Anveshan

VOL-4
2005



The Academic Journal of
Maniben Nanavati Women's College
Tapiben Chhaganlal Lalji Valia Junior College
Dr. Bhanuben Nanavati Career Development Centre

OUR VISION

'SA VIDYA YA VIMUKTAYE'

(KNOWLEDGE IS THAT WHICH LIBERATES)

Gandhiji's motto for education for Gujarat Vidyapeeth, Ahmedabad is the source of our inspiration. The college adopted this motto as its vision from its very inception in 1972.

OUR MISSION

Empowerment of women through access to higher education.

OUR GOALS

- To provide quality higher education suitable for the requirements of conservative middle class girls especially from the Gujarati community.
- To foster a totally integrated development of women in all spheres - physical, economic and social.
- To make available a stimulating environment through extra and co-curricular activities to build self-confedence, independent thinking and facilitate the realisation of a student's full potential.
- To create in students a sense of social awareness and responsibility through the knowledge of their rights and duties as agents of social change in the family, community, country and the world.
- To encourage an environment of reciprocal growth of faculty, staff and the students to upgrade their knowledge and skills with the aim of contributing to their selfhood and the holistic growth of the students.

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No system can long command the loyalties of men and women which does not expect of them certain measures of discipline, and particularly self-discipline, The cost in comfort may be great. The sacrifice may be real. But this very demanding reality is the substance of which comes character and strength and nobility. Permissiveness never produced greatness. Integrity, loyalty, and strength are virtues which are developed through the struggles that go on within, sinews are developed through the struggles that go on within, as we practice self-descipline under the demands of divinely spoken truth.

- Gordon F. Hinckley

કર્મ ન કરવાથી આપણે કર્મમાંથી મુક્તિ મેળવી શકતા નથી. એક ક્ષણ માટે પણ આપણે કર્મમુક્ત રહી શકતા નથી

-ભગવદ્ગીતા : ૩.૫૬

Dedication

This volume is dedicated to two great women who have led our institution to the path of self-empowerment and continuous progress.



The Birth Centenary Year of our Beloved 'Ba'
Late Smt. Maniben Chandulal Nanavati (1905 - 2000)



Our Founder Principal
Late Dr. (Mrs) Mani Kamerkar (1926 - 2004)



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 1987, with the grand son of Shri Thackersey Muljiseth ***Shri Hansarj Pragji Thackersey,*** *who had at a very young age, well settled down in business and won laurels in the social and political arena as well.*

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

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

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

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

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

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

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

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

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

FROM THE DESK OF THE PRINCIPAL

- Dr. Harshada Rathod

There is no substitute for the teacher as : a human engineer, an architect of the society and a nation- builder. The role she /he plays ranges from being an imparter of knowledge to values; a catalyst to the process of knowing to becoming, and thus is vast, unique and unmatched. On the knowledge side, she / he is an inventor and innovator, communicator of information, organizer of academic and non-academic activities, programmer of self-learning skills, director of learning and manager of learning institutions.

Teachers play a crucial role in society and are called nation-builders, that is why on the 5th September every year in India, teacher are addressed as "assets of the country". In the classroom two basic sets of sub-roles that teacher has to perform are: the major function of giving instructions, and performing evaluation; and the second one concerned with motivating students, maintaining control and creating an environment for learning facilitating roles. A new set of variations of the teaching role is emerging including those of counselor, social worker, curricular development leaders, researchers etc. The effectiveness of such roles is dependent upon their integration with other teaching roles.

There are number of qualities that should be possessed by the teachers, such as - ability to communicate, to understand and to relate patience, ability to discipline, to be firm & fair possess a high moral character, friendliness, good personality, sense of humor, dedication to teaching profession, enthusiasm, ability to inspire and motivate students, intelligence, caring about students etc. The best teacher is one who suggests rather than dogmatizes and inspires her / his listeners with the desire to teach herself / himself.

I wish that all my teachers should be best teachers. I know that all my teachers have potentials, skills and competencies, having positive energy which will guide the destiny of higher education, leading our college to greater heights. I would like to say all the teachers should take a professional look at the various quality management techniques. And definitely this will help to fulfill our aims /goals to step in the path of Internal Quality Assurance.

With this motto I am presenting the fourth issue of ANVESHAN before you to motivate & inspire my colleagues. I have great pleasure & privilege to thank and congratulate the expert panel and editorial board for their enthusiastic support to cultivate research aptitude within the college and other institutions as well.

FOREWORD

"A research (paper) is the academic equivalent of scaling an unclimbed peak. It requires skill, determination and lots of hard work, but when you do get to the top you have the knowledge that you done something no one else has done before."

James Irvine's words draw attention to the intellectual excitement and emotional satisfaction that are associated with the writing of a research paper. The fourth volume of 'Anveshan' attempts to capture these academic conquests and place them before the discerning reading scholars eager for knowledge.

The fourth issue includes articles written by teachers and, for the first time, a student of M.A. Psychology. Thus, 'Anveshan' provides a platform for teachers and students from different disciplines and colleges to come together in one intellectual space.'

Now that the publication has 'settled' and thanks mainly to the encouragement given by our principal Dr. (Ms) Harshada Rathod and the panel of experts who act as sentinels of quality, the process of formal registration of the journal has been initiated.

So the year 2006 will, in all probability, mark a new beginning for 'Anveshan'. While a few general academic articles will be published, the main thrust of the journal will be on research papers. Research, by its very nature breaks new grounds. Each field of study no doubt, has its own norms but the bottom line for all research papers is that they should be much more than reports. They need to be arguments, counter-arguments and reflections on issues of academic interests.

We appeal to all researchers to take heed of the "shifting of gears" that registration of 'Anveshan' will inevitably bring. Please start work on identifying research problems and issues, begin investigations, reading and field work NOW !

Finally, we would like to take this opportunity to express our heartfelt thanks to the following:

- Mr. Chandrasen Merchant and the Hansraj Pragji Thackersey Education Fund Trust for financial support.
- Our panel of experts who have, despite their busy schedule, edited the articles and given valuable suggestions.
- The Members of our Managing Committee for their keen interest and encouragement. And, last but not the least, to all our contributors - It is your dedication, hard work and support that makes 'Anveshan' possible ! Thank you .

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*These papers were presented at the seminar on "Women During Freedom Struggle / Indian Women Writers During The Freedom Struggle" held on 17th July, 2004

•M. A. (Psychology) student

PARENTING TODDLERS

- Mrs. Sadhana Desai

A young mother responded when asked, "Who is a Toddler?" "He is a delightful creature that doubles as a human dynamo. He resembles a visitor to earth from outer space: not quite civilized, unfamiliar with society's customs, but having the intelligence to familiarize himself very quickly with the habits, rules and the language of this familiar planet."

Toddlerhood is a stage in the growth and development of a child. This is an important phase in one's life and has special features. The toddler learns about independence. He finds out that he can do many things for himself. He is very proud when he can eat on his own, open he kitchen cupboard, take out a box of snacks, open it and help himself. He finds he can decide for himself and practices making decisions. Adults often find him to be negative.

Thus we can say that toddlerhood is the time when the child begins to move from dependence to independence. One of his first word is usually "NO!" the toddler has a strong drive to push ahead and use newly developed locomotor skills. The adults have to guide toddlers through this period in such a way as to encourage autonomous behaviour with self- control.

Since this is an age of increased individuality it becomes evident in his behaviour patterns. There it is always necessary to understand that the baby now needs to be treated as an individual.

In the human world it is also necessary for parents to provide children with character & education at a young age. Development of children is dependent on many things, such as how a child is raised, the love & care of parents and other family members and the community.

It has become extremely difficult in today's hurried society for parents, especially those in the workplace to adequately attend to the emotional and intellectual needs of their early age children. The number of parents in this country alone who are raising pre-school children has risen to over eleven million. Like most of them I would like to make significant contribution to the development of values, character and above all Happiness in our own children's lives, despite the demands of hectic lifestyle.

Most creative, meaningful and simple method of nourishing core-qualities within the hearts and minds of our little ones is through M. E. A. L.S.

Messages, Exercises, Activities, Lessons & Stories designed to nurture primary values during the early years. Parents who take the task of parenting seriously must take the time to be emotionally with their children. Toddler discipline is a very difficult task for parents. As parents we would need to set limits and provide structure to create an atmosphere in the home that makes these limits easier to respect. One of the developmental tasks that the toddlers undergo is looking and ***testing for boundaries.*** It is important that they clearly know where these boundaries lie. They must also learn that there is ***consistency*** in the way that these behaviors are handled when they cross the boundaries. When you first implement structure, you can expect A LOT of testing, crying and often an increase in misbehaviors, as they will be testing your limits.

All Moms and Dads need to know this How to stop Lecturing, scolding, pushing and prodding and start getting the results they want NOW!

Discipline is grounded on a healthy relationship between parent and child. To know how to discipline your child you must first know your child. Build and strengthen this connection between you and your child and this will lay the foundation for discipline. Once your child trusts you to meet her needs, she will trust you to set her limits.

Ways of effectively disciplining

- Time Out This is one of the most common toddler discipline methods. Keep the time brief around one minute per year of age. Toddlers don't usually stay in the corner so it means stopping what you are doing and standing over there with your side or back to them so that they can't engage your facial/body language. Once time out is over, you can remind them what they did wrong in a very simple language and then if they do it again (most toddlers will immediately do upon being released from time out until they have the concept) they go back into the corner. Discipline must occur at the time of action and not an hour or longer after. So even if you are out of your home, you must be prepared to discipline them. Be discreet and remember always **NOT** to do it in front of others to avoid bringing down his self-esteem. Remind toddlers of the rule frequently when out on an outing or in the house if necessary.
- Distract and Divert The best form of toddler discipline is redirection. First you have to distract them from their original intention and then, quickly divert them toward a safer alternative. Give them something else to do for example, helping with household chores and soon they will be enjoying themselves rather than inves tigating a lot of emotional energy into the original plan.
- Ignoring Temper Tantrums: Ignoring the behavior or making statements such as when you throw a tantrum I can't hear you or I don't like watching temper tan trums so let me know when your are finished and we will talk, will both show and tell the child that their display of temper tantrums will not gain them control over the situation or the parent. Temper tantrums are usually dramatic, intense and full of emotion. With a little practice and persistence, parents can learn how to stop drama of a temper tantrum and change the situation to a calm, quiet discussion. Keep control and keep the peace.
- Encourage Cooperation: Your child is most likely to do what you say if you use soft approaches like these: Ask rather than tell. Say, "Would you give me the book, please?" instead of demanding, "Bring me the book."
- Set Limits: Much of your toddler discipline depends on your ability to set limits. Boundaries provide security for the child whose adventurous spirit leads him to explore, but his inexperience may lead him astray. For example your toddler doesn't want to hold your hand as you cross a street. You firmly set a limit street crossing is only done while holding hands. There is no option. We need to achieve the right balance between freedom and constraints for our toddlers. Limit- setting teaches a valuable lesson for life: the world is full of yeses and nos. You decide what behavior you cannot allow and stick to that limit. This will be different for each family and each stage of development. Toddlers want someone to set limits. It makes them feel secure and loved, and helps them to understand boundaries. As a parent you have to ensure that the rules you set are simple, easy to un derstand and consistent.
- Provide Structure: Set up conditions for toddler discipline that encourage desirable behavior to happen. Structure protects and redirects. You free the child to be the child and provide the opportunity to grow and mature. Structure creates

a positive environment for the child. By a bit of preplanning you remove most of the "no's" so that generally "yes" environment prevails. Structure changes as the child grows. At all developmental levels restructuring the child's environment is one of your most valuable discipline strategies. When your infant reaches the grabby stage, you are careful to set your coffee cup out of his reach. When your toddler discovers the toilet, you start keeping the lid latched or the bathroom door closed. The preschooler who fights going to bed at night gets a relaxing bedtime routine. The nine year old struggling to keep up with her homework gets a quiet, enticing place to work in, as well as firm restrictions on school-night television. Structure sets the stage for desirable behaviors to override undesirable ones.

- Positive Reinforcement: Studies show that toddler discipline using positive rein forcement works far better than punishment. Rather than focusing only on those things that irritate us, and becoming habitual scolders, "catch your kids doing some thing right and reward them." Remember that toddlers tune out a lot so if you are always saying "No," "Don't touch this", " Don't go there", then all they hear is NO. You want to try and give them lots of positive feedback. Examples of positive feed back are to let them know they did a nice job following directions or good job playing with lots of hugs and kisses. Try using other no words like stop. You don't need to yell but you do need to put firmness 'don't mess with me' tone in your voice. There is no magic formula to toddler discipline but it is imperative that you establish the guidelines for behavior in your house as quickly as possible.
- Consistency: whatever you do, make sure you are consistent in your toddler discipline. If you tell a child no and then eventually end up letting the child do what he wanted in the first place, you are setting yourself up for disaster. Even if you have changed your mind and decided what the child was doing wasn't so bad after all, you need to stick to your decision and let the child know that you mean what you say. If he gets his way after a minute or after an hour, he will know he has got you pegged. As such, the key to toddler's discipline is consistency!

Healthy Meals

Parents have the primary responsibility for the kind and quantity of food available to their children. The following are some tips on healthy eating for kids :

- Lead by Example: In order to train a child in healthy eating, the parent or guardian must also have good eating habits. Don't expect a child to love vegetables when the parent even doesn't touch them.
- Don't keep lots of crispe, sweets, biscuits and fizzy drinks in the house. Ration them or keep them in your cupboard to which you only have access. Some children will graze on high-fat, high-salts snacks almost continually if left to their own devices, leaving them too full to eat a proper meal
- Breakfast is the most important meal for children. Ensure that children do not skip this meal. Try a high-fiber, low-sugar cereal, a boiled egg with whole meal toast, or porridge with milk and fresh orange juice to drink.
- Introduce new foods regularly. Your children will never eat any food in the restaurant if they have not tried new food at home. Let the children help you cook- it may be messy and take a longer time, but it will make them interested in what they are eating.
- Sometimes choose and cook a meal for them only.They can shop for it too, and they will love it

- Take them to a local restaurant. When you take them out, there's on reason why it has to be McDonald's. Try different foods on holidays. Don't just go in for chips and burgers.
- When you are weaning babies, try to make time to puree what you are eating, without salt. They will grow to love vegetables from an early age.
- Encourage them to play outdoor games. Tired children are hungry children, and they will gulp down whatever is there on the plate.

Healthy eating for kid is important for a child's well being, both mentally and physically. I do hope that parents and guardian will put in the extra effort to ensure that their child eats a healthy diet from a young age. To summarize we can, the best way to prevent feeding problems is to teach your child to feed himself as early as possible, provide them with healthy choices and allow experimentation. Meal-time should be enjoyable and pleasant and not a source of struggle. Common mistakes that we make are, allowing the child to drink too much milk or juice so that they aren't hungry for solids, forcing them to eat foods that they don't want. Also avoid giving large amounts of

Sweet deserts, soft drinks, fruit-flavored drinks, sugar coated cereals and chips or candy as they have little nutritional value. Your child may now start to refuse to eat some foods, become a very picky eater or they will want to eat only a certain food. An important way children learn to be independent is through establishing independence about feeding. Children if given independence during feeding helps enhance self-feeding techniques. The child may feel satisfied and independent, to begin with one may introduce finger foods. Eating on his own brings a lot of self- satisfaction. It is also seen that, if children self feed then they eat enough to satiate their hunger. This also prevents excess consumption of food. During this stage child's motor development is given consideration, therefore, foods that can be picked up, to add importance or help in enhancing pincer grip are given. Even though your child may not be eating as well rounded a diet as you would like, as long as your child is growing normally and has a normal energy level, there is probably little to worry about. Remember that this is a period in his development where he is not growing very fast and doesn't need a lot of calories. Also most children do not eat a balanced diet each and every day, but over the course of a week or so their diet will usually be well balanced.

Other ways to prevent feeding problems are not to use food as a bribe or reward for desired behaviors, avoid punishing your child for not eating well, limit mealtime conversation to positive and pleasant topics, avoid discussing or commenting on your child's poor eating habits while at the table. If he doesn't want to eat what was prepared for rest of the family, then he should not be forced to, but you should also not give him something else to eat. He will not starve after missing a single meal, and providing alternatives to the prepared meal will just cause more problems later.

Process:

Before this study was conducted parents from thirteen centers of Play Groups in different suburbs of Mumbai were given talks on Effective Parenting. Twenty sessions on the above topic were conducted. All the children were first - born children. Every session was of two hours. These sessions were interactive, that is after the talk was completed there was time for queries from parents. Both mothers and fathers attended the sessions. Parents had various problems of handling their toddlers, which were also discussed. The following were the responses of the survey conducted:

Breastfeeding & Weaning

Breastfeeding is considered superior to other feeding forms and should be facilitated by the caregivers. Whether bottles contain mother's milk or formula, caregivers should hold the baby warmly cradled in an arm while feeding, talking quietly and making continuing eye contact.

Response	Percent
Weaned before 12 months	74%
15 months	10%
18 months	5%
2 years	6%
2 ½ years	2%
3 years	1%
After 3 years	1%

It was found that most of the mothers weaned their babes before their first birthday. As soon as mothers started their babes on supplementary feedings, slowly they tried to wean them.

Begin Potty training

Toileting for older children builds on the steps taken during the infancy and toddler periods. Most experienced people realize that by far the largest majority of children become trained to manage their elimination processes in a socially satisfactory manner. It is a developmental process to start when the child gives some indication of readiness.

Response	Begin Percent	Finish Percent
15 months	10%	6%
18 months	34%	18%
24 months	25%	36%
2 ½ years	25%	26%
3 years	5%	10%
3 ½ years	1%	2%

Most of the parents began their potty training by eighteen months and finished by two years. The results show that the parents were comfortable with the bowel training.

Sleep Pattern

There are individual differences in sleeping patterns. Some sleep well while others are awake. Some sleep longer at a given time than others. This is another routine in which the child should be allowed some "self-demand." If children's cots are adequately separated at naptime, disturbances would be minimized. Children should have their own sleeping space.

Response	Percent
In the parent's room	7%
In the parent's bed	17%
In his crib	38%
In his own bed	36%
other	2%

The present research found that most of the parents used separate sleeping space for children. They either used a crib or a cot, which was used only for the child

Stop using the bottle

Mothers who decide to bottle feed their babies due to inevitable circumstances should cuddle their babies closely just as if breastfed. Bonding must be facilitated fir bottle-fed babies, too.

Response	Percent
9 months	14%
12 months	40%
15 months	16%
18 months	13%
24 months	9%
2 ½ years	5%
3 years	2%
3 ½ years	1%

Less than half the mothers stopped using bottle when the child was a year old. Some of them continued till the children were around eighteen months old.

Stop sucking on his thumb or pacifier

Thumb sucking or using pacifiers are devices that relax the babies. Usually thumb sucking may grow out of a need for comfort. These may be devices that relax

the child for sleeping.

Response	Percent
He never started using either	46%
Before 6 months	11%
6 months	4 %
9 months	6 %
12 months	6%
15 months	3%
18 months	6%
2 years	7%
2 1/2 years	5%
3 years	4%
3 1/2 years	1%
After 4 years	1%

Most of the toddlers had given up thumb sucking at a very early age. It showed that children did not have any pressures built by the environment.

Play Exhibited

Infants are self-centered, playing in their own places with their own toys without much regard for others unless their familiar caregiver goes out of sight, then they may be unhappy. This is called the solitary stage of play. Children in the parellel stage of play enjoy the presence of other children. They really get involved in the cooperative play stage. They grow from an egocentric infant to a cooperative kindergartner

Response	Percent
Solitary play	32%
Parallel play	6%
Cooperative play	56%

More than half of the parents responded that their children were playing cooperative play. This could be the result of the children going to the play centers. Some of hem did continue with the solitary play.

The responses to the survey conducted shows that most of the parents were aware of the knowledge of feeding, weaning or potty training. Mothers were also sensitive to their child's needs like sleeping patterns, using bottles and sucking thumb or pacifier. Most of the parents handled their toddlers and felt satisfied, though there were occasions when it became difficult for them.

They knew how children threw tantrums and what kind of play these toddlers engaged in.

Conclusion :

To sum up we can say that, making decisions regarding the correct approach to child rearing can be difficult for first-time parents. Mothers and fathers often disagree on child rearing practices. Frequently, their opinion is biased, as a result of how they were raised. As parents, it is important to select an approach to child rearing that is approved by both the mother and father. This may necessitate compromise and the identification of a middle ground. Following are some pointers that, as parents, you may consider when deciding how to manage child rearing:

- Set a good example! It is important to "practice what you preach." In other words, if you use bad language around the house, do not be surprised if your toddler is picking up the same habit. On the other hand, by saying 'please', 'thank-you', 'you are welcome', and 'excuse me' you may find your youngster also picking up on that habit. Thus by serving a good model for your child, you may prevent having to reprimand your child's behavior.
- Infants and young toddlers do not understand the difference between right and wrong; therefore, harsh punishment in child rearing will be ineffectual. Instead side tracking or entertaining the child discontinues the wrongful activity. Distraction is a useful approach.
- As parents, your ultimate goal is to instruct your child on proper and acceptable behavior. Child rearing through physical reprimand is less affective than teaching the child why what he/she did was wrong. Furthermore, by using force with your child, you may be giving them the impression that fighting or hitting helps resolve troubles and problems
- Use consequences
- Be consistent
- Don't forget praise

Some of us feel that, parenting requires spiritual help. Personally we consider parenting too big and too important and too complex a job to do without spiritual help. We believe that God who is their Heavenly Father as well as ours sends our children to us. We see ourselves as "stewards"over His children whom He knows intimately and perfectly, and we believe He will give us insight and guidance through prayer about their individual needs and potential. Thus we see prayer and spiritual guidance as the most important of all parenting tools.

To conclude I would like to end up by saying, The old phrase, Think most of the good advice, summarized in 3 C's:

- Commitment to each other and each other's happiness.
- Communication with each other and enjoying being together.
- Conceptual planning with each other and working towards common goal.

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PRIVATISTION OF HIGHER EDUCATION UNDER WTO REGIME :

Dr. Sunita Sharma

INTRODUCTION

The World Trade organisation (WTO), established by replacing the General Agreement on Trade and Tariffs at the Urguay Round in 1994, is a forum for corporate interests to push their agenda d'own the throats of developing countries without any democratic accountability. The General Agreement on Trade in Services (GATS) covered in the WTO, also a product of the Uruguay Round, is a legally enforceable agreement aimed at deregulating international markets in services, including education. Before this agreement, trade agreement used to be in relation to eliminating tariffs and other barriers for the goods produced in one country and sold in other countries. There was no mechanism for trade in services. The objective of GATS is to liberalise trade in services as quickly as possible.

The US, the European Union (EU), Japan and Canada are the main powers behind the GATS. Though WTO membership consists of nation states, its agenda is shaped by the transnational Corporations, (TNCs) of these countries that sit on all the important 'advisory' committees and determine detailed policy. The agreement confers greater political power on these corporations as they control and dicate public policy.

This paper in Section I examines the basic rules GATS. dictate Section II takes up risk and opportunities. GATS brings to higher education Section III discusses experiences of GATS in developed countries and Indion scenario and Section IV Concludes.

SECTION I : BASIC RULES OF GATS :

GATS has two components (i) the frame work agreement containing 29 articles and (ii) a number of Annexes; Ministerial decisions etc., as well as the schedules of commitments by each member government, which bind them to allow market access and/or remove existing restrictions to market access. This agreement covers all services including education.

Basic rules of GATS apply to services like education in the following distnt ways.

1. A general frameworks of obligations that applies to all member countries of WTO includes two principles of "Most Favoured Nations Treatment" and National Treat ment" Under these rules governments must treat each nations corporations equally, which will effectively end all attempts by the developing countries to insulate their economies to some degree from the world market.

2. Each member country will have to make a request offer for a particular service to be a part of the agreement.

3. A member maintaining practices which may "restrain" competition will thereby restrict trade in services" when requested by another member will have to enter into consulation with a veiw to eliminate them. In case of disagreement between members, the Council for Trade in Servicess" shall refer the matter to arbitration" the decision of which "shall be final and binding on the members.

FORMS OF TRADE IN SERVICES :

The WTOhas defined trade in services in the following four forms as the supply of a service :

1. "From the territory of one member into the territory of any other member" called

Cross Border Supply. This service in education includes any types of course provided through Distance Education or Internel, or any type of testing service and educational material that can cross national boundries. When the institution of a member country A, provides distance courses etc., to another member country B, then A is deemed to be exporting education service to B.

2. "In the territory of one member to the service consumer of any other member" called Consumption Abroad, this refers to the education of foreign students. When the students of a member country A move to another member country B, then B is said to be exporting education service to A.

3. "By a service supplier of one member, through commercial presence in the territory of any other member ". called Commercial Presence, this refers to the actual presences of foreign supplier in a host country. This would include foreign universities or providers of a member country A, setting up courses through branches or franchise or entire institutions in another member country B. A would be deemed to be exporting education service to B.

4. "By a service suppliers of one member, through presence of natural persons of a member in the territory of any other member." called Presence of Natural Persons in WTo jargon, this refers to when foreign teachers of a member country A, move to teach in another member country B, A would be deemed to be exporting education service to B.

EDUCATION UNDER GATS UMBRELL

When the services are entirely provided by the government, they do not fall within GATS rule. For a service to be out of the purview of the GATS rule it has to be entirely free. However, when the services have been provided either by the government partially or somr prices are charged or provided by the private providers, they shall fall under the Gats rule.

The informal WTo classification list (W/120) divides educational services into five parts : (a) primary education services : (b) secondary education services : (C) higher education services : (d) adults education and (e) other education services.

The idea behind this is the creation of an open, globel market place where services like educational services of all countries whose educational systems are not exclusively provided by the public sector or those educational systems that have commercial purpose. Almost all of the world's educational systems fall under the GATS Umbrella In India we cannot get exemption at all levels, particularly at higher education level is not entirely free.

SECTION II : RISKS AND OPPORTUNITIES GATS BRINGS TO HIGHER EDUCATION :

Gats is new, complex, untested and a work-in-progress. The critics focus on the threat to the role of government, the "public good" and the quality of education, while the supporters highlight the benefits that more trade can bring in terms of innovations through new providers and delivery modes, greater students access and increased economic gain. Some of the important issues put forward are.

Trade in Context with other Trend : Trade liberalization is firmly enmeshed with other issues and trends in higher education. These trends include the growing number of private for profit entities providing higher education opportunities domestically and internationally; the use of information and communications technologies (ICTS) for domestic and cross border delivery of programs; the increasing costs and tution fees

faced by students at public and private institutions; and the need for public institutions to seek alternate sources of funding, which sometimes means engaging in for-profit activities or seeking private sector sources of financial support. Supporters of more trade in education services celebrate the existence of the GATS to maxmize the benefits of these new opportunities, Critics, emphasize the risks associated with increased trade which would lead to more for profit providers, programs of questionable quality, and a market oriented approach.

Student Access : Government and public education institutions have keenly felt the responsibility of ensuring access to education. In most countries the demand for higher and adult education is steadily growing, often beyond the capacity of the country to provide it. That is why students are intrested in out of country educational opportunities, and more providers are prepared to offer higher education across borders.

Advocates of free trade maintain that students can have greater access to a wider range of education opportunities at home and abroad. Non supporters of trade believe that access may be more limited because trade and commercial education escalate the cost of education and leads to a two tiered system.

funding : Many governments have limited budget capacity or lack of political will to allocate funds to meet the costs of higher education. The supporters of trade in educational services argue that international trade will provide alternate funding sources through new providers. While the critics argue that because of GATS rules public funding will be spread across a broader set of domestic and foreign providers.

Regulation of Foreign or Cross Border Providers : The development of a regulatory framework to deal with the diversity of providers and new crossborder delivery modes becomes more critical as international trade increases. In some countries, this will mean a broader approach to policy-involing licensing, regulating, monitoring both private (for profit and non-profit) and foreign providers in order to ensure that national policy-objectives are met and public interests protected.

Recognition and Transferability of Credits : New types of education providers, new delivery modes, new cross-borders education intitiatives, new levels of student mobility, new opprtunities for trade in higher education spells further confusion for the recognition of qualifications and transfer of academic credits. The UNESCo Globel Forum on International Quality Assurance, Accreditation and the Recognition of Qualification is currently focusing on this important issue.

Quality Assurance and Accreditation : Increased transnational education activity and new legal trade rules require, more attention to be given to the question of quality assurance and accreditation of cross border education programs and providers. the supporters of trade in education services argue that a coherence between a domestic or national system and an international policy framework will actually strengthen national quality schemes while critics argue that it will weaken them.

It is required that authority for quality assurance regulation and accreditation for cross border delivery needs to be examined and guided by stake holders and bodies related to the education sector and not left in the hands of trade officials or the market.

Culture and Acculturation : Education is a process through which culture assimilation takes place. Concern about the homogenization of culture through cross-border supply of education is expressed by GATS skeptics. Advocates maintain that a new hybridization and fusion of culture will evolve through increasing mobility.

The Dominance of trade : Trade liberalization has the potential of

dominating the higher education agenda. There is a risk of "trade creep" where education policy issues are increasingly framed in terms of trade and economic benefit.

SECTION III : EXPERIENCES OF GATS IN DEVELOPED COUNTRIES AND INDIAN SCENARIO :

Little is known about the consequences of GATS for quality, access and equity of higher education. There is in the university sector a fear that GATS may influence the national authority to regulate higher education systems and have unforeseen consequences on public subsides for higher education. Both the European University Association (EUA) and the National Unions of Students in Europe (ESIB) have taken a critical stand on trade in educational services. While many governments want to remove barriers against trade in eduactional services.

The European Ministers of Education being responsible for the Bologna Process to create a European Higher Education Area by 2010 supported the idea that higher education should be considered a public good and that it is and will remain a public responsibility. As the Bologna promoting quality. It is important that the GATS negotiations relating to higher education take the account of the Bologna Process.

The Austalian proposal recognizes that governments across the globe play a significant role in the financing delivery and regulation of education, alone or in partnership with private and non-governmental organisations. Australia believes that governments must retain their sovereign right to determine their own domestic funding and regulatory policies and measures. Austalia wants to liberalize trade in higher education and lists a number of obstacles that should be removed.

The proposed from New Zealand states that the education sector is vitally important to all members, given the criticle role of education in economic and social development. Governments may need to strike a balance between pursing domestic education services can be furthur liberalised. The proposal claims that the reduction of barriers to trade in education does not equate to an erosion of core public education systems and standards.

The proposal from Japan on the other hand states that it has became extremely important for each country to improve the quality of education and research, responding flexible to the changing needs of the society, Japan recognizes that, in order to pursue these policy objectives, it is effective to promote a certain level of liberalization, while taking various governmental policy measures. In the course of liberalizing the education sector, it is necessory to take into consideration aspects of government policy objectives and the specificity of this sector. The Japanese proposal points out that the educational systems and roles of governments vary from country to country. Therefore, while seeking the liberalization of education services, these differencess should be carefully taken into consideration. Japan also refer to the fact that the development of globalization and information technology has given rise to the question of how to maintain the quality of higher education supplied across borders. There are cases where the quality of a service supplied by a 'University' of another country, due to the difference in higher education system of the two countries. The quality of education services fails to be correctly judged, in cases where the services is supplied by a 'degree mill 'of one country by means of e- learming. From the veiw point of protecting consumers (learners), Japan makes it clear that countries should recognize the significance and necessity of an information network on the higher education supplied across borders.

The proposal of the United states recognizes that education to a large extent is a government function, but that most countries permit private education to co-exist with

public education. The proposal envisions that private education and training will continue to supplement, not displace, public education systems. The United States on December 18,2000 made a proposal to the members of the Council for Trade in services, WTO in which it included "all tertiary education i.e. education beyond secondary education, adult education and training services under the umbrell of 'higher education'. The US proposal calls for an open regime in the education and training sector and demands market access, national treatment and additional commitments from member countries who have been called upon to 'inscribe in their schedules 'no limitations' on market access and national treatment" and to undertake "additional commitments relating to regulation of this sector".

The United States by getting all the existing barriers removed, wants to further liberalize the world economy and then control, manage and provide higher education everywhere in the globel market and make huge profits.

However there are only 40 countries out of 143 WTO member countries that have commited to trade in education service. Majority of them are from developed countries.

INDIAN SCENARIO

In the beginning of the last decade, some foreign Universities tried to market their higher education programs in India. Some foreign Universities have also engaged Indian agenciesand firms to recruit to study in their Universities. Others have started franchisee or commercial presence in india by allowing students to be enrolled in India and carry out studies for a part of the period in India and completing the other part of the degree in the institutions abroad. In certain cases even full degree institutions in India of foreign University conduct their programs. Some offer programs through distance mode, through print, computer, television and electronic mode i. e. the virtual universities.

On an average about 20,000 Indian students go abroad for education mostly to USA, Austalia, UK, Canada and France, wehile only 1500 students on an average per year mostly from Gulf and south Asian Countries come to India for education. Fees charged from students ranges from Rs. 50,000 to Rs. 3,40,000 per annum. The courses offered by foreign universities in India relate to hospitality services, management, medical and information technology. Sometimes concurrent degree programs i. e. two degrees in the same period are offered No conditions of minimum qualification, are insisted upon, only 10 + 2 degree/certificate plus an interview is enough. Quite often the duration for getting degree may also be less than that required in india for the same degree. Largest numbers of Universities advertising in India is from UK followed by Australia, Canada and Austria.

As far as India is concerned, the foreign suppliers are interested in higher education with the use of all the four modes of trade. They are targetting at economically well-to-do groups in the society in order to maximise profits. The impact of GATS would be that the non-organised private education suppliers in India would be the first ones to take an advantage. The public education suppliers would be marginalised in the race due to unequal rules of the game. There is bound to be an unfavourable balance in the trade of education services.

TENTHFIVE - YEAR PLAN PROPOSAL

Some of the observations made in the Tenth Five Year proposal which deserve serious attention are :

"Although India has approved to complete liberalisation on Trade in Education services, it may not be able to withstand the international pressures unless she prepares well for the second round of W.T.O. negotiations. The government should

appoint appoint committee to advise on

(a) negotiation on higher education issues in WTO and

(b) issues relating to erecting the safeguards for the post-negotiations market access regime."

"Serious thinking is required to extend the benefits of higher education to the less privileged sections of society. For this an Educational Development Bank should be created."

"Private relevant institutions of higher education should be encouraged provided they adhere to equity parameters determined by appropriate regulatory mechanism."

"Optimum utilisation of public infrastructure and manpower in the higher education sector should be ensured."

"Universities should also consider setting up a cell for taking care of internationalisation of higher education, both for import and export. Universities may devise ways and means to mobilise their own resources through various means."

The proposal states that Deemed Universities which are rapidly growing in number and receive no support from the government should be encouraged to admit higher percentage of foreign students. The UGC has allowed deemed universities to set up their campuses in other countries. However the proposal warns that the paradigm of development has changed International arrangements in trade in commodities, services and intellectual property rights are occupuing greater importance and the place. Some of the state policies and rules have to give way to international arrangements.

SURRENDER TO WTO AND GATS

It is clear from the recommendations given in the Tenth Five Year Plan Proposal that the government is going in the direction of bringing higher education under the umbrella of GATS. The government has already taken steps in line with the provisions of the GATS. All the modes of trade in education service are being used. The UGC has already issued instructions for reserving 15 percent seats in additions to already existing ones as super numery seats for foreign students. The UGC is giving incentives to universites ready to export education and make them financially independent so that the government is allowed to give up its responsibility towards higher education.

SECTION IV : CONCLUSION

The world's trade representative under WTO, who are leading the assault on education, are attempting to establish a 'New World Government' in order to make way for private profiteering and in the process undermining the authority of the national governments. The emergence of for - profit competition among the multisite schools called multiversity like Phoenix University, Jones International University which exist only virtually have made 'any time, any place' higher education a near reality. The New World Government would be a government of the corporates, for the corporates by the Corporates-an extremely undermocratic, authoritarian institution. In this assault the world's trade representatives have discovered the scope for manufacturing the thinking and attitudes of their consumers and creating an education system to reproduces standardlised people, The whole idea of culture will be threatened as this standardlisation eliminates cultural forces, thoughts, language and educational themes. No longer will truth be sought except whatever suits the corporate interest. As this standardisation is institutionlized through international equivalency the uniqueness of each educational institution will varish.

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WILL - WILL YOU ?

- Mr. Jayant J. Mehta

1. INTRODUCTION

1.1.1 Mr.Desai a self made man, created fortune out of his business. A wealth industrialist having three sons & two daughters, one married and one unmarried Three sons were looking after the various businesses adding to the family net worth. Mr. Desai suddenly expired in massive heart attack without making a will. Late Mr. Desai demise sparked off a rift between sons for handling the various businesses and between sons and daughters for distribution of wealth. The matter reached to such a stage that sons sold the businesses and proceeds partly distributed between the legal heirs and for the remaining wealth, disputes rest at the courts.

1.1.2 Mr.Venkat was a technocrat and executive of multinational company. He during his life time purchased residential flat decent for stay. That was the only major asset he has. Misfortune struck the family; he lost his life in major kidney failure. He was survived by his wife, married son and unmarried daughter. He neither made any will or nominated any one for the flat. The daughter refused to sign No Objection Certificate to transfer the flat to mother or brother. The result, happy family is still doing the rounds of the court to get the judgment.

What happened to Mr.Desai's and Mr.Venkat's family was indeed very unfortunate and there are many such families in India who face similar problems on the death of an important family member. Therefore, it is very important for a person to make a will during his life time, in order to prevent the problems that may haunt his beloved ones, particularly related to succession issues.

1.2 Every adult person irrespective of ones age needs to make a will. In will a person disposes his property to his heirs generally to children. In ancient India the family traditions, values were considered more important than ones own self. In Sanskrit the children is known as SANTAN means Samyak tanoti iti santan to mean one who follows the path, values, in true spirit as envisaged by parents. In ancient India will were not made formally or signed but oral instructions were given or informally written about the wishes of a person, mainly due to strong joint family system, religious, social obligations. The eldest one to carry out the wishes of father after his death and distribute property amongst the members, undertake the responsibility of younger ones as part of Kartavy.

1.3 A will is document which contains the wishes of a person as regards the manner and mode of disposition of his property. A will is disposition of the property during lifetime but is intended to take effect after his demise only. Will means Desire, Wish, Volition, Choice, Inclination and Intention about future. It is creation of a secret desire of a person, a creation of a right in favour of someone. Will facilitates easy transference of property or assets to the beneficiaries.

1.4. A will is document which ensures that your wishes with respect to your assets and property are followed after your death. It is a legal declaration that allows you to distribute your assets in the manner you want, after you are no longer physically there to ensure it.

Section 2(h) of the Indian Succession Act 1925 defines," 'will' mean the legal declaration of the intention of a testator with respect to his property, which he desires to be carried in to effect after his death."

Essential Characteristics of a Will

The following are four essential characteristics of a will:

1. Legal declaration
2. The declaration should relate to the property of the testator which he wants to dispose of.
3. The declaration as regards the disposal of the property of the testator must be intended to take effect after his death.
4. Revocability – the essence of every will is that it is revocable during the lifetime of the testator.

Kinds of Wills

Section 63 and 66 of the Indian Succession Act 1925, mentions only two kinds of wills i.e. unprivileged wills and privileged wills. However, wills can also be classified under other categories, and it can be said that there are nine kinds of wills, which are as under:

1. Privileged will
2. Unprivileged will
3. Nuncupative or oral will
4. Holograph will
5. Inofficious will
6. Mutual (or reciprocal) will
7. Joint will
8. Contingent and conditional will, and
9. Duplicate will

1.4 A person who makes a will said to have died Testate. If a person does not make will, he dies Intestate and in such circumstances his property will be inherited by his legal heirs in accordance with the Law of Inheritance applicable to such person.

1.5 India being cultural mixture of many religions having different personal laws. Will of Hindus, Buddhists, Sikhs, and Jains are governed by the Hindu Succession Act. Parsees are governed by Parsee Succession Act. Will of Muslims is governed by the Mohammedan Law. Rest is governed by the provisions of the Indian Succession Act.

2 IMPORTANT TERMS OF THE WILL

Testator - The person who makes the will.

Beneficiary/ Legatee – The person to whom property will go under the will.

Executor / Executrix – The person appointed by the Testator to give effect of his will. The executor /executrices is normally named in will.

Administrator – when Testator fails to appoint in the will or where executor fails to accept the responsibility, the Court may at the instance of interested parties appoint person called Administrator to administer the will.

Estate – The property of the Testator remaining after his death.

Bequest - The property / benefits which flow under the will from the Testators estate to the beneficiary.

Bequeath – The act of making bequest.

Witnesses – The person who witness the signing of will by the Testator.
Succession Certificate – It is Certificate of Succession to the properties of a person

who has died without making will.

Probate – It is Certificate granted by the Court certifying that will of Testator is genuine and is indeed the last will left by the Testator.

3 REASONS FOR MAKING THE WILL

(1) If a person desires that there should not be any disputes over his property and the property should be transferred peacefully and without complications he should make will.

(2) A person is able to express his feelings, views, opinions about his family members, relatives, friends and others.

(3) By making a will a person can:

(a) Provide for the special needs and requirements of his family.

(b) Make provision for friend, faithful servants and so on.

(c) Bequeath his property in Trust either private or public.

(d) Take away the right of characterless wife, disobedient son, and undesirable family members.

(4) Tax management up to certain extent is possible.

4 WHO CAN MAKE WILL

4.1 Following person can make will

4.1.1 Every person of sound mind, not being minor may dispose of his property by making will.

4.1.2 Any ordinarily insane person can make a will when he is sane / of sound mind.

4.1.3 A deaf, dumb or blind person can make will provided they know what they are doing.

4.1.4 A married women may dispose of her property during her lifetime.

4.2 No person can make will during intoxication or illness or in any other case, when he is in such state of mind that he does not know what he is doing.

4.3 Will obtained by fraud, deception, coercion or importunity which takes away free agency of the Testator is void.

5 SIMPLE RULES TO BEAR IN MIND

5.1 Assessing the Financial Status

A person willing to make a will should list out all the assets, properties belonging to him individually or jointly. The list to include also those properties where he has vested or beneficial interest. He shall collect the relevant documents for the properties. He should nominate the beneficiaries for his various investments including insurance policies.

5.2 He should than proceed to make decision about the name of beneficiaries to whom he wants to dispose the specific property. The list to include the name of family members, relatives, friends, faithful persons and so on.

5.3 Making of a Will

5.3.1 Preparation of will does not require any specific language. It can be written in any language. There is no specific legal format for making will.

5.3.2 Language of will should be simple, clear and unambiguous. He should avoid as far as possible the technical language, words, sentences resulting into ambiguity, different meaning, and interpretations. He should clearly specify about disposition of assets. The Testators immediate family members should be describe with names, age, relationship. It may be better to describe who gets what separately for each asset, especially for each major asset. The Testator to specify the reasons for excluding certain family member from the will. This will help when will is contested.

5.3.3 Will is not required to be typed. It can be written by Testator s own handwriting or any other persons handwriting.

5.3.4 The Testator's work can be smoothen if the Testator has right choice of professional namely Lawyer, Chartered Accountant. A good professional will take down the Testator's instructions and accordingly draft copy of will. If the professional is a close family friend than all the more better as he can even help in the execution of the Testator's will.

5.4 Selecting an Executor / Executrix – The Testator have to nominate an executor of the will, who will carry out the Testator's wishes contained in the will. The Testator should ascertain from the person named as executor his willingness to act as executor so that latter on he does not refuse to act. Sometimes it will be better to name beneficiaries as executor as they having stake, will be interested in proper administration of the estate.

5.5 Witnesses

5.5.1 Will is to be attested by two or more witnesses each of whom has

(a) Seen the Testator has sign the will, or

(b) Received from the Testator a personal acknowledgement of his signature.

5.5.2 Each of the witnesses must sign the will in the presence of the Testator.

5.5.3 The attesting witnesses need not know the contents of the will.

5.5.4 Witnesses need not sign in the presence of each other.

5.5.5 The witnesses should be a person of sound mind and integrity.

5.5.6 It is advisable to have family doctor, chartered accountant, solicitor as a witnesses.

5.5.7 To choose witness few years younger than Testator.

5.5.8 Beneficiary cannot be attesting witness.

5.6 The Testator should sign all the pages of will to avoid tampering. It is preferred to have full signature and preferably on the right side of the pages. On the last page the Testator to write date together with his signature.

6 CHARITIBLE BEQUEATHS

If a testator desires to give charity, he may direct his executors to pay a specified amount to be paid to a specified charitable organization or to be utilized by the executors toward a particular object. A will containing a charitable bequest requires to be registered to give effect to the charitable bequest. A Mohammedan cannot dispose of more than one third of his properties to charity, if there are certain heirs.

7 CREATION OF TRUSTS

Properties disposed of by a will can be made subject to trusts, the terms of which

are declared by the will or any document incorporated in it. The trust can be of specific or discretionary trust.

8 INTERST OF CO PARCENER IN HUF

Prior to Hindu Succession Act, a Hindu was not free to dispose of his right, title and interest in his HUF. Now he can do so. In such a case a notional partition is deemed to take place on his death and his share is regarded as his personal property capable of disposable by his will.

9 REVOCATION OF WILL

A will takes effect from the date of death of the Testator. The will made can be revoked at any time or during the lifetime by the Testator. Earlier will must necessarily be revoked when new will is prepared or else, earlier will if allowed to remain effective likely to cause tremendous confusion and may result into litigation. In such circumstances it is very difficult to ascertain the real intention of the Testator. The revocation of will and codicils must be done clearly and expressly.

10 REGISTRATION

10.1 The registration of will is not compulsory/ mandatory.

10.2 However the registration provides various advantages:

(a) The registered will can not be ordinarily be tampered with, lost, stolen.

(b) The authenticity of the will can not be challenged.

(c) It is kept in safe custody in the office of the Registrar.

(d) Nobody can examine the will and copy of contents without express permission in writing by the Testator or on death of the Testator.

(e) It is easier to get the property transferred in the record of the Registrar.

10.3 Procedure for the Registration

10.3.1 Will should be registered at the office of the sub-registrar.

10.3.2 The selected witness should also go with the Testator for attesting the will.

10.4 Registration does not mean that will is unchallengeable. Registration does not always help since the state of mind of Testator is to be proved rather than signing by the Testator. Even after the will has been registered, a subsequent will may be made revoking the registered will.

11 WILL WHEN CHALLENGED IN COURT, THE COURT WILL INQUIRE

(1) Who is benefited under a will / claiming to be interested?

(2) What property is claimed as mentioned in the will?

(3) What were the circumstances of the Testator and of his family and their relations with each other?

(4) Correct interpretations and proper meaning of words used in the will.

12 CODICIL

Codicil is basically a supplement to a will and can contain anything that Testator wishes to add, alter, explain or revoke in the original contents of the will. Legally, a codicil if proved to be a genuine, is deemed to be executed as much as the same way as a will.

Will is something which everyone is concerned with, however there is reluctance to prepare one because of confusion and misconceptions. Some of the misconceptions listed below:

(1) Will is to be written on stamp paper only.
(2) Will must be written in specific format only.
(3) Will must be typed one and be in English or in official state language.
(4) Will has to be registered.
(5) Will once made is final.

The article is a humble attempt to highlight the importance of Will, to clear misconceptions, cover the overall aspects of the Will. However applicability of same to some extant depend on individual circumstances which requires proper evaluation.

Possibility of Promoting Regional Cooperation in the South Asian Region

- Dr. Harshada Rathod

Introduction:

The post war period is characterized by rapid developments in the domain of globalization, largely due to the efforts of IMF, UNCTAD, WTO and such other organizations. It is also due to the efforts made by different countries in the direction of economic reforms. The period has witnessed a considerable progress in the relaxation of quantitative and qualitative restrictions on the movement of goods, services and capital and also in the emergence of the regional markets, though still we are far away from the ultimate goal of complete integration of world economy, which remains the cherished goal.

The present paper has a limited objective to explore the possibility of regional cooperation between the South Asian countries, comprising Bangladesh, India, Nepal, Pakistan and Sri Lanka. These countries have much in common as well as much in divergence. All these countries of the region are passing through a period of transition from partially controlled economies in varying degrees, which they have been operating after becoming free from the British rule to market-oriented economies since the initiation of economic reforms in the late eighties.

A Pre-mature Thinking:

It would be pre-mature to work out the possibility of creating any higher form of economic integration between these countries. There may be different forms of economic integration, ranging between regional cooperation & the economic union. So far, a number of regional markets manifesting varying forms of integration have been formed. The important ones being EU, LAFTA, APEC, AFTA, CIS, GSTP,1 SAPTA, SPARTECA etc. A very important strategy to be followed by developing countries lies in moving closer to 'Economic Integration' of similar and adjacent economies. Economic integration occurs whenever a group of nations in the same region have the same level playing field in development process.

Here the question arises - is it pre-mature to think of any higher form of economic integration among the countries of Asian region? Economic cooperation cannot be initiated in any significant way in a political vacuum in which there is a lack of trust. Further, the asymmetry in economic size and population of the countries in the region has implications for the way in which the distribution of possible gains from regional cooperation is evaluated by the trading partners. Moreover, political differences among some of the Asian countries more particularly between India and Pakistan pose many hurdles in the way of creation of regional markets. There is a powerful lobby in favour of the approach of encouraging both India and Pakistan to solve outstanding political problems between them.

The region largely depends upon the flow of foreign investment made by developed countries outside the region particularly USA, UK, Western Europe and Japan. Further, application of a common tariff policy can be difficult because the countries are in different stages of industrial development.

In view of the above, at best, we can think in terms of regional cooperation between these counties of the region, as a preliminary step in the direction of further integration at some later stage.

Some Recent Redeeming features leading to Regional Cooperation:

The past decade has seen significant though varying degrees of trade liberalization in the South Asian region known for its long history of high protection to import substituting industries. The initiation of reforms and the formation of WTO have led to the removal of quantitative restrictions to a large extent in all the countries of this region. Tariffs are now the principal means by which the South Asian countries protect their domestic industries. While Sri Lanka reduced tariffs in the late 1970s all the other four South Asian countries steadily reduced their tariffs in the 1990s, starting from a very high and in many cases prohibitive levels (India, Bangladesh, Pakistan). However, India has announced that its general maximum customs duty rate will go down to 20 percent in 2004. In fact, for more outward –orientation and trade openness, liberalization of imports through removal of quantitative restrictions, reduction in nominal and effective tariff and adoption of a unified and moderately flexible exchange rate regions are required in all the countries of the region. And sound macroeconomic management, that helps maintain low inflation to preserve the competitiveness of the exchange rate, should support outward orientation.

An overview of the Economies of the Region:

The five countries of the region are becoming more and more outward looking since the initiation of economic reforms. This very fact shows their preparedness and willingness to have more outward relations and move in the direction of globalization.

The Table- 1 (in Appendix) provides an overview of the trade regimes emerging in major South Asian countries. This table bears ample evidence to the fact that all the five countries in the region have started relaxing controls and quantitative restrictions (QRs) . Their tariff structures have become lower and except using anti-dumping devices, most of the import and export restrictions are being relaxed. Import licensing has virtually gone. Their currencies have become convertible on current account though capital account convertibility has yet to be introduced. All this shows that sufficient ground has been prepared for expanding trade and investment.

Table –2 shows that all the countries of the region are moving on the trajectory of higher growth since the introduction of economic reforms. India has manifested comparatively a higher rate of growth between five percent to six percent per annum during 1996 to 2003 followed by Bangladesh. Lowest rate is recorded by Pakistan. Service sector is emerging as the leading sector in the growth process of these countries, again India recording the highest rate of growth of services. The table also gives information about Saving GDP rations, Investment- GDP ratio and Balance of payment on current –GDP ratio of all the five countries in the region. These ratios reveal that these countries are moving up on the ladder of economic growth which would necessitate more trade in terms of both export and import and large inflow of foreign investment. It would be to the mutual advantage of the countries of the region to expand their trade. All the countries are geographically contiguous and this proximity is an added advantage in terms of lower transport cost.

Each country is on the lookout for new markets, new sources of raw materials and inputs and regional cooperation with the object of achieving a high rate of growth through optimum use of its natural resources. It can be admitted that the economies of the countries of the region by and large, are more competitive and less complimentary but despite this fact, there is considerable scope for regional cooperation in certain areas.

Table –3 shows that by and large exports of these countries are competitive in nature, a fact which may stand in the way of expanding mutual trade in the region.

The composition of their imports shows that almost all these countries are importing similar type of commodities, with few differences, India is the only country, being relatively more industrialized which is exporting engineering goods, chemicals and some capital goods, along with agricultural products. One striking fact is that there can be expansion of trade in services between these countries because of different types of specialization in services.

India is much more advanced in respect of architectural services, health services, financial services, marine services, tourism and travel related services and information technology related services. Even here, there is considerable scope for direct foreign investment in both private and public sectors. India has accumulated huge foreign exchange reserves to the tune of US $ 130 billion, becoming the sixth largest foreign exchange reserves holder. It can provide funds for investment at a comparatively lower cost to these countries. Indian business and industry can make direct investment in the development projects of these countries. India can also take advantage by importing some of the agricultural products from these countries, such as dry fruits, fresh fruits, vegetables from Pakistan, marine products from Bangladesh, carpets and jute goods from Nepal. Then there can be exchange of technology and technical know-how between these countries. Besides this, cooperation in the civilian nuclear power sector for energy is also feasible and desirable. The range of existing complementarities among the countries of the region is substantial which is not fully exploited.

Conclusion:

All the countries of the region are trying to diversify their markets for sustaining their expert growth. The creation of regional cooperation mechanism would definitely help in this process. The agreement on setting up of SAFTA by the SAARC members is expected to aid further the growth of trade within the region. Bilateral trade agreements between these countries will enhance economic, trade and investment cooperation among these countries. Such regional agreements can help integrate developing countries by providing gains in trade and investment and thereby act as building blocks in the multilateral trading system. Further, the success of regional cooperation requires a high level of statesmanship and leadership as well as patience and willingness to compromise and to take a long view besides negotiating skills and a great deal of expertise on the part of all countries of the region. A vital element in fructifying and sustaining the dynamics of this emerging regional cooperation would be to develop trust and confidence among the countries of the region and operationalise the framework for agreement. It is essential that the media and elites of all these countries make every effort to address the current information and perception gaps and mindsets that hinder the pace and scope for regional cooperation among the countries. The significant complementarities that exist among these countries can only be realised if and when these ideological and informational blinders are lifted.

In conclusion, we have to recognize the significance of equality of status of different members participating in the proposed ventures. This needs mutual trust and cooperation. It is necessary that each member country considers itself in a win-win situation when it enters into any agreement in the domain of regional cooperation.

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APPENDIX

TABLE : 1

SUMMARY OF TRADE REGIMES IN SOUTH ASIA

POLICIES	BANGLADESH	INDIA	NEPAL	PAKISTAN	SRI LANKA
EXCHANGE RATE	**Unified**	**Unified**	**Unified**	**Unified**	**Unitied**
EXCHANGE RATE DETERMINATION	**Free Float**	**Free Float**	**Pegged To Indian Rupees**	**Free Float**	**Free Float**
Payment Convertibility					
Current Account	Yes Limited	Yes	Yes	Yes	Yes
Capital Account	NO	Yes Limited	No	No	No
Import Restrictions :					
General import Licensing	No but some restrictions	No	No	No	No
Some QRs on Imports	Yes	Yes	Yes, Minor	Yes	Yes, Minor
State Import Monopolies	No	No	NO	No	No
Tariff Structure May' 03					
Top Normal Cd Rate	32.5	30	25	25	25
Average CD Rate	16.5	26.8	13.7	18.2	9.6
Average CD plus other Protective Taxes	21.9	32.7	16.2	18.2	12.5
No. of Normal CD Slabs	5	7	5	4	5
Usea anti-dumping	No	Yes	No	Yes	No
Export Policies:					
Some Export QRs	Yes	Yes	Yes	No	No
Some Export Taxes	Yes	Yes	Yes	Yes	No
Some Direct Export Subsidies	No	Yes	No	No	Yes
Indirect Export Subsidies	Yes	Yes	Yes	Yes	Yes
Trade Openness :					
Trade -GDP Ratio (%2000)	33	19	44	33	77

NOTE : QRs - Quantitative Restrictions CD Custom Duties
GDP - Gross Domestic Product

SOUR CE : The World, Bank World Development Indicator, 2003

TABLE - II

ABSTRACT OF BASIC CHARACTERISTICS OF SELECTED COUNTRIES OF SOUTH ASIA

	ITEM	YEARS							
		1996	1997	1998	1999	2000	2001	2002	2003
1	GROWTH RATE OF GDP (% PER YEAR)								
-	Bangladesh	4.6	5.4	5.2	4.9	5.9	5.2	4.5	5.7
-	India	8.0	4.8	6.5	6.1	4.0	5.4	6.0	6.8
-	Nepal	5.6	4.9	3.3	4.4	6.1	5.0	3.5	5.0
-	Pakistan	6.8	1.9	2.0	4.2	3.9	2.6	3.0	5.0
-	Sri Lanka	3.3	6.3	4.7	4.3	6.0	-1.3	3.5	5.5
2	GROWTH RATE OF PER CAPITA GDP (% PER YEAR)								
-	Bangladesh	2.8	3.6	3.7	3.4	4.3	3.6	3.2	4.1
-	India	6.1	2.7	4.8	3.4	2.2	3.7	4.2	5.0
-	Nepal	3.6	2.4	0.9	2.1	3.6	2.0	1.2	5.0
-	Pakistan	4.3	-0.5	-0.4	1.9	1.6	0.3	0.8	2.8
-	Sri Lanka	2.2	5.2	3.5	2.9	4.3	-2.4	2.3	5.5
3	GROWTH RATE IN AGRICULTURE SECTOR (% PER YEAR)								
-	Bangladesh	3.1	6.0	3.2	4.8	7.4	3.1	NA	NA
-	India	9.6	-2.4	6.2	1.3	-0.2	5.7	3.3	6.0
-	Nepal	4.4	4.1	1.0	2.7	5.0	4.0	3.0	2.5
-	Pakistan	11.7	0.1	4.5	1.9	6.1	-2.5	NA	NA
-	Sri Lanka	-4.6	3.0	2.5	4.5	1.8	-1.5	1.5	2.5
4	GROWTH RATE IN INDUSTRIAL SECTOR (% PER YEAR)								
-	Bangladesh	7.0	5.8	8.3	4.9	6.2	7.2	NA	NA
-	India	7.8	4.3	3.7	4.9	6.3	3.3	4.8	5.7
-	Nepal	8.3	6.4	2.3	6.0	8.2	2.5	3.5	5.9
-	Pakistan	5.4	0.6	0.3	4.7	0.2	4.2	NA	NA
-	Sri Lanka	5.4	7.7	5.9	4.8	7.5	-1.9	4.0	7.5

.....Contd.

TABLE - II

ABSTRACT OF BASIC CHARACTERISTICS OF SELECTED COUNTRIES OF SOUTH- ASIA

	ITEM	YEARS							
		1996	1997	1998	1999	2000	2001	2002	2003
5	GROWTH RATE IN SERVICE SECTOR (% PER YEAR)								
-	Bangladesh	4.0	4.5	5.0	5.2	5.5	5.4	NA	NA
-	India	7.2	9.8	8.3	9.5	4.8	6.5	8.0	8.0
-	Nepal	5.8	4.6	6.4	5.6	6.3	7.3	3.5	5.5
-	Pakistan	5.0	3.6	1.6	5.0	4.8	4.4	NA	NA
-	Sri Lanka	6.0	7.1	5.1	4.0	7.0	-1.0	4.0	5.5
6	GROSS DOMESTIC SAVINGS (% OF GDP)								
-	Bangladesh	20.0	21.0	21.8	20.8	22.0	21.0	20.7	21.9
-	India	23.2	23.1	21.7	23.2	23.4	23.0	23.6	23.8
-	Nepal	13.8	14.0	13.8	13.8	15.0	16.0	13.0	13.0
-	Pakistan	11.6	11.6	14.3	11.4	13.5	12.8	14.6	14.7
-	Sri Lanka	15.3	17.3	19.1	19.5	17.3	17.3	17.5	18.0
7	GROSS DOMESTIC INVESTMENT(% OF GDP)								
-	Bangladesh	20.0	20.7	21.6	22.6	23.0	23.1	23.2	24.0
-	India	24.5	24.6	22.7	24.3	24.0	24.0	24.5	24.9
-	Nepal	27.3	25.3	24.8	20.5	23.3	24.4	22.0	22.0
-	Pakistan	18.8	17.7	17.7	15.6	15.6	14.7	15.2	16.2
-	Sri Lanka	24.2	24.4	25.1	27.3	28.0	25.1	27.5	29.0
8	GROWTH RATE OF EXPORTS (% PER YEAR)								
-	Bangladesh	11.8	14.0	16.8	2.9	8.2	12.4	-8.0	10.0
-	India	5.6	4.5	-3.9	9.5	19.6	-1.0	11.0	14.0
-	Nepal	1.9	10.2	11.9	18.2	42.4	3.7	5.0	10.0
-	Pakistan	7.1	-2.6	4.2	-10.7	8.8	9.0	-0.3	7.6
-	Sri Lanka	7.6	13.3	34.0	-3.9	19.8	-12.8	8.0	15.0

.....Contd.

TABLE - II

ABSTRACT OF BASIC CHARACTERISTICS OF TABLE -II : SELECTED COUNTRIES OF SOUTH- ASIA

ITEM	YEARS							
	1996	1997	1998	1999	2000	2001	2002	2003
9 GROWTH RATE OF IMPORTS (% PER YEAR)								
- Bangladesh	19.1	3.1	5.1	6.6	4.8	11.4	-5.0	6.0
- India	12.1	4.6	-7.1	16.5	7.0	-0.9	13.0	14.5
- Nepal	5.8	4.6	-7.1	10.3	20.2	-0.9	13.0	5.0
- Pakistan	16.7	-6.4	-8.4	-6.7	-0.1	5.9	0.2	6.2
- Sri Lanka	2.4	7.8	0.4	1.5	22.4	-18.4	15.0	14.0
10 BALANVE OF PAYMENT ON CURRENT ACCOUNT (%OF GDP)								
- Bangladesh	-4.0	-2.1	-1.1	-1.4	-1.0	-2.1	-2.5	-2.1
- India	-1.2	-1.3	-1.0	-1.1	-0.6	-0.5	-1.0	-1.5
- Nepal	-12.0	-9.4	-8.7	-3.3	-4.5	-4.4	-5.0	-5.0
- Pakistan	-7.7	-6.4	-3.2	-4.1	-1.9	-0.9	-3.6	-3.1
- Sri Lanka	-4.9	-2.6	-1.4	-3.6	-6.5	-3.4	-6.5	-7.5
11 DEBT-SERVICE RATIO (% OF EXPORTS OF GOODS & SERVICES								
- Bangladesh	7.9	7.0	5.9	7.0	7.2	7.5	NA	NA
- India	21.2	19.0	18.0	16.2	17.1	NA	NA	NA
- Nepal	6.0	4.5	6.1	6.1	5.9	3.9	NA	NA
- Pakistan	33.9	39.3	41.2	41.2	38.4	32.1	NA	NA
- Sri Lanka	15.3	13.5	15.2	15.7	14.7	NA	NA	NA

NOTE : NA - Not Available
SOURCE : Report of Asia Development Bank Outlook 2002

TABLE - III

COMPARATIVE STUDY OF EXPORTS AND IMPORTS OF COUNTRIES OF SOUTH ASIA

ITEM	BAGLADESH	INDIA	NEPAL	PAKISTAN	SRI-LANKA
Agricultrue product	Rice, Jute, Tea, Wheat, Oilseeds, Pulses, Spices, Poultry, Beef, Potatoes	Rice, Wheat, oil seeds, Jute, Cotton, Tea, Sugarcane, Potatoes, Poultry, Cattle	Rice, Corn, Wheat Root crops, Milk	Cotton, Rice, Wheat Sugarcane, Milk, Fruits, Vegatables, Beef, Eggs, Mutton	Rice, Pulses, Sugarcane, Milk, Eggs Spices, Tea, Rubber Coconut, Hides
Industries	Cotton textiles, Jute Garment, Tea, processing, Paper Newsprints, Cement, Chemical, Fertilizers	Textiles, Cement, Steel Food, Processing, Software, Chemicals, Mining, Machinery, Software	Tourism, Carpet, Textiles, Small Rice Cigarette, Cement, Brick, Oilseeds.	Textiles, Food processing, Beverages, Shrimp, Paper products, Construction materials, Clothing	Tea, Rubber processing, Clothing Cement, Petroleum, Refining, Textiles, Tobacc.
Exports (2000)	$ 5.9 billion	$ 43.1 billion	$ 485 billion	$ 8.6 billion	$ 5.2 billion
Exports commodities	Garments, Jute, Goods, Leather, Frozen fish & Sea Food.	Textile goods, Gems & Jewelery, Engineering goods, Chemicals, Leather Manufactures	Carpets, Grain, Clothing, Jute gods,	Textile, Cotton Cloth Yarn, Rice, Other agricultural product.	Textiles, Tea, Diamonds, Coconut products.
Export partners	US-31.2% Germany-9-95 % UK-8.06% Frace-5.82% Italy-4.42%	US-2.2% Germany-5 % UK-6% Japan-5% UAE-4% Hongkong-5%	India-33% US-26% Germany-25%	US-24% Hongkong-7% UK-6% UAE-6% Germany-6%	US-39% UK-13% Middle East-8% Japan-4% Germany-5%
Imports (2000)	$ 8.1 billion	$ 60.8 billion	$ 1.2 billion	$ 9.6 billion	$ 6.1 billion
Import Commodities	Machinery, Chemical, Raw cotton, crude Oil & Petroleum, Iron &	Crude Oil, Machinery, Germs, Fertilizers, Chemical	Gold, Machinery Equipment, Petroleum & Fertilizers.	Machinery, Petroleum, Chemical, Transportation.	Machinery & Equipment Petroleum, food stuff.

.....Contd.

TABLE - III

COMPARATIVE STUDY OF EXPORTS AND IMPORTS OF COUNTRIES OF SOUTH ASIA

ITEM	BAGLADESH	INDIA	NEPAL	PAKISTAN	SRI-LANKA
Import partners	India-12.2% Singapore-7.8% Japan-6.7% China-6.4% US-5.3%	US-9% Benelux-8% UK-6% Japan-6% Germany-5% Saudi Arabia-6%	India-31% China-16% Singorpore-14%	Saudi Arabia-8% UAE-8% US-6% Japan-6% Malaysia-4%	Japan-10% India-9% Hongkong-8% Singapore-8% South-6%
External Debt.	$ 17 billion	$ 99.6 billion	$ 2.4 billion	$ 38 billion	$ 9.9 billion
Economic Aid Recipient	$ 1.575 billion	$ 2.9 billion	$ 411 million	$2 billion	$577 billion

Source : Goverment Of India, Economic Survey - 2003-04, New Delhi &
www.luptravel.com

વિશ્વ વ્યાપાર સંગઠન અને ભારત ઉપર તેની અસર

- Mrs. Sakina Jani

વૈશ્વિક સ્તરે ઝડપી આર્થિક વિકાસ પ્રાપ્ત કરવા અને મહત્તમ આર્થિક સુખાકારી મેળવવા વર્ષોથી મુક્ત વ્યાપારની હિમાયત કરવામાં આવી છે. બીજા વિશ્વ યુદ્ધ પછી આંતરરાષ્ટ્રિય વ્યાપારને નિયમિત કરવા અને વ્યાપાર સબંધી સમસ્યા ઓના ઉકેલ માટે 'ગેટ' ની સ્થાપના કરવામાં આવી હતી પણ ત્યાર પછી ૧૯૯૫માં વિશ્વવ્યાપાર સંગઠનની સ્થાપના કરવામાં આવી. આ સંગઠનની છેલ્લી પરિષદ ૨૦૦૩ માં કેન કુન ખાતે બોલવવામાં આવી હતી. આ સંગઠનમાં જોડયેલા દેશો માટ કેટલાક નિયમો નક્કી કરવામાં આવે છે તેનો હેતુ વિશ્વને એક બહુરાષ્ટ્રિય વ્યાપાર પધ્ધતિ પૂરી પાડવાનો છે. જુદાજુદા દેશો વચ્ચે થયેલા કરાર અનુસાર અને સમજૂતી પ્રમાણે દરેક દેશ પોતાની આર્થિક નિતીમાં ફેરફારો કરે છે અને તેને લગતા કાયદા પસાર કરાવવા બંધાયેલા છે. આથી સમગ્ર વિશ્વને એક સમાન વ્યાપાર કરવાનું વાતાવરણ પ્રાપ્ત થાય. વિશ્વવ્યાપાર સંગઠનનાં કરાર પછી વિશ્વને ૩૫૦ બિલિયન ડોલરનો ફાયદો થયો છે તેમાંથી ૭૦ બિલિયન ડોલરનો ફાયદો અલ્પવિકસિત દેશોને થયો છે. એક વિકસતા દેશ તરીકે ભારતીય અર્થતંત્ર ઉપર વિશ્વાવ્યાપાર સંગઠનમાં જોડાવાથી કેવી અસર પડશે તેની ચર્ચા કરવી જરૂરી છે.

ખેતીક્ષેત્ર અને વિશ્વ વ્યાપાર સંગઠન : સંગઠનમાં કરાર કર્યા પછી ભારતમાં ખેતીક્ષેત્રને અપાતી સબસીડીનો મુદ્દો સૌથી વધારે ચર્ચાસ્પદ રહ્યો છે. વ્યપારી કરાર પ્રમાણે ખેતપેદાશોના વ્યાપારને વ્યવસ્થિત કરવા માટે ખેતીને આપવામાં આવતી સબસીડી ઓછી કરવાનું દબાણ કરવામાં આવે છે. પણ અમેરિકા, યુરોપીયન સમુદાયના દેશો, જાપાન વગેરે દેશો પોતાના દેશના ખેડૂતો ને જંગી સબસીડી જાળવી રાખવા અને વિકાસશીલ દેશમાં પોતાનું બજાર વર્ચસ્વ જાળવી રાખવાના પ્રયાસ કરે છે. આથી ભારત, ચીન, આર્જેંટીના વગેરે ૧૪ દેશોએ આ પ્રસ્તાવનો વિરોધ કર્યો છે અને એવી માંગણી કરી છે કે વિકસિત દેશોએ પણ તેમના દેશમાં ખેતપેદાશોને અપાતી સબસીડીમાં ક્રમેક્રમે ઘટાડો કરવો જોઈએ. પણ અમેરિકા અને જાપાને આ માંગણીનો સ્વીકાર કર્યો નથી ભારતે સબસીડીમાં કાપ મૂકી ખેતીક્ષેત્રની વ્યાપારની શરતો ને વધુ અનુકૂળ બનાવવા પ્રયાસ કર્યા છે. સરકારના આ પગલાની અસર એ થઈ છે કે એકબાજુ ખેડૂતોને મળતી સબસીડી ઓછી થઈ છે બીજી બાજુ ખડૂતોને ભાવવધારાને કારણે ઉત્પાદનના જોઈએ તેવા ભાવ મળતાં નથી આથી ખેડૂતો ઉપર દેવાનો બોજો વધવાથી ઘણાં રાજ્યોમાં ખેડૂતોની આત્મહત્યાનું પ્રમાણ વધતું ગયું છે.

પરંતુ આ મુદા નું બીજુ પાસુ તપાસતા વાસ્તવિકતા એ જોવા મળે છે કે વિશ્વ વ્યાપાર સંગઠનના કરાર પ્રમાણે ખેતીક્ષેત્રની સબસીડીની મર્યાદા કૂલ ઉત્પાદનનાં ૧૦% વિકસતા દેશો માટે અને ૫% વિકાસિત દેશો માટે નક્કી કરવામાં આવી છે જ્યારે ભારતમાં ખેતીક્ષેત્રને મળતી સબસીડીનું પ્રમાણે અંદાજે માત્ર ૭% છે. વિકસિત દેશોને ખેતીક્ષેત્ર ની સબસીડી નું પ્રમાણ ૫% સ્વીકારવું પડશે તેથી વિકસતા દેશોના ખેત ઉત્પાદનનાં વ્યાપારને ઉત્તેજન મળશે.

ઔધોગિક ક્ષેત્ર અને વિશ્વાવ્યાપાર સંગઠન :

૧૯૯૧ ની નવી આર્થિક નિતીના સ્વીકાર પછી ભારતે વૈશ્વિકરણ, ખાનગીકરણ અને ઉદારીકરણ ની દિશામાં પગલાં માંડયા છે. યોજનાઓમાં ઉધોગો ઉપર ભાર મૂકવા છતાં ઔધોગિક ઉત્પાદનમાં વધારો મેળવવાના લક્ષ્યાંકો પ્રાપ્ત થતાં ન હતાં આર્થિક નિતી નીચે ઘણાં સુધારા કરવામાં આવ્યા. તેથી ૨૦૦૧ -૨૦૦૨ માં ઔધોગિક ઉત્પાદન ૫.૫% અને ૨૦૦૩ માં ૩.૨૫

જેટલું થયું. ખાનગીકરણ નીચે સરકારે બેંકિંગ સેવા માટે ૭૫% વિમાની સેવા માટે ૫૦% અને પેટ્રોલ ઉદ્યોગ માટે ૧૦૦% ખાનગીક્ષેત્રને પ્રવેશ આપવામાં રસ બતાવ્યો. આ સાથે ગેસ, પેટ્રોલિયમ, હાઈવે - રસ્તાબાંધકામ, પર્યટન, હોટલ વગેરે માં પણ ખાનગીક્ષેત્રને પસંદ કરવામાં આવ્યું આજે વિશ્વવ્યાપારમાં સભ્ય બનવાથી ભારતમાં ઈલેકટ્રોનિકસ, બાયોટેકનોલોજી, કોમ્પ્યુટર, કાર, અંદેશા વ્યવહાર રસાંયણ વગેરે ઉદ્યોગોનું મહત્વ વધ્યુ છે. નિકાસી ઉદ્યોગોમાં હિરા, કિંમતી પથ્થર, દટિયાઈ ઉત્પાદન, એન્જીન્યરિંગ વસ્તુઓ, ટેક્ષટાઈલ, શણની બનાવટ વગેરે ઉદ્યોગોની નિકાસ વધી છે. અને કાજુ, ઔષધ, ક્રુડ અને ખાધતેલ, ઈલેકટ્રોનિકસ વસ્તુઓ વગેરેની આયાતો વધી છે. આજે સોફ્ટવેર, એન્જીનિયરીંગ ઉદ્યોગોમાં વિશ્વના અગ્રણી દેશોની હરોળમાં ભારત ઉભું રહી શક્યું છે અને વિદેશીમૂડી આકર્ષવામાં સફળ થયું છે. વિદેશી કંપનીઓની હરીફાઈમાં ટકી રહેવા ભારતીય કંપનીઓ એ પોતાના માલની ગુણવત્તા સુધારવા ધ્યાન આપવા માંડયું છે. વિશ્વ વ્યાપાર સંગઠનમાં જોડાયા પછી ભારતમાં ઉદ્યોગોનો વિકાસ સંતોષકારક થયો છે.

પણ ઔદ્યોગિક વિકાસની સાથે ભારતમાં ઉદ્યોગો સામે સૌથી મોટો પડકાર ચીન અને કોરિયાની વસ્તુઓનો છે. વિશ્વવ્યાપાર સંગઠનનાં સભ્ય બન્યા પછી ચીને વિશ્વના બજારમાં પોતાની વસ્તુઓની નિકાસમાં જંગી વધારો કર્યો છે. ખાસ કરીને ભારતના સ્થાનિક માલ સામે રમકડાં, ગેઈમ્સ, લાઈટર, બેટ્રી, કેલક્યુલેટર, વગેરે જેવી વસ્તુઓ નજીવી કિંમતે વહેંચી આપણા ઉદ્યોગો ને મોટો ફટકો પહોંચાડ્યો છે. આપણાં ગૃહઉદ્યોગો આ ઉદ્યોગોની હરીફાઈમાં ટકી શક્યા નથી. તેવી જ રીતે ગુણાવત્તમાં ટકી શકતાં નથી. વિદેશીમૂડી એવા ઉદ્યોગોમાંજ રોકાય છે જ્યાં નફો વધુ અને વળતર તાત્કાલીક મળતું હોય. આજે દેશના વિશાળ બજારને પોતાના હસ્તક લેવા અનેક બહુરાષ્ટ્રીય કંપનીઓ ભારતના ગામડાંથી શહેરો સુધી શેમ્પુ, કોફી, ડીટરજન્ટ વગેરે નજીવી કિંમતે વહેંચી પોતાનો પગપેસારો કરી ચૂકી છે. આવી ૧૨૬ બહુરાષ્ટ્રિય કંપનીઓએ પોતાની અસ્કયામત ૧૮% થી વધારી ૨૧% સુધી વધારી છે.

સેવાનું ક્ષેત્ર અને વિશ્વ વ્યાપાર સંગઠનઃ

સેવાના ક્ષેત્રમાં બેંકિંગ ક્ષેત્ર મહત્વનું સ્થાન ધરાવે છે. ભારતમાં બેંકાની કથળતી સેવા સામે વારંવાર ફરીયાદો થાય છે. પરંતુ વિદેશી બેંકોના પ્રવેશ સાથે ભારતીય બેંકિંગ વ્યવસ્થામાં ઘણાં ફેરફારો કરવામાં આવ્યા છે. આજે દેશમાં સીટીબેંક, સ્ટાન્ડર્ડ ચાર્ટડ બેંક, હોંગ કોંગ બેંક, એબીએન એમ્રો બેંકની લોકપ્રિયતા વધતી ગઈ છે. વિદેશી બેંકોની સરખામણીમાં ભારતીય બેંકોની અનેક નબળાઈયો સામે આવી છે. તેમાં સુધારો કરવા બેંકોને પોતાની કાર્યપદ્ધતી બદલવાની ફરજ પડી છે.

શૈક્ષણિક ક્ષેત્રે જોઈએ તો ખાનગીકરણે ઉચ્ચ શિક્ષણને એટલુ બધું મોંઘું બનાવી નાખ્યું છે કે ઉચ્ચશિક્ષણ માત્ર શ્રીમંતો ના જ બાળકો મેળવી શકે તેવી સ્થિતિ પેદા થઈ છે. આજે દેશમાં પ્રાથમિક-શિક્ષણ છોડતાં બાળકોનું પ્રમાણ વધતું જાય છે.૧૮ વર્ષની નીચેના બાળકો સ્કૂલ ના છોડે ને માટે હજુસુધી કોઈ નિતી સફળ નથી થઈ તેવા સમયે વિદેશી યુનિવર્સીટીઓનો ભારતમાં પ્રવેશ ભારતીય શિક્ષણ પ્રણાલી ઉપર માઠી અસર કરશે. વિકસીત દેશો અને અવિકસીત દેશોમાં શિક્ષણ પ્રણાલી સંપૂર્ણ જૂદીજૂદી હોય છે. ભારતમાં ઉચ્ચ અભ્યાસમાં યોગ્ય વય જૂથના માત્ર ૬% યુવાનો જોડાયેલા છે. અમેરિકામાં આ પ્રમાણ ૨૮ થી ૩૦% ની વચ્ચે છે. ભારતમાં ઉચ્ચ અભ્યાસમાં જોડાયેલા યુવાનોમાંથી ૮૯ % યુવાનો આર્ટસ કે કોમર્સ માંથી ડીગ્રી મેળવે છે. વિકસીત દેશોમાં યુવાનો ૭૦% થી બધુ મેડીકલ, એન્જિનિયરીંગ અને મેનેજમેન્ટ માંથી ડીગ્રી મેળવે

છે. ભારતમાં મોટાભાગે સરકાર આધારીત શિક્ષણ હોવાથી બહારના યુવાનોને ભારતમાં શિક્ષણ માટે આકર્ષવાની તક ઓછી જોવા મળે છે. જ્યારે ભારતમાં બૌદ્ધિક માનવમૂડી ઉચ્ચ શિક્ષણ માટે વિદેશ જાય છે અને ત્યાંજ રહેવાનું પસંદ કરે છે.

આમ વિશ્વ વ્યાપાર સંઘમાં જોડાવાથી ભારતીય અર્થતંત્ર ઉપર સારી અસરો કરતાં પ્રતિકૂળ અસરો વધુ થયેલી જોવા મળે છે. જો ભારત પોતાની આર્થિક પરિસ્થિતિને ધ્યાનમાં રાખી આર્થિક નિતી ઘડે તો જ તે સફળ થઈ શકે પણ જો વિશ્વ વ્યાપાર સંગઠનનાં દબાણને વશ થઈ નિતી ઘડશે તો વિકાસક્ષેત્રે પાછળ રહી જશે. અમેરિકા જેવા વિકસિત દેશો પોતાના હિત માટે ભારત જેવા ગરીબ દેશોનું શોષણ કરી રહ્યાં છે. પેટન્ટ કોપીરાઈટ્સ, ટ્રેડમાર્કસ જેવા અધિકારો છીનવી ગરીબ દેશોને વધુ ગરીબ બનાવી રહ્યાં છે. પણ ચીન અને ઈઝરાયલ જેવા દેશો જે મક્કમતાથી આ સંસ્થાના કેટલાંક નિયમોનો વિરોધ કરે છે તેવોજ વિરોધ ભારત પણ કરી શકે છે. વિશ્વ વ્યાપાર સંઘમાં જોડાયા પછી હાથમાં લીધેલા કાર્યક્રમ બંધ ના કરતાં સમજદારીપૂર્વક આગળ વધવા ઉપરાંત શિક્ષણનો પ્રચાર વધારવો, નિકાસી વસ્તુની ગુણવત્તા કોઈપણ ભોગે જાળવવી જેથી વિશ્વબજારમાં ટકી શકાય, દેશમાંથી સ્થળાંતર થતાં બુદ્ધિપ્રતિભા ધરાવતા લોકોને સારી તકો પુરી પાડી વિદેશ જતાં રોકવા, સંશોધન અને નવિનતાને અગ્રતા આપવી, દેશના માલને વેચાણની સગવડતા પૂરી પાડવી, બિનજરૂરી આયાતો બંધ કરવી, ફુગાવાને અંકૂશિત રાખવો, જો આ બાબતે યોગ્ય પગલાં ભરવામાં આવે તો વિશ્વ વ્યાપાર સંઘની પ્રતિકૂળ આડ અસરો માંથી ભારત સફળતાપૂર્વક બહાર નીકળી શકે. આ ઉપરાંત દેશમાં વ્યાપેલ વ્યાપક ભ્રષ્ટાચાર દૂર કરવો જરૂરી છે. પ્રજાએ પણ સરકારના દરેક કાર્યમાં સાથ આપી સ્વદેશી વસ્તુ વાપરવાના આગ્રહી બનવુ પડશે તોજ ચીને ટૂંક સમયમાં જે સમૃદ્ધિ પ્રાપ્ત કરી છે તે આપણે પણ મેળવી શકીશું.

'Sounding The Bugle Call To Battle : Resistance and Co-operation in 'Bharat Kokila' Sarojini Naidu's Poetry

– Dr. Jayshree Palit

In her address to the Kanpur congress in 1925, Sarojini Naidu (1879-1949)clearly outlined her mission in life.

"As long as I have life, as long as blood flows through this arm of mine, I shall not leave the cause of freedom. Come my general ! Come my soldiers ! I am only a woman, only a poet. But as a woman I give to you the weapons of faith and courage and the shield of fortitude. As a poet I fling out the banner of song and sound the bugle call to battle."[1]

Sarojini Naidu's poetry, written mainly between 1890 and 1920, sounded the bugle call to battle by trying to express the 'new irresistible unutterable longings and sensation[2] of a nation yearning for freedom. No wonder Mahatma Gandhi refused to her as 'Bharat Kokila' or the nightingale of India. In many ways it was recognition of her as the poetic voice of a renascent nationalism.

Sarojini Naidu was aware of the poet's function as a benefactor and redeemer of mankind. In a speech at Congeevaran she said "I have seen once more the vision beautiful to which my life is dedicated. Why have you come out of the ivory tower of dreams to the market place ? why have you deserted the poet and flute of the poet to be the most strident trumpet of those who stand and call the nation to battle ?"[3]

But Sarojini Naidu was also conscious that the power of the written word often transcends the power of political activism. In her address to the second all India Writer's conference held at Varanasi in 1948 (Just a year before she passed away) she said "Be Masters of whatever language you like, so long as it is the language of the human heart and spirit. Literature is the only way truth can be kept alive."[4]

"Literature is the only way truth can be kept alive". This one sentence powerfully captures the essence of the impact of the nationalist movement on women's writing in general and Sarojini Naidu in particular. Through their works, whatever be the genre, women tried to express the truth of their times, captured in prose or rhyme the tumultous events of their generation and chronicled for future generations the glorious and gory moments of India's history.

However, many critics have questioned the nature of the 'truth' expressed in Sarojini Naidu's poetry. Do her poems give voice to the hopes and aspirations of a nation longing for freedom or are they romantic lyrics interpreting India for a western audience ?

Makrand Paranjpe in his book 'Sarojini Naidu - Selected Poetry and Prose' writes.

"Sarojini's Poetry mediates between the usually opposing but sometimes complementary forces of the English poetic tradition and her Indian sensibility, between the politics of nationalism and the aesthetics of feudalism, between the overwhelming power of modernity and the nostalgia for a threatened tradition, between security of a comfortable patriarchy and the liberating power of the women's movement."[5]

Thus, Paranjpe recognises that Sarojini's poetry has to be studied in the context of a nation torn between various oppositions and contradictions. It is inevitable that the confusions and ambivalences of a nation struggling for freedom should find their way into Sarojini's poetry.

Paranjpe further comments that 'Sarojini's text displays both resistance and co-operation with the dominant ideology of her time which was colonialism. There is in it both a compromise and collusion with prevailing power structures, whether literary or political."

A study of Sarojini Naidu's Poetry is thus necessary to both contest and validate some of the issues raised by Paranjpe and others. Basically the questions revolve round the interface behavior her poetry and the burgeoning nationalism of her times. This paper attempts to analyse this question first in the context of Sarojini Naidu's life lived against the backdrop of nationalism, record-her role as one of the pioneers of Indian-English poetry, third-her conscious decision to move away from poetry to be a poet of politics and fourth to examine some of her poems in the light of the tension between resistance and co-operation that underlies her version of romantic nationalism.

Sarojini Naidu's lifetime spanned seventy years of the nationalist movement. As elders daughter of Dr. Aghorenath Chaltopadhyay, a scientist and Varadasundari Devi, who wrote poetry in Bengali she grew up in an enlightened and cultured milieu. They were Bengalis who had discarded their Brahminism for the Brahmo Samaj and settled in Hyderabad, then under the suzeranity of the nizams. Sarojini was born in Hyderabad on 13 February 1879. A brilliant student, she was sent to study in the universities of London and Cambridge for three years. Though she got no formal degree, her sojourn in England further reinforced her liberal and secular outlook. In 1898, she married the man she loved, Dr. Govindarajulu Naidu, despite parental resistance. He was considerably older than her and from a different linguistic region and caste. Thus, Sarojini reconciled in herself the uniquiness and the possibilities of reconciliation between East and West, North and South, Hindu and Muslim, past and present, poetry and politics. The years before her initiation into active polities she spent raising her four children and writing poetry. But the historical forces sweeping the nation did not leave her untouched. In December 1904 she attended the Bombay session of the Indian National Congress. Ramabai Ranade's appeal to women to throw off the shackles of somnolence and social backwardness touched her inner core. She recited a patrlotic poem 'Ode To India' She was drawn to the Women's movement and retained her interest in this to the last.

It was Gopal Krishna Gokhale, her political mentor, who urged her to "consecrate your life, your talent, your song, your speech, your thought, your dream, to the Motherland."[7] She had always been drawn to the nahonalist cause but now, under the influence of Gopal Krishna Gokhale and Mahatma Gandhi, she made a conscious decision to active her life to achieve participation in the freedom movement. No longer as the poet whose poems would sound the bugle call to battle but as a soldier in the battle for freedom. Her poem Farewell is an expression of her farewell to her muse.

'Bright shower of lambent butterflies,

Soft cloud of murmuring bees,

O fragile storm of sighing leaves

Adrift upon the breeze !

Wild birds with eager wings outspread

To seek an alien sky

Sweet comrades of a lyric spring

My little-songs good-bye.

To fully conlextualise and appreciate the poems written by Sarojini Naidu one

needs to understand the "Winds of change"[8] that swept the nation during the period 1857 to 1920. (The years 1890 to 1920 are the golden years of Sarojini Naidu's poetry. Her active participation in the freedom movement left her with very little time for poetry. Her last collection of poems 'The Broken Wing' was published in 1917. She wrote very little in the next thirty two years.)

The Indian revolt of 1857 is seen as the turning point in the relationship between India and Britain. The many horrors of the revolt, perpetrated by both sides, left scars that were never to heal. The alienation of the British official from those he governed was almost total. The Indian attitude also underwent a radical transformation. While in the early stages many Indians had been infatuated and blinded by the cultural offerings of the colonisers a new spirit now emerged. (thanks ironically to English education, the vast railway net work, the growth of the vernacular press) which expressed itself through movements of religious, social and political reform. The Brahmo Samaj, the Parthna Samaj, the Arya Samaj the Theosophical Society, the Ram Krishna Mission movement are all notable examples of the new religious resurgence. This was evident in the political arena as well. The Indian National Congress was established in 1885. The sense of humiliation and defeat and the growing awareness of the oppression of the colonisers brought Indians to a state of readiness to assert themselves.

The opportunity came in 1905. The proposed partition of Bengal was seen by many as a planned attempt to weaken the nationalist movement. A popular agitation was started but what began as a local movement "let to and merged itself in a national struggle of All India character against the British, which never ceased till India won her independence."[9] The Indian ethos thus changed from defeat and frustration to a new found self awareness and self confidence.

'Self awareness and self confidence. There words find an echo in the impact of the nationalist movement on the women writers. According to Susie Tharu and K. Lalita, if we look at the works of the major women writers of the 1920s and 1940s "the most compelling imaginative task they address seems to be the creation of a new resilient self. This 'self' is not clearly understood or explained but it is a power to be reckoned with."[10] Many women participated in the Swadeshi Movement (1905 to 1908) to protest against the proposed partition of Bengal. The emphasis on self-reliance self-help and sacrifice had a deep impact on women' psyche. In many ways women were seen as the moral custodians of the freedom movement (a point made by Sarojini Naidu in her address to the Kanpur Congress). Sarojini Naidu spoke very forcefully at the Calcutta session in 1906 at the height of the Swadeshi movement.

As a woman involved in writing poetry in English and participating as one of the leaders of the freedom movement, Sarojini occupies a paradoxical position. On the one hand, she was sufficiently Anglicized to use English language to express herself, sufficiently privileged to have access to western education and western ideas and yet sufficiently Indian to understand the polities of oppression and yearn for freedom. It is necessary to see how there oppositions influenced her poetry.

Sarojini Naidu's reputation as a poet rests mainly on four volumes of poetry. They are The Golden Threshold (1905), The Bird of Time : Songs of Life, Death and the Spring (1912), and The Broken Wing : Songs of Love, Death and Destinies. The fourth posthumous volumes, The Feather of the Dawn, consisting of poems written in the late 1920s, was published in 1961. Her collected poems were published in The Sceptered Flute (1946).

Sarojini Naidu's early poems, written mainly during her stay at Cambridge, were

'falsely English'. She described English landscapes and flowers, skylarks and nightingales. Two English critics Sir Edmund Goose and Arthur Symmons were impressed by the "passionate delight in the beauty of the sounds and words." "They advised her to 'stir the soul of the East'. to reveal the heart of India to the westerners. Sir Edmond goose asked her to "set her poems firmly among the mountains, the gardens, the temples, to introduce to us the vivid population of her own voluptous and unfamiliar province; in other words to be a genuine Indian poet of the Deccon, not a clever machine–made imitator of English classics.'

There is no doubt that Sarojini took their 'prescription' very seriously. After her return to India, she wrote poetry which used as its themes the sights and sounds, situations and experiences familiar to Indians. There is hardly any aspect of Indian life that she has left untouched in her poetry.

One must remember, however, that "A good part of Sarojini Naidu's poetry appears, in fact, to consist in the conscious presentation of Indian themes to a western audience." She seems to have kept her foreign readers in mind. In the poem 'Kali the Mother', for example, she ends the poem with an invocation 'Kali ! Maheshwari'. but she does not forget to add, a note "These are some of the many names of the cternal mother of Hindu Worship for the benefit of her foreign readers. There is nothing amiss in this but the real problem is that in her attempt to interpret India to the west many critics feel that many of her poems tended to become "idealized and idyllic postures".[13]

One poem that has been singled out for critiasm is the ever popular 'PalanquinBearers. It presents a pretty picture of a dying feudal order of colonialism. In the poem, the palanquin bearers in praise of the beauty of the lady. The gruclling nature of their work is romanticised.

"Lightly, O lightly we glide and sing.

We bear her along like a pearl on a string".

Poems like this have been singled out for "celebrating and glorifying".[14] oppression.

Another poem singled out for censure is 'Suttee' which many feel romanticizes the custom of sati. Paranjpe criticises Sarojini for her duality in glorifying retrogressive practices while championing the cause of women's upliftment. It is strange that Sarojini Naidu who broke the bonds of custom by marrying outside her caste and who was a staunch supporter of the women's cause should have written such sentimental poems. ' The Purdah Nashin ' is another poem which is seen as a romanticized picture of the institution of purdah. The poem shows the women spending their days in sequestered, languid easen guarded and secure from everything except the vagaries of nature. If we contrast this with the poem written by Imtiaz Dharker we can see the marked difference between the poets.

It is clear that as a poet, Sarojini Naidu had no desire to grapple with the social on political problems of her day. Though deeply affected by the forces released by the struggle for India's freedom, her poetry is free from the direct influence of specific political issues. Her themes are more general in nature. At least one-third of her poems deal with love and its various manifestations. Poems on nature, life and death, poems about folk themes and Indian scenes and patriotic poems including those addressed to national leaders forms the bulk of her other writings.

She seems to have kept her focus clearly on bringing before us the various facets of Indian life. Her poetry has been marked out for its distinctive Indianness. She takes us to the richness of the Indian landscape with its pomegranate buds, Sirisha and neem

trees, bulbuls and koels singing their lilting melodies. She brings to life the colourful noisy Indian bazars, especially of Hyderabad. Through her poetry we see the familiar characters of Indian life the palanquin bearers, the weavers, the corn-grinders, the snake charmers, the bangle sellers and the wandering singers. She hardly touches modern industrialised life. There is no sign of the locomotive, the motor car or chimney smoke in her poems.

Is she unrealistic ? Her poems of the Indian scene seem to be objective and impersonal. Most of the poems appear to be very generalized experiences. Those who look for harsh reality will not find it in her poems.

Her vision of life is romantic and lyrical. The world she conjures for us has its own unique charm and beauty. Her poetry weaves in dreams and as the American poet Langston Hughes wrote

"Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly"

Sarojini last anthology was aptly titled 'The Broken Wing' Her poems are real as long as bangles, bells, carsia, gulmoher, snake-charmers and beggars remain real. Her poetry is ephemeral and she was aware if it. She had once written to Archer Symmons that she sang as the birds do, celebrating the moment, celebrating life in a spontaneous outpouring of joy.

Yet, it would be an injustice to Sarojini Naidu to suggest that her poems were all idyllic descriptions of spring, flowers, birds, seasons, love and mysticism. In many of her poems there is an underlying consciousness of the suffering inherent in the human condition.

One such poem is 'Vasant Panchami' which exploreres the plight of widows in society. Vasant Panchami is the day when young girls and married women celebrate the arrival of spring. They welcome the season with new-grown corn, lighted lamps, music and dance. The young widow feels her own sorrow in the midst of all the joy and excitement. Her plea to the harp ringers of spring is heart-rending and poignant.

"Go dragon-fly, fold up your purple wing
Why will you bring me tidings of the spring ?
Liltings koels, hush your rapturous notes,
O dadhikules, still your passionate throats
or seek some further garden for your nest....
Your songs are poisoned arrows in my breart

Her sympathy for the suffering, and downtrodden is evident in the poem 'The Old Woman' It is a moving poem about an old muslim beggar woman who has experienced all the vicissitudes of life but she remains invincible in her faith in god.

It is in her patriotic poems that Sarojini's began to reflect more and more the hopes and aspirations, despair and resolution of a nation that was struggling to free herself from the yoke of foreign rule. Her poem 'Ode To India' is an invocation to the Mother recalling her past glory and future promise. For Sarojini Naidu, India is not a mere Geographical entity, a portion of the earth and a population but something "felt in the

blood and experienced by the sense".[15] She wanted to 'experience, enjoy, celebrate and worship'[16] her motherland.

'Awake' dedicated to Mohammad Ali Jinnah and recited at the session of the Indian National Congress in 1915 is an exhortation to the mother by her children who belong to several creeds. The vision of a united, secular India emerges as Hindus, Parsees, Mussalmans Christians pray in unison for the freedom and resurgence of the mother.

The mother image of the country is cherished in "An Anthem of Love". Two hands and two feet, two ears and two eyes unite with one heart in a supreme dedication to the cause of the motherland.

"Bound by one hope, one purpose, one devotion. Towards a great, divinely destined goal"

(An Anthem of Love)

Besides writing these Patrotic poems which basically repeat the theme of yearning for freedom and rejuvenation of the motherland, she also wrote a few poems exalting the heroes of the freedom struggle - Gokhale, Mahatma Gandhi and Jinnah. The best among them is 'The Lotus.' addressed to M. K. Gandhi. The poet achieves a symbolic identification of Gandhiji with the lotus, the flower that represents India's spirit of sanctity, mobility and ageless, beauty. The poem highlights Mahatma's virtues and the spiritual height he attained during his lifetime.

Thus, Sarojini Naidu's career as a poet reflects the contradichons of a personality intensely romantic and lyrical and at the same time fiercely patriotic. Surprisingly her poetic genius is at its weakerst when writing her overtly patriotic poems. While her poems were hailed by the western critics as "luminous in lighting up the dark places of the East."[17], Many of her own countrymen found them to be far too romantic. The Indianness of her poems cannot be doubted but the 'Indianness' is far too idealised for contemporary readers.

Yet, it would be wrong to dismiss Sarojini Naidu as a 'dead' poet relegated now to school text books or anthologies for children. Her poems recall an era where the nation fought fervency for its freedom. Underlying all her poems is the great love for the nation. That undying love is communicated across time and her poems remain, in her own words the "bugle call for action". As Jawaharlal Nehru writes that her "whole life became a poem and a song' and she 'infused artistiry and grace in the national struggle".[18] That artistry and grace has withstood the test of time. The contradictions and oppositions, resistance and cooperation in her presentation of India only adds to her poetic grandeur.

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The Power Of Politics And The Politics Of Power In The Class Structure Of The South West Ontarian Society As Revealed In James Reaney's Plays

- Dr. (Mrs.) Rajshree Trivedi

Social discrimination in the name of race, class or caste has for eternity been a parasitical part of the developing world civilization, irrespective of the factors like time, country, religion or society the humankind has survived in. The reasons could be either need or greed for wealth, lust for power, strong political motives or any other but the truth remains that the consequences are fatal. Victimization, either on the part of the victimized or the victimizer again certainly, results into bringing major social changes – at times, dysfunctional and at other times "eufunctional"[1] state in society. James Reaney's plays reveal these multi-faceted aspects of social changes taking place in the kind of communities he is projecting in South West Ontario region of Canada. This paper attempts to study the class structure and social mobilization in the class system of the Ontarian society in the trilogy *The Donnellys* and in yet another play of Reaney *The Dismissal* .

In his book entitled *Introduction to Sociology* (1992), the sociologist Norman Goodman points out that in a society a class system in comparison to caste and race systems, is a form of an "open" stratification in which the position a person has through birth can be changed . In essence, an individual's position in a class is based on achieved status(for example, marital and occupational status) which is acquired, at least, in part , through his or her own efforts and decisions rather than through the accident of birth. Again, " Class is multi-dimensional; i.e. there are several factors that contribute to it such as, wealth, power and social prestige." Interestingly, Reaney's communities are representative of having complex class structures in which an individual may not possess all the attributes of any given class - for example, a person may have great social prestige but may have little power or may be, he or she has enough wealth but does not have enough power to mobilize resources in his or her own favour. In the Biddulph township in the trilogy *The Donnellys* and in the class of students of 1895 batch of University of Toronto in *The Dismissal* , one finds that instead of a clear cut boundary or line of demarcation between various social classes based on wealth or income groups , there are large or small social groups , at times even anti-social groups formed on the basis of the kind of power that they enjoy in the surrounding social environment . Power again, should be understood in the context of Reaney's plays as the ability of the individual or a group of individuals to influence the actions of others. In case of the Biddulph society it is the political power that is the power to form or change the government of the Province as well as the ideological power that would force the people to join the Whitefeet society. In *The Dismissal* , power operates at a double fold level. – at the base is the strong hold of the government that appoints teachers from foreign countries and on the other side, there is a social unrest among the students as well as the teachers for what Reaney calls "nativism". (the ideological level)

In a book entitled *Canadian Provincial Politics : The Party System of the Ten Provinces* (1972) , a collection of essays on history, structure and determinants of the party systems in each of the ten provinces John Wilson and David Hoffman note: "... the Liberals were the leading political group in the Province of Ontario for the better part of the nineteenth century , and continuously from the introduction of the responsible government in 1848 to the collapse of Ross Government in 1905. After 1867, with the single exception of Sandfield Macdonald's Conservative dominated coalition , which lasted only until1871, the Liberals governed Ontario without interruption

for over thirty years. ....." Wilson and Hoffman attribute three reasons for this overwhelming success of the Liberals: firstly, the Liberal victories owed a great deal to the over representation of the rural constituencies where the party found its main support, Secondly, the Liberals supported and developed the patronage system and thirdly, the Irish Catholic voters, especially in the towns were another source of the Liberal strength."[2]

Considering these facts about the political system of Ontario, one finds that in all the three plays of the trilogy *The Donnellys* , there have been frequent references and scenes of the elections held in the township of Biddulph. One remarkable situation to be kept in mind while reading about the Donnelly massacre is that the Donnellys who were Irish Catholics supported the Liberals ignoring the hostile atmosphere of the Ward Three in Biddulph constituency where the White feet society , a clandestine group functioning against the landlords , encouraged and supported the Conservatives or the Tories. George Stub and Thomas Cassleigh, the wealthy merchants heading the secret society of the Whitefeet continuously conspired against the upcoming Donnelly family since their migration to Biddulph in Canada from Tipperary in Ireland. Actually, the Whitefeet society along with its sectarian feud also migrated to Canada from the old country that is Ireland. The Donnelly family who had earlier evaded them in the old country once again encounter them in the new country but as Mrs. Donnelly determines and tells her son Will," Your father outfaced them in the old country and if they were ever to come after up the roads of Biddulph, he'd do the same to them again. We 're not there anymore, Will , we're where you were born-not an old country, but a new country these Canadas."[3] (*The Donnellys* ,20). However , the new country had if not the dispute between the landlords and the tenant farmers, had the oppressive political system that the Donnellys were required to fit into. Both the merchants Stub and Cassleigh force, threaten and terrorize the Donnelly family members on the eve of the elections to vote for the Conservative candidate Cayley but the Donnellys and their friends the Keefes, invariably vote for Holmes , the Liberal candidate. Ostensibly, the fact that Mrs. Donnelly's petition for clemency of her husband's sentence is considered or that the Donnelly boys were frequently set free on parole for their crimes committed could be attributed to their allegiance to the Liberal Party. Emphatically, it is the difference of seven votes from the Donnelly household that brings victory to the Liberal candidate Holmes in Ward Three elections Inevitably, the family becomes the object of jealousy and envy and has to struggle against the hostilities of the neighborhood as the aftermath of the elections.

The election scene once again appears in the trilogy after the stipulated time where Mr. Donnelly is threatened once again to vote in favour of the Conservative. However , the Candidate for the fresh elections this time is a Catholic candidate which otherwise used to be a feature of the Liberal party. Stub puts forward an offer to Mr.Donnelly," Jim – if you and your boys get me Ward Three next . and you alone can do it – I don't care how , tell them not to vote or vote for my man who's going to be an Irish Catholic, Jim, yes- if you can promise me that Finnegan will stop running his stage wagons tomorrow."(*The Donnellys*, 135) A politico-commercial deal is offered to the Donnelly which he out rightly rejects because Mr. Donnelly tells his wife," We've promised long ago to Mr. Scatcherd ." (*The Donnellys*, 135) And later on once again we see in the play that Mr. Scatcherd wins the election.

The Donnellys are shown to be fully conscious of the power of their votes . Although they are not shown to be educated, nonetheless, Will Donnelly sensibly and reasonably interrogates Corcoran , the Conservative candidate regarding Corcoran's stand on the Orange Lodge which was a faction of the Protestant secret society. Will vehemently puts forward his argument to Corcoran, "Although you are

a Catholic the Orange Lodge supports your candidacy , Mr. Corcoran. What is your vote likely to be when their Grand Master tries to ram a bill through Parliament for the incorporation of the Orange Lodge?(155). The point is that the family played an influential role , one can almost say that they played the role in modern political terms that of a kingmaker or kingmakers. Subsequently, as Reaney states in his letter to the researcher [4] that by 1880 , the Liberal hold on the Donnellys' riding changed to the conservative one with the very interesting feature of the Catholic M. P. Tim Coughlin a conservative Roman Catholic candidate wins over Scatcherd. Actually, the success of the Conservatives was led by what we commonly known as the coalition government of many secret agencies like the Whitefeet, the Orange Lodge and many such others. In fact, it was the coalition of these forces that formed the Vigilance Committee who planned and executed the Donnelly massacre.

As discussed earlier in the paper it was the political power that determined the social status of the individual in such a complex society as that of Biddulph where the class structure is not based on the socio-economic status of the individual but the kind of social influence that the individual or the group of individuals possesses in his or her background . Because, the Donnellys on one hand did enjoy a sound financial status but the political scenario in which they lived was an unsound one for them. Well, here the power of politics lay in the hands of the voters with whom lay the power to change the regime of the political party that ruled almost for thirty long years in the province of Ontario.

In a play like *The Dismissal*, however the situation is different in spite of many similarities between the stories of the Donnelly family and Professor Dale, the leader of the uprising at the University of Toronto. If in the trilogy Reaney projects the power of politics that is the power of influencing the winning or controlling a government, it is the other way round in *The Dismissal*. The misuse of power is the central issue of this play. In contrast to this is the plight of the powerless people desirous of bringing revolutionary changes in the environment for nobler causes. There is a cry for power here in this play. When Prof. Dale raises issues against the appointment of the foreign teachers in the university , he is advised by his colleague Wilson to withhold his protest because what was important was to have a job at the university. Dale cries out "but like all other Canadians on Staff , I have no political power."[5] (*The Dismissal*,11). The imprint of imperialism is still on, the nepotistic hiring practices for appointing the staff, the students' unrest about the facilities at the hostel rooms, censoring the lectures of the free thinkers are some of the reasons for protesting against the administration. But the administrative forces are tied up by the authoritative and tyrannical forces of the government. William Fury, the new President of the University of Toronto is appointed by the Premier of Ontario , Sir Oliver Mowat, the Minister of Education and the Chancellor. He is the most befitting person for the post a "pneumatic tire with a fervent zeal for every interest on the part of everyone concerned". Ironically, the new President, although a native , has to attend to the issues like settling the budgetary and financial crisis to appease the government officials. Because the university was a creation of the provincial legislature and thus constitutional underlining, its financial and administrative affairs were subject to a large measure of control by the provincial government. The most pressing concern was the lack of adequate income for the maintenance of the university. Through a policy of tacit non-support of its provincial university, the Ontarian government effectively frustrated the aspirations of the junior faculty members for increases in salary and promotion , and similarly ignored the needs of senior faculty for new equipment and better working conditions . This politically induced state retrenchment underscored subsequent relations between the faculty and the administrators to such an extent that the students and the teachers jointly revolted

against the administration. The university magazine *The Varsity* is used as a platform to voice the dissatisfaction by William Tucker , a student who is the editor in chief but Tucker is forced to resign . His fate will be decided by "only full professors" . When Prof. Dale intervenes claiming that what was the use of teaching freedom of expression if it is not allowed to be practiced, the academic council objects stating that the freedom of speech could become a license for a college for irresponsible youths. Prof. Dale is asked to leave the meeting and subsequently asked to resign . He is told "a professor is a civil servant . He can't criticize the government publicly – he's in the same cleft as the stack boy in the Parliamentary Library." What follows was the students' mutiny which enraged the authorities and ultimately caused the restructuring of the university's government but fell short of its chief objective-the reinstatement of Prof. Dale and the establishment of an open and honest line of communication between students and faculty.

Thus the play is a timeless and earnest exploration /recollection of an era which hammered deep and permanent impressions into Canada's profile. Well, why should these two issues be considered or rather studied in terms of current perspectives ? What is their relevance today? Well , the answer is although these issues are the part of history they are till today important and widely discussed issues . Newspaper articles, features still cover the news of the Donnelly massacre or what they often called the Biddulph tragedy. Reaney is still preoccupied in exploring the minutest of details about both the historical events the Biddulph tragedy as well as the students' uprising of 1895. In a recent interview with Reaney, Frances Dale, the daughter of Prof William Dale answers to Reaney's question , "Why was he dismissed?". She says, " Oh for a letter he wrote to *The Globe & Mail* about the student strike . The question asked by Reaney further was, " What were they striking about ?" . The reply was, " Oh, the same things as today - foreign professors, freedom of speech." Reaney finds a great similarity between the Donnellys and the Dale. Reaney comments, " What grabbed me about Dale was the same theme as the Donnellys , this kind of tenacious integrity. In an interview in *The Ottawa Citizen*, dated Nov. 24, 1999 with Bill Currie, the great grandson of the youngest Donnelly Jennie Donnelly-Currie , Bill says," They were Catholic in times when Catholics most often had little to do with Protestants. The Donnellys weren't like that, choosing to have friends on both the sides of the sectarian divide, a tolerance that other Catholics in the area resented."..." Moreover, with their farm and the stagecoach line, they were quite prosperous for their time.. This we believe created some jealousy in the community. Reaney calls it "one of the best defences I 've ever seen of the family".[6]

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" Awakening the Conscience of the Nation and the Self."

- Ms. Trupti N. Sabharanjak

Till yesterday I was wondering when we as a nation are standing amidst liberalisation, modernisation and globalisation then why do we feel the need to look back into history? Probably because deep within our hearts a restlessness prevails which arises out of the awareness that although we have succeeded at the macro level in achieving the goals set out by the torchbearers of the Independence era, yet at the micro level we need to go miles before all goals are achieved. We need to rekindle the hope in us, recharge ourselves with the same zeal and commitment that the path makers had done before.

Ismat Chughtai is one of the most fiery and unrepressible Urdu women writers of her times. Despite many obstacles she emerged as a winner and was soon rubbing shoulders with the likes of Sadat Hasan Manto, Mulk Raj Anand and R. K. Narayan.

There were many forces which helped shape the mind of the writer in Chughtai. First among all being her family, then external forces that of various movements, leaders and fellow writers of pre-independence era. When one talks of a nation like India and its freedom struggle there are many faces and many voices that float through one's mind but the most prominent name which left an indelible mark on the millions of minds is that of Gandhiji and his undaunted spirit to fight for many causes like caste/class issues, independence of the nation as well of self specially of the marginalized sections, rigid traditions and customs and his belief in education as a means to break free from these restrictive shackles.

Other than Gandhiji writers like Dostoevsky and Somerset Maugham deeply influenced Chughtai. Apart from these personalities the ideologies of the Progressive Writers Movement inspired, motivated and guided the thought process of Chughtai and gave her writing a focused direction. There were a number of serious problems faced by the country in the pre and post independence era. i.e of literacy, low status of the women, need for reforms in the field of agriculture, education, caste system etc. hence the Progressive Writers Conference held in 1937, chaired by Tagore reiterated their commitment to write new literature in India that would deal with the basic problems of existence, problems of hunger and poverty, social backwardness and oppression against women.

Thus Progressive literature came to be mainly centred around class conflicts, expressing the problem areas of downtrodden masses, promoted rational and scientific thinking which in turn influenced Indian consciences by instilling into it fresh insights and enthusiastic mode of thinking about India as a nation.

I have chosen Ismat Chughtai because her writing like that of R.K. Laxman's cartoon lay bare the truth in the lives of the 'common man', a subject which has a touch of timelessness and universal appeal to it. This paper aims at probing into and understanding the ways in which Chughtai's work specially her collection of short stories titled "The Quilt and other Stories", echo the needs of the nation to liberate itself and one self from the clutches of political subjugation, economic degradation, social inequalities, need for basic reforms all leading towards personal and political liberation.

Chughtai has often been critised for limiting her subject matter to issues of marriage and sexual life, but Chughtai's maturity is felt when one reads her stories like Do Haath, Zaheer, Choti Aapa, Ghoonghat, Amarbel Til & Lihaff. There is intense realism in her writing & her real life characters offer diverging viewpoints of life in a language

that is direct and down to earth. The entire culture of her times comes alive through the pages of her short stories. Her writing are expressions of her experiences based on the authentic account of the social and familiar realities of life enveloping or at times impinging upon female consciousness.

The women writers like Chughtai Mahashwetadevi, Rashid Jahan, Sarojini Naidu, Siddique Begam and many others chose to write about women because as the nation was developing in the context of global framework in economic and technical field, it left behind women and other subjugated groups at the periphery.

In Chughtai's stories we get a reflection of the social conditions that were prevalent during the 40's and 50's in India; the stories also depict the delicate intricacies of a women's life, the miseries faced by her due to restrictive rules of family and society and the sufferings and suffocations in her life due to unexpressed desire, emotions and thoughts. These details are expressed by Chughtai with a touch of humour to her narration. She also probes into issues like the role of "control"(1) in Indian families, pardah system, seclusion, economic dependence & domestic limits, which being the ways adopted by men to curb a women's freedom, confining her within the house and this control gives rise to "power" (2) & makes one group dependent on other.

Chughtai also highlights the issues of female sexuality which is considered to be very dangerous by the Indian society and has to be controlled by a male. Says Patricia Caplan in India " Women power must be tamed and then channelled into useful purposes namely the bearing of children particularly the sons".(3) In order to understand the relationships of various characters in Chughtai's stories, one has to study the gender roles of the past, which explains the range in sex roles in society and their functioning, maintaining and promoting the social order of society. The need is to do away with the power structured relationship and aim for integration of mind and body. Gender equality is possible when equal relationship exists between men and women.

The Pardah system was one of the gender slot which played a major role in breaking down female unity. This issue has been dealt with by Chughtai in her story "Ghoonghat". Ghoonghat the first story of her collection dates back to the tail end of the 19th Century Indian Society. The story accounts for the sufferings of women in joint families due to Pardah system and ill-literacy. Women were trained to accept their subordinate submissive position as normal without questioning. Women did not exists as an individual, only as a non-entity from whom the slightest frown of disagreement or disapproval on any matter was not expected.

The story revolves around Goribi the female protagonist and Kalemia the male protagonist. Their names suggest their physical appearances, Goribi is described as a bouquet of flowers, an ackward mask of marble and a stationery cloud of finely ground silver, which depicts her objectified presence in family and society and her inactive life over a period of 80 years. The story revolves around their child marriage which was a common practice in India since 19th century. But the wedding turned out to be a failure as Kalemia could not tolerate the superiority of his wife in the form of her fair skin. In his anger he orders his bride to lift her veil herself, but Goribi was too terrified to do anything against the custom. This behaviour was interpreted by Kalemia as an act of arrogance and he leaves the house, leaving the bride untouched. After 7 years they meet again when his mother is ailing and this time too history repeated itself and the bride refused to stir and the bridegroom refuse to comply. The third time Kalemia returned after 30 years with a diseased body expecting his wife to fulfil her duties. Throughout the story Ghoonghat, the society, family and traditions remain the same. The characters neither change their attitudes nor grow in their outlook towards life.

This is a deliberate attempt by Chughtai as the characters represent the static Indian Society during the 1920's.

In another story "Lihaaf", Chughtai has chosen to talk about those courageous few who have dared to un trap the self inside them. In "Lihaaf", Begum Jan accepted her physical self as present and made herself aware of sexual needs and had dared to satisfy herself. This story left its mark on the minds of all its readers as a simple serious and passionate tale. The success of the story lies in its humorous narration by the girl child, the writer herself. It is an innocent and candid presentation of physical and emotional relationship shared by women in 1950's. The story revolves around the relationship between Begum Jan and Rabbo which is drawn with deft humorous touches. The central focus remains on the child's comic narration of the events, the massaging tactics of Raboo, the perpetual itch of Begum Jan and the antics of the quilt at night, all provide a rich fair of fun. The story relives the sexual relationship between two women at a time when any attempt on a women's part to write fiction was considered as " Intelluctual Vagrancy."

Deprived of a relationship with her husband, with no work on hand and no social life Raboo was the only support and through her she fulfilled her sexual needs. She moved from a meaningless existence to freedom of self because of her bonding with Raboo. Chughtai makes it clear that where personal satisfaction is concerned, class and colour have no standing at all.

"Kallu" & "Do Haath" highlight the problems of women, but this time the focus is more on class issue and the stories dwell on the parallel lives of the poor and deprived classes & the affluent classes. These reveals the constant effort of the economically backward classes to elevate their position by either educating themselves to get Government jobs to equal their social status or by earning money to narrow down the gulf between the affluent classes.

Mr. Din in Kallu belonging to the poor class refuse to accept the reality of life passively and Chughtai's optimism in such grave circumstances is reflected through the changing graph of Din's life. This story is placed during the time when the image of India was changing under the British Rule who brought in Industrial Revolution and cultural invasion and introduced the bourgeois rule of law.

"Kallu" is a tale of a 7 year old boy belonging to a poor class who becomes a Deputy Collector through hardwork and education in his 20's gaining respect and high social position in society. At the age of 7, as a domestic help he suffered a lot of humiliation in the house of Chachamia belonging to the upper class and is finally insulted and thrown out of the house when he expresses his desire to marry the daughter of the house. Ironically years later Kallu returns to the same town and meets Chachamia's family in a party to celebrate his high social position. The entire family is baffled when they realise the same Kallu is now the Hon. Mr. Din and eventually Mumanibi agrees to marry her daughter with him as they themselves had lost land and high status in the society.

Chughtai makes it clear that progress in life can be done only through education which in turn brings high status respect and social position. Through education one realises the values of individual freedom and equality.

A study of Chughtai's stories is relevant to any reader who is in the process of understanding the causes that have led to the wavering minds of the present generation and the long stretches of path that the people of the country have crossed to reach the present state of modernisation, liberalisation and globalisation .

In the stories of Chughtai one can sense a movement a change from static drawn in and deprived existence towards an attempt for self definition both of the individual and the country. People were slowly beginning to realise that all the various religions, caste and classes were all expressions of the same quest for self identity and the need was only for adjustment and this came only after the acceptance than that "western education, Government jobs and political power were the crucial means to mobility" (4).

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A report of a survey conducted on Food Purchasing Habits of women from the Gaothan area of Vile Parle.

- Mrs. Rita Patil

This survey was conducted in the Gaothan area of Vile Parle (W). The objectives were a) to know about food selection by homemakers in the community b) to know about their nutrition knowledge. The food purchased for the family depends upon the purchasing habits of women, their knowledge, demands by the family etc. Using a questionnaire, 100 women were interviewed.

Profile of the family-

A) Education: 12% were graduates, 33% were SSC pass and 37 % were primary school educated. Only 13% were illiterate.

B) Income & Occupation: out of these families, 40 had a steady income ranging from Rs.3000 to 5000 a month. Others were having their own business and so incomes varied. They were between Rs.2000 to 10000 a month. Thirty-one women worked from home as and when possible.

C) Age: The age group of women was from 18 years to 66 years.

Food Consumption

All the families were non-vegetarians and consumed non-vegetarian food mostly meat at least once a week. Families with higher incomes consumed eggs frequently. Fruits especially banana and papaya were consumed most frequently. Leafy vegetables and curd was consumed twice a week. Milk consumption was daily but was restricted to tea only. Only very young children were given milk.

Food Purchasing

All the ladies did the purchasing of food themselves. Almost all vegetables, fruits were bought daily. Ninety-two per cent women purchased grocery items weekly. Only 8 women said that they purchased grocery monthly. Vegetables, fruits and meat were locally purchased by all. Rice, dal, sugar, oil, spices etc was bought in wholesale markets by 22% of the women.

Food cost was the first consideration, followed by food appearance and freshness. Ladies said that they were influenced by food advertisements, which they saw. They thought it convenient to buy some ready to make foods as it made cooking easy. None were aware of any inadequacies of these foods. Children in the family were attracted to chocolates, ready juices, noodles, chips, cola drinks, pizzas, burgers etc. Their mothers bought these foods as and when their food budget permitted.

All the women responded that food costs should be controlled. They desired that fast foods be cheaper so that they could buy them for their children. Thirty eight percent of them read the food labels. They read the expiry date too. Their nutrition knowledge was limited. None of the women had any idea whether ready to eat foods were nutrient rich or not. They were totally ignorant of the health hazards resulting from frequent consumption of these foods replacing home cooked meals. Six women said that more 'Diet' food should be available at a cheaper cost. "Diet" food was defined as low calorie food.

The survey suggests that some basic nutrition knowledge should be imparted to this group of our society. Nutrition education to mothers as well as children is necessary to ensure good eating habits. Nutrition education can help create awareness and bring about a gradual change in food selection as well as consumption.

GUIDELINES FOR WEIGHT REDUCTION.

Diet and weight loss tips.

Miss Sheth Jalpa

- Drink plenty of water, at least 10-12 glass of water daily. Prefer lemon juice, butter-milk, Jaljeera, Vegetable juices.
- Soups are great meals, they are tasty and healthy so start your meals with mix vegetable soup or vegetable juice but don't add any cream, cheese, butter, oil or corn flour to soup.
- Use only the specified amount of oil for the day, avoid all fried food including Farsan, instead opt for steamed, grilled, roasted or baked foodstuff.
- Reduce sugar intake in all forms such as sweets, soft drinks, and chocolates. In place of sugary desert use fresh fruits which will satisfy your desire for sweet and provide valuable nutrients.
- Restrict table salt, papads, pickles specially oil based ones, as they are full of calories. Instead of that use mint, coriander, tomato, garlic, and ginger chutney that adds taste to your food and are low in calories.
- Fibre is excellent for weight loss and is healthy too. Include fibrous vegetables, whole grain flour instead of refined flour. Use brown bread instead of white bread.
- Always have a full plate of green salad without oil dressing and sugar before your meals.
- Never starve your self, especially before going out to eat. If you are going to a restaurant, decide what you will be eating and stick to it.
- Never skip meals, eat several mini-meals during the day rather than 3 large meals. Eat in small portions.
- Set up a schedule of what food to have and when. Keep the record of it.
- Eat slowly, enjoy the flavor of the food you eat, but don't sit at the table for a talk after finishing your meal.
- Avoid munching when you are not hungry. While eating do no watch T.V or listen to Radio because more food may be consumed unknowingly.
- If you get the urge to eat when not truly hungry go for a walk, call up your friend, write a letter, play some games, and ask your self " am I really hungry?"
- Prevent your self from eating something you know is not good for you by simply asking your self, "Will this help me towards reaching the goal I have set for my self?"
- Eat more of apples than oranges because apples contain more pectin and oranges contain more sugars.

Eat to live..... Don't live to eat because you are what you eat.

FOOD TO BE AVOIDED AND INCLUDED IN YOUR DIET

FOOD STUFF.	FOODS TO BE AVOIDED.	FOODS TO BE ALLOWED IN LIMITED AMOUNT.	FOODS TO BE CONSUMED LIBERALLY.
Cereals.	Refined flour-Maida, Corn flour Bakery product like cake, Biscuits.	Rice, Wheat, Bajra, Jowar, Ragi.	Rice flakes, Rice puffed, Corn flakes.
Dals & pulses	Sweet preparations-Besan laddo, Moong dal sheera etc.	Thick dal.	Dal water, sprouts.
Vegetables.	Sweet potato, Raw banana, Potato.	Carrot, Beet root etc.	All fibrous vegetables-Tomato, Cucumber, Green leafy vegetables etc.
Fruits.	Banana, Chickoo, custard apple, mango.	Sweet lime, Orange, Pineapple, Grapes, Papaya.	Guava, Apple, Watermelon,
Milk & milk product	Concentrated milk, Mawa, Butter, Cheese, Cream.	Milk without cream	Low fat curd, Thin buttermilk.
Non-veg product.	Fatty meat cuts, Processed meat & all organ meats.	Fish, lean Meat, egg.	Clear soups.
Beverages.	Alcoholic drinks, Synthetic soft drinks.	Fruit juices.	Plain vegetable soup, vegetable juice
Concentrated energy source.	Sugar, Ghee, oil for dressing, Nuts & oil seeds.	Vegetable oil, Jaggery.	X

રખડું રસજ્ઞ અને સંસ્કૃતિના પરિવ્રાજક કાકા કાલેલકર

(રખડવાનો આનંદના સંદર્ભ)

- Mrs. Shobhana Tanna

અંગ્રેજી શિક્ષણ સાહિત્યના સંપર્કને પરિણામે અર્વાચીન યુગમાં શિષ્ટ સાહિત્યિક ગદ્યનો જન્મ થયો ને વિકાસ થયો તેની સાથે અનેક નવા સ્વરૂપો અસ્તિત્વમાં આવ્યા ગદ્યમાં નિબંધ જીવનચરિત્ર, નાટક, નવલિકા, નવલકથા લખાવાં લાગ્યાં.

આપણે નિબંધના સ્વરૂપની વાત કરીએ તો નિબંધ એક કલા છે. કોઈ પણ કલા સુઝ અને શ્રમ માગી લે. નિબંધની કલા સિદ્ધ કરવા માટે અવલોકન, ચિંતન, મનન ને વાચંન લેખન જરૂરી છે. મહાવરાની પણ એટલીજ આવશ્યકતા છે. નિબંધ એટલેજ પ્રયત્ન ને પ્રયત્નનું ફળ સિદ્ધિ છે.

વિચાર અને લાગણીઓને શુદ્ધ ભાષામાં ગદ્યમાં કળામય રૂપ આપવું તેનું નામ નિબંધ એમાં અમુક જોઈએને અમુક ન જોઈએ એવા ચુસ્ત નિયમો ન હોય તેમ છતાં સ્પષ્ટ વિચાર, સરળ ભાષા અને ઝટ સમજાઈ જાય અને ગમી જાય તેવી શૈલી એમાં જાળવવાં જેવાં લક્ષણો ખરાં. વિચારોમાં એકસૂત્રતા જળવાવી જોઈએ એકના એક શબ્દની પુનરુક્તિથી નિબંધ શિથિલ બને છે નિબંધની ભાષા શુદ્ધ સરળ અને સરસ હોવી જોઈએ વાક્યો ટૂંકા, સાદાને અર્થગંભીર હોવા જોઈએ અલંકારો, રૂઢિપ્રયોગ ને કહેવતો અવતરણો વગેરેનો યોગ્ય ને સચોટ ઉપયોગ કરવો જોઈએ.

નિબંધના આદિ, મધ્યને અંત એ ત્રણે વિભાગોનું સંકલન એટલી કુશળતાથી થવું જોઈએ કે કયાંય થીગડાં રહી જવા ન પામે, આકર્ષક ઉપાડ, વિશદ ચર્ચા, વિચાર સમૃદ્ધિ, સમુચિત શબ્દ ગુંફન, પાણીદાર અવતરણો ને અને ચોટદાર અંત આ સઘળા અંશોને નિબંધની માવજત વખતે લક્ષમાં લેવા જોઈએ.

નર્મદયુગથી આરંભીને પંડિતયુગમાં અને છેક ગાંધી યુગ સુધી ગુજરાતી નિબંધ સાહિત્ય વિવિધ રીતે ખીલ્યું વિકસ્યું છે. કાકા સાહેબના આગમન પહેલા પણ ચિંતનાત્મક નિબંધોની સાથે કયારેક કયારેક હળવા પ્રકારની વસ્તુનિષ્ઠ છતા કલ્પનાના પ્રાસવાળી નિબંધરચનાઓ થતી રહી છે.

સામાન્ય રીતે નિબંધના વર્ણનાત્મક, કથનાત્મક, ચિંતનાત્મક, વિવરણાત્મક, પ્રવાસવર્ણન એવા પ્રકારો પાડવામાં આવ્યા છે પણ ખાસ કરીને ચિંતનાત્મક અને લલિત નિબંધ એવા મુખ્ય બે વિભાગ પડે છે.

લલિત નિબંધને લાગે વળગે છે ત્યાં સુધી તેનું પરિશુદ્ધ સ્વરૂપ બરાબર ઉઘડી રહેતું જણાય છે તે તો કાકા સાહેબ કાલેલકરમા લલિત નિબંધ વિશેની એમની સાચી અને પાકી જાણકારી અને સ્વરૂપને અનુકૂળ એમની સર્ગ પ્રતિભા એમની પાસે ઉત્તમ લલિત નિબંધ રાજીવે છે શુદ્ધ સર્જન હેતુથી પ્રેરાઈને લખાયેલી તેમની આનંદ પર્યવસાઈ રચનાઓએ લલિત નિબંધના સ્વરૂપમાં ભરપૂરતાથી પ્રકટ કરી આપી છે. લલિત નિબંધ એક સ્વનિર્ભર સાહિત્યિક સ્વરૂપ તરીકે પ્રતિષ્ઠિત કાકા સાહેબના હાથે થાય છે. અનુગામી સર્જકો માટે એમની રચનાઓ એક આદર્શ બની રહે છે. શુદ્ધ કલ્પનાયુક્ત નિબંધો ઉત્તમ રૂપે અને વિપુલ સંખ્યામાં પ્રથમવાર તેમની પાસેથી મળે છે. 'રખડવાનો આનંદ' 'જીવનનો આનંદ' 'જીવનલીલા' 'ઓતરાતી દીવાલો' વગેરે સંગ્રહોમાં

પણ લલિત નિબંધોનો મરોડ જોવા મળે છે.

'લુચ્ચો વરસાદ' 'સખી માર્કંડી' 'મધ્યાહનનુ કાવ્ય', 'કાદવનું કાવ્ય' કે 'સંધ્યારસ' જેવા લલિત નિબંધો માત્ર તેમનાંજ નહિ આપણી ભાષાના પણ ઉત્તમ લલિત નિબંધો છે નિબંધને સર્જનની કોટિમાં મુકી આપે એવી નમુનેદાર રસાવહ રચનાઓ આપનાર કાકસાહેબ આપણી ભાષાના સાચા અર્થમાં ઉત્તમ લલિત નિબંધકાર છે.

જન્મે મરાઠી કર્મે ગુજરાતી ને ગાંધીજી પાસેથી 'સવાઈ ગુજરાતીનું' બિરૂદ મેળવનાર કાકા સાહેબ કાલેલકર પાસે જીવનમાંથી સૌદર્ય શોધી લેવાની વિશિષ્ટ દષ્ટિ છે. અને પ્રત્યેક વસ્તુ વિષયને આસ્વધ બનાવે તેવી રસાદ્ર શૈલી છે. આથી મુખ્યત્વે નિબંધકાર તરીકે લખાણ કર્યું હોવા છતાં શુદ્ધ સર્જનાત્મક કોટિમાં આવી શકે તેવું પુષ્કળ લખાણ તેમની પાસેથી ગુજરાતને મળ્યું છે. તેમના નિબંધોને ઉત્સાહી શિક્ષક અને સૌદર્યદર્શી કવિ ઉભયના વ્યક્તિત્વનો એક
સાથે લાભ મળ્યો છે.

વિચારભારથી નમી પડતા આ નિબંધો ભારતીય સંસ્કૃતિના ઉપાલક્ષમાં વર્તમાનયુગની જરૂરિયાત પ્રમાણે માત્ર વિદ્યાપીઠના વિદ્યાર્થિઓને જ નહીં પણ સમસ્ત પ્રજાને તારા, શિખર, મેઘ, નોકા, સપ્તર્ષિઓ અને ચિંચવડના પથરાઓની મોજભરી મુલાકાત કરાવે છે. કવિની મસ્ત અને રંગભરી કલ્પનાનો વૈભવ એમાં પથરાયેલો છે. સ્વયં સ્ફૂરિત અલંકારો અને સજીવ વર્ણનચિત્રો વિષયને જીવંત વ્યક્તિત્વ અને નિબંધને કાવ્યની છટા આપે છે.

આ નિબંધોનું બીજું લક્ષણ તેની રસળતી ગતિ છે. આમે કાકા સાહેબના ગંભીર નિબંધોનો બંધ દઢ હોતો નથી. તેનો પ્રત્યેક પરિચ્છેદ સ્વતંત્ર લખાણ જેવો હોય છે. વિચારની મુદ્દાસર સંકલના તેમના યદચ્છાવિહારી કવિ સ્વભાવને પહેલેથી અનુકૂળ લાગતી નથી.

કાકાસાહેબની વિશેષતા એ છે તેઓ જીવનના વાસ્તવિક પ્રસંગોનુ હળવી રમૂજ ભરી દ્રષ્ટિએ અવલોકન કરે છે. અને અસ્વાભાવિક બન્યા વગર તેમાંથી હાસ્ય નિષ્પન્ન કરે છે.

તેમનાં હળવા લખાણોની પાછળ પણ જીવનના કોઈ ગંભીર અને વ્યાપક સત્યનો રણકો હોય છે તેમનું અવલોકન જેટલું વિવિધ ને વિશાળ હોય તેટલું જ ચિંતન ઊંડું ને તત્વલક્ષી હોય છે મણિલાલ નભુભાઈ અને ગાંધીજીની માફક તેમની વિચાર સંપત્તિ એટલી સમૃદ્ધ છે કે કાંઈ પણ લખતા એમને અગાઉથી વિચાર કરવાની જરૂર રહેતી નથી. ઊંડુ ચિંતન, વિશાળ વાંચન, સમૃદ્ધ કલ્પના, તીવ્ર સ્મરણશક્તિ, નિશ્ચિત જીવન દ્રષ્ટિ વિવિધ અનુભવો અને ઉષ્મા ભર્યા વ્યક્તિત્ત્વને કારણે એમના નિબંધોને સામગ્રીની ખોટ કદી પડતી નથી. તેમના નિબંધો મણિલાલ, આનંદશંકર કે ગાંધીજીના નિબંધો જેવા સુગ્રથિત નથી પરંતુ તે ત્રણેના નિબંધો કરતાં તેમના નિબંધોમાં લાલિત્ય વધારે છે.

કાકા કાલેલકર જેવું ગદ્યસ્વામિત્વ ગુજરાતી લેખકોમાં બહુ થોડાને જ સિદ્ધ થયેલું છે, સ્વસ્થતા છે, રંગદર્શિતા પણ છે, સંયમ છે, અને સ્વૈર વિહાર પણ છે શિવ અને સુંદરનો અદ્‌ભૂત યોગ તેમાં જોવા મળે ચે સૌદર્યના દર્શનમાં કે કલ્પનાના કેફમાં તેમની ઔચિત્ય બુદ્ધિ ઝાંખી થવા પામતી નથી. ભાષાના વેગમાં અર્થની કે વિચારની છબી સહેજ પણ ઝાંખી થવા પામતી નથી વિચાર શુદ્ધિનો આગ્રહ વાણીને વિશદ રાખે છે. કેટલા બધા નવા નવા છતાં અજાણ્યા કે અડવા ન લાગે ને સાંભળતાં જ ગમી જાય તેવા સંખ્યાબંધ શબ્દપર્યાયો યોજ્યા છે દા.ત. પવનદડો (Foot Ball) ઠાર પેટી (Refrigerator), ચિત્રમંજૂષા (Album), સ્વાક્ષરી (Autograph), અંગદ કૂદકો (High Jump), હનુમાન કુદકો (Long Jump), ડબ્બી ગોળી (Capsule), વગેરે સમર્થ સર્જકને શબ્દો

માટે ફાંફાં મારવા પડતાં નથી. શબ્દો આપોઆપ સ્ફૂરે છે. તેના આ થોડાક નમૂના પારિભાષિક શબ્દોનો સંગ્રહ તેમની સર્જકતા ઉપરાંત રસગ્રાહી અને સૂક્ષ્મદર્શન ભાષા પરખની સાક્ષી પૂરે છે. કર્તૃત્વના વળગણ વગર તેમણે ગુજરાતી ભાષાને ભેટ કરેલા શબ્દોનો સંગ્રહ કરવામાં આવે તો નાનકડો કોશ તૈયાર થાય.

હવે આપણે 'રખડવાનો આનંદ' કૃતિ વિશે વિચારીએ.

કાકા સાહેબે જેમ નદી, સરોવર, સાગર દર્શનના તેમના અનુભવોને લેખો નિબંધોમાં ઊતાર્યા છે તેમ અન્ય સૌંદર્યધામોના દર્શનના અનુભવોને પણ લેખો નિબંધોમાં ઉતાર્યા છે પ્રવાસ દરમ્યાન જેમ પ્રકૃતિની જીવનલીલાનું દર્શન વર્ણન કર્યું છે તેમ માનવીય સભ્યતા સંસ્કૃતિના સ્મારકોનું પણ નિરૂપણ કર્યું છે. 'રખડવાનો આનંદ' માં સંગ્રહાયેલા કેટલાક લેખોમાં તે જોઈ શકાય છે. 'લોકમાતા' અને 'જીવનલીલા' ના અગિયાર લેખો પુનઃમુદ્રિત થયા છે. પંરતુ બીજા ચોપન જેટલા લેખો નવા જ છે.

કાકાસાહેબનો 'રખડવાનો આનંદ' સંગ્રહ છાપાળવી નીરસ દ્રષ્ટિએ કહીએ તો એમણે જે રઝળપાટ કર્યો છે તેનો અહેવાલ માત્ર છે અને બીજી રીતે કહીએ તો એમના રસપ્રવાસનો કાવ્યરસ છે. કાકા કાલેલકર 'રખડવાના આનંદ' ના પાંચમાં પાને કહે છે. ''કાલિદાસની વર્ણનશક્તિ ભલે મારી પાસે ન હોય પણ હું એનો સમાનધર્મી છું એ વિશે મને જરા પણ શંકા નથી''.

'રખડવાનો આનંદ' માં આપેલાં પ્રકરણોનાં નામ જોતાં જણાઈ આવશે કે વિષયની પસંદગી સાપેક્ષ રીતે થઈ છે. ગૌરવ એ એમના લખાણનો પહેલો ગુણ છે તેમાંથી આનંદ જ પ્રાપ્ત થયા છે.

આ કૃતિમાં લેખકે દેશના વિભિન્ન પ્રવાસો દરમ્યાન જોયેલાં પ્રસિદ્ધ કલા મંદિરોનું તેમજ ઐતિહાસિક, ભૌગોલિક, સાંસ્કૃતિક, ધાર્મિક અને પ્રાકૃતિક સૌંદર્યધામોનું ચિંતન મનનયુક્ત છતાં. પ્રસન્ન મધુર શૈલીમાં નિરૂપણ કર્યું છે.

'વૈરાગ્ય વૈભવનો વારસો' 'દેલવાડાંની ધાર્મિક કળા' 'બાહુબલી' 'પાષાણ હૃદય' 'તાજમહાલ વિષયક ત્રણ લેખો' 'અંજટા' 'બુદ્ધ યશોધરા અને રાહુલ' જેવા શિલ્પ સ્થાપત્ય ચિત્ર આદિ કલાઓને અનલક્ષીને પ્રાચીન સ્મારકોનું આલેખન થયું છે. 'ઘૃષ્ણેશ્વર' 'ગુરુ ગોવિંદ સિંહનો નાંદેડ', 'એકાકી વટવૃક્ષ' 'ત્રણ પુરાતન વટવૃક્ષો' 'મહાવીરની કૈવલ્યભૂમિ' 'આપાપુરી' 'બેધિગયા' 'નિર્વાણધામ કુશીનારા' વગેરે લેખોમાં સ્થળ વિશેષના મહિમા વર્ણનમાં ધર્મદર્શન, જન્મચિંતનનું સંયોજન થયું છે. લેખકના સર્વધર્મ સમભાવ સહિષ્ણુતા અને ઉદારવૃતિનું તેમાં દર્શન થાય છે.

'સોનાની ખાણ' 'ફરી કોલર' 'નંદુદુર્ગ' 'આંધ્રની સૌંદર્યધાની કર્ણાટક' 'ગોમાંતકની એક ઝાંખી' 'જૂના મહારાષ્ટ્રની ખંડેર રાજધાની' 'મહારાષ્ટ્રની હિલ્હી' 'વસઈનો કિલ્લો' 'કુતુબ મિનાર પરથી' 'આસામ વિષયક ચાર લેખો' કાશ્મીર વિષયક પાંચ લેખો આદિમાં ભારતની પ્રસિદ્ધ નગરીઓ તથા સ્થળોની વિશેષતાઓની ઝાંખી કરાવવાનો લેખકે પ્રયાસ કર્યા છે.

'દેલવાડાની ધાર્મિક કળા' માં આબુ પરનાં પ્રસિદ્ધ દેલવાડા મંદિરોનાં બે શિખરોનાં દર્શન તેમને વિરલ લાગે છે. 'દૂરથી જોતાં એકમાં મર્દાની ઓજસ (Masculine strength) બીજામાં જનાની નાજુકાઈનું લાવણ્ય (Feminine grace)' (૧)

'તાજમહાલ' લેખમાં શાહજહાના અમરપ્રેમની પ્રતિકૃતિ રૂપ તાજનું કાવ્યમય નિરૂપણ કરે છે. 'તાજની પ્રમાણબધ્ધતા' મોહક લાવણ્યમયતા, મનોહારી શિખર ગુંબજ શોભા તથા તેમાં મુર્ત થયેલા પ્રેમીઓનાં હૃદય દર્દને નિહાળતાં જ તેઓ બોલી ઊઠે છે. ''તાજમહાલ ભવ્ય નથી

રમ્ય છે, આહલાદક નથી ઉન્માદક છે. અને એટલે દરજ્જે પવિત્રતામાં ન્યુનતા આણે છે. ''(૨) બાદશાહી પ્રેમી યુગલોની કબરો જોતાં તેમનાં સૌંદર્ય પ્રેમનું એક નવુંજ રૂપ લેખકની દષ્ટિ સન્મુખ પ્રગટ થાય છે. 'વૈભવ કીર્તિ, કળા સૌંદર્ય બધુ કૂચા છે પ્રેમ એજ સાચો છે પ્રેમ એ જાતિ પંથ દેશથી પર છે' કાલાતીત છે. સાચા હૃદયનો સાચો પ્રેમ એ સામ્રાજયના સ્વામિત્વ કરતા અધિક છે અને મરણ કરતાં પણ સ્મરણ વધારે બળવાન છે.'' (૩)

લેખકના તાજ વિષયક લેખોમાં તેના અપ્રતિમ સૌદર્યના વર્ણન ઉપરાંત જીવન, મુત્યુ, જીવનની જિજીવિષા, શુદ્ધ પ્રેમ, પ્રેમની પાર્થિવતા, પ્રેમની અમરતા પ્રેમનો વૈભવ આદિ વિશેનું રસાળ ચિંતન, મનન, પણ ઉમેરાયું છે. રંગીન કલ્પના અને અલંકારયુકત બાનીમાં તેનું નિરૂપણ થતાં જાણે કોઈ કાવ્યોપમ સૃષ્ટિ પ્રત્યક્ષ ખડી થાય છે. 'પ્રેમની તાજગી' 'પ્રેમની સ્મૃતિ' ને 'પ્રેમની સંતતિરૂપ તાજ' વિશેના આ ત્રણ લલિત લેખો કાકાસાહેબની વિશિષ્ટ પ્રતિભા શક્તિના આકર્ષક ઉન્મેષના નિર્દેશન રૂપે છે. ગુજરાતી પ્રવાસ સાહિત્યના ઉત્કૃષ્ટ લેખોમાં તેમને અવશ્ય સ્થાન આપી શકાય.

'પાષાણ હૃદય' માં કાકા સાહેબ વેરૂળની કલા વિભૂતિ પ્રતિ વાચકને અભિમુખ કરે છે તેમનું છે કે દેશવિદેશના પ્રવાસીઓને સ્તબ્ધ કરી દેતી આ પાષાણકલાનાં યથોચિત દર્શન કરવા માટે જોનાર પાસે વિશિષ્ટ દષ્ટિ હોવી જોઈએ.

અજંટા વિશેના બે લેખોમાં દુનિયા ભરના કળા રસિકોને આકર્ષતી આ ગુફાઓનાં ઉદ્‌ભવ માહાત્મ્ય ઈતિહાસ. સૌદર્ય આદિનું વિગત પૂર્ણ રસિક આલેખન થયું છે.

અજંટાની સત્તર નંબરની 'બુધ્ધ, યશોધરા અને રાહુલ' ગુફાના રહસ્યનું તેની મહત્તા અને સાત્વિકતાનું લેખક કાવ્યમય વર્ણન કરે છે. કલાકૃતિને જોવાની લેખકની વિશિષ્ટ દ્રષ્ટિ અને સૂઝ સમજનો અહીં પ્રત્યક્ષ પરિચય થાય છે.

બાહુબલી નામના સુદીર્ઘ લેખમાં લેખકે પ્રચંડકાય મૂર્તિના રૂપલાવણ્ય, કારૂણ્ય, વૈરાગ્ય બોધ આદિનો સુભગ પરિચય કરાવ્યો છે. લેખકની ચિત્રાત્મક જીવંતકથા કલાનું આ એક ઉત્તમ ને ઉલ્લેખનીય ઉદાહરણ છે.

''ગુરૂ ગોવિંદસિંહનો ગરુદ્વારા નાંદેડ'' માં નાંદેડના ગુરદ્વારા, ગુરુ ગોવિંદ સિંહ તથા શીખ ધર્મના ભારતીયા ઈતિહાસમાં પ્રદાનનું આલેખન થયું છે. 'ત્રણ પુરાતન વટવૃક્ષો' માં અડિયાર, કબીરવડ અને કલકત્તાના વાનસ્પત્યમને ત્રણ તીર્થ સ્થાનો તરીકે ઓળખાવી લેખડ દરેકનું માહત્મય આલેખે છે. કબીરવડમાં તેમને હિંદુ સયુંકત કુંટુંબનું દર્શન થાય છે. ''ભારત વર્ષનું કોઈ કુટુંબ એક આખું ગામ વસાવીને રહ્યું હોય તેવી રીતે કબીરવડનાં દર્શન થયા.'' (૪)

મહાવીરની કૈવલ્ય ભૂમિ અને અપાપુરી જેવા લેખમાં લેખકે મૃત્યુંજય વીર મહાવીરના અહિંસા, અપરિગ્રહ અને તપસ્યાના જીવન સંદેશનું સ્મરણ કરાવ્યું છે. 'બુધ્ધ ગયા' અને 'નિવાર્ણધામ કુશીનારા' માં બૌધતીર્થોના મહત્વનું તથા ભગવાન બુધ્ધના વિતરાગી જીવનનું વર્ણન થયું છે. ''વિશ્વાશ્રમનું પુનદર્શન'' માં લેખકે ઋષિકેશ, લક્ષ્મણઝૂલાના પ્રકૃતિ સૌંદર્યને પ્રત્યક્ષ કર્યુ છે.

ધાર્મિક સ્થળો વિશેના લેખકના આ બધા પ્રવાસ લેખોમાં તેમની ઉદારતા, સહિષ્ણુતા અને સમભાવ શીલતાના દર્શન થાય છે. તીર્થધામો વિશેના તેમના લેખોમાં હિંદુ, શીખ, બૌધ, જૈન, જરથોસ્તી આદિ વિવિદ ધર્મોના વિશિષ્ટ તત્વોનું સમુદાર દ્રષ્ટિથી સંયોજન થયું છે. ગાંધીવાદી કાકા સાહેબને મન સર્વધર્મ સમાન રહ્યા છે. આથી વિવિધ ધાર્મિક સ્થળોના પ્રવાસ

કરી તઓ પ્રત્યેકનાં સારા નરસાં તત્વોની નિષ્પક્ષપણે આલોચના કરી શક્યા છે. તેમાં કયાંય દંશ કળાતા નથી.

કાક સાહેબે ધર્મધામોના પ્રવાસ અને વર્ણન કર્યા છે. તેમ ઐતિહાસિક સ્થળોના પ્રવાસ અને વર્ણન પણ કર્યા છે 'મહારાષ્ટ્રની હિલ્હી', 'વસઈનો કિલ્લો' 'કુતુબ મિનાર' પરથી જેવા લેખોમાં ઔતિહાસિક સ્થળોના વિગતવાર વર્ણનો જોઈ શકાશે.

'શ્રીનગરને રસ્તે' 'શ્રીનગર કાશ્મીર' 'સેવકરામનો પરચો' 'સ્વર્ગમાં નરક' 'પાલખીવાળો સંન્યાસી' જેવા લેખોમાં લેખક કાશ્મીરના પ્રવાસનો પરિચય કરાવે છે. કાશ્મીરના માર્ગ, શ્રીનગર તથા અમૃતમાર્ગની પ્રકૃતિ લીલા, કાશ્મીરના વિહાર ધામો આદિનો તેમાં ચિતાર અપાયો છે. પરંતુ તેમાં પૃથ્વી પરના સ્વર્ગ સમા કાશ્મીરના સૌંદર્ય વૈભવનું નિરૂપણ પર્યાપ્ત પ્રમાણમાં થયું લાગતું નથી. લેખકની સૌંદર્યવર્ણનપ્રેમી કલમ અહીં જાણે સંકોચ અનુભવતી ચાલે છે. કાશ્મીર પર પ્રકૃતિએ પૂરી મહેર કરી છે. પરંતુ ત્યાંના માનવી દુઃખ દરિદ્રતામાં સબડતા રહ્યા છે. પૃથ્વી પરના આ સ્વર્ગમાં નરકની યાતના ભોગવતા માનવીઓને જોઈ કાકા સાહેબના કવિ હૃદયને આઘાત લાગ્યો હોય અને તેથી તેમની કલમ સંકોચશીલ બની ગઈ હોય તે બનવા જોગ છે.

ભારતની પૂર્વ સરહદે ઉભેલી પર્વતમાળાની ગોદમાં વસેલા પ્રદેશમાં પણ લેખકે પ્રવાસ કર્યો છે. તેનું તેમણે આપણી 'પૂર્વ સરહદ' 'આસામની એક ઝાંખી' 'આસામ યાત્રા' 'તેજપુર' 'મણિપુરના દર્શને' નામના લેખોમાં વર્ણન કર્યું છે. તેમાં તેમણે પ્રકૃતિ ને સંસ્કૃતિ બેઉનાં આકર્ષક ચિત્રો આલેખ્યાં છે.

ભારત પ્રવાસનું નિરૂપણ કરતા આ લેખોમાંના ઘણા સરળ, મધુર, કોમલ, અલંકારિક પ્રવાહી શૈલીમાં રજૂ થયા હોવાથી લલિત સાહિત્યના આનંદનો અનુભવ કરાવે છે. પ્રયાસનું નિરૂપણ તેમાંની ચિત્રાત્મકતા તાદશતા અને રંગદર્શિતાને લઈને સાદ્યંત આસ્વાદ્ય બની રહે છે. તેમાં પણ પ્રકૃતિલીલાના અનેક ચિત્રો કાવ્યમય લાગે છે. સંસ્કૃત અને અંગ્રેજી સાહિત્યમાંથી અપાતા સમુચિત ઉદાહરણો અને ભૂગોળ, ખગોળ, ઈતિહાસ, સમાજશાસ્ત્ર આદિના ઉપયુકત સંદર્ભ પ્રવાસના આનંદની સાથે પ્રવાસ વિષયક અવબોધ પણ આપે છે.

કાકા સાહેબનું વાંચન વિશાળ છે અને એના પર ચિંતન પણ એમણે શ્રધ્ધપૂર્વક કર્યું છે. એમના ઉપદેશમાં બોધ ઉપદેશની ગંધ પણ ન આવે એવાં કેટલાંક ચિંતનના પરિપાકરૂપ ફળ આપણને પ્રાપ્ત થાય છે. દા.ત 'જેમ પૂર્ણ વિરામ એક વાકયને પુરુ કરી બીજા વાક્યનો પ્રારંભ કરી દે છે. તેવી જ રીતે જીવનની પ્રસ્તાવના કરે છે.' (૫) 'મરણ ન હોત તો સ્મરણ પણ ન હોત.'(૬)

કાકા સાહેબનું લખાણ 'ઝાડને પાંદડા ફૂટે' એટલી સ્વભાવિક રીતે અવતરતું હોય છે. એમની ભાષામાં અંલકારો ખૂબ આવે છે. એમ કહેવા કરતાં એમના વિચારો અંલકારો દ્વારા જ અવતરે છે એમ કહી શકાય લેખકની કલ્પના શક્તિ ભાષા સમૃધ્ધિ અને સંવેદનશીલતાનું વેધક દર્શન આ અલંકાર યોજનામાં બરાબર થાય છે. દા.ત નંદી સ્ટેશનથી દેખાતો પહાડ તમને કેવો લાગે છે ? તેઓ કહે છે, 'મુંડન કરેલો કોઈ સાધુ ઊભો હોય એના માથા જેવો એ પહાડ છે.' (૭) 'કુતુબ મિનાર પરથી દેખાતું હિલ્હી તે જાણે ખખડધજ ડોશીમાતાઓનાં ખોળામાં ખેલતું બાળક,' (૮) ઉપમા ઉત્પેક્ષા, અલંકાર અનેકવાર યોજે છે. જેમ કે 'ચાંદીના રસ જેવા ચળકતા તળાવ' 'ઊંટની ડોક જેવા લાંબા લાંબા વાંસ' - 'ઉલ્લાસ જેવો ઉજજવળ રસ્તો' વગેરે આમા રમ્ય રુચિર ઉપમાઓ લેખકની શૈલીનો શણગાર બને છે. તેમની સર્જકતાનો એક મોહક ઉન્મેષ

અંલકારોમાં પ્રગટે છે.

એમની કલમનું હાસ્ય ઘણીવાર વિલક્ષણ હોય છે.

'અમે એ પાણીમાં હાથપગ ધોયા અને સાયંસંધ્યા કરી પાણી અને હવામાંથી કયું તત્વ વધારે ઠડું હતું એ કહેવું મુશ્કેલ હતું સંધ્યા જીભ વતી બોલવાને બદલે અમે દાંત વડે જ બોલ્યા હઈશું.'(૧૦)

આ પ્રવાસ લેખોના સ્વરૂપમાં ઠીક ઠીક વૈવિધ્ય જોવા મલે છે કેટલાક લઘુ લેખો જેવા છે, કેટલાક કલેખો આત્મકથનાત્મક પણ છે દા.ત 'બિલ્વાશ્રમનું પૂનઃદર્શન' કેટલા લેખ કોઈના પર લખાયેલા પત્રના રૂપમાં છે.' દા.ત 'નંદીદુર્ગ' કેટલાક લેખોમાં વ્યક્તિ ચિત્રોનું પ્રાધાન્ય છે. દા.ત 'સેવકરામનો પરચો' તો કેટલાકમાં પ્રકૃતિ દર્શનની મુખરતા છે. 'ભુવનગીરી' જેવા લેખમાં અધ્યાત્મ ચિંતન કેન્દ્રમાં રહ્યું છે. તો કેટલાકમાં પ્રવાસની અલપ ઝલપ ઝાંખી થાય છે. આમ નિરૂપણની દ્રષ્ટિએ આ લેખોમાં ઠીક ઠીક વૈવિધ્ય છે.

કાકા સાહેબના લેખોમાં ધર્મ તત્વની સાથે અનુસ્યુત થઈને રહેલું જોઈ શકાય છે. એમનાં નિબંધાત્મક લખાણોની આ એક લાક્ષણિકતા છે. કાકા સાહેબના પ્રવાસ વર્ણનો વાંચતાં વાચંતાં વાચકને ઉપનિષદ કે ગીતાની કંઈ કેટલીય પંક્તિ ઓનો ભેટો થઈ જાય છે. મહાભારત, રામાયણ, મનુસ્મૃતિ, પુરાણગ્રંથો, કાવ્યો, નાટકો બધુ આત્મસાત કર્યું છે. ને તેમની વાણીમાં દ્રિગુણિત થઈને વહ્યું છે.

ગુજરાતનાં અનેક લોકોની વિચાર સૃષ્ટિમાં કાકા અજ્ઞાતપણે બેઠેલા છે. કાકાએ એક જમાનામાં ગુજરાતના વાચક, વિચારકો, લોકોના ચિત્તમાં પ્રવેશ અને આવકાર મેળવ્યો છે. સાહિત્ય એ મનનો ખોરાક છે. ને એ ખોરાક પૂરો પાડવામાં કાકા સાહેબ ગુજરાત પર અઢળક

.ઢળ્યા છે. એટલા બધા કે એક મિત્રએ સાચું કહ્યું છે કે હાઈસ્કુલના આરંભથી માંડીને એમ. એ. સુધી આજ કાકા વંચાય છે. એવી વિવિધ ને વિપુલ સામગ્રી એમણે ગુજરાતને ચરણે ધરી છે ગુજરાતના સાહિત્યના ઈતિહાસમાં કાકા કાલેલકર અમર સ્થાન પામ્યા છે. ગુજરાતી નિબંધ સાહિત્યમાં વર્ષો સુધી સીમા સ્તંભ રહ્યા છે ને રહેશે.

કાકા કાલેલકર આજીવન પરિવ્રાજક કરીકે ગુજરાતભરમાં જાણીતા છે. આજન્મ પ્રવાસી છે. ખાવું, ઉંઘવું, પરણવું, આદિ વિશ્વજનીન ક્રિયાઓની જેમ પ્રવાસની ક્રિયા પણ તેમનાં જીવન સાથે અવિચ્છિન રૂપે જડાઈ ગઈ છે દેશાટનના તેમના ઉત્કટ શોખનો એકરાર કરતાં તેઓ કહે છે. 'હું તો એક જીવનભરનો રખડું છું કુદરત ઘેલા તરીકે ઓળખાવતાં મને સંકોચ કે વાંધો નથી'(૯)

કાકા સહેબને સંસ્કૃતિના પરિવ્રાજક આચાર્ય તરીકે ઓળખાવતા વિષ્ણુ પ્રસાદ ત્રિવેદીએ પણ લખ્યું છે. 'સમગ્ર વિશ્વમાં ભર્યું ભર્યું સૌંદર્ય જોતાં કાકા સાહેબ એક પ્રકારના Vagbond છે સરસ અર્થમાં એમને Intecllectual Vagbond (રખડું મનિષી) કહો કે Vagabonal aesthete (રખડું રસજ્ઞ) કહો કે ધાર્મિક પરિવ્રાજક કહો જેને ઘર નહિ તેને બધે ઘર તેમને ઘણીવાર લાગે છે કે મારું સ્થાન શહેર કે દીવાનખાના કરતાં પહાડોમાં, જંગલોમાં જીવતાં આ વિશ્વના યાત્રી થઈ શકાય તો કાકા સાહેબ થયા છે.' (૧૦)

સંસ્કૃતિના પરિવ્રાજક કાકા સાહેબ યોગ્ય રીતે જ પ્રવાસવીર તરીકે ઓળખાય છે. માત્ર દેશનો જ નહી પરતું પરદેશનો પણ પ્રવાસ ખેડયો છે. એમનો પ્રવાસ એ માત્ર બાહ્ય નથી,

આતંર પ્રવાસ પણ છે. એમને મન પ્રવાસ એ મોટામાં મોટી વિદ્યાપીઠ છે.

એમનાં પ્રવાસ વર્ણનમાં જગત વિશેની ચિંતા ને ચિંતન દેખાય છે ભાષા પ્રત્યેનો પ્રેમ ડોકાયા કરે છે. હિમાલયને 'સાધુઓનું પિયર' કહે છે, એમના શબ્દોની આંગળી પકડીને પ્રવાસ કરીએ છીએ. ત્યારે પ્રવાસમાં સાથે રહેલી ને અચાનક મળતી વ્યક્તિઓ આપણી આત્મીયજન જેવી થઈ જાય છે. એ એમની કલમનો ચમત્કાર છે.

કાકા સાહેબ જીવનના ઉપાસક છે એ લખે છે ત્યારે નરી સંવેદનાથી લખે છે. એટલે એમના નિબંધોમાં જે નિબંધના સ્વરૂપ માટે અનિવાર્ય છે. એવો એક વૈયક્તિક સ્પર્શ છે. કાલેલકર ઝંકૃત સંવેદનાથી લખે છે. અને એટલે જ એમના પ્રવાસ વર્ણનોમાં અનંદની અખિલાઈ અને નિરામય સ્પર્શ અનુભવાય છે.

એમના પ્રવાસ વર્ણનોમાં એમણે જે કંઈ વાંચ્યું છે, વિચાર્યું છે, અનુભવ્યું છે એ બધું જ સમરસ થઈને અને પૂરેપૂરી રસિકતાથી પ્રગટ થાય છે, એમની દ્રષ્ટિ કાદવમાં પણ કાવ્યને જૂએ એવી સૌદર્ય શોધક છે એ સૌંદર્યના આરાધક છે, પણ કેવળ પ્રકૃતિના નહીં, જીવનના પણ સૌંદર્યના આરાધક છે.

કાકા સાહેબ ગુજરાતના સૌથી મોટા પ્રવાસ લેખક છે, ઈયતા, ગુણવત્તા અને વૈવિધ્યની દ્રષ્ટિએ તેમનું પ્રવાસ સાહિત્ય સમૃધ્ધ છે. આમ છતાં તેમનું બધું જ પ્રવાસ સાહિત્ય એક સરખું કલાત્મક લાગતું નથી કેટલીક વાર લખાણમાં બોધ ઉપદેશનું તત્વ તરી આવે છે. તેમની પ્રવાસકથામાં પ્રસંગોપાત ડોકાતું રહેતું અંહમ આપણને કઠે છે આવું તેમનાં પૂર્વ આફ્રિકાના પુસ્તકમાં અનેક વાર અનુભવાય છે. પરંતુ પ્રવાસ વિષયક તેમના વિપુલ સાહિત્વમાં આવી મર્યાદાઓ અલ્પ છે ને તેથી ક્ષમ્ય લાગે છે.

કાકા સાહેબના સાહિત્યના અભ્યાસી જયંત પટેલે ઉચિત રીતે જ કહ્યું છે કે, 'સંસ્કારગ્રાહિતા, ધર્મપૂતતા, અભિજાત્ય, વિનોદ રસિકતા, બહુશ્રુતતા, આસ્તિકતા, અને આશાવાદિતાની હૃદયસંપતિ જન્મ પ્રવાસી કાકા સાહેબ પોતાના પુસ્તકોમાં બતાવે છે તેટલી કોઈ પ્રવાસલેખમાં દેખાતી નથી પ્રકૃતિ, સંસ્કૃતિ ને વિકૃતિનું ઝડપથી અને સચોટ આકલન કરવાની અને જરૂરી કાવ્યાત્મકનો સ્પર્શ આપી એનું વિગતઝીણું નિરૂપણ કરવાની એક આગવી ફાવટ એમણે કેળવી છે કારણ પ્રવાસ એ એમનો નિરંતર ચાલતો વ્યાપાર છે.'(૧૧)

સમગ્રતયા કાકા સાહેબનું પ્રવાસ સાહિત્ય તેમનાં સુરેખ સાક્ષાત્કાર ઈન્દ્રિયગ્રાહ્ય નિરૂપણને લીધે આસ્વાદ્ય બન્યું છે તેમાં એક સર્જક કલાકારની મૌલિક પ્રતિભા, નિર્હેતુક આનંદલક્ષી પરિવ્રાજકતા, લાગણી, કલ્પનાયુક્ત વર્ણનની હૃદય સ્પર્શિતા, નિર્દોષ અને નિખાલસ મનોરંજકતા વિચારપ્રદ ચિંતનની સૂક્ષ્મતા અને બહુવિધતા આદિનો સ્પષ્ટ સચોટ અનુભવ થાય છે. શિષ્ટ, સંસ્કારી લલિત, મધુર, ચિત્રાત્મક અને પ્રસંગોપાત નાટ્યાત્મક બનતી રસળતી શૈલીને કારણે તેમની પ્રવાસ કૃતિઓ ઘણીવાર લલિત સાહિત્યની કૃતિનો જેવી આનંદની અનુભતિ કરાવે છે તેમની પ્રવાસ કથાઓ ગુજરાતી સાહિત્યમાં સંખ્યા, સત્વ અને વૈવિધ્યની દ્રષ્ટિએ વિશિષ્ટ સ્થાનની અધિકારી બની છે. નિઃશક કાકા સાહેબ ગાંધીયુગના જ નહિ સમગ્ર ગુજરાતી પ્રવાસ સાહિત્યના એક ઉત્તમ પ્રવાસ લેખક છે.

પાદટીપ

૧) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૧૯, ૨૦

૨) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૧૪૦

૩) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૧૪૧

૪) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૨૦

૫) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૧૭૬

૬) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૧૭૬

૭) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૪૮

૮) 'રખડવાનો આનંદ' - કાકા કાલેલકર પૃ. ૧૩૭

૯) 'જીવનનો આનંદ' - કાકા કાલેલકર પૃ. ૮૬

૧૦) 'કાકા કાલેલકર અધ્યન ગ્રથ ઉમાશંકર જોશી અને અન્યુ'

૧૧) 'કાકા કાલેલકર જીવન અને સાહિત્ય' - જયંત પટેલ

સદર્ભ સૂચિ

૧) ગુજરાતી લલિત નિબંધ : સંપાદક : પ્રવિણ

૨) આપણાં સાહિત્ય સ્વરૂપો : મફત ઓઝા.

૩) ગુજરાતી પ્રવાસ સાહિત્ય : ડૉ અરૂણા બક્ષી

૪) કાકા કાલેલકર જીવન અને સાહિત્ય : જયંત પટેલ

૫) કાલેકર અધ્યયન ગ્રંથ : સંપાદક : ઉમાશંકર જોશી
અનંતરાય રાવળ
પાંડૂરંગ દેશપાંડે

૬) જીવનલીલા : કાકાસાહેબ કાલેલકર

૭) રખડવાનો આનંદ : કાકાસાહેબ કાલેલકર

૮) શૈલી અને સ્વરૂપ : ઉમાશંકર જોશી.

૯) નિબંધ અને ગુજરાતી નિબંધ : સંપાદક : જંયત કોઠારી

૧૦) ગુજરાતી સાહિત્યનો આઠમો દાયકો : સંપાદક : ભોળાભાઈ પટેલ

ગુજરાતી ટૂંકી વાર્તા : વિવેચન પ્રક્ષેપ

- Mrs. Sejal Shah

શિલ્પી પથ્થરમાંથી એક આકાર ઉપસાવે છે, એ આકાર આપણને કોઈ પરિચિત આકારની યાદ આપતો નથી, તે છતાં એ જોવો ગમે છે. અહીં જે આસ્વાદ્ય છે તે આકારની નિર્મિતિ. કલાકાર એનું નિર્માણ કરે છે અને વિવેચક એની પાછળનાં કારણો શોધે છે. આ આકાર / શિલ્પ એટલે ટૂંકી વાર્તા. ટૂંકી વાર્તાનું Form પણ એક પથ્થરની જેમ Open છે. સર્જક એની કલમની ટાંકણીરૂપે પોતાના ભાવવિસ્તારને આ પથ્થર પર પ્રતિબિંબિત કરે છે. એની પાછળનાં જે કારણો તે શોધવાનું કાર્ય વિવેચક કરે છે.

સામાન્ય શબ્દોમાં ટૂંકીવાર્તા શબ્દની વ્યાખ્યા એમ કરી શકાય કે ટૂંકીવાર્તાનું સ્વરૂપ જીવનની નિર્ણાયક કટોકટીરૂપે ઘટના નિમિત્તે મનુષ્યના આંતરવિશ્વનું દર્શન. ટૂંકીવાર્તા માટે Short Story એ સંજ્ઞામાં Story સંજ્ઞાનું મૂળ ફ્રેંચ ભાષાના શબ્દ 'estoire' માં અને લેટિન શબ્દ 'historia' માં મળે છે. ૧૯ મી સદીમાં આ સાહિત્યસ્વરૂપનો જન્મ અમેરિકા અને રશિયામાં થયો. ગુજરાતીમાં ટૂંકીવાર્તાનું વ્યવસ્થિત તંત્ર ધૂમકેતુમાં જોવા મળે છે. પરંતુ પ્રાચીનકાળમાં પણ બોધપ્રધાન, મનોરંજનપ્રધાન કથા જોવા મળતી હતી, જે અર્વાચીનકાળમાં નવો ઘાટ, નવો જન્મ ધારણ કરે છે. તેમાં બદલાયેલો જીવનસંદર્ભ, સર્જકની અપૂર્વ સંવેદનશીલતા અને નૂતન કલા - વિભાવનનો વિશિષ્ટ ફાળો છે. ધૂમકેતુથી ગુજરાતી ટૂંકી વાર્તા સંપૂર્ણ વાસ્તવિકતા તરીકે સિદ્ધિરૂપે જોવા મળે છે. ધૂમકેતુની વાર્તાઓમાં કલ્પના અને લાગણીની જ લીલા મુખ્યત્વે જોવા મળે છે, તેમણે ટૂંકીવાર્તાની વ્યાખ્યા સંબંધે સોંસરવો ઊતરી જતો તણાખાનો વિચાર શરૂ કર્યો. તેમની વાર્તાઓમાં મુખ્યત્વે બે લક્ષણો જોવા મળે છે, ઊર્મિ આવેગ અને શૈલી વૈભવ. તે ઉપરાંત તેમાં જાનપદ જીવનની કલાત્મક છબી જોવા મળે છે. 'ભૈયાદાદા' 'ગોવિંદનું ખેતર' અને બીજી તરફ 'પુથ્વી અને સ્વર્ગ' અને 'કલ્પનાની મૂર્તિઓ' જેવી વાર્તાઓ મળે છે. એક તરફ ધૂમકેતુની વાર્તામાં ભાવનાશીલતા, આદર્શ, પ્રેમ એ સૌન્દર્યના સૂક્ષ્મતમ તત્વ જોવા મળે છે જ્યારે દ્વિરેફમાં ફિલસૂફનું તાટસ્થ્ય ઘરાવનારું ચિંતન જોવા મળે છે, તેઓ ધૂમકેતુની જેમ લાગણીવેડામાં ખેંચાતા નથી. લાગણી કે વિચારનું તટસ્થતાપૂર્વક નિરૂપણ કરવામાં માને છે. તાર્કિક ચોકસાઈ અને શૈલી-સાદગી એમની વાર્તાનાં આગળ પડતાં લક્ષણો છે. ગાંધીયુગની ગદ્યશૈલીના અને ભાવનાઓના તેઓ અનુયાયી ને પુરસ્કર્તા રહ્યા છે. તેમની વાર્તમાં ચિંતન, માનસશાસ્ત્રીય ગૂંચ, વિનોદ છે, તેમાં જીવન અને જગત વિશેની સૂઝ-સમજ એક પ્રાજ્ઞની છે. એમની નિર્મળ તટસ્થતા વાર્તામાં એમને અતિરેકમાંથી ઊગારી લે છે. વાર્તામાં વસ્તુવૈવિધ્ય, સામાજિક, રાજકીય, સાંસ્કૃતિક ને ઐતિહાસિક પ્રશ્નો જોવા મળે છે. વાર્તાઓમાં તત્કાલીન પરિસ્થિતિના નિરૂપણ સાથે મનુષ્યજીવનના કોઈને કોઈ સનાતન તત્વની હાજરી એમાં વર્તાય છે. 'ખેમી' વાર્તામાં લેખકે સમાજના નીચલા, અસ્પૃશ્ય ગણાતા વર્ગમાં પણ પ્રેમ અને સમર્પણની ભાવના કેટલી ઉત્કટ હોય છે તે બતાવ્યું છે. અહીં ગાંધીજીનો પ્રભાવ, નીચલા થરના માનવીના જીવન ઉપર પડેલો જોવા મળે છે. ધૂમકેતુની જેમ વચ્ચે પોતાના વિચારો કહેવાની, અર્થગર્ભ અર્થાન્તરન્યાસી વિધાનો કરવાની દ્વિરેફને ટેવ નથી. તેઓ તટસ્થ કલાકારની માફક માત્ર વાર્તા જ કહે છે. ગાંધીયુગની વાર્તાઓમાં ધૂમકેતુના રંગરાગી વલણ કરતાં દ્વિરેફનું વાસ્તવરાગી વલણ વધારે સ્વીકાર્ય બનેલું જણાય છે. ટૂંકીવાર્તાના ગુજરાતીના આ બે સમર્થ લેખકોએ વાર્તાના ક્ષેત્રને વિશાળ કરવામાં વાર્તાકલાની અનેક શક્યતાઓ તેમ જ વાર્તાની ક્ષમતાઓ ચીંધવામાં મહત્વનો ફાળો આપ્યો છે.

મેઘાણીમાં ગાંધીયુગીન પ્રભાવ અને લોકકથાનો થાળ તેમની ઘમાકભરી રસાળ શૈલીમાં જીવંત થયા છે. મેઘાણી રંગરાગી અને ભાવનાશીલ વાર્તકાર છે. ગાંધીયુગની સંપૂર્ણ અસર હેઠળ ત્રીશીમાં વાર્તાનો વિકાસ થાય છે. તેમાં સ્નેહરશ્મિ, રમણલાલ દેસાઈ, ગુણવન્તરાય આચાર્ય, ચુનીલાલ શાહ વગેરેના નામો ગણાવી શકાય. આ વાર્તાઓમાં ભાવનાની ભભક, આદર્શ અને ઉન્નત સૃષ્ટિનું આકર્ષણ છે. વાસ્તવજીવનની દુર્ભગતા, દીનતા ને સંઘર્ષનું આલેખન લેખકને રૂચતું નથી. આવી વાર્તાઓનાં પાત્રો પણ ઊર્મિલ પોતાની સૃષ્ટિમાં રાચનારાં ને સામાન્યતાથી દૂર રહેનારાં હોય. લેખક પ્રથમ કવિ અને પછી વાર્તાકાર છે. વાર્તાને કલાકૃતિ કરતાં વધારે તો લેખક પોતાના ભાવવિચારના વાહન તરીકે જોતા જણાય છે.

ત્રીશીના વાર્તાકારો પર ગાંધીજીના જીવન દર્શનની અને એમની સર્વતોમુખી પ્રવૃતિઓમાં સક્રિય થયેલી સત્ય, અહિંસા, સહિષ્ણુતા અને સમાનતા જેવી ભાવનાઓની ઊંડી અસર પડી છે. એક વિશાળ સહાનુભૂતિ, જીવન અને જગત તરફ ઉદારતાથી અને ઊંડાણથી જોવાની દ્રષ્ટિ લેખકોને સાંપડી. સમાનતા અને માનવતાની ભાવનાએ આપણા સાહિત્યકારોને સમાજના આજ સુધી ઉપેક્ષિત એવા વિશાળ વર્ગ તરફ વાળ્યા.

ત્રીશીના ગાળા દરમ્યાન પશ્ચિમના સાહિત્યનો અભ્યાસ વધ્યો, જ્ઞાનનાં નવાં દ્વાર ઊઘડી રહ્યા હતા. માનસશાસ્ત્રનો અભ્યાસ વધતો જતો હતો. ફ્રોઈડ યુગનો પ્રભાવ વધતો જતો હતો. આની આડકતરી અસરરૂપે આપણે ત્યાં વાર્તામાં માનસશાસ્ત્રીય પ્રશ્નોનું નિરૂપણ અને જાતીય વૃતિનું આલેખન વધારે નિખાલસતાથી થવા લાગ્યું. એ દરમ્યાન સુન્દરમ્, ઉમાશંકર, ગુલાબદાસ બ્રોકર, જયંતિ દલાલ, પન્નાલાલ પેટલીકર જેવા તેજસ્વી લેખકો પ્રવેશ્યા. સુન્દરમ્ની વાર્તા ખોલકી, નાગરિકા, માજાવેલાનું મૃત્યુ વગેરેમાં વાસ્તવગ્રહી આગ્રહ જોવા મળે છે. અહીં મનુષ્ય નહી પણ મનુષ્ય ચિત્તનાં ઊંડા સંચાલનો જોવા મળે છે. માણસને હવે સમાજના એક અંગ તરીકે નહીં પણ સ્વતંત્ર અનેકવિધ સંકુલતાઓ ધરાવતા ચિત્તવાળી વ્યક્તિ તરીકે જોવામાં આવે છે. તેના જીવનની સ્થૂલ ઘટનાઓ કરતાં તેના ચિત્તની આંતરિક પ્રક્રિયાઓ નોંધાવવામાં લેખકને વધારે રસ પડવા માંડ્યો હતો.

ઉમાશંકરની 'શ્રાવણી મેળે' જેવી વાર્તાઓમાં સૌન્દર્ય, સરળતા, કુટિલતા છે. હવે નમૂના જેવા પાત્રો વાર્તામાં ઘટ્યા અને ઢાંચાઢાળ વાતશૈલી પણ વર્જ્ય ગણાતી જાય છે. યુગનું પ્રયોગપ્રિયતા ને પ્રયોગતત્પરતાનું વલાણ હવે જોવા મળે છે. માણસની મૂળભૂત વાર્તાઓ અને એનું અંગત આંતરજીવન વાર્તાવસ્તુ તરીકે પ્રધાનતા પામતા જાય છે. 'ખોલકી' 'બીભસ્ત રસની બેનમૂન વાર્તા' કહી વિષ્ણુપ્રસાદ તેની કલાત્મકતાને બિરદાવે છે. લેખકે ખૂબ જ કાળજીથી સુંદરતાનો એક પણ અંશ નથી આવવા દીધો. ભાભી ઉત્કટ નણંદને પરિચય આપે છે તે શબ્દ જુઓ 'પેલો ગળાનો હેડિયો મોટો ખારેક જેવો દેખાયસેને તે. હાં, જો, આ હરણે ગડફો કાઢ્યો તે'.

એક લલચામણા વિષયને કલાકારની તટસ્થતાથી, નિર્મમતાથી અંત સુધી નિભાવવામાં સુન્દરમ્ની વાર્તાકળાની સિદ્ધિ છે.

ઉમાશંકર જોશીમાં વાસ્તવ અને રંગરાગીપણાનો એક સુમેળ છે. કવિતા, માનસશાસ્ત્ર, અર્થશાસ્ત્ર, રાજકારણ બધુંય એમની વાર્તાઓમાં આવે છે. ગ્રામપ્રદેશ, આનંદ, ઉલ્લાસનું આલેખન કર્યું છે. શ્રાવણી મેળામાં બે યુવાન પ્રેમીઓના મિલનમાં વીરચંદ શેઠ વિઘ્ન બનીને આવે છે. દેવાના બાપને માથે આ વાણિયાનું કરજ છે. આવો અર્થશાસ્ત્રનો પ્રશ્ન બંન્નેના

વિજોગનું નિમિત્ત બને છે. દેવો વીરચંદ શેઠની હત્યા કરે છે ને જેલ ભેગો થાય છે. એની સાથે જીવન જોડવાના એના મનોરથનો મેળો વિખાઈ જાય છે. અહીં વાર્તાકાર આ ગામડિયાં લોકોના પ્રણય-આનંદમાં આર્થિક વિટંબણા, સમાજના શોષકવર્ગની જોહુકમી કેવી અંતરાય બનીને ઊભી રહે છે તે બતાવે છે 'ગુજરીની ગોદડી'માં ગરીબાઈની, આર્થિક અસમાનતાની વાત કેવી હળવાશથી કહેવાઈ છે !

પન્નાલાલ, દલાલ, ખત્રી, પેટલીકર, જેવા સર્જકો એનાં ઉમરેણ રૂપે કહેવાં કશું ને કશું આપે છે. આધુનિક ગુજરાતી ટૂંકીવાર્તાના પ્રથમ સર્જક સુરેશ જોષીનો પ્રથમ વાર્તાસંગ્રહ ગૃહપ્રવેશ (૧૯૫૭)માં પ્રગટ થયો. આધુનિક ગુજરાતી ટૂંકીવાર્તાની વિવેચના પ્રવેશક તરીકેનું મૂલ્ય ધરાવે છે. તેમની આધુનિક કલાદ્રષ્ટિ વાર્તાની સામગ્રી અને પ્રયોજન સંદર્ભે અર્વાચીન વાર્તા મીમાંસકોથી પાયાથી જુદી પડે છે. કળાની સ્વાયત્તતા અને સ્વયંપ્રર્યાપ્તતાનો સ્વીકાર તો કોઈ બાહ્ય, સામાજિક હેતુ કે પ્રયોજન અર્થે કળાનું અસ્તિત્વ નથી. કોઈ પૂર્વ સ્વીકૃત જીવનમૂલ્ય કે આદર્શની પ્રસ્થાપના માટે કળાનું સર્જન થતું નથી. કળા સ્વયં એક જીવન મૂલ્ય તરીકે પોતાની સ્વાયત્તતા સિદ્ધ કરે છે. સુરેશ જોષીની વાર્તાવિભાવનાના કેન્દ્રમાં ઘટનાતત્વ વિશેની નૂતન વિચારણા આધુનિક ગુજરાતી ટૂંકીવાર્તાને પરંપરાગત સ્વરૂપથી તદ્ન જુદી પાડે છે. ઘટના વિશેના તેમના નૂતન દ્રષ્ટિબિંદુઓનો વાર્તાસર્જન પર ઊંડો પ્રભાવ પડ્યો છે.

સુમન શાહ ને કિશોર જાદવ બંને આધુનિક વાર્તાસર્જકો છે. સુમન શાહની વિચારણામાં સર્જક પ્રતિભાનો પ્રક્ષેપ અને ભાષાની ક્રિયાશીલતાનો સૂક્ષ્મ પ્રભાવ કેન્દ્ર સ્થાને છે. ઘટનાને તેના મૂળ સ્વરૂપે ક્યારેય વર્ણવી શકાતી નથી. એ કળાના પરમ સત્યને આધુનિક સર્જકોએ સ્વીકાર્યું છે. ચિત્ત સ્વયં ઘટનાને, વાસ્તવને બદલે છે તેમ ભાષા પોતાની પ્રકૃતિ પ્રમાણે વાસ્તવને બદલે છે.

આધુનિક વાર્તાકારો પાસે કશુંક ઘટના સ્વરૂપે કે અનુભવ સ્વરૂપે બરાબર બાંધીને આપી દઈ શકાય એવું નથી માટે તો સર્જક શબ્દને શરણે જાય છે. આધુનિક વાર્તામાં ઘટના કે બનાવનું સંકુલ રૂપ પ્રગટ કરવા માટે નૂતન રચના પદ્ધતિનો, ટેકનિકનો સર્જનાત્મક વિનિયોગ કરવામાં આવે છે. કથન, વર્ણન, કલ્પના, પ્રતીક, પુરાકલ્પન, સ્વપ્નવાસ્તવ, આંતરચેતનાપ્રવાહ વગેરે નિરૂપણવિશેષો નવીન રૂપે મળે છે. એક ભૂલભૂલામણી જેવો ચિત્તનો અંધકારમય પ્રદેશ દેખાડે છે.

કિશોર જાદવ રૂપનિર્મિતિના વિભાવને મહત્વનો ગણે છે. હરિવલ્લભ ભાયાણી આધુનિક વાર્તા સ્વરૂપમાં ઘટના અને પાત્રના કલેવરોમાં આત્યંતિક પરિવર્તનો થયાં છે તેનાં મૂળમાં બદલાયેલા માનવજીવના સંદર્ભને પરિણામકારી ગણે છે. બુદ્ધિ ને તર્ક દ્વારા જીવનનાં સંકુલ રહસ્યોને સમજાવી દેવાની પદ્ધતિ છે.

પ્રમોદકુમાર પટેલ પણ સ્વીકારે છે કે આધુનિકતાવાદના પ્રભાવ નીચે વાર્તાઓમાં આકાર અને રચના રીતિના જે અવનવા પ્રયોગો થયા તેમાં સંયોજક તત્વની પકડ સુગ્રાહ્ય રહી નથી. 'ઘટના હ્રાસ' એ મુદ્દો સુરેશ જોશી પાસેથી મળે છે. જેમાં વસ્તુનું કથન સીધું નહીં પણ પરોક્ષ રીતે કરવાનું સૂચન છે. પ્રતીકાત્મક સંદર્ભે માનવીય લાગણીનું નવસર્જન કરવાનું છે. 'અહૈતુક નિર્માણની પ્રવૃત્તિ' એ સુરેશ જોશીનો સૌંદર્ય વિચાર છે. આધુનિક ટૂંકીવાર્તામાં કળાના પ્રયોજનને અનુસરી બાહ્ય જીવનનું વાસ્તવ સર્જક ચેતનાના સંસ્પર્શે કળાના વાસ્તવમાં રૂપાંતર પામે છે. આધુનિક સર્જક વાસ્તવનું નિર્માણ કરે છે. પણ તે અનેક સ્તરીય કલાપૂર્ણ રૂપે વૈશ્વિક

કલામૂલ્ય દ્વારા આકાર પામે છે. ઘટના નિરૂપણની આધુનિક રચનારીતિઓ ખરા અર્થમાં આધુનિક સર્જકસંવિદ્‌ની સંદિગ્ધતા અને સંકુલતાના મૂળાધારો છે. ટૂંકીવાર્તા વિશે આવી કેટલીક વિચારણા પછી આ સ્વરૂપના વિવેચન માટેની દ્રષ્ટિ તરફ વળીએ.

અર્વાચીન ટૂંકીવાર્તા ઉપદેશ આપવાના પ્રયોજનથી મુક્ત બની શુદ્ધ કલાના પ્રયોજન રસાનુભૂતિ તરફ વિકસી છે. ગાંધીયુગ દરમ્યાન શુદ્ધ કલાના અભિગમને સ્વીકારાયો. ધૂમકેતુથી સોંસરવો ઊતરી જતો તણાખાનો વિચાર શરૂ થયો પછી રામનારાયણ પાઠક અને રસિકલાલ પરીખે પણ આ 'રહસ્યતંત્ર' નો ઠીક ઠીક મહિમા કર્યો છે. વાર્તાગત વિગતોનું સાર્થક્ય અને ઔચિત્ય એ રહસ્યના સંદર્ભમાં જ સમજી - માણી શકાય છે. ઊમાશંકરે અનુભૂતિકણ અને ભાવપરિસ્થિતિને ટૂંકીવાર્તા માટે આવશ્યક ગણાવ્યાં એમાં પણ એમને કશી સામાન્ય કે અસંકુલ કે સરેરાશ અનુભૂતિનો કણ અપેક્ષિત નથી એ જોતાં એમની વ્યાખ્યા પણ પેલા રહસ્યને જ સિંહાસને સ્થાપે છે. ઊમાશંકર જોશીના જ એક વિધાન દ્વારા જ જો ટૂંકીવાર્તાને સમજવી હોય તો "ઘણી ટૂંકી વાર્તાઓ એવી હોય છે કે એને લલિત નિબંધ ન કહેવા માટે કોઈ કારણ ન હોય "અને આ વિધાન પછી પણ વાર્તા સંબંધી અમુક વિવાદો ચાલી રહ્યા.

ટૂંકી વાર્તા કાવ્યને મુકાબલે *Human Contact* માનવસંદર્ભ સાથે વધુ કામ પાડે છે તો વાસ્તવિકતાની પ્રતિલિપિ ટૂંકી વાર્તાઓ એ કઈ રીતે આલેખવાની રહે તે વિશે સુરેશ જોષીએ પોતાનાં સર્જન તેમજ વિવેચન વડે નોંધનીય પ્રદાન કર્યું છે. તેમણે ટૂંકી વાર્તાને વાસ્તવિકતાનાં જૂજવાં રૂપોના પ્રત્યક્ષી કરણના કળાકીય માધ્યમ લેખે જોઈ. વાસ્તવનું નવું રૂપ પ્રગટાવવા માટે વિવિધ રચના - રીતિઓના પ્રયોગો થયા. વાર્તા વિશેનું ઍસ્થેટિક્સ જૂદું હતું. બે વિરોધી દ્રશ્યોનું સંનિધિકરણ *Simultancity* અને *multiple focus* ના પ્રયોગથી એમણે આપણા પરિચિત વાસ્તવનાં અપરિચિત રૂપો ઉપસાવવાનો પ્રયોગ કર્યો અને આપણી રુચિનાં *Blind Spots* ને *Active* કરવાનો પ્રયત્ન કર્યો.

ટૂંકી વાર્તા વિશેના વિવેચન માટે ઘટકતત્વો, પાત્ર, પ્રસંગ, રહસ્ય વગેરેની સામાન્ય ચાદીમાં પડવાને બદલે ટૂંકીવાર્તામાં ક્યા પ્રકારનું ક્યા સંયોજન થયું છે, સંયોજનને પરિણામે કલાત્મક પરિણામ નીપજ્યું કે નહીં તેની મુખ્ય વાત વિવેચન માટે થવી જોઈએ, (સ્વરૂપ માટે પણ આ દ્રષ્ટિકોણ વિચારી શકાય)

ટૂંકીવાર્તાનો 'અંત' એક ધ્યાન ખેંચનારું અંગ ગણાતું આવ્યું છે. ધુમકેતુની બહુપ્રશસ્ત વાર્તા પોસ્ટઓફિસ નો અંત જોઈએ તો તેમાં પોસ્ટમાસ્ટરને અલી ડોસાની વેદના સમજી શકે એવી સ્થિતિમાં લેખકે મૂકી આપ્યા છે. અહીં ધૂમકેતુએ અંતને બંધ *close* કરી દીધો છે. માનવ-માનવ વચ્ચેની સમવેદનાની જે વાત તેમને અભિપ્રેત છે. તે ખૂબ જ હોંશપૂર્વક લેખક સમજાવી દે છે એટલે વાચકે છેલ્લી લીટી પછી કશું જ વિચારવાનું બાકી રહેતુ નથી. અંત ખુલ્લો હોય તો વાર્તા ત્યાં અટકતી નથી, નવાં રૂપ વ્યક્ત થાય છે. જે આધુનિક વાર્તામાં થાય છે.

વાર્તામાં વર્ણનો આવે છે અને ગાંધીયુગીન વાર્તાઓમાં આવતા વર્ણનો જોઈ ઉમાશંકરે ટૂંકી વાર્તાને લલિત નિબંધની સહોદર કહી હતી. વાર્તામાં વર્ણનની ટેકનિકને આધારે વાર્તા અમુક બિંદુએ અલગ પડી જાય છે. ફ્રિરફેની 'મુકુન્દરાય' કૃતિ ટેકનિકના કારણે વાર્તા બને છે. સુન્દરમ્‌ની ખોલકી વાર્તામાં વર્ણનના જે અંશોની પસંદગી થઈ છે તે પસંદગી પોતે જ કશાકની વાચક બની રહેતી હોવાથી લેખકને ક્યાંય *Meddling* કરવાની જરૂર પડી નથી. ટૂંકી વાર્તામાં વર્ણન *Functional* બનતું હોય છે. (જે લલિત નિબંધમાં સ્વયંપર્યાપ્ત હોય છે.) ટૂંકી વાર્તાનું વર્ણન કશાક સાથે

સંલગ્ન હોય છે, કશાકનું નિર્દેશક હોય છે.

ટૂંકી વાર્તા એ પુનર્વિધાનની કલા છે. વાર્તામાં ઘટના કે વ્યવહાર જગતનો એકાદો પ્રસંગ આવે છે પણ આ ઘટનાનું સામગ્રીમાં રૂપાંતર થવું જરૂરી છે. ઘટના વિના વાર્તા ન સંભવી શકે પણ ઘટનાના બંધારણની કળાના પ્રયોજનને અનુસરીને પુનઃરચના થવી જોઈએ. આ પુનઃરચનાને કારણે જ જીવનને બૃહત પરિપ્રેક્ષ્યમાં જોવાની ભૂમિકા અને એને માટેનું *Focal Point* પ્રાપ્ત થાય છે. વાર્તા માટે અસાધારણ ઘટના નહીં પણ ઘટનાને અસાધારણ રીતે પુર્નવિધાન કરવાથી વાર્તા પ્રગટે છે.

સુરેશ જોષીની વાર્તા વિભાવનાના કેન્દ્રમાં ઘટનાતત્વ વિશેની નૂતન વિચારણા આધુનિક ગુજરાતી ટૂંકી વાર્તાને પરંપરાગત સ્વરૂપથી તદ્ન જૂદી પાડે છે. ઘટના વિશેના તેમના નૂતન દ્રષ્ટિબિંદુઓએ વાર્તા સર્જન પર પ્રભાવ પાડ્યો છે.

ખરેખર તો આ ઘટના બનતી હોય ત્યારે સ્થળ અને કાળના અનેક બિંદુથી શરૂઆત થાય છે. શરૂઆત અમુક કક્ષાએ થઈ હોય પણ એના તંતુ તો ક્યાંય આગળ લંબાતા હોય છે.
સુરેશ જોષી ઉપરાંત સુમન શાહ, કિશોર જાદવ, હરિવલ્લભ ભાયાણી, પ્રમોદકુમાર પટેલ, રઘુવીર ચૌધરી જેવા અન્ય વિવેચકોએ ટૂંકી વાર્તાના ઘટના સંદર્ભે મૌલિક ચિંતન રજૂ કર્યું છે. સુમન શાહની વિચારણામાં સર્જક પ્રતિભાનો પ્રક્ષેપ અને ભાષાની ક્રિયાશીલતાનો સૂક્ષ્મ પ્રભાવ કેન્દ્ર સ્થાને છે. જ્યારે સુરેશ જોષી કહે છે,

"ઘટનાનો બને તેટલો હ્રાસ સિદ્ધ કરવા તરફ મારો પ્રયત્ન છે. એનો રસ હોય તો તે આકારની રચનામાં છે. જ્યારે લાગણીઓને બીંબા પૂરતી વાપરે છે. આકાર ઢાળ્યા પછી વજર્ય ગણીને એમનો પરિહાર કર્યો છે."

'તિરોધાન' અને 'પરિધાન' આ બે મહત્વના શબ્દો સર્જન સંબધે પાસેથી મળ્યા. વસ્તુનું અસાધારણીકરણ નહીં પણ વિલીનીકરણ કલામાં થવું જોઈએ એમ કદાચ હવે કહેવું જોઈએ. ઘટના વિશેના અનેક વિવાદો થાય છે પણ સુરેશ જોષી સ્પષ્ટ રીતે કહે છેકે,

છાપાંની ઘટના જે છે તે છે. એને ઉલ્લંઘી જઈ શકાય નહી. કળાની ઘટના તો સ્પ્રિંગબોર્ડ. ઘટના પોતે પોતાનામાં જ ખરચાઈને પૂરી થાય તો તે ઘટના તારે. એ વાર્તાને ડુબાડી દે. જે ઘટના પર આંગળી મૂકી ને કહી દેવાય કે હા, અમે સમજ્યા, લેખક આટલું બતાવવા ઈચ્છે છે, તે ઘટના કલામાં મર્યાદારૂપ બને. લોપ કે હ્રાસ થવો ઘટે તે આવી ઘટનાનો.

ઘટનાને તેના મુળ સ્વરૂપે ક્યારેય વર્ણવી શકાતી નથી, એ કળાના પરમ સત્યને આધુનિક સર્જ કે સ્વીકાર્યું છે. ચિત્ત સ્વંય ઘટનાને વાસ્તવને બદલે છે તેમ ભાષા પોતીકી પ્રકૃતિ પ્રમાણે વાસ્તવને બદલે છે. આમ દ્વિવિધ સ્તરે ઘટનાનું રૂપાંતર થતું હોય તો નક્કર વાસ્તવનો આગ્રહ પોકળ સાબિત થાય છે. ઘટના ઘણીવાર પ્રતીક બનીને આવે છે ત્યારે પણ આ વિશે વિગતે પરીક્ષણ થયું નહીં હોવાને કારણે પ્રતીકવાદી વાર્તા આપણા કેટલાક વિવેચકોને માટે ઉપહાસનું સાધન બની રહી છે. ટૂંકી વાર્તા કથા છે પણ નરી કથા નથી, એનો રસ કેવળ કથામાં રહ્યો નથી. સ્થૂલ સ્વરૂપના કુતૂહલ જગાડવાના ઉપાયોને ચમત્કૃતિના જોરે વાર્તા જીવી શકે નહીં આથી પ્રાપ્ત થતો રસ તે *aesthetic experience* નથી. ભેદભરમની વાર્તાઓ છાપાઓમાં ખૂણેખાંચરે પણ એવો રસ પૂરો પાડી શકે છે. હવે શું આવેશની કુતુહલતા આપાણી અંદર જન્મે છે.

પણ વાર્તાકાર આ કુતુહલના રસમાં ટૂંકી વાર્તામાં અટવાય તે ન ચાલે. ટૂંકી વાર્તાના સર્જકે તો નાના ફલક ઉપર રહીને મહત્વના ખ્યાલને સિધ્ધ કરવાનો પડકાર ઝીલવાનો છે. અર્થનો ખૂંટો જેટલી ત્રિજ્યા વિસ્તારવા દે તેટલી મર્યાદામાં જ કરવાનું વલણ અપકારક નીવડે. ટૂંકી વાર્તાના વિવેચન વખતે આપણી અભિજ્ઞતા વાર્તાને સમૃધ્ધ કરે છે કે નહીં તે જોવાય છે. ઉદા. હિમાંશી શેલતની 'અંધારી ગલીમાં સફેદ ટપકાં' વિશે વિચારી શકાય.

ગાંધીયુગ દરમ્યાન વાર્તામાં સામાજિક ચેતના વિશેષ પ્રગટ થતી હતી. જ્યારે આધુનિક વાર્તામાં આ વલણ બદલાય છે. વાર્તામાં અર્થને નહી પણ કલાની સમૃધ્ધિને મહત્વ અપાય છે. અહીં અહેવાલ નહીં પણ *interpretation* આવે છે. 'જન્મોત્સવ' વાર્તાને આ સંદર્ભે જોઈ શકાય.

આજે લેખક વાર્તામાં વર્તમાન અને ભૂતનું *fusion* સાધવા માગે છે. વર્તમાનની એક ક્ષણમાં જિંદગીનાં ભૂતકાળનાં વર્ષોનો ભાર કેવો તોળાયા કરે છે, આવી એક ક્ષણને પકડવાનો વાર્તાકારનો પ્રયાસ છે. વિભિન્ન *divice* વ્દારા એને રૂપબદ્ધ કરવા લેખક મથ્યા છે. અહી કલ્પન, પ્રતીક, ભાવ-સાહચર્યો-આ બધાનો સહારો લીધો છે. મધુરાયની હાર્મોનિકા એક દિશામાં જવાનો પ્રયત્ન છે.

સાંપ્રત જીવનની પરિસ્થિતિએ વાર્તાકારને અંર્તમુખ બનાવી દીધો છે. બહિર્ઘટનાઓના વિશ્વમાંથી હવે તે આંતરિક સૃષ્ટિ ભણી વળ્યોછે. મનમાં વિવિધ અનેક સ્તર પરનાં સંચાલનોને તે પ્રગટ કરવા મથે છે. મનોઘટનાનું જગત એની કલાસૃષ્ટિની સામગ્રી બનીને આવે છે. એ ન ભૂલવું જોઈએકે વાર્તાકાર એ માનસિક તથ્યોનું અન્વેષણ પૃથ્થકરણ કરતો માત્ર મનોવૈજ્ઞાનિક નથી,એનો રસ તો એ બધી પ્રવૃત્તિઓને વાર્તારૂપ કરવામાં છે. આજની વાર્તાઓ ટેક્નીક પ્રધાન છે અને એટલી બધી ટેક્નીકો છે કે માત્ર એક જ વાક્યમાં એટલું કહીને વિરમીશ કે *The new method of describing states of mind becomes a new technique of story telling.*

સંદર્ભ - ગ્રંથો -	સર્જક / સંપાદક
૧) નવી ટૂંકી વાર્તાની કળા મીમાંસા	કિશોર જાદવ
૨) ટૂંકી વાર્તા અને ગુજરાતી ટૂંકીવાર્તા	સંપા - જયંત કોઠારી
૩) સ્વરૂપ સન્નિધાન	સુમન શાહ
૪) આધુનિક ગુજરાતી ટૂંકીવાર્તામાં ઘટના તત્વનું નિરૂપણ	જયેશ ભોગાયતા
૫) અર્વાચીન ગુજરાતી સાહિત્યની વિકાસ રેખા	ધીરુભાઈ ઠાકર
૬) ગુજરાતી નવલિકાના પચાસ વર્ષ	રામચંદ્ર શુક્લ.

स्वाधीनता - संग्राम में स्त्रियों का सहयोग - गांधीजी की देन

- Dr. Pragnya Shukla

स्वाधीनता आंदोलन में स्त्रियों का सहयोग आधुनिक भारत के इतिहास का अत्यंत महत्वपूर्ण एवं रोचक पहलू है। गांधीजी की दूरदर्शिता ने स्त्रियों की अन्तर्निहित शक्तियों को पहचानकर उन्हें स्वाधीनता संग्राम में सहयोग देने का आह्वान किया एवं उनके सहयोग से राजनीतिक स्वतंत्रता प्राप्त करने के साथ भारत का सामाजिक - सांस्कृतिक पुनरुत्थान भी हुआ। शायद इसीलिए गांधीजी ने कहा था कि "जब भारत के स्वतंत्रता संग्राम का इतिहास लिखा जायगा, तब स्त्रियों के द्वारा किये गये त्याग को सर्वप्रथम स्थान प्राप्त होगा।"(1)

भारतीय राजनीति के रंगमंच पर गांधीजी के प्रवेश से पूर्व राष्ट्रीय आंदोलन में नारी की सक्रिय भूमिका के विषय में किसी ने गंभीरतापूर्वक नहीं सोचा था। राष्ट्रीय काँग्रेस के संस्थापक ए. ओ. ह्यूम देश की प्रगति के लिए नारी सहयोग के पक्षधर थे। उनका विचार था कि "देश में स्त्रियों की प्रगति राष्ट्र की प्रगति के साथ - साथ तथा समान स्तर पर कदम से कदम मिलाकर यदि नहीं होगी तो राजनीतिक मताधिकार के लिए किया गया श्रम बेकार सिध्द होगा।"(2) परंतु बीसवीं शताब्दी के प्रारंभ तक राष्ट्रीय आंदोलन में नारी की भूमिका एवं योगदान नगण्य ही रहे। अपवाद स्वरुप केवल भीकाजी कामा ने भारत से बाहर रहकर भारतीय स्वतंत्रता के लिए अनेक कठिनाइयों के बावजूद उल्लेखनीय कार्य किया।

डॉ. उषा बाला ने स्वाधीनता आंदोलन में स्त्रियों के सहयोग का आरंभ सन् 1817 से बताते हुए भिमाबाई होलकर का उल्लेख किया है।(3) भिमाबाई ब्रिटिश कर्नल माल्कम के साथ वीरतापूर्वक लडी एवं गेरिल्लायुद्ध में उन्हें हराया भी। तत्पश्चात् सन् 1824 में कित्तूर की रानी चन्नम्मा ने वीरतापूर्वक ईस्ट इंडिया कंपनी के सैन्य का सामना किया। सन् 1858 में झांसी की रानी लक्ष्मीबाई ने अंग्रेजों का वीरतापूर्वक सामना करते हुए जीवन त्याग दिया। सन् 1857 - 58 के दौरान स्त्रियों ने जो भूमिका निभाई उसके लिए अंग्रेजों ने भी उनकी प्रशंसा की। स्वाधीनता संघर्ष में सक्रिय रुप से सहभागी होनेवाली स्त्रियों का डॉ. उषा बाला ने उनके कार्य के अनुसार निम्नलिखित रुप से विभाजन किया है।

(१) विद्रोही स्त्रियाँ (सन् 1857)
(२) समाजसुधारक स्त्रियाँ (सन् 1858 से 1905)
(३) स्वाधीनता संघर्ष में सहयोगी स्त्रियाँ (सन् 1905 से 1947)
(४) क्रान्तिकारी स्त्रियाँ (सन् 1930 से 1947)

इन सभी स्त्रियों ने देश के स्वाधीनता संग्राम में प्रत्यक्ष या परोक्ष रुप से योगदान दिया है।

गांधीजी के भारत आगमन से पूर्व सन् 1905 - 1908 के दौरान बंगाल में चले स्वदेशी आंदोलन में बडे पैमाने पर राष्ट्रीय गतिविधियों में स्त्रियों की सहभागिता दिखाई पडती हैं। लेकिन गांधीजी के भारत आगमन के बाद जब उन्होंने राष्ट्रीय आंदोलन की बागडोर संभाली तो उनका ध्यान समाज के उपेक्षित अंग स्त्री पर गया। स्त्रियों की जुझारु क्षमता की ओर गांधीजी का ध्यान तब गया जब वे दक्षिण अफ्रीका में थे। उन्होंने महसूस किया कि उनके राजनीतिक विचारों का महिलाओं द्वारा व्यापक समर्थन किया गया है। गांधीजी के नेतृत्व में छिडे संघर्ष में स्त्रियाँ जेल गयीं, कठोर कारावास की सजा भुगती परंतु फिर भी कोई शिकायत नहीं की। "गांधीजी के अनुसार, उनके सत्याग्रह की अवधारणा के विकास के दो प्रमुख आयाम थे। पहला तो उनकी पत्नी कस्तूरबा एक इच्छाशक्तिवाली महिला थीं, जिसे मैंने अपने प्रारंभिक दिनों में महत्त्व न देकर भूल की। लेकिन उनकी उसी दृढ़

इच्छाशक्ति ने अनजाने ही उन्हें असहयोग आंदोलन की कला का मेरा गुरु बना दिया।"[4]
"गांधीजी ने कहा कि दक्षिणी अफ्रीका के सत्याग्रह आंदोलन में स्त्रियों की सहभागिता ने उन्हें (गांधीजीको) महिलाओं की आत्मबलिदानी एवं कष्ट सहन करने की असाधारण क्षमताओं का अहसास कराया। आनेवाले वर्षों में गांधीजी ने महिलाओं के अनिवार्य रुप से आत्मबलिदानी स्वभाव को एक सिद्धांत के रुप में प्रतिपादित किया जो कि नैतिक सिद्धांतों के आधार पर अहिंसक युद्ध के लिए सर्वाधिक उपयुक्त था।"[5]

गांधीजी सर्वतोमुखी व्यक्तित्व के धनी थे। हिन्दी के प्रसिद्ध कवि रामधारी सिंह 'दिनकर' के शब्दो में "महात्मा गांधी ने भारतीय संस्कृति में इतनी अधिक दिशाओं में प्रकाश डाला है कि उनके समस्त अवदान का सम्यक् मूल्य निर्धारित करना अभी किसी के लिए भी संभव नहीं दीखता।"[6] जब गांधीजी ने भारत के राजनीतिक मंच पर प्रवेश किया तब यद्यपि देश की अधिकतर महिलाएं संरक्षित जीवन ही जी रही थीं, फिर भी "बंगाल की सरलादेवी चौधरानी, सरला रे, लेड़ी अबला बोस, गुजरात की शारदाबहन महेता, बेगम हमीद अली, भोपाल की बेगम माँ एवं समग्र देश की अन्य अनेक गण्यमान्य नारियाँ तथा मद्रास की आदरणीय बहनें सुब्बुलक्ष्मी एवं डॉ. मुतुलक्ष्मी रेड्डी शिक्षा एवं समाज-सेवा के कार्य में सक्रिय थीं।"[7] समग्र देश की अनेक स्त्रियाँ भारतीय नारी - उत्थान के कार्य में सक्रिय थीं एवं सामाजिक क्रांति के द्वारा राजनीतिक आंदोलन में महत्त्वपूर्ण योगदान दे रही थीं। इसी समय गांधीजीने अपने सत्याग्रह एवं अहिंसा-रुपी शस्त्रों के साथ राष्ट्रीय आंदोलन में प्रवेश किया। भारतीय नारी की उन्नति में गांधीजी का अभूतपूर्व योगदान था। "गांधीजी का दृढ़ विश्वास था कि स्त्रियों की उन्नति के बिना हिंदुस्तान कभी शुद्ध स्वराज प्राप्त नहीं कर सकेगा।"[8] देश की सामाजिक समस्याओं से गांधीजी भलीभांति परिचित थे, इसलिए उन्होंने सार्वजनिक सभाओं, विभिन्न पत्रों एवं लेखों द्वारा अपने विचार व्यक्त करके समाज में नारी संबंधी प्रचलित धारणा में परिवर्तन की कोशिश की। गांधीजी को स्त्री - शक्ति में अटूट विश्वास था। वे मानते थे कि "स्त्रियों में ऐसी अद्‌भुत शक्ति है कि यदि वे कुछ कार्य करना ठान लें और उसे लगनपूर्वक करे तो पहाड़ भी हिला ने की ताकत रखती हैं इतनी शक्ति उनमें भरी हैं।"[9] वे नारी-शिक्षा के समर्थक थे। उनका कहना था कि "यदि बहनें स्वतंत्रता-प्राप्त करनेकी इच्छा रखती हों तो पहला साधन शिक्षा हैं।"[10] "स्त्रियों को अबला कहना उनकी दृष्टि में स्त्री जाति के प्रति भयंकर अन्याय एवं गुनाह है।"[11] गांधीजी ने नारी के विभिन्न गुणों एवं शक्तियों को पहचानकर राष्ट्रीय आंदोलन में उनका सक्रिय सहयोग प्राप्त करके देश की नारी-शक्ति को एक नयी दिशा प्रदान की।

सही मायने में राष्ट्रवादी आंदोलन में स्त्रियों की व्यापक सहभागिता सन् 1919 में रोलॅट कानून बनने के बाद ही शुरु हुई। इस कानून के विरोध में संघर्ष छेडकर गांधीजी एक अखिल भारतीय नेता के रुप में उभरे। सन् 1920-21 में शुरु हुए नागरिक अवज्ञा आंदोलन के साथ स्त्रियों की सहभागिता बढ़ती गई। बंबई में शराब की दूकानें लूटने के साथ सरकार द्वारा शराब के ठेकों के लाइसेंस की नीलामी के अवसर पर जिन महिलाओं ने टाउनहोल का घेराव कर लिया और नीलामी रोक दी उन महिला आंदोलनकारियों में सरोजिनी नायडु, उषा कुण्डापुर, नंदूबेन कानुगा, पेरिन कैप्टन (दादाभाई नवरोजी की पौत्री) तथा सरदार वल्लभभाई पटेल की पुत्री मणिबेन शामिल थीं। उसी समय "कलकत्ता में बसंती देवी (श्रीमती सी. आर. दास), उर्मिलादेवी तथा सुनीतिदेवी तीन महिला संगठन कर्त्रियां थीं जो खादी पहनती थीं और विदेशी कपड़ा बेचनेवाली दुकानों को इतनी फूर्ती से लूट लेती थीं कि उन्हें कलकत्ता के सभ्य लोगों की राह में बाधक बनने के जुर्म में गिरफ्तार कर लिया गया।"[12] "सन् 1921 के काँग्रेस अधिवेशन में 145 महिला प्रतिनिधि शामिल हुईं जिनमें से 131 स्त्रियाँ स्वयंसेविकाएँ थीं तथा चौदह स्त्रियाँ विषय समिति की सदस्य थीं।"[13] इसी बीच विदेशों

में रहनेवाली भारतीय महिलाओं ने भी राष्ट्रवादी गतिविधियों में लिप्त होना शुरु कर दिया जिनमें प्रभावती मिर्जा ने अमेरिका में, सरला रे की पुत्री रेणुका रे ने इंग्लेंड में एवं प्रभावती ने जर्मनी में रहकर राष्ट्रवादी गतिविधियों में हिस्सा लिया। लगभग इसी समय देश में अनेक नारी संगठन स्थापित हुए जिन्होंने स्वाधीनता आंदोलन में सक्रिय रूप से सहयोग दिया।

गांधीजी ने नमक सत्याग्रह के लिए दांड़ीयात्रा का आयोजन किया। 12 मार्च 1930 को शुरु होकर 6 अप्रैल 1930 तक की दांडीयात्रा में गांधीजी व्दारा चुने गए 71 दांड़ीयात्रियोमें एक भी महिला को शामिल नहीं किया गया। इस से राष्ट्रवादी स्त्रियों में खासी नाराजगी उभरी। वे गांधीजी के पास गई एवं उनसे स्त्रियो को दांड़ीयात्रा में शामिल होने की अनुमति मांगी और गांधीजी ने उनकी बात स्वीकार कर ली। दांड़ीयात्रा के अंतिम दिन सरोजिनी नायडू उसमें दांड़ी में शामिल हुई। सरोजिनी नायडू भारत की प्रथम नारी थी, जिन्होने कुलीन एवं विद्वानों की पुत्री होने के बावजूद विदेश में अध्ययन किया, अन्य जाति के प्रसिद्ध डॉक्टर से विवाह किया एवं राष्ट्रीय आंदोलन में सक्रिय भाग लेने के लिए घर-परिवार एवं पति-बच्चों का त्याग कर दिया। तत्कालीन भारत का स्त्री-समाज, जो चाहते हुए भी राष्ट्रीय आंदोलन में सक्रिय भाग लेने में संकोच कर रहा था, वह सरोजिनी नायडू से जबरदस्त रुप से प्रभावित हुआ। सरोजिनी नायडू ने नमक सत्याग्रह के समय गांधीजी की गिरफ्तारी के पश्चात सत्याग्रहियों की अगवानी की थी। उनकी निर्भीकता ने अनेक भरतीय नारियों को स्वातंत्र्य-संग्राम मे सक्रिय रुप से कार्य करने की प्रेरणा प्रदान की।

नमक सत्याग्रह में गिरफ्तार होनेवाली पहली महिला सरोजिनी नायडू से प्रभावित होकर काँग्रेस कमिटी ने सारे देश में सत्याग्रहियों का नेतृत्व करने के लिए महिलाओं का चयन किया। सत्याग्रह आयोजित करने के लिए दल बनाए गए तथा उसके मुखिया को तानाशाह (डिक्टेटर) का नाम दिया गया। सरोजिनी नायडू, लाडोरानी जुत्शी, कमला नेहरु, हंसा मेहता, सत्यवती, अवंतिकाबाई गोखले, पार्वतीबाई, रुक्मिणी लक्ष्मीपति, पेरिन एवं गौशीबेन कैप्टन, लीलावती मुंशी, दुर्गाबाई देशमुख तथा कमलादेवी चट्टोपाध्याय जैसी कई स्त्रियों को डिक्टेटर के रुप में काम करने के लिए चुना गया। सारे देश की लाखों स्त्रियों ने नमक सत्याग्रह में शामिल होकर नमक बनाना तथा नमक कानून को तोडना शुरु किया। सही अर्थ में इस आंदोलन से ही राष्ट्रवादी आंदोलन में बड़े पैमाने पर स्त्रियों की सहभागिता दिखाई पडी। नमक सत्याग्रह आम तौर पर भारतीय स्वाधीनता संघर्ष में पहली बार भारतीय स्त्रियों की व्यापक सहभागिता के रुप में याद किया जाता है। "अनेक राष्ट्रवादी महिलाओं पर इसके प्रभाव को रेखांकित करते हुए नमक सत्याग्रह के पहले दिन कमलादेवी चट्टोपाध्याय ने अपने सारगर्भित भाषण में इसे एनी बेसंट, सरोजिनी नायडू तथा मारग्रेट कूजिंस की लय में अत्यंत 'यादगार' क्षण बताया। उन्होंने इस बात पर फिर जोर दिया कि भारतीय स्त्रियाँ विनम्र एवं पराक्रमी हैं।"(14)

कमलादेवी चट्टोपाध्याय ने आत्मबलिदानी खेतिहर स्त्री का महिमामंडन किया स्त्रियाँ जैसे-जैसे राष्ट्रवादी बनती गईं, उनका रुझान स्वाभाविक तौर पर खेतिहर स्त्रियों की ओर बढ़ा। गुजरात के ग्रामीण अंचलों मे राजस्वविरोधी अभियान, महाराष्ट्र, कर्नाटक तथा मध्यप्रांत में वनसत्याग्रह, बिहार तथा बंगाल में चौकीदारी करके विरोध अभियान आरंभ हुए। विदेशी वस्त्रो के बहिष्कार का आंदोलन बंबई, अमृतसर, दिल्ली तथा कलकत्ता में अभूतपूर्व रुप से सफल रहा। अनेक नारी संगठनो ने स्त्रियों के प्रदर्शन, जुलूसों का आयोजन, घेरा, प्रभातफेरी, स्त्रियों को चरखा चलाने का प्रशिक्षण खादी बेचना तथा उसका प्रचार करने का काम किया। धारासणा में अपनाई गई अहिंसक प्रदर्शन की रणनीति स्त्री सत्याग्रहियों के लिए मानक बन गई। "गिरफ्तार होनेवाली महिलाओं की संख्या में तेजी से वृध्दि हुई, बंबई में सन 1930 में चुनावों का बहिष्कार करनेवाली 400 स्त्रियों को गिरफ्तार

कर लिया गया। उनका घेराव इतना जबरदस्त था कि सरकार को चुनाव एक दिन के लिए स्थगित कर देना पड़ा।" (15)

गांधीजी की पत्नी कस्तूरबा ने गुजरात में सफलता पूर्वक आंदोलन करते हुए अनेक स्थलों पर सभाओं का आयोजन करके अछूत के लिए भेद मिटाने के लिए, स्वदेशी वस्तु के आग्रह के लिए, खादी एवं चरखे का महत्व स्थापित करने के लिए स्त्रियों को अनुरोध किया। अपने पुत्र देवदास गांधी की गिरफ्तारी के समय उन्होंने कहा, "मेरे तो केवल दो ही पुत्र जेल में हैं, लेकिन हिन्द के बीस हजार लाड़ले पुत्र जेल में हैं, अपने भाईयों को जेलमें से मुक्त करो अथवा जेल भर दो"(16)। देश की असंख्य महिलाओं ने गांधीजी एवं कस्तुरबा के इस आह्वान को सहर्ष स्वीकार किया एवं धरना देना, विदेशी माल का बहिष्कार करना, असहयोगी सत्याग्रह करना, खादी प्रचार करना तथा शराब के अड्डो को बंद करवाने की दिशा में अभूतपूर्व कार्य किया।2 मई1930 की अमृतबाजार पत्रिका के अनुसार " गुजरात की स्त्रियों ने गवर्नर को सूचना दी कि वे गांधीजी की नीति एवं कार्य की समर्थक हैं। वे मद्यनिषेध एवं स्वदेशी के लिए लड़ने को कृतनिश्चयी हैं क्योंकि इन दोनों समस्याओं ने उनके व्यक्तिगत जीवन को बुरी तरह से प्रभावित किया है।(17)

इसका अभूतपूर्व परिणाम यह हुआ कि अनेक अवसरों पर जब पुरुष नेताओं को अंग्रेज सरकार ने बंदी बनाया तो नारी ने स्वतंत्रता आंदोलन की बागडोर अपने हाथों में ले ली। निरक्षर, पिछड़ी हुई, अप्रशिक्षित और असंगठित नारी के साहस से ब्रिटिश सरकार भी चौंक उठी। महात्मा गांधी भी भारतीय स्त्रियों के इस साहसपूर्ण कार्य से प्रभावित हुए।सन 1932-33 में गिरिजाबाई, मनोरमा नाईक तथा अंबाबाई उड़ीपी में विदेशी वस्त्र बेचनेवाली दूकानों का घेराव करके गिरफतार हुई। इसी प्रकार दक्षिणी कनारा, कुर्ग, बीजापुर, इत्यादि में भी असंख्य स्त्रियाँ गिरफतार हुईं। " उपलब्ध सूचनाओं के अनुसार सन 1930-31 के दौरान लगभग बीस हजार स्त्री सत्याग्रहियों को गिरफ्तार करके जेल भेजा गया। (18)

गांधीजी के नेतृत्व ने यह स्पष्ट कर दिया कि स्त्रियाँ राजनीतिक, सामाजिक, आर्थिक, सांस्कृतिक सभी क्षेत्रों में पुरुष के साथ कंधे से कंधा मिलाकर चल सकती हैं। भारत की स्त्रियों ने गांधीजी के असहयोग आंदोलन से लेकर तत्पश्चात किए गए सभी आंदोलनों नमक सत्याग्रह, दांडीयात्रा, भारत छोड़ो आंदोलन में हजारों की संख्या में सक्रिय भाग लिया । डॉ. नीरा देसाई के शब्दो में स्त्रियों ने "लाठियाँ झेलीं, अश्रुगैस सहन की, गोलियाँ खायी, जैलो में गयी तथा विशेषता यह देखी गयी कि कुछ विशिष्ट प्रतिभाशाली तथा निर्भीक नारियों ने गुप्त रणभेरी प्रकाशन तथा रेडियो ट्रांसमीशन व्दारा प्रचार करने का साहस दिखाया ।(19) ऐसी निर्भीक नारियों में डॉ. उषा मेहता का नाम उल्लेखनीय है। जिन्होने गुप्त रेडियो ट्रांसमीशन व्दारा अपने निर्भीक विचार जनता तक पहुँचाकर अभूतपूर्व साहस का प्रदर्शन किया था।

राष्ट्रीय आंदोलन में भारत के सभी प्रदेशों की आर्थिक स्तरो की साक्षर-निरक्षर, जवान-वृध्द स्त्रियों ने हजारों की संख्या में समान रुप से हिस्सा लिया। देश के राष्ट्रीय आंदोलन में सक्रिय रुप से भाग लेने के लिए घर की चारदीवारी से बाहर निकली हुई भारतीय नारी में आत्मविश्वास एवं साहस जागृत हुआ। गांधीजी पर एक विचारपूर्ण लेख में मधुकिश्वर मे कहा है कि "गांधीजी ने सार्वजनिक जीवन में महिलाओं को ऊँचा स्थान दिया, उनमें नया आत्मविश्वास जगाया और नया आत्मविचार यह कहते हुए पैदा किया कि" स्त्रियाँ उदासीनता त्यागकर सुधार के सकारात्मक उद्देश्य की ध्वजवाहिका बन गई हैं।" (20) इस प्रकार गांधीजी ने राष्ट्रीय आंदोलन में स्त्रियों के सहयोग से उनमें एक अभूतपूर्व चेतना का संचरण किया।

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THE ROLE OF KUTCHI WOMEN IN FOLKLORE

- Dr. Ila Ved.

Folklore is the generic term to designate the customs, beliefs, traditions, magical practices, proverbs, songs etc in short it is the accumulated knowledge of homogeneous unsophisticated people. The common ideas present in folklore are those a tradition handed over from one person to another, preserved either by memory or practice rather than by written record. It involves song and dance, tales and legends, beliefs and superstitions, and the proverbial sayings of men everywhere. Here with the help of folklore I have made an attempt to reconstruct the women's position in the society. **(1)**

It is very difficult to write women's history as enough sources are not available. In order to write a history of women, historians' have sometimes taken the help of a non-conventional source folklore. The authenticity of folklore cannot be ascertained by using the conventional sources, we believe that the folklore has come down to us through the word of mouth and is still oral. It is something which is old i.e. carried down from generations. But its moral is still new and fresh. Though there is no fixed origin of it, but when we pick it up from the mouth of people in a certain reign or regions to use then it is as truer as any other source. Women have played an important part in the creation and preservation of folklore. Some branches of folklore have exclusively been composed by women. In Kutch different roles of women have been presented in varied folklores like folksongs, folktales, folk sayings, ballads and to some extent riddles. Though the images of women presented by the kutchi folklore is not different from the general image of women in India, yet it has a peculiar character of its own. A survey of the kutchi folklore shows that there are certain takes which are prevalent in the neighboring areas.**(2)** In-spite of this one cannot emphatically generalize the condition of women. In this paper I have tried to analyze these images under taking three major types of folklore i.e. folksongs, folktales and folk sayings.

FOLK SONGS: Kutch women's contribution to the evolution of folk songs is greater than that of men. She has songs for all the major events of her life. As a child she sings while playing with her dolls, as a young she sings to tease her friends about their future Sathi (husbands) and mother-in-law or father-in-law, sister-in-law, brother-in-law. There are songs for the different occasion like marriage, which expresses overwhelming feelings of joys and sorrow. The new bride sings waiting impatient for the night to fall for a union with her valam (husband). There are nuptial songs, she sings longing for her parents. She also sings with pain when her in-laws ill treat her. These women feelings are aptly expressed in various types of folk songs like garba or rasa which are sung different occasions, wedding songs. Ballads are usually sung by bhats and charns, lullabies, duhas **(3)**

Folk songs also gave a mirror image of the society by constantly drilling into her daughter that she is a 'Parku Dhan' (other's property) and instilling in her extreme tolerance, endurance and adjustability. At the time of her marriage, she is blessed by 'Saubhagyavati' through various songs, thereby transforming her into a loyal and devoted wife. After marriage though folk songs she complains of her loneliness ill treatment and her subordination, to her brother, or father, uncle,

Baiki mari, Baiji Mari, maro bandhav ane ayo re

Maro viro ji ane ayo re, Have piryeriyo Melo ne....

In the above folksongs called Ana (to fetch), the brother comes to take his sister for a visit to her parents but he is not welcomed by his sister's mother-in law. She permits

her daughter-in-law to go only after completing all the daily chores. By the time they' are leaving it starts raining heavily and on their way home they are drowned.

Another folk song is a very pathetic portrayal of the societal pressures on a woman. Here the daughter-in-law commits suicide because of a small matter being blown out of proportion by mother-in-law. While she was cooking brinjal, her brother-in-law sees her tasting it, he goes and complaints to the mother-in-law he says,(4)

Ma , Ma, Re !

Kunade kayo Sunsat Munji, Vataki Mein Likh paye,

Chakheo Re Amma !

(Mother, the sister-in-law is eating the brinjal from the bowl, she is giving us ainthan). In spite of her husbands support the mother-in-law throws her out of the house and only alternative left for her is to die. This confirms the general practice in India of ill treatment of the daughter-in-law.

Another high profile image which emerges from the folksongs is that of the mother-in-law. She is depicted as a tyrant who is very possessive of her son. She gives the daughter-in-law difficult tasks and finds faults with her though she loves her own daughter very much. In leashing out the terror, she does not even spare her son if he comes in the way.

Another prominent image is that of a mother which emerges from lullabies. Most of the lullabies which I came across were the ones which were sung to the son rather than to the daughter. In all the lullabies the mother wishes her son good health and long life.

'Allah munjho jandhudho jiye,

Jandhudho jiye vangad vado thiye".....

(God! may my son live long, may my son live long and grow strong).

FOLKTALES: The different folktales present both women's subordination to men and her comparative independent nature. They bring out both the darker and the lighter shade of her life. For example the image of a daughter in folktales is that of an independent person. One who is allowed to move freely, and usually choosing her husband by throwing a challenge.(5) The daughter is also imaged as being loved by everyone though the constant concern of her father is to get her married by his choice or by hers. In none of folktales the father's have asked for a daughter is blessing. This may be indicatives of the fact that the birth of a daughter is not welcomed, but it is not unwelcome either.

Similarly contrasting images of the sister-in-law are presented in the varied folktales of jesal and toral the sister-in-law successfully reforms the bandit brother-in-law jesal.

The role of a wife has been discussed more explicitly and widely generally the love tales aim towards a happy matrimonial union. A woman is generally presented as a loyal and devoted wife in-spite of ill treatment being meted out to her. In the folktales of jesal and toral, jesal treats toral as a reward and eventually with her devotion transforms him into a saint. The role of a sister in the folktales has been pert rayed in various parts. She is shown as ruling in the absence of male heir. For example in the folktale of Bherao Garudi. (6)

Though the mother held a very important position in the society of Kutch but

in the folktales she is depicted as given equal priority to her principles along with her children. In the folktales of Karayal Sama and Kapuri Sanghar the mother mourns the death of her husband to insanity than appreciating the bravery of her eleven year old son.

FOLKSAYINGS: Folksaying are result of situations experienced in a similar manner by men and women over a period of time in a given society. In other words proverbs are the soul of experience and knowledge. Proverbs are the mirror of the society through which we way probably feel the pulse of the people life, cultural ethos, their experiences and values.

Kutchi society with patriarchal organization places greater importance on the birth of a son. From childhood, a woman is socialized to be subordinate to the man. As a daughter she is expected to obey family members. This trend is clearly reflected in the saying and other contents of folklore. Proverbs reveal some attitudes towards the female child in the society.(7)

'Beti Teinji gardan henth'.

The one who has a daughter has a look down.

'Senth putraein ke dhikaky dhiren ke'.

The son to be rewarded the daughter are to be beaten.

Chariyu puttar ne, daahi dhi dhi chaye, ne puttar ghi.

The son is mad, the daughter is wise. But, the son is fed with butler and the daughter is given butter milk.

The image of a wife in the folksayings does not do justice to her. Her status is further degraded when she becomes wife. She is compared with a pair of clothes which can be replaced when worn out the following folk saying.

"Baidi mui jedo phatiyo"

The death of wife is likely tearing of a pair of clothes.

"Aurat mati panime"

The brain of woman is in drain.

The mother images are varied firstly. She is elevated to the position of a goddess and worshipped. She is one who can show her wrath on kith and kin secondly. She is presented as a loving humane mother who loves her children in-spite of their failings. For example,

"Ma the ma bej vagni Ma"

Mother is only mother no body can take mothers place.

"Tenji ma tedi monji ma"

Her mother is like my mother.

In kutch sati was a prevalent practice which was glorified justification were given for this horrendous act an many folk saying,

"Ja satiya Kanthe na chadhe badjabri thi sati chita per na chadhe"

No body can force her to become Sati except her own self.(8)

Kutch folklore had made us understand the beauty of the creativity of the village

folk. Folklore also gives us as insight into the past and to understand its traditions and customs. It throws critical light on the images of women. Birth of a daughter as inauspicious but neither do they exhibit a desire for a female child.

Similarly in the folktales the daughters are not unwelcome but they are definitely not asked for, in blessing. The marriageable age for girls was between fourteen and seventeen and both men and women had considerable freedom in selecting their partners.

Kutchi folklore presents to own indigenous character by relatively going against the written history about the position of women. Through this study we get glimpses images of kutchi women which at times confirms to the images of women in the Indian Society, thereby helping us to understand the actual position and contribution of women in the society.

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BUL BULE HIND- Sarojini Naidu

Mrs. Kusum H. Vanjara

"Here was a Person of great brilliance vital and vivid here was a person with so many gifts, but above all some gifts which made her unique she infused artistry and poetry into our national struggle". [1]

- Jawaharlal Nehru.

Sarojinidevi was a great patriot, politician, orator and administrator. She had an integrated personality and with her powerful oratory, she could live the audience's spell bound.

Sarojini was born on February 13, 1879 at Hyderabad. Her father, Dr. Aghornath Chottopadhaya was a well-known scientist and her mother Mrs. Baradasundridevi was a noted Bengali poetess. Sarojinidevi inherited many qualities from both her father and mother.

Young Sarojini was a very bright and proud girl. Her father aspired for her to become a mathematician or scientist, but she loved poetry from a very early age. Once she was working on an algebra problem, and when she could not find the solution she decided to take break, and in the same book, she wrote her first inspired poetry. She was enthused by this and she wrote "The Lady of the Lake", a poem of 1300 lines When her father saw that she was more interested in poetry than mathematics or science, he decided to encourage her. With her father, Dr. chattopadhayaya support, she wrote the Play "Maher Muneer" in the Persian language. Dr.Chattopadhayaya distributed some copies among his friends and sent one copy to the Nawab of Hyderabad. On reading this beautiful play written by a young girl, the Nizam was very impressed. The college gave her a scholarship to study abroad. At the age of 16, she was admitted at King's College of England.

During her stay in England, Sarojini met Dr.Govind Naidu from south India. After finishing her studies at the age of 19, she got married to him during the time when inter-caste marriages were not allowed. Her father was progressive in his thoughts, and he did not care what others said. Her marriage was a very happy one.

Some of her brilliant poems in her teens were published in an English weekly "The Star of Utkal" of Cuttak. Her first volume of poetry "The Golden Threshold" was published in 1905. Soon she got the recognition as the "Bul Bule Hind". She maintained her reputation as a poet through her other volumes of poetry, 'The Bird of Time'; 'The Feather of the Dawn' and "The Broken Wing.' Maharshi Arvind, Rabindranath Tagore and Jawaharlal Nehru were among the thousands of admirers of her pomes. Her poems have English words but Indian soul.

During the years from 1903 to 1917 Sarojni Nadiu met all the key personalities of her life, such as Gopal krishna Gokhale, Rabindranath Tagore, Mohamad Ali Jinnah, Annie Besant, C.P. Ramaswami Aiyer, Mahatma Gandhi and Jawaharlal Nehru. From 1906 begun the formative years of her life and eventually she reached a crossroad where her woman nature and Mother Nature were faced with both a spiritual and revolutionary choice. In 1919, she emerged as a political leader.

The event, which was responsible for her entry into politics, was the dramatic meeting with Gopal Krishna Gokhale in 1906. He said to her, to use her poetry and her beautiful words to rejuvenate the spirit of independence in the hearts of villagers. He asked her to

use her talent to free Mother India. The following poem to India is worth quoting and remembering [2]

" Thy future calls thee with a manifold sound,

To crescent honors, spenders victories vast;

Waken, o slumbering Mother and be crowned,

Who; once were empress of the sovereign past."

The main Ideal of Sarojini's life was Gandhiji. She met Gandhiji in August 1914 at London. From that day, onwards Sarojini considered Gandhiji as her "master", in the words of sarojini "a man of god ", "my master, my leader, my father."[3] In her poetry, she called Gandhiji "the lotus". In all the historic campaigns of Gandhiji, Sarojini was always with him. By this time, she had begun to work for upliftment of women. In 1908, she laid the foundation of her great contribution to the women's movement at the Conference on Widow remarriage in Madras. During this time, she was awarded the "Kaiser – i – Hind" title with a gold medal for her outstanding work during the plague epidemic, in Hyderabad.

From 1917 to 1919, sarojini was involved in the most dynamic phase of public life of her career. She campaigned for Montague – Chemsford reforms, the khilafat issue, the Rowlatt or "Black bills", On criticising Rowlatt bills she said that "Law is that which a governing race may make the voice of one people that is clear in itself, each implying a certain responsibility to the other, each carrying within itself a certain function of steadfast and faithful duty towards the other. But in India the whole history of our country has been a series of compromises between the conquering people and conquered race ....."[4]

In 1919, she became a campaigner for women's satyagrah, traveling all over India to propagate the cause, She appealed in particular to women to agitate against Rowlett Act, or Black Bills."

Due to ill health, Sarojini Naidu went to England for medical treatment . That was the beginning of her work abroad and to bring her great acclaim as a poet, an unusual diplomat and a Statesman. In England, she met Mohmmad Ali Jinnah. Who had founded London Indian Students Association then. Sarojini was impressed by him and become his admirer.

On 22nd March, 1913 she addressed a huge gathering of Muslims at the historic session of the new Muslim league at Lucknow; the keynote of which was Hindu Muslim unity. She proposed the resolution of self-government and paid high tribute to Jinnah. At a meeting of the Muslim league in December 1916, she gave a fiery speech on the arms act. The Hindu Muslim unity was the strongest ideal of her life, for which she worked ceaselessly and died in grief that it was never realized.

From 1915 to 1918 Sarojini Naidu, Annie Beasant and C. P. Ramswami Aiyer lectured all over India for welfare of youth, dignity of labour, women's emancipation and nationalism. Sarojini met Jawaharlal Nehru for the first time at the congress session in Lucknow in 1916. Where she gave a stirring speech supporting the resolution on self-government for India. She then took up cause of the indigo worker in Champaran. She represented the Indian national congress at the Kenyan Indian National Congress in 1923.

In 1918 she was instrumental in having a resolution passed supporting women's franchise at the special congress session in Bombay and in 1919 she went to England

as a member of home rule league deputation to give evidence before the Joint Parliamentary committee. Where she put forward the cause for women's suffrage.

She had her own conception of "womanhood". At National social conference held at Bombay in 1915, She stated, "other national questions come and go; they are results of the time changing spirit; but one question that has never changed since the beginning of time itself, and life itself is the duty of womanhood....."[5]

She was Gandhiji's most faithful lieutenant when he launched non-cooperation movement. With the great courage, she quelled the riots, sold proscribed literature and addressed frenzied meetings on Jallianwala Bagh and Martial Law in Amritsar. She gave back Kaiser-i-hind medal to government. In 1922 Gandhiji was arrested after Chauri Chaura and his parting message to her was " I trust the unity of India in your hands."6

In 1921 during riots in Bombay following the protest against the visit of the Prince of Wales to the city. Sarojini visited the riot torn areas to persuade people for the need of Hindu–Muslim unity. Similarly, she went to Moplah during the rebellion to quiet the situation. She criticized the government for action taken during this. During 1920–30 she supported Akalis, joining their marches to protest the ban against them. In 1924 she went to south Africa, presided at a session of East African congress, and criticized the Anti – Historic bill. She went to prisons number of times and worked on various committees setup for the cause of freedom.

In the year 1925, Sarojini was elected as the second only woman President of the Indian National Congress. She took over the president ship from Mahatma Gandhi. In her message to the country she said, "you having elected me at so grave an hour of the nation's history, have done something that throughout centuries may serve to redeem for one moment the shame and degradation of fallen manhood; in giving me, a mere woman who for years and years rocked the cradle and sung lullaby that national standard which is the emblem of your own regeneration. You have gone back to the earliest inspiration that built your civilization and admitted the woman a co-sharer and comrade in the secular and spiritual equation of a people....."[7]

In September 1931, representatives of various women's organizations in India met in Bombay with Sarojini Naidu as their president, and drafted a memorandum demanding "the immediate acceptance adult franchise without any sex distinction." the memorandum went on to be accepted and women were granted equal rights as with men. This was a time, when in 1930, Mahatma Gandhi launched civil disobedience movement and M.K.Gandhi chose her to lead the salt Satyagraha after his arrest. Sarojini had prepared 2,000 volunteers under the scorching sun, to raid the 'Dharasana salt works 'while the police faced them half a mile up the road with rifles and lathis and steel tipped clubs, and volunteers had widely cheered her and when she had shaken off the arm of the British Official who came to arrest her, and marched proudly to barbed wire stockade where she was interned before being imprisoned.

From 1930 to 1947, she had been the Acting president of Indian National Congress. She campaigned vigorously for the full participation of women and youth in the public life. During this period, Sarojini was a great peacemaker. In the year 1931, she accompanied Gandhi to Landon for the second session of the Round table conference for the Indian British co-operation. At the Round Table Conference, she represented women of India and not the Indian National Congress. She took active part in the Cripp's Mission to India. During the Quit India Movement, in 1942, she took active part and she was arrested and jailed.

As we, all know in the year 1947 India got its independence. With the Independence came honors, but also face the partition. Her dreams of Hindu Muslim unity were shattered. The last blow was the assassination of Gandhiji her master and leader on 30 January 1948.

In 1947, she was elected as the first woman Governor for the province of the Utter Pradesh. She died on 2 March 1949 at Lucknow.

Sarojini Naidu was a woman ahead of her time. She was a woman with the multiple talents. A great poet, writer, orator, leader, fighter, activist, liberator, administrator, mother, daughter, friend. However, most importantly a true Indian. She was born in a time when India was going through the toughest phase in her history. During that time, women were considered secondary to men. Inter caste marriages were not allowed, girls did not allowed to study beyond the basic school level. However, Sarojini broke all these bonds. She lead as an example and kept on proving herself, she was responsible for awakening the women of India she brought them out of kitchen. She traveled from state to state, city after city and asked for the rights of the women. She reestablished self esteem within the women of India.

Dressed in plain simple sari speaking softly, yet confidently sarojini dedicated her life to the cause of her countrymen. Her pomes spoke of India, she spoke of India and her soul spoke of India. She was truly the daughter of her Mother, India, a daughter every mother can be proud of.

In words of sarojini, "as long as I have life as long as blood flows through this arm of mine, I shall not leave the cause of freedom. I am only a woman, only a poet. But as a woman, I give to you the weapons of faith, and courage and the shield of fortitude. And as a poet, I fling out the banner of song and sound, the bugle call to battle, how shall I kindle the flame which shall waken you men from slavary."[8]

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The Great Woman And Revolutionary Aruna Asaf Ali

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The Indian National Congress and the Revolutionary Organizations gave freedom to India. These two great political forces gave independence to the nation. These two currents of the Indian nationalism emerged in different times, travelled a 1long distance, sometiomes parallel to each other and for most of the times crossing each other. The two forces were radically different from each other in respect of strategy and political philosophy but they continued to contribute towards the independene till 1947.

In this movement not only the men-folk but also the women folk participated in a substantial number. These women who elevated the freedom struggle to a higher plane were learned, but majority of them were illiterate. The old and the young, belonging to the different religion, caste, regions all sacrificed their lives. Those were women who dedicated themselves to terrorists. Thousands of women had participated in the non-violent struggle but in the armed nationalists movement participation of women was comparatively limited. The number of women seemed to have increased with the 'Quit India Movement' of 1942 when several women successfully carried out underground activeties.

Later on Aruna Asaf Ali became the heroine of the 'Quit India Movement' she organized a powerful resistance movement among the congress workers who were still out of jail. She delivered a message of hope and put new life in the students of Delhi. After starting the movement in Delhi she left her home-town not knowing herself where she was going and for the next two and half years she kept wandering from place to place in different disguises and led a life of a fugitive revolutionary.

The British Government tried to find her but each time she proved too smart for the CID prople who tried their best to hunt her down. When the British Government failed to discover her it, declared a reward of Rs. 5000/- for the capture for the young absconder. So many congress leaders met her but nobody could say that they had met Aruna Asaf Ali. Like the elusive pimpernel. she was here she was there was every where and yet she was nowhere. There are a number of stories connected with her underground life. Thery tell of her sufferings, her sacrifices, her narrow escapes from the police and are enough to take one's breath away.

Aruna explained about her underground experiences, the meaning and purpose of the part played by her, "It was not a game of hide and seek that I played for 40 months. As the top leaders of the congress had been clapped into prison, the people become their own leaders. It was at this circumstance that we took a resolve that as long as there is breath inus we shall not get ourselves shut-upin the prisons of the enemy. It was a grim decision which should not be compared to a game of hide and seek." It was the result of the steps taken by the British Government who had made an attack on the great national organisation. They did correctly assess the strength of the people. They thougth an unbridled wave of repression would frighten them and damp spirits. But the people of India stood upright and refused to bend the knees befor the john Bull, who had literally run musk.

The leaders who initiated the movement were arrested in the first round up. So the women of India stepped forward to carry on the movement for the Independence. In places like Assam, Bomaby it was women and students who were resposible for the fight for freedom. They took out procession, held demonstration and organised camps

for womeb to give them the required training. Aruna Asaf Ali, Suchet Kripalani and Usha Mehta woeked underground during this period.

"Aruna came from a respectable Gangoli family of Bengal She had her early education in the Sacred Heart of Jesus at Lahore and then in a protestant school at Nainital. After completing her education she took-up woek in the Gokhale Memorial School for Calcutta. She met Asag Ali a promising lawyer and a Persian scholar, they become attached to each other. There was a lot of opposition for they both belonged to differnt communities.Asf Ali was a Muslim and Aruna a Hindu. She was almost 23 years younger to him. But Aruna clung to her decision and despite opposition married Asaf Ali in 1924." 2

She went about addressing meetings, preparing salt and she also led processions. As a consequence the chief commissioner salt and she also led processions. As a consequence the chief commissioner of Delhi prosecuted her not forsedition " but for being vagrant, Having no ostensinble means of livelihood." 3 She was asked to furnish security for good behaviour which Aruna refused and so was arrested and sentenced for one year imprisonment in Lahore Jail. After the 'Gandhi Irwin pact' most of the political prisoners were relesaed but the government didn't want to release Aruna.

"Her women Co-prisoners refused to leave on the ground that unless Aruna was released they would not move. Gandhiji had to intervene and then the prisoners left Aruna in jail." 4 Later in response to a strong public agitations Aruna was released after a fewdays.

Aruna was again arrested in 1932 and was lodged in the Delhi District jail. At that time political Aruna took the lead being treated callously, as consequence of which Aruna took the lead and went on hunger strike. She had to suffer badly. She was then transferred to Ambala jail and was kept there in solitary confinement, when Aruna was released from jail she kept away from active politics.

On August 8, 1942 the 'Quit India Movement' started and on 9th August 1942 the government arrested the members of the congress. Aruna presided over the narional flag hoisting ceremony at the Gowalia Tank Maidan-Bomaby the site of the All India Congress commiitee meeting "A vast crowd had gathered to witness the function and larhi-charged the crowd Tear gas and bullets were also used. The sight of so much innocent blood and suffering lit the fire in her. It was Aruna's baptism in the politics of revolution." 5

"Aruna was one of the most important figures of the movement of 1942 All this period of four year she evaded arrests and was successful. She carried on her activities underground. On Sept' 26, 1942, the property of Mrs. Asaf Ali and Jugal Kishore Khanna was forfeited by the Delhi Administration after the expiry of one month;s notice during which they were ordered to surrender themselves." 6

"Aruna's property, i.e. her house was auctioned for twenty thousand and five hundred." 7 The attitude of the government did not deter Aruna. She published bulletins, participated in the indepedence movement, went from place to place for the woek. She was a prominent leader of the underground movement.

Aruna edited the 'Inquilab' a montly journal of the Indian National Congress, along with Ram Manohar Lohia. Aruna had written in the journal to the fighters for freedom that " To choose his field of work and if the aim is commom do not allow academic and therefore futile arguments the stern realities for today... This revolution is the our next opprotune movment for taking shock and making preparations for our next effort. I want every student and Youth to think and feel as soldiers of the revolution that is to come." 8

Aruna was able to earn the admiration of many a government servants for her courage and resourcefulenss, During her being underground despite the police and CID vigilance, Aruna once visited the residence of her sister where her mother was lying ill on her deathbed. The goverment had announced by authorities for capture, As a result of heroism Gandhhji wrote to her. Aruna became ill hearing that Gandhiji wrote to her. " I have been filled with admiration for your courage and heroism. I have sent you a massage that you must not die underground you are reduced to a skeleton. Do come out and surrender yourself and win the prize offered for your arrest. Reserve the money for Harijan cause." 9

Aruna, however, could not reconcile herself to surrender and kept on working in spite of her bad health. Aruna explained ina public meeting at Calcutta that she remained underground primarily for the reason that she had to go several places in order to preserve and promote the spirit of national organisation that was being attacked by the Govenment.

In Feb., 1946 Aruna suggested the creation of new Azad Hind Army in India under the banner of congress to organise revolutionary movement for the over throw of British rule in India. She said. " We have no place for mere intellectuals, we want practical people who can carry the message of independence throughout the whole, length and breath of the country." 10

Aryna paid glowing tributes to those who had given her and her comrades shelter while putting their own lives in danger. She declared that the people of Bhagalpur, Midnapur, Satara and Assan hills had been very kind to them., She wantend the women-folk to think of her colleagues who were still underground and help by collecting funds of them Aruna was very eager for women. She said, " Women must work side by side with men. Women in every land played the rightful part in the progress of their country." 11 She said, " Our task is great and the time at our disposal is very small. We do not know amount of sufferings and sacrifices are still needed for the liberation of the country. Women of India should be prepared to play noble part in the coming struggle. Why should in India my sisters keep on darning their husband's socks. Or while away their precious time in idle gossip?" 12 She laid the following four fold programme that every woman should enlist as a four-anna member of the congress and organise herself under one flag.

Every woman should volunteer her full-time service to the congress.
Every woman should do constructive works as outlined by Mt. Gandhi.
Every woman should boycott foreign goods and launch intensive
compaign to popularise Swadeshi goods.

Yusuf Mehrally while writing about her in the Tribune observed, "The heroine of 1857 was the Rani of Jhansi, that of the 1942 revolution is undoubtedly Aruna Asaf Ali." (13)

Aruna is a living legend she in the nation's daughter. She consequently served as a link between the old guard and the younger revolutionaries of the freedom struggle, interpreting one of the other and bringing them closer to each other.
Mahatma Gandhi weote in a letter, " This struggles has been full of romance and heroism, You are central figure. God be your sole guide." 14 Aruna belongs to that truly remarkable task which succeeded. When so many had failed in securing victory for India, her efforts thrilled and inspired the nation. The heroic deeds of this so-called weaker sex, deserves to be written in the letters of gold, wherver and whenever the saga of freedom movement is written.

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Nature of Women's Participation In The National Movement.

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The 1857 revolt was the first organised armed revolt by same Indians to free themselves from the British. The leading women of this movement was Rani Laxmibai of Jhansi. She lost Jhansi due to Dalhousie's Doctrine of Lapse. She faught for Jhansi large number of women and children helped her in carrying food and water to the soldiers on Lalitaben Bakshi was an expert horse women and came out to help rani as the first volunteer. They inspected the defence of the city, helped the army by carrying the building material for blocking the gates. Lalita Bakshi also organised a group women to give gates. some sort of first aid to the trcops. Motibai held the important post of Director of Interligence and it was dur to her that the call for freedom reached all cver India.

Another brace women who protested against the British was Begum Zoenat Mahal. wife of Emperor Bahadur Shah. She issued a call asking people to shake off their difference whith would ruin them and to make an effort to recover their loss freedom. The Begum of Awadh Hazarat Mahal gathered her troops and foughs to the last for the sake of her som. She ruled the state intelligently, exhibiting good leadership. She moved about in the battlefield inspiring that women dia not lag behind in the firght for freedom.

With the rise of socio-religions reform movement, there was some cocern for the social evils like Sati, Child-marriages, Female infanticide etc. It is important to note that there were some women social reformers, who made disinct contribution or helped in the cause of emanciparion of women. They worked for the education of women and taught them to live pride in Society.

Many political organisation came up with the growth of political Conscionsness. Within few years of establishment annual session as delegates, women came to attend the annual session as delegates. Mrs. K. Ganguli was the first women to speak from the Congress pleatform in 1900. Since then many began taking part in political activities. They courageously arranged meetings in their streets, Introduced Spinning Wheels, in the Zanana and contributed to the fund by giving away their ornaments. In 1906 conference of Congress Smt. Sarojini Bose pledged that she would not put on Gold bangales till the Goverment circular prohibing the use of slogan "Bande Materam" was cancelled. When Bhupendranath, brother of Vivekanand was convicted of 24th July 1907, some two hundred women presented address of appreciation to Mis mother. The women organisation in Bengal, under the leadership of Kumudini mittor helped in the circulation or revolution any leaflets and literature.

The women workers of Arya Samaj also helped in arousing national spirit among the people. They preached the mantra of Swadesh Sarladevi, niece of Rabindranath Tagore, formed a link between punjab and Bengal revolution naries. Sarladevi cravelled extensively opening Arya Samaj branches for women. she was one of the few women in punjab who raised their voice against tyranny of General Dyer.

In Madam Bhikaiji Cama we find a revolutionary working in Foreing countries. She jioned Home Rules Society' in 1905 and "Abhinav Bharat" whch was openly revoluton-any in its objects and methods. 4 the year after the First world war is Basant gave strength, encouragment and inspiration to women to take part in the national movement in increased numbers, She joined the Congress and brought new ideas, telents, resources and altogether new method of organisation, In 1917 she was elected president of the congress and was the first women to be so.

with the increasing interests of women in the Socio - Political affairs, Women's Indian Association came into existence in 1917. The organisation become their rights. Gandhiji announced his intention of launching Satyagrahe Movement on 30th March 1919. The country made wide attempt to over throw the foreigh rule by boycotting Goverment on essential things. Women from all over India took part in the national wide programme of boycotting titles and honours, elections, Legislature Schools, Colleges, Courts and Tribunals, They took part in processions, propagated the use of Khadi and even courted arrest. For e.g. Bengal women organisation to carry on. constructive work among the women of Bengal. The meetings were organised by Smt. Inderprabha Majumbar and Smt. Radha in which many women gave up their ornaments and wroke their Foreign bangales and vawed not to wear meetings. Smt. Basanti Devi and Urmilla Devi, Wife and daughter of C.R. Das were leaders of women movement in Bengal.

In Bomaby women held protest meetings against His Royal Highess, the Prince of Wale's Visit and the Municipal address which was to be presented to him on behalf of the citizes of bombay, After the meeting they went to the temple and offered prayers for the attainment of Swaraj.

In Punjab the first women's meeting was held on 6th and 7th December 1922 which was presided over by kasturba Gandhi, Mrs. Radha Devi, wife of Lala Lajapt Rai was the Chairperson of the reception Committee. She appealed her Country women to support the Swaraj Movement wirh doine their best to encourage men to participate in the Struggle and were helping to carry out the propaganda[6].

When the congress met In 1921 some 5,000 workers were in Jail, The movement was also becoming violent. There were riots in Bombay and Malabar. Sarojini Naidu went to the affected areas in Bombay and Malabar to quieten the situation, She gave back her Kaiser-i-Hind title to the Government. In 1925 she was elected as president of Congress.

Ar Bardoli No-tax Campaign was launched by Sardar Patel in 1926. The women of Bardoli took part in this movement. But they locked the leadership. With the arrial of Mithuben amogst the women strengthened. It was for the first time that not only literate but illiterate women participated.

Thus with the advent of Gandhi an Era women started playing a more significant role in the nationalist movement. Women were attracted to Gandhiji by his magnetic personlity, his unique naturalness and transparent sincerity, Fron the dumb timid and suppressed creature, self-confident and more assetive of her rights and at the same time conscious of her duties. There fore, Indian women have never asked for favours, concessione, making sex a claim for special considertion, but have always asked for equal rights.

The mobilizstion of women for the Swaraj Canaign was the most Important phenomenon of this period. during Civil Disobelence movement women joined Congress Committees, organised pickets against Foreign goods and equor shops, took part in the shop's door ways, rodas and on railway lines, broke salt laws, committed criminal damage, broke into salt factories, Joined terrorist movement, made bombs and edited banned news papers.

According to Gandhiji if women wrer to be 'Free' they had to be "Ferless", His constant message to them was that bravery and courage were not the monopoly of men. He wanted women to display rear type of valour and be rather wanted to see Indis's women trained to wiels arms, them that they shouls feel helpless. He without challenging the traditional role of women in Society, made women the important social base for the movement, He made them aware that they had to take responsbility not just for changing their own situation but that of the Society.

Gandhiji organised Congress of women at Dandi in which women were made fully resposible for organisting and leading the monement against liquor and foreign clothes. He wanted women's participation in the Swadeshi movement as men alome cannot influence the family to play an important orle in the removal of untouchability. He assigned task of picketing lequor shops to women. They would contrubute more than man to national mevment, No wender women took active part in the slat satyagraha.

Not only did women gave their active support to Satyagrha movement and sacturies their own domestic world into shelters and sacturies for the congress workers. They also insisted on making Salts and started an active non-co-operation movement. The preached the virtue of Spinning wheel and the glamour of weaing home-spun Khadi, They gave first aid to the waunded even prepared food for Saytyagraha. The non co-operation and Civil Disobedience movement shook not only the British, structure as women become awere of their importance. Many of them were imprisonced, some of them suffered lafhi charges Cruelty, loss of property and loss of reputation.

The British were upset at the rate of women's participation in the struggle. According to 1932 Annual Report of Police Administration women's participation was very effective in the movement, The presence of many women in the campalgns upset the British Steretypes of Indian women and exposed police hrutality. Women's participation was enormous in the Quit India movement. The mobs dislocated communivation, burnt telegraph offices, fore railway lines and did everything to paralyse the dislocated communication, burnt telegraph offices, fore railway lines and did everything to paralyse the administration. The Congress women who escaped arrets planned to set up a shedow A.I.C.C office. Sucheta Kripalani, Aruna Asaf Ali and Mrudula Sarabhai were all there all there. The location of the office had to he charged frequently. on behalf of Congress, leaflets and bulletins were issued, under the signatures of major resposibility of publishing and distributing them was taken up by Sucheta Kripalani. A search for the trio was set up but they escaed throughout the country. She Foured extensively, helped the poor villagers, advised and encouraged the famillies of political prisoners.

We must remember that India's struggle for Indepencence was mainly non-violent under Gandhiji's leadershi. But there were some revolutionery groups and even in these activities some women participated bravely and worked at various levels. 10 They woeked as messengers, helped in resculing the revolutionaries and even involced them selves in throuing bomds, using revolvers against British Officers and emoreced death with pride. The revolutionery organisation was very active in the fold of this group. which believed in violence. The famous revolutionary women were Suniti, Bina Das, Kalpana Dutt and pritilata.

With the formation of India Independence League, Indian women did a lot to further the cause of India's Independence. They helped in the preparation of funds. and articles required by the troops and Inspiring young men and women to do their duty is this duty is this crilical hour. 12

Thus we see that the nature of women's participation was qlways anti-imperalist, but at the same time it strengthened the sense of dignity of women. They involved in the concept of women's rights and equality, Gandhiji did a great deal to bolster this aspect and women in this movement laid the foundation for their liberation. Throughout the movement there was a very close alliance between the national movement and women's organisation.

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"जानकीबाई आपटे - स्वातंत्र्य लढ्यातील योगदान"

- Mrs. Ramila Gaikwad
L. N. J. Mahila Vidyalay

अहिंसक लढा देण्यास स्त्रीच अधिक लायक असून तिला पुरुषांईतकेच अधिकार मिळाले पाहिजेत असे मत गांधीनी व्यक्त केलेले आहे. 1 गांधीजी पासून स्फूर्ती घेऊन अनेक स्त्रिया सामाजिक सुधारणा कार्यक्रमात व राजकारणात उतरल्या. गांधीनी स्त्रियांना राजकारणात भाग घेण्यास उत्तेजन दिले. पण गृहकृत्यात अडकून पडलेल्या स्त्रिया मोठ्या प्रमाणावर घराबाहेर पडून स्वातंत्र्य चळवळीत सामील झाल्या नाहीत. मध्यम व उच्च वर्गातील स्त्रियाच स्वातंत्र्य चळवळीत आघाडीवर राहिल्या. अशाच अनेक स्त्रियांपैकी मध्यमवर्गीय व सामान्य कुटुंबातील अशिक्षित स्वातंत्र्य सैनिक म्हणून जानकीबाई आपटे यांचा विशेष उल्लेख करावा लागतो. जानकीबाई आपटे यांनी धर्म, जात, वर्गभेद छेदून महिलांशी थेट संवाद साधला. अनेक कल्पक उपक्रम राबवून त्यांना संघटीत केले व स्वसंसाराकडून राष्ट्रसंसाराकडे आकर्षिक केले. स्त्रियांची पिढी संस्कारीत केली, मागास-दलित मुलींना शिक्षणाची द्वारे खुली केली. नवमतवादी पतीचा-परशूराम आपटे पाठिंबा हे वरदानच ठरले. स्वयंप्रेरणेने एकाच कालावधीत राजकारण, समाजकारण, अस्पृश्योद्धार, महिलोन्नती, सहकार व शिक्षण या क्षेत्रात भरीव कार्य केले. पुणे जिल्ह्यात तळेगाव येथे २३ ऑगस्ट १८९६ साली त्यांचा जन्म झाला. हे वर्ष म्हणजे नवमतवादाच्या प्रभावाचा काळ, साहजिकच काळाचे पडसाद जानकीवर उमटले.

जानकीने जुन्या रुढींना नवीन अर्थ दिला. अधिक महिन्यात ब्राम्हणाला दीपदान करण्याऐवजी त्यांनी अनाथ विद्यार्थी गृहात अभ्यासासाठी पेट्रो मॅक्स दिला तसेच गुढीपाडव्याला आपल्या अंगणात तिरंगा उभारला. समाज्याच्या नोकरीबाहेर जाऊन आपल्या मुलांची लग्ने नोंदणी पध्दतीने केली. वेळेचा अपव्यय टाळण्यासाठी कुकर लावणे व टाईम मॅनेजमेंट स्वतःच्या घरी दुकान अशी व्यवस्था केली. 2 जानकीबाईंचे पती परशुराम आपटे यांनी जानकीबाईंच्या उपक्रमशीलतेला नवीन संकल्पनांना प्रोत्साहन दिले. कर्मठ सनातनी कल्पनांचा बडेजाव न माजविता पत्नीला संधी दिली. स्वातंत्र्य चळवळीत निर्भयतेने उतरण्याचे व वावरण्याचे स्वातंत्र्य बहाल केले. साहजिकच स्वातंत्र्य चळवळीतील सहभाग, सामाजीक कार्य, अस्पृष्योध्दार केलेले नेत्रवेधक कार्य, महिला संघटन, सहकारी चळवळ यामुळे त्यांचे घर विद्यापिठाच बनले. म. गांधीजीच्या प्रेरणेमुळे स्वातंत्र्य चळवळीला वेगळी दिशा मिळाली. 3

१९३० च्या मिठाच्या सत्याग्रहाने संपूर्ण देशभराचे वातावरण भारुन गेले होते. जानकी बाई याच काळात प्रभावित झाल्या. १९३० साली ज्येष्ठ काँग्रेसनेत्या कमला देवी चटोपाध्याय नगरला आल्या होत्या. त्यांची गांधी मैदानात सभा भरविण्यात आली. सभेनंतर बेकायदा मीठ विक्री करण्यात आली. सत्याग्रहांना पोलीसांनी अटक केली व सभा विसर्जित झाली. हीच घटना क्रांतीजीवनाला कलाटणी देणारी ठरली. याच वेळी म. गांधीजी यंग इंडियात आवाहन केले की (१० एप्रिल, १९३०) "आता महिलांनी मागे राहून चालणार नाही. निर्देशने सूतकताई हे कार्यपुत्र अंगीकारायला हवे." 3 नगरच्या प्रसंगानंतर आपण काहीतरी केले पाहीजे ही जाणीव मनात झाल्याने जानकीबाईनी केशवराव गरुड व डॉ. स. ब. कवी यांची भेट घेतली व अस्वस्थता व्यक्त करुन स्त्रियांची संघटना सत्याग्रहात नेण्याचा विचार व्यक्त केला. विचार विनिमयानंतर महिला एकत्र येतील. परंतु त्याची धरपकड होणार नाही अशी अराजकीय संस्था काढावी असे ठरवून १९३७ साली हिंद सेविका संघाची स्थापना केली. 4 सेक्रेटरी म्हणून जानकीबाई आपटे व सहकारी

सुशीलाबाई सप्तर्षी यांची निवड झाली. प्रत्येकी दोन आणे व सुताची लड अशी वर्गणी ठवण्यात आली. महिला जागृती करणे व राष्ट्रीय चळवळींना सन्मुख करणे ही उद्दीष्टये ठरविण्यात आली व यासाठी राष्ट्रीय पुढाऱ्यांची जयंती, पुण्यतिथी, प्रभातफेरी, खादी विक्री, हे कार्यक्रम यशस्वीपणे राबविले.

पुणे येथे १९३२ साली झालेल्या अखिल भारतीय काँग्रेस कमिटीच्या सभेस त्या उपस्थित झाल्या. वैयक्तिक सत्याग्रहाचा ठराव यावेळी मंजूर झाला होता. सत्याग्रह करुन तुरुंगात जाण्यापेक्षा विधायक कार्याचा ध्यास घेतला. साहजिकच हिंद सेविका संघाचे कार्य जिद्दीने करु लागल्या. समाजातील सर्व थरांतील व जातीतील स्त्रियांना जातीने भेटून स्वातंत्र्य प्राप्तीकरता संसार कामातून काय करता येईल हे पटवून दिले. प्रभात फेऱ्या, स्वच्छतेचे कार्यक्रम , खादी विक्री, पिकेटिंग या कार्यक्रमात भाग घेतला. त्याच्या कार्यक्रमाची ख्याती ऐकून लीलाबाई मुन्शी यांनी नगरला भेट दिली. राजा राममोहनराय यांचे कार्य अजून पूर्णत्वास का जात नाही याबाबत विचार व्यक्त त्या म्हणतात "स्त्रियांमध्ये जुन्याला चिकटून राहण्याची वृत्ती आहे, त्यांच्यावर व्रतवैकल्याचा पगडा आहे, स्त्रियांनी स्वतःच आपली सुधारणा करुन घेण्याची तयारी दर्शवली तरच उन्नती शक्य आहे. 5 काँग्रेसची अधिवेशने बहुतेक शहरात होत पण खेडयात अधिवेशन भरत नसल्याने १९३६ साली हे अधिवेशन जळगाव जिल्ह्यातील फैजपूर गावात भरविण्याचे ठरले. साने गुरुजी व इतर कार्यकर्ते कामाला लागले. नगरला झालेल्या सभेत जानकीबाई महिलांचे पथक घेऊन जाणार असे आश्वासन दिले. पूर्वतयारी म्हणून एक महिनाभर तरुण स्त्रियांना कवायत व शिस्तीचे प्रशिक्षण दिले. (मामा देशपांडे यांच्या नेतृत्वाखाली हे शिक्षण देतानाच केशरी रंगाचे बिल्ले, सुंदर रंगीत कागदी फुलांचा हार, स्वागत गीतांची तयारी व खादीची जाकिटे स्वयंसेविकांसाठी करुन घेतली. शांताबाई पंडित, ताई देशपांडे, मालती देशमुख, मामी कूडसकर, व्दारका आपटे असे १५ तरुण फैजपूरला पोहचले. यावेळी जानकीबाईच्या पथकाने स्वागत गीत म्हटले "झळकते कणकणी, तेज ठाव आज मंगल दिनी".

१९३७ च्या प्रांतिक निवडणुकांसाठी जातीचा व नातेवाईकांचा विचार न करता विचारांती मतदान करा असे अवाहन केले. १९३८-३९ मध्ये शहर कॉग्रेस कमिटीचा अध्यक्षा म्हणून जानकीबाईंची निवड झाली, (गुढी पाडव्याच्या दिवशी गुढीबरोबर तिरंगा उभारावा असे आवाहन केले. ४ फेब्रु १९४० शहर काँग्रेसच्या कार्यकारी मंडळाची निवड करण्यासाठी सभा घेण्यात आली त्यात श्री. केशवराव गरुड अध्यक्ष व उपाध्यक्ष म्हणून जानकीबाईंची निवड झाली.) जानकीबाई सभांमध्ये भाषण करताना अनुभवाच्या बोजांतून समर्पक म्हणींचा वापर करुन स्फूर्तीदायक भाषण करुन तत्कालीन स्त्रिने कॉग्रेस कमिटीच्या अध्यक्षा, उपाध्यक्षा या दोन्ही पदांची जबाबदारी समर्थपणे वाहणे त्या काळात मोठे धाडसाचे काम होते. धिटाई व संघटन कौशल्य या उपजत गुणांचा प्रत्यय आलेला आढळतो. १९३९ ला दुसरे महायुध्द सुरु झाले व वैयक्तिक सत्याग्रहास सुरुवात झाली. नगर जिल्हा सत्याग्रही चाहते अच्युत पटवर्धन यांना अटक झाली व त्याजागी सत्याग्रह समितीच्या अध्यक्षपदी जानकीबाईंची निवड झाली. डिसेंबर, १९४० अखेर नगर जिल्हातल्या पहिल्या स्त्री सत्याग्रही म्हणून जानकीबाईंची निवड झाली. श्रीमती फातिमा शेख पहिली मुस्लिम सत्याग्रही व श्रीमती ताराबाई राठोड यांची पहिल्या ख्रिश्चन महिला सत्याग्रही म्हणून निवड झाली.

६ जानेवारी, १९४१ रोजी युध्दांविरोधी घोषणा देऊन या रणचंडकिने त्या युध्दाला कपडे देऊ नका अशा घोषणा दिला. पोलीसांनी त्यांना अटक केली नाही व दुसऱ्या दिवशी भारत संरक्षण कायद्या खाली वारंट दारवदून अटक करण्यात आली. १ दिवस कैद व २०० रु दंड न दिल्याने

तीन महिन्यांची सजा येरवडा तुरंगात झाली तिथे देखील गुन्हेगार स्त्रियांच्या मुलांना आंतरिक जिव्हाळा दाखविला व एकात्मता जोपासली. जेलमधून सुटका झाल्यावर १७-४-४१ रोजी मामी कडूसकर यांनी कोपरगाव येथे सत्याग्रह केला व जानकीबाई लोकप्रिय झाल्या. अखिल भारतीय काँग्रेस महासमितीचे अधिवेशन ७ ऑगस्ट ते ९ ऑगस्टला मुंबईत आयोजित केले. जानकीबाई यास उपस्थित होत्या. ९ ऑगस्ट पासून संघर्ष देशपातळीवर पोहचताच त्या नगरला पोहटचताच त्या नगरला पोहचल्या व स्त्रियांचे आंदोलन संघटित करण्याचा प्रयत्न केला. त्यांच्या कन्या माणिकताई, कलाताई, या आंदोलनात उतरल्या व साहजिकच या सर्वांना अटक झाली. १६ ऑगस्ट १९४२ रोजी त्यानां बंदिस्त करण्यात आले. त्यांच्या सोबत मृणालिनी देसाई, अनुताई लिमये, मणिबेन पटेल (सरदार पटेलांच्या भगिनी) व प्रेमा कटक होत्या. १९४३ साली जेलमध्ये रक्तदाबाचा ॲटक आला. सशर्त मुक्तीस त्यांनी नकार दिला परिणामी त्यांची बिनशर्त मुक्तातता केली.

पण यानंतर प्रकृति साथ देईना म्हणून भावी आयुष्य विधायक कार्यास वाहून घेण्याचे ठरवले. बालिकाश्रम, हरिजन मुलांचे वसतीग्रह. शाळा, उद्योग, मंदिर, मुस्लिम स्त्रियांचे संघटन या उपक्रमांना साथ दिली. १९४७ साली कॉंग्रेस सत्ताधारी पक्ष झाला पण जानकीबाई राजकारणापासून दूर राहिल्या. पण विधायक कामाच्या शासकीय समित्यांवर त्यांची नियुक्ती झाली. दारुबंदी, साक्षरता, दक्षता समिती, अन्नपूर्णा, जानकीबाईंची, पूरक अन्न व दुष्काळ समिती इ. महाराष्ट्र हरिजन सेवक संघाच्या सन्मानिय सभासद होत्या. १९५३ मध्ये अर्धांगाच्या विकाराने त्रस्त झाल्याने राजीनामे दिले. शारिरिक क्षमता नसताना विनाकारण जागा अडवू नये हीच त्यांची धारणा होती. १९३० साली स्वातंत्र्य आंदोलनात मनस्वीपण सहभागी झाल्यापासून आपल्या शक्तीनुसार समर्पित भावनेने स्वातंत्र्य चळवळीत योगदान केले स्त्रियांचे संधटन केले, जागृती केली. असंख्य स्त्रियांना कार्यप्रवृत्त केले व स्वतःच्या संसाराच्या पलिकडे राष्ट्रसंसाराकडे आकर्षित केले. पण स्वतःच्या संसाराकडे दुर्लक्ष केले नाही. राजकीय कार्या प्रमाणेच सामाजिक कार्यात त्या सक्रिय सहभागी राहिल्या अशिक्षित असून देखील अनेकविळ कामे कशी कधी करायची याचा आराखडा मनात असे. त्यांचे पूर्व नियोजन व शिस्त महत्वाची असे. प्रत्येकान स्मरण व धोरण यांचे भान ठेवले पाहिजे असे त्या म्हणत, त्यांची कार्यनिष्ठा, संघटन कौशल्या, कल्पकता, तडफ, झेप, ध्येयनिष्ठा, प्रयत्नवाद, व्यवहारचातुर्य खरंच कौतुकास्पद होते. २३ ऑगस्ट १९६२ रोजी त्यांचा ६७ वा वाढदिवस झाला व २८ ऑगस्ट ला प्राणज्योत मावळली.

शून्यातून विश्व उभारायला एक स्वतंत्र्य प्रतिभाशक्ती लागते, पदरी पाच मुले असताना कुठल्याही सामान्य स्त्रिने सामाजिक कार्याचा विचार केला नसता. पण संसार नेटका करत, लोकपवादाची तमा न बाळगता कार्य केले, त्या म्हणत ''मी शुन्य आहे तुम्ही सहकार्य करत त्या शून्यामागे आकडा लिहिला व शून्याला किंमत आली'' नगरसाररख्या आडगावी स्वतःच्या संसार करायला आलेल्या स्त्रीने आडगाव कर्मभूमी मानली. महाराष्ट्रात किमान १० वर्षे सामाजिक क्षेत्रात कार्य करणाऱ्या समाजसेविकेचा पुरस्कार जानकीबाई आपटे यांच्या नावाने दिला जातो. महिलांना सत्याग्रहासाठी एकत्र करण्यात गांधीना विशेष यश आले. एच. एन. ब्रेस फेल्स आणि स्लेकॉब म्हणतात अवघ्या चोवीस तासात गांधीजीनी भारतीय स्त्रीला तिच्या परंपरागत बंधनातून मुक्त केले व ती प्रबला आहे हे दाखविले. हा चमत्कारच होय. ९

जानकीबाईच्या लोकोत्तर कार्याबद्दल जनमाणसात जरी प्रेमादर लाभला तरी शासकीय पातळीवरचा सन्मान लाभला नाही. तरी आजही नगरमध्ये बालिकाश्रम, कर्मचारी महिला वस्तीगृह, दत्तक विछान केन्द्र, पाळणा घर इत्यादी कार्य त्यांचे नातेवाईक पार पाडत आहेत. आणि हिच त्यांच्या कार्याची पावती आहे असे मानले पाहिजे. जानकीबाई समाजासाठी स्फूर्तीस्थान आहेत.

संदर्भ सूची :-

१) नलिनी पंडीत - गांधी - १९८३ - ग्रंथाली प्रकाशन - मुंबई पृ. २०५

२) भआ. प. आपटे - कर्मयोगिनी जानकीबाई आपटे - १९९७ श्री विदया प्रकाशन - पुणे - पृ. १०-११-१२

३) वि. स. वाळिंबे - सत्तावन्न ते सत्तेचाळीस - १९९७ राजहंस प्रकाशन पुणे पृ. ६९३

४) भा. प. आपटे - कर्मयोगिनी जानकीबाई आपटे - १९९७ श्री विदया प्रकाशन - पुणे - पृ. २०

५) तत्रैव - पृ. २१

६) तत्रैव - पृ. २५

७) तत्रैव - पृ. ८७

८) १९२१ के असहयोग आंदोलन की झाकियाँ- भारत सरकार प्रकाशन विभाग - सूचना और प्रसारण मंत्रालय पृ. ९२

९) वि. स. वाळिंबे - सत्तावन्न ते सत्तेचाळीस - पृ. ६९३

इतर संदर्भ :

प्रत्यक्ष दूरध्वनीवर संवाद - भा. प. आपटे दि. ५-७-२००४ क्रमांक ९५२४१ - २३२५३४७ अहमदनगर

मुलाखत -

सौ. राधिका लिमए (नातसून) इंदू व्हिला - ५१ शिवाजी पार्क - दादर (प.) मुं. २८ गूरध्वनी क्रमांक - २४४५ ३३९८

दि. ०७-०७-०४

The Quest for Dual Liberation : Feminism and Nationalism in India, 1927-1947

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Intoduction

The first half of the twentieth century has a special significance for women's movements in India. For the first time, an organized women's movement took control of the fight for gender justice, which was till then spearheaded mainly by social reformers like Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Jyotiba Phule and Maharshi Karve, among others. Since 1927, The All India Women's Conference (AIWC) symbolized this transfer of leadership as the organized women's movement assumed a cohesive all-India character and the women leaders became symbolic representatives of a new genre of Indian women eager to break the boundaries or their private shpere and contributing in various professions in society. Incidentally, the year 1927 also marked the appointment of the first women legislator, Dr. Muthulakshmi Reddy in the Madras Legislative Assembly. At the same time, this phase in Indian political history also observed an increased participation of women in the Indian nationalism.

The necessities of the nationalist struggle brought women into the public shpere. The process started, as Partha Chatterjee has observe, during the patition of Bengal in 1905[1]. The coincidence of nationalist upsurge and growth of feminist consciousnesss results in the participation of women in the Swadeshi movement of Bengal[2]. The split between Moderates and Extemists within the Congress in 1907 accelerated the process of women joining the national movement[3]. The emergence of Gandhi in the Indian political arena ushered in new phase of
women's role in national movement.

The present paper examines the relationship between the political participation of women and the women's movement in India. It tries to answer the following question : to what extent did the political participation of women help the women's movement and their battle for gender rights? On the other hand, what benefits did the women politicians derive as representatives of the feminist movement? In other words, did the quest for dual liberation beneficial to the institution of gender rights? Let us look at the role of women in the national movment first.

I

Women and the National Movement

The entry of Gandhi in Indian freedom struggle changed the very foundation of women's role in the political arena[4]. Being a great mobiliser of masses for the goal

[1]Partha Chatterjee, 'The Nationalist Resolution of the Women's Question' in Kumkum Sangari and Sudesh Vaid (eds), *Recasting Women : Eassays in Indian Colonial History,* Kali for Women New Delhi, 1989.

[2] Bharati Ray, 'The Freedom Movement and Feminist Consciousnesss in Bengal, 1905-1929', in Bharati Ray (ed.) *From the Seams of History, Essays on Indian Women,* Oxford University Press, 1995, pp. 174-175.

[3] Radha Kumar, *The History of Doing: An Illustrated Account of Movements for women's Rights and Feminism in India, 1800 - 1990,* Kali for Women, New Delhi, 1993.

of winning freedom, he was aware that popular movements would not succed unless women were involved in large numbers, cutting across classes and castes. His strategy of mass mobilzation thus assigned a new role of women in the socio-political transformation of Indian society. In fact, Gandhi was instrumental in bringing Indian women out of their protected environment to join the Indian National Movement, thereby revolutionizing the Indian social scene.

Mahatma Gandhi's speech to women on August 11, 1921, urging them to join the non-cooperation movement, illustrates his perception of women's role in the freedom movement. Gandhi applauded the crucial role played by women in the nationalist struggle, "The women of India have during the past twelve months worked wonders on behalf of the motherland. you have silently worked away as angels of mercy. You have parted with your cash and your fine jewellery; you have wandered from house to house to make collections. Some of you have even assisted in picketing. Some of you, who were used to fine dresses of variegated colours and had a number of changes during the day, have now adopted the white and spotless but heavy khadi sari reminding one of a woman's innate purity. ... Yours is the purest sacrifice untainted by anger or hate. Let me confess to you that your spontaneous and loving response all over India has convinced me that God is with us. No ohter proof of our struggle being one of self-purification is needed than that lacs of Indi's women are actively helping it"[5].

Social legislation for establishing of women's rights had the support of Gandhi, even though he thought it to be a rather minor step towards the emancipation of women. He wrote, "I am uncompromising in the matter of women's rights. They {women} can no longer be treated as dolls or slaves without the social body remaining in a condition of social paralysis"[6].

However, Gandhi felt that reform had to be carried out at the grassroots level, and refom form above would not reach the vast majority of the country. He was of the view that legal reforms only touch the upper crust of the society. He wrote in Young India on October 17, 1929, "I do not need to be a girl to be wild over man's atrocities towards woman. ... But to remove legal inequalities will be a mere palliative. The root of the evil lies much deeper than most people realize. .... Most women are married. And they are co-sharers, in spite of the law being against them, in their husband' power and privileges. They delight in being ladies this and what not simply for the fact of being the wives of particular lords. Though, therfore, they may, vote for radical reform in academic discussions over inequalities, when it comes to acting up to their vote they will found to be unwilling to part with the privileges."[7]. In no uncertain terms,Gandhi thus pointed out the limits of social feminism adopted by the women's organisations such as AIWC.

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[4] Judith Brown, Gandhi - Prisoner of Hope, Oxford University Press, 1992, p. 208.

[5] M.K. Gandhi, *Women and Social Injustice, Navjivan Publishing House,* Ahmedabad, 1947, p. 160.

[6] Pushpa Joshi, Gandi on Women, Centre for Women's Development Studies, New Delhi, 1988,

[7] ibid., p. 12.

Nevertheless, there is no doubt that Gandhi's call to join the national movement had a dramatic impact. The physical presence of women in the non-cooperation movement added a new dimension to the freedom struggle[8] This phase saw the emergence of some execptiona women leaders whose contributions to Indian society in general and Indian women in particular remain unparelled. Sarojini Naidu was a great political leader and also closely associated with the women's movements. She organized demonstation against the Rowlatt Act and protested against the Goverment of India Act in 1919. In 1925, she became the President of the Congess Party and in 1930, the President of AIWC. Imprisoned many times, she became the symbole of modern Indian women and was idolized by the people[9]. Kamaladevi Chattopadhyay, another political activist and staunch follower and Gandhi, took part in the non-cooperation movement and the Civil Disobedience movement. She was also the General Secretary of the AIWC during its formative years (1927-1930) and tis President in 1944. Renuka Ray, an active member of AIWc since 1931 and its President in 1952-54, was also politically active, becoming member of the Central Legislative Assembly in early 1940s and then Member, Constituent Assembly. She also played a major role as Minister and Member, Lok Sabha after independence. The list can go on, there were many leaders and their followers, who contributed in cities and villages and there were women (especially in Bengal) who took part in the militant nationalism. The women leaders of the day thus were both politically involved while, at the same time, their fight for gender rights continued. As a matter of fact, these two roles were interwoven with each other. Geraldine Forbes notes, "The Participation of women in the freedom movement also shaped the movement for women's rights. More important, it legitimized their claim to a place in the governance of India"[10]. In the years following the civil disobedience movement, the legal rights of women were reviewed and women made advances while fighting for their social rights. Even though they were under Gandhi's patirarchal nationalism[11], the beginning was made towards transforming her social role.

II

Feminism in India, 1927-1927

Let us look briefly at women's fight for their own rights in the same period, before establishing a linkage between the two. A significant development in the early twentieth century which left an undeniable imprint on the social status of women was the emergence of women's organisations. By the late nineteenth century, the social reform movement was beginning to show effect, and women started getting space in the public shpere. In the late nineteenth century, women began to participate in nationalist compaigns and organisation[12].

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[8] Reba Som, 'Jawaharlal Nehru and the Hindu Code: A Victory of Symbol over Substance?', in *Modern Asian Studies,* Volume 28, No 1, 1994, pp. 165-194.

[9] See Pratima Asthana, Women's Movement in India, Vikas Publishing House, New Delhi, 1974 for a detailed account of women's contribution to India national movement.

[10] Geraldine Forbes, Women in Modern India, The New Cambridge History of India, IV.2, Cambridge University Press, New Delhi, 1996, p. 154.

[11] ibid., p. 155.

[12] Bharati Ray, op.cit. , p. 179-183.

There were ten women delegates in the 1889 Congress Session in Bombay. During the period 1910 to 1930, organized women's movements started gathering momentum. Women's India Association, the National Council for Women in India and the AIWC all started their activities in the same period. In the Poona Session of the AIWC in 1927, Maharani Chimnabai[11] told the delegates, "We have to organize a regular campaign of propaganda throughout the country in favour of the resolution (minimum age of consent of 16 years for women) with a view to getting it accepted both by the assembly and the Government of India. I cannot urge you too strongly to advocate this by every means in your power, by persuading individuals, by the formation of societies to the cause of this and other allied reforms, and by urging your representatives in the councils to take all the necessary steps in this matter, to bring such a law into being with proper safeguards to see that it is enforced"[14]. Thus, she set hte agenda for women's organisations in the battle for legal refoms[15]. Accordingly, the AIWC passed a resolution deploring the effect of early marriage on education.

Almost all the legislative decisions concerning gender rights during the period were preceded by mass campaigns for reform by women, indicating the interrelation between legal and social action. In the second session of the AIWC in Delhi in 1928, the Beghum of Bhopal stressed mass petition to end child marriages. The Rani fo

Mandi proposed a resolution, deploring the adverse effects of child marriage that was adopted unanimously. The participants in the Conference pointed towards the fact that child marriage had no sanction in the Shastras. The AIWC constituted a small standing commitee to monitor the progess of the Child Marriages Bill. The AIWC also decided to form provincial and local committees to garner support for the cause. It also organized propaganda meetings and lectures, writing literature and posters, petitions and postcard campaigns urging people to sign postcards or write to their representatives in the legislative assembly[16]. On February 11, 1928, the AIWC representatives in the provinces met diiferent political parties to gather support for legislation to end child marriages. The deputation to the Viceroy was headed by the Rani of Mandi[17], the delegation comprising of S.R. Das, Rameshwari Nehru,[18] Sarala Devi Chokudhurani, Ambalal Sarabhai, Beghum Hmid Ali, Kamaladevi Chattopadhyaya and Margaret Cousins. A second deputation led by Indira Bhagwat met major political leaders of the country including Jinnah and Lala lajpat Rai[19].

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[13] Maharani Chimnabai Saheba Geakwad of Baroda was the President of the first Conference of the AIWC in 1927 in Poona.

[14] AIWC, Annual Report, 1927, p. 17.

[15] She added that sucess of reforms in the marriage system would determine the success of women's education in India.

[16] Aparna Basu and Bharati Ray, *Women's Stuggle : A History fo the All India Women's Conference-1927-1990,* Manohar Publications, New Delhi, 1990, pp. 43-44.

[17] Rani of Mandi, Lalitkumari Sahiba was an active AIWC member. She became President of the AIWC in 1929.

[18] Rameshwari Nehru was a crusader against Untouchability and was associated with the All India Harijan Sewak Sangh. She was the founder of the Delhi Women's League in 1926, which acted as the Delhi wing of AIWC. She was also the editor of *stree Darpan* since 1909.

[19] AIWC, Annual Report, 1928, p. 75.

Another deputation consisting of Sushma Sen, Kamaladevi Chattopadyaya[20] and Srirangamma placed their views in front of the Age of Consent Committee. With the introduction of the Sarda Bill in the legislative assembly, the AIWC started mobilsing support for its passage and played a crucial role to get the Sarda Act passed.

In the 1930s, women's associations clearly pressed for legal reforms related to gender issues. In the fifth session of the AIWC in 1931, the President, Dr. Muthulaxmi Reddy[21]. Moved a resolution that members of the Central Legislature should be urged to take early steps to amend the present state of Hindu law relating to women to make it more equitable[22]. The 1933 session of the AIWC devoted considerable time towards the question of divorce. In the 1934 conferemce of AIWC, a committee to loo into legal disabilities for women was formed. November 24, 1934 was declared as Legal Disabilities Day and thousands of signatures were collected in favour of comprehensive reform to Hindu laws that affected women.

The purpose of the day was to publicize the demand for a commission to suggest improvements in the leagal position of women in personal law. There were public meetings at which lawyers spoke in favour of reform and those who attended signed petitions. According to Renuka Ray, the purpose of Legal Disabilites of Women Day was to create public opinion favourable to the AIWC demand[23]. Thus, women's organisations mobilzed public opinion for a comprehensive reform of Hindu laws, although the movement admittedly remained urban centric and elitist in character. Women's organisations also campaigned in favour of more equitable labour laws in the 1930s, focussings in particular on equal rights of women workers and child labour. The AIWC appointed a sub commitee under the chaimanship of Miss. J.Coreland to enquire into the conditions of women and children employed as organized labour. The demands included medical facilities, seprate latrine facilities, and creches for children up to six years of age, maternity benefits and appointment of women factory inspectors[24]. When Subhash Chandra Bose was President of the Indian National Congress, it was decided to set up a National Planning Committee (NPC) under the formal direction of Jawaharlal Nehru, to plan for post-independence economic and social development. A Sub-committe on Women's Role in Planned Economy wasf established, of which many prominent women's organizations and women Congress leaders were memberss[25].

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[20] Born in Mangalore, Kamaladevi Chattopadhaya (1990-1998) was educated in Bedford College and London School of Economics. Her public life began when she was in her twenties. As a founding member of AIWC, she was a crusader for the equality of women. She was also a prominent personality in the freedom struggle.

[21] Dr. Muthulaxmi Reddy (188-1968) was a founder member of AIWC. She was also the first women medical graduate in India (1912), She was the editor of *Stri Dharma* until 1940.

[22] AIWC, *Annual Report,* 1931, pp. 666-67.

[23] Renuka Ray, 'A Plea for a Commission on the Legal Disabilities of Women', *Modern Review,* 1934, pp. 529-532.

[24] AIWC, Annual Report, 1933-34, pp. 97-109.

[25] National Planning Committee, *women's Role in Planned Economy,* K.T. Shah (ed.), Bombay, 1947, pp. 198 - 231.

The members included Lakshmibhai Rajwada (Chairman), Srojini Naidu, Vijaya Lakshmi Pandit, Hansa Mehta, Maneklal Premchand, Beghum Shah Nawz, Beghum Hamid Ali, Sushama Sen and Radhabhai Subbaroyan. The sub-committee began meeting in September 1939 and presented its final Report to the NPC on August 31, 1940. Though the NPC Reports were never systematically utilized, the women's sub-committee on reform of personal law offers some insight into the attitudes of Congress leaders on this in 1940.

The women's Report spoke in terms of equal rights and socialism and justified reforms by referring to the Congress karchi Resolution of 1931 (guaranteeing gender equality) and to the role of women in, the Indian national movement. The recommendations conerning personal law reform concerned disabilities that women faced in Hindu law. This campaign of women's organisations was one major reason for the appointment of the Hindu Law Commitee by the Government in 1941.

Unlike the Western counterpart, Indian feminism was much less radical in character. Indian feminism can be categorized as liberal feminism, which did not seriously question the family and the roots of patriarchy. In the West, the undercurrent of radical feminism was much stronger in its denouncement of the very core of patriarchy, the family. In contrast, Indian women leaders of this time were keener on consensus rather than confronatation. Due to the changed social realities, women came out of their traditional domesticated image in India and started demanding an equal legal footing that had been denied earlier. In such a situation, women were in search of solution within the patriarchal framework. This was distinctive characteristic of Indian feminism of the period.

III

Historical evidence leads us to several obesrvations on the relationship between nationlism and feminism in India during 1927 - 1947. First, it is apparent that the women leaders of the time were also the women actively involved in political activities, establishing a close connection between the AIWC and the Congress party. When the Constituent Assembly was formed in 1946, twelve of its fourteen women members were drawn from AIWC[26].

The political participation of women was crucial to give her, apart from self-belief and respectability, a voice in the communicative process. The benefits of political participation of women in promoting the cause of gender rights became very clear in their battle for legal reforms, which revolved around the Hindu Code Bill in the 1940s. When the segment of the Hindu Code Bill relating to succession, proposing removal of sex discrimination for inheriting property, was introduced in the Central Legislative Assembly in March 24, 1943, the AIWC provided strong support to the Bill through meetings and appeals to the Government[27]. Inside the Legislative Assambly, Renuka Ray, a faminist and an active member of the Congress, forcefully argued in favour of the Bill and stood up against the opposition of orthdox leaders such as Bhai Paramananda and Babu Baij Nath Bajoria, K. C. Neogy and Lalchand Navalrai[28].

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[26] Aparna Basu and Bharati Ray, *op.cit*, p.10.

[27] "All India Women's Conference Evidence before the Hindu Law Committee", 1943, AIWC Files No. 314. Also, Annual report of AIWC, 1944.

Renuka Ray made the women's voice heard in the debate, pointing out that for over a decade; the women's organizations in India are rallying around property rights for women. Arguing that denial of property rights for women was based on old, obscure texts, that had been misinterpreted, she urged for pursuing legal reforms removing discrimination against women and to usher in a new era of social reform in India. Without doubt, her presence and arguments contributed to the debate as she represented an escalating women's movement.

As the women's movement gathered momentum, it became very difficult to put women legislators aside, as they spoke for a larger constituency. When the Hindu Code Bill was debated in the Constituent Assembly in 1948 - 1951, the women members strongly supported the passage of the Bill. Their voice was crucial in sustaining the Dabate against vehement opposition form patriarchal orthodoxy cutting across all parties. In this turbulent times, the Hindu Code Bill was kept afloat by the zeal of Dr. B.R. Ambedkar as Law Minster and the women members of the Constituent Assambly, who were mainly respresentatives of AIWC and speaking on behalf of Indian women. The efforts of Indian feminism to ensure legal rights for women remained buoyant due to the efforts of women leaders in the political shpere, against strong opposition form patriarchal orthodoxy.

In the present day context, while the struggle for gender rights continue at the grassroots level and the proposed legislative changes debated in the Parliaments, the lack of strong relation between the two becomes apparent. The phenomenon of the 1930s and 1940s where women representatives in the political sphere were leaders of the women's movement in their own right is missing in the present political situation. The missing link perhaps explains why the feminist movement today while being strong at the grassroots, fails to make the necessary impact at the broader political level.

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[28] Legislative Assembly Debates, Volume II, March 24, 1943.

'A Little Bit About Marriage : I love you but I don't agree with you now, maybe later.' A Study of Marital Problems of Young Adults and Senior Citizens.

- Ms. Asma Shaherwalla.
- Ms. Zohra Shaherwalla.

Abstract

An experimental study was conducted to examine marital issues in two generations of the Indian society using a 2(sex of the subject: male or female) x2(age of the subject: 25yrs-35yrs or 60yrs-70yrs) factorial design with 15 subjects per cell, the subjects being married couples. A standardized scale for measuring the marital issues was used which gives the overall score as well as the score for six subscales measuring aspects of marital issues in the areas of problem-solving and decision making, child-rearing, relatives and in-laws, personal care appearance, money management, friendships and affection- total marriage-problems score is obtained summing the six factor scores. All dependant measures were given on a 7 point rating scale. The hypotheses for the study are- i) factor of sex would be significant such that females would score higher on marital problem scale as compared to the males.ii) factor of age would be significant such that the senior citizen couples would score lower on the scale measuring marital problems as compared to the younger couples.iii) males would score higher than females on the subscale of money management.

INTRODUCTION:

Personal relationships are basic to our lives. Hojoit (1982) and Jones and More (1989) found that people who lack friends are more depressed and have lower self esteem than people who have satisfying friendships. Building good relationships depends not only on others but more so on our perceptions and attributions that shape how we feel about others and relationships. Wood (1995) has specified 4 factors namely investment, commitment, trust and comfort as characteristics of satisfying close relationships. Investment of time, energy, thought and feelings into interaction is important. Fletcher, et al (1987) and Hecht et al (1994) report married and dating couples to be happiest when partners feel they invest equally.

Commitment is the decision to remain with a relationship and hence a personal choice. Beck (1988) believed that a decision to commit fosters a sense of responsibility into relationships and lends stability to relationships. According to Brelim (1992) trust involves believing in the other's reliability, that he or she will do as promised and emotionally relying on the others to care about and protect our welfare. Trust is earned by communicating honestly and by honoring each others perspective. Gradual and reciprocal self disclosure especially in the early stages of a relationship (Cummingham, Strassberg and Haan, 1986) help to develop trust. Women are more inclined toward verbal disclosure (Floyd and Parks, 1995) while men disclose feelings through their actions. Radical decreases in disclosures are key signals of trouble in a relationship. Comfort with relational dialectics foster healthy relationships. Baxter (1993) has identified 3 dialectics of relationships. One is the contradiction between need for autonomy i.e. I need my own space and connection i.e. I want to be close. The second dialectic is the tension between wanting familiarity (predictability) or novelty in a relationship. The third is the tension between wanting open communication and needing a degree of privacy. According to Baxter (1990) partners deal with the tension generated by opposing needs by keeping a balance between two poles of dialectic.

Conflict occurs when individuals who depend on each other express different

views, interests, or goals and perceive their views as incompatible. Conflict occurs because people depend on each other and need each other's approval. Couples often experience disagreements about money, expression of affect, relationship with-in-laws. Conflict involves opposition. Many people fear conflict and view it as negative. Conflict is a normal, inevitable part of all interpersonal relationships. The presence of conflict does not indicate a relationship is unhealthy or in trouble, although how partners manage conflict does influence relational health. Conflict maybe overt or covert. Much covert conflict takes place in games which involve passive aggression (Berne, 1964). Games and passive aggression are ineffective ways to manage conflict since they camouflage the real issue. We need to learn to deal with conflicts in ways that benefit us and our relationships. Since conflicts involve intense feelings that many people do not know how to identify or express, it is handled poorly. Conflict can enlarge our perspectives, deepen insight into our ideas and feelings and supports our identity. One potential benefit of conflict is its ability to expand partner's understandings of each other. Arnett (1986) points out that a lack of conflict isn't necessarily a symptom of a healthy relationship. It's likely that low level of conflicts reflect lack of emotional depth between partners or repression of disagreements. Howard and Dawes (1976) found that there is no relationship between the no of arguments spouses have and marital happiness. Wood (1994) observed that differences to energize relationship and sexual activity and arguments are positively related (Howard and Daves, 1976). Our orientations towards conflict affect how we approach conflict situations. A lose-lose orientation results in losses for everyone. Win –lose when one person wins at the expense of the other. In win-win orientation all stand to gain. Rusbult (1987) identified 4 distinct ways of responding to relational conflict:- 1) exit i.e. leaving a relationship 2) neglect i.e. denial of problems, anger tensions etc. 3) loyalty is staying committed to a relationship despite difference and 4) voice response which is an active constructive strategy of dealing with conflict by talking about problems and trying to resolve them. Many social influences shape our views of and reactions to conflict. Culture too influences the conflict process through its distinct altitudes, values and communication practices. In France and Arab countries men debate routinely with one another. In Japan and many Asian cultures, open disagreement is strongly condemned and interpersonal harmony and cooperation s highly valued. Wood (1986, 1992) found women in general to enact loyalty and voice and men respond more with exit and neglect. Men sometimes feel overwhelmed by the number of issues women want o discuss and women feel that men are unwilling to discuss anything about relationships.

Hence the present research is an attempt to study some of the issues of conflict in marriage and to delineate the role of factors like sex and seniority in the experience of these problems.

HYPOTHSES:

i) Factor of sex would be significant such that females would score higher on the marital problem scale as compared to the males.ii) Factor of age would be significant such that the senior citizen couples would score lower on the scale measuring marital problems as compared to the younger couples.iii) Males would score higher than females on the subscale of money management.

METHOD:

Subjects were male 30 [15 senior citizens (60-70) and 15 young adult (25-35)] female 30[15 senior citizens (60-70) and 15 young adult (25-35)] married couples. A standardized scale for measuring the marital issues (Clifford .M. Swenson) was used which gives the overall score as well as the score for six subscales measuring aspects

of marital issues in the areas of problem-solving and decision making, child-rearing, relatives and in-laws, personal care and appearance, money management, friendships and affection. A marriage-problems score is obtained summing the six factors scores. All dependant measures were given on a 7 point rating scale.

Operational Definitions:

Independent Variables:

1. Sex of the subject male or female
2. Age of the subject 25-35 or 60-70

Dependant Variables:

The marital scale measuring the marriage problems.

Control Variable

The age of the subjects was taken into consideration.

Results

A two-way ANOVA was conducted for the dependent measure of the entire scale of marriage problems as well as for the subscales namely 1. Problem-solving and decision making, 2.child-rearing, 3.relatives and in-laws, 4.personal care and appearance, 5.money management, 6.friendships and affection.

ANOVA results for the whole scale reveal a significant main effect of sex F (1, 58) =6.078, P<.017, thus females reported overall more marital problems compared to males in both the age groups. The factor of age too was highly significant F (1, 58) =13.828, P<.000 with the younger age group experiencing more problems compared to the senior-citizens in case of both females (25-35, age, mean=93.13; 60-70age, mean=37.67) and males (25-35 age, mean=51.93; 60-70 age, mean=22.73).

For subscale 1(Problem-solving and decision making), the ANOVA results showed that the factors of both age and sex were highly significant. For the factor of sex F (1, 58) =8.108, P<.006, and for the factor of age F (1, 58) =12.554, P<.001. Thus it could be said that females in both the age group i.e. younger age group and the senior-citizens experienced a higher level of conflict in the area of problem solving and decision making. The mean scores were found to be, females 25-35(23.27) and males 25-35(11.80) and females 60-70(10.00) and males 60-70(6.73).

For subscale 2(child-rearing), the main effect of only age was significant, F (1, 58) =5.235, P<.026. In the younger age group, both males and females experienced a higher level of problems in the area of child rearing (9.87) compared to the senior-citizens (4.83).

For subscale 3(relatives and in-laws), the ANOVA results showed that the factors of both age and sex were significant. For the factor of sex F (1, 58) =7.112, P<.01, and for the factor of age F (1, 58) =7.112, P<.01. Females in both the age group i.e. younger age group and the senior-citizens experienced a higher level of conflict in the area of relatives and in-laws. The mean scores were found to be, females 25-35(14.93) and males 25-35(6.93) and females 60-70(6.93) and males 60-70(3.67).

ANOVA for subscale 4 (personal care and appearance), showed that the factor of only age was significant F (1, 58) =15.817, P<..000. The young males and females reported more conflicts in case of personal care and appearance (10.80) compared to the senior-citizens (4.17).

For subscale 5(money management), the ANOVA revealed an almost signifi

cant main effect for the factor of sex F(1, 58)=3.774, P<.057.In case of age F(1,58)=16.749,P<.001.Women rather than men in both the age groups experienced a higher level of conflict in the area of money management. The mean scores were found to be, females (9.07) and males (5.63) .The main effect of age being highly significant the young males and females have more conflicts in money matters rather than the senior citizens.

For subscale 6 (friendships and affection), the ANOVA results showed that the factor of only age was significant F (1, 58) =11.436, P<.001. Thus the younger age group, experienced a higher level of problem in the area of friendships and affection (mean=12.10) compared to the senior-citizens (mean=4.33)

DISCUSSION:

From the results it can be seen that the main effect of sex and age is significant in case of problem solving and decision making (subscale 1), relatives and in-laws (subscale 3) and money management (subscale 5). Thus overall women as compared to men experience a greater degree of marital problems in these three areas. Since the factor of age too is significant for all the same 3 subscales, it shows that younger age group (25-35) reported more problems in these three areas as compared to the senior citizens. For the scale taken as a whole too sex and age are significant .The higher prevalence of some marital problems among women may be due to the reasons given below.

1. Historically men have been considered more rational, competent and entitled to privileges than women. Gender is an important aspect of personal identity (Fox-Genovese, 1991). According to Wood (1994) girls and women are expected to be caring, deferential and cooperative whereas boys and men are supposed to be independent, assertive and competitive.
2. Thus women who assert themselves or compete are likely to receive social dis approval and may otherwise be reprimanded for violating gender perceptions. Men who refuse to conform to social views of masculinity and who are gentle and caring risk being labeled "wimps". Our gender then makes a great deal of difference in how others view us and how we come to see ourselves. Thus women may refrain themselves from asserting and men may display greater dominance, thus increasing the potential for differences.
3. Gendered standpoints reflecting different power positions in social hierarchies are evident in marital conflicts too. Researchers have found that conflict lessens wives love for husbands more than it lessens husbands love for wives. (Kelly, Huston et al1985).
4. Such gendered standpoints also influence the effort that women and men in general invest in maintaining relationships. Socialization pressures create expectations for women by others and by themselves to take care of relationships. (Tavris, 1992; Wood, 1998). They are supposed to know when something is wrong and to resolve the tension. This may explain why women tend to be more aware than men of problems in relationships (Wood, 1998) and are more likely to respect them too.
5. Aries (1987); Beck (1988) and Wood (1998) have reported that women's talk is generally more expressive and focuses on feelings and personal issues, whereas men's talk tends to be more instrumental and competitive. These dichotomies are not absolute and only a matter of degree. As Swain (199) and Wood and Inman (1993) point out men perceive activities to be the primary foundation of close friend

ships and romantic relationships, where as women see talk and communicating as the essence of building and sustaining closeness.

6. Thus one clash between gender speech communities occurs when men and women discuss problems. Typically if a woman tells a man about something that is troubling her, his response is primarily instrumental in the sense of offering advice or solution (Wood, 1996). Such responses are generally perceived by women as uncaring and insensitive. Likewise men might feel frustrated when women offer empathy and support instead of advice for solving problems.
7. Women sometimes feel men aren't listening to them because men don't symbol ize their attention in the ways women have learnt and expect, though this does not mean that men don't listen well.
8. Men are less likely than women to see discussion as a good way to handle conflict in personal relationship, though in professional situations men may be very vocal in dealing with conflict. Avoiding discussion often compounds tension between part ners in a relationship.
9. Men more than women, use coercive tactics, both verbal and physical to avoid discussing problems and to force their resolutions on others (White, 1989).

The factor of age was found to be significant for all the 6 subscales as well as the whole scale that is the senior citizens experienced lower levels of conflicts compared to the younger people. This may perhaps be due to the fact that relationships in which people know and value each other as unique individuals experience lesser degrees of conflict. The more we interact with another, the greater the variety of experiences we have together, greater the insight we gain into her/his motives, feelings and behaviors. Hence we are less likely to rely on stereotypes to perceive them and thus we communicate more effectively. Thus age would lower the levels of conflicts experienced by couples. It is very likely that these seniors experienced high levels of conflicts when young. Conflicts can increase awareness of one's ideas, feelings, biases and identity. Both conflicts and time develop a greater understanding between people thereby reducing the potential for conflict. Also with age many issues are resolved. Decision would now be more mutual and sensitive to partner's needs. Grown up children would lessen child rearing differences. Similarly issues relating to in-laws, personal care and appearance, money, friendships and affection would be less conflicting since they were dealt with by married people in the earlier stages of their marriage. Hence age is significant in case of all the six subscales.

1. The 1st hypothesis for the main effect of sex is validated for the subscales of problem solving and decision making, relatives and in-laws, money management as well as for the scale as a whole.
2. The second hypothesis for the factor of age is validated for the all the six subscales as well as for the scale as a whole
3. The 3rd hypothesis is not validated since women experience more problems in the area of money management as compared to men.

CONCLUSION:

1. The factor of age was found to be significant for the 6 subscales and for the whole scale of marriage problems. Thus the younger couples have to face and resolve various marital issues before they hope to reach the level of compatibility achieved by the senior citizens
2. The factor of sex is significant for the subscales of problem-solving and decision

making, relatives and in-laws, money management and for the whole scale. This fact shows that women in general face more conflicts as compared to men. Society still does pressurize women to be more sensitive to the needs of others and to be submissive as well.

3. In case of money management, the senior citizens and the young women both experience a higher level of conflict perhaps because men have a greater authority in money matters as compared to women irrespective of age.
4. Though the sample comprised of educated individuals, the women in general experienced a higher level of conflict; with lower education levels the level of conflict could be higher.
5. Women tend to be more aware the men of problems in relationships (Wood, 1998).This lack of awareness along with social desirability may lead men to deny the existence of problems.

Recommendations

1. Though there is a perceptible change in the attitude towards males and females, society needs to provide more egalitarian experiences to its women.This would go a long way toward reduce conflicts experienced by married couples.
2. Sensitising both men and women to the differences in their orientation toward conflict management would be beneficial to both.
3 Men need to understand a women's need for empathy and women need to realize a man's need for a solution based approach to resolving conflicts.
4 The fact that in both the age groups in the study the women reported greater conflict in case of money matters may imply a lack of freedom in case of handling money.

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Summary of the ANOVA results.

Results: Table1: ANOVA results for the marriage problems subscales 1, 2 and 3.

	Problem solving, decision making.	Child rearing.	Relatives & in-laws
Sex : males & females	F=8.108,P<.006	F=3.473,P<.05	F=7.112,P<.01
Age : 25 - 35 60-70	F=12.554,P<.001	F=5.235,P<.026	F=7.112,P<.01

Results: Table1: ANOVA results for the marriage problems subscales 4, 5 and 6.

	Personal care and appearance	Money management	Friendships and affection
Sex : males & females	F=3.605,P>.05	F=3.774,P<.057	F=2.786,P>.10
Age : 25 - 35 60-70	F=15.815,P<.000	F=16.749,P<.000	F=11.436,P<.001

Results: Table2: ANOVA results for the marriage problems of the overall scale

	Overall scale (all the 6 subscales)
Sex : males & females	F=6.078, P<.017
Age : 25-30 60-70	F=13.828, P<.000

Declaration

The work presented in this assignment has been carried out by Miss Zohra Shaherwalla roll. no.738 T.Y.B.A. Psychology Department, under the guidance of Professor Dr. Mrs. Anju Kapoor of R.D. National College (Bandra, Mumbai).

The observation, analysis and interpretation in the study as well as the conclusion are entirely our own work.

This assignment is the partial fulfillment of the paper Counseling Psychology, made by us for the year 2003-2004.

This research paper was also presented by Miss Zohra Shaherwalla roll.no.738 at a conference organized by Swami Vivekananda College (Chembur, Mumbai) called Psycon 2003. It was a UGC sponsored conference on Ageing and Quality Of Life, held on the 28th and 29th of November 2003.

AUTHORS NOTE

It was a good experience working on the counseling project. I had to contact young and old couples, interact with them, and motivate them to answer the questionnaire. This was a rewarding experience which helped me to realize my own skills. I learnt to use the SPSS package with greater ease and the results were thought provoking with respect to the differences in the marital problems faced by the young and the old couples and by men and women.

I presented this research paper at the conference held at Swami Vivekananda College. It was an enriching experience. I gained confidence although I was nervous

while reading the paper. It helped me to get over my stage fright and of talking with many people listening to me. It also gave us a chance to interact with students from other colleges as well as our classmates which I found we as classmates did not do while in college. The two days at the conference were very enjoyable.

Overall it was a learning and enjoyable experience to work on this project.

Zohra Shaherwalla.

Roll.No.738.

SCALE OF MARRIAGE PROBLEMS

Clifford H. Swenson and Anthony Fiore

This scale describes some problems that are fairly common in marriage today. No single one of the problems described in this scale is found only in unhappy marriages. All of the problems listed are found in some happy marriages. In marking your answer to the question on the scale, be sure to answer each item. You may find that some items do not apply to your marriage. For example, if you have no children, the item that you have to do with child-rearing would not be applicable to your marriage. If a particular item is not applicable, mark the answer "this is never a problem" that is zero in the space given against each statement according to the scale given below.

This is never A problem		this is somewhat of a problem		this is a serious problem
0	1 2	3	4 5	6

Please answer each item to the scale.

Item

1. One partner feels that he or she always has to "give in" to spouse. ———
2. One partner f eels that he or she cannot individually "grow" as a person in the marriage. ———
3. Husband and wife seem to want different things out of the marriage. ———
4. Partner holds spouse" down" or prevents spouse from doing things that would make him or her happier, more satisfied person. ———
5. Partner often feels that he or she does not understand what spouse is upset about. ———
6. Partner and spouse cannot seem to discuss things calmly without arguing or fighting. ———
7. Some problems seem to linger in the marriage without getting solved. ———
8. Although there are frequently arguments, couple is unable to find out what the real problem is. ———
9. Slight disagreements seem to turn into crises. ———
10. Husband and wife sometimes seem to be working "against" each other instead

of working together to achieve common goals. ———

11. Husband and wife disagree on how much work around the house the children should be responsible for. ———
12. Both parents disagree on what the children should be taught as far as right and wrong or good and evil are concerned. ———
13. Husband and wife disagree on how to raise children that one spouse brought to the marriage from a previous marriage. ———
14. Husband and wife disagree on how much children should be praised (rewarded) when they deserve it. ———
15. Both partners disagree n how much children should be punished when they do something wrong. ———
16. Both partners disagree on how children should spend their free time (such as taking music lessons or not, attending camp during summers or not, etc) ———
17. Husband and wife disagree on what children should be allowed to do and what they should not be allowed to do. ———
18. Husband and wife disagree on what children should be punished for and what they should be praised (rewarded) for. ———
19. A relative treats your children in a way that is disagreeable to you and your spouse. ———
20. Mother or mother-in-law interferes by telling you or your spouse how to run the house or family. ———
21. Husband or wife has a relative that does things that can cause the family em barrassment. ———
22. Parents do not approve of spouse. ———
23. You or your spouse is too dependant on parents for money, emotional support, etc. ———
24 Spouse is constantly berating, critizing, or "tearing down" your side of the family. ———
25. A relative cause's trouble by giving advice that was not asked for or by attempting to pit you and your spouse against each other. ———
26. Both partners disagree on who should do what around the house. ———
27. Partner objects to spouse's way of dress, i.e. male's pants being too baggy or female's skirt being too short, etc. ———
28. Partner objects to physical traits of spouse i.e. weight, hair length etc. ———
29. Personal cleanliness of partner is objectionable to spouse. ———
30. Partner has habits which cause inconvenience to the spouse. ———
31. Husband and wife disagree about some aspects of family vacations. ———
32. Either you or your spouse spends money without first consulting the other. ———

33. Husband and wife disagree on the family budget. ———
34. You feel that your spouse spends too much money on some things and not enough on others. ———
35. You and your spouse live beyond your means. ———
36. As a couple, you spent too much money and are still trying to get out of debt. ———
37. Your spouse feels that you spend too much money on some things and not enough on others. ———
38. You are dissatisfied with the affection that is shown in public by spouse. ———
39. You are dissatisfied with the affection shown by spouse when alone. ———
40. Either you or your spouse has an extra –marital affair. ———
41. Partner objects to some of the same sex friends of the spouse. ———
42. Wife feels husband is not interested in what happened to her during the day. ———
43. Wife feels husband does not share his day with her. ———

Rational Emotive Therapy of Albert Ellis :

- Mrs. Ruby Mehta

ABSTRACT

Rational Emotive Therapy is one of the cognitive therapies, which was developed by Albert Ellis in 1962. This therapy believes that the way we feel depends on the way we interpret events rather than the events themselves. This article focuses on the meaning of RET explanation about the ABC model and some of the techniques to achieve the goals of the therapy. It also covers some of the important conditions which tharapist has to follow while handling the sessions, not only that, it also points out that it therapist would not be careful in adapting the conditions he/she may face risky consequences. This article will be helpful to the students of psychology and people seeking some information regarding the therapy.

Behaviour therapies based on classical and operant conditioning are effective in eliminating many types of troublesome behaviour.

But what if the problem is in a person's a person's thinking, attitudes, false beliefs or poor self-concept ? There are therapies for these problems as well, which are known as cognitive therapies.

Cognitive therapists (Back & Emery, 1985 : Meichenbaum 1985) argue that behaviour is guided by mental events such as attitudes, beliefs, expectations and appraisals. Therefore behaviour and feeling with faulty attitudes, expectations or evalutions of situations.

Thus cognitive therapies, based on the cognitive perspective assume that maladaptive behaviour can result from irrational thoughts, beliefs and ideas, which the therapiest tries to change.

There are many cognitive therapies, Rational Emotive Therapy is one of the cognitive therapies.

Rational Emotive Therapy := (RET) or

Rational Emotive Behaviour Therapy := (REBT)

RET theory of human disturbance is the core of cognitive behaviour theory and therapy. More than 30 years many leading writers have contributed their work in this field. The main aspects of Ellis's RET theory was quite different from those of popular therapies in the 1950's.

Albert Ellis the developer of Rational Emotive Therapy (RET) (Ellis 1962 & Garieger 1977 believes that our problems are not the result of how we feel, he suggests that how we think and believe, determines how well we will adjust to our environment. Ellis argues that the way we feel depends on the way we interpret events rather than the events themselves.

Ellis argues that the "wrong headed" thinking is at the root of psychological distress. The goal of therapy is to help people restructure the way they think. To do this, the therapist actively confronts the persons irrational beliefs. They point out more rational way of thinking about events.

For example, "a depressed person feels sad and lonely because erroneously he thinks he is inadadequate and deserted." Actually, depressed people perform just as well as non depressed people. So a therapist points out the depressed person his or her success, and attack the belief that they are inadequate.

Ellis says that we are biologically programmed to be susceptible to some kind of conditioning

so that these beliefs take the form of absoloute statement. Instead of acknowledging a preference or

a desire, we make unqualified demands on others, or convince ourselves that we have overcome to

needs. There are a number of typical, "thinking errors" which includes:

1. Ignoring the positive
2. Exaggerating the negative
3. Over Generalizing

Because of this tendency the RET concept of irrational beliefs presumably leading to

emotional and behavioural problems and shows how some kinds of irrational beliefs are very obvious

whereas others are suitable and tricky.

This Rational Emotive Therapy begins with ABC model :

A - is for activating experiences such as family troubles, unsatisfying work, early childhood traumas

and all the many things, we point to as the sources of our unhappiness.

B - stands for beliefs, especially the irrational, self-defeating beliefs that are the actual siurce of our unhappiness and

C - s for consequences, the neurotic symptoms and negative emotions such as depression panic and rage, that come from our beliefs.

For example, Imagine that a friend turns down your invitation to go to a movie. According to Ellis this refusal by itself will not make you too unhappy. However, if you interpet the refusal as a sign that the friend really does not like you and you are thus an unlikeable person, you will feel unhappy.

The above example can be explained as below :

Suppose Suketu invited Sukeshi for the movie but to his surprise she turned him down without even giving a reason. He was shocked and became dejected. "How could she do this to me ?" As the week dragged on, he became more and more depressed.

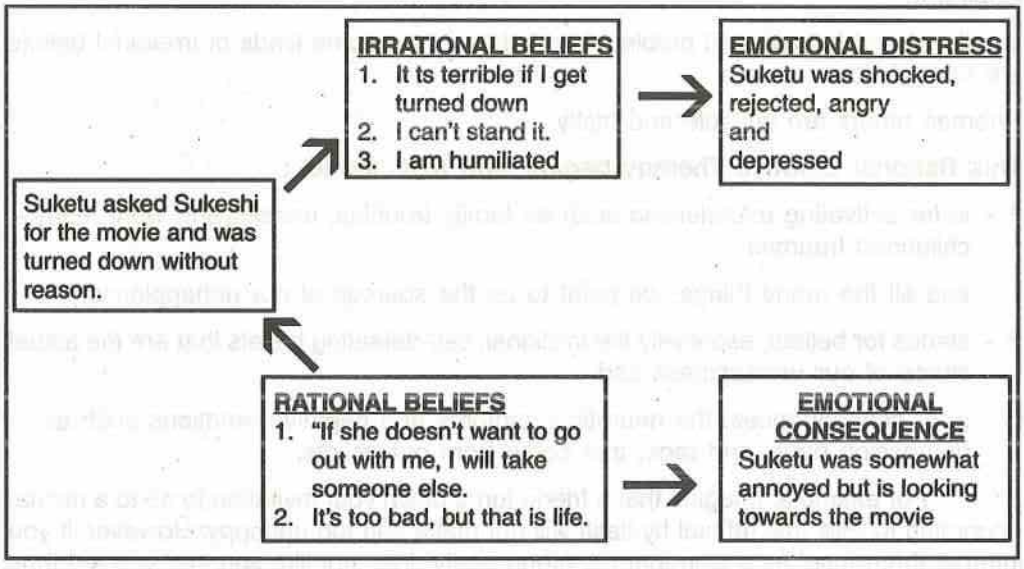
The above example has been explained using the Ellis ABC as per the illustration given below :

Suketu's view, Sukeshi's refusal caused his upset. A Caused C

A = Activating Event C = Consequences

Suketu invited Sukeshi for the movie and she turned down without reason	Suketu believes Sukeshi's refusal caused his upset. → A causes C	Suketu was shocked and got depressed.

Ellis view - Suketu's belief about the event caused his upset. B caused C



Ellis claims that it is not the event itself that causes the emotional consequence, but rather the persons belief about the event. In other words, A does not cause C; B cause C. If the belief is irrational, then the emotional consequence can be extreme distress, which has already explained in the above figure.

The ABC's of Rational Emotive Therapy teaches clients that if it is not the activating event (A) that the upsetting consequence (C). Rather it is the clients (B) about the activating event. Irrational beliefs cause emotional distress, according to Albert Ellis, Rational Emotive therapies help clients identify their irrational beliefs and replace them with rational ones. Hence Ellis adds D and E to ABC. The therapist must dispute (D), the irrational beliefs in order for the client to ultimately enjoy the positive psychological effects (E) of rational beliefs.

Thus through confrotations therapist attempts to help the client recognize the illogic of his or her thoughts and beliefs and thus change as eliminate them. Despite its emphasis on making the client aware of internal thoughts may be followed by individuals past, the problem and its solution are in the present. So this approach is more consistent with the action oriented therapies.

Some of the techniques for therapy : These techniques help the therapist to achieve the assumed goals. Some of the techniques used by rational emotive therapists to confront people's irrational thoughts and beliefs and to help them they find them more rational and adaptive are as below.

- attempt to convert the client to a more rational way of thinking.
- Redefines a bad situation into a good one.
- Helps the client to see the whole picture rather just a part of the picture.
- Helps the client to change his/her basis languages in order to make it more positive.
- Encourages the client to seek relief from the distress of his/her irrationality to help to engage them in some distracting activity like sports, painting, music or some other kind of hobby.
- Acts to stop or block an arrational thoughts as a means of bringing the client tempoary relief.
- Defines options for solving problems based on rational thinking. Attempt to reduce irrationality to absurdity - asked client to role play certain behaviour and ways.
- Urges the client to imagine, in an irrational way, the worst thing that could happen certain situation then to change the feeling by switching to a more rational way of thinking.

Thus Rational Emotive Therapy is a directive, confrontational form of psychotherapy, designed to challenge clients irrational beliefs about themselves and others. As clients begin to replace irrational beliefs with rational ones, their emotional reactions become more appropriate, less distressing and more likely to lead to constructive behaviour.

To achieve the above goals therapists must follow certain conditions which are as below :

Therapeutic Conditions :

As RET is an active - directive form of psycho-therapy. In the therapeutic process therapists are active in directing their clients to identify the philosophical source of their psychological problems and showing them they can challenge and change their irrational evalution. For this the therapist has to follow certain conditions :

1. RET is an educational form of therapy. The effective RET therapist conceptualised his/her role as an authoriatative therapist rather than authoritarian therapist.
2. RET therapists strive to unconditionally accept their clients who often act in a self defeating manner and frequently attempt to know clients reactions to the negative behaviour (Ellis, 1973).
3. For that, RET therapists become more open and feasible in the process and will not hesitate to give highly personal information about themselves. They often disclose examples from their own life eg. How they experienced similar problems and how they have gone about solving these problems.
4. RET therapists tend to be appropriately humorous with most of their patients. By taking is seriously with humorously ironic attitude towards life. However not poking fun at the client themselves but at their self defeating thoughts, feelings and actions. (Ellis, 1977a, 1876, 1981). Thus RET therapists tend to be informal and easy-going

with most of their clients. But it will be harmful if therapists unethically indulging themselves in order to enjoy therapy session at their clients expense (Ellis 1936).

5. RET therapists show their clients a special kind of empathy eg. Communicating that they under stand how their clients feel and also offer them philosophies empathy eg. Showing them that they understand the philisophies that underline these feelings. Thus RET therapists get really close to their clients and give them con siderable warmth, attentiona, caring and support as well as unconditionally acceptance.

While following the above conditions therapists must be in adapting such conditions has otherwise it may be risky in two major ways (Ellis 1977c, 1982a).

1. The first major risk is that therapists may unwittingly re-inforce their clients dire needs for love and approval. In this conditions, clients begin to 'feel better' but do not necessarily "get better" (Ellis 1972a). Their improvement may be illusionary because their irrational philosophies are being re-inforced.

2. The first major risk is that therapists may unwittingly re-inforced their clients philosophy of low frustration tolerance (LFT). Clients with Low Frustration Tolerance problems try to seek interminable help from others instead of coping with life's difficulties themselves. Clients believe that under such conditions others must help them. Thus "close relationship therapy frequently becomes worse offender in this respect and thereby causing considerable harm." (Ellis 1977c, P. 15) But under certain conditions like client is extremely depressed or client is powerfully determined by suicidal thoughts - distinct therapist warmth may be positively indicated.

Thus RET is strongly cognitive, emotive and behavioral. It not only assesses clients irrational beliefs but also their inappropriate feelings and their self-defeating behaviours. RET is widely practised with people who suffer from anxiety based disorders RET has been criticised by therapists who argue that Ellis places too much emphasis on the role of cognition (Schwartz 1984). In this defense Ellis has pointed out that there, are over 500 studies, demostrating the effectiveness of RET in treating a variety of therapeutic settings. (Lyons & Woods, 1991). Still Ellis continuously busy to revise RET, new research findings and his own clinical observations. (Berard & Digiuseppe, 1989).

As a therapist and a clinician Ellis will constantly keep RET at the forefront of action-oriented therapeutic intervention.

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PSYCHOLOGICAL FACTORS IN SECOND LANGUAGE ACQUISITION

- Mrs. Cecilia Chettiar

Abstract:

Acquiring language skills is part of the developmental process. An addition to this is the learning of a second language. This paper looks at how language as a developmental process increases followed by learning of the second language. The paper also describes the various theories that try to explain second language learning. The role of aptitude and personality traits is explained. Some strategies to master second language learning are mentioned.

Language is the second most important aspect of communication. It can be defined as a system of arbitrary vocal symbols which permits all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact.

Language is the basis on which society functions. Every society, primitive, tribal, rural and urban each has its own distinct system and language. Language is present in every tribe, every culture across the globe.

How is language acquired?

Every human being is born with the capacity to make sounds. Conversion of these sounds into meaningful and understandable sounds takes place through the process of learning. Learning occurs through constant listening and repetition of sounds. The important criteria here is that the sounds should produce responses. The ability to produce sounds and string them together meaningfully is inherent in all humans, except those who suffer congenital abnormalities related to sound production and audition or any other abnormality related to proper brain functioning. Even children who are deaf or are born to deaf parents can produce sounds.

The first language one learns is the mother tongue when still a child. Initially, the child is less concerned with the grammar and lexicon and more concerned with the results his language produces. The child concentrates more on the thoughts that he wishes to convey, rather than syntactic structure.

What aspects of language should the child master?

As a start, the child must hear the stream of sound, attend to it and be able to break it into those units (called phonemes) of which his language is composed. As part of this task the child must be able to detect the beginnings and endings of utterances, the occasions when words are repeated and the relations among words built on the same base. The child must understand that the sound streams comprise a limited set of repeatable phonemes; but this knowledge is not sufficient for learning language

The child must also notice the order in which these sounds and groups of sounds are arranged.

A third capacity central to language use is that of relating sounds to objects and events in the world. Children learn the contrasting meaning of different words and realize that different words can carry the same meaning.

The first twelve months are relevant to language development. Children babble profusely during their first year especially during their second six months. The first word that emerges is fairly isolated and more or less confirms to a word in the language spoken around the child. By 18 months most children are producing dozens of words usually spoken one by one. They have attained a practical knowledge of nature, persons

and objects and this is reflected in their speech. By 2 ½, the child produces simple yet plausible or appropriate sentences.

Why does language develop?

One possible explanation is that of the biological structure (Valcy 1987). There are two unique human futures: the finely tuned vocal apparatus and the brains left cerebral hemisphere which has an area specifically devoted to language mastery. (Chomsky, 1975; Fodor, 1975). There have been case studies of individuals who were not exposed to language for some initial years of their life. Research has shown that the left cerebral hemisphere has atrophied. Later language learning is limited to basic simple sentences without appropriate use of grammar or syntactic structure.

This also points to a sensitive period in language acquisition. However results have been conflicting as research in this area is almost impossible due to ethical reasons. According to most research studies, second language can be learned faster by children than by adults. This confirms the theory that a sensitive period of language. learning exists. However it can also be argued that adults, with greater cognition and processing abilities should learn second language faster.

What then is second language?

Any language other than the mother tongue is second language. It can be learned in a formal classroom setting or in an informal social setting. The ultimate goal in Second language learning is that the individual. should reach the same level of proficiency that a native speaker of the same age possesses. The speaking skill is complex because the learner will have to:

1. decide what he wants to say;
2. choose the pattern he is going to use;
3. select the words that fit into the pattern and convey the meaning;
4. use the correct arrangement of sounds, voice pitch and form;
5. make sure that what he wants to say is appropriate to the situation;
6. place his tongue and lips in certain positions to produce the sounds.

All this should be done simultaneously.

Second language learning involves the acquisition of

1. a definite set of habits
2. a store of linguistic and cultural items
3. the ability to understand and create authentic utterances in the social and cultural situations to which they are appropriate.

As the learner hears new and different "sounds", again and again, he unconsciously forms theories related to them and their meanings. He groups the sounds, restructures them in his own way, and attempts to discover their relationships not only within the foreign language but also bet. The foreign language and his native language The new material he learns is added to and interacts with familiar material – either in his native tongue or in the foreign language – until her perceives the entire configuration, pattern or "gestalt" into which it fits.

People learn in different ways and at different rates. No one knows with absolute certainty how a second language is acquired. Psychologists have formulated two theories of language learning. The learner's active participation on the learning process is the fundamental premise.

1. THE COGNITIVE CODE THEORY : It emphasizes the fact that the learner brings to the learning situation an innate mental capacity he brings his perceptions of

relationships and his unconscious formulations of the "rules" he has discovered in the structure and organization of the new material and how he perceives it in relation to known material.

2. OPERANT CONDITIONING THEORY: This emphazes the formation of a stimulus – response bond. The responses are reinforced or extinguished on the basis of the rewards or punishments received. For example the right answer to a grammatical test reinforces in the student the correct response and ensures eliciting of the right answer in future appropriate situations. Continuous association between. Sounds and the results lead to reinforcing the behaviour in the psyche of the learner and facilitate the learning.

Although no single theory is able to explain the vast differences in the speed of acquisition of a new language, it should be remembered that individual differences also play a major role. Though individual differences in language are often described as though we were discussing about different types of children, it is probably more accurate to think of them as accurate components of language at which the children excel.

In his book "Social Psychology and Second Language Learning: The Role of Attitudes and Motivation" Gardner (1985), proposed that the acquisition. of a second language is a true social psychological phenomenon in that it is concerned with the development of communication skills between an individual. and members of another community. Learning a second language involves feelings of self-identity, cognitive skills reflecting language learning abilities and reactions towards other cultural groups. Gardner argued that motivation was the key to continuous development of second language skills. Two other variables were affective anxiety, which was seen to impair language acquisition, and instrumental orientation which was seen as another factor that could influence motivation.

Motivation is of 2 types – integrative and instrumental.

Integrative refers to the interest in a language in order to take part in the culture of its people. Instrumental motivation is when one learns a language out of necessity rather than desire. (Gardner & Lambert, 1972; Gardner, 1985). The relative importance of these has been shown to vary from one part of the world to another.

Lambert (1967, 1974) also found that the roots of bilingualism were to be found in the social status of the second language and their perception by the individual.

Additive Bilingualism: It was linked to integrative motivation in which the learners were likely to maintain their mother – tongue while learning another language

Subtractive Bilingualism: It was seen to develop when the two languages were not complementary but competing with each other. This happens when an ethno linguistic minority rejects in own cultural values in favour of an economically and culturally prestigious group.

In a study conducted by Chhaya Sawhney, In India, to assess the roles of attitudes and motivation in Foreign Language Learning the following results were obtained:

1. Students with a better school and college background were more inclined to have a positive attitude towards other languages and were more proficient in it.

2. Positive self-assessment is important for a high level of proficiency.

In the Indian context she assumes educational background is an indicator of socio economic status and the facilities available to the learner. The attitudinal component is also very important. Success in Foreign Language Learning depends considerably on the learners view of the community, self-image of his/her own abilities in the target

language and his/her own perception of the learning situation.

Two other factors affecting Second language learning are aptitude and personality traits.

APTITUDE

Definition:

The ability to profit by certain n types of training and to do the work required in a particular situation.

Second language learning differences due to aptitude have two aspects:

Memory – based learning: Learners are usually younger with better memories. Analytic learners – learners: are usually older with a greater sensitivity to grammar. Ability to learn a new language depends on both these factors.

PERSONALITY TRAITS:

1. Cognitive style – Refers to a person's typical way of thinking stretching across the FD/FI continuum. A difference in cognitive style will make a difference in the way a new language is learnt. Most researchers have found that a tendency towards FI helps a student with conventional classroom learning. (Alptekin and Atakan, 1990). Cognitive style also varies from culture to culture.

2. Personality – Extroversion is an important aspect of personality. It has two aspects – sociability and impulsivity. Individual. High on this dimension are more sociable and talkative, which leads to greater contact with speakers of the target language and this produces more interaction, thus putting into practice what they learn. As per operant conditioning theory, greater association leads to strengthening of S-R bond and the behaviour is learnt faster. Skehan notes that it is talkativeness and responsiveness both reflecting willingness to engage in conversation that best predicts language.

3. Anxiety – Scovel (1978) has pointed out that effect of anxiety may be non – linear. Some anxiety facilitates learning especially in high ability, more proficient learners, whereas high-anxiety may be debilitating, especially for less able, low proficiency students.

STRATEGIES IN SECOND LANGUAGE LEARNING

The notion that SECOND LANGUAGE LEARNING ability resided at least in part in the strategies used by the learner has been investigated and found to have been confirmed.(Naiman, et.al., 1978) Learning strategies are classified into three types:

1. Meta – cognitive: Executive processes used to plan, monitor and evaluate a learning task.
2. Cognitive: Interacting with the material to be learned and manipulating it mentally or physically.
3. Social – affective: Interacting with other persons to assist in learning or to gain effective control.

Learning strategies are difficult to acquire, can conflict with previously learned ways of behaving, are embedded in specific tasks and are difficult to transfer to new learning situation tasks. Information is stored as declarative knowledge or what people know and as procedural knowledge or what people know how to do. The latter category involves complex cognitive procedures such as problem solving and learning strategies which may act on or modify declarative knowledge.

What makes the distinction between declarative and procedural knowledge is how each is learned and how they can be used to explain second language acquisition.

New declarative language seems to be learned best through opportunities for cued practice rather than through learning the rules for executing each step of a procedure. If cued practice is important for second language acquisition as it is for procedural knowledge, the learning of a second language may be most effective in an instructional setting with high levels of interactive communication and built – in feedback.

A substantial amount of research in Second Language learning strategies needs to be performed to address the many questions remaining in this area. Descriptive studies have provided a fair and comprehensive understanding of the learning strategies used by adolescents. Second language learning is studied with respect to several different contexts, to cross cultural learners, and especially to younger language learners. This would broaden the understanding of developmental factors in the acquisition and use of learning and metacognition.

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Changing Indian family

- Mrs. Twinkle G. Sanghvi

Introduction:

We are living in 21st century. The Indian society has experienced changes not only in the economic sphere but also in the social mechanism. The social institutional change is one of the important changes in Indian history.

Amongst the all other institutions, the institution of family has been considered as an important institution. Family plays an important role in the process of socialization of human beings. Over a period of time not only the structural and functional but the emotional (relation between: husband-wife, mother-father and there children) changes have occurred in the system of family. Many sociologists have studied the family system and all have given their viewpoints. The old ideas and understanding regarding the family system keep on changing as new studies takes place.

Though the family is a universal phenomena the structure and function of family differs from nation to nation and society to society. It so happens that even in one society the structure of family changes.

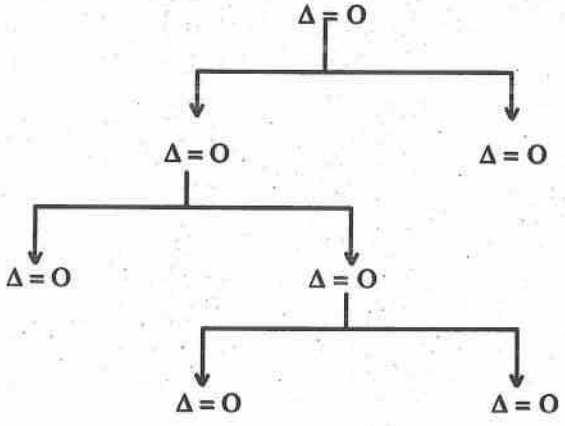
Conventionally there are four basic patterns of family i.e. the clan, the matrilocal joint family, the patrilocal joint family, and the nuclear family. These four types of the family are supposed to reflect the four stages of evolution. The clan corresponds to the family from the hunting and gathering phase, the matrilocal family to the beginning of domestication of animal and simple agriculture, the patrilocal joint family to a more developed phase of agrarian economy, the nuclear form to the modern industrial phase.

In the Indian scene we see that traditional joint family at one end of the continuum and the nuclear unit at the other end, in between this what falls is ' extended family'. Before understanding the transformation that have occurred, in the family system and psycho-social impact on human being, it would be better to understand the role of such families.

Evolution of family system:

Joint family: The existence of traditional joint family was much more during the pre-Industrial period.

The typical traditional family was large and extended to include two–three generations along with them sometimes uncles, aunts and other dependent kin.(figure as follows)



'↓' - Production

'Δ' - Man

'O' - Woman

'=' - Marriage

A number of features of joint family can be sharply distinguish it from those of the nuclear family which is steadly increasing in number in urban style of living.

Joint family is homogenous, stable, and interdependent, it is also act as a unit of production and consumption. Having common property, sharing economic function and residing in a common household, even the religious activity are performed with all members by which they also get knowledge of the religious practice. The members of family share a same feeling i.e. 'we felling' for each other, they are more related on ties of love and affection, these emotional interdependence strengthens mutual bonds and generates a sense of solidarity. The most dependent member is well cared off by the other family members like aged, handicapped, ill etc.

As a way of entertainment all members of family use to sit together and enjoy folk music, dance, songs etc. by which work of preservation and transmission of culture in new generation becomes easy.

Authority is absolute and highly centralized and is generally exercised by the head of the household, who happens to be oldest male member in the family. He is taking all decisions, that is why the another distinct feature of family is the degree of tolerance.

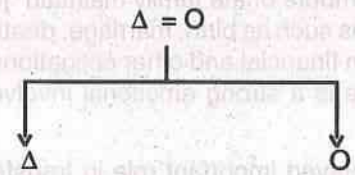
Women's role was confronted with in the four walls of the house where she was expected to perform all duties of her like cooking, child bearing and even the reproduction of the children was included in her duty.

The most distinctive feature of the joint family is that it provides feeling of security amongst the members.

Nuclear family:

The emergence of nuclear family is due to many socio-psycho and economical conditions.

After independence the "right of individual" and the industrial revolution has brought change in the economic as well as social system of family. Industrialisation gave way to 'Individualism' where the monopoly of age-old cast system was broken down and social structure was shared by class-caste system. Specialization was given importance and new high goals were set for the nation, people who were eligible got the opportunity to be a part of it, it was a period of economic development when opportunity was abundant people migrate to grasp it from all section of the society, the consequent growth of a large urban complex have been largely responsible for the disintegration in the pattern of the joint family, thus how the process of migration took place where people migrated in small family i.e. husband-wife and their minor children. (figure as follows)



'Δ' = Man
'O' = Woman
'=' = Marriage
'↓' = Production

The feature of nuclear family, which is fast becoming a characteristic of contemporary urban life is different in its function and structure from that of joint family system.

A nuclear family is smaller in size, less stable and integrated and less authoritarian. Almost all members are engaged themselves in different occupation which are out side the home and unconnected with the family, as a single earner finds difficult to fulfill all the demands of the family members.

As a way of enetertainment members are more dependent on TV, disco, movie with their friends. The relation with the relatives are very formal, as result they spend very nominal time at home and with other family members.

The major change that has observed is in the role of women. Her duty towards the family was no more considered to four walls, to fulfill the basic needs as well as to achieve the high standard of living women from all section came out of there house.

Along with industrialisation, the spread of women's education also played important role.

They were given chance to speak and they have been heard by the others. For the children's up-bringing and development other alternative of family i.e. Day-care centers, play groups, crèches came in to existence. In a very simple understanding nuclear family gave the freedom to individual to grow, set goals for them and achieve them.

Current trends:

What is the current trend in the family? This question may be difficult to answer, nor that we are not in modern world but the dilemma between past and present is so confusing that it is difficult to understand where our family system is standing. On one hand the value system is weakening from within. For instance for children's up-bringing, many organizations are coming up for sharing the responsibility of family, but it also creates gap between the relations, of parents and children where the degree of love and attachment is very low. On the other hand it also gives freedom to women from domestic liabilities.

Even the value has gone through the changes, value in terms of cultural value. Where the individual development is put foreword as against the family development and solidarity. Previously the care of handicapped and aged were taken care off by the family, now number of old age homes and institution for handicapped came in to existence to fulfill this duty on a professional level.

[1]*K.M.Kapadia in his book entitled "Marriage and Family in India"(1966) is of opinion that economic factors do not significantly influence the break-up of the joint family, what is important is that even if structurally the joint family breaks into nuclear units. Functionally all members of the family maintain "joint ness" in terms of loyalty, at times on special occasions such as birth, marriage, death or religious function the whole family gets together. Even financial and other obligations are shared by all according to their capacity. Thus there is a strong emotional involvement with the family of origin even after separation.

Media has also played important role in transferring the cultural value by the serials and movies. Most of the TV serials in India today are talking about the togetherness, solidarity in terms of joint family system.The most popular soaps amongst the aged and youngster are today "Kahani ghar ghar ki" and " kyonki saas bhi kabhi bahu thi", telecasted on star plus. They dipice the theme of extended family system. At the same time serials like 'Asthitva ek prem khani' on zee TV projects the importance of

individuality and independentness.

One may say that current trend of belief in any one of these system is non- committal. But it is advisable to consider some of the noble as well as inspiring feature of both the system and bring them to our live in order to create a stong community or society or nation.

.Conclusion:

Indian culture and value have been so strong in its root that it is difficult to change them totally. But one can say that present family is in imbalanced condition of new and old ethics, value, conflict and problem amongst the member of family. It has also creates the psychological tension, which it in self a great area of studies.

Apart from any other thing the most important in today's industrial world is the type of family that has increased like single parenthood, surrogate family, contract marriage, live-in relation ship etc. where on the basis of mutual understanding the responsibilities are being shared.

It is very difficult to say, that which kind of family will be long lasting or will prevail in future? At the same time it is difficult to answer who has brought this change? The transition of family system is it's seems due to some kind of impact of urbanization, industrialisation, modernization.

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Book Reviewing as an Important Scholarly Activity

- Mrs. Abha N. Sharma

I. What is a Book Review ?

A Book review is defined as a "critical article or report as in a journal or newspaper on a book". (Random House Dictionary of the English Language).

A book review serves two major functions – descriptive and evaluating : It indicates to the reader some general idea of the contents and it offers an evaluation of the merit of the book.

The reviewer writes what the book is about and why it is judged to be worthy or unworthy. The reviewer should also discuss its merits and defects and offer a judgement as to how well the author succeeds in accomplishing his or her objectives.

The overall purpose of a book review is to interest and inform potential readers and to give them a considered personal opinion of a book. It should evaluate the work from reviewer's perspective rather than simply summarising or describing the book's contents.

Review is an honest attempt to present a book and evaluate it. Personal likes and dislikes do come in but a good review cannot be completely biased, based on personal likes or dislikes.

II. Who Reviews Books ?

Reviewing exercise one's literary muscles, but in different ways than pure writing.

We generally find, academic members and journalists reviewing books. There are also special editors for the book review section in journals and newspapers.

The value of a book review depends on the knowledge and ability of the reviewer and on the reviewer's fairness in judging the book. For this reason, the reviewer should have :

- broad knowledge of the subject of the book under review
- the ability to analyse a piece of writing, and
- the skills to communicate clearly.

A book reviewer need to have four primary qualifications to work effectively.

1. ***Good reading and writing skills :*** one need to read critically and write in a coherent, understandable manner.

2. ***Expertise within a subject field :*** one must have a basis for judging a work. That means understanding it well enough to provide background for the review judgments. Though one may not be the authority in that subject field of knowledge.

3. ***Writing to required length :*** most publications establish fairly rigid length limitations for reviews. It is tough to summarise a book and offer a useful judgement in one or two brief paragraphs. Thus one must have or cultivate the ability to write within stated length.

4. ***Meeting deadline :*** The offer of book review frequently comes with a deadline. One must be able to read the book, check related works and prepare one's review within the allotted time.

We often find journals specially dedicated for Books Reviews. Also, almost all journals include a book review section. Such sections usually headed, Reviews or Book Reviews. Within a section, each review carries a heading that lists information about the book being reviewed. The heading includes the author's name, the title of the book, place and

date of publication, publisher's name, number of pages and price. If the book is a part of series, the series name may be given. The name of the reviewer usually appears at the end of the review but occasionally follows the heading.

III. How to Write Book a Review ?

A Book Review is a mini-article that follows its own special rules.

(A) Preparation :

Carefully read the whole book at least once, including the preface, introduction and cover. (which often gives the reasons for its being written, who it was aimed at and background information about the author)

Take note as you read and consider some or all of the following points :

- What was the purpose in writing this book, for whom was it written and is it appropriate to its audience ?
- What qualifications does the author have for writing on this subjects ?

Is the book well structured and attractively laid out? Is its development orderly and logical ?

- Is the book well written, easy to read and to follow ?
- Are there bibliographies and references and do they indicate comprehensive research carried out by the author ?
- Is there an index ? What other features does it have ? Are they effective and useful ?
- Is the book objective or does it show bias ; are assumptions made and what conclusions does the author reach ?
- Does the book have illustrations, tables etc. , and do they compliment the text ?
- Are there mistakes or omissions in the book ?
- How does the book campare with others known to you on the same subject or by the same author ?
- Is the publisher of the book known and reputable ?
- How appropriate is the book's title? Does it promise essentially what the book delivers?
- Why was the book written ? Has the author met these objectives ?
- What is your personal response ? Is it satisfying to read ? Is it convincing ? Why ? If not, why not ?
- Book reviewer should spend time also on the physical quality of the book like – the ink used, the paper, the binding, the layout and typography for primarily textual books, books meant for specified readers like children, neo-literates, senior citizens, etc. and comment accordingly.
- Does the price of the book justifiable ?

(B) Writing the Review :

First part of the review is brief. It should always include full details of the book's author, title, edition, publisher, year of publication, pages and price.

Second and descriptive part of the Book Review may be constructed as follows :

- Review your notes and prepare a draft outlining the points you want to make.

• The review outline will enable you to determine the central point of your review, to eliminate inessentials that have no relationship to your central point, and to fill in the gaps.

• Arrange the points your wish to make in logical order, keeping in mind that your evaluation in the outline should support your central point.

• Evaluate the book by commenting on the points listed above, supporting your comments, wherever possible, with quotations or examples taken from the text.

• It is legitimate to read other reviews of the book but this review should now be your own, representing your opinion of it and how the book affected you.

• Write up the final version of your review.

A good review must give enough of the book to interest a reader and just enough in the form of evaluation so that busy readers will know whether it is worth their while to read a book or no.

Of course for an even busier reader a good book review can sometimes be a substitute for the book itself.

IV. Why Book Review is a scholarly activity ?

To keep oneself update and current in one's field of knowledge is an important ethical responsibility of the academic community members.

It is often difficult to keep fully abreast of recent developments in one's field. Book Reviews can provide a just–in–time version of the latest ideas.

Book review section of journals is being highly valued by academic scholars as an excellent source of the latest thinking. Though book reviews clearly do not go through the same vetting process as do journal articles, the diligently written, well-researched and truly critical book reviews serve an invaluable resource for keeping up-to-date on the latest developments relevant to one's profession which can help to advance the field through knowledge dissemination.

Faculty members through attempting Book Reviewing can

• enhance their own as well as their students' knowledge by critically analysing the most recent ideas published in books.

• rely on Book Reviews for making decisions about which texts to adopt for their courses.

Some writers have made "Book-Reviewing" important parts of their writing careers establishing solid reputations based on careful, knowledgeable reviews.

Scholars often write "Review Articles" or "Bibliographic Reviews" i.e. several books on a theme are reviewed together.

Book Reviewing provides :

• incentives for sharing their own reviews with colleagues and professional peers.

• communication for important standards for scientific and professional activities.

Thus, Book – reviewing is indeed an important scholarly activity, which needs to be pursued by academic fraternity.

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YOGIC DIET

- Ms. Parinda Merchant

" Let the Yogi eat moderately and abstemiously; otherwise, however clever, he cannot gain success." Siva Samhita

Introduction

Food, water & sleep are some of the natural needs of all beings and if these are satisfied in accordance with the laws of nature, they seldom cause harm. These laws were clearly understood in the ancient times and man lived in harmony with them E.g. each food was eaten in a particular season and at a specific time of day. However, with the advent of modern technology, we have made advancements in many areas but we have lost touch with these natural laws leading to increase in physical and mental I disturbances.

Any animal trainer will tell you that what is fed to an animal influences its behaviour. Although we like to forget this when it comes to ourselves, what we eat has a huge influence not only on our physical well being, but also on our thoughts, and ultimately that reflects in emotional and spiritual well being. The yogis of ancient times knew this, and many classical yogic texts, such as the Hatha Yoga Pradipika and Gheranda Samhita; contain advice on a yogi diet. However, proper diet is a controversial subject and there is a difference between eastern thinkers & western scientist.

The modern western scientists are more concerned with the nutritive value of food. The diet is divided into carbohydrates, fats, proteins, vitamins, minerals, etc. The value of the diet or Balanced diet is determined only in terms of the quantity of these nutrients.

Furthermore, they mainly look at the effect of food on the physical health. Effect of food on the mind and behaviour is not given much importance.

This article is an attempt to analyse and explain the concept of Ahara/Food as mentioned in the classical yoga texts. The article has been presented with some basic questions, which even lay person, can follow and benefit.

These questions are :

- **How much to eat ?**
- **What to eat ?**
- **When to eat ?**
- **How to eat ?**

HOW MUCH TO EAT ?

• Yogi Charandas has explained this in very simple terms :

'Shudha mite nahin aala aave' which means that one must eat till the appetite is satisfied but it should not make us feel lethergic.

• The Gheranda Samhita (Gh.S.) and Hatha Yoga Pradipika (H.P.), ancient text of Yoga, recommend the concept of Mitahara:

"Annena purayedardham toyena tu trtiyakam

udarasya turîyãmamsam samraksedvãyucãrane" (Gh.S. V=22)

"Moderate diet, which means filling half the stomach with food, one part with water and leaving free one-fourth of the stomach for the movement of air"

This is Mitahara. Mitahara plays a vital part in keeping up perfect heaith. Almost all diseases are due to irregularity of meals, overeating and unwholesome food.

Overeating and Fasting or eating very less food is completely contaidicted by all texts. Fasting will produce weakness and an individual will not be able to carry out his daily duties. Lord Krishna says: **"Sucess in Yoga is not for him who eats too much or too little; nor for him who sleeps too much or too little (BG VI-16)".**

Even Swami Sivananda advises that "Do not fast much. It will produce weakness in you. Occasional fasting once a month or when passion troubles you much, will suffice."

WHAT TO EAT?

Unlike modern scientists, we, in yoga are not interesed in the chemical content (protein, vitamins, etc...) of the food, Instead we believe in the clasification of food by Gita which emphasism effect on body and mind, using the three Gunas: *Sattva* (the quality of love, light and life), *Raja* (the quality of activity and passion, lacking stability) and *Tamas* (the quality of darkness and inertia, dragging us into ignorance and attachment).

- ***Aayuh satava-balarogya-sukha-preeti-vivardhanah I***

  Rasyah snigdhah sthirah hridhya aaharah sattvic-priya II 17.8

Sattvic diet means one which increases the life, intelligence, strength, health, pleasure, love and which is tasty, fatty, stable, and keeps the mind cheerful. **Sattvic food** promotes clarity and calmness of mind and is favourable for spiritual growth. It is 'sweet, fresh and agreeable" and includes most fruits, nuts, seeds, vegetables, particularly green leafy vegetables, whole grains, honey, pure water and milk (with the reservation that commercially produced milk may not nowadays be so sattvic). Given the amount of pesticides and chemical fert lisers used on commercial crops, only organic still qualify as Sattic, and tinned or frozen food certainly don't.

- ***Kata-amla-lavanaty-ushna-tikshn-aruksha-vidahine I***

  Aahara rajsyestha dukka-shokamaya-prada II 17.9

Rajas diet means one, which is pungent, sour, salty, very hot, spicy, tasteless, which causes inflammation, which generates grief, mourning or diseases.

Rajasic food feeds the body, but promotes activity and therefore induces restlessness of mind. It disturbs the equilibrium of the mind and is generally to be avoided by yoga practionners. Rajasic foods include most spicy foods, stimulants like coffee and tea, eggs, garlic, onion, meat, fish and chocolate, as well as most processed food. Eating too fast or with a distrubed mind is also considered rajasic. Rajasic food should be avoided by those whose aim is to attain peace of mind, but it will benifit people with active lifestyle. A little rajasic food can be sattvic, for example, hot spices can help digestion, and therfore help create peace of mind!

- ***Yata-yamam gata-rasam puti paryushitam cha yat I***

  Uchishtam api chamedhyam bhojanma taamasa-priyam II 17.10

Tamas diet means yatyam that means after the preparation of which one prahar has elapsed, one from which all rasas have vanished, one which stinks, one that is tasted by someone else, and is not holy.

Tamasic food (to be avoided) induces heaviness of the body and dullness of the mind,

and ultimately benefits neither. Prana, or energy, is withdrawn, power of reasoning become clouded and a sense of inertia sets in. The body's resistance to disease is destroyed and the mind filled with dark emotions, such as anger and greed. It includes alcohol meat, tobacoo, as well as food that is stale or overripe. Overeating is also tamasic.

The nature of food can change. Cooking is the most obvious way to change to nature of food. Grains become sattivic only after cooking. Honey becomes tamasic (poisonous) with cooking. The nature of a food also change by being in combination with other foods and spices, or if it stored for a long periods of time. Generally grains should be aged a bit (they become more sattvic) but of course, fruits shouldn't (they rot and become tamasic).

- In Gheranda Samhit **(V-16-31),** the sage Gheranda has explained in detail the kind of foods to be eaten & avoided. The sage says that strong0tasting foods, which to us means highly palatable foods, are so attractive that they draw the mind to them. Food can too easily become a distraction. A blander diet retrains the mind eventually, to facilitate introspection. The following items are recommended: rice, barley, wheat, and legumes (peas, beans, and lentils); and a wide variety of fruits and vegetables, particularly leafy vegetables.

- The Hathe Yoga Pradipika **(I-60-65),** foods to be avoided are Bitter, sour, saltish, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhas, pulses, plums, oil-cake, asafoetida (hing), garlic, onion, etc. Also, Foods reheated dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten. While foods which are beneficial are Wheat, rice, barley, shâstik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable), the five vegetables, moong, pure water. It further says that one should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk butter, etc. However, while following the above advise, it is necessary to understand that those foods were suggested many years ago and applying the same principles into modern times may be difficult.

- Another important issue with a yogic diet is that of **vegetarianism.** Not only are fish and meat specifically listed amongst the "food injurious to the yoga" by the Hatha Yoga Pradipika **(I-59),** but eating the flesh of dead animals violates the first principle of yogic ethics (yamas) as laid down by Patanjali in the Yoga Sutras, that of non-violence (ahimsa0. Yogis believe that the fear of death permeate every cell the body of an animal when it is slaughtered, and therfore, the traditional yogic diet is lactovegetarian and avoids eggs as well as all animal flesh.

HOW TO EAT?

- All yogic texts advise that food should be freshly prepared and eaten with attention, respect and gratitude. While one should eat to live, rather than live to eat, food should be tasty, so as to be appreciated.

- Mental attitude while eating should be one of gratitude and surrender to the almightly **(Gh. V-21 and H.P. I-58).**

Ayurveda also specifies the circumstances under which the diet is to be consumed:

Ishtadeshe ishtasarvopakaranam I

Ajalpan ahasan tanmana bhunjit II

At the time of the meal, the general atmosphere must be cheerful. The utensils used in the preparation of the diet should be clean and proper. The utensils of brass with kalayi

are better than the steel ones. Ajalpan that means one should not talk too much; Ahasan means one should not laugh. While talking or laughing, the windpipe remains open. If one swallows the food at the same time, then the food particles may go into the trachea and cause disturbance. So also, while laughing or talking one cannot concentrate on the meal. Hence, one should eat with tanman i.e. with utmost concentration. If one does nto pay attention to the meals, then one tends to eat unwanted items and that too in unwanted quantites.

- Chewing of food should be proper. Yogi Charandas says food should be chewed at least 32 time. This allows the food to get broken down completely and digested effectively.

WHEN TO EAT?

- One should not eat too late at night, for ther should be a gap of at least two hours between supper and sleep.

- It is recommended that one should not eat within three hours of eating a full meal **(Gh.S. V-31.)**. However, individual differences have to be taken into account.

According to Ayurveda, ***addhashan*** is to be avoide. Addhashan means eating again before the first intake is digested. This creates a strain on the digestive system and results in dyspepsia,

- Yoga also has another unique method for deciding when to eat. It has been proved that we breathe only with one nostril at a time whenever we are clam and relaxed, our left nostril becomes dominant. Similarly, when we are angry or when out body is in need of energy, our right nostril becomes dominant. Thus we need to eat when our right nostril becomes dominant as it indicates our body needs energy.

Conclusion :

The yogic diet is a vegetarian one, consisting of pure, simple, natural foods which are easily digested and promote health. Proper Diet in Yoga also means eating in moderation which means neither overeating not fasting too much and eating only when we are hungry. At a physical level, eating properly will not only help us to become healthy but also help us feel fitter and cleaner. Yogic Diet also help to control weight that is loose excess weight and maintain a fitter body since it elimnates junk foods and includes only the healthy ones. On a mental level, bad eating habits will cause our senses to be dull that we won't even notice howmuch we eat or how it tastes and may result to diet related ailments like Obesity and Diabetes. What we eat extremely affects our mind Improper dier results to mental inefficiency and blocks spiritual awareness.

Thus, Yogic Diet is a pure or " sattvic" diet. it is based on fresh, light and natural food such as frutis, grains and vegetables. It keeps the body lean and the clear and sharp which is suitable both for the practice of Yoga and in everyday life.

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Atmano gururatmaiva purusasya visesatah:
Yat pratyaksanumababhyam sreyo asau anivindate -

'For a human being, particularly, his guru or guid verily, his own self; because he achieves his welfare through the help of direct sense, experience and through inference based on it,'

- Srimad Bhagawatam (XI. vii 20)

'This is the intelligence of the intelligent and me the wisdom of the wise - that they attain Me (God), the True and the Immortal, by means of the unreal and the mortal (the body and the ego).'

- Srimad-Bhagavatam
(XI. vii. 21)



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