો આદિનું સુંદર વિશ્લેષણ કર્યું છે.

શ્રી ઝવેરચંદ મેઘાણીએ સૌરાષ્ટ્રની રસધાર ભાગ-૪માં આ કથા કેટલાક ફેરફારો સાથે નોંધી છે. મેઘાણીની રસધાર કથામાં હોથલનું પુનરાગમન નથી, આથી કથા દુઃખાંત છે. વળી, સ્થળ સૌરાષ્ટ્રમાં છે કે કચ્છમાં તેની નિશ્ચિત નથી. તે ઉપરાંત કથામાં આવતા નાના-મોટા ભેદોને આ પ્રમાણે જોઈ શકાય;

જીવરામ ગોર (કચ્છી રૂપાતંર)	**મેઘાણી**
(૧) વિસલદેવ સસરો તથા મામો છે.	(૧) માસીનો દિકરો છે.
(૨) નિર્હેતુક ઘલુડાના બામણિયાને હરાવવા મદદ કરે છે. (જો કે પછીથી નિગમરાને દુશ્મનાવટ હતી, એવી વાત આવે છે.)	(૨) હોથલના પિતાને ઘલુડાના બામણિયાને હરાવવાની પ્રતિજ્ઞા હતી, માટે મદદ કરે છે.
(૩) ઓઢાને પ્રત્યે મીણાવતી આસક્ત હતી, લગ્ન સમયના શૃંગારમયરૂપથી વિશેષ આસક્ત બને છે.	(૩) ઓઢાને મીણાવતી પરદેશથી આવતો જોતાં પ્રથમ દર્શને આસક્ત બને છે.
(૪) સાંઢોના હોથલ ભાગ કરે છે	(૪) સાંઢોનો ઊઢો ભાગ કરે છે.
(૫) આ કથાઘટક અહીં અદૃશ્ય છે. મેઘાણીમાં વિશેષ છે.	(૫) સાંઢના લોહીવાળું કથા ઘટક
(૬) ઓઢાનો ઉચ્ચાર કચ્છીકથામાં ઊઢા મળે છે.	(૬) અહીં ઓઢા ઉચ્ચાર જ મળે છે.
(૭) અંતમાં પુનઃ ઊઢા-હોથલનું મિલન થાય છે.	(૭) અંતમાં મિલન થતું નથી.
(૮) સ્થળ પ્રમાણમાં સુનિશ્ચિત છે. કથામાં આવતા મુખ્ય તેમજ ગૌણ સ્થળોની ભૌગોલિક ઓળખ નિશ્ચિત કરવાનો સંશોધકે પ્રયાસકર્યો છે.	(૮) સ્થળ અંગે સંભાવનાઓ કચ્છ અથવા સૌરાષ્ટ્રની રજૂ થયું થઈ છે.

આ બન્ને કથા રૂપાતંરોની તુલના કરતા કહી શકાય કે, મેઘાણી કરતા જીવરામ અજરામર ગોરે કથાનું નિશ્ચિતરૂપ આપવા માટે આ કથાના આલેખનમાં સંસ્કૃતિવિજ્ઞાની Cultural (Anthno-Pologist), લોકવિદ્યાવિદ (Folklorist) અને નૃવંશ-જ્ઞાતિ આદિના અભ્યાસી તરીકે વધુ સક્ષમ કાર્ય કર્યું છે. ત્યારે મેઘાણીમાં સૌરાષ્ટ્રી રૂપાતંર સચવાયું છે, એ રીતે એ પણ નોંધપાત્ર છે.

આ કથા લોકકથા વિજ્ઞાન-કથાઘટકની દૃષ્ટિએ પણ નોંધપાત્ર છે. પુરાકાળથી પ્રચલિત દેવીપાત્ર સાથેના શરતી લગ્નનું કથાઘટક આ કથામાં મહત્ત્વપૂર્ણ ભાગ ભજવે છે. ઉર્વશી-પુરુરવા, ગંગા-શંતનું જેવી કથાઓમાં આ કથાઘટક પ્રયોજાયું છે. થોમ્પસનની સૂચિ અનુસાર આ કથાને A-125.1 F 324.2.5C Fairy on form of beautiful young woman) હેઠળ વર્ગીકૃત કરી શકાય, તો હોથલની અદૃશ્ય થવાની ઘટનાને C-30 Tabu offending supernatural relative વર્ગીકૃત કરી શકાય.

એક સમૃદ્ધ, રસસભર કથાની આ બે વાચનાના પ્રાદેશિક-તુલનાત્મક અધ્યયનથી ખ્યાલ આવે છે કે, એક પ્રદેશની મૂળ ઐતિહાસિક કથા તેમાં રહેલા રહસ્યમય તત્ત્વોને લીધે લોકકથાનું રૂપ કેવી રીતે ધારણ કરે છે, અને બીજા પ્રદેશમાં સ્થળાંતર કરતા તેના મૂળ કથારૂપોમાં મૌખિક પરંપરામાં કેવા રૂપાંતરણો સિદ્ધ કરે છે.

ગોર જીવરામ અજરામર, કચ્છની જૂના વાર્તાઓ	ઈ.સ. ૧૮૯૩
ગોર જીવરામ અજરામર, ઊઢો હોથલયાને એક સ્વર્ગીય ઐતિહાસિક કચ્છી વાર્તા	ઈ.સ. ૧૯૦૩
મેઘાણી ઝવેરચંદ સૌરાષ્ટ્રની રસધાર (ભાગ-૪)	ઈ.સ. ૧૯૨૪
પાઠક પરમ તપાસ અને તારતમ્ય	ઈ.સ. ૨૦૦૬
Thompson-Srtith Motif Index of Folk	ઈ.સ. ૧૮૮૫
Literature Classification-VI	ઈ.સ. ૧૯૭૬

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HINDI

छायावाद और खड़ी बोली

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ABSTRACT

खड़ी बोली हिंदी अपने पूरे प्रभाव से साथ बीसवीं सदी के आरंभ में स्थापित हुई है। बीसवीं सदी के पहले दो दशकों में आचार्य महावीर प्रसाद द्विवेदी ने सरस्वती के माध्यम से खड़ी बोली हिंदी का जो परिष्कार, परिवर्धन और मानकीकरण किया, उससे खड़ी बोली एक निश्चित आधार बनाकर स्थापित हुई। इस आधार ने भविष्य को एक नई दिशा, नई भाषिक संरचना प्रदान की, जो छायावाद के उत्थान का हेतु बनी।

छायावाद ने जिस खड़ी बोली को आधार बनाया, उसका श्रेय उसके पूर्ववर्ती रचनाकारों और साहित्यकारों को जाता है- विशेष तौर से महावीर प्रसाद द्विवेदी को। यदि छायावाद के उत्थान और उन्मेष में प्रसाद, पंत, निराला और महादेवी का नाम लिया जाता है तो इसीलिए कि उन्हें अपनी रचनाओं के लिए एक प्रौढ़ एवं सुस्थापित खड़ी बोली का आधार प्राप्त हुआ। खड़ी बोली के विकास का अगला चरण था छायावाद, जिसका विकास अपने भाषिक चरम पर पहुँचा और अंतत: साहित्य के अगले सोपान का हेतु बना। छायावाद भी साहित्य की श्रेष्ठतम अभिव्यक्ति के बावज़ूद २० वर्षों के अल्प काल में ही सिमट गया। वह भी शायद इसीलिए कि साहित्य और भाषा की प्रगति के क्रम में खड़ी बोली के नए प्रयोगों और नए भाषिक सौंदर्य के लिए छायावाद की सीमा कम पड़ रही थी।

Key Words : *छायावाद, खड़ी बोली, बोली, हिंदी, निराला, महादेवी, प्रसाद, पंत, भाषा, सरस्वती, महावीर प्रसाद द्विवेदी.*

खड़ी बोली हिंदी की बीसवीं शताब्दी के तीसरे दशक का प्रारंभ छायावाद का प्रस्थान बिंदु माना जाता है। सन् १९२० के आसपास हिंदी कविता में द्विवेदीयुगीन खड़ी बोली की रचनाओं से कुछ भिन्न तेवर वाली भाषा दस्तक देने लगी थी। इस भाषा ने तत्कालीन छायावादी काव्य साहित्य और कालांतर में गद्य की भाषा का न सिर्फ परिष्कार कर दिया बल्कि ब्रजभाषा, अवधी और तब तक फैल चुकी और साहित्य में स्वीकृत हो चुकी खड़ी बोली को दरकिनार करते हुए अपनी नई ज़मीन तैयार की। इस नई भाषिक संरचना ने छायावादी कविता को न सिर्फ़ भाषिक स्तर पर द्विवेदीयुगीन खड़ी बोली की कविता से पृथक किया, वरन नवीन भावबोध, नवीन संवेदना, नवीन दृष्टिकोण, नवीन कल्पना, नवीन विन्यास आदि कई नवीन तथ्यों से उसे युक्त भी किया। नवीनता का यह आग्रह छायावादी कवियों के मन में अचानक एक साथ नहीं उदय हुआ, वह परंपरागत रुप से धीरे-धीरे उनकी अंतश्चेतना से उद्भूत हुआ और छायावादी काव्य आंदोलन का प्रमुख कारक बना।

गहराई से विचार करें तो छायावादी काव्य आंदोलन के बीज द्विवेदी युग में ही दिखाई देने लगते हैं। आचार्य महावीर प्रसाद द्विवेदी ने सरस्वती पत्रिका के द्वारा जो महत्वपूर्ण कार्य किए हैं, खड़ी बोली के प्रवर्तन में उनके योगदान का मूल्यांकन नहीं किया जा सकता। सन् १९०३ से १९२० तक का काल खड़ी बोली के उन्मेष और उन्नयन का काल रहा है। द्विवेदी जी ने तत्कालीन रचनाकारों को खड़ी बोली में लिखने को न सिर्फ प्रेरित किया वरन् उनकी लेखनी को छाँटा-तराशा, उनको विषय देकर उन पर लिखवाया और नवीन वैचारिकता के साथ खड़ी बोली को अपनाने का आग्रह भी किया। इतना ही नहीं उन्होंने खड़ी बोली में रचना करने के लिए समकालीन रचनाकारों के लिए नियम निर्धारित किए, टर्म डिक्टेट किए। उन्हें भाषा, व्याकरण, शब्द-चयन, विचारधारा, पद-विन्यास, विभक्तियां, कारक आदि के निश्चित अनुशासन में थपकी देकर बंधना सिखाया। सच कहें तो वह खड़ी बोली के "डिक्टेटर" थे। यदि वे सरस्वती के संपादक न हुए होते तो किंचित खड़ी बोली, ब्रजभाषा, अवधी, भोजपुरी के शिकंजे से मुक्त नहीं हुई होती और ऐसी स्थिति में छायावादी आंदोलन भी इतनी जल्दी प्रारंभ और इतनी पूर्णता से संपन्न न हुआ होता। द्विवेदी जी ने जिन लेखकों को रचनात्मक स्तर पर विशेष प्रभावित किया उनमें श्रीधर पाठक, नाथूराम शंकर, हरिऔध, रामचरित उपाध्याय, कामताप्रसाद गुरु, मैथिलीशरण गुप्त, रामनरेश त्रिपाठी, माखनलाल चतुर्वेदी आदि प्रमुख हैं। इनमें से लगभग सभी

कवि पहले ब्रज भाषा में कविताएं लिख चुके थे और महावीर प्रसाद द्विवेदी के मार्गदर्शन, प्रभाव, वैचारिक आग्रह और भाषिक अनुशासन के तहत खड़ी बोली में रचना करने लगे थे। सबसे महत्वपूर्ण कार्य द्विवेदी जी ने यह किया कि हिंदी में जिन विषयों पर कोई सामग्री नहीं उपलब्ध नहीं थी उन विषयों पर उन्होंने स्वयं भी लिखा और विशेषज्ञों द्वारा भी लिखवाया। इसके फलस्वरूप संपत्तिशास्त्र, अपराधशास्त्र, समाजशास्त्र, न्यायशास्त्र, विधिशास्त्र, इतिहास, शिक्षा, सांस्कृतिक चिंतन आदि विषयों पर उचित सामग्री का प्रकाशन सरस्वती तथा उसकी प्रेरणा से अन्य समकालीन पत्र पत्रिकाओं के माध्यम से हिंदी में उपलब्ध हुआ। अत: द्विवेदी युग में खड़ी बोली का एक संतुलित रूप विकसित हो चुका था जिसके उत्कर्ष का अगला चरण छायावाद के रूप में व्यक्त हुआ।

छायावादी कवियों के भाषिक दृष्टिकोण का विश्लेषण करें तो- "छायावादी कवियों ने काव्य शिल्प को सर्वाधिक प्राथमिकता दी है। प्रसाद जी के अनुसार काव्य के सौंदर्य बोध का प्रमुख आधार है शब्द-विन्यास कौशल। पंत ने शब्द चित्र, चित्रभाषा तथा भावावश भाषा पर बल दिया है। निराला तो घोषणा करते हैं कि- "एक-एक शब्द बंधा ध्वनिमय साकार।" महादेवी जी भी एक शालीन और स्वच्छ भाषा के प्रयोग में बहुत सचेत रही हैं।" (प्रो. दीक्षित)। प्रो. सूर्य प्रसाद दीक्षित ने कहा है- "छायावादी काव्यभाषा ललित लवंगी कोमल कांत पदावली की भाषा है। उसमें असाधारण लक्ष्यार्थ, व्यंग्यार्थ, प्रतीकार्थ, अमूर्तन व्यापार और संप्रेषण संवेदना है।"

छायावादी कवियों ने तत्कालीन प्रचलित खड़ी बोली का प्रयोग छोड़कर अपनी नई भाषा निर्धारित की। यह नई भाषा संस्कृतनिष्ठ तत्सम खड़ी बोली का विशुध्द रूप थी और जिसमें शब्दों के साथ-साथ उनके नवीन प्रयोगों पर भी विशेष बल दिया गया। विशेषण विपर्यय इस काल की भाषा की प्रमुख विशेषता है। इसके अलावा विशेषणों का अतिरिक्त प्रयोग भी उसमें है जो कहीं-कहीं अनावश्यक हो जाता है। इस युग के कवि बंगला, अंग्रेजी, संस्कृत आदि भाषाओं से भाव तथा शब्द-संपदा उठाते हैं और खड़ी बोली हिंदी को भेंट करते हैं। पर शब्दों की इस उधारी में छायावादी कवि यह ध्यान न रख सके कि हिंदी कविता में हिंदी की अपेक्षा दूसरी भाषाओं के अधिक शब्द हिंदी की शब्द संपदा जरूर बढ़ा गए पर उसकी जातीय अस्मिता को पूर्णत: अभिव्यक्त न कर सके। यहां यह आशय कदापि न लिया जाए कि खड़ी बोली में दूसरी भाषाओं के शब्द आत्मसात करने में मेरा मतभेद है। जिस प्रकार इस युग के कवियों ने बंगला, संस्कृत और अंग्रेजी शब्दों के मूल अथवा अनुवादित रूप अपनी कविताओं में प्रयोग किए, उससे खड़ी बोली हिंदी की शब्द संपदा की अभिवृद्धि तो हुई, पर वह साहित्य जनता से दूर होता गया। कारण, जनता ने इन कवियों की रचनाओं की भाषा में दुरूहता, अस्पष्टता, अमूर्तन, काल्पनिकता की अतिशयता के कारण उन्हें हृदय से स्वीकार न किया। देवीशंकर अवस्थी ने अपनी पुस्तक "विवेक के रंग" की भूमिका में शायद इसीलिए लिखा है कि- "जो कविता समझ में न आए उसे हम छायावादी कविता कह देते थे।" इसलिए यह कहना गलत न होगा कि उपरोक्त कारणों से भी यह विशिष्ट काव्य-प्रवृत्ति २० वर्षों से भी कम समय में सिमट गई।

यहां पूर्व सूत्र को लेकर आगे बढ़ाया जाए तो छायावाद के प्रमुख कवियों- प्रसाद, निराला और पंत- ने बंगला के शब्दों, यहां तक कि पद समूहों तक को अपनाया है और उन्हें हिंदी का बनाकर पेश किया है। निराला की प्रसिद्ध कविता "जूही की कली" का पद विन्यास टैगोर की कविताओं में दिखाई देता है। उसी प्रकार पंत की कई कविताओं में रवींद्र-काव्य, बंगला साहित्य तथा अंग्रेजी के प्रमुख कवियों- शेली, कीट्स आदि की पंक्तियों की छाया अथवा तदनुसार पद विन्यास दृष्टिगोचर होता है। उनकी प्रसिद्ध कविता "परिवर्तन" की कई पंक्तियां रवींद्रनाथ की उर्वशी की छाया लगती हैं। इस संबंध में निराला का लेख- "पंत और पल्लव" उल्लेखनीय है। इन कवियों ने एक बड़ा महत्वपूर्ण कार्य यह किया कि अन्य भाषाओं से लिए गए शब्दों में अर्थ की नवीन छवियां भर दीं, भावों की नवीन व्यंजना उनमें प्रकट कर दी- खड़ी बोली हिंदी अब तक जिनसे अछूती थी।

परंतु इसके साथ जैसे-जैसे छायावाद का विकास होता गया, वह तत्सम शब्दों के तद्भव रूप बनाने और देशी एवं लोक जीवन से जुड़े शब्दों को भी अपनाने लगा। कभी उसने संस्कृत की तर्ज पर कुछ नए शब्दों का विधान भी किया। जैसे स्वप्निल, तंद्रिल, पांशुल, टलमल, बातुल, शब्दोच्छल, तरुवासिनी (कोयल), शशिहासिनी (चांदनी), जलवाह (बादल), शैवालिनी (सरिता) आदि। लोकजीवन से जुड़े आंचलिक और देसी शब्दों के प्रयोग है- ढिंग, नखत, पांति, परख, बद्धी, कौड़े, हरहा, लौनी, निबौरी आदि। पर यह शब्द कवियों ने छायावाद के उत्तरार्ध में प्रयुक्त किए हैं। इस युग के कवियों ने शब्दों की ध्वनि या नाद सौंदर्य को

बहुत महत्व दिया है। उन्होंने अपने मन की तरंग के अनुसार शब्दों के प्रयोग में नाद सौंदर्य का ध्यान रखा है। चूंकि वे अपनी कविता में शब्दों और भावों के सौंदर्य के प्रति आवश्यकता से अधिक सचेत रहते थे अत: शब्दों द्वारा चित्र खड़ा करने में वे सिद्धहस्त हैं। इनमें से अधिकतर संगीत, लय, ताल, सुर टेक आदि मिलाने में भी माहिर हैं। इन कवियों में तंद्रिल, उर्मिल, नीरव, अनंत, मौन, असीम, नि:श्वास, स्पंदन, मधु, स्वर्ण, सित, नील, कंपन, उन्मन, कल-कल, टलमल आदि शब्दों की आवृति बार बार हुई है। नामवर सिंह लिखा है- "यदि थोड़ा और बारीकी से अध्ययन किया जाए तो मालूम होगा कि सभी छायावादी कवियों के तकिया कलाम एक से नहीं हैं। पंत के यहां स्वप्निल, उर्मिल, मृदुल आदि ज्यादा हैं। प्रसाद के यहां मधु, माधव, माधवी आदि; निराला के यहां नव या फिर विराटता के बोधक बड़े-बड़े शब्द; और महादेवी के यहां दीप, बाती, तूली, ओस, अश्रु आदि। पंत के शब्द अरूप और वायवी अधिक हैं, क्योंकि वह कल्पना प्रधान थे। प्रसाद के शब्द मधु की तरह प्रगाढ़ अधिक हैं क्योंकि वह गहन अनुभूतियों के कवि थे। निराला के शब्द अनेक प्रकार के हैं क्योंकि उनमें प्रवृत्ति बहुलता है- कहीं उनकी पदावली विराटता का बोध कराती है, कहीं विद्रोह का, और कहीं प्रगाढ़ता का। महादेवी की पदावली से अतिशय अलंकृति का आभास मिलता है।" (नामवर सिंह)।

यद्यपि खड़ी बोली में रचनाओं का प्रारंभ भारतेंदु युग में ही हो गया था, पर उसका विकसित रूप द्विवेदी युग में ही प्रकट हुआ। इस युग के रचनाकारों के समक्ष नवीन विषयों के लिए नवीन अभिव्यक्ति की समस्या थी जिसके लिए उनका साथ नवीन भाषा ही दे सकती थी, प्राचीन भाषा नहीं। अत: कवियों ने सरल इतिवृत्त शैली में अपनी बातें कहीं और प्रचलित तथा लोक प्रचलित भाषाओं से सहायता ली। परंतु उनकी इस यात्रा में उनकी भाषा में अर्थ गौरव की व्यंजना का विकास न हुआ था। मधुर, कोमल भावों की अभिव्यक्ति के लिए द्विवेदीयुगीन खड़ी बोली में पर्याप्त योग्यता विकसित नहीं हुई थी। इस कमी को पूरा किया- छायावाद ने। आचार्य भगीरथ मिश्र इस संबंध में लिखते हैं- अपने युग की काव्य धारा के रूप में छायावाद एक प्रवृत्ति है किंतु उसकी शब्द-चयन, शब्द-संस्कार, प्रतीक-शोधन, अप्रस्तुत संयोजन एवं वर्ण्य-विषय के प्रति होने वाली दृष्टि उसे काव्य शैली के रूप में प्रतिष्ठित करती है।"

भगीरथ जी के अनुसार छायावाद में प्रयुक्त उपरोक्त तथ्य उसे द्विवेदीयुगीन खड़ी बोली से पृथक करते हैं। अनेकानेक नवीनताओं व नव्य प्रयोगों के बावजूद द्विवेदीयुगीन खड़ी बोली में वह मनोहरता, वह सुकुमारता, वह शब्द-संपदा, वह नाद-सौंदर्य नहीं आ पाया था, जो छायावादी रचनाकारों की भाषा की प्रमुख विशेषता बना। ब्रजभाषा और खड़ी बोली के अंतर्द्वंद्व को स्पष्ट करते हुए पंत जी ने कई महत्वपूर्ण विचार रखे हैं जो उनके काव्य संग्रह पल्लव की ऐतिहासिक भूमिका में उपलब्ध हैं। वे लिखते हैं- "अब ब्रजभाषा और खड़ी बोली के बीच जीवन-संग्राम का युग बीत गया।... उस सुकुमार मां के गर्भ से जो यह ओजस्विनी कन्या पैदा हुई है आज सर्वत्र इसी की छटा है, इसकी वाणी में विद्युत है। हिंदी ने अब तुतलाना छोड़ दिया, वह अपने "पिय" को "प्रिय" कहने लगी है। अब भारत के कृष्ण ने मुरली छोड़ पाञ्चजन्य उठा लिया, सुप्त प्रदेश की सुप्त वाणी जागृत हो उठी, खड़ी बोली उस जागृति की शंख ध्वनि है।... उसमें नए हाथों का प्रयत्न, जीवित सांसों का स्पंदन, आधुनिक इच्छाओं के अंकुर, वर्तमान के पदचिन्ह, भूत की चेतावनी, भविष्य की आशा, अथच नवीन युग की नवीन सृष्टि का समावेश है। उसमें नए कटाक्ष, नए रोमांच, नए स्वप्न, नया हास, नया रुदन, नया हृत्कंप, नवीन वसंत, नवीन कोकिलाओं का गान है।"

पंत जी खड़ी बोली के संदर्भ में यह सब सन् १९२६ में लिख रहे थे, इससे यह आभास मिलता है जैसे खड़ी बोली का प्रारंभ उसी समय हो रहा था। जबकि द्विवेदी जी ने ब्रजभाषा के स्थान पर खड़ी बोली को न सिर्फ स्थापित कर दिया था वरन उनके प्रयासों से कुछ रचनाकारों को छोड़कर लगभग सभी ने मुक्त भाव से खड़ी बोली में रचनाएं लिखनी प्रारंभ कर दी थीं। सन् १९२० तक आते-आते खड़ी बोली का स्वरूप लगभग निश्चित हो चुका था। सरस्वती के साथ जितनी भी पत्र-पत्रिकाएं उस समय प्रकाशित हो रही थीं, उन सबने खड़ी बोली के प्रचार-प्रसार, मानकीकरण, उसकी स्थापना और उसकी जनप्रियता का ही आश्रय लिया। अत: खड़ी बोली के संवर्धन में सिर्फ साहित्य का ही नहीं वरन उस काल के समाचार पत्रों और साहित्यिक गैर साहित्यिक पत्रिकाओं का भी बहुत बड़ा योगदान है। और भाषा के विकास में यह योगदान साहित्यिक कृतियों से कम कतई नहीं आंका जा सकता क्योंकि साहित्य पढ़ने वालों से समाचार पढ़ने वालों की संख्या निश्चित ही अधिक होती है। सन् १९२० तक हिंदी

पत्रकारिता और साहित्य दोनों में खड़ी बोली स्थापित हो चुकी थी और सन् १९२० के बाद राष्ट्रीय स्वाधीनता संघर्ष में उसकी रचनात्मक भूमिका प्रारंभ होती है। छायावाद की भाषा पर पंत जी का उपरोक्त चिंतन बड़ा गंभीर है परंतु जब वे पल्लव की भूमिका का अंत यह कहकर करते हैं कि- "हम खड़ी बोली से अपरिचित हैं, उसमें हमने अपने प्राणों का संगीत अभी नहीं भरा, उसके शब्द हमारे हृदय के मधु से सिक्त होकर अभी सरस नहीं हुए, वे केवल नाम मात्र हैं, उनमें हमें रूप-रस-गंध भरना होगा।" तो यह पढ़कर किंचित आश्चर्य होता है।

३६ पृष्ठों की भूमिका में वे खड़ी बोली की विशेषताएं बताते हैं, ब्रजभाषा पर कठोर प्रहार करते हैं और अंतिम पृष्ठ पर वे खड़ी बोली से अपरिचय व्यक्त करते हैं। ऐसा प्रतीत होता है कि पंत जी का यह लिखने का कारण शायद यही है कि वे कहना चाहते हैं कि पल्लव पाठकों को खड़ी बोली से परिचित कराएगा; उसकी कविताओं में प्राणों का संगीत है, उसके शब्द कवि के हृदय के मधु से सिक्त होकर सरस हो गए हैं और कवि उनमें रूप-रस-गंध भर रहा है- जिनकी खड़ी बोली में नितांत अनुपलब्धता है। पंत जी के इसी भाव पर निराला जी ने पंत जी और पल्लव नामक अपने विस्तृत निबंध में लिखा था कि- "खड़ी बोली और ब्रजभाषा पर पंत जी ने अपनी कविता की भाषा में जो आलोचना की है उसमें उन्होंने अपने ही भावों पर जोर दिया है।

अनेक अंतर्विरोधों और आपत्तियों के बावजूद- जिनके उत्तर निराला जी ने अपने उपरोक्त निबंध में दिए हैं- पल्लव की भूमिका का ऐतिहासिक महत्व रहा है। छायावाद का भाषा संबंधी चिंतन करें तो उसे उस समय तक स्थापित हो चुकी खड़ी बोली का एक्सटेंशन कहना ही उपयुक्त है। यह भाषिक एक्सटेंशन ऐसा है, जिसने अपनी एक नवीन शैली विकसित की, अपनी नवीन गति निर्धारित की, मानव मन की आंतरिक अनुभूतियों की मूर्त-अमूर्त-सूक्ष्म-काल्पनिक-जटिल अभिव्यक्ति की नवीन दिशाएं अन्वेषित कीं। और यह नवीन दिशाएं उन कवियों के काल्पनिक साम्राज्य में उत्कृष्ट रूप से अभिव्यक्त हुईं पर लोक से, लोक के यथार्थ से दूर होती गईं। छायावादी काव्य का स्थापत्य उत्कृष्ट होते हुए भी, उसका भाव साम्राज्य अद्भुत होते हुए भी, उसका काव्य सौंदर्य अप्रतिम होते हुए भी, जनसाधारण द्वारा सामान्य रूप से स्वीकृत न हो सका, उसे तुष्टि ना दे सका। कल्पना का भाषिक विलास, कला की गहन पच्चीकारी, प्रकृति का अलौकिक सौंदर्य- सब उसमें है परंतु लोकभाषा, जनोन्मुखी भाषा, जमीन से जुड़ी भाषा की सहजता, सरलता का उसमें नितांत अभाव है। किंचित यही कारण है कि छायावाद जैसी विस्तृत प्रवृत्ति अल्पकाल में ही अतीत की वस्तु बन गई।

छायावाद के चार प्रमुख स्तंभों पर विचार करें तो पाते हैं कि सन् १९३७ में प्रसाद जी दिवंगत हो गए, १९४२ के बाद महादेवी ने लिखना छोड़ दिया और निराला, पंत ने अपनी लेखनी को मोड़ दिया। सन् १९३६ में प्रगतिशील लेखक संघ की स्थापना हो चुकी थी। छायावादी प्रवृतियों, छायावादी भाषा, छायावादी कल्पना और कला से निराला एवं पंत का शीघ्र ही मोहभंग हो गया। वे जन और समाज की ओर अभिमुख हुए। पंत की युगांत (१९३५-३६), युगवाणी (१९३६-३९) तथा ग्राम्या (१९३९-४०) में प्रकृति और कल्पना में विलास करने वाला कवि कृषक, मानव, मध्यवर्ग, शोषण, धनपति, ग्रामदेवता से होता हुआ धोबियों, कहारों और चमारों के नृत्य तक उतर आया। इससे आभास होता है कि पंत जैसे नॉस्टेल्जिक कवि- जिसे "भौहों" को "भोंहों" कहने में अधिक रुचि है- की भाषा में ९-१० वर्षों (१९२६-३६) में ही इतना परिवर्तन आ जाता है कि वह स्वयं को खारिज करता है, अपनी अभिव्यक्ति, अपनी कल्पना, यहां तक कि अपनी भाषा को भी बदल देता है और नई प्रयोगधर्मिता के साथ नवीन भाषा, नवीन विचारधारा अपनाकर अभिव्यक्ति के नवीन प्रतिमान तय करता है।

निराला की रचनाओं पर विचार करें तो उनकी अनामिका (१९२३), परिमल (१९२९) और गीतिका (१९३६) की रचनाएं छायावादी काव्य की श्रेणी में आती हैं। परंतु उनकी प्रसिद्ध रचनाएं भिक्षुक और विधवा सन १९२३ में ही रची जा चुकी थीं। परिमल की रचनाओं को छायावादी युग की श्रेष्ठ रचनाएं माना जाता है, पर निराला में जनवादी और धरती से जुड़े स्वर भी सदा ही विद्यमान रहे हैं। उनमें विषयों, प्रयोगों और भाषा-वैविध्य के स्तर पर पंत से अधिक विविधता है। शिवदान सिंह चौहान ने लिखा है- "परिमल की कविताओं में व्यक्त कवि का संयम, उसका उदात्त अंत:स्वर, करुणा से सहज द्रवित हृदय की विशालता, अन्याय और उत्पीड़न के विरुद्ध उसका मानवोचित दर्प एक शक्तिशाली व्यक्तित्व का सूचक है।..."विधवा" में "इष्टदेव के मंदिर की पूजा सी", "काल-तांडव की स्मृति रेखा" और "व्यथा की भूली हुई कथा"- सी भारतीय विधवा का करुण चित्रण है। आगे भिक्षुक का कारुणिक चित्र "कलेजे के दो टूक" करने में समर्थ है। इसके अतिरिक्त और अनेक कविताएं हैं जिनमें प्रतीक-व्यंजना

द्वारा निराला ने अत्याचार पीड़ित दलित जनों के प्रति अपने हृदय की करुणा उँड़ेली है।... परिमल की कविताओं से सचमुच "समूची जाति के मुक्ति-प्रयास" का पता चलता है।

इन विचारों से कहा जा सकता है कि छायावादी रुझान रखते हुए भी निराला की रचनाओं में लोकोन्मुखी तत्व प्रारंभ से ही हैं। उनके इन्हीं स्वरों का विकास कभी ओज, दर्प, विद्रोह बनकर तो कभी शोक, व्यंग्य, पौरूष और संघर्ष बनकर प्रकट हुआ है। भाषा के जितने प्रयोग, जितने रंग, जितने भाव, निराला के पास मिलते हैं अन्य किसी छायावादी कवि के पास कम दिखाई देते हैं। राम की शक्तिपूजा, कुकुरमुत्ता, सरोज-स्मृति, वह तोड़ती पत्थर, तुलसीदास, वन बेला आदि में निराला की भाषा के विविध आयाम दर्शनीय हैं।

सन् १९१३ से खड़ी बोली में रचनाएं प्रारंभ करने वाले जयशंकर प्रसाद छायावाद के ऐसे स्तंभ हैं जो छायावाद के जीवनकाल में ही दिवंगत हो गए। उनकी भाषा ब्रजभाषा से प्रारंभ होकर कामायनी की भाषा तक विकसित हुई है। उनकी प्रारंभिक रचनाओं- चित्राधार (ब्रजभाषा), कानन कुसुम, महाराणा का महत्त्व, प्रेम पथिक, करुणालय- को छोड़ दें तो झरना, आँसू, लहर और कामायनी में प्रसाद जी की भाषा का छायावादी स्वरूप निरंतर परिवर्तित, परिवर्धित एवं विकसित हुआ। झरना (१९१८) के प्रथम संस्करण में ही छायावाद के प्रारंभिक दर्शन होने लगते हैं जिसका प्रौढ़ रूप झरना के द्वितीय संस्करण (१९२७) एवं आंसू (१९३१) में उपलब्ध हो जाता है। १९३० के आसपास की राजनीतिक, आर्थिक, सामाजिक परिस्थितियां इतनी विकट एवं त्रासद थीं कि दुखी निराश जनता को मार्ग न सूझता था। उनके आंसू और लहर- दोनों में अधीरता, दुख, त्रासदी, हताशा और पराजित मानसिकता के स्वर हैं, जो तत्कालीन समाज की भावनाओं का सच्चा चित्र प्रस्तुत करते हैं। सन् १९३५ में कामायनी का प्रकाशन एक ऐतिहासिक घटना है। शिवदान सिंह चौहान कहते हैं- "कामायनी की कथा एक पौराणिक वृत्त पर आधारित है किंतु यह वृत्त तो एक रूपक है, जिसके माध्यम से प्रसाद जी ने मनुष्य के बौद्धिक और भावनात्मक विकास और आधुनिक जीवन के आंतरिक वैषम्य की वास्तविकता को ही चित्रमयी भाषा में प्रतिबिंबित करने का विराट आयोजन किया है।" यहां चौहान जी भी उसी चित्रमयी भाषा का हवाला देते हैं, जिसकी ओर पल्लव की भूमिका में पंत जी ने कहा था कि- "कविता के लिए चित्र भाषा की आवश्यकता पड़ती है... जो अपने भावों को अपनी ही ध्वनि में आंखों के सामने चित्रित कर सके, जो झंकार में चित्र, चित्र में झंकार हो, जिसका भाव संगीत विद्युत धारा की तरह रोम-रोम में प्रवाहित हो सके।"

कहना न होगा कि प्रसाद जी की भाषा कामायनी में अपने पूरे आरोह के साथ प्रकट हुई है। कामायनी की भाषा अपने समय के समाज, व्यक्तिवाद, पूंजीवादी व्यवस्था का यथार्थ और वर्तमान संस्कृति पर बड़ी गहराई और समग्रता से विचार करती है। इसी कारण वह छायावाद की प्रतिनिधि कृति बन पाई है। शिवदान सिंह चौहान लिखते हैं- "पूंजीवाद की शापग्रस्त सभ्यता से मुक्ति पाने का वे कोई सामाजिक आदर्श उपस्थित नहीं कर पाए, लेकिन यह सभ्यता शापग्रस्त है और इसका ह्रास अनिवार्य है, एक अंतर्दृष्टा की तरह, इसका मार्मिक चित्रांकन करने में वे सफल हुए।

महादेवी वर्मा के बिना छायावाद पर चिंतन पूर्ण नहीं माना जा सकता। उनकी रचनाओं के विषयों की नितांत वैयक्तिक, दार्शनिक, रहस्यवादी प्रस्तुति अमूर्त, अस्पष्ट एवं जटिल है। वे वेदना की साकार रूप हैं। निस्सीम के प्रति प्रणयभाव, विरहानुभूति की अतिशयता, आत्मा, प्रेम, प्रकृति आदि से युक्त रचनाएँ नीहार (१९३०) और रश्मि (१९३२) में संकलित हैं। उनकी भाषा में छायावाद के अन्य कवियों की भाँति विभिन्न रंग तथा उतार चढ़ाव परिलक्षित नहीं होते हैं। उन्होंने शब्द-संपदा, छंद-प्रयोग, संगीतात्मकता का सीमित और निश्चित प्रयोग किया गया है।

डॉ. देवराज ने अपनी पुस्तक- "छायावाद: उत्थान, पतन, पुनर्मूल्यांकन" में कहा है- "भाषा और भाव दोनों की दृष्टि से छायावाद का विकास एकांगी हुआ। उनकी व्यंजना में जितना सौन्दर्य है, उतनी शक्ति नहीं, जितनी चमक है, उतना प्रकाश नहीं, जितनी बारीकी है, उतनी दृढ़ता नहीं। उसके संगीत में प्रवाह की, भावों में गहराई की और विचारों में दीप्ति की कमी रही।"

इस सबसे यह सिद्ध हो जाता है कि छायावाद नए-नए तौर तरीके अपनाकर द्विवेदीयुगीन खड़ी बोली का विकास ही करता है। वह बात दीगर है कि उसके यह नए तौर तरीके ही उसकी विशेषता बने और उन्हीं के चलते शीघ्र ही छायावाद का नाटकीय अंत हुआ।

अपनी इस विकास यात्रा में छायावाद को प्रारंभ से ही विवादों, विरोधों और कटु आलोचनाओं का सामना करना पड़ा है। सूर्य प्रसाद दीक्षित ने कहा है- "साहित्य के समूचे इतिहास में शायद यही मात्र ऐसी युग-प्रवृत्ति है, जिसके विरोध में योजना-बद्ध रूप से संस्थाएँ स्थापित की गईं, पत्र-पत्रिकाएँ शुरू की गईं, पुस्तकाकार पैरोडियाँ बनाई गईं, चुटीली समीक्षाएँ लिखी गईं और समानांतर युग-धाराएँ प्रवाहित की गईं, फिर भी छायावादी कविता अमरबेल की तरह लहलहाती रही।

अंतत: यही कहा जा सकता है कि खड़ी बोली और छायावाद की भाषा में निरंतर ऊर्ध्वगामी प्रवृत्तियाँ क्रियाशील रही हैं, जिनका सकारात्मक और नकारात्मक प्रभाव छायावाद के उत्थान एवं पतन का कारण बना। द्विवेदीयुगीन खड़ी बोली के गर्भ से जिस प्रकार छायावाद का जन्म हुआ, उसी प्रकार छायावाद के गर्भ से प्रगतिवाद के लक्षण प्रकट हुए। परंतु वादों की इस उठापटक में खड़ी बोली का उत्तरोत्तर विकास हुआ। काव्य-प्रवृत्तियों या साहित्यांदोलनों का आरोह हो या अवरोह- उनकी भाषा हमेशा प्रगति करती है, आगे बढ़ती है और स्वयं को परिवर्तित, परिवर्धित करती रहती है।

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योगशास्त्र में मनोचिकित्सा

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शोध सारांश

योगशास्त्र से हमारा परिचय कुछ वर्षों या शताब्दियों का न होकर अपितु अत्यंत प्राचीन है किंतु वर्तमान समय में योग शब्द अत्यंत व्यापक हो गया है । कई प्रकार, कई स्वरूप, कई तरीके की विचारधाराएँ , नवीन धारणाएँ आदि इस शब्द को अत्यंत व्यापक दृष्टिकोण प्रदान करती हैं। आज की भागदौड़ एवं प्रतिस्पर्धापूर्ण जीवन शैली में अनेकों ऐसी व्याधियां हैं जिनके प्रादुर्भाव के सूत्र मानव मन की अतल गहराइयों में छिपे हुए हैं। मन के विचारों, भावनाओं एवं असंख्य तरंगों में उठने वाले विक्षोभों के परिणामस्वरूप उत्पन्न विसंगतियों का इलाज करने में योग बहुत हद तक कारगर सिद्ध हुआ है। प्रार्थना मंत्रों में निहित ध्वनि ऊर्जा कानों के द्वारा मस्तिष्क तक पहुँचती है और सकारात्मक कम्पन (Positive Vibrations) मस्तिष्क को उत्तेजित करते हैं। मानसिक स्वास्थ्य को उत्तम रखने के लिए गीता का निष्काम कर्म का सिद्धांत भी अत्यंत उपयोगी सिद्ध हो सकता है। योग के सर्वाधिक महत्वपूर्ण अंग ध्यान को सबसे अधिक बढ़ावा मिला और ध्यान योग सबसे अधिक महत्वपूर्ण और लाभदायक अंग सिद्ध हुआ। यौगिक जीवनशैली के दो मुख्य आयाम हैं आहार एवं विहार। विहार के अंतर्गत यम, नियम, आसन, प्राणायाम, ध्यानादि अभ्यास प्रक्रियाएँ आती हैं । वर्टमैन (१९८२) नामक वैज्ञानिक ने सिद्ध किया है कि आहार का स्वरूप मस्तिष्क की जैव रासायनिक संरचना को परिवर्तित कर सकता है। प्रत्याहार, धारणा तथा ध्यान व्यक्ति के आंतरिक विश्व को खंगालकर मानसिक विकारों के प्रति व्यक्ति को सजग कर सकते हैं, जिससे अस्तित्व सम्बन्धी विकारों पर नियंत्रण पाने में सहायता मिलती है।

Key Words : अष्टांगयोग, यम, नियम, आसन, प्राणायाम,प्रत्याहार,धारणा, ध्यान और समाधि, यौगिक जीवनशैली, आहार,विहार।

योगविद्या भारतीय मनीषियों के आध्यात्मिक चिंतन का सारभूत तत्व है। उन्होंने अपनी अंत:प्रेरणा तथा बाह्य अनुभूति के बल पर योगविद्या के सिद्धांतों का पूर्ण परिचय प्राप्त कर रखा है । योग हमारे यहाँ केवल व्यावहारिक रूप में ही प्रतिष्ठित नहीं है, प्रत्युत यह विद्या, है शास्त्र है ,दर्शन है। अर्थात मात्र शारीरिक व्यायाम न होकर चित्त, कर्म, चेतन एवं अचेतन के मनोविचारों में गुणात्मक परिवर्तन लानेवाली जीवंत प्रक्रिया है। यह एक ऐसी प्रक्रिया है जिसके अभ्यास से न केवल लौकिक बाधायें अपितु अलौकिक बाधाएं भी दूर होती हैं। आज की भागदौड़ एवं प्रतिस्पर्धापूर्ण जीवन-शैली में अनेकों ऐसी व्याधियां हैं जिनके प्रादुर्भाव के सूत्र मानव मन की अतल गहराइयों में छिपे हुए हैं। मन के विचारों, भावनाओं एवं असंख्य तरंगों में उठने वाले विक्षोभों के परिणामस्वरूप उत्पन्न विसंगतियों का इलाज करने में योग बहुत हद तक कारगर सिद्ध हुआ है। हमारे आध्यात्मचिंतकों ने गम्भीर अध्ययन के सहारे इसके रहस्यों को पूर्ण उजागर किया है। तथ्य यह है कि योग के अभ्यास के बिना मानस की न तो ग्रंथियाँ खुलती हैं और न वह उस स्तर पर पहुंचता है जहां अध्यात्म का मनन तथा चिंतन सहज हो जाता है।

योगशास्त्र से हमारा परिचय कुछ वर्षों या शताब्दियों का न होकर अपितु अत्यंत प्राचीन है। सिन्धुघाटी की सभ्यता में प्राप्त चिन्हों से भी उस काल में योग साधना के प्रचलित होने का स्पष्ट संकेत मिलता है । यहाँ तक कि कुछ विद्वानों ने सिन्धुघाटी की सभ्यता को अवैदिक माना है। तो इस दृष्टिकोण से तो योग वेदों से भी पुरातन, अनार्य किंतु भारतीय प्रक्रिया सिद्ध होती है। वैदिक आर्यों में सर्वप्रथम महर्षि कपिल ने सांख्ययोग की शिक्षा का प्रसार किया । कपिलमुनि का ही अन्यनाम हिरण्यगर्भ था और उल्लेख मिलता है कि **"हिरण्यगर्भो योगस्यवक्ता नान्य: पुरातन:"** अर्थात कपिल ही वह पहले व्यक्ति थे जिन्होनें सर्वप्रथम योगशास्त्र से परिचय करवाया। उपनिषदों में भी योग छाया हुआ है।

वस्तुत: मनुष्य की शारीरिक संरचना अत्यंत जटिल है एवं उसका मस्तिष्क उससे भी दुरूह । हमारे शारीरिक परिवर्तन की अवस्थाओं का निदान एवं उपचार तो वैज्ञानिकों ने भलीभाँति समझ लिया है किंतु मानव मन-मस्तिष्क में होने वाले अनगिनत परिवर्तन एवं मन की असंख्य अवस्थाओं का निदान एवं उपचार अभी भी बहुत कुछ शेष है। इन मनोविकारों के विक्षोभ के कारणों

की तथा समस्या के समाधान की सटीक व्याख्या संस्कृत साहित्य के आदि ग्रंथों में भरी पड़ी है। योग के अनेक प्रकार प्रचलित हुए, किंतु मज़िल एक ही थी- मोक्ष की अभीप्सा। आधुनिक युग में देखें तो ज्ञात होता है कि आज का मनुष्य जीवन में अपने जीवन में यदि एक साथ सफलता और शांति को पाना चाहता है तो यह दो विपरीत ध्रुवों को जोड़ने जैसी बात होती होगी। किंतु इन दो विपरीत बिन्दुओं को योग रूपी पुल का निर्माण करके एकाकार किया जा सकता है। योग शब्द अत्यंत व्यापक हो गया है कई प्रकार, कई स्वरूप, कई तरीके की विचारधाराएँ नवीन धारणाएँ आदि इस शब्द को अत्यंत व्यापक दृष्टिकोण प्रदान करती हैं। मैं यहाँ पर यह तो नहीं कह सकता कि नवीन विचारधारा किस प्रकार से योग द्वारा मानसिक उद्वेलनों का इलाज करती है किंतु यह अवश्य कहना चाहूंगा कि यदि किसी भी परंपरागत धारणा से संबद्ध तरीके से योग किया जाए तो यह नि:संदेह अत्यंत लाभकारी होता है। प्रस्तुत शोध प्रपत्र में संस्कृत साहित्य के प्रमुख ग्रंथों में निहित मनोचिकित्सा विषयक सूत्रों का उल्लेख किया जाएगा।

प्रार्थना- विश्वकोष Encyclopedia Brittanica के अनुसार प्रार्थना- "सबसे पवित्र सत्य (ईश्वर) से सम्बन्ध बनाने की इच्छा से किया जाने वाला आध्यात्मिक प्रस्फुटन या आध्यात्मिक पुकार, प्रार्थना कहलाता है। गीता में भी यही कहा गया है **"उद्धरेत आत्मना आत्मानम्"** । वैज्ञानिक अवधारणा के अनुसार प्रत्येक व्यक्ति मुख्यत: तीन प्रकार के शरीर- सूक्ष्म शरीर (Inner Body), स्थूल शरीर (Physical Body) तथा बाह्य शरीर (Outer Body/ Ether Body/ Aura) धारण करता है। कोई भी बीमारी अधिकतर वातावरण से बाह्य शरीर में फिर स्थूल शरीर में, फिर सूक्ष्म शरीर में प्रवेश करती है और संक्रमण फैलाती है। ऐसी अवस्था में वातावरण में व्याप्त औषधीय तत्वों से परिपूर्ण वायु के सम्पर्क में आने से बाह्य शरीर (Aura) स्वच्छ होता है, फिर स्थूल शरीर (Physical Body) स्वच्छ होता है , फिर सूक्ष्म शरीर (Inner Body) भी स्वच्छ हो जाता है कभी -कभी यह क्रम उलटा होता है तो भी मंत्रों में निहित ध्वनि ऊर्जा कानों के द्वारा मस्तिष्क तक पहुँचती है और सकारात्मक कम्पन (Positive Vibrations) मस्तिष्क को उत्तेजित करते हैं और मस्तिष्क में स्थित पीनियल ग्रंथि (Pineal Gland –Endocrine Gland) समुचित हार्मोनल संतुलन प्रदान करती है। जिसके फलस्वरूप अनेकों बीमारियों का शमन होता है।

यदि पदार्थ (Matter) का अध्ययन करें तो अणु एवं परमाणु सदैव कम्पन की अवस्था में रहते हैं। अत: इस अवस्था में ऊर्जा को अवशोषित करते हैं और वैदिक मंत्र ऊर्जा को व्यवस्थित क्रम में स्थापित करते हैं। यदि समुचित स्वरांकन प्रक्रिया को ध्यान में रखते हुए शुद्ध उच्चारण किया जाय तो वेदों में उल्लिखित हज़ारों मंत्र निर्बाध रूप से कार्य करते हैं । अब तक कई मंत्रों पर प्रयोग हो चुके हैं । वेदों के मंत्रों में निहित सकारात्मक ऊर्जा के प्रभाव को अमेरिकन इंस्टीट्यूट ने भी स्वीकार किया है। वेदों में अनेकों स्थानों पर ऐसे मंत्रों के उद्धरण देखे जा सकते हैं। यथा

"न: सर्वमिज्जगदयक्ष्मं सुमना असत् ।" (यजु. १६.४)

हमारी दिनचर्या ऐसी हो जिससे यह सारा जगत हमको व्याधियों से बचाकर प्रसन्नता देने वाला हो!

तथा **"यत्रानन्दाश्च मोदाश्च मुद आसते। .....**
तत्र माममृतं कृधि ।।"(ऋ. ९.११३.११)

भगवन! मुझे सदा आनन्द, मोद, प्रमोद और प्रसन्नता की मन: स्थिति में रखिए।

"विश्वा वयं सुमनस्यमाना:।" (ऋ.३.७५.१८)

हम सदा ही अपने को प्रसन्न रखें !

"इन्द्र! श्रेष्ठानि द्रविणानि धेहि
चितिं दक्ष्स्य सुभगत्वमस्मै।
पोषं रयीणामरिष्टं तनूनां
स्वाद्यानं वाच: सुदिनत्वमह्राम।।" (ऋ.२.२१.६)

हे इन्द्रदेव! हमें श्रेष्ठ सम्पत्ति, शक्ति तथा सामर्थ्य की चेतना, सौभाग्य, धन की समृद्धि, शारीरिक स्वास्थ्य और नीरोगता, वाणी का माधुर्य और जीवन का सौन्दर्य प्रदान कीजिए ।

"भद्रं नो अपि वातय: मन:।" (ऋ.१०.२०.१)

भगवन! ऐसी प्रेरणा कीजिए जिससे हमारा मन भद्र- भावनाओं की ओर ही अग्रसर हो।

ऐसी ही अनेकों प्रार्थानाओं एवं स्तुतियों से वेद संहिताएं भरी पड़ी हुई हैं। यथा कठोपनिषद् के अनुसार

"इन्द्रियाणिहयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्त्येत्याहर्मनीषिण:"।।३/४?

अर्थात मानव-व्यक्तित्व रथ के समान है, जहाँ पांच इन्द्रियाँ रथ के घोडों के समान हैं। घोड़ों की लगाम मन को इंगित करती है जबकि रथ का सारथी बुद्धि को इंगित करता है। तदपि रथ का स्वामी आत्मतत्त्व ही है, जिसके प्रभाव में बुद्धि सकारात्मक होती है । बुद्धि का मूल स्वभाव निश्चय तथा निर्णय करना होता है । अत: स्थिर बुद्धि ही सही निर्णय लेने में सक्षम होती है और इस प्रकार मनो व्यापारों पर सीधा नियंत्रण तथा इन्द्रियों पर अप्रत्यक्ष नियंत्रण प्राप्त कर सकती है। सात्विक प्रार्थनाएं मूलत: बुद्धि को स्थिरता प्रदान करने में पूर्णत: सहायक सिद्ध होती हैं। बुद्धि की स्थिरता के फलस्वरूप ही मानसिक स्वास्थ्य प्राप्त हो सकता है, ऐसा कठोपनिषद् का सन्देश है।

प्रार्थना का मनोविज्ञान यह कहता है कि मनुष्य को जो अनेक क्षमताएं प्राप्त है उसमें से एक हैं "अपनी सजगता के प्रति सजगता", जिसके बलपर वह अपने मनोभावों की दासता से पूर्णरूप से मुक्त हो सकता है तथा सर्वत्र सजगता को प्राप्त का सकता है । सर्वत्र सजगता उसे अभीप्सा (will power) तथा अंतर्दृष्टि (Intuition) प्रदान करती है। स्वामी विष्णुतीर्थ के अनुसार" कार्य के प्रति अभीप्सा – हमें आवश्यक ज्ञान प्रदान करती है । ज्ञान के प्रति अभीप्सा -हमें कार्य के लिए प्रेरित करती है । " योग साधनाकाल में साधक "स्वयंशासित" एवं "स्वयंस्फूर्त" शुद्ध आनन्द की ओर बढ़ने लगता है योगाभ्यास के कारण संस्कारक्षय तथा सर्वकष सजगता संभव होने के कारण वह शाश्वत सत्य का अनुभव करने लगता है। वैज्ञानिकों एवं साधकों के अनुसार प्रार्थना से हृदय का शुद्धिकरण, मानसिक स्वास्थ्य लाभ, चित्तिशुद्धि, प्राणशुद्धि आदि लाभ प्राप्त होते है भावनाओं एवं विचारों की शुद्धि के फलस्वरूप चित्तवृत्तियों पर नियंत्रण होने लगता है तथा मनोमयकोश सही तरह से कार्य करने लगता है। योग वशिष्ठ् में वर्णित तर्क के अनुसार मनोमय कोश के समुचित स्वास्थ्य लाभ से अन्नमय कोश या स्थूल शरीर उत्तम स्थिति को प्राप्त हो जाता है । शरीर की इस उत्तम स्थिति के कारण विभिन्न नाड़ियों का नियमन बहुत ही सुचारु रूप से होने लगता है। इस प्रकार से प्राण शुद्धि हो जाती है। जिसके परिणामस्वरूप मनुष्य को अपरिमित मात्रा में स्वास्थ्य लाभ मिलता है। इस प्रकार कहा जा सकता है कि वैदिक मनीषियों द्वारा प्रदत्त प्रार्थना का मार्ग मनोदैहिक व्याधियों को दूर करने का एक अत्यंत आसान, सहज एवं प्रभावशाली तरीका है।

गीता का यौगिक सिद्धांत- वेदों में भी निष्काम कर्म अर्थात तप या बिना क्षोभ व्यक्त किए हुए अनवरत अपना कार्य करते रहने की शिक्षा पर बहुत बल दिया जाता था। दु:खों को व्यक्तित्व की कसौटी माना जाता था। इससे बढ़कर सकारात्मक-चिंतन के उदाहरण कदाचित किसी भी साहित्य में नहीं मिलते हैं यथा-

"दु:खं चेत्स्वेच्छया प्राज्ञ: प्रसन्नेनांतरात्मना।
आदते, तत्तपोरुपमाधत्ते, नात्र संशय:।।" (वैदिक गीतांजलि १८)

यदि बुद्धिमान मनुष्य आये हुए दुखको स्वेच्छापूर्वक प्रसन्न मन से स्वीकार कर लेता है तो वही दु:ख उसके लिए नि:संदेह तप का रूप धारण कर लेता है। गीता में कर्मयोग, भक्तियोग तथा ज्ञानयोग का समन्वय मिलता है।

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि।।" २/२४ (क़र्मयोग)

अर्थात फल की कामना न करते हुए कर्म करते रहना इस सिद्धांत से सभी परिचित हैं। जब मनुष्य कर्म करते हुए अपनी महत्वाकांक्षाओं को त्यागने का प्रयत्न करता है। तो उसके कर्म संतुलित एवं व्यवस्थित होने लगते हैं और जब मानव मनोनुकूल परिणाम प्राप्त करता है तो उसका मनोबल ऊंचा हो जाता है, उसका मानसिक स्वास्थ्य अच्छा हो जाता है और यदि मानव मनोनुकूल परिणाम प्राप्त नहीं करता है तो भी वह तटस्थ भाव से अपनी कमियाँ देखेगा और उनको दूर करने का प्रयत्न करता है। इस प्रकार से मानसिक स्वास्थ्य को उत्तम रखने के लिए गीता का निष्काम कर्म का सिद्धांत भी अत्यंत उपयोगी सिद्ध हो सकता है।

पतंजलि का आष्टांग योग

महर्षि पतंजलि ने योग के आठ अंग बताए हैं -

"यमनियमाऽऽसनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि" (यो.सू. २९)

जो कि इस प्रकार हैं- यम, नियम, आसन, प्राणायाम,प्रत्याहार,धारणा, ध्यान और समाधि।

१. यम-"अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः"(यो.सू. ३०)
यम के अंतर्गत निम्नलिखित उपांग आते हैं-

(अ) अहिंसा -"अहिंसा परमो धर्मः"।

सब प्रकार से सभी प्राणियों को हिंसा न पहुंचाना ही अहिंसा है।

(आ) सत्य -"या मा सत्योक्तिः परि पातु विश्वतः।" ऋ. १०/३७/२
जैसा देखा गया या अनुमित किया गया या सुना गया हो (उसके सम्बन्ध में) वैसी ही वाणी और वैसा ही मन होना सत्य कहलाता है।

अथर्ववेद का एक मंत्र शाश्वत मानवमूल्य को प्रतिपादित करते हुए कहता है कि सत्याचरण से ही विजय प्राप्त की जा सकती है, मिथ्यात्व से नहीं। (अथर्ववेद ८.४.१२)

(इ) अस्तेय- शास्त्राज्ञा के विपरीत दूसरों से द्रव्य ग्रहण करना अस्तेय है।

(ई) ब्रह्मचर्य-

"अनादानमं परस्वानामापद्यपि विचारतः मनसा कर्मणा वाचा तदस्तेयं समासतः।" (योगदर्शन)

गुप्तेन्द्रिय तथा जननेन्द्रिय का निग्रह ब्रह्मचर्य है।

(उ) अपरिग्रह-
"शास्त्रीयाणामपि उपार्जिताश्च रक्षणादिदोषदर्शनादस्वीकरणमपरिग्रहः।" (त.वै.३०)
विषयों की प्राप्ति, रक्षा और (तद्विषयक) आसक्ति तथा हिंसादि दोषों के देखने के कारण (उन विषयों का) स्वीकार न करना अपरिग्रह है।

२. नियम-
"शौचसंतोषतपःस्वाध्यायेश्वरप्राणिधानानि नियमाः (यो.सू.३२) शौच,संतोष,तप,स्वाध्याय और ईश्वरप्रणिधान- नियम कहे जाते हैं।

३. आसन-

"शरिसुखमासनम्" (यो.सू ४६)
जो शारीरिक स्थिति स्थाई और सुखद हो, वह आसन है।

"तद्यथा पद्मासन, वीरासन, भद्रासन, स्वास्तिकासन,दण्डासन सोपाश्रय, पर्यंक, क्रौंच्निषदनं, हस्तिनिषदनमुष्ट्रनिषदनं, समसंस्थान, स्थिरसुखं, यथासुखं चेत्येवमादीनि" (यो.सू.६)

कई प्रकार के आसनों को जीवन में अपनाए जाने का सफल परिणाम बाबा रामदेवजी के योगासनों के रूप में अत्यंत प्रचलित हो चुका है।

४. प्राणायाम-

"तस्मिन सति श्वासप्रश्वासयोर्गतिविच्क्षेदः प्राणायामः" (यो.सू.४९)

आसनजय होने पर श्वास और प्रश्वास की गति को रोकना प्राणायाम है। कहा गया है कि प्राणायाम से बढकर कोई तप नहीं है। उससे मलों की शुद्धि और ज्ञान की स्फूर्ति होती है।

५. प्रत्याहार-

"विषयासम्प्रयोगे चित्त स्वरूपानुसारकार इवेन्द्रियाणां प्रत्याहारः (यो.सू.५४)
अपने (अर्थात इन्द्रियों के) विषयों के साथ सन्निकर्ष न होने पर इन्द्रियों का चित्त के स्वरूप का अनुकरण कर लेना प्रत्याहार है।

६. धारणा-

"धारणासु च योग्यता मनसः" (यो.सू.३)

धारणाओं में मन की क्षमता होती है।
इनके पालन के कई तरीके एवं विधियाँ हैं, किंतु जन सामान्य में यह विधियाँ प्रचलित न होकर साधकों के लिए विशिष्ट साधना पद्धति के लिए अधिक उपयोग में आती हैं।

७. ध्यान-
"तत्र प्रत्ययैकतानता ध्यानम् (यो.सू.२)

विषय में ध्यान की एकतानता ही ध्यान है।

योग के सर्वाधिक महत्वपूर्ण अंग ध्यान को सबसे अधिक बढ़ावा मिला और ध्यान योग सबसे अधिक महत्वपूर्ण और लाभदायक अंग सिद्ध हुआ। भारतीय शास्त्रों के अनुसार ध्यान में दो चीजे होती हैं- पहली मानव शरीर पूरी तरह शांत हो जाता है और दूसरी मानव मस्तिष्क की विद्युतीय सक्रियता बढ़ती है । वैज्ञानिकों के अनुसार -

- ध्यान के समय अल्फा तरंगें प्रभावशील होती हैं और कभी-कभी दिमाग में अल्फा तरंगों के साथ-साथ बीटा तरंगें भी सक्रिय हो जाती हैं सामान्यत: बीटा तरंगें मस्तिष्क के सोच की उत्सुकता को दर्शाती हैं । मस्तिष्क की शिथिल अवस्था में अल्फा तरंगें ही देखने में आती हैं। ध्यान से उत्पन्न अल्फा तरंगों को बाह्य उत्तेजना बाधित नहीं कर पाती है।
- ध्यान में नाड़ी की गति सामान्य ८० से भी कम हो जाती है।
- ध्यान में श्वास दर भी कम हो जाती है। जिससे मानव मन की उत्तेजना शांत होती है।

- सबसे रोचक तथ्य जो वॉलेस और बेंसन ने १९७४ में खोजा वह यह है कि आसन, योग व ध्यान से रक्त में **LATECT (दुग्ध- लवण)** की मात्रा कम होती है । सीरम लेटेक्ट लगभग २०% कम हो जाता जो कि आरामदेह स्थिति से चार गुनाकम ध्यान की स्थिति में होता है। चिंता और उग्र मनोस्थिति में यह बढ़ता है। एक अध्ययन से यह त्तथ्य सामने आया है कि ध्यान से पूर्व १००७७ में जो सीरम दुग्ध लवण ११.४% था वह ध्यान में घटकर ८% रह गया तथा ध्यानावस्था के बाद में ७.३% पर बना रहा। इससे यह निष्कर्ष निकलता है कि ध्यान की प्रक्रिया कितनी उपयोगी है।

- भावातीत ध्यान करनेवाले व्यक्ति पर किये गये अध्ययन में यह पाया गया है कि ध्यान के दौरान ऑक्सीजन का उपभोग२०% कम हुआ और साथ ही कार्बनडाई ऑक्साइड का उत्पादन भी कम हुआ जबकि सोते समय कार्बनडाई ऑक्साइड का उत्पादन बढ़ जाता है।

- ध्यान के दौरान मस्तिष्क के लिम्बिक सिस्टम (भावनात्मक मस्तिष्क), फ्रंटल लोब, संवेदी कॉर्टेक्स उत्तेजित होते हैं जिससे परा कायांतरण हो जाता है।

- ध्यान के दौरान शरीर मे निम्नलिखित रसायन बढ़ जाते हैं-
  - एंडार्फिन
  - केटाकोलामिन
  - गामा अमीनो ब्यूट्रिक एसिड (GABA)
  - दीहाइड्रोएपिएंड्रोस्टेरॉन (DHEA)
  - ह्यूमन ग्रोथ हार्मोन
  - ध्यान की अवस्था में निम्नलिखित रसायनों का स्तर घटता है-
  - एडरिनेलिन
  - नॉरएडरिनेलिन
  - कार्टोसोल

इन हार्मोंस का स्तर कम होने पर मन में चिंता, तनाव, चिड़चिड़ापन, अवसाद आदि नहीं रहते है।

- ड्रग्स व शराब के सेवन से छुटकारा पाने में मददगार होता है।
- विविध रोगों एवं अवस्थाओं में ध्यान से लाभ मिलता है
- उच्च रक्तचाप में सुधार
- धूम्रपान की आवृत्ति में कमीं
- अनिद्रा रोग में सुधार
- कैंसर रोगियों के कष्ट में कमीं तथा मन:स्थिति बेहतर बनाने में सहायक
- मानसिक रोगों को दूर करने में सहायक
- मनोकायिक रोगों को दूर करने में सहायक

८. समाधि-

"सर्वार्थतैकाग्रतयो: क्षयो दयौ चित्तस्य समाधिपरिणाम:" (यो.सू.११)

चित्त में अनेकाग्रता का तिरोभाव और एकता का प्रादुर्भाव होना चित्त का समाधि परिणाम है।

भगवद्गीता तथा पातंजलि योगसूत्र जैसे अनुपम ग्रंथों में सम्पूर्ण योगदर्शन परिलक्षित है। योगदर्शन हमारी समझ में, तथा अभिवृत्तियों (attitude) में परिवर्तन कर हमें वस्तुनिष्ठता (objectivity) का दर्शन करवाता है। हमें निष्पक्ष-सर्वकष- तर्कशुद्ध तथा

सत्याधारित आकलनशक्ति प्रदान करता है। हम आम तौर पर अपने संस्कारों ,आदर्शों, जज्बातों इत्यादि में उलझे होते हैं। योगदर्शन का अनासक्ति का सन्देश सत्य का आग्रह, अहंकारहीनता, समभाव, इच्छाहीनता, क्षमाभाव, अभिमत्र, सहिष्णुता आदि यौगिक मूल्य हमें उक्त ग्रंथों से प्रप्त होते हैं। ये ग्रंथ व्यक्ति में मूल्य-परिवर्धन करने तथा प्रभावी मूल्य शिक्षा देने में मानो सम्पूर्ण मानवता के अमूल्य धरोहर हैं। उक्त मूल्यों के फलस्वरूप वस्तुनिष्ठता तथा सत्याकलन प्राप्त होता है जिससे विकट परिस्थिति किए प्रति हमारी समझ ही वस्तुनिष्ठ हो जाती है। फलत: उक्त परिस्थिति हमें विचलित नहीं कर पाती है। आसन, प्राणायामादि यौगिक क्रियाएं हमें मनो-शारीरिक शक्ति प्रदान करती है हैं । इस प्रकार योगदर्शन तथा योगाभ्यास हमें तनाव से सफल मुक्ति का मार्ग सुकर करता है।

योगशास्त्र में "प्राणतत्व" को मन तथा शारीरिक के बीच "मध्यमवाहिनी" माना गया है। मन तथा प्राण एक दूसरे पर निर्भर माने गये हैं -

"चले वाते चलं चित्तं निश्चलं भवेत।
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत।।" हठप्रदीपिका२.२

लघु योग वसिष्ठ के अनुसार वातावरण की घटनाओं का प्रभाव जब मन पर पड़ता है तब 'अन्नमय कोश" तथा 'प्राणमय कोश" प्रभावित होते हैं। मन की अवस्था व्यथित (disturbed) होगी तो पंच प्राण (प्राण, अपान, समान, व्यान, उदान) विषम गति से तथा अवांछनीय प्रमाण में बहना शुरू करते हैं। इस प्रकार रोगों की उत्पत्ति होती है । मन और चित्त ये संकल्पनाएं भिन्न हैं,परंतु व्यावहारिक दृष्टिकोण में,पतंजलि योगसूत्र में उन्हें एक दूसरे का पर्यायवाची मानागया है। मूड या क्षिप्त अवस्था होगी तब मानसिक विकारों की तथा त्रासदी के उद्भव की सम्भावना अधिक बनती है। चित्त की अवस्था का संबंध आनुवांशिक स्वरूप पंच क्लेशों- अविद्या, अस्मिता, राग, द्वेष, अभिनिवेश होता है। इन क्लेशों के चार स्तर माने गये हैं- तनु, प्रसुप्त, विच्छिन्न तथा उदार- इनमें से तनु तथा प्रसुप्त स्तर व्यक्ति को कष्ट नहीं पहुँचाते जबकि उदार तथा विच्छिन्न स्तर मानसिक बीमारियों का कारण बनते हैं। इनमें भी विच्छिन्न स्तर सर्वाधिक कष्टप्रद होता है क्योंकि इसमें 'आंतरिक- द्वन्द्व" निहित होता है। पतंजलि योगदर्शन के आधार पर यह कहा जा सकता है - **क्लेश वातावरण (उदार तथा विच्छिन्न) अभिवृत्तियाँ।**

चित्त-वृत्तियों (प्रमाण, विपर्यय, विकल्प, निद्रा, स्मृति) से सरूपता (Identification) प्राप्त करने की स्थिति में नौ प्रकार के अंतराय (व्याधि, स्त्यान, संशय, प्रमाद, आलस्य, अविरति, भ्रांतिदर्शन, अलब्धभूमिकत्व, अनवस्थितत्व) तथा चार प्रकार के विक्षेप सहभू (दु:ख, दौर्मनस्य, अंगमेगयत्व, श्वास-प्रश्वास) ये तेरह "चित्त- विक्षेप" व्यक्ति को परेशान करते हैं। इन विक्षेपों की मात्रा यदि बढ़ जाये तो उनका रूपांतरण मानसिक विकारों में हो सकता है। इसी कारण पतंजलि ने **"चित्त वृत्ति निरोध"** को योग कहा है, जो अविद्या को दूर करने से साध्य हो जाता है। अविद्या को दूर करने के उपाय हैं- अभ्यास तथा वैराग्य, जिनकी प्रप्ति के लिए चित्तप्रसादन के सात तरीके पतंजलि योगसूत्र में बताए गये हैं। ईश्वरवाचक प्रणव जप करने से सभी चित्त विक्षेप दूर किए जा सकते हैं। चित्त विक्षेप दूर होने की स्थिति में "दृष्टा"(आत्मतत्व) अपने स्वरूप में अवस्थित हो जाता है। इस समय व्यक्ति सभी प्रकार की मानसिक बीमारियों से, त्रासदियों (stresses) से मुक्त हो सकता है। इस अवस्था को वेदांत दर्शन में जीवनमुक्त अवस्था कहा गया है, जिसे "स्थितिप्रज्ञ" के नाम से जाना जाता है। क्लेशों (आनुवांशिक) को दूर करने का यह अप्रत्यक्ष (indirectly) मार्ग है। क्रियायोग (तप स्वाध्याय ईश्वर प्रणिधान) की सहायता से क्लेशों को प्रत्यक्ष रूप से (directly) भी कमज़ोर किया जा सकता है।

तनाव एवं मानसिक विसंगतियाँ - पतंजलि योगसूत्र के अनुसार तनाव को निम्न प्रकार से परिभाषित किया है- "मनो-सामाजिक परिवेश प्रतिकूल होने की दशा में विच्छिन्न तथा उदार स्तरीय क्लेशों से नि:सृत चित्तवृत्तियों के साथ सारूप्य भाव उत्पन्न होने पर, मनोशारीरिक, मनोआध्यात्मिक तथा मनोसामाजिक स्तर पर अनुभव होनी वाली असंतुलन की अवस्था तनाव कहलाती है।" उपरोक्त परिभाषा से स्पष्ट होता है कि क्लेशों के विच्छिन्न तथा उदार स्तर यदि तनाव की तीव्रता के लिए उत्तरदायी हैं। यदि मनोसामाजिक परिवेश तथा क्लेशों के मध्य आदान-प्रदान ही चित्त को जन्म देता है यह स्पष्ट है।

- विच्छिन्न तथा उदार स्तर के क्लेश क्लिष्ट चित्तवृत्तियों का बहुतायत में निर्माण करते हैं ,क्योंकि इन स्तरों पर आसक्तिभाव का आधिक्य होता है जिससे बहुतायत में संस्कार बनने की सम्भावना रहती है। चित्तवृत्तियों की बहुतायत की स्थिति में सभी स्तरों पर बिखराव का अनुभव होता है और तनाव की प्रारम्भिक अवस्था का उदय होता है जिसे तनाव की मानसिक स्थिति (psychic stage) कहते हैं। आधुनिक चिकित्साशास्त्र में इसे भावनात्मक प्रतिसाद (Emotional Response) कहते हैं । इस स्थिति में शारीरिक स्तर पर अस्थाई स्वरूप के परिणाम जैसे उच्च रक्तचाप,श्वास में विकार, लैंगिक समस्या, सिरदर्द, पेट दर्द, कम्पन, पसीना, आदि उत्पन्न हो सकते हैं ।

- यदि तनाव दूर करने की समुचित उपाय योजना नहीं की गयी तो तनाव का अगला पड़ाव आ सकता जिसे तनाव की मनोकायिक स्थिति (psychosomatic stage) कहते हैं पूर्वलिखित नौ प्रकार के अंतराय तथा चार विक्षेपसहभुव: जब नियंत्रित नहीं किये जा सकते तब यह मनोकायिक विकार की स्थिति आती है । जहाँ मानसिक स्थिति (psychic stage) में योग तथा तत्सम उपाय शत-प्रतिशत लाभ पहुँचाते है, वहीं मनोकायिक स्थिति (sychosomatic stage) में ५०-६० प्रतिशत लाभ देखा गया है।

- यदि उक्त स्थिति दुर्लक्षित रही और सही उपाय योजना नहीं की गयी तब विकारों की अगली कड़ी के रूप में तनाव की शारीरिक विकार स्थिति (somatic stage) उत्पन्न हो सकती और इस स्थिति में योग व तत्सम उपायों का प्रभाव सतही होता है। क्योंकि मनोकायिक विकार प्रकर्ष रूप से दृढ़ हो जाते है।

- यदि स्थिति भी दुर्लक्षित रही और सही उपाय योजना नहीं की गयी तब विकारों की अंतिम कड़ी के रूप में तनाव की (organic stage) उत्पन्न हो जाती है जहाँ प्रत्यक्ष कोई लाभ, योग, या तत्सम उपायों से नहीं देखा गया है, विकारो की तीव्र अवस्था (acute stage) में आधुनिकचिकित्सा विज्ञान केवल कुछ समय के लिए राहत दे सकती है।

यौगिक जीवनशैली का आधुनिक मानव के लिए महत्व औचित्य

१. योगशास्त्र में मानवीय अस्तित्त्व तथा मानवीय जीवन अवधि आत्मसाक्षात्कार के माध्यम माने गये हैं। अत: जीवन को अधिकाधिक सकारात्म बनाने और जीवन को तरीके से जीने की प्रेरणा आधुनिक मानव को मिल सकती है।

२. ओंकार मंत्रादि यौगिक उपाय व्यक्ति में सूचना स्वीकार की वृत्ति (Suggestibility) बढ़ाते हैं। ऐसा दोस्तालोक (१९७७) के अनुसन्धानों में पाया गया है। अत: निष्कर्षत: कहा जा सकता है कि चिकित्सा के क्षेत्र में और व्यक्तित्त्व विकास के क्षेत्र में व्यक्ति योग की सकारात्मक सूचनाओं को, आदर्शों को तथा सिद्धांतों को बेहतर तरीके से स्वीकार कर सकते हैं।

३. जीवन की अनेकानेक कुंठाओं, दबी हुई भावनाओं तथा भूतकाल की कटु स्मृतियों को अचेतन मन से बाहर निकालने का कार्य यौगिक अभ्यास विशेषत: त्राटक तथा ध्यान प्रभावी तरीके से करते हैं। परिणामत: व्यक्तिगत समायोजन तथा सामाजिक समायोजन में व्यक्ति को विशेष लाभ होता है।

४. योगशास्त्र में पुरस्कृत इन्द्रियातीत आनन्द जो स्वयं शासित तथा स्वयंस्फूर्त स्वरूपी होता है। आधुनिक मानव का उद्देश्य प्रदान कर सकता है।

५. अब अनुसन्धानों द्वारा सिद्ध किया जा चुका है कि योगाभ्यास तथा योग दर्शन से व्यक्ति में सुरक्षाभाव,जिज्ञासावृत्ति,स्वतंत्र-चिंतन तथा दया, करुणा,एवं परोपकार के भावों का निर्माण करता है । जिसके फलस्वरूप नकारात्मक भावों से मुक्ति मिलती है और व्यक्ति समाधान की ओर अग्रसर होता है।

६. पतंजलि-पुरस्कृत क्रियायोग जैसे अभ्यास मनोशारीरिक स्तर पर अत्यंत शांति प्रदान करते हैं। जिससे व्यक्ति तनावमुक्ति के साथ -साथ समाधि प्राप्ति की ओर अग्रसर होता है।

७. यम तथा नियम के सजग तथा अवचेतन स्तरों पर अनेकानेक प्रतिक्रियाओं (reactions) बन्धनों ,आदतों से व्यक्ति मुक्त हो सकता है। आधुनिक मानव तकनीकी प्रगति के चलते उक्त मानसिक उलझनों में प्राय: अधिकाधिक फंसता चला जाता है। ऐसी स्थिति में योगाभ्यास का महत्व और भी बढ़ जाता है।

८. आधुनिक मानव तकनीकी क्रांति तथा संस्कृति के बीच समंवयन स्थापित नहीं कर पा रहा है ऐसे वातावरण में यम तथा नियम के अभ्यास उसे इस द्वन्द्व के उदात्तीकरण (sublimation) का अवसर प्रदान करते हैं।

९. प्रत्याहार, धारणा तथा ध्यान व्यक्ति के आंतरिक विश्व को खंगालकर मानसिक विकारों के प्रति व्यक्ति को सजग कर सकते हैं,जिससे अस्तित्व सम्बन्धी विकारों पर नियंत्रण पाने में सहायता मिलती है।

१०. योगशास्त्र में पुरस्कृत नित्य-अनित्य भाव,आत्म-अनात्म भाव, परास्वरूपी आत्मत्त्व आदि संकल्पनाएं सत्य -आकलन (Reality perception) में बहुत सहायक होती हैं। इसी प्रकार शिथलीकरण (Progressive Relaxation) तथा ऑटोजेनिक ट्रेनिंग (Autogenic training) जैसी पाश्चात्य पद्धतियों में पुरस्कृत "जाने दो" (Let go), तत्व को सही अर्थों में समझ सकता है, यदि यह उक्त यौगिक संकल्पनाएं भली भाँति आत्मसात कर लेता है।

यौगिक जीवनशैली के मुख्य आयाम- यौगिक जीवनशैली के दो मुख्य आयाम हैं आहार एवं विहार।

(अ) विहार के अंतर्गत यम, नियम,आसन,प्राणायाम,ध्यानादि अभ्यास प्रक्रियाएँ आती हैं । जिनके अभ्यास से शरीर के आंतरिक भागों से प्राप्त होनेवाली अनुभूतियाँ, (Interceptive Impulses)" आंतरिक अनुभव दिलाती है। अस्थि-स्नायु (musculo-skeletal) संस्थान से प्राप्त होनेवाली अनुभूतियाँ (propriocetive impulses) हमें बाह्य शरीर का अहसास दिलाती हैं। इस प्रकार प्राप्त प्रकर्ष चेतना- प्रतिपुष्टि (Sensory feedback) न केवल शरीर को शांति देती है वरन अनेकानेक कुंठित इच्छाओं, भावनाओं, स्मृतियों, विचारों, को मन के ऊपरी सतह पर ले आती है। जिससे उन समस्याओं से मुक्ति पाना सम्भव हो पाता है।

(आ) आहार - एक साधारण कहावत तो सबने सुनी होगी कि **"जैसा खाए अन्न वैसा बने मन"**। कहने का तात्पर्य यह है कि मनुष्य का के खान-पान का सीधा असर उसकी मानसिकता पर भी पड़ता है। वर्टमैन (१९८२) नामक वैज्ञानिक ने सिद्ध किया है कि आहार का स्वरूप मस्तिष्क की जैव रासायनिक संरचना को परिवर्तित कर सकता है। आहार में अमीनो अम्ल का प्रमाण, मस्तिष्क की कोशिकाओं मे, रासायनिक संक्रमण को प्रभावित करता है। इस प्रकार वह मानवीय व्यहार-शैली को भी प्रभावित करता है। छांदोग्य उपनिषद के अनुसार सकारात्मक भोजन करने से मानसिक विकारों से हमें मुक्ति मिल सकती है। भगवद्गीता में भी कहा गया है कि-

"आयु:सत्वबलारोग्य सुखप्रीतिविवर्धना:।
रस्या: स्निग्धा: स्थिरा हृद्या आहारा: सात्विकप्रिया:।।" (१७/८)

ऐसा भोजन, जो जीवन को विकसित- पल्लवित करे, मन को दृढता प्रदान करे, स्वास्थ्य, शक्ति तथा प्रसन्नता दे, जो रसीला, तैलयुक्त तथा उचित प्रमाण में हो , उसे ही सत्वगुणी व्यक्ति पसन्द करता है। तथा एक अन्य स्थान पर कहा गया है कि-

"युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावभोधस्य योगी भवति दु:खहा ।।" (गीता,६.१७)

कि संयमयुक्त योग उस व्यक्ति के ही दुखों को दूर करता जो यथायोग्य आहार-विहार करनेवाला, कर्मों में यथायोग्य रत रहनेवाला तथा यथायोग्य सोनेवाला और जागनेवाला होता हैं।

यौगिक अभ्यासों के कारण मनोशारीरिकस्तर पर तथा चेतना के स्तर पर अत्यधिक संवेदना उत्पन्न होती है ,जिससे हमारी भावनाएं, विचार, तथा व्यहार प्रभावित होते हैं। स्वाभाविक है कि चेतना संस्थान के इस आंतरिक उद्वेलन के कारण हमें मसालों, मद्य, मांस, मछ्ली, अंडे, धूम्रपान, बहुत ठंडे या गर्म भोज्य पदार्थ से परहेज करना चाहिए। वैज्ञानिकों ने यह पाया है कि गाय के दूध, मक्खन, तथा घी में प्राप्त होनेवाला हल्का पोली अंसैच्युरेटेड फैटीएसिड (Unsaturated Poly fats) नाड़ियों में बेहतर

संचालन (conduction) कर सकता है जिससे नाड़ी संस्थान शांत तथा स्वस्थ रह सकता है। एक दिलचस्प तथ्य है कि मस्तिष्क की कोशिकाओं के मध्य सन्देशवाहक पदार्थ अत्यंत सूक्ष्म प्रमाण में विद्यमान रहता है। इन कोशिकाओं के सिरों में विद्युत ऊर्जा भी अतीव सूक्ष्म प्रमाण मिलीवोल्ट में होती है । अत: शिवसंहिता का यह दावा सही सिद्ध होता है कि भोजन का सूक्ष्मतम भाग हमारे सूक्ष्म शरीर (मन- प्राण- बुद्धि) को पोषण देता है ।

निष्कर्षत: कहा जा सकता है कि मनुष्य की शारीरिक संरचना अत्यंत जटिल है एवं उसका मस्तिष्क उससे भी दुरूह । हमारे शारीरिक परिवर्तन की अवस्थाओं का निदान एवं उपचार तो वैज्ञानिकों ने भलीभाँति समझ लिया है किंतु मानव मन-मस्तिष्क में होने वाले अनगिनत परिवर्तन एवं मन की असंख्य अवस्थाओं का निदान एवं उपचार अभी भी बहुत कुछ शेष है। इन मनोविकारों के विक्षोभ के कारणों की तथा समस्या के समाधान की सटीक व्याख्या संस्कृत साहित्य के आदि ग्रंथों में भरी पड़ी है। योग शास्त्र में निहित तथ्यों को समझ कर व यौगिक जीवन शैली को अंगीकार करके मनुष्य अपनी शारीरिक व्याधियों के साथ ही साथ मानसिक समस्याओं से भी मुक्ति पा सकता है।

संदर्भ - संकेत:

ऋग्वेदसंहिता. दिल्ली: नागपब्लिशर्स,१९९४

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PSYCHOLOGY

FACTORS INFLUENCING SELF-CARE ACTIVITIES IN DIABETES MELLITUS : A REVIEW

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ABSTRACT

As per WHO estimates and regional studies, diabetes mellitus is a chronic illness, which is on the rise in the Indian sub-continent. The patient plays an important role in the management of the disease as it is a largely self-managed illness. A number of factors affect the self-care activities of the patient. The current paper is a narrative review which presents some of the factors that affect self-care activities of diabetic patients. These factors can be classified as demographic factors such as age, gender, educational level, income level, and temporal factors which include co-existing psychiatric conditions such as depression, anxiety, or psychological issues such as diabetes distress. How do they help? These factors can help in designing intervention strategies for improving self-care of patients and in diabetes education.

Key Words : *Diabetes mellitus, self-care, demographic factors, psycho-social factors.*

Introduction

A chronic disease is defined as one that lasts for three months or more as stated by the U.S. National Center for Health Statistics. Generally, chronic diseases cannot be prevented by vaccines or cured by medication, nor do they just disappear. In this regard, the role of health psychology can be summed up as that of a mediator, in the relationship between patient and health care system. Social and psychological factors influence health behavior such as how and when a patient is likely to seek help, communicate openly and freely with the physician and follow medical recommendations. And in this sense, behavioral and social sciences play a crucial role in the medical setting. The challenges involved in dealing with any chronic illness mostly arise from the sustained efforts to maintain self-care behaviors on a daily basis. Coping with any illness is a challenge in itself. And the complex nature of self -care for certain chronic conditions such as diabetes makes for difficult adjustment to the disease.

Adherence and Compliance in Diabetes Mellitus

One line of research in health psychology concerning chronic illnesses, deals with the question of whether some patients are more likely to hold on and follow treatment recommendations? “Adherence” and Compliance” represent two different concepts with very different implications. WHO defines adherence to long-term therapy as “the extent to which a person’s behaviour—taking medication, following a diet, and/or executing lifestyle changes—corresponds with agreed recommendations from a healthcare provider”. Going by this definition, adherence typically signifies concepts of choice, mutuality in goal setting, treatment planning and implementation of the regimen. It suggests an attitude, a willingness to see through health advisory and in the behavioral context. It involves the actual performance of the specific recommendations. Compliance, on the other hand, refers to the extent to which a person’s behavior coincides with medical advice (Haynes, Taylor, Sackett, 1979; as cited in Delamater, 2006). It usually implies patient’s behaviors of performing health recommendations i.e. taking medication, following diets, or executing lifestyle changes. It coincides with healthcare providers’ recommendations for health and medical advice. Any physician or primary care provider can cite numerous experiences of dealing with patients, who seek help but fail to or choose to ignore medical care recommendations. These experiences could range from a patient who “misses” medicine intake, cheats on the diet or fails to follow the exercise regimen, continues to smoke or consume alcohol in spite of contrary recommendations.

As a chronic illness, diabetes is largely self-managed and dependent on performing several key self-care behaviors. Both self-care and management focus on the individual's ability to engage in behaviors that protect, promote, monitor and manage the symptoms of the illness while at the same time promoting the well-being of the patient. The general definition of self-care is "intentional actions one takes for physical, mental and emotional health". According to the American Association of Diabetes Educators (AADE), there are seven essential self-care behaviors listed for successful and effective diabetes management. These include healthy eating, being active, monitoring, taking medications, problem - solving, healthy coping, reducing risks (AADE, 2014). Enlisting very specific, narrow self-care behaviors allow developing and practicing a knowledge base for Diabetes Self-Management Education (DSME) on a global level.

As a progressive, metabolic disorder, diabetes affects nearly every organ and system in the body. The long-term effects of unmanaged diabetes include damage, dysfunction, and failure of various organs (WHO, 1999). The effects of fluctuating and unmanaged blood glucose levels may be visibly experienced and can be tackled immediately. It is the associated complications that endanger the patient in the long run. Associated macro- vascular complications (such as coronary artery disease, peripheral arterial disease, and stroke) and microvascular complications (which include diabetic nephropathy, neuropathy, and retinopathy) are the two broad categories of diabetes-related complications. These complications produce a negative impact on the quality of life of the patients. The cost associated with non - adherence in diabetes regimen is thus, huge and can lead to debilitating conditions for the patients and ultimately for their family. Besides the possibility of serious physical health - related complications, dealing with diabetes on a daily basis can lead to heavy emotional, psychological and economic costs for the concerned patient and their family. All of these factors can be assumed to play their part in the consequent non – adherence observed in patients.

Diabetes Scenario in Indian

Wild et al., (2004) projected an estimate of 32 million people with diabetes in India for the year 2000. And this increase is set to nearly double between the years 2000 and 2030. India is estimated to possess the maximum number of people with diabetes in the world. In a population-based study – National Urban Diabetes Study (NUDS), conducted in six large cities from different regions of India, 2011, indicated that the prevalence of Type -2 diabetes was highest in Hyderabad (16.65%), and followed by Chennai (13.5%), Bengaluru (12.4%), Kolkata (11.7%), New Delhi (11.6%) and Mumbai (9.3%) (Ramachandran et al, 2001). Further, there is empirical speculation of this disease gaining epidemics like proportions and the burden shifting to children and young adult populations (Mohan et al., 2007). This has serious implications for the health of the country in general.

While we strive towards greater economic progress, it has also resulted in drastic lifestyle changes for Indians, irrespective of their geographical location i.e urban or rural area. The practice of urban-like sedentary lifestyle, greater dependency on fast food, improved transportation facilities, multiple sources of occupational and personal stress and decreased physical activity create a perfect stage for the growth of diabetes among Indians. Further, genetic susceptibility, lower BMI as compared to other ethnic groups, abdominal adiposity (the tendency to store fat in the abdomen region), greater body-fat percentage and increased insulin resistance all combine to put Indians at a greater risk of developing diabetes mellitus(Ramachandran & Snehalatha, 2009).

Self-care activities

Presently, "cure" and "diabetes" is a paradox. The single best method of keeping the disease in check is through the consistent and sustained performance of self-care activities on the part of the patient. And to that end, diabetes self-care activities are of paramount importance. The behavioral recommendations of AADE, not only facilitate better glucose control but also prevent or delay the

onset of complications. However, the recommendations help to ensure lifestyle changes which would be beneficial for any individual – diabetes or not. Furthermore, it provides scope for skill training and learning the nuances of better management of the disease thus, allowing the patient to feel in "control" of the disease and not vice-versa.

The profile of Indian patients with respect to diabetes self-care activities is as varied as the cultural differences as observed across the nation. Indian studies have mostly considered type-2 diabetes patients in their sample in exploration of self-care activities (Rajasekharan et al., 2015; Suguna et al., 2015; Shyamsundar, Singh & Kumar, 2014; Arulmozhi & Mahalakshmy, 2014; Gopichandran et al., 2012 ; Padma, Bele, Bodhare, Valsangkar, 2012; Priya, Hiwarkar, Kakse, Wahab, 2012; Mukhopadhyay et al., 2010). While, adherence to medication is one of the most commonly reported and followed self-care activity (Gopichandran et al., 2012; Suguna, Magal, Stany, Sulekha, Prethesh, 2015; Padma, Bele, Bodhare, Valsangkar, 2012; Arulmozhi & Mahalakshmy, 2014; Shyamsundar, Singh & Kumar, 2014; Mukhopadhyay et al., 2010), poor adherence has been cited for diet and exercise regimen (Rajasekharan, Kulkarni Kumar, Unnikrishnan, Holla & Thapar, 2015; Mumu et al., 2014; Gopichandran et al, 2012).

Factors influencing self-care activities in Diabetes Mellitus

Some of the critical factors that may influence health behavior and consequent management of the disease are patients' lack of knowledge about the disease and its complications, economic constraints and inadequate support mechanism (Bele, 2013). Diabetes education is pertinent for patient involvement and creating awareness about the disease. However, it is important to translate into action for the benefit of the patient (Shrivastava, Shrivastava, Ramasamy, 2013). Besides knowledge and education, assessing patients' attitudes towards diabetes and related self-care activities could also be indicative of patient's adherence to self-care activities (Mukhopadhyay et al., 2010).

Demographic Factors

An appraisal of the relationship between demographic factors and self-care activities can help illuminate the variables that may serve as possible hurdles in the successful practice of recommendations. For example, age (TVD, S.S et al., 2013), gender (Suguna et al., 2015; Shyamsundar, Singh, Kumar, 2014; Viji, Singh, 2014; TVD, S.S et al., 2013), education level (Mumu, Saleh, Ara, Afnan, Ali, 2014; TVD, S.S et al., 2013; Mukhopadhyay et al., 2010), income status (Shrivastava, Shrivastava, Ramasamy, 2013)etc, have all been found to significantly impact the adherence to different self-care activities.

Existing empirical evidence points to certain demographic factors in which poor adherence to different diabetes self-care activities has been observed consistently. Being illiterate or with the low educational background, below the poverty line, housewives and males with sedentary lifestyles are more likely to report poor default on physicians recommendations. Besides socio-demographic and cultural barriers, other factors such as limited access to drugs, high economic costs, poor patient-doctor relationship and unequal distribution of health providers all tend to restrict appropriate health care in developing countries such as India (as cited in Shrivastava et al, 2013). Hence, knowing which of these factors may serve as a deterrent to successful adherence behaviors can help improve overall patient care.

Temporal Factors

With longer duration of diabetes such as greater than 10 years, patients were found to possess better self-care activities. These practices included following of prescribed eating plan and foot - care (Rajasekharan et al., 2015). It could be speculated that accumulated years of experience in dealing with the different aspects of self-care lead to a possibly better adjustment to the demands of the disease. Also, frequent exposure to self-care education measures leads to better self-care as compared to patients with lesser duration.

Psychiatric co-morbidities

Co-existing conditions may hinder the patient's ability to perform requisite self-care activities. Depression and anxiety have been found to have negative implications in diabetes. The presence of co- morbid depression is doubled in case of diabetes mellitus (Anderson, Freedland, Clouse, Lustman, 2001). Although the exact nature of the relationship between diabetes, depression, glycemic control and development of complications is debatable (Roy and Lloyd, 2012), existing literature mostly points to a possible bi-directional relationship between depression and diabetes. It can only be speculated whether diabetes precedes depression or the psychological stress generated while dealing with a chronic illness such as diabetes, leads to the development of depression (Anderson, Freedland, Clouse Lustman, 2001; Renn, 2011). Talbot and Nouwen (2000) explored a probable hypothesis whether an increased risk of depression in diabetes is a result of the direct psychosocial demands imposed by the illness. They concluded that burden of the illness was dependent on factors such as perceived illness intrusiveness, social support, and patient coping style. These factors could possibly be the mediating variables between diabetes and depressive symptomatology. Lin et al., (2004) found that in type -2 diabetic patients, major depression was more likely in women than in men.

Lin et al., (2004) found those diagnosed with major depression, were less likely to demonstrate self-care activity than those without depression. Infrequent vegetable and fruit intake, more fat intake, sedentary lifestyle, prevalence of smoking , lack of physical activity or exercise in any form (Lin et al., 2004), unemployment , lower educational status (Ganasegeran, Renganathan, Manaf, 2014) are some of the characteristics that have been associated with prevalence of depression in type-2 diabetic patients. A key finding from Lin et al., (2004) study was that while patients with depression were more likely to show lack in patient-initiated activities (such as physical -activity, non-adherence to oral hypoglycemic medicines and inadequate clinical monitoring of glycemic control), there was no difference in physician-initiated activities (such as blood sugar monitoring, testing and monitoring for nephropathy and retinopathy) with non-depressed patients. Here, depression seemed to affect patient-initiated activities more than physician-initiated activities. So activities that call for features such as motivation, confidence and sustained an effort to make behavioral changes (such as increased level of exercise, healthy nutrition, a decrease in smoking behavior) may be in deficit in diabetic patients.

Dealing with chronic nature of diabetes is a challenging activity and affliction of depression may make it more difficult for the patients. Such patients may need support for self-management activities such as lifestyle modification and medication adherence. These findings suggest the need for integrating depression screening with ongoing medical treatment for diabetic patients. Gonzalez, Fisher, Polonsky (2011) raised a concern about the conceptual model and the method of measurement of emotional distress in diabetes. The predominant model employed in attempting to understand emotional distress in diabetes is the diagnostic criteria for major depressive disorder (MDD). An over dependence and over emphasis on the psychiatric classification of emotional distress experienced in diabetes may lead to faulty pathologization of diabetes-related distress to depressive symptomatology. So, when a patient reports some classical features of a depressive episode, it could be misconstrued as general depression rather than characteristics of emotional distress specific to diabetes. Further certain symptoms of diabetes mimic that of depression such as fatigue, excessive or reduced appetite, emotionality arising from a hypoglycemic episode etc. could be mistaken as arising from a general depressive condition rather than an illness-specific episode. Hence, utmost care has to be ensured in the diagnosis of depression for diabetes patients.

Diabetes Distress

In diabetes, while there is an increased probability of depression, there would be some confirmed amount of diabetes-related distress. Fisher et al., (2010) suggest the idea that depression and diabetes - related distress may be two separate entities. Hence, it is impertinent that health care providers are

aware of the two related conditions to better appreciate their possible role in diabetes management. Aikens (2012) suggests that diabetes - related distress may disrupt self - activities related to diabetes and its treatment. It may interfere with self-care activities that are linked to the disease, while, depression may disrupt more lifestyle oriented behaviors. Strandberg et al., (2014) found that regimen related distress was the only distress domain associated with glycosylated hemoglobin levels (HbA1C). Diabetes distress therefore, has the potential to negatively influence self-care activities of the treatment regimen and the physiological indicator of blood glucose control. Fisher et al., (2013) report that diabetes - related distress is emotionally manageable and highly responsive to intervention programs. Diabetes distress may often be effectively reduced with health care professionals listening to, understanding, and acknowledging the presence of diabetes distress in patients. By mere acknowledgment and tolerant hearing, it is possible to help strengthen patient's internal resources that can help them free from internal distress related concerns (Gonzalez, Fisher, Polonsky 2011; Hessler et al., 2014). In any case, better diagnosis and treatment of depression and distress is desirable in their own sense, as working on these factors also assure improved medical outcomes for both the diabetic patient and physician.

Conclusion

This paper is a narrative review that attempts to highlight some of the factors that have an influence on the self-care activities of diabetics. From this particular review, the authors attempt to highlight some of the factors that influence self-care activities in diabetic patients. There exists a need to increase and generate awareness about diabetes. A constant dialogue between caregivers and patients might be a key to a better adaptation to the disease for the patient. Further, there is enough empirical evidence that points to the significant role of mental health in the patient's management of the illness. Previous research point to specific socio-economic and demographic factors wherein poor adherence behaviors have been observed.

Within the Indian context, the findings are somewhat inconsistent about the degree of adherence to different self-care activities recommended to diabetic patients. So, one finds it difficult to conclude with conviction which of the self-care activity is performed better than the other. It may be assumed, that for patients performing certain self-care activities, it would be easier than others. It would translate to better adherence and compliance for some activities than most. Therefore, there exists a scope for the planning of educational and intervention programs for self-care activities in general. Information and feedback about the necessity to perform behaviors that, in general patients may find difficult to perform could help translate to better self-care. Intervention programs, diabetes information dissemination sessions, skill- based training programs for appropriate insulin administration, basic foot-care and simple physical exercises for patients may help improve patient involvement.

Existing depression could mean a double blow to the patient having to deal with the daily hassles of diabetes self-care regimen as well as deal with the lows associated with depressive episodes. A diagnosis of diabetes will bring with it a multitude of lifestyle changes. It is the associated challenges of living with such a chronic illness on a daily basis that has the capacity to impact the patient adversely thereby impacting medical outcomes. Depression and diabetes-related distress have been found to be distinct, but comprises related constructs that produce a mostly negative influence on the patient in their handling of the illness. Care has to be accorded in the diagnosis of these illnesses as they call for independent treatment in themselves. Alleviation of depression or depressive symptoms in patients may help improve patient adherence behavior. Attentiveness and response on the part of the physician have a role in this case. Improving patient –physician communication is an area that can help tackle these issues better.

To conclude, the ultimate goal of diabetes management is optimal blood glucose control and prevention and delay of associated complications. Hence, it is always desirable to be aware of factors that influence the self-care regimen of diabetic patients as these factors ultimately impact efforts to maintain and regulate glucose control of the patient. After all, hidden knowledge differs little from ignorance.

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A STUDY OF EMOTIONAL INTELLIGENCE AND MANAGERIAL EFFECTIVENESS IN THREE DIFFERENT TYPES OF ORGANIZATIONS

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ABSTRACT

The present study empirically explored the role of emotional intelligence and its components on managerial effectiveness. It was done on a convenience sample of 200 managers working in different types of organizations in India. Data were analyzed using descriptive, correlation and regression analyses. The results of the study indicated that emotional intelligence was significantly and positively correlated to managerial effectiveness in the composite sample and in the banking and finance sector but not in the manufacturing and information technology sectors. Further emotional intelligence significantly predicted managerial effectiveness in the composite sample and the banking and finance sector but not in the other two sectors. Finally, out of the five components of emotional intelligence, only interpersonal intelligence and intrapersonal intelligence were related to and predicted managerial effectiveness in the composite sample and the banking and finance sector.

Key Words : *Emotional intelligence and managerial effectiveness*

Introduction

In the past two decades, the organizational scenario has changed tremendously due to globalization and digital technology. It seems that these changes will gradually integrate the isolated nations into the global economy which will result in major changes in the course of the 21st century, some of which are already manifested in the emergence of new economy, new employees, new values and new businesses (Marin, 2015). The new economy characterized by high growth, low inflation, and high employment will require employees with multiple skills; who will have to undergo continuous training and work in teams; and also cope with alienation and stress (Robbins, 2000). Similarly, the managers will also require various skills in order to be effective. Simply having a high level of cognitive intelligence along with technical skills and competence may be necessary but not sufficient criteria for an individual's success in an organization. Having competence in relationship management and communication skills will assume utmost importance for success as well. These along with some other competencies are at the core of the emotional intelligence construct. Thus as Goleman (1998) posits, it is perhaps the emotional intelligence of managers which is one of the most important factor that determines the effectiveness of the managers. Emotional Intelligence refers to the ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions (Salovey and Mayer, 1990). It includes the components of intrapersonal intelligence, interpersonal intelligence, adaptability, stress management, and general mood. In an environment characterized by continuous change and turbulence, organizations require managers who are aware of and who can manage their own emotions as well as the emotions of others; are empathic, flexible, optimistic and have a high level of stress tolerance. These competencies are a requirement for managers irrespective of the type of organization (Manufacturing, Banking and Finance, and Information technology) to which they belong; since all types of organizations face almost the same challenges such as long working hours, high attrition rate, target based job, job insecurity, and burnout.

Literature Review

Emotional and social intelligence have been found to have a positive impact on employee performance (Goleman and Boyatzis, 2008; Emmerling and Boyatzis, 2012). When managers and employees are

emotionally intelligent, they will be highly motivated and passionate about their work (Emmerling and Boyatzis, 2012).

Further, emotional intelligence is a crucial factor for developing employee potential, leadership skills, and teamwork (Chopra and Kanji, 2010).

Studies on emotional intelligence have shown that emotional intelligence predicts success in important domains like personal and work relationship (Salovey and Grewal, 2005). It is considered to be important in organizational factors such as: organizational change (Singh, 2003); leadership (Ashkanasy, 2002; Gardner and Stough, 2002; Weymes, 2002); management performance (Slaski and Cartwright, 2002); perceiving occupational stress (Nicklaou andTsaousis, 2002; Oginska-Bulik, 2005); and life satisfaction (Palmer, Donaldson and Stough, 2002). Emotional intelligence is found to be related to organizational citizenship behaviors (Kappagado, 2011; Iranzadeh and Amlashi, 2012); and employee work engagement behavior (Ravichandran, Arasu, and Kumar, 2011).

Emotional intelligence has also been found to be related to managerial effectiveness (Bar-On and Orme, 2003; Coetzee and Schaap, 2005) which refers to "the ability of a manager to carry out the activities required of his position while achieving the results both current and in terms of developing further potential" (Gupta, 1996).

In a study by Sinha and Jain (2004), the dimensions of emotional intelligence were found to be related to personal effectiveness, organizational commitment, reputation effectiveness, general health, trust, employee turnover, organizational effectiveness and organizational productivity. Similarly, a study by Yuvaraj and Srivastava (2007) found a positive relationship between emotional intelligence and managerial innovation as well as between emotional intelligence and managerial effectiveness. In another study Shipper, Kincaid, Rotondo and Hoffman (2013) found a positive relationship between managerial effectiveness and emotional intelligence in three different cultures namely, the United States, United Kingdom, and Malaysia. Jain, Srivastava and Sullivan (2013) found a positive relationship between both, emotional intelligence and managerial effectiveness as well as between tolerance of ambiguity and managerial effectiveness. Peter (2013) found that self awareness of the managers had the greatest impact on the performance of leaders in local government administration in Nigeria. Besides, the study also found that managing emotions was important for leadership.

Thus emotional intelligence seems to be related to managerial effectiveness. However due to the paucity of research work in this area (especially studies comparing different types of organizations) in India, a need to undertake a research survey was felt. Therefore the present study was undertaken to understand the role of emotional intelligence on managerial effectiveness in the Indian setting. Thus the objectives of the study were: 1) To empirically explore whether emotional intelligence and the components of emotional intelligence were correlated to the effectiveness of managers in three different sectors in India. 2) To investigate whether emotional intelligence and its components predict managerial effectiveness in these organizations.

Hypotheses:

Based on the above objectives we hypothesized that:

1. There is a positive and significant relationship between emotional intelligence and managerial effectiveness in the composite sample as well as the three types of organizations namely, the manufacturing sector; the finance sector; and the information technology sector in the Indian setting.

2. There is a positive and significant relationship between the components of emotional intelligence (intrapersonal intelligence, interpersonal intelligence, adaptability, stress management, and general

mood) and managerial effectiveness in the composite sample as well as the three types of organizations namely, the manufacturing sector; the finance sector; and the information technology sector in the Indian setting

3. Emotional intelligence significantly predicts managerial effectiveness in the total sample and the three types of organizations in the Indian setting.

4. The components of emotional intelligence (intrapersonal intelligence, interpersonal intelligence, adaptability, stress management, and general mood) are significant predictors of managerial effectiveness in the composite sample as well as the three types of organizations namely, the manufacturing sector; the finance sector; and the information technology sector in the Indian setting.

Method

Sample

A sample of 200 managers working in various organizations in the city of Mumbai. In the sample 139 (69.5%) were males and 61 (30.5%) were females; 127 (63.5%) were married and 73 (36.5%) were unmarried; 114 (57%)were graduates, 63 (31.5%) were post graduates, and 23 (11.5%) had other professional qualifications; 111 (55.5%) were working at the junior management level, 51 (25.5%) were working at the middle management level, and 38 (19%) were working at the top management level; and 68 (34%) belonged to the manufacturing sector, 66 (33%) belonged to the banking and finance sector, and 66 (33%) belonged to the information technology sector. The age of the manager ranged from 21 years to 59 years, the mean age being 32.79 years and the total experience ranged from 1 year to 37 years, the mean experience being 10.52 years.

Research design

A correlation design was used in the study.

Instruments

Emotional intelligence was measured using the Bar-On EQi developed by Bar-On (2001). The Bar-On EQi measures emotionally and socially intelligent behavior as reported by respondents (Bar-On, 2001). It has 133 items; four validity indices; and a sophisticated correction factor rendering scores for- Intrapersonal intelligence which includes Self-Regard, Emotional Self-Awareness, Assertiveness, Independence, and Self Actualization; Interpersonal intelligence which includes Empathy, Social Responsibility, and Interpersonal Relationship; Stress Management which includes Stress Tolerance and Impulse Control; Adaptability which includes Reality Testing, Flexibility, and Problem Solving; and General Mood which includes Optimism and Happiness. Out of 133 items, 15 items measure positive and negative impression and hence these items are not included in the scoring of any of the subscales. Respondents have to give their ratings on a five point rating scale. Some of the items are reverse scored. The minimum and maximum scores that can be obtained are 118 and 590 respectively. The internal consistency coefficients for the EQ-i subscales range from 0.69 to 0.86, with an overall average internal consistency coefficient of 0.76. The average retest reliability coefficient after one month is 0.85 and after four months is 0.75. The scale has face, content, factor, construct, convergent, divergent, criterion group, discriminant, and predictive validity.

Gupta's (1996) Managerial effectiveness questionnaire was used to measure the effectiveness of managers. The Managerial effectiveness questionnaire consists of 45 items and measures 16 factors of managerial effectiveness namely, Confidence in subordinates; Communication and task assignment; Networking; Colleague management; Discipline; Informal Communication; Management of market environment; Conflict resolution; Integrity and communication; Management and competence; Motivating; Delegation; Image building; Welfare management; Consultative; and Inspection and Innovation. Respondents have to give their ratings on a five point rating scale. Some of the items are reverse scored. The minimum and maximum scores that can be obtained are 45 and 225 respectively. Both, the test retest reliability, and the split half reliability of the scale is 0.73. Rawat and Kumar (2010)

in their study found the reliability coefficient (coefficient alpha) of the scale to be 0.84. The scale has face, content, and, construct validity.

Results

Table 1: Descriptive Statistics for the composite sample and the three sectors

		N	Minimum	Maximum	Mean	Std. Deviation
Composite sample	Emotional Intelligence	200	332.00	545.00	442.76	39.53
	Interpersonal Intelligence	200	95.00	190.00	158.51	21.78
	Intrapersonal intelligence	200	61.00	130.00	90.09	17.29
	Adaptability	200	60.00	109.00	85.58	12.02
	Stress management	200	35.00	77.00	53.53	9.43
	General mood	200	39.00	79.00	55.05	8.65
	Managerial Effectiveness	200	102.00	207.00	166.27	16.83
Manufacturing Sector	Emotional Intelligence	68	368.00	545.00	445.25	37.46
	Interpersonal Intelligence	68	111.00	190.00	167.09	17.50
	Intrapersonal intelligence	68	61.00	126.00	86.31	16.85
	Adaptability	68	60.00	109.00	86.57	12.30
	Stress management	68	35.00	71.00	52.32	8.66
	General mood	68	39.00	79.00	52.95	8.76
	Managerial Effectiveness	68	138.00	206.00	168.50	15.00
Banking and finance Sector	Emotional Intelligence	66	332.00	533.00	444.33	45.54
	Interpersonal Intelligence	66	95.00	190.00	149.15	23.60
	Intrapersonal intelligence	66	61.00	130.00	95.55	16.87
	Adaptability	66	60.00	109.00	86.12	13.01
	Stress management	66	35.00	77.00	56.15	10.37
	General mood	66	39.00	75.00	57.36	9.07
	Managerial Effectiveness	66	102.00	207.00	162.65	20.45
Information technology Sector	Emotional Intelligence	66	368.00	521.00	438.62	35.18
	Interpersonal Intelligence	66	110.00	190.00	159.03	20.34
	Intrapersonal intelligence	66	61.00	129.00	88.52	17.05
	Adaptability	66	60.00	109.00	84.02	10.62
	Stress management	66	35.00	76.00	52.14	8.79
	General mood	66	42.00	72.00	54.88	7.58
	Managerial Effectiveness	66	124.00	202.00	167.58	14.03

Data were analyzed using descriptive, correlation and regression analyses. Table1 indicates that both, the mean emotional intelligence scores as well as the mean managerial effectiveness scores are high for the composite sample as well as the three types of organizations.

Table 2: Inter-correlations between emotional intelligence, its components and managerial effectiveness in the composite sample

	Emotional Intelligence	Intrapersonal Intelligence	Interpersonal Intelligence	Adaptability	Stress management	General mood	Managerial effectiveness
Emotional Intelligence	1.00						
Intrapersonal Intelligence	0.58**	1.00					
Interpersonal Intelligence	0.44**	-0.26**	1.00				
Adaptability	0.74**	0.18**	0.25**	1.00			
Stress management	0.63**	0.44**	-0.12	0.55**	1.00		
General mood	0.59**	0.57**	-0.18**	0.40**	0.42**	1.00	
Managerial effectiveness	0.23**	0.09	0.28**	0.13*	-0.04	0.05	1.00

= 200, * p<0.05, ** p<0.01, *** p< 0.001

Table 2 shows that emotional intelligence was positively and significantly correlated to managerial effectiveness (r= 0.23; p< .01) in the composite sample. The interpersonal emotional intelligence component and the adaptability component were also significantly correlated to managerial effectiveness.

Table 3: Inter-correlations between emotional intelligence, its components and managerial effectiveness in the manufacturing sector

	Emotional Intelligence	Intrapersonal Intelligence	Interpersonal Intelligence	Adaptability	Stress management	General mood	Managerial effectiveness
Emotional Intelligence	1.00						
Intrapersonal Intelligence	0.62**	1.00					
Interpersonal Intelligence	0.44**	-0.14	1.00				
Adaptability	0.71**	0.13	0.22**	1.00			
Stress management	0.66**	0.40**	-0.02	0.57**	1.00		
General mood	0.56**	0.46**	-0.17	0.39**	0.29**	1.00	
Managerial effectiveness	0.12	0.12	0.07	0.04	-0.03	0.09	1.00

N = 200, * p<0.05, ** p<0.01, *** p< 0.001

Table 3 shows that the correlations between emotional intelligence and managerial effectiveness as well as between the components of emotional intelligence and managerial effectiveness in the manufacturing sector were not significant.

Table 4: Inter-correlations between emotional intelligence, its components and managerial effectiveness in the banking and finance sector

	Emotional Intelligence	Intrapersonal Intelligence	Interpersonal Intelligence	Adaptability	Stress management	General mood	Managerial effectiveness
Emotional Intelligence	1.00						
Intrapersonal Intelligence	0.60**	1.00					
Interpersonal Intelligence	0.55**	-0.15	1.00				
Adaptability	0.82**	0.33**	0.38**	1.00			
Stress management	0.59**	0.36**	-0.05	0.59**	1.00		
General mood	0.62**	0.66**	-0.07	0.41**	0.45**	1.00	
Managerial effectiveness	0.42**	0.20	0.42**	0.33**	0.06	0.06	1.00

N = 200, * p<0.05, ** p<0.01, *** p< 0.001

Table 4 shows that there were significant positive correlations between emotional intelligence and managerial effectiveness (r=0.42; p< .01) in the banking and finance sector. The interpersonal emotional intelligence component (r= 0.42; p< 0.01) and the adaptability component (r=0.33; p<.01) were also significantly correlated to managerial effectiveness.

Table 5: Inter-correlations between emotional intelligence, its components and managerial effectiveness in the information technology sector

	Emotional Intelligence	Intrapersonal Intelligence	Interpersonal Intelligence	Adaptability	Stress management	General mood	Managerial effectiveness
Emotional Intelligence	1.00						
Intrapersonal Intelligence	0.57**	1.00					
Interpersonal Intelligence	0.39**	-0.33**	1.00				
Adaptability	0.64**	0.10	0.12	1.00			
Stress management	0.68**	0.52**	-0.12	0.49**	1.00		
General mood	0.63**	0.52**	-0.15	0.45**	0.45**	1.00	
Managerial effectiveness	0.06	0.05	0.12	-0.10	-0.12	0.11	1.00

N = 200, * p<0.05, ** p<0.01, *** p< 0.001

Table 5 shows that in the information technology sector emotional intelligence and its components were not significantly correlated to managerial effectiveness.

Table 6: Regression analysis with total managerial effectiveness as criterion variable in different sectors and in composite sample, with emotional intelligence and dimensions of emotional intelligence as predictor variables

	Manufacturing Sector N=68		Banking and Finance sector N=66		Information Technology sector N=66		Composite Sample N=200	
Predictor Variables	Beta	t value	Beta	t value	Beta	t value	Beta	t value
Emotional Intelligence	0.12	0.94	0.41	3.57**	0.06	0.46	0.23	3.34**
	R^2=0.01		R^2=0.17**		R^2=0.01		R^2=0.05**	
Intrapersonal Intelligence	0.15	0.95	0.33	2.18*	0.10	0.59	0.21	2-43*
Interpersonal Intelligence	0.09	0.66	0.37	2.81**	0.19	1.40	0.22	3.81***
Adaptability	0.05	0.27	0.19	1.14	-0.14	-0.87	0.10	1.10
Stress management	-0.13	-0.76	-0.07	-0.45	-0.18	-1.09	-0.16	-1.78
General Mood	0.06	0.39	-0.18	-1.12	0.23	1.38	0.01	0.11
	R^2=0.03		R^2=0.27**		R^2=0.09		R^2=0.12**	

N=200, * p < 0.05, ** p < 0.01, *** p < 0.001

Table 6 shows that emotional intelligence predicted 5% of managerial effectiveness in the composite sample (Beta=0.23; p<.01) and 17% of managerial effectiveness in the banking and finance sector (Beta=0.41; p<.01). The interpersonal emotional intelligence component (Beta= 0.32; p<.001) and the intrapersonal emotional intelligence component (B=0.17; p<0.05) together accounted for 12% of the variance in managerial effectiveness in the composite sample. In the banking and finance sector emotional intelligence significantly predicted 17% of managerial effectiveness (Beta= 0.41; p< .01). In the manufacturing sector (Beta= 0.12; ns) and the information technology sector (Beta= 0.06; ns) emotional intelligence did not significantly predict managerial effectiveness. In the banking and finance sector the interpersonal emotional intelligence component (Beta=0.37; p<.01) and the intrapersonal emotional intelligence component (Beta=0.33; p<0.05) significantly predicted managerial effectiveness and accounted for 27% of the variance in managerial effectiveness.

Discussion

The present study found evidence for the importance of emotional intelligence in increasing the effectiveness of managers. The obtained results provide support for hypotheses 1and 3 in the composite sample and in the banking and finance sector but not in the manufacturing and information technology sectors indicating that emotional intelligence is positively related to and predicts managerial effectiveness in the composite sample and in the banking and finance sector. Findings also provide support for hypothesis2 for the interpersonal and adaptability components of emotional intelligence in the composite sample and the banking and finance sector indicating that the interpersonal and adaptability components of emotional intelligence are related to managerial effectiveness in the composite sample and the banking and finance sector. Further, obtained results provide support for hypothesis 4 for the interpersonal and intrapersonal components in the composite sample and in the banking and finance sector indicating that these two components are important predictors of managerial effectiveness. Thus it can be seen that emotional intelligence and its components play a more important role in the banking and finance sector as compared to the other two sectors. One reason for this could be that in the banking and finance sector, managers have to constantly interact with their clients. Customer satisfaction is of utmost importance in service oriented organizations such as banks and financial institutions. This is where emotional intelligence skills play a more important role than cognitive or technical skills. Interpersonal skills and intrapersonal skills both are extremely important when it comes to customer satisfaction. This is precisely what the results of the study indicate.

The obtained results are consistent with earlier studies which have also found a positive relationship between emotional intelligence and managerial effectiveness (Yuvaraj and Srivastava, 2007; Sharma, 2012; Srivastava and Sullivan, 2013). In this context, Macaleer and Shannon (2002) contend that having a high amount of emotional intelligence is what distinguishes individual “star performers” from others. Further, Cooper (1997), posits that emotions if managed properly can affect the employees trust, commitment, productivity gains, and accomplishments. Emotional intelligence benefits both, the managers as well as the employees. Emotionally intelligent managers will have a passionate workforce and hence are likely to get results that are beyond expectations. Diggins (2004) asserts that the best managers need to possess emotional intelligence to make decisions that are based on a combination of self-management and relationship skills and an awareness of how their behavior affects others in the organization. In the contemporary organizations where most managers have a high amount of cognitive ability, it is the emotional intelligence of the managers that determine whether they will be effective as managers.

The study has implications for future research and practice. Given the importance of emotional intelligence, these findings suggest that organizations could consider emotional intelligence as an important criterion for selecting their managers. Organizations may also invest in training managers who are already working with the organization in emotional intelligence skills since emotional intelligence competencies can be acquired through training.

A relatively small sample and use of survey method were the limitations of the study. Future research could include a larger sample and a 360 degree approach to obtain ratings on both the measures.

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SOCIOLOGY

CARING FOR THE AGEING : CARING FOR OUR FUTURE

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ABSTRACT

This paper discusses the issues of ageing in India, problems faced by the elderly, age care in India and schemes and facilities etc. It has been suggested that Governments in India both central and state have to take up the responsibility to take care of the aged and have started certain schemes to provide care & support for the aged. However, it is still the family that plays most important role in India in this respect. Also with the advent of globalization and families going nuclear it is the utmost need of the hour to take care of our elderly to preserve our values & thereby our future. So highlighting here is the need for geriatric care, which is the need of the hour.

Key Words: *globalization, ageing, geriatric care*

Introduction :

'The young have aspirations that never come to pass, the old have reminiscences of what never happened"

-Saki Reginald

The Family plays a very significant role in the life of an aged. For centuries, the family network has sustained & maintained the elderly persons in India. The traditional joint family system in India is crumbling fast. As a result of this, the elderly people of India may face the problems which are faced by their counterparts in western countries. The old age in India may correspond with a process of isolation of disengagement or reinvolvement in family life or of striking a new balance in social activity – one that is determined by the subjects personal predisposition, role flexibility & the opportunities offered by the environment. The needs and problems of the elderly vary significantly according to their age, socioeconomic status, health, living status and other such background characteristics (Siva Raju, 2002). For elders living with their families - still the dominant living arrangement - their economic security and well-being largely depends on the economic capacity of the family unit (Alam, 2006).

Methodology :

The present study is made using secondary sources of data. Information has been collected from relevant books and magazines. Whenever required, data has been used from population cencuses. Referred journals and newspapers have also been referred for writing the present research article. Not much material was available in primary data as the science of gerontology is still in its infancy in India. A few published as well as unpublished articles from workshops and seminars based on ageing were also taken into account.

Indian Elderly in the Social Change Process :

As in most of the traditional societies, old people in India used to enjoy very high social status. There is voluminous evidence in the historical sources to indicate this fact. The more age factor was considered to be important & the 'Karta' in the Indian family had almost whole & sol authority. Same was

position of mother-in-law, particularly in non-industrial traditional families. The problem of old age became a social problem due to the rising proportion of the aged people & their declining roles & status in the present society. The present society created many problems for the elderly. Due to industrialization, modernization & urbanization and forming of nuclear families old age has emerged as problem, in such circumstances the concern for the aged became indispensable to provide services for the concerned.

The **pre industrial society** perpetuated inherited inequality, with the emergence of democratic ideas, the younger generation tends to consider themselves of being equal to the old people. In old system lower castes accepted their low status but in democracy the picture is different. This has shattered the leadership roles and the status enjoyed by the old people. The ageing of population is a universal phenomenon. All over the world with improved facilities longevity of human beings is increasing. There are no longitudinal studies about old people from different socio-cultural groups. For the elderly who belong to the organized sector, the income reduces the status changes and they feel bored and useless.

A **developing country like India,** where dependency ratio is already very high will feel the effects of increase in the ageing population sharply. It is therefore necessary that our planners, policy makers, social scientists & social workers should bear this aspect in mind while planning developmental programme & formulating policies. The aged in our country cannot be considered for care programmes in isolation. They should be taken into account along with the mainstream of our society. According to the 2011 census statistics, 43% of the elderly were in employment including unpaid family work. Ageing was not only an Asian trend up until 2000, but it is going to continue to dominate Asia in the next century as well (UNFPA, 1999). Even among those at work, a large proportion of the older persons are in marginal employment without even subsistence wages or income.

Poverty & dependency are thus the inevitable consequences of old age in India with the attendant hardships and privations. Elderly, either in the rural or urban areas, it is mainly the lack of income & companionship. In both cases, majority of the families find them unable to meet the needs of the aged within the family resources. Their priority is for the younger generation on whom they have hopes. This situation leaves a few gaps between the needs of the aged and they care they get from the family. Under these circumstances there is a need for support services to fill the gaps in the areas of health, economic support and emotional support, keeping in mind the traditional and cultural background of our society.

However, **industrialization & urbanization** have brought changes to the family structure in India to a great extent. Intergenerational relationship and the role of women in the family are changing that affect the care of the aged in the family. The extended family (joint family) that existed in the society has changed to a nuclear family. This has affected the position of the elderly in the family as well as the family's capacity to take care of the aged.

In recent times individualism, independence and achieved position in the family are becoming part of family culture in India. The aged would now prefer to live independently as long as possible and the children do not feel guilt of being away from the parents. At times lucrative over-seas job or job in another city force children to leave their parents behind even if they don't want to. Nevertheless there is no total societal acceptance to deserting parents by their children. Living arrangements for the

elderly are influenced by several factors such as gender, health status, disability, socio-economic status, societal tradition and cultural heritage.

Traditional v/s Modern Age Care in India:

Indian government & traditional Indian society, both have the systems of aged care in India. Nevertheless, the traditional aged care is more dominant & respected where as the institutional care for the aged is looked down upon an individual as his irresponsibility to take care of his parents. The 'Vanaprastha Ashram' or disengagement has been described as one of the four stages of human life in Indian scriptures. This stage in a man's life requires him to give up his authority over family & property & devote his time to self-realization. Such cultural traditions played an important part in the life of elderly Indians. Indian social norms not only call for the proper care of the elderly by the family and the kinship group but also define their status with regard to most family matters. Therefore, old age has never been seen as a social problem in India in the days gone by. India has a tradition of philanthropic & voluntary activities for mitigating the sufferings of disadvantaged & marginalized groups. The aged, the poor, frail, disabled & homeless over the centuries have been taken care of by various initiatives, though not adequate, supported by voluntarism in combination with state provisions. Article 41 of the constitution as well as section 23(3) provide for old age maintenance. The Maintenance & Welfare of Parents and Senior Citizens Act – 2007 along with the National Policy on Older Persons (NPOP) assure financial, food, health, shelter and other such necessities which the senior citizens require. Along with these there are various schemes and provision for housing and travelling discounts accompanied by reserved seats in public transport and railway ticket bookings which has helped to simply the troubles of aged upto a certain extent. Medical assistance, certain surgeries as well as low cost medication is provided to the aged under geriatric care by certain Government departments as well as a few NGO's.

Traditionally the older person always held a respectful & dignified position under the umbrella of organic social institutions including the system of joint family that played a pivotal role care & protection of the elderly was integrally embedded in the value system. Advent of modernity, globalization & accompanying phenomenon such as industrialization, urbanization, migration has put strains on the social institutions which are wilting and changing fast. Changing traditional values, mobility of the younger generation, changes in family structure and role of women have contributed to a 'crisis in caring' for the elderly (Prakash, 2004). Many facets of the generation gap contribute to marginalisation of older persons and their wisdom by the younger generation, leading to conflicts, lack of respect and decline of authority, neglect and sometimes even exploitation or abuse.

Conclusion:

Globalization is a boon to the working class, but for the aged, the developments haven't been wholly useful (besides increased possibilities of advanced medical aid and 'aged' friendly mobile phones, wheel chairs, adult dippers etc). In my opinion the need to globalize everything has led to a boost in technology and the numerous advances that come up almost every single breathing minute, have made the old feel felt out. The global era has opened up news possibilities for young people encouraging them to move to various countries for a brighter future leaving the alone and suffering the – 'empty nest syndrome'. We can't say here that the youth is wrong in doing so, but lets not forget that we all shall b there one day..... so take care of our future. As our Indian society has always been like this and we would want it to be so – ALWAYS!

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A COMPARATIVE STUDY ON AWARENESS OF GENDER SENSITIVITY AMONG WOMEN COLLEGE STUDENTS IN KONGU REGION OF TAMIL NADU

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ABSTRACT

The present study deals with the gender sensitivity in Tamil Nadu based on the experiences of gender disparity among women college students in Kongu region. The purpose of this study was to understand home violence practice against women in Kongu region. The major objective of this study was to analyze the factors that influenced and to present a comparative awareness of gender sensitivity. The data for this study is from 250 under graduate and post graduate women students from their different social background from leading women colleges in Coimbatore and Erode districts using purposive sampling technique and it was estimated by ANOVA and Factor analysis. The result of the (KMO) value showed that the selected variables matched with the level of education of the respondents and there were level of variations among the variables. The findings suggest that the parents and society should bring change behaviours to eradicate gender biases.

Keywords: *Gender Disparity, Social Cultural practices, Education, Empowerment, Opportunities,*

Introduction

In India, crime against women is everyday hot topic, which involves physical, mental and sexual violence from parental custody to intimate partner. According to National Crime Records Bureau (NCRB), the total crime against women in India has increased by 11.4 per cent in 2014 from 9.6 per cent in 2010. The central and state governments have introduced various schemes to develop the women empowerment, skill development, protection of girl child and awareness of defense mechanism etc. which have not benefited to women's communities. In these circumstances, the gender sensitivity problems needs to be established for gender equity, equal opportunity and women empowerment which are essential for creating sustainable development as promised in the constitution.

During the second half of the 20th century, there was an increase in higher education despite the inequalities of selective education systems, which operate that from higher secondary level to university level. Thus there is a need of policy formulation focused on women empowerment in higher education for the purpose of career development, employment, decision making and providing legal, political, economic and social rights to women. The women are pushed to be voiceless viewers in all the above situations living them in a hopeless situation. It is right time to stop shedding tears for all the evils forced on women and get in to more civilized and responsible acts leading women to a life with dignity, equity, opportunity and empowerment so that they play major role in building a strong nation. Therefore, the present study aims to study comparative awareness of gender sensitivity among women student's experiences regarding the socio-cultural system, which is found to have harmful to the safety and security of women's communities.

Statement of the Problem

In India, 42 per cent of the women students aim for higher education. At the same time closing gender gap hides on-going inequalities and disparities among women and men, which can only be approached with an intersectional analysis that combines gender with region, class, caste, religion, ability and sexuality among others. The gender sensitization is a soundless killer of women's communities. This study focuses on whether gender discrimination in college levels is due to lack of sensitivity on gender equality and equity which has affected students. Also there have been increased cases of poor academic performance, college drop-outs and lack of concentration by some college students. The problem of

s study therefore is to examine the extent to which gender sensitivity awareness and discrimination practice among the women students experiences can affect them in their growth in career/education and in personal life.

Objectives

1. To examine the factors are responsible for gender sensitivity.
2. To analyze the comparative awareness of gender sensitivity among women's college students.

Hypotheses

Ho_1: Do the socio-cultural norms influence gender gap against women in the society.
Ho_2: There is no significant difference between gender sensitivity awareness among women students.

Methodology

In the present study Purposive Sampling Technique has been applied for selection of college students by collecting primary information regarding gender sensitivity with the help of structured Questionnaire. Around 250 women students from women's colleges particularly in under graduation and post-graduation levels were chosen from the two selected colleges in the Kongu region of Tamil Nadu. Data were collected from women students with regard to socio economic status, employment opportunities, work place behavior, gender equality at home as well as society, family cooperation and political participation. The secondary data was collected from National Crime Records Bureau (NCRB) 2014, Census Report (2011), on crime against women, gender ratio and literacy level has covered.

Further, important factors that influence the gender sensitivity were analyzed using ANOVA and factor analysis. ANOVA was used to assess the comparative assessment of gender sensitivity among women students from the both colleges and to further test the effect of variables such as equality at home, defense mechanism technique for women's safety, reproductive rights for women and gender equality at workplace.

Further factor analysis was used to reduce the n number of variables, to find the significant one. From 46 variables which were used to measure gender sensitivity, 13 variables were found to influence gender sensitivity after reliability analysis. They are listed as: school education itself gender equality should be include syllabus/curriculum ($SEGE_{syll.curri}$), parenthood is a role of both men and women ($PARENT_{roleMW}$), feel in women and men should be equal ($FEEL_{equalMW}$), women and men should have equal responsibilities in raising children ($RAISCHILD_{equalMW}$), state government should encourage gender equality at workplace ($WORK_{equalitySG}$), defense mechanism technique to avoid violence/harassment ($AVOID_{viol.haras}$), awareness about property rights of women ($AWARE_{prop.rights}$), rights to plan for pregnancy, family planning to their health status ($RIGHTS_{healthstatus}$), gender based wage inequality is common in unorganized sector ($WAGE_{inequality}$), gender inequality is practiced from family to society ($FAMSOC_{gen.inequality}$), women have all rights to take care of their reproductive health ($WOMEN_{repro.health}$), equal opportunities to utilized the resources at workplace within any gender bias ($UTILIZRESOURCE_{workplace}$) and family equally treated in all levels ($FAMILY_{equallytreat}$) of all the variables to measure with matched the level of education of the women students.

Results and Discussion

The results presented in table 1.1 shows the difference between the awareness of gender sensitivity among women's college students. One-way analysis of variance was used to determine whether levels of awareness of women college students among the gender sensitization. The analysis showed significant differences among the groups ($F(1, 10.753) = 8.203$, $p < .005$). It was also found that women need to learn about defense mechanism technique to avoid violence/harassment ($F(1, 10.086) = 5.573$, $p < .019$), Women have rights to plan for pregnancy, family planning to their health status

(F(1, 13.824) = 13.621, p < .001) and Women and men have equal opportunities to utilized the resources at workplace within any gender bias (F(1, .054) = .040, p > .842).

Table 1.1 Awareness of Gender Sensitivity among Women's College Students

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Equality at Home	Between Groups	10.753	1	10.753	8.203	.005
	Within Groups	325.103	248	1.311		
	Total	335.856	249			
Defense Mechanism Technique for Women's Safety	Between Groups	10.086	1	10.086	5.573	.019
	Within Groups	448.810	248	1.810		
	Total	458.896	249			
Reproductive Rights for Women	Between Groups	13.824	1	13.824	13.621	.000
	Within Groups	251.700	248	1.015		
	Total	265.524	249			
Gender Equality at Workplace	Between Groups	.054	1	.054	.040	.842
	Within Groups	336.190	248	1.356		
	Total	336.244	249			

Source: Computed from primary survey 2015.

Factor Analysis

The purpose of factor analysis in sociai science is for data reduction and to identify the important factors. The process by which the factors are determined from a better set of variables is called extraction. There are actually more than a few types of factor extraction techniques, though the most commonly used empirical approaches are principal component analysis and factor analysis (Stevens, 1992 and Andy Field, 2009). It can be noted that the term 'factor analysis' is commonly used to represent the general process of variable reduction, in spite of actual method of extraction utilized. In this study the factor analysis is employed for both the purposes and identified the important factors and grouped them in various groups based on the priority. This technique is employed based on the women's sensitivity opinion from women college students by Lickert scaling techniques (Five Point Scale - Strongly Agree to Strongly Disagree).

Thus here, factor analysis technique was used to identify and cluster the underlying factors that help to analyse the opinion of the women students about the women sensitization and discrimination out of her home as well as society. The thirteen variables are identified the factors which consist of linear combination that accounts for the maximum amount of variance and is defined by the equation:

$$GS = a_{i1}x_1 + a_{i2}x_2 + a_{i3}x_3 + \ldots\ldots\ldots\ldots + a_{in}x_n$$

Where, GS = is the Gender Sensitivity (Principal component), x_1 refers to the measure on the original variable and a_{i1} refers to the weight assigned to a given variable for the first principal component (the first subscript following the a identifies the specific principal component, and the second subscript identifies the original variable) e.g., the term $a_{i1}x_1$ refers to the product of the weight for variable 1 on GS and the original value for an individual on variable 1. The subscript $_n$ is equal to the total number of the original variables. It can be written as below:

$$GS = a_{i1}\,SEGEsyll.curri + a_{i2}\,PARENTroleMW + a_{i3}\,FEELequalMW + a_{i4}\,RAISCHILDequalMW + a_{i5}\,WORKequalitySG + a_{i6}\,AVOIDviol.haras + a_{i7}\,AWAREprop.rights + a_{i8}\,RIGHTShealthstatus + a_{i9}\,WAGEinequality + a_{i10}\,FAMSOCgen.inequality + a_{i11}\,WOMENrepro.health + a_{i12}\,UTILIZRESOURCEworkplace + a_{i13}\,FAMILYequallytreat + a_{in}x_n$$

$$GS = a_{i1}(.728) + a_{i2}(.632) + a_{i3}(.581) + a_{i4}(.320) + a_{i5}(.768) + a_{i6}(.701) + a_{i7}(.557) + a_{i8}(.711) + a_{i9}(.575) + a_{i10}(.493) + a_{i11}(.793) + a_{i12}(.677) + a_{i13}(.482) + a_{in}x_n$$

KMO and Bartlett's Test to analysis Reliability on Gender Sensitivity

Table 1.2 KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.801
Bartlett's Test of Sphericity	Approx. Chi-Square	571.313
	Df	78
	Sig.	.000

In the above table, two test namely Kaiser – Meyer Olkin measure of sampling adequacy (KMO) and Bartlett's test of sphericity has been applied to test whether the relationship among the variable has been significant or not. Kaiser – Meyer Olkin measure of sampling adequacy showed that the value of test static .801, which means the factor analysis for the selected variable is found to be appropriate. Bartlett's test sphericity is used to test whether the data are statistically significant are not with the value of test static and associated significant level. Here it was found that there exists a high relationship between the Level of Education among those variables.

Table 1.3 Rotated Component Matrix

Factor Components	Factors				Descriptive Statistics		
	Strongly Disagree	Disagree	Neutral	Agree	Mean	Std. Deviation	Analysis No
$SEGE_{syll.curri}$	.728				4.064	1.09210	250
$PARENT_{roleMW}$	.632				4.168	1.01977	250
$FEEL_{equalMW}$	.581				4.024	1.16139	250
$RAISCHILD_{equalMW}$	.320				4.368	0.99020	250
$WORK_{equaltySG}$		.768			3.672	1.12493	250
$AVOID_{viol.haras}$		.701			3.696	1.35755	250
$AWARE_{prop.rights}$		.557			4.208	0.98010	250
$RIGHTS_{healthstatus}$			.711		4.148	0.98009	250
$WAGE_{inequality}$			.575		3.54	1.28021	250
$FAMSOC_{gen.inequalty}$			.493		3.676	1.22680	250
$WOMEN_{spro.health}$				.793	3.524	1.38893	250
$UTILIZRESOURCE_{workplace}$				.677	3.468	1.16206	250
$FAMILY_{equallytreat}$				.482	3.672	1.28179	250

Source: Computed from primary survey 2015.

The table 1.3 shows the rotated component matrix and the descriptive statistics (the mean, standard deviation and number of respondents (N)) for all the variables under investigation. Based on the mean, it may be concluded that respectability of women sensitivity experiences among women students is the most important variable that influences gender sensitivity. It has the highest mean of 4.368 and four factors were found to explain the opinion of gender sensitivity among women students.

i. Strongly Disagree

The variable School education itself gender equality should be include syllabus/curriculum (.728), Parenthood is a role of both men and women (.632), Do you feel women and men should be equal (.581), Women and men should have equal responsibilities in raising children (.320), clearly and correctly have high loading and a factor 1 due to high correlation values and named as a group 1 Strongly Disagree.

These factors indicate that women students attitude towards women sensitization in our society is poor and hence grouped as Strongly Disagree.

ii. Disagree

The variable includes that, the certain state government should encourage gender equality at workplace (.768), Women should learn about defense mechanism technique to avoid violence/harassment (.701), I have awareness about property rights of women (.557).

iii. Neutral

Awareness about this Woman have rights to plan for pregnancy, family planning to their health status (.711), Gender based wage inequality is common in unorganized sector (.575), Gender inequality is practiced from family to society (.493), have hign loading and hence these variables are clubbed into a factor and named as a group 3 Neutral factors.

iv. Agree

Women have all rights to take care of their reproductive health (.793), Women and men have equal opportunities to utilized the resources at workplace within any gender bias (.677), I feel myself is in my family equally treated (.482). These factors are high correlated among the reproductive health, workplace opportunities and family equally and hence are treated as group 4 which is named as Agree.

Conclusion

It has been observed that the issues on awareness of gender sensitivity among women's students are very relevant and influential in family and society. It is pertinent that parents and the society should be sensitive on their behaviours towards their children, so that they can raise voice against gender biases in family and society. The traditional cultural practices among the family hinder women to accept or practice gender equality to some extent.

As a concluding remark it is noted that in order to have a better understanding of the changes in availability and distribution of educational, socio-economic opportunities. This is required to the effectiveness of the various gender equality interventions/ programs by central and state governments and other NGOs towards gender sensitivity. This would also help in uplifting women particularly belonging to socio economic disadvantaged classes.

Recommendations

1. 'Gender' which includes both men and women, should be free from norms of class, caste, region, religion, sexuality would open up conversation in a positive notion. This should be the goal of endeavors of gender sensitization programs.

2. Higher educational institutions should conduct programs on gender sensitization and harassment, at all levels such as talks, discussions, films and cultural events is related to issues of gender sensitization

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THE DEVELOPMENT OF MUMBAI CITY: A STUDY OF THE SOCIAL AND HEALTH ISSUES FACED BY THE RESIDENTS DURING THE CONSTRUCTION PERIOD OF THE METRO-RAIL PROJECT NEAR ANDHERI EAST STATION IN MUMBAI.

***Prerna Ramteke**

ABSTRACT

The paper is a part of the Minor Research Project completed by me on the "Socio-Economic Impact on the residents and business community of Andheri (e) due to the Development Project". It is based on the Metro-rail project that connects Andheri (w) to Ghatkopar (east) area of Mumbai Suburbs. This project was very crucial to Mumbai city as the Metro-rail was an additional transport system in our Mega-polis. It has led to the central and western railway connectivity that has helped the commuters of central and western area of Mumbai who spent a lot of time in commuting. Today Metro II and Metro III are ready to take off (construction stage). The paper focuses mainly on the Social and Health issues faced by the residents during the construction period.

Key Words : *MHADA, MMRDA, PPP,*

Introduction :

In the beginning of 2000, the KRCL (Konkan Railway Corporation Limited) had proposed the Sky Bus Metro System for suburbs in Mumbai. Due to increasing migrant population, there has been an increasing burden on the present infrastructure in the city. Government and other planning bodies have been constantly working towards meeting the needs of the present population to make Mumbai a world class city. The BMC, MMRDA, Urban Planning Department of Maharashtra Government have undertaken several development projects to meet the needs of the present population and plan for the future.

The Metro-rail project was undertaken by MMRDA in 2003 (Project report of the study of feasibility of Sky Bus Metro in Mumbai was submitted in December 2002) to solve the problem of traffic and transportation in the city by providing alternate mode of transportation which will be faster and saving a lot of time for the commuters who travel from Central to Western line and vice-versa. Many footbridges are constructed along the stations on all the 3 railway routes to ease traffic congestions. Mumbai the Mega city and the business capital of our country has the highest migrant population. The city is facing an increasing burden on the present infrastructure and the state and central government, BMC, MMRDA and urban planning department along with private agencies are working towards meeting the needs of present population and to make Mumbai a world class city. The MMRDA along with the Urban Planning Department have undertaken several development projects in the Island city to meet the ever increasing needs of the city and plan for better future.

The city of Mumbai needs lots of development projects as the city is growing faster but the Infrastructure available at present is not enough and whatever is available is of the time of the British Raj which is not able to take the burden of the growing state of the city. Thus the Metro-rail project is one of the most important projects in the city of Mumbai as its going to be of International standards and it will help in making Mumbai a world class city as well as provide better transport facilities to the people in and around the city of Mumbai.

OBJECTIVES:

i. To get an insight of the Socio-Economic changes due to the ongoing Project work.

ii. To know about the effects of Noise and Air Pollutants on the Health of people.

REVIEW OF LITERATURE:

Urban and Regional Planning is a multidisciplinary subject and requires in addition to planning, inputs from various other disciplines including administration, architecture, economics, engineering, environmental planning, finance, landscaping, law, sociology, urban design and urban management. The process of Planning is connected with development and growth and therefore the role of planners is very crucial for the progress of any city and projects.

Planning in India however has not generally been practiced as a dynamic process. It remains static where the end product is the Urban or Regional Plan. It has been criticized as the main cause of the deploring conditions of urban areas. (Kulshrestha, 2012)

The Final Report of the National Commission on Urbanization (1988) focuses in Volume 1, on the Major issues of employment, housing and Infrastructure for the burgeoning urban population, the crises of urban land and services, especially in Metropolitan Cities, the failure of the administrative system and resource allocation in the urban field and the failure of the urban economy to generate wealth owing to obsolete and inefficient regulations.

In his study of Newly Emerging Urban Patterns (de Souza, 1983) and the impact of urban planning on the poor and the informal sector, the author concludes that there is a growing awareness of the urban poor as a resource rather than a liability, as participants in the development process rather than obstacles.

Urban and regional planning in a poor country like India, should aim at helping the poorer sections of the society who are unable to take care of their basic needs (Bhandarkar, 1987). However the proportion of low income groups and economically weaker sections in urban areas is massive. Policies of metropolitan planning should therefore try to cater for them in terms of housing and other provisions.

In Mumbai there have been a number of development projects which displaced people from one area to another, sometimes rehabilitation was nearby and in others it was to distant places which affected them socio-economically. The recent projects like the Milan subway-flyover, JVLR, Juhu lane flyover which connects Andheri (w) to Andheri (e) and many other projects which have affected the people living in the nearby areas.

Every development process contains displacement and risks that lead to a 'Spiral of Impoverishment'. Those displaced end up being poorer and susceptible to landlessness, joblessness, homelessness, marginalization, food insecurity, increased morbidity and mortality, loss of access to common property resources and social disintegration (Velath, Priyanka. 2009).

Development induced Displacement predominantly affects those who are politically, economically and geographically marginalized. In fact when development induced displacement disrupts the lives of those displaced, it reflects the interests and power of an elite minority and showcases a development model in which there is no place for the poor majority (Mathur. 1995).

The Project induced Displacement leads to lot of difficulties for the homemakers (women), school going children and the elderly. They make maximum adjustments as they spend most of the time at home and are dependent on others.

According to the Dictionary of Urban and Regional Planning, Physical planning is a process of formulation of plan of a settlement or region, as the case may be, which serves as a tool in guiding the manner in which land will be used for various socio-economic and physical activities and provision of Infrastructure and development there in shall be carried out by the public or private agencies (Kulshrestha. 2006).

The research is aimed to find out the changes that are taking place in the city. Today, the authorities of the state government like MHADA, MMRDA, Town Planners want to change Mumbai into Shanghai, leading to new modes of Transport like Sky bus-Metro rails, Monorails also slum free city (Redevelopment, SRA), new CBD's and also extensive network of road and rail to link all the parts of the city. My study will highlight the changes that took place in the social and economic life of people in the area, the effects of noise, dust and the pollutants on the health of the people due to the ongoing construction work.

METHODOLOGY :

In pursuing the objectives, all archival and published material were collected and reviewed to understand the "Socio-Economic impact on the residents of Andheri (e), Mumbai, due to the development Project".

The study has been done by collection of empirical data through surveys with open ended and close ended questionnaire, focus group discussion and participant observation techniques and individual narratives from the residents.

The data was collected through Primary sources- focus group discussion, interview techniques with a Questionnaire and Secondary sources (sociological literatures, ethnographic records, government records, journals, newspapers, and institutional records from MMRDA Library have been analyzed to arrive at academically sound and socially relevant conclusion.

Data analysis is based on Qualitative as well as Quantitative data and includes charts, graphs, tables, cross-tables, chi square test etc

The sample size of 101 shows that there were 63 female and 38 male respondents which also highlights that women were homemakers and were also our major respondents.

Appendix 1:

DESCRIPTIVE STATISTICS FOR AGE, FAMILY INCOME AND THE AMOUNT OF TIME THE PARTICIPANT'S FAMILY HAS RESIDED IN THE AREA.

Table – 1

		Age	Family income	Time residing
N	Valid	100	18	95
	Missing	1	83	6
Mean		38.7000	72833.3333	23.6053
Median		35.0000	35000.0000	20.0000
Mode		30.00[a]	20000.00[a]	10.00
Std. Deviation		14.69178	74117.75210	15.43568
Range		71.00	197000.00	69.00
Minimum		17.00	3000.00	1.00
Maximum		88.00	200000.00	70.00

a. Multiple modes exist. The smallest value is shown

Sample Characteristics :
Total Subjects are - 101
Mean for the age was - 38.7
Standard deviation was - 14.69
Families mentioning age - 100
Families mentioning income - 18
Families residing in the area - 95

Appendix - II

GENDER

Table – 2

	Frequency	Percent	Cumulative Percent
FEMALE	63	62.4	62.4
MALE	38	37.6	100.0
Total	101	100.0	

Chi-Square Test

Gender			
	Observed N	Expected N	Residual
FEMALE	63	50.5	12.5
MALE	38	50.5	-12.5
Total	101		

Test Statistics	
Chi-Square	6.188
Df	1
Asymp. Sig.	.013

The sample size of 101 shows that there were 63 female and 38 male respondents which also highlights that women were homemakers and were also our respondents.

Appendix –III

Did you face any health issues during the construction period like Headache, allergies, bronchitis, pharangitis, nausea and any other?

Table -3

	Frequency	Percent	Valid Percent	Cumulative Percent
YES	11	10.9	10.9	10.9
NO	39	38.6	38.6	49.5
HEADACHE	23	22.8	22.8	72.3
BRONCHITIS	7	6.9	6.9	79.2
ALLERGIES	8	7.9	7.9	87.1
PHARANGITIS	3	3.0	3.0	90.1
NAUSEA	8	7.9	7.9	98.0
HEART PROBLEMS	1	1.0	1.0	99.0
NOT REALLY	1	1.0	1.0	100.0
Total	101	100.0	100.0	

Chi-Square Test

Health-issues

	Observed N	Expected N	Residual
YES	11	11.2	-.2
NO	39	11.2	27.8
HEADACHE	23	11.2	11.8
BRONCHITIS	7	11.2	-4.2
ALLERGIES	8	11.2	-3.2
PHARANGITIS	3	11.2	-8.2
NAUSEA	8	11.2	-3.2
HEART PROBLEMS	1	11.2	-10.2
NOT REALLY	1	11.2	-10.2
Total	101		

Test Statistics

Chi-Square	109.208
Df	8
Asymp. Sig.	.000
Total	101

The chi square test shows that the people who actually suffered from many diseases were about 10.9%

People who suffered Headaches were – 22.8%

People who had Allergies were – 7.9%

People who had from Nausea were – 7.9%

People who had Bronchitis were – 6.9%

People who had Pharyngitis were – 3%

Only 1 person suffered from Heart diseases,

However there were people who did not suffer from any health problems during the construction period was 38.6%.

Appendix –IV

Did you find the construction period stressful?

Was-stressful

Table – 4

	Frequency	Percent	Valid Percent	Cumulative Percent
YES	67	66.3	66.3	66.3
NO	24	23.8	23.8	90.1
LITTLE	2	2.0	2.0	92.1
NOT SO MUCH	8	7.9	7.9	100.0
Total	101	100.0	100.0	

Chi-Square Test

Was-stressful

	Observed N	Expected N	Residual
YES	67	25.3	41.8
NO	24	25.3	-1.3
LITTLE	2	25.3	-23.3
NOT SO MUCH	8	25.3	-17.3

Test Statistics

Chi-Square	102.287
Df	3
Asymp. Sig.	.000

The statistically significant number of people (66.3%) found that the period during construction was very stressful whereas 23.8% did not find it stressful and others did answer by saying very little, not much.

RESULTS:

The results from the study show that people indeed suffer from health issues and had inconvenience in their daily routine (social-economic-cultural activities).

a) People were found to be suffering from Allergies, Migraines, Bronchitis, Headaches, Nausea, Pharangytis, Stress etc which are due to sound and dust (noise and air pollution) due to construction work. Although there were no major health problems seen. The noise was unavoidable and therefore many families did not open the windows for a number of hours in a day, thereby avoiding the sunlight and fresh air. Some families even shifted temporarily to other areas to avoid this problem.

b) The women especially, the housewives who used to regularly go for buying fruits and vegetables avoided going everyday due to traffic jams and dug-up roads which caused a lot of inconvenience.

c) The students in the vicinity suffered as there was constant noise for a couple of years and the pollution also did not help in concentration.

d) The women and the elderly who used to regularly visit the temples nearby decreased the visits to once or twice a week as they had to take long routes due to traffic diversions causing inconvenience to residents and commuters.

e) The socio-religious-cultural programmes like Garba, Dandiya, Ganeshotsav, Dahi handi, Diwali, Holi etc were not celebrated on a grand scale like earlier times as there were road diversion, construction activity and traffic movement prevented the celebrations.

f) There was a lot of digging work done and after the completion of the project the roads were not repaired properly due to which in the monsoons water-logging was seen near the station causing floods and inconvenience to people in general and many Malaria cases were detected.

Conclusion:

The present study highlights how the development projects which are essential for the growth and development of cities and mankind in general ignore the core essential aspect that is the welfare and wellbeing of man. The government starts many projects which are indeed essential for civilizations but they should also focus on the feasibility aspects of the project and have a humanitarian approach to all these projects. In the present study the work went on for a long period in fact exceeding the stipulated period which caused inconvenience to the common man and general public. The developers for the project were Reliance Infrastructure Limited which worked on the PPP model. Since they are professionals (builders) and for them time was money the work went on for twenty four hours a day which again caused stress and inconvenience to the residents and also commuters in the area. The residents suffered in many ways as they got used to the air and the noise pollution in the area. They faced many health issues, were socio-economically disturbed and culturally deprived of the things that were their basic rights and privileges and also nowhere to go as they belonged there and identified themselves as the residents of that area. My study tries to highlight the plight of common man in the rat race of survival where he is over ridden by others who have power and authority in the race to live peacefully or just survive. The construction companies should provide basic essential preventive precautions to help the common man and make the stressful period a little easier for them.

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REVISITING NEERA DESAI'S WRITINGS FROM A 21ST CENTURY PERSPECTIVE

*Sangeeta Desai

ABSTRACT

Neera Desai was one of the pioneers of Women Studies in India. The paper attempts to bring in the relevance of her writings in the current state intervention strategies. Neera Desai had critiqued the state development measures undertaken for women's development and highlighted how some of the state measures do not necessarily bring in development. Her writings are relevant even today. The SHG movement is case in point as we need to question whether it brings empowerment for women or does it add to the burden for women. Does the state look at women as targets for development activities? The paper tries to revisit Neera Desai's writings from a 21st century perspective on the aspect of women's organisations and development.

Key words : *SHG Movement, Development, Empowerment, Welfare State, Women's Organisations,*

Introduction :

Neera Desai has been the pioneer for the growth and development of Women Studies in India. Through a career that spanned more than six decades , she has straddled the world of academia and political action, aimed at establishing gender equality. Dr Neera Desai's prolific research and writings have focused on a wide range of issues, ranging from a sensitive understanding of the sociological context of the medival women poets to an analysis of an efficient communication system for rural women in the unorganized sector. It also included an analysis of the women's movement, the development of feminist consciousness and critical analysis of women's life in Gujarati.(Poonacha, 2009) For the purpose of this paper, we have looked at Neera Desai's published and unpublished writings on the women's movement in the decade of 1975 to 1985. The importance of Neera Desai's works is because the decade was a period in contemporary history which witnessed the emergence of new women's movement. It was also a period which foreshadowed the several challenges which the new women's movement had to deal with. One of the challenges was to confront the beginnings of neo liberal economy and the withdrawal of the state from its welfare approach. In the papers under review the implications of these changes are not discussed. But her subsequent book 'Indian Women – Change and Challenge in the International Decade 1975 – 85'which grew out of these papers, indicates that she foresaw the changes round the corner.

Neera Desai's papers reviewed here traces the growth and development of women's organization from the pre- independence period to the late 1970's. Embedded in these papers is an important aspect the relationship between women's organization and the state. Some of the important aspects uncovered through her analysis are as follows: Many of the Women's organizations established in the pre colonial period were drawn into the nationalist struggles hence their focus was national freedom rather than issues of gender equality. The leadership of these organizations was with elite women whose concerns were restricted to their class interests. Following a similar line of argument she critiques the women organization in the early phase of independence for their failure to go beyond their class interest. She suggests that the State, despite its claims of being a welfare state adopted pro capitalistic economic policies.

The establishment of Central Social Welfare board of 1953 was seen as part of the welfare program of the state. Through its grant in aid policies routed by the Central Social Welfare board directed the

development programs of NGOs, a process which perhaps undermined the autonomy of the women's organization.

This paper examines a) Neera Desai's critique of the state and its role in subverting and controlling the women's organization through its welfare approach.It also looks at the lacunae of the planned economies in addressing the development needs for women b) Development interventions (and its impact on the lives of women) by the government, international bodies and non-government agencies . c) The paper then examines whether we can apply the relevance of Neera Desai's critique of the development intervention of the state in the current model of development twith special reference to the SHG movement in the state of Maharashtra.

In summary the objective of the paper is to assess whether the existing critiques of development and state control as depicted by Neera Desai in her writing can be applicable in the current SHG movement in Maharashtra

Neera Desai's critique of the welfare state & planned economies in post independent phase

In her writings Neera Desai says that the model of economy adopted by the newly emerging state was a mixed economy. It comprised an attempt to graft on to a capitalist economy certain aspects of a socialist state. In discussing the model of economy Neera Desai suggests that the post –Independence economy had a colonial hangover. The administrative structure that existed in the post-independence period continued to remain within the iron framework established by the British . The exploitative features of the colonial period were reinforced because the class that had enjoyed power and economic advantages under the British rule continued to do so. No doubt the problems confronting the newly emerging nation were many. Apart from meeting the needs of the large migrant community displaced by the partition, it had the task of realizing economic progress and social welfare. As a result the state welfare policies created a mistaken impression that the state was working towards socialism.

The 1950s was also a period of optimism for women's groups. Many of the women's leaders of the freedom movement were co-opted into state structures. Women leaders assumed that through the spread of education, women's equality would be achieved. The woman's organizations became dependent on state funding to conduct their programmes. Activities were undertaken by the organizations for which the state's grant in aid was given without considering their relevance to the needs of the members.

Operating with a patriarchal and class that women do not need to earn a living (unless they were widowed or divorced) these organizations confined their economic activities to home-based work. This highlights the risk of how larger state agendas may drive women's initiatives into specific realms. As a result of this many of the women's organization had a dull routine of craft classes, cultural activities and at times some income generating activities.

The State with its patriarchal gaze did not consider women as economic contributor of theeconomy. The plans that were followed by the economic planners were thus very lopsided. Talking about the five year development plans, Neera Desai is critical of the same as she states that early plans looked at women only as beneficiaries in the process of development. Women's development in the plan was confined to education, health and social welfare in that order. She also notes that in every plan period the proportionate allocation in social services was declining and this was the sector which got cuts in times of crisis. The policy maker's assumption that the other policies will indirectly benefit women shows the apathy towards the cause of women in the policy planning

Neera Desai's Critique of the development interventions

Neera Desai states that as the thrust moved from welfare to economic betterment of women, there was an increasing need felt that the government and NGO's must work in tandem in the various programmes affecting women. While employment generation cannot be the goal of development, the working conditions of women workers, remuneration, sexual division of labour are the various facets of development. Many of these programmes fall short of the objectives mentioned above.(Desai and Patel 1988: 49)

She points out that not only state initiated projects but projects initiated jointly with multilateral agencies also showed apathy towards women. For example the wages paid to anganwadi workers by UNICEF and government of India under the child development program were lower than the minimum wages declared by the Government. (Desai and Patel 1988: 50) Does it mean the State to prove their own agenda overlook the development and welfare of the subject under consideration. ?

While accessing government sponsored programmes in rural areas such as Employment Guarantee Scheme, food for work programme, and health mainly family planning women face many problems. Women's organization have taken up the issues of sexual harassment, anti – corruption, drinking water, transport and medical aid to address some of the problems faced by these women. Commenting about such development programs Neera Desai states that most of the progressive development policies have meant one step forwardfor men and two steps backward for women.(Desai and Patel 1988: 50)

Neera Desai had a different view of the cooperative movement and did not agree with the development planner's view that cooperatives lead to development of rural women. While the development planners and advocates of the White Revolution vehemently advocated formation of dairy cooperatives for the welfare of the rural women, the experiences of women have proved otherwise. For example the whole Amul cooperative movements tactical planning, strategizing and executional implementation as well control of assets was in the hands of men and women were left more often than not as mere executioners at the lowest level of the value chain. Quoting from Devaki Jain she states that the women's labour is blatantly exploited as it is women who do the unskilled and lowest paid labour like tending cattle and collecting fodder. The burden of animal care fallsheavily on the landless woman and the infrastructure for making the investment (cow/buffalo) viable is not accessible except with those having large resources.(Desai and Patel 1988: 51)

Due to the inability of the planners to take into consideration women's economic role, the planners of the project fail to involve women in the development process. Neera Desai points that the Gobar gas plant funded by the UNICEF in the village of Fateh Singh KaPurva, Etwah district UP did not benefit the poor women. This is because even for routine cleaning of the valves of the gas burner they had to take the help of the men as the women did not have access to understand the technology involved. (Desai and Patel 1988: 53)

Neera Desai has not spared in criticizing women's organization which were formed for the purpose of generating employment opportunities for women but in the process exploited women's labor and were responsible for inhuman conditions of its women workers. This was with special reference to LijjatPapad. The women workers before joining the cooperative had to take specific undertaking that they will accept any wages paid to them, they will not complain against the organization and that they or their families would not take any piece rate work from other agency.(Desai and Patel 1988: 51)

Talking about the development programs,she is of the opinion that both the government and NGO have certain inbuilt constraints. Referring particularly to Lijjat Papad she suggests that when NGO's takes the role of employer it inadvertently exploits the woman When all this is done in the name of

welfare; developmental exposure becomes more difficult. (Desai and Patel 1988: 57). Thus Development and modernization does not necessarily mean better status for women if they continue to be exploited

Development approach through Self Help Groups

It is in this context that we have to look at the writings of Neera Desai and its relevance in the 21st century. The development approach has undergone sea change in the past decades from looking at women as 'beneficiaries' to considering their 'empowerment' as primary objective of the planning process. Since the Ninth Plan (1997 – 2002), policies and programmes have aimed at integrating women into development through their empowerment. The tenth plan has advocated the process of gender mainstreaming and gender budgeting. It is in this context of improving the lives of women through empowerment by organizing women in to Self Help groups that we would like to evaluate the SHG movement in Maharashtra visa vie Neera Desai's arguments and views on development

In development literature SHG movement through its empowerment strategy is heralded as the panacea for eradicating poverty and realizing the development targets of the Millennium Declaration. The SHG movement seeks to organize women into Self Help Groups and forges links between vulnerable women, financial institutions and NGO's. It uses women's collective strength to overcome poverty, establishes gender equity and enables them to tackle various kinds of social discrimination (Poonacha 2008). This collective power enables women to enhance their earning ability, employment prospects, question gender inequality, entry into grassroots political spaces in panchayati raj, as well as foray into variety of other developmental interventions.

The roots of such development strategies i.e., organizing women into SHGS and accessing micro credit can be found through the survival strategies and alternate support structures that poor women have developed. Prior to the interventions of the Government and NGOs in providing poor women access to credit, it was the informal systems of chit funds, informal loans that poor women developed as survival strategies to cater to their urgent economic needs. (Poonacha 2008: 2) Because of the failure of the formal financial sector in reaching out to the poor, informal segments based on the concept of SHG started springing up by mobilizing capital and saving and using these resources at micro scale for various activities. The strategy adopted by the NGOs was to organize women into self- help groups to enable savings and access credits from banks. Shramshakti report pointed for the need for a mediating body between the self- employed poor women and financial institutions. The report pointed that without such intermediaries credit related government programmes like the IRDP, Tribal Sub Plan, SEPUP, will not reach even 20 percent of the women in target population. (Poonacha 2008: 2)
The Mahila Aarthik VikasMahamandal (MAVIM) was appointed as the apex body for implementing various development programs promoted by the Central and State Government, in Maharashtra through SHGs. It acts as a liaison between SHGs, financial institutions, voluntary organizations and the concerned Government departments.

Based on the principles of holistic development, the SHG movement in Maharashtra focuses on building women's capacities and providing them the required expertise to tackle their economic and social spaces. Some of the needs that get addressed are

a) Reducing women's productive/reproductive drudgery by enabling women to access community resources of fuel fodder and water

b) Strengthening the functional literacy (access to government development programmes and knowledge of socio political environment)

c) Enabling women to participate in the decision making process of the community (by developing their leadership capacities and negotiation skills with the PRI)

d) Address issues of violence against women (awareness of legal system and linkages with the police/vigiliancecommitees) (Poonacha 2008: 4)

Questioning the agenda

The organizing potential of women into self- help groups is extensively tapped by the state agencies. While empowering the poor rural women and helping them negotiate their economic and social spaces will undoubtedly resolve some of the women's issues. The bigger question is that are women looked as targets for development process? Are they being looked upon as instruments through which development agendas can be run by the State. Why are men not targeted? The oblivious answer would come that men do not require such organizing and it is the poor vulnerable women who needs to be empowered. However in the name of empowerment, are we actually burdening the poor women?Women's SHG movement are being looked by the State to ride a number of other social programmes such as afforestation , health and nutrition , family planning , total sanitation etc which actually may burden the poor women with the additional responsibility. So is the poor woman and the poor women's organizing strength seen as a conduit by the state in realizing some of its own agendas and responsibilities.

Secondly the responsibility at the grass-root level of forming and nurturing these women SHG rests with the women development workers i.e., the Sahyoginis. The successful implementation of the entire program rests on these women workers who liase with the village women and the larger community. They are the backbone of the program. The State agency rejoices in the success stories and credits itself when they see tangible empowerment be it through an micro enterprise or a social change. The women workers however are paid very low . They are at the bottom of the pyramid structure of the organization. In this process of empowerment of the SHG women, the role and contributions of the Sahyoginis do not get visible.

Development may be visible in terms of access to savings and micro credits, but who is bearing the excess burden of development.

SHG Federation structures: Question of OrganizedWomen Power or Losing Autonomy

The future of SHG movement is placing the small SHGs into village level organisations and finally linking into SHG Federations. The small women SHGs groups are linked to village cluster levels and finally to the SHG federations. This was done with the view that the women SHGs will evolve into strong federal structures that can negotiate benefits for its members with the government as well as other civil society players. Now is this a new way of subverting some of the demands which could have directly come from the women's groups to the state bodies ? Because now you are putting a hierarchical structure which may not highlight the demands of the smaller weaker groups. Of course the other way of looking at it is you are giving an organized platform through federations to the women's groups. Is it also one way of monitoring and controlling the groups and making them accountable and in the process reduce the autonomy.The power structures that these federations represent and the efficacy of these federations can be proved only over a period of time. Hence the question does the state intervention may actually lead to state interference ? ; especially in managing the SHG Federation.

For any state initiative of such magnitude the other partners in development also need to have the same vision and commitment towards the empowerment of women. Not necessarily the banks have a gender sensitive approach. The financial products are so over standardized and inflexible that it renders itself inapplicable for the woman financial requirements. In addition the number of women SHGs are increasing but there is an absence of adequate supply of credit which leads to the womens disenchantment of the SHG programme

The lethargy of government functionaries in clearing the pending bills of the women SHGs who undertake government contracts such as stitching of school uniforms or building of toilet facility may prove to be detrimental to the working and economic sustainability of the group.

Another point is that it is not enough of just enabling the poor woman to open a bank account and giving her access to credit but also enabling them to have viable enterprise that they can plough the money into especially when there is poor industrial/service sector development in the region. So the government has to step up its investment in social and economic infrastructure in the region, if microfinance is to deliver the development objectives that it is set to deliver.

As we look at the deficiencies in the development approach at the same time one cannot overlook at the success stories and stories of economic and social emancipation through the eyes of the woman. Also one needs to be cognizant that this is one of the most participatory development model envisaged by the state. It will not be right to assume that all efforts of the state and the supporting agencies will reflect directly into economic and major social changes. However there are number of indications in studies conducted that poverty reduction and women's empowerment has taken place due to the SHG movement in Maharashtra.

Some of the positive outcomes through SHG

It is heartening to see that women have broken oppressive structures, demanded and implemented total sanitation for their villages such as the village of Kavthepiran or how the tribal women of Chakdu village initiative with the grain bank was successful and ensured food security and freedom from extortion of the Sahukar. Or how the women of Pelhar turned a threat into advantage by taking the contract of clearing and loading the cow dung which was degrading the quality of soil in the village. (Poonacha, Thekkekara and Parthasarthy : 2008)

We have to appreciate and applaud the courage of these poor women who in the face of adversities have come out valiantly. The present development approach does overcome some of the lacunae's felt in the earlier development plans and look at the overall development of the women.

Poignant Concerns

Some of the questions and issues that need to be looked at are Women have to fight or struggle not only for their economic survival but also have to utilize her energies to fight for some of the basic rights. By linking woman directly to the credit delivery institution is the State trying to absolve from its responsibility of providing the social justice when we know that local communities have less access to health care and education. Are women looked as vanguards of development , shouldering the responsibility of sanitation, environment protection, soil upgradation and community development.? Firstly when the state talks about empowerment of women and realizing the goal through its state machinery and bringing in visible economic and social changes in this entire process are we not overlooking or is it a deliberate agenda to divert the attention and subvert important issues like Equality.

I would like to end this paper by quoting Neera Desai

"Measuring efficacy is one of the important tasks of studying women's movement. I raise this issue because it will enable us to compare similar movements taking different forms in various situations and will not restrict our understanding of the movement as mere cultural phenomena but as agency of social change."

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ISSUES AND PROBLEMS OF MIGRANT WOMEN WORKERS

*Shashi Mishra

ABSTRACT

A large number of urban centers have emerged all round the world in the process of industrialization and urbanization; this in turn has led to lot of infrastructure development and migration. It is a general perception that migration helps in increasing the standard of living of the migrant workers and in turn helps the national income to grow. In the era of liberalization and globalization, due to higher rate of economic growth, the construction sector too has got a boost which has attracted large number of migrants accompanying their women or single women. The trauma faced by women workers migrating to Mumbai, adjusting with different language and culture have to bear the cruelty of the recruiting agents sometimes be satisfied with a little amount of remunerations for extensive hard work. Agents and contractors who employed them to work in construction unit and residential place retained control over their work and life. The present study deals into issues and problems concerning the migrant women workforce in Bhandup area in Construction industry of Mumbai City.

Key Words : *urban centers, infrastructural development, migration, recruitments agents, work and life.*

Introduction :

Both the processes of industrialization and urbanization, involve heavy construction work in city like Mumbai. Factory buildings, accessory and ancillary buildings, government offices, roads, railway tracks and entire township need to be erected and constructed. Irrespective of occasional slumps in the economy or in construction works, the sector is going through a faster growth.

Objectives :

The present study seeks to understand working conditions and conditions of work of women in construction sites. The important objectives of the present study are:

1. To study the socio-economic profile of the women workers engaged in construction industry.
2. To undertand the problems faced working women in the construction industry while managing the dual responsibility of housewife and construction worker.
3. To explore the conditions of work such as wages, hours of work, leaves holidays, bonus, overtime, incentives, etc in the construction industry of Bhandup area.
4. To observe the working conditions such as health, sanitation, safety and welfare facilities available to the female workers in this industry.
5. Examine the involvement of women workers in trade-union activities at construction sites and her role into it.

Methodology :

The study depended upon primary and secondary sources. In the present study, the data has been collected from the selected respondents with the help of structured interview scheduled specially designed for the purpose.

Interview scheduled for women workers was designed and utilized for collecting the data from the field. The schedule was designed according to the objectives of the study.

Review of Literature :

K.D.Gangrade and J.A.Gathia 1990 in their book Women And Child Workers in Unorganised Sector have examined the problems faced by social workers, policy-makers and administration in promoting women and child development programmes. As we all know working children and women in the unorganised sector consist of sizeable numbers, their problems and difficulties does not receive proper/ adequate attention of policy makers, planners, administration and legal luminaries. There are some devoted and voluntary organizations, which help them to solve their problem in whatever small way possible. The book raised questions instead of solutions. There are lot of inputs, which can help in designing more effective welfare policies and programmes for working women and children. This book also is very helpful in providing the relevant necessary data, in-depth discussion of the issues women and child workers in India.

Nandita Gandhi and Nandita Shah 1992, in their book Shadow Workers — Women in Home Based Production analyses the recent trend in work retrenchment, which leads to poverty, homelessness, and various problems. So to fulfill family needs more and more family members including small children are going out to work. The book highlights upon the zero involvement of trade Unions in the Informal Sector. One of the main reason was that historically trade unions have emerged wherever there is factory system where bad conditions of work and systematic increase in production of product has been taken place. The collective force of workmen was so big that bargaining power gave additional edge over the Owners. Unions also have ignored the informal sector workers as they are often used as strike breakers. The government only responds to group or political pressure. In absence of both in informal sector Trade union and government involvement is negligible. The researcher has tried to stress upon the need of government intervention in improving the conditions of women construction worker by at least ensuring that the basic human rights issues like medical facility, safety factors, basic hygiene factor etc are provided by builders.

The book Women Workers in the Unorganised Sector by Nirmala Banerjee 1985 ,highlights the working conditions of women in the unorganised sector in Kolkata and also tries to throw light on the suffering and exploitation by a large extent against those who are working in the unorganized sector .She further highlights that majority of them are domestic servants and the rest were doing unskilled and semiskilled jobs. About 25 percent of them were working as piece rate workers and many of them were ready to work even in social tabooed areas.

Building Your Dreams; Women in the Construction Industry; Lahore, Pakistan by Yameena Mitha, 1989, is based on the study carried out on the conditions of women in the construction industry in Lahore, Pakistan. The book gives us a clear picture of the conditions prevalent in the working environment of the female workers in the mining and construction industry. It focuses on the problems specially related to work-long hours, unhealthy nature of work, physical hazards, neglect of housework and maternal duties.

This book has also tried to examine the nature of facilities required - medical, maternity leave and child care facilities, transportation and accommodation but has not tried to highlight the human labour laws and has failed in developing a suitable framework for labour standards in feminist perspectives.

The present review of the studies about woman workers in unorganised sector are very few, and do not cover every aspect of problems and conditions to these workers. The study on women worker in construction site are almost nonexistence and those that exists are very sketchy and has not been

done from the human rights perspective. The present study intends to explore a wide range of issues ranging from socio economic conditions, family life, trade unionism, living conditions of women workers of unorganized sector specially rights of women in construction industry.

Area of the Study :

Women Construction Workers in Bhandup :

The researcher has surveyed Neptune society, Bhandup where researcher has interviewed 30 women construction worker working at the construction site. On the basis of data collected the researcher has *put forward the following observation and analysis. A very small section of the migrant workers get absorbed over a period of time permanent workers.*

Educational background :

There were just 26 per cent women workers who had acquired some formal school education. There was not even a single woman in this sample who had passed tenth standard. Reason cited were that of poverty and nomadic life.

Area from where respondents have migrated :

Survey reveals that maximum women workers have migrated from South Indian states like Karnataka, TamilNadu, Andhra Pradesh and only a few belonged to north eastern states like Assam and W. Bengal. A very small section of the migrant workers get absorbed over a period of time permanent workers. Women from the agricultural and the fishing community in Surat, Saushrashtra, Tamil Nadu, Orissa, Dharwar, Goa, Konkan, Kerala, Bijapur and Gulbarga form a major section of the workforce recruited by agents. From these the bulk of women migrate to secure work in Mumbai which had been a steady source of employment for this region for several years.

Nature of work :

The women workers in the construction industry are mainly engaged in unskilled work. They engaged themselves in carrying bricks or cement or earth on a wheelbarrow or in a basket on their head. They clean gravel by throwing it on a large sieve. Women also break bricks into small pieces. This work is mainly done by the older women as it is less strenuous. Sometimes instead of climbing up a ladder to take bricks to the first floor, the woman throws up the bricks one by one by and the mason catches them. No safety equipments provided by the builder. Working hours are not fixed. Personal protective equipement like handgloves , helmet, glass for eyes etc, are not provided. If injured (minor) no medical facilities is provided, in fact they are told not to come till fit to work.

Family background :

The analysis showed that over 80 per cent families of the women worker in the site were nuclear family mainly comprising of the husband and their children. It was because these workers migrate with their husbands and children and leave their elderly parents to look after their houses at the native places. There is no denying a fact that the post land reforms, development process have benefitted some landless population but new techniques and methods has thrown them jobless. In Bijapur, Gulbarga, Tamil Nadu, Orissa and Saurashtra because of the scanty rain or inundation on availability of less drinking water most of women have to migrate. Distress migration has been a regular resort of the poor in less favored regions, more so in areas that force chronic water supply.

Amount of debt and source of borrowings -

An analysis revealed than more than 3/4th of (74.5 per cent) the families of these women were under some debt. The data showed that the money was borrowed to meet medical expenses, buy electronic goods, and repay the debt borrowed from the landlord at their native places..

Family life of women workers:

The women workers at the construction site have a dual role; while at the work site, they help their husbands or male counter parts. This includes laborious job without any skills required. After going back to the dwellings they have to devote another 3-4 hours per day for housework. They have to take care of the children, cook food, wash clothes, clean utensils, fetch water from bore well, vegetables and grocery from the nearby markets. Most of the husbands sit idle consuming alcohol or resting. In the sample of women workers, 59.5% of the workers were in the age group of 19-28 and rest of them was in age group of above 28. Majority of them were employed on daily wage basis. No security of jobs and no facilities like crèches at their workplace to take care of children. They are required to leave them at home to be taken care of by the older children.

Exploitation of women workers on the construction site :

On the basis of the information collected it can be understood, that sexual exploitation, harassment is there prevailing among construction women workers but to what extent cannot be pin pointed. During data collection through the interview the respondents have given the information regarding sexual harassment at the workplace. They were hesitant / shy to answer correctly or freely, but during informal talk women spoke about their fear and helplessness. In case of the construction workers, the employment and conditions of the migrant women were dependent on the contractors and the agents. It is they who decided the wages as well as the period of the employment. As most of the women came from either fishing or daily wage earning agricultural labour families with little industrial experience, the contractors could exploit them. Majority of them were ignorant of legislation as regards limit on hours of work and issue of minimum wages and therefore the contractors could exploit them to the hilt.

The vulnerable financial conditions of the families of the women made it easier for the contractors to tilt the scale in their favor and to the great disadvantage of the women who were denied even the basic freedom.In fact it was found that a large section of the women were unaware of the recruitment terms and they were unconcerned about it as well. Therefore, it was found that the whole network of the agents and subagents and the latter's close link with the communities from where the workers were recruited facilitated easy transit of the worker from the village to the unit.

In all aspects Mukadams do not maintain the records of the contract workers, their hours of work or holidays. Women in most units were denied the freedom to talk until given permission by the agents. The conditions at the workplace were as bad as anywhere and even the wages were not uniform. The women workers were exposed to a great occupational hazard of the work environment with very little compensation and often leading to the wiping of the hard earned money in abject conditions. This reveals the unprotected nature of the employment of these workers.

Summary

The present study observes that there is an urgent need to make suitable amendments in the existing labour legislations so far as the construction industry is concerned. The voluntary agencies and social

action groups although working with women domestic workers trying to help them come out of the oppression, but have met with limited success.

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CONTOURS OF COSMETIC SURGERY AND THE POLITICS OF APPEARANCE - A CRITIQUE

*Vatsala Shoukla

ABSTRACT

The paper is an attempt to critique the dominant construction of beauty normalized through various cosmetic procedures. It draws upon the socialist-feminist approach grounded in the theory of interdependency of capitalism and patriarchy to illuminate women's exploitation and oppression. Beauty industry amounts to one of the biggest industries emerging worldwide. Statistics indicate the unprecedented rise of cosmetic surgery procedures in the fast-growing economies like India, Brazil and Mexico in recent years. India ranked fourth in the total number of surgical and non-surgical cosmetic procedures, conducted worldwide.[1] This elevated ranking on the part of India in cosmetic surgery procedures raises multiple questions with regard to the complex interplay of varied forces that constitute and drive the domain of cosmetic surgery. The paper aims to locate reasons for the current upsurge in cosmetic surgery procedures in India. The study is not exhaustive and is an endeavor to understand the power-relationship among existing forces from the standpoint of international politics and women's studies.

Key Words : *Politics, Women, Patriarchy, Cosmetology, Consumerism*

There is no dearth today of the range of cosmetology available to meet the desired parameters of physical appearance. There are experts who range from hair stylist, aroma therapist, dermatologists, dietician, image-consultants to cosmetic surgeons, to help you acquire a perfect body. There are specialized courses to help professionals hone these specialized skills. There are free online seminars on beauty provisions to orient your physical transformation and turn you into a potential clientele. There are academic studies on cosmetic surgery examining complex and significant trends concerning the body, gender, race, sexuality, psyche, medical practice, ethics, globalization, aesthetic ideologies, media and technologies. However, the study is not exhaustive and is an endeavor to understand the power-relationship among existing forces from the standpoint of international politics and women's studies. The critique is based on the review of select secondary sources available on the theme.

Discourses on beauty and body have occupied centre stage from time immemorial. The notion of beauty is not a fixed concept rather it has evolved a great deal over the years, more specifically during the past three decades or so. Invariably, it has been determined by the cultural variance of patriarchy at a given time on one hand and by complex international power dynamics on the other. It has not only served as an end to enhance body image, rather it has developed as a means to exercise ideological dominance informed by racist, classist and market-oriented dynamics. It is in this context that the paper endeavors to understand the notion of beauty located within the complex discourse on race, gender, sexuality, globalization, consumerism and its relationship with patriarchy. The critique is an attempt to identify and understand these complex power dynamics located in the contemporary debates on cosmetic surgery. The paper begins by delineating ideas about women's bodies during the second wave feminism; it proceeds through a feminist critique of paradox of appearance; subsequently, it focuses on the contours of cosmetic surgery; and eventually, it highlights the converging influence of complex market forces on dynamics of appearance.

Methodology :

The data for this paper is collated from the secondary sources, which primarily include books, journal articles, research reports, surveys, statistical records available offline as well as through online search

[1] *According to the International Society of Aesthetic Plastic Surgery (ISAPS) statistics 2009*

engines. Both statistical and non-statistical content are analyzed using quantitative and qualitative techniques.

Ideas about Women's Bodies :

Who controls women's bodies and how? Ideas about women's bodies have had a significant role in either conforming or defying power relationships between men and women. With the emergence of different strands of feminism since the beginning of the new feminist movement in 1960s, multiple ideas about women's bodily equality (liberal feminists) or superiority (radical-cultural feminists) - with that of men's body, resonated around. (Daly. 1978; Griffin. 1978) Despite the differences among feminists in ideology and tactics, all challenged the accepted ideas about women's bodily inferiority and social position. With the growth of modern feminist movement, a backlash has also developed and women's bodies constitute one of the major areas where this backlash was visibly seen in the form of increasing pressure to control the shape of their bodies. (Faludi 1991; Wolf 1991) Current appearance norms call for women to be not only painfully thin, but muscular and buxom- qualities that can occur together only if women spend vast amounts of time on exercise, emotional energy on diet and money on cosmetic surgery. (Seid 1989)

Paradox of Appearance- Feminist Critique

The debates on conformity to ideal, normal, desired standards of beauty, informed by the ideals of hetero-normativity, masculinity and normal sexuality have broadened the scope and nature of the paradox of appearance. Susan Bordo, Kathy Davis, Kathryn Pauly Morgan and Vivian Sobchack essentially carved out a research area within feminist studies of the body at a time when cosmetic surgery was more routinely fodder for supermarket tabloids. (Heyes & Jones. 2009) In nineties Susan Bordo had initiated a dialogue on the use of cosmetic surgery by women and its relationship with structuralist. Cosmetic surgery has now become a normalized technique of feminine body management. (Patricia and Mcgaughey. 2002) This provided impetus to the academic debate on women and beauty to include examinations and theoretical discussions of fashion, makeup, diet and exercise, eating disorders and elective cosmetic surgery. (Bartky. 1997; Bordo. 1993, 1997; Morgan. 1991; Wolf. 1991) A salient debate was based on whether women are socially coerced into striving to achieve cultural standards of beauty or whether they freely choose to do so.

There is no unanimous position on the issue among feminists. One strand argues that women achieved greater power and control over their bodies and lives when they embodied hegemonic ideals of feminine beauty. Kathy Davis stresses on women's agency, and their ability to make conscious choices with freedom and responsibility. She asks, why should we have to accept our appearance as given? Women often experience cosmetic surgery as liberating and empowering. They discuss cosmetic surgery as a solution to a problem, one that opens new opportunities and has a liberating effect on them. It boosted confidence in personal relationship, workplace etc. Women thought of themselves in different terms than those their bodies conveyed to the world. When the body does not accurately convey who one believes oneself to be, one option is to readjust one's self-concept to reflect physical reality; another is to exercise power by altering one's body. Cosmetic surgery was a means of establishing congruency between the body and the mind. [Davis. 1997]

Conversely, cosmetic surgery can be empowering for individual women while reinforcing the hegemonic ideals that oppress women as a group. In this regard, it is not significant who has power to prescribe these ideals, but rather how it operates and the consequence of those

[2] *Gramsci's concept of hegemony further facilitates in understanding how dominant cultural and major institutions coerce women into having their bodies surgically altered. (Gramsci. 1971)*

operations. (Foucault. 1980) Another strand of feminists view cosmetic surgery as representing one of the most pernicious horrors inflicted by medical system upon women's bodies. There is yet another position held by feminists and doctors who emphasize ban on plastic surgery.[1]

The body by which a woman feels herself judged and which by rigorous discipline she must try to assume is the body of early adolescence, slight and unformed, a body lacking flesh or substance, a body in whose very contours the image of immaturity has been inscribed. The face of the ideally feminine woman must never display the marks of character, wisdom and experience that we so admire in men. (Rose. 1998) These disciplinary practices are part of the process by which the ideal body of femininity is constructed- a body on which an inferior status has been inscribed. (Bartky. 1997)

In modern societies, newer forms have replaced older forms of domination/regulation. Women are consciously (false) exercising agency in creating their own images. This self-surveillance is a form of obedience to patriarchy. Foucault reconstructs it as continuation of war (domination/power) by other means. In producing, the images of normative femininity- centred on woman's body- its sexuality, more precisely its presumed heterosexuality and its appearance, is where a visible sign of political power can be traced.[2] (Foucault. 1976. 2003:15) The question then is who are the disciplinarians? The disciplinary power that inscribes inferior status in certain bodies is everywhere and it is nowhere; the disciplinarian is everywhere and yet no one in particular. (ibid)

In an attempt to implicitly critique the dominant norms of beauty and the way cosmetic surgery is practiced today, French Performance artist Orlan celebrates women's agency more than beauty. She used her own body in unconventional ways to challenge gender stereotypes through surgical procedures. Orlan's body art represents more nuanced and refreshing perspective on cosmetic surgery. Her beauty project is about beauty, identity and agency. Her operations have left her considerably less beautiful than she was before. Her face deviates radically from the masculinist ideal of feminine perfection. Her ideal is radically non-conformist. It does not make us aware of what we lack. (Davis 1997)

Contours of Cosmetic Surgery

India is regarded as a pioneer in developing methods of conducting aesthetic surgery. Sushruta, known as father of surgery, was one of the first to make contributions to this field in times as early as sixth century BC. Later works of Chakra, a well-known Indian medical practitioner reached Arabs and Europe. Egyptians and Romans would also perform plastic cosmetic surgery with simple techniques from around as early as first century BC. The ancient Indian traditional medicine and its innovation with skin grafts would have formed the entire foundation of the origins of reconstructive surgery, had it not been for appropriations by western nations and that technology might have remained un-commercialized. (Riggs. 2012)

Lately, India has emerged as the most aggressively emerging plastic surgery destination, attracting large volumes from the sub-continent and across the world. Of all the procedures performed, US accounted for 17.5 percent, Brazil 14.3 percent, China 12.7 percent, followed by India at 5.2 percent.[3]

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[1] *Natasha Walter is among the signatories calling for a ban on plastic surgery advertisments. http://www.theguardian.com/society/2012/mar/14/feminists-ban-cosmetic-surgery-advertising*

[2] *Foucault explains 'Political power, here, uses a sort of silent war to reinscribe that relationship of force, and to reinscribe it in institutions, economic inequalities, language, and even the bodies of individuals...'*

[3] *According to a global survey conducted by International Society of Aesthetic Plastic Surgery in 2011*

[4] *India is not alone in South Asia, Pakistan was listed by The North Africa Post as one of "the current giants in the field of medical tourism" (2012:online)*

India has also emerged as a major medical tourism destination.[4] Indian medical tourism industry is witnessing 30 percent annual growth rate in plastic surgeries. According to the Indian Plastic Surgeon Association, while there are no reliable nationwide statistics, cosmetic surgery has increased at least fivefold in the past decade even among men. Procedures performed in India are safe and reasonably priced that ranges from Rs. 465- 1,10,000 per unit. [2] One of the arguments given in favor of such a steep rise in cosmetic surgery in India is because it has become more affordable, economical and alluring.

The Indian Society of Cosmetic Surgery (ISCS), a not for profit organization, has been formed with the aim of stimulating and guiding the growth of cosmetic surgery in India.[1] The ISCS has adopted the byelaws of the American Society of Cosmetic Surgery adapting them to the Indian context. By definition, cosmetic surgery is a subspecialty of medicine and surgery that uniquely restricts itself to the enhancement of appearance through surgical and medical techniques. It is specifically concerned with maintaining normal appearance, restoring it, or enhancing it beyond the average level toward some aesthetic ideal. Cosmetic surgery is practiced by surgeons from various disciplines such as dermatologic surgeons, facial plastic surgeons, head and neck surgeons, general surgeons, oral and maxillofacial surgeons, plastic surgeons and ocular plastic surgeons, all of whom take a comprehensive approach directed to all areas of the head, neck and body.

With the easy accessibility of digital media, there is unprecedented boom in cosmetic surgery advertising and the contagious visibility of surgical beauty norms. Additionally, the popularity and demand for these cosmetic procedures could be seen with the large number of advertisements and success stories published regularly in the newspapers and magazines. It is no longer the domain of celebrities. As per the 2012 WHO report, the obese in India make up 12 percent of the total population (12.4 percent in Mumbai). These are the potential clientele, besides foreigners who pay six times less in India that they would in their own countries.[3] The most prudent approach is of course, to be certain one needs the procedure, as along with advantages it might create hosts of complications post-surgery. (table 1 and 2)

Converging Influence of Complex Market Forces- Commodification, Consumerism and Capitalism

There is an extensive body of literature present on the cultural, social, and corporate roots of the comprehensive history of cosmetic surgery. (Gilman (1999); Haiken (1997); Sullivan (2001)) The unprecedented rise in cosmetic surgery procedures in developing countries initiated an approach to look at concepts such as the "surgeon's gaze" or the "cosmetic gaze," which Wegenstein and Ruck (2011) argue is a gaze already informed by the techniques, expectations, and strategies of bodily modification and a way of looking at bodies as awaiting an improvement. (Conners 2007) Post surgical body parts act as a marketing tool for surgeons. Because of the economics of cosmetic surgery, the surgeon must also act as a marketing and economics professional, skilled in the art of procuring money from a consumer who does not require surgery but merely desires it...(Kuczynski 2006) Therefore, cosmetic surgeons must

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[1] *Indian Society of Cosmetic Surgery since 2008.* http://iscs.in/

[2] *Dr. Mufazzal Lakdawala, one of Mumbai's top laparoscopic surgeons, performs close to 50 bariatric procedures a month, up from 15 in 2008, latest technique that involves a single incision in the belly button and lets patients return to work in three days, pre and post surgery follow-ups are insisted on. MumbaiMirror. Sat, April 19, 2014. Pp 35. www.mumbaimirror.com/mumbai*

learn and perfect the art of sale.[1] In many aspects, cosmetic surgery has become synonymous with the power of emerging "modernity" in developing countries. (Riggs. 2012)

Cultural Hegemony/Global Look

By constructing and labeling "modernity" in terms that benefit the status quo and reflect historical relationships of force, developed nations maintain hegemonic control in their own image. One of the unintended consequences of elective cosmetic surgery is the perpetuation and proliferation of sexism, heterosexism, racism, and classism. Hence, it is not surgery itself that is oppressive but the ends it serves, particularly when those ends reify cultural hegemony. Why are non-western features, body shapes and colours still thought not beautiful or alluring? And why do more and more celebrities deny their racial heritage and alter their appearances.[2] Once Bollywood's top actresses were all curvy and of a range of skin shades, but now they are all fair and skinny. The image of Fair-Light-White Beauty in India, as created and portrayed by digital media, makes most of the Indians consider the meanings of fairness and beauty interchangeable. The Indian woman no longer compares herself to other Indians, she uses the international concept of beauty. (Parameswaran & Cardoza 2009) '...India's beauty market is worth $1.5 billion and growing 20% a year—twice as fast as in the U.S. and Europe.'(ibid) Unilever PLC subsidiary Hindustan Lever Ltd. is launching 50 new beauty products each year.[3]

In his review of globalized beauty marketing patterns from 1945 through 1980, Geoffrey Jones references the use of international beauty pageants as "a proxy" for corporate interests. India's entry into the world economy happened in tandem with global corporate pageant wins, boosting national pride in the prestige of Indian beauty and womanhood while simultaneously boosting domestic cosmetics sales. (Jones. 2008) It may be noted that the United States has been the top producer and exporter of cosmetic surgeries and modern cosmetic surgery technology since World War I.

Crossing Borders

Fairness and beauty pressures in India are no longer exclusively geared toward women. In fact the recent studies have widened the scope of the debates on appearance where male perceptions of the body have also been observed.[4] (Ricciardelli and Clow. 2009) Findings have suggested that perceptions of the body are important to men's sense of confidence and that men see the body as a vehicle for personal improvement.[5] News India-Times reported in 2008 that "Fair and Handsome," and others like it were growing in sales at a rate of nearly 150 percent in emerging markets for lower middle-class men

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[1] *There are seminars like "Web Marketing: What You Need to Know"..."How to Read People Like a Book"...or..."How to Rise above the Competition and Maximize Staff Utilization to Increase Surgery"*

[2] *Black and Asian parents felt betrayed when despite working hard in providing their children a positive self-image and confidence in their appearance, they see black celebrities appear to deny their heritage by trying to make themselves look white. Why I believe Beyonce is betraying all black and Asian women by Yasmin Alibhai-Brown updated: 19:35 GMT, 18 February 2011*

[3] *Lever's new-ventures. Dream Customers. Business Week 2000:68*

[4] *Based on an online survey, which investigated men's perspectives on their appearance and their attitudes toward cosmetic surgery, it was observed that participants who were more comfortable with their bodies and lower in self-deprecation were happier with their current body shape and features, whereas participants who were less comfortable with their bodies and lower in confidence put more pressure on themselves to lose weight. In addition, lower confidence significantly predicted willingness to undergo cosmetic surgery. (Ricciardelli and Clow. 2009)*

[5] *Times of India- Allahabad online article. April 21, 2012*

looking for social mobility. "The creams often cost about $1 or half a day's wages for many Indians. Despite the expense, the creams might as well be liquid gold for some young men, who believe pale skin will lead to well-paid jobs and wealthier mates" (Wax 2008:3). It's something we have internalized, and it's propagated by everyone since we still have this colonial hang-up that white is better, white is wealth, white is someone rich enough to never toil in the sun. A New Delhi-based graphic artist created T-shirts that say "Dark and Lovely" and "Fair and Ugly", which in many ways mirror the "Black Is Beautiful" T-shirts that became a symbol of empowerment in the United States. "It's so prevalent in India that fair equates to more success in life. There is a very sad message that if you are dark, you are doomed." (ibid) And for Indian men in the mid-to-high socio-economic range, cosmetic surgery is also on the rise at a number estimated by some surgeons to be at least 40 percent of procedures. According to India Today, doctors are not surprised, even stating that male patients have begun to outnumber women for a number of procedures. "There is a perceptible change in the male attitude towards reinventing their body image through cosmetic surgery. And it's a made-to-order macho image." (Datta et al. 2007:46)

Teenage Cosmetic Surgery

In addition to crossing gender and socio-economic barriers, increasingly the enthusiasm for aesthetic procedures is surpassing age barriers. A growing number of people, even mothers belonging to middle and even lower middle class, are opting for surgical procedures for their daughter to look better...."Some want it for job requirement like modeling or marketing while others want their daughters to look pretty for getting married."[14]

Besides, there is a serious concern over the rising trend of teenage cosmetic surgery. Today's adolescents, encouraged by parents, are obsessed with looking good. That is a dangerous trend, making them adults long before their time (Bhupta et al. 2007:50). Over 20 percent of clients in India's urban cosmetic surgery and beauty clinics are between 12 and 16 years old, with many looking to snag careers in entertainment or modeling. (Ibid) With books by plastic surgeon authors coming out such as, The Safe and Sane Guide to Teenage Plastic Surgery, this field is badly in need of scrutiny. (Bliss-Holtz 2009)

Burgeoning Hyper-consumerism

In the age of globalization, pre-existing class, color, and gender prejudices are reportedly exacerbated by a burgeoning hyper-consumerism. Surgically altered body modification has become synonymous with the power of emerging modernity, which brings upward mobility and social transition. In a regressive sense, this modern identity in the pre-packaged global image of success, which may or may not resemble your parents, grandparents, or future children for that matter. When examined as a whole, this so-called empowerment is shortlived, thwarted by genetics, and in danger of preemptively placing the unborn into a disadvantaged position- one that can only later be mitigated through similar surgical interventions that, in turn, perpetuate the market. (Riggs. 2012)

Transexualism

Yet another dimension has been added to the subject matter of bodily appearance with legitimate sex-change surgery. There are studies, which demonstrate that transexualism is a socially constructed

reality which only exists in and through medical practice. They argue that sex-change surgery reflects and extends late-capitalist logics of reification and commodification while simultaneously reaffirming traditional male and female gender roles. (Billings and Urban. 1982)

In an attempt to understand the intricate power dynamics among various forces, the themes discussed here- medical tourism, skin lightening, teenage surgery, sex-change surgery mere highlight a phenomenon which could be explored further to give insight into the larger concerns, such as motivations and possible psychological effects, the scope of parental authority in requesting surgeries for their children[1] and to look into universal legal frameworks to regulate the practice of cosmetic surgery on minors.

Conclusion

To conclude, as Bordo (1990) noted, cosmetic surgery does not benefit participants as much as it benefits the status quo of inequality and prejudice-

'...unless we are looking at it from a great height and from a great distance, power is not something that is divided between those who have it and hold it exclusively, and those who do not have it and are subject to it. Power must, I think, be analyzed as something that circulates, or rather as something that functions only when it is part of a chain. It is never localized here or there, it is never in the hands of some, and it is never appropriated in the way that wealth or a commodity can be appropriated. Power functions. Power is exercised through networks, and individuals do not simply circulate in those networks; they are in a position to both submit to and exercise this power. They are never the inert or consenting targets of power; they are always its relays. In other words, power passes through individuals. It is not applied to them.' (Foucault [1976] 2003:29)

The personal is politically created. The construction of a particular body image as a norm maintains the status quo in favor of dominants. The game is so tactfully played that it makes insignificant the line segregating dominants and dominated. The only significant constituent in this game is system itself which keeps going as per its own precepts, power and pace.

Table 1

Complications in Cosmetic Surgery

Nature of Complication	Reasons/Risks
Skin death or Necrosis	occurs following an infection post-surgery. It is more likely among smokers. Skin needs to be surgically removed thereafter
Asymmetry	Post-surgery slight asymmetry is considered acceptable but for moderate/ severe asymmetry, it may require a second surgery
Numbness/ Tingling	When failure/ injury occur to sensory-motor nerves, it may sometimes cause temporary or permanent loss of sensation
Seroma	This occurs after surgical procedure like breast augmentation, liposuction, tummy tuck, when a certain amount of fluid rests under the skin tummy tuck, when a certain amount of fluid rests under the skin

[1] *One example was Asian blepharoplasty performed on a newly adopted child. http://EzineArticles.com/2793259*

Table 2
Types of Surgical Procedures

Type of Procedure	Advantages/Disadvantages
Bariatric Surgery (Bariatric surgery is an umbrella term for a host of procedures. Most weight loss surgeries today are performed using minimally invasive techniques (laparoscopic surgery) 1. Gastric Bypass 2. Sleeve Gastrectomy 3. Adjustable Gastric Band 4. Biliopancreatic Diversion with Duodenal Switch	1. improves health and increases the life-span by reducing the appetite and correct diseases, such as diabetes 2. causes weight loss by restricting the amount of food the stomach can hold 3. causing malabsorption of nutrients 4. or by a combination of both gastric restriction and malabsorption 5. often cause hormonal changes
Breast Augmentation (Mamaplasty) Breast Reduction Breast Lift	1. most common side effect is capsular contracture, a condition refers to the growth of firm, internal scar tissue around the implant, which can cause hardening and physical distortion of the breast. The causes are unknown, and the condition requires surgery to replace the affected implant. 2. infection, hematoma, discomfort, wound breakdown, hypertrophic scar formation, asymmetry, unfavorable healing, implant infection exposure, rupture, deflation
Liposuction	removes extra fat present in various part of the body
U-Lipo (first introduced in India by Prettislim, few years back)	body shaping **Spot Reduction:** new way to reduce unwanted cms from the body Unlike conventional liposuction methods, it uses a painless and non-surgical way effective, convenient, economical and without any side effects
Tummy tuck (abdominoplasty)	removes fat and skin
Botox Injections (very popular surgery abroad)	freezes certain facial muscles so that they do not display wrinkles and aging does not show as much
Facial Implants	adds implants in the cheeks and chin eg. Cheek bones
Laser Hair Removal	removes unwanted body hair. Expensive
Blepharoplasty (Eyelid Surgery)	difficulty closing the eyelids, dry eyes and rolling of the eyelid outwards Article Source:
Nose Reshaping (Rhinoplasty)	mends/ modifies the nose
Vaginiplasty/ Labiaplasty (Designer Vaginas)	danger of bleeding, infection and possibly even lasting damage to your bladder
Chinoplasty (Mentoplasty)	enhances and defines the chin line

Source- https://asmbs.org/patients/bariatric-surgery-procedures; http://EzineArticles.com/2793259
http://www.hindujahospital.com/sso/index.html

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NOTES



SMT. SUNDERBAI HANSRAJ PRAGJI THACKERSEY

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

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

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

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

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

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

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

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

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

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

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

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