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Saa Vidya Ya Vimuktaye (Knowledge is that which liberates).

Our Mission:

Empowerment of women through access to higher education.

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- To facilitate knowledge and skills to lead to economic empowerment of students.

- To encourage holistic development of students and staff members.

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FOREWORD

Dear Scholars

I am extremely pleased to put the 20th issue of Research Horizons in your hands. While the New Normal is setting in, we look forward to a glorious dawn that brings the light of knowledge and well being for all.

Maniben Nanavati Women's College is proud to have launched Smt. Kantaben Shah Research Centre for Multidisciplinary Studies (KSRC) in June 2020. Funded by philanthropists and individual donors, the Centre aims to undertake research projects involving teaching faculty and students from the undergraduate as well as post-graduate sections. The Centre has planned to start annual lecture series in memory of Smt. Kantaben Shah, the mother of the main donor for the Centre. Apart from these, participation in Avishkar - the state level research competition, Anveshan - the annual intercollege research paper competition, workshops on topics related to research methodology, establishing linkages with various research and academic bodies and collaborative projects with industries will be the regular features of the Centre. From this year onwards, Research Horizons will be a KSRC publication. Research for the contribution to the development of nation is the mission statement of KSRC and we remain committed to it forever.

This issue of Research Horizons has an international paper, a few in-house papers and many papers from scholars all over India. All the contributors have really put in a lot of hard work and efforts to maintain the quality of their research papers. We place on record the valuable contribution of the members of the Editorial Advisory Board and Editorial Review Board who have played an important role in reviewing the papers, commenting upon them, suggesting suitable changes and thereby completing the whole process of selecting the best papers for this issue. We are deeply indebted to Shri Chandrasen Merchant and Shree Hansraj Pragji Thakersey Trust for their generous support since the beginning of the journal. Our Managing Committee members have always remained a great guiding force behind all our initiatives and we thank them for their support. The Executive Team of the journal deserves a big shout of appreciation for taking out time from their hectic online teaching schedules and relentlessly working towards the compilation of this issue. I wish good luck to all of them.

Stay safe, stay healthy.

Regards

Dr. Rajshree Trivedi

Chief Editor

FROM SENIOR EDITOR'S DESK

COVID19 pandemic has caused major health emergencies and the collapse of the social fabric, economic stability, governance mechanisms and citizenship rights. The 'new normal' set into motion over the last 6 months due to calamity created by novel coronavirus has resulted in tremendous stress for health care systems and frontline workers, students and educationists, criminal justice system and gender relations. Even during this health emergency, the contributors of Research Horizon have made sincere efforts to send their manuscripts on time, peer reviewers have also given their feedback on time. We express our heartfelt thanks to both.

In the current issue, an area study on socio economic condition of workers in brick kilns in Haridwar district of Uttarakhand reveals harsh conditions, precarious wages and inhuman workload and absence of social security and social protection for the workers. Development discourse is captured by an article titled, 'Cycle of Social Development'. On the 151st birth anniversary of Mahatma Gandhi critically reflecting on relevance of Gandhian values is most apt and the insightful article on "rethinking Mahatma Gandhi in Present Context" serves the purpose. Profile of health and nutrition programme in Aurangabad captures nuances of the grass roots level efforts. This issue finds literary criticism of Anita Rau Badami's Tamarind Men. Paper in Gujarati provides a flavour of tradition of Indian culture. Gender implications of COVID19 lockdown on the informal sector of the Indian economy and work from home have been crucial in the current context of the pandemic. The article on translation of Gujarati literary nonfiction makes a convincing case for serious attention. This issue has included a paper on a study of the association between body image, depression, and general health in adolescent females with depressive symptoms in today's selfie era. Study of literacy patterns in the fishing community in Maharashtra and Gujarat brings to the fore survival struggles of the fishing community and an urge for occupational diversification among the younger generation. Their articles in Hindi delve on historical forms of communication, communication through literature on Sanskrit and Blog writing as a democratic revolution of expression. Gujarati article on contribution of self-help groups for development of rural women brings out advantages of collective efforts and risk sharing by women in the marginalised sections. In the 21st century knowledge economy, techno-pedagogic tools and innovation in preschool classrooms are in demand of the day. National Education Policy 2020 has also given great emphasis on technology enabling teaching learning as the preschool children have early exposure to technology.

We request our readers to introduce Research Horizon (its soft copy can be accessed on the website http://researchhorizons.mnwc-sndt.com/Home/Index.aspx) to their academic circles, and encourage them to contribute original and research based articles for publication in Research Horizon-An International Peer Reviewed Multilingual Journal.

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

The Editorial Board

She is a Chairperson of Board of Studies in Non-Formal Education of SNDT Women's University, Mumbai and member of Board of Studies of Sophia College (Sociology), Jaihind College (Economics, Foundations Course), Somaiya College (Education) and Nagindas Khandwala College (Economics) and College of Social Work (Social Work). She is also BOS member of Economics for University of Mumbai, North Maharashtra University, Jalgaon and Guwahati University and BOS Chairperson for Life Long Learning for SNDT Women's University. She is member of College Development Committee of Maniben Nanavati College for Women, Surajba College of Education, BMN College of Home Science for Women and SNDT College of Arts and SCB College of Commerce, Mumbai.

Editorial Advisory Board

modern South Asian history, women and development and cross cultural communication. She has several publications to her credit and is professionally connected to Association for Asian Studies and Population Association of America.

Dr. Jaya Earnest (Australia) is Associate Professor of International Health and the Director of Graduate Studies in the Faculty of Health Sciences at Curtin University in Western Australia. A Social Scientist, Medical Sociologist and Educator, Jaya holds a MA from SNDT Women's University, India, an Advanced Certificate in Education from the University of Bath, UK and a PhD from Curtin University in Western Australia. She has worked as an multi-disciplinary educator and researcher for 26 years in India, Kenya, Uganda, Rwanda, East Timor and Australia. In 2010, she was awarded a National Award for University Teaching by the Australian Learning and Teaching Council. In 2013, she awarded a Fellowship of the Public Health Association of Australia. Dr Earnest is on the National Board of the Public Health Association of Australia, and is also a Board Member of ISHAR - a multicultural women's health organisation in Western Australia. Her central research interests focus on health inequalities, the social determinants of health, post-conflict adversity on women and youth; refugee and migrant populations, HIV and participatory research.

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

Dr. Saoko Funada is a lecturer of English at Fukuoka University, Japan. She earned a Ph.D. in English language and literature from Hiroshima University in 2012. Her main focus is on the study of Charles Dickens's figurative expressions such as metaphor, metonymy and simile, by which the author mainly describes various people or substances vividly and humorously. She has investigated the linguistic mechanisms of these tropes from semantic and cognitive perspectives in order to highlight the correlation between the two references (i.e. the topic and the vehicle) included in his expressions.

Editorial Advisory Board

Dr. Manjusha Molwane is the Ex-Joint Director of Higher Education, Mumbai. She has a rich experience of teaching and administration for more than nineteen years. She is associated with MPSC examinations and has been the resource person for many courses recognised by UGC and at national and international conferences. She has authored 3 books in Marathi and 1 in English and written many articles in international / national publications. She has drafted Government Resolution as a Committee Member and assisted in writing project Implementation Plan (PIP) of World Bank Project with the help of UNICEF. Four projects on nutrition have been taken up by her with the help of K.E.M. Hospital, Taj Hotel Group, Hellen Keller International, Sprinkles and Dept. of Women & Child Development, Govt. of Maharasthtra. The office of the Joint Director, Higher Education, Mumbai, acquired ISO 9001-2008 certification under her auspices. Currently she is Member Secretary of Maharashtra State Commission for Women.

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

Prof. S. John Michael Raj is retired professor of Psychology from the Department of Psychology, Bharathiar University, and Coimbatore. He guides doctoral students in the field of Motivational Dynamics, Personality Orientation, Well-Being, Cyber Psychology, Counseling Psychology and the Psychology of Marriage. He has served as Sectional President, Anthropological and Behavioral Sciences of the Indian Science Congress Association. He has also offered his expertise in the area of Pre-Marital Discourse at the Diocese of Coimbatore.

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Prof. Prasad Brahmbhatt is Professor and Director, Academic Staff College, Gujarat University, Ahmedabad. He is the recipient of many awards and prizes. He received First Prize for Biography 'Sardar Prasang Parag' (2000) from Guj. Sahitya Akademi. He has 99 books of publications in his repertoire and more than 250 articles in leading journals and magazines. 8 Ph.D students and 38 M. Phil students have completed their research studies under his able guidance.

Dr. Chandrika Raval is Professor in Sociology, School of Social Sciences, and Gujarat University Ahmedabad. She has been awarded with many prizes while pursuing her education. She has been recipient of Chitta shantiben Diwanji Award for Social Work by Gujarat Stree Kelavani Mandal. She has an extensive teaching experience of about 33 years in the field of sociology. Also published number of research papers in reputed International and National journals and has presented research papers at International and National forums. She has Guided around 10 students for Ph. D., 45 students for M. Phil. and 75 M A students. She has been an active social worker and conducting activities for the women and orphan children by being actively collaborating with various N G O's.

INDEX

TECHNO-PEDAGOGIC TOOLS AND INNOVATION IN PRESCHOOL CLASSROOM

Swati Partani*

Abstract

Technology has become an integral component of the education system. Corona pandemic has pushed the education sector to rethink the pedagogy to be utilized in the classroom. Most of the parents are utilizing gadgets as parenting tools and young children are exposed to the digital platforms for their learning in home setup. Hence, this study aims to find out the use of digital technology in the preschool classroom by teachers while also examining whether preschool teachers are effectively utilizing techno-pedagogical tools. This study was conducted with 48 preschool teachers from eight western suburb preschools of Mumbai. Convenience sampling technique was used to collect data from preschools. Self-constructed tool was used with moderate reliability. Results revealed that the teachers used interactive boards and audio equipments more frequently than other techno-pedagogical tools in preschool classrooms. Primarily, activity-based curriculum delivery was utilized by the preschool teachers than any other method. Further it was found that the duration of the use of the technology was up to two hours daily. Teachers used an activity-based curriculum with preschool children mostly. Graduate preschool teachers (f=3.27, p=.03) used more of techno-pedagogic tools as compared to their counterparts. Though categories of work experience and age of preschool teachers did not differ significantly with the use of techno pedagogic tools in preschool classroom setup.

Key Words: **Techno Pedagogic tools, Preschool classroom, Technology, Preschool Teachers**

As per the Census of 2011, India, with a population of 121.1 Cr, has 16.45 Cr children in the age group of 0-6 years which constitutes 13.59% of the total population (Ministry of Statistics and Programme Implementation Government of India, 2018). This data is a decade old and might have changed drastically over the years. The draft National Education Policy (NEP) that was released in early June 2019 made a very clear statement about the "severe learning crisis" and its connection to what is currently happening with the young children in the country (Annual Status of Education Report, 2019). India is expected to be the most populous country by the year 2030. It may mount to an additional burden on the education system in terms of access, quality, and resource mobilization to reach as many students enrolled in schools.

Content delivery has to be efficient unlike the traditional approach which was based on pedagogies that focused on memorization, and overlooking the logical understanding and reasoning. In such an approach, students might not be involved actively and were overloaded with knowledge to be memorized (Edmunds et al., 2010). Nowadays teachers are using technology on a regular basis. Pedagogy is not simply the 'act of teaching' but praxical, in

that it aims to produce skills, knowledge structures or ways of thinking which will enable children to participate in and transform their current and future lives (Male and Palaiologou, 2015). Amidst the Corona outbreak, when everyone is forced to remain in quarantine, technology has become an essential tool to provide seamless and universal education to all irrespective of the geographical barriers.

Yavuz Konokman et al. (2013) stated that individuals should use technology effectively to access information, to comprehend and evaluate it, to spread it and to contribute to the production of information. They also stated that this can be put into practice by acquiring digital competence and regulating technology-based learning experiences. Though only use of technology will not suffice, there is also a need for innovative ways to use digital technology as the digital platform is flooded with dearth of information in single click. Innovation in educational technology has changed the perspective of educationists to look at the teaching-learning process. Digital technology has taken a paradigm shift from room size computers to mobiles. Through these devices one can access educational content. Listopad (2019) proved that the developed system of work aimed at training the future educators in applying innovative technologies in the pedagogical process of preschool educational institutions is effective.

Kapur (2019) revealed that making use of technologies by teachers in the implementation of teaching-learning methods help them to carry out their job duties in a smooth and effortless manner. Furthermore, they are also able to carry out other tasks too, such as, assessment of students, formulation of lesson plans and so forth.

Existing research shows that digital technology can be an important pedagogical tool to make curriculum effective. Innovation in technology has created windows of opportunities rather than walls with the pile of bricks in the current education system. Therefore, this research aims to understand how current preschool teachers are adapting to the change in the delivery of education.

Objectives

- To identify the availability of Techno-Pedagogic Tools in preschools.

- To know the level of use of Techno-Pedagogic Tools in preschools.

- To find out the effect of age, educational qualification and work experience of teachers on use of Techno-Pedagogic Tools in preschools.

Hypothesis

H01: There is no significant effect of age of teachers on use of innovative Techno-Pedagogic Tools in preschools.

H02: There is no significant effect of educational qualification of teachers on use of innovative Techno-Pedagogic Tools in preschools.

H03: There is no significant effect of work experience of teachers on use of innovative Techno-Pedagogic Tools in preschools.

Methodology

Sample

The study was conducted with 48 preschool teachers from eight western suburb preschools of Mumbai. Convenience sampling technique was used to collect data from these preschools.

Tool

Self-constructed tool was used with moderate reliability. It had a five-point Likert scale from 'Strongly agree' to 'Strongly disagree'.

Operational definition

Techno-Pedagogic Tools: Digital Information and Communication Technology tools used by the teachers as pedagogy to deliver the curriculum in preschool classroom.

Data Analysis

Data was analyzed using statistical software, such as percentage, Mean, Standard Deviation, and ANOVA were used to analyze the data and draw inferences.

Result and Discussion

Demographics of the Participants

In current study, the majority of the teachers (39.58%) belonged in the age category of 26-30 years, followed by the category of 35 years and above (27.08%). Most of the teachers were graduates (58.33%) followed by post graduates (27.08%). About 20.80% teachers did not have any specialization in ECE like diploma and degree. Others had obtained training in ECE. With respect to work experience, the majority (52.08%) of the teachers had 4 years of experience; this was followed by the category of more than 12 years of experience. More than half of the teachers (58.34%) worked in the preschools which were attached with primary schools.

Availability and the Use of Techno-Pedagogic Tools in Preschool Classroom

This section deals with the digital technological tools available in the preschool classrooms and teachers using these technological tools to hone their skills to create and transfer information to preschool children.
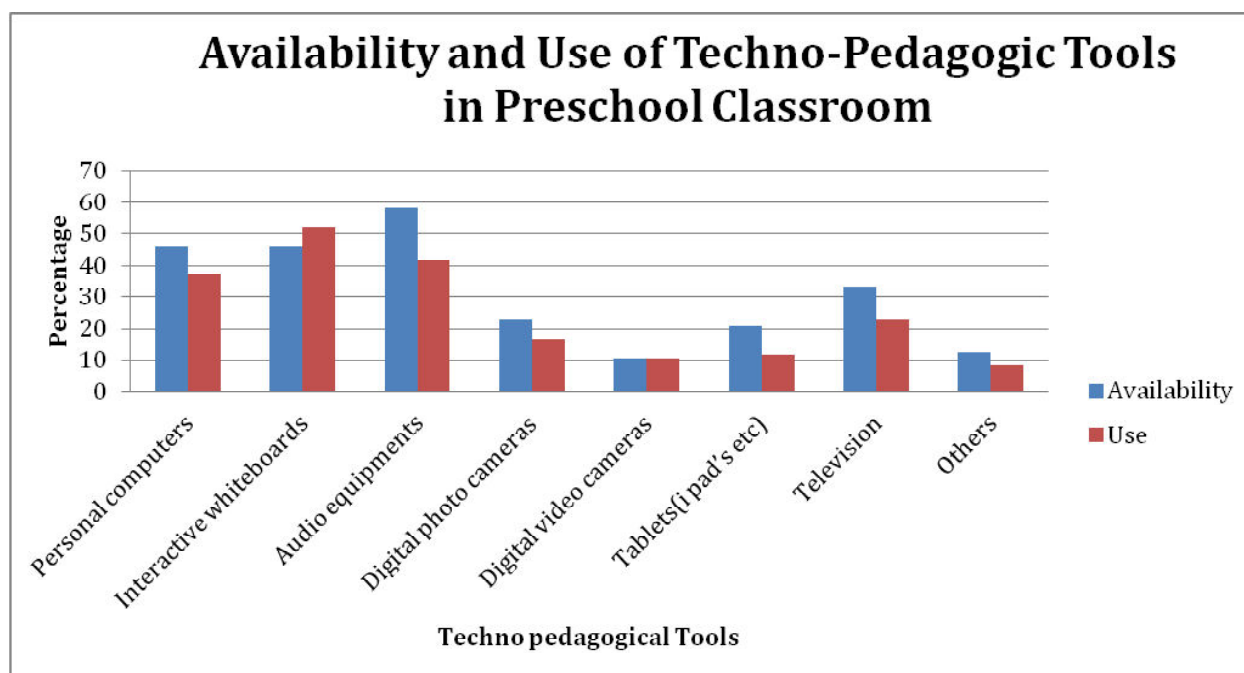
Figure 1: Percentage of Availability and Use of Techno-Pedagogic Tools in Preschool Classroom

Figure 1 corresponds to the availability and use of the techno-pedagogic tools in the preschool classrooms. Preschool teachers reported that audio equipments (58.30%), interactive whiteboards (45.83%) and personal computers (45.83%) were mostly available in a preschool classroom set up while the use of digital video cameras (10.41) was found to be the least available tool.

When it came to the use of these tools for execution of the curriculum teachers reported that out of all technological tools, they used white board (52.08%) as a teaching tool the most, followed by audio equipments (41.60%) as compared to the rest of the tools. The least utilized tool was digital cameras (10.41%). The use of tools might rely on availability of the tools in classroom. Though, results revealed that the availability and use of digital cameras was fully utilized by the teachers in the preschool classroom.

Masoumi (2015) supported claims that ICT can enhance preschool practices by providing a variety of complementary opportunities to enrich and transform existing curricula. The study showed that in the studied preschools, ICTs have been appropriated in distinctive

ways: as an object to enrich existing practices; as a cultural mediator; as a way to entertain young children; and as a communication and documentation tool. Interactive whiteboards, for example, were often used as display tools for presenting video clips, images and texts without any exploitation of their interactive functionalities. Further, Kara and Cagiltay (2017) found that early educational settings need to be equipped with adequate technologies. Computer, projector, overhead projector and TV were the technologies that teachers used most in preschool settings.
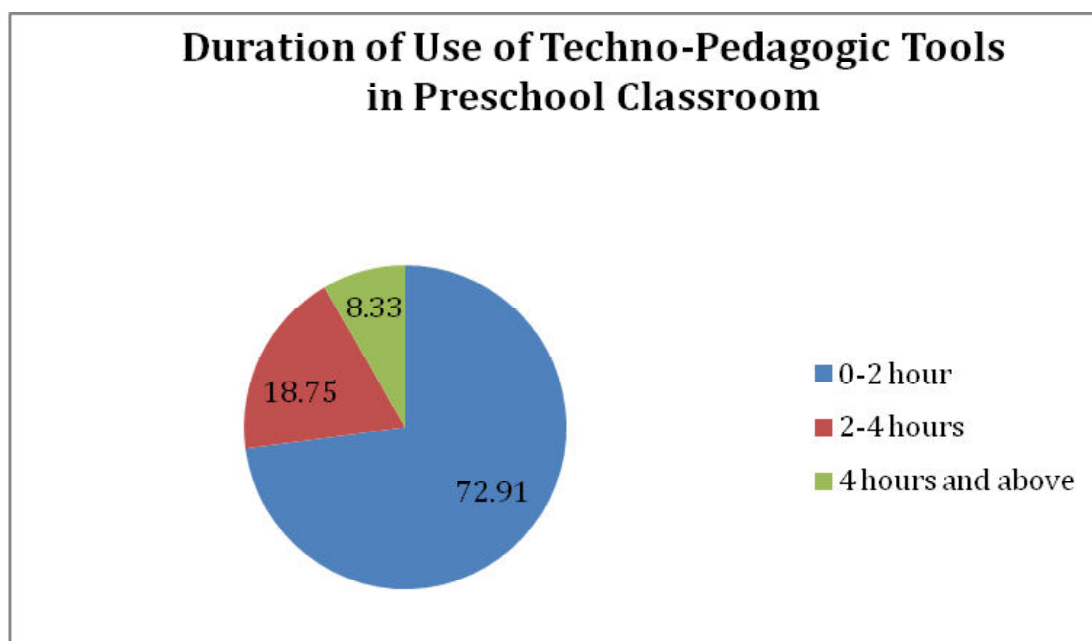
Figure 2: Percentage of Duration of Use of Techno-Pedagogic Tools in the Preschool Classroom

Figure 2 reflects that preschool teachers used these tools mostly for 2 hours (72.91%) in a day. Further, it was also found that teachers still relied on other pedagogies rather than relying only on Techno-pedagogic tools which were also used to assist some of the other pedagogies executed in a day.

Overall analysis depicted that the use of techno-pedagogic tools was high (60.4%), followed by medium level (39.5%). None of the preschool teachers reported not using technology at all.

Type of Lesson Design Used in Preschool Classroom

Figure 3 reflects the type of lesson design used by the preschool teachers. This figure also shows the use of digital technology in combination with other teaching learning methods.
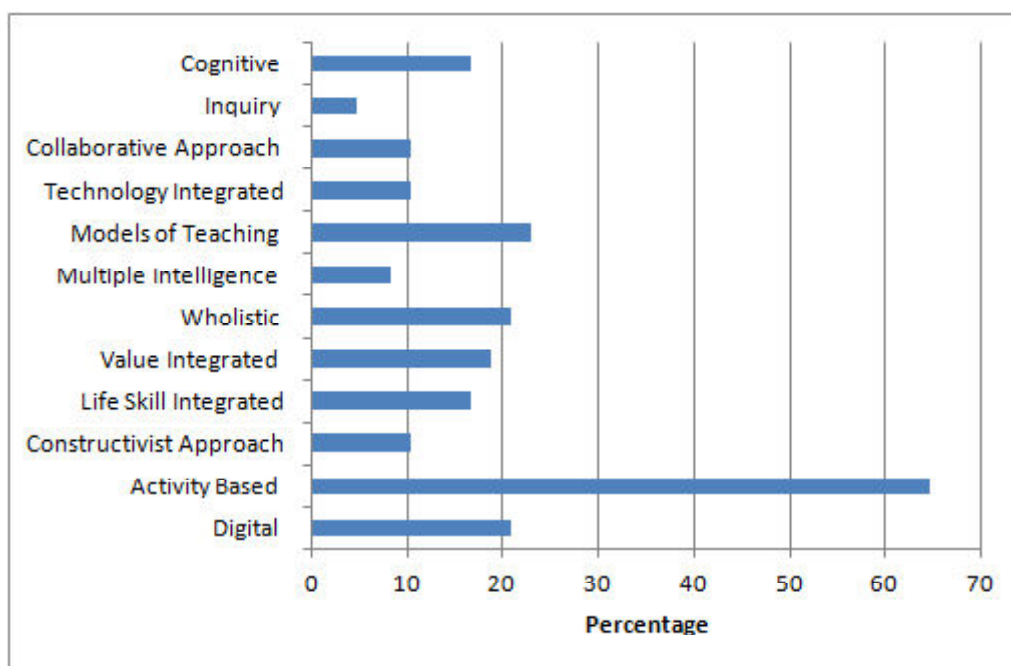
Figure 3: Percentage of Type of Lesson Design Used in Preschool Classroom

Predominantly activity-based lesson design (64.58%) was used by majority of the preschool teachers. This was followed by the use of digital technology (20.8%) solely in daily classroom activities while some teachers (10.41%) used integrated technology with other lesson designs.

Results indicate that the preschool teachers used a wide variety of methods in the preschool classrooms. As each preschool has a different philosophy-based curriculum and the teachers' use of lesson design was perhaps based on that. Here, the major aim of the study was to identify the extent of the use of the digital and other technological tools by the preschool teachers.

A study by Lupu et al. (2015) encompassed 218 teachers in pre-primary education in Romania. Less than half of the subjects chose new information technologies such as educational software, educational websites, educational and video projector/projector in preschool classrooms.

Table 1: Mean, Standard Deviation, f-value & p-value of Techno-Pedagogic Tools used by teachers in preschool classrooms with respect to Age

Age (Years)	N	Mean	SD	f Value	P value
21-25	9	4.15	0.46		
26-30	19	4.09	0.27		
31-35	7	3.83	0.31	1.68	0.18
35<	13	4.16	0.31		

*P<.05

Table 1 indicates that there was no statistically significant difference (f=1.68, p=.18) between the different age groups with respect to use of techno-pedagogical tools. Though the mean was higher for the above 35 years category. This shows that higher the age the better the use of technology-based tools.

This result is supported by Lupu et al. (2015) who found that teachers above 50 years in age have chosen educational resources belonging to the new information technologies in higher proportions than younger people (aged between 20-29 years and 40-49 years).

Thus, the null hypothesis is accepted that there was no significant effect of age of teachers on the use of innovative Techno-Pedagogic Tools in preschools.

Table 2 reflects that graduates used more techno-pedagogical tools (f=3.27, p=.03) as compared to other categories in education. Graduate preschool teachers are perhaps more familiar with the use of technology as they might have been trained with recent technological tools during their training. Their education is apt to learn and use digital tools with ease.

Table 2: Mean, Standard Deviation, f-value & p-value of Techno-Pedagogic Tools used by teachers in preschool classrooms with respect to Education

Education	N	Mean	SD	f Value	P value
SSC	2	4.06	0.53		
Graduate	28	4.19	0.32		
Post Graduate	13	3.97	0.27	3.27*	0.03
Any other degree	5	3.77	0.30		

*P<.05

In a recent study, Otterborn et al. (2019) revealed that teachers' knowledge and experiences were of utmost importance in carrying out activities with the use of digital tablets. A high degree of engagement with digital tablets in preschools, with activities directed towards various subject-related, social and generic skills. Programming, invention, construction and creation, problem-solving, and design emerged saliently as tablet activities in technology subject areas.

Thus, null hypothesis is rejected that there was no significant effect of age of teachers on use of innovative Techno-Pedagogic Tools in preschools.

Table 3: Mean, Standard Deviation, f-value & p-value of Techno-Pedagogic Tools used by teachers in preschool classrooms with respect to Work Experience

Work Experience (years)	N	Mean	SD	f Value	P value
0-4	25	4.09	.36		
4-8	9	3.99	.29		
8-12	5	4.02	.38	0.61	0.61
12<	9	4.20	.30		

*P<.05

There was no statistically significant difference observed (f=.61, p=.61) between the categories of work experience with respect to use of techno-pedagogical tools. There is provision for in-service training for all the teachers. Also, most of the preschools had availability of ICT tools in their preschools to be utilized while execution of the lesson plans compulsorily, which might have contributed to the uniform use across all the categories of work experience for preschool teachers.

Thus, the null hypothesis is accepted that there was no significant effect of work experience of teachers on use of innovative Techno-Pedagogic Tools in preschools.

Conclusion

Most of the teachers were graduates and had at least 4 years of experience. They used audio equipments and interactive white board to deliver content in the preschool classroom. Most of the techno-pedagogic tools were used for two hours, though activity-based curriculum was given prime importance by the majority of the teachers. At the same time, it was also found that the work experience and age had no effect on the use of techno-pedagogic tools but graduates were more at ease to use the same.

Recommendation

Effective use of techno-pedagogic tools is the necessity of today's education. Therefore, further study can be conducted to analyze use of the techno-pedagogic tools in the home setting. Effectiveness of the tools can be compared in the form of learning outcomes in the preschool setting. Teacher training in digital technology can be studied as an independent variable.

Limitations of the study

First, the sample size of the study was small so results cannot be generalized. Second, effectiveness of each techno-pedagogical tool was not analyzed in detail.

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RETHINKING MAHATMA GANDHI IN PRESENT CONTEXT

Sunita Sharma* & Nooruzia Qazi**

Abstract

Gandhiji is remembered as a great leader, as he suggested a revolutionary approach to the challenges of India's historical situation. He tried to actualize the needs and aspirations of the Indian people of his times. The 21st century, 'the era of development', has brought with it a number of problems. The COVID-19 experience has once again sensitized us to the need of being independent, self-sufficient and having economic growth which is inclusive and equitable. This research paper explores Gandhiji's thoughts and its relevance to Indian economy today.

Keywords: **Gandhiji, relevance, 21st century, economic, Sarvodaya, trusteeship, swadeshi.**

Introduction

"The history of mankind shows how great men have always struggled and fought against prevailing social evils and human suffering. Of such great men in human history, the 19th century, produced one outstanding personality - Mahatma Gandhi." (Thomas, 1991)

Gandhiji was regarded as a great leader, as he responded to the challenges of the given historical situations, realised the historical necessities of their time and tried to actualize the needs and aspirations of the people of his times in his own ways. Gandhiji's approach was a revolutionary approach. It laiddown the foundation of a new technique of educational curriculum, recommended satyagraha as a tool to challenge injustice, trusteeship concept and rural development as a step towards equitable development and encouragement to non-violent crafts for sustainable growth of the economy.

COVID -19 lockdown has caused and spread a worldwide panic. This pandemic brought a realisation among different international economies, the risk they face, by being overly dependent on one market. We take the current situation, as a learning opportunity for all of us. This research paper is an attempt to once again look back at Gandhiji's thoughts and its relevance to Indian economy today, after the lessons learnt from the present pandemic.

OBJECTIVES

The objectives of the study are:

1.   To gain familiarity with Gandhian thoughts.

2.   To achieve new insights of Gandhiji's ideals as a strategy for India's economic development.

3.   To suggest measures to be adopted based on Gandhiji's principles for achieving sustainable development in India.

Literature Review

The literature review walks the readers through the key topics outlined in the introduction and provides a summary of the relevant research done on the topics till date. The topics included in the literature review covers Gandhian thoughts on the education system, satyagraha, village crafts, industrialisation, trusteeship and Sarvodaya.

Paul (2007) illustrates how Gandhiji resisted colonial education in South Africa by offering to teach his children and children of satyagrahi parents in Tolstoy farm instead of sending them to public schools. He had shown the educators a practical way to challenge colonial education in which schools fail to shape their curricular and pedagogical practices to suit local needs. The author recommends that Gandhiji's Satyagraha, offers ways and strategies to resist oppressive structures and practices in education and suggests that the philosophy of non-violent resistance should be applied to decolonise schooling and educational practices in Ghana.

Kaur and Singh (2015) point out that Gandhiji gave an economic vision for the country; if applied, India would have been relieved from many socio-economic problems, which have been created, because of new large scale and foreign industries with intensive mechanisms coming with the ongoing process of globalization. The authors attempt to analyse the present economic scenario from the Gandhian economic perspective. Gandhiji emphasized on the development of small scale industries and the principle of Swadeshi. It was because of his philosophy that small scale trading of pure Indian products started and with time, small scale business changed into industries.

Kumar and Vijayalakshmi (20l6) in their study review different evil effects of globalization which cannot be stopped. The industrialization has rendered economic dislocation and is responsible for many present-day economic problems, like technological unemployment, mass production, the increasing gap between the rich and the poor, cruelty, exploitation and oppression. They suggest that Gandhiji's philosophy of inclusive growth is fundamental to the building of a resurgent rural India and will help us solve various problems faced in the 21st century.

Hanumanthappa (2018) believes that as long as there is strife, hostilities, internal conflicts and threats, people will turn to Gandhiji and the relevance of his thoughts will not end unless conflict ceases. The economic relevance of Gandhian thoughts can be summed up as following-labour is superior to capital, those who own money have to hold on to their riches as trustees of the poor, and that true education is the development of the three H's - Head, Heart and Hands.

Thakur and Dhatt (2019) point out that in materialistic India of today, there is an increase in the standard of living of people, but decline in the standard of life. To solve the problem of the deteriorating value system of Indian society, the authors conducted a research to assess the understanding of B.Ed. students about Gandhian values by giving intervention in the form of participation in Gandhi VicharSanskarPareeksha, 2018 and the influence of GSVP exam on moral values of students. The conclusion of the study was that if students study life experiences of Gandhiji and try to practice his values in their life, then the moral values of students of the 21st century can be improved.

Saxena (2020) enlisted Gandhian philosophy under major headings of metaphysics theology, speleology, epistemology, and axiology. The concept of trusteeship reconciles the merits of capitalism and socialism and Panchayat Raj system and village self-rule, are proposed as a step towards Sarvodaya.

Patil (2020) throws light on the political thought, Satyagraha of Mahatma Gandhi. Non-violence or Ahimsa is the foundation of Satyagraha. His thoughts and ideas encouraged the backward classes to come forward and fight for their freedom and justice with love and concluded by summing up the role of nonviolence, an indestructible tool in the present context.

Chaudhari (2020) strongly believes in the Gandhian economic model of development, which is people-centric, removes poverty, inequality, decentralises industries and redistributes income and wealth. The author compares khadi with the central sun around which the other village industries revolve like planets.

GANDHIAN THOUGHTS:

1. **Education system:** Gandhiji promoted an educational curriculum called 'Basic Education', which aimed at all-round development of human personality. Some of the fundamentals of Basic Education listed by Gandhiji were:

   - True education has to be self-supporting.

   - The hands of the pupil should be skilfully working at some industry for some period during the day.

   - Education should be imparted through the medium of the provincial language, and all students should also learn the inter-provincial language.

   - Manual work should be considered as a part of education.

   - General knowledge should be imparted to the children.

   - Children should not be compelled to learn anything but should be interested in whatever they learn.

- The education should teach them the why and how of every process.

- The child should learn to read before he can write.

- Boys and girls should be taught together.

- The education will cover fundamental universal ethics and will have no room for religious training.

- This education will find its way to the homes of the pupils.

2. **Satyagraha:** "The term satyagraha comes from the two Gujarati words: Satya (truth) and agraha which means firmness" (Gandhi, 1993).The main quality of Satyagraha lies in the desire it inspires in individuals to challenge injustice and inequality in society, even if they suffer in the process.

    Diwakar (1969) concluded that–

    - "The world is becoming a dangerous place to live, not because of the actions of bad people, but because of the silence of good people.

    - Individuals should stand against injustice and inequality as it is wrong for injustice to happen to anybody.

    - Satyagraha is a royal road of life suggested by Gandhiji. It requires each one to insist on the truth of one's experience through non-violence.

    - A satyagraha campaign is undertaken after all other peaceful means have proven to be ineffective. There is no place for physical force, but moral force. Different methods of satyagraha as suggested by Gandhiji are - strike, fasting, non-co-operation and civil disobedience. Every member of society should follow the principles of Satyagraha Ashram.

        - Non-stealing: one would be guilty of the theft if one uses differently anything received in trust.

        - Physical labour: Able-bodied adults must do their work themselves.

        - Swadeshi: One must as far as possible buy things manufactured in the country"(Diwakar, 1969).

    Satyagraha is based on the idea that the moral appeal to the heart and conscience is, in the case of human beings, more effective than an appeal based on the threat of bodily pain or violence.

3.   Self-Help, Mutual Help and Concept of Trusteeship: "Self-help is the capacity to stand on one's legs, without anybody's help. It means the capacity to be at peace with oneself to preserve one's self-respect when outside help is not forthcoming or is refused. Gandhijigave theexample of a human body in which different members of the body are self-reliant, so far as their functions are concerned and yet are mutually helpful and dependent so are we all. Each of us who follows the rule of self-help in performing one's functions yet cooperating in all matters of common interest." (Rajderkar, 2000) We all realized the importance of this Gandhian thought during the lockdown period - Coronavirus (COVID 19).

Gandhi's social philosophy was characterized as a synthesis between the needs, urges and aspiration of the individuals and society, of which the individual is an inseparable and indivisible part. SARVODAYA is the rise and well-being of all. There is a balancing of rights and obligations between the individuals and the society they compose. It is the duty and responsibility of society to plan for the fullest possible development of the best in every individual and it is equally necessary that the individuals give back to society what he owes to the society. According to Gandhiji's Trusteeship concept, every human being is a trustee not only of his faculties and attainments, but of everything he comes by. The powers and goods should be used selflessly and for the wellbeing of all others. It precludes the suppression/elimination of any class.

"Gandhiji preached that the capitalists as well as the workers, both would gain if the demands and means adopted to enforce them are just and clear. In the western world, labour does not trust the capitalist and the capitalist has no faith in labour. There should be a great family living in unity and harmony, Capitalist being a trustee for the welfare of the labour class under them. They should not lord over labour, as it is a form of capital like metal." (Rajderkar, 2000)

"The Zamindars and Mahajans are the instruments of the bureaucracy, with a change in their mentality, their services can be utilized for the nation. A Zamindar will regard his tenants as his co-proprietors and will hold his zamindari intrust for his tenants, taking a moderate commission for the use of his labour and capital." (Rajderkar, 2000)

"The Trusteeship theory is perfectly a mutual affair and each believes that his own interest is best safeguarded by safeguarding the interest of the other." (Ganesana,1921)

4.   Improving India's Villages - Be Rural Minded: Rajderkar (2000) comments that "England will not accept the economics of France nor France that of Germany nor Germany of America and would be wrong if they did so. A country which produces no foodstuffs and produces only minerals must have different economics from that which produces foodstuffs but has no mineral resources. India, therefore cannot afford

to go by the economics of France, England, America or Germany. Looking back to history India was once land of gold, not that it produced gold but it produced cloth of such rich quality, and spices of such value, that other lands paid for them in treasures of gold. India has crores of living machines. We have to make them intelligent machines" (Rajderkar, 2000). Unless cities decide to depend for their necessities of life and most of their other needs on the village, the goal of inclusive growth will not be achieved. We are guilty of wrong against the villagers, and the only way we can expel them it is by encouraging them to revive their lost industries and arts, by assuring them a ready market. Volunteers are needed to go to the nearest villages, to assure that all that they produce finds a ready market in towns and cities. Nachane (2007) supports Gandhiji by pointing out that "Globalization has led to a number multinationals come to India, but this type of progress is one-sided because profits go to only entrepreneurs belonging to business class. The villages are ignored by the industrialists. The production of large scale creates conflict between labour and capital. Capital takes upper hand over labour, while such conflict does not occur in case of rural industries" (Nachane, 2007). The development of rural industries contributes to achieving equitable and sustainable growth in the present 21st Century.

5.   Production by masses through the development of non-violent crafts and co-operatives - a step towards Inclusive Growth: Countries like America with sparse population may afford to urbanise their system, but in a big country like India, with a large population, rural tradition, must not copy the western model. One man's food is often another man's poison. India is a country of villages, still, the majority of the population is engaged in agriculture and lives in villages, which provides the answer to the basic needs of people. The foundations of a democratic, socialist society can be provided by a village centred nation. As rightly pointed by Rajderkar (2000), Gandhiji described the modern age as the machine age because the machines dominate our economy. Machinery has its place. It has come to stay, but it must not be allowed to displace the necessary human labour: The machinery method is harmful when the same thing can be done easily by millions of hands. Man is the most wonderful machine. It can neither be duplicated nor copied. Machines have replaced human labour. Gandhi said that we must utilise all available human labour before we entertain the idea of employing machine power. According to him, large scale use of machinery has resulted in technological unemployment in our country. The concept of mass production, without simultaneous distribution on an equally mass scale, can result only in a great world tragedy.

The need of the hour is to develop non-violent crafts. "A non-violent occupation is that which is free from violence and involves no exploitation or envy of others.Village economies are organised based on such non-violent occupations and not on the basis of the rights of man, but based on duties of man. Large scale machinery concentrates

wealth in the hands of one/few people who lord over the rest, slaves to him/them. This creates conditions of violence as created by today's machine-age" (Mathur, 1931). Gandhiji advocated the development of village handicrafts, cottage industries, small scale industries, which give priority to the use of labour rather than machines. COVID-19 lockdown has again made us rethink that we need to develop our village economies, which are organised based on such non- violent occupations. It is any day better and safer for the millions in villages to manufacture their clothing as they prepare their food. The method of hand is a blessing. The revival of village industry and handicrafts will make the life of villagers beautiful.

"Gandhiji advocated the cultivation of smallholdings on a cooperative basis. Similarly, cooperative cattle farming also reduces the cost of veterinary treatment, a decrease in the cost of fodder and the sale of milk at a good price. Gandhiji's concept of self-sufficient village is based on the principle of cooperatives and production by masses, rather than mass production." (Mathur and Mathur, 1929) This is a step towards inclusive growth. Gandhiji wanted to industrialise India, through millions of homes situated in villages. He advocated industrialisation of villages through cottage and small scale industries.

Gandhiji in his autobiography, devoted three chapters to 'The Black Plague' in which he mentioned about "the sudden outbreak of the black plague, also called the pneumonic plague, more terrible and fatal than the bubonic" (Gandhi, 1993). The plague occurred in Johannesburg, South Africa in 1904.Gandhiji wrote, "It is my faith, based on experience, that if one's heart is pure, calamity brings in its train men and measures to fight it" (Gandhi, 1993). Gandhiji, along with the indefatigable zeal and fearlessness of his co-workers helped and nursed the patients. He recollects, "The whole incident, apart from its pathos, is of such absorbing interest and, for me, of such religious value"(Gandhi, 1982).

Conclusion

The COVID-19 pandemic has a detrimental effect on every country and has devastated global economies. The present lockdown has made us reflect on the reasons for this catastrophe and explore solutions to overcome the present-day crisis. Gandhian philosophy based on truth, nonviolence, satyagraha, Sarvodaya, swadeshi, rural development, trusteeship and sustainable living, has become even more relevant to resolve the present-day crisis, faced with challenges of unemployment, poverty, problem of migrant labour, declining GDP and adverse impact on economic growth. Government needs to be proactive and resilient to take strategic decisions by focusing on sectors that will help the economy emerge stronger in the post-crisis period.

Gandhiji emphasised that education is a significant driver for initiating change. Gandhiji propounded that education should primarily aim at character building, help cultivate

higher values in life, develop intellectual powers, emotional aptitude and physical strength in the learner. Satyagraha includes courage to fight against any evil and adopting the path of truth ensures the well-being and triumph of humanity. Thus, promotion of nonviolent action towards world peace, individual empowerment and inclusive societal transformation assures sustainable development.

Gandhiji advocated the principle of 'Trusteeship' and the well-being of all. Corporate Social Responsibility (CSR) supports this principle as it aims to develop self-regulation among companies who contribute towards philanthropic activities and are socially accountable to the stakeholders. Many companies through their CSR division, take initiatives to address social issues like, environment management, women empowerment, health and hygiene, gender balance, human rights, clean drinking water, assistance during natural calamities, etc.

Gandhiji encouraged that villages should be self-sufficient and produce their basic requirements. Today, in the present COVID-19 situation, the world is witnessing difficulty and struggling to acquire basic medical equipment and other necessities. This crisis has made us realise that every country should be self-reliant. The Government can provide financial, technical, entrepreneurial assistance and expertise to develop and strengthen Micro, Small and Medium Enterprises, and support largescale industries.

Out of every crisis there are lessons to learn and opportunities to gain. Strategically rethinking Gandhian philosophy can prove to be a catalyst for accelerating economic transformation, developing industries that complement each other, empowering workforce, and connecting more closely with the roots of India for inclusive growth and sustainable development.

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WORK FROM HOME: CHALLENGES DURING LOCKDOWN

Sharon Samuel* & Shaheen Khan**

Abstract

Coronavirus spread is sincerely trying for some individuals, evolving everyday life in uncommon ways. All areas of society - including employees, managers and representatives - should assume a part to secure themselves and one another and help forestall additionally spread of the malady. WHO is giving exhortation and refreshed data on COVID-19, and on how bosses can secure their representatives, what estimates they should take in the work environment and other related variables. In this challenging situation this study is carried out to know how are the employees dealing with the work from home situation. A survey was conducted on 120 employees to know and understand what kind of issues they face, right from Internet Connectivity to facilities and equipment's needed by them to vary out their work appropriately.

Key Words: **COVID - 19, Facilities, Equipment, Work from home.**

COVID-19 (crown infection ailment 2019) is an inevitable illness led by extreme intense respiratory disease crown infection 2 (SARS-CoV-2), recently referred to as 2019 novel crown infection (2019-nCoV). Most of the cases were found in Wuhan, China, in December 2019 preceding spreading comprehensively. The current flare-up was formally perceived as an outbreak on 11 March 2020. Crown infection sickness 2019 (COVID-19) is an irresistible malady led by extreme intense respiratory disease crown infection 2 (SARS-CoV-2). The infection was first recognized in December 2019 in Wuhan, the capital of China's Hubei territory, and has since spread universally, bringing about the progressing 2019-20 crown infection pandemic. Normal side effects include fever, hack, and brevity of breath. Different indications may incorporate weariness, muscle torment, looseness of the bowels, raw throat, loss of smell, and stomach torment. The time from introduction to the beginning of side effects is usually around five days however may run from two to 14 days. While most cases induce mellow side effects, some advance to pneumonia and multi-organ disappointment. The infection is actually spread between individuals during close contact, regularly through little beads created by hacking, sniffling, or talking. While these beads are delivered during expiration, they for the foremost part tumble to the bottom or onto surfaces rather than being inevitable over significant distances. Individuals may likewise get tainted by contacting a defiled surface and afterward contacting their eyes, nose, or mouth. The infection can surviveon surfaces for as long as 72 hours. It's generally infectious during the initial three days after the start of side effects, albeit spread may be conceivable before manifestations show up and in later phases of the malady.

The researchers are trying to confirm inside gatherings, all hands, and other significant assignments are upgraded for remote support. The researchers perceive that telecommuting isn't perfect for a few activity capacities. For those workers who like or have to inherit the workplaces, they're going to stay just getting started. Our land and workplace group are expanding profound cleaning and sterilizing spaces altogether, even as progressively visual updates for individual cleanliness best practices and pre-bundled, pre-made, and pre-plated food choices.

Significance of the study

The study would make an attempt to give valuable suggestions to Work from Homeemployees during COVID-19. The study is particularly an instrument to understandthe engagement of work from home employees. The researchers want to study how many employees follow this Work from Home method. The researchers collected the data from the employees working from home.

Statement of the Problem

Employees may forget to clock out while people might think working from home means doing less, the opposite might be true for diligent employees. Respondents mightnot have full access to technological platforms and that is the fundamental problem with theWork from Home arrangement. Communication with co-workers is harder while working from home, as many a times, respondents face the problem of loss ofthe internet connection.

The study tries to identify the challenges faced by employees while working from home. It tries to explain how employees of different companies have been working from home during COVID-19 precautionary lockdown.

What were the tool used by employees to efficiently work from home?

What were the operational challenges faced by such employees during lockdown?

Objectives

In order to comprehend the related information in the study, there are a few objectives that need to be identified. They are elucidated as under:

● To find out problem faced by employees during lockdown.

● To find out the tools used by the employees to efficiently work from home.

Literature Review

Callaway (2019), has expressed that the spread of coronavirus illness 2019 (COVID-19) is getting relentless and has just received the essential epidemiological rules for it to be proclaimed a virulent disease, having contaminated over 1,00,000 individuals in 100 nations. A worldwide reaction to plan wellbeing frameworks overall is basic.

Chadha (2020), said that there's no uncertainty that India started making a move to instruct representatives for a protected workplace at the start of COVID-19. Since we will just expect the sudden during this pandemic, there's no safer decision yet to create accessible choices of telecommunication.

Williams (2000), proposes that we will delineate work-life needs inside three diverse yet associated aspects of their lives. To beginwith, there's the near home reality: what can be the requirement for the consideration of self and support of the body, the brain and the soul. Second is care reality: what can be done to give some thought to others, and thirdly there's work existence: what can be done to empower the self to extend monetary independence. A harmony among work and day-to-day life may be presupposed to be accomplished when each one of those zones are adjusted together.

Nipper (1996), analysed that numerous analysts that recognize the separated idea of homeworking. Homeworkers are assorted in segment terms and like sexual orientation, aptitudes and salary. Likewise, not all homeworkers effectively arrange the social, individual, fleeting and physical changes between the bounds of home and work.

Bhattacharya (2020), said that the Leading organizations in India are proactively guaranteeing workers that they're going to be addressed monetarily while the lockdown proceeds or irrespective of whether it gets broadened. From paying development pay to both ordinary and legally binding specialists seven days before the everyday pay credit date to regarding joining date duty for brand spanking new joiners irrespective of whether or not they can't come ready, organizations are going all dead set console representatives.

Methodology

Data Collection

Primary Data

An attempt has been made to study the benefits andchallenges faced by the employees, with special reference to the Work from Home arrangement. A structured custom-designed questionnaire was prepared for communicating the purpose and the objective of the survey to the respondents. The response collected was fed into the computer and detailed research analysis was carried out thereafter.

Secondary Data

The secondary data was collected fromnewspapers, articles, research papers and internet sources pertaining to the research.

Sampling

The sampling unit is the Work from Home employees. The researchers chose this sampling to understand how many employees are working from home. The sample size of the study is 60 male employees and 60 female employees.

Sampling Technique

The selection of the respondent has been done on the basis of the purposive and snowball sampling method.

Data Analysis and Interpretation

The data collected from various sources was raw and hence it has been converted as useful information that was required to be processed, analysed, and interpreted. The primary data has been collected fromWork from Home employees. Percentage method, frequency distribution, and comparative analysis have been used as statistical tools and techniques in the present study. Tables, piecharts, graphs, have also been used to represent the actual number of respondents or the data has been represented in the percentage form for better and clear understanding.

Result and Discussion

Data analysis and interpretation done through the evaluation of the questionnaire. In this research, employees of different companies working from home due to COVID-19 were the respondents. This chapter includes detailed information of employees working at home due to COVID-19, different tools used by them to work efficiently and operational challenges faced while working from home. The researchers have conducted a survey by administering structured and custom-designed questionnaires for the employees of different companies. The data gained from the respondents was then analysed.

The following data has been converted into percentage with the help of frequency distribution method in order to know the demographic characteristics of the respondents. The data has been evaluated on the basis of two main criteria. They are as follows:

Are You Satisfied with Your Current Work from Home Arrangement?

Here, the researchers wanted to know whether respondents were satisfied with their current work from home arrangements or not. So, the questions regarding this are given in figure 1.
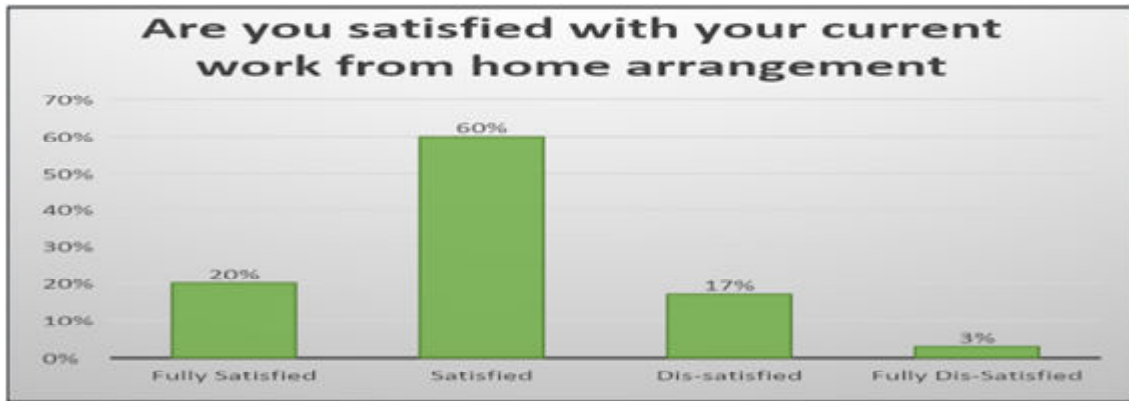
Figure 1: Percentage of satisfied employees with current work from home arrangement.

Figure 1: indicates that out of 120 respondents, 24 respondents, that is, 24 percent of the respondents were fully satisfied with their current work home arrangement, 74 respondent, that is, 60 percent of the respondents were satisfied with their current Work fromHome arrangement,19 respondents, that is, 17 percent of the respondents were dissatisfied with their current work home arrangement and 03 respondents, that is, 3 percent of the respondents were fully dissatisfied with their current Work fromHome arrangement.

What Is Your Preferred Mode of?

Communication is the process of sending andreceiving messages through verbal and nonverbal means. Here the researchers want to find out which mode of communication is preferable to respondents.They were grouped into different categories, i.e., WhatsApp, E-mail, over the call, video call, software etc. The analysis is given in figure 2.
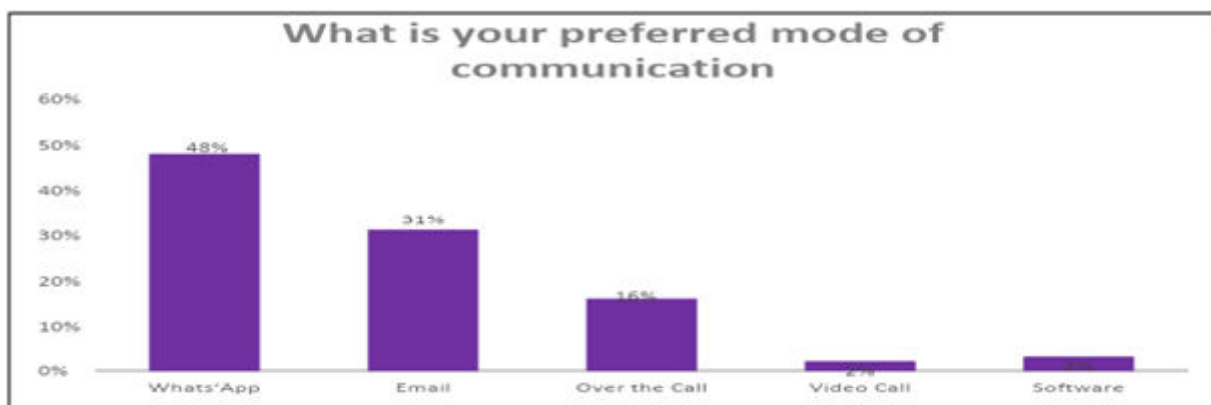
Figure 2: Percentage of employees preferred mode of communication

Figure 2: found that out of 120 respondents 52 respondents, that is, 48 percent of the respondents prefer WhatsApp as a mode of communication, 33 respondents, that is, 31 percent of the respondents prefer Email as a mode of communication, 20 respondents, that is, 16 percent of the respondents prefer call as an effective mode of communication, 06 respondents, that is, 2 percent of the respondents prefer video call as a mode of communication and 09 respondents, that is, 03 percent of the respondents prefer software as a mode of communication.

In Figure 2 the researchers observed that the majority of the respondents prefer WhatsApp as their mode of communication to solve the queries of their clients.

What Facility Would Be Needed to Begin Work from Home:

Here the researcherstried to identify what equipment would be requiredfor the respondents to work from home. They were categorised into different groups,i.e., good internet connection,laptop, webcam, mobile, internet facility on mobile, laptop etc.The analysis is given in Figure 3.
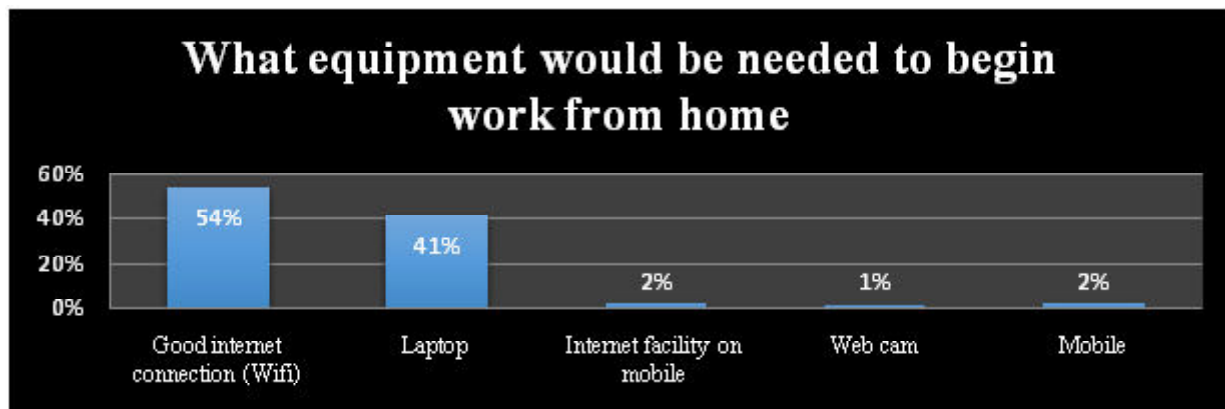
Figure 3: Percentage of facilityneeded for work from home

Figure 2, found that out of 120 respondents, 67 respondents, that is, 54 percent of the respondents need good internet connection facility to begin work from home, 48 respondents, that is, 41 percent of the respondents need laptop facility to begin work from home, 01 respondents, that is, 01percent of the respondents need webcam facility to begin work from home, 02 respondents, that is, 2 percent of the respondents need internet facility on mobile, laptop etc to begin work from home and 02 respondents, that is, 2 percent of the respondents need mobile facility to begin work from home.

Is A Remote Job Going to Address Your Work-Life Balance?

Work-life balance is the lack of opposition between work and other life roles. It is a term used to describe the balance that a working individual needs between time, allocated for work and other aspects of life. In order to find out whether a remote job is going to address the respondent's work-life balance, they were grouped into different categories i.e.much easier things to accomplish, not so easy, too much difficult etc. The analysis is given in figure.
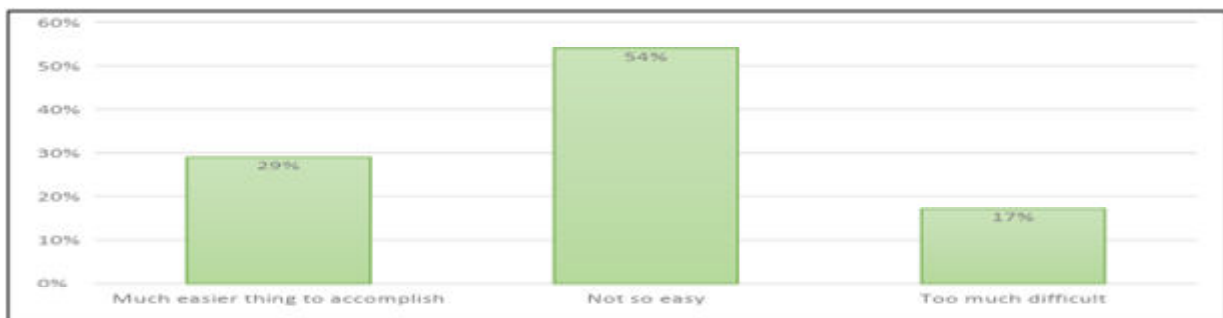
Figure 4: Percentage of how an employee's remote job is going to address work life balance

According to Figure 4out of 120 respondents,35 respondents, that is, 29 percent of the respondents felt that their remote job makes their work-life balance things to accomplishmuch easier, 65 respondents, that is, 54 percent of the respondents felt remote work made their work- life balance not so easy and 20 respondents, that is, 17 percent of the respondents felt remote work made their work-life balance too much difficult.

From the above table and figure, the researchers observed that the majority of the respondents felt remote work had made their work-life balance not so easy.

What Are the Biggest Challenges You Are Currently Facing While Working from Home.

Respondents were frustrated with many challenges. Figure No.5 show the results of the challenges faced by respondents while working from home:
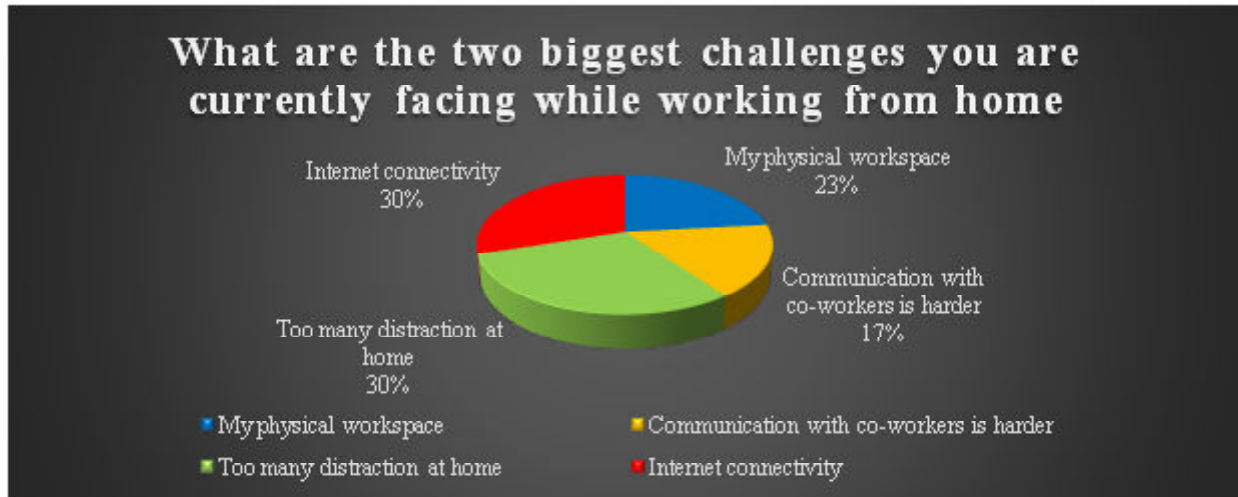
Figure 5: Percentage of biggest challengesfacedby employees while working from home

It was observed that out of 120 respondents, 28 respondents, that is, 23 percent of the respondents faced physical workspace challenges while working from home, 20 respondents, that is, 17 percent of the respondents faced communication challenges to talk with clients, 36 respondents, that is, 30 percent of the respondents faced too many distractions at home while working and 36 respondents, that is, 30 percent of the respondents faced internet connectivity isssues. The study shows that the majority of the respondents faced two challenges due to which they were not able to work from home properly, i.e., distraction at home and internet connectivity.

What Are the Other Problems Do You Face While Working from Home:

In order to find out what are the other problems faced by respondents while working from home, they were grouped into different categories. Some of the problems identified by the respondents are as follows: Security concerns, issue with payment and logistics, difficult to maintain and manage accountability, co-workers accusing the respondents of slacking, the respondents not having full access to technology, mobile network related issues, etc. The analysis is given in figure below.
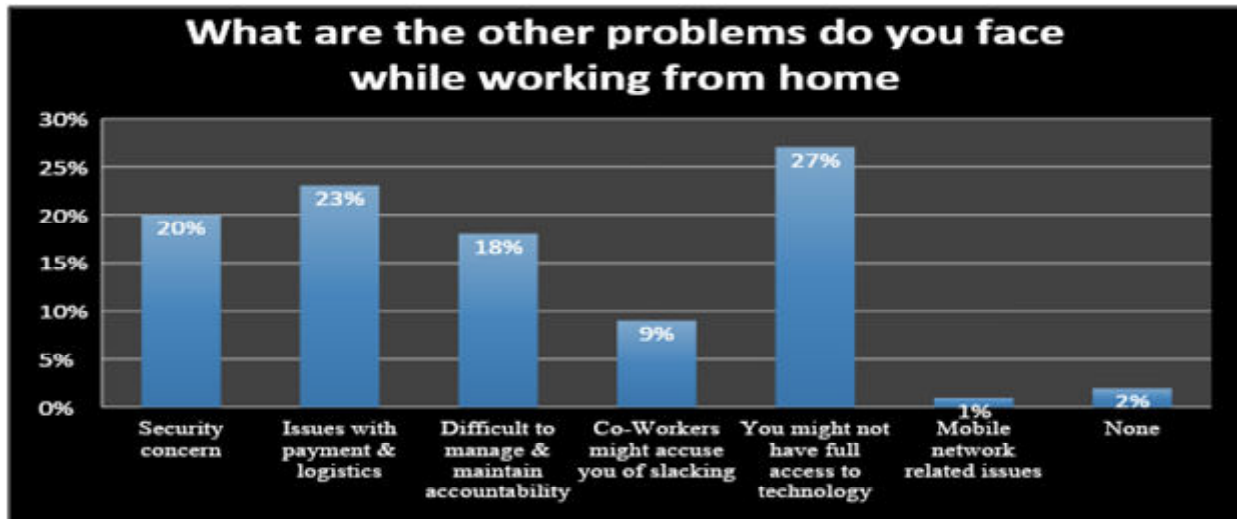
Figure 6: Percentage of otherproblems faced while working from home

Figure 6 shows the problems faced by respondents while working from home. It was observed that out of 120 respondents, 22 respondents, that is, 20 percent of the respondents were having security concern problem while working from home , 26 respondents, that is, 23 percent of the respondents were having issues with payment & logistics, 20 respondents, that is, 18 percent of the respondents were having too many difficultiesin managingand maintainingaccountability, 14 respondents, that is, 09 percent of the respondents were having problem with co-workers, 35 respondents, that is, 27 percent of the respondents did not have full access to technology while working from home, 01 respondents, that is, 01 percent of the respondents were having problem with mobile network issues and 02 respondents, that is, 02 percent of the respondents were not having any problems while working from home.

The study shows that the majority of the respondents faced problems such as security issues and not having full access to technology due to which they were not able to work from home properly.

The data shows that the majority of respondents weresatisfied with their current Work fromHome arrangement.The study concludes that the majority of the respondents faced problems such as, security problems and not having full access to technological tools because of which they were not able to work from home properly.Majority of the respondents faced two challenges due to which they were not able to work from home properly. They include challenges such as distraction at home and internet connectivity.From the above tables and charts, it can be analysed that the majority of the respondents felt teamwork is the best thing about the office.The study also reveals that majority of the respondents need good internet connection facility to begin work from home.The researchers observed that the majority of the respondents prefer WhatsApp as their mode of communication to solve the queries of their clients.

Suggestions

Telecommunication includesmany advantages- from ditching the daily commute, to a more flexible work schedule, to having the ability to work from anywhere in the world. It is especially convenient for those workers whose industry haven't widely adopted the virtual business model but were forced to during the COVID-19 outbreak.Work from Home means that people have to manage their own timelines and be responsible to meet deadlines without any reminders from their co-workers. Time management is one of the most common work challenges. The other reason could be that the employee is an introvert. The employees who reside far away from their office may face many challenges.Government musttake initiatives to plan for the economic progress and development of the country. Central government should create effective plans and policies and implement them to beat this problem of Work from Home.

Conclusion

The researchersconclude from this project thata small virus (COVID -19) can prove to be fatal for the entire world. In this situation, all the countries, whether developed,developing or underdeveloped, are facing several problems. Many people are working from home these days but not everyone talks about the challenges of doing so. This study highlights some of the challenges faced by employees which includes issues such as the lack of a structured routine to fewer interactions with co-workersin a convenient way like it would have been while working in an organization physically.Work from Home can seem like a dream come true for many employees who were sick of their morning commute, but it can present its own set of challenges. Time management problems and miscommunications are just a few of the problems people face while working from home.

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STUDY OF LITERACY PATTERN IN FISHING COMMUNITY WITH SPECIAL REFERENCE TO STATE OF MAHARASHTRA AND GUJARAT.

Jyotsana Raut*

Abstract

Fisheries is an important sector in India which provides employment to millions of people and contributes to food security of the country. This Research Paper helps to understand the comparative study of Literacy and employment in the fishing community with special reference to the states of Maharashtra and Gujarat. Literacy is the main problem for the upliftment of this community. This community is still recognized as a socially backward community because of their attitude of conservatism which leads to poor literacy rate. It becomes essential for a community like this to be socially and economically sustainable.

Keywords: **Comparative Study, Fishing Community, Upliftment, Conservatism, Socially and Economically Sustainable.**

Introduction

Fisheries is an important sector in India which provides employment to millions of people and contributes to food security of the country. Fishing in India contributes over 1 percent of India's annual gross domestic product. It employs about 14.5 million people.To fetch the economic benefits from fishing, India has adopted an exclusive economic zone, stretching 200 nautical miles (370 km) into the Indian Ocean, which encompasses almost 2 million square kilometers. In addition tothe present marine zone, India has about 14,000 km? of brackish water which is employed for aquaculture, about 16,000 km? of freshwater lakes, ponds, and swamps; and nearly 64,000 kilometers of riversand streams. In the early 1990s, the fishing fleet included 180,000 traditional craft powered by sails or oars, 26,000 motorized traditional craft, and a couple of 34,000 mechanized boats.

Despite rapid growth in total fish production, a fish farmers' average annual production in India is simply 2 tons per person, compared to 172 tons in Norway, 72 tonsin Chile, and 6 tons per fisherman in China. High yield, knowledge transfer for sustainable fishing, continued growth in fish production with increase in fish exports have the potential for increasing the quality of living of Indian fishermen.Fish harvest dispensation is difficult in India due to poor rural road infrastructure, lack of data of fishermen, lack of cold storage and absence of organized retail in most parts of the country.Indian fishermen get captured by the navies of Sri Lanka and Pakistan while theyare on their fishing voyage in Okha(Gujarat). Skirmishes with the Sri Lankan navy often lead to casualties and damage of boats.Fishing communities in India are not homogenous, as they belong to different castes.

These communities have their distinct social, cultural governance structures and traditional practices, counting on the coast, where they inhabit. Atleast 2-3 castes are exclusively involved in marine fishing in each maritime State, and are not related to the mainstream agrarian system.

This paper is written with special reference to the states of Maharashtra and Gujarat. The fishing community which stays in Maharashtra and Gujarat are called Mangela Kolis. Mangela Kolis are more in number in the state of Maharashtra as opposed to Gujarat. Even their literacy rate is higher than that of the Mangela Kolis in Gujarat. Mangela is a sub-caste of the Maharashtrian Koli community. They are found mostlyin the villages along the western coast line of Mumbai, Maharashtra to Valsad in Gujarat. They speak Mangeli, a dialect which is a mixture of Marathi and Guajarati. TheKoli people have a rich history as the aboriginal fishing community. According to some legends they were the people who fought for Shivaji Maharaj. They were native to the states of Rajasthan, Gujarat, and Maharashtra. Today, they're limited to certain pockets such as Valsad in southern Gujarat and northwestern Maharashtra, especially Mumbai.

It is very important for the fishing community to improve their technique of fishing so that they can economically sustain themselves in the market. But for improving and adapting new techniques they need to be educated. It has been observed that most of the people study till matriculation and do ITI, or do some labour work which provides for their basic necessities. Illiteracy is a major challenge but it has been seen that the children those families who own a fishing business or own ships or boats join the family business rather than thinking about their economic or social upliftment. Due to certain government restrictions and barriers the fishingcommunity people have had to limit their catch. There are many factories which are located near the sea which pollutes the water and puts the marine life in danger and makes the fish poisonous for eating.

Objectives

- To Study the literacy pattern of the fishing community from the states of Maharashtra and Gujarat.

- To find out problems of the family business which majorly involves fishing.

- To find out the problems associated with the backwardness of the community.

- To find out the solutions to improve the status of the community.

Hypothesis

H01   There is a correlation between the literacy and fishing business.

H02   It is assumed that some of the fishing community people are orthodox and it affects the literacy rate of the community.

Literature Review

In the South Asian context, despite regular commentaries about the high levels of illiteracy within fishing communities, the situation appears to vary considerably between areas. At times fishing communities appear to have higher literacy levels than similar occupational groups. There has been a reasonable amount of interest in literacy and education within fishing communities in South Asia. Much of the research data on literacy forms part of larger research projects. Although it normally does not involve an in-depth analysis or methodological sophistication andcontains only miniscule data on literacy. Other research (Tietze, Gronewold and Marcoux 2000) takes a more in-depth approach and highlights literacy rates as one of the key demographic features and enables some comparative analysis.

Mahesh and Rajasenan (2006) in their study stated that the income of the fisherfolksare not enough to meet their everyday expenditure; their daily earnings from fisheries are low, fluctuating and often uncertain, affecting the safety and security of their livelihood. As most of the fisherfolks are illiterate, they lack knowledge in improving their fishing techniques.

Natarajan (2010) in her study stated that the level of education among the members of the fishing community is poor. However, there are noticeable differences in the level of education between urban and rural fishing villages. While most of the children of the urban fishing villages manage to complete high school, the children in the rural villages are forced to discontinue at the high school level due to financial issues.

Kumar (2010) in her study stated that fisher folk along the rural coastal areas live in damaged huts and their living condition is poor. Infrastructure facilities like housing, sanitation and healthcare are major problems faced by the fishing community. Majority of the people lag in literacy and education.

These findings show that while literacy rates of fishing communities are often low, one cannot assume that low rates of literacy are necessarily the result of particular characteristics of fishing cultures and livelihoods.

It is important to take into consideration the conditions and infrastructure being provided to the community people. Their literacy pattern is dependent on the rural and urban areas because the people living in urban areas are encouraged to study by other members of the community. On the other hand, people in rural areas are encouraged to study but perhaps due to their financial conditions they don't pursue further education. Even if they are financially stable their children lack interest in studying and quit education. Hence, actual reasons for illiteracy cannot be studied or proved from the above literature review.

Methodology

For the research both primary and secondary data is used to understand and compare the pattern of literacy from the states of Maharashtra and Gujarat.

Sample and procedure for data collection

Random sampling method was used for the survey which was undertaken through a survey form (Questionnaire) circulated through the medium of social networking sites like Instagram, Facebook and WhatsApp.

Results and Discussions

Out of the 25 responses 22 people belonged to the state of Maharashtra and 3 people were from the state of Gujarat.
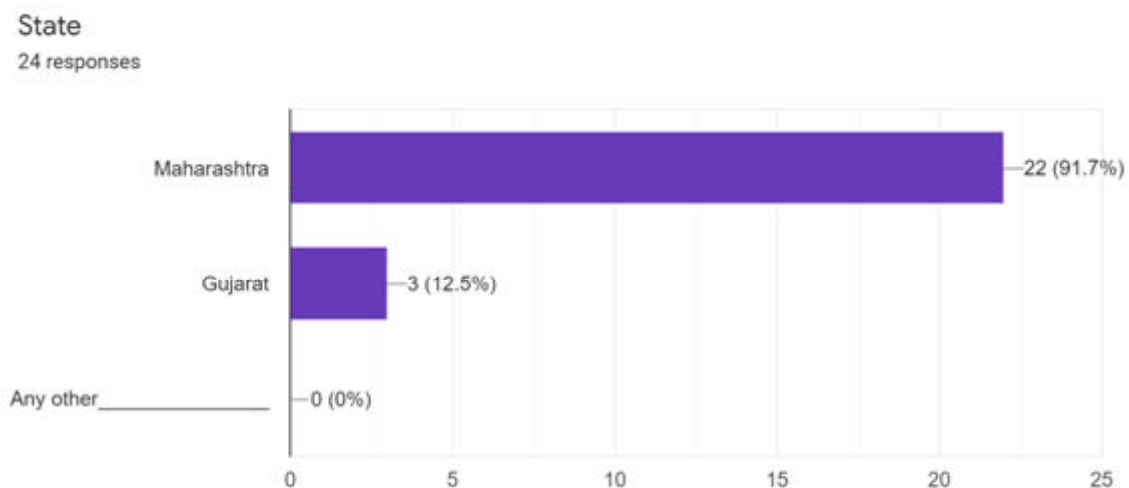
Figure 1: Percentage of Demographic details of participants

Age
25 responses
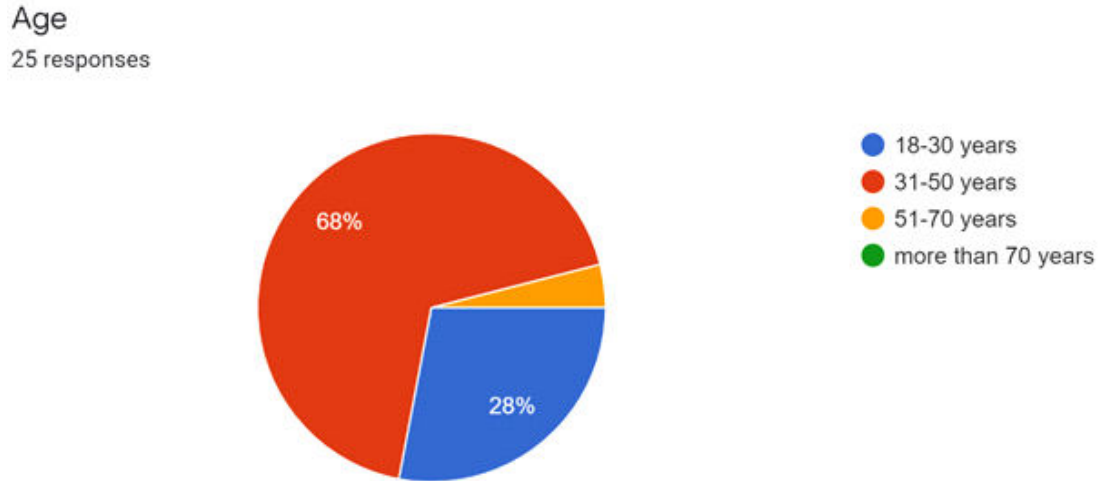
Figure 2: Percentage of Age of participants

68% of the respondents were between the age group of 31-50 year, 28% were between the age group of 18-30 years and the rest were between the age group of 51-70 years.
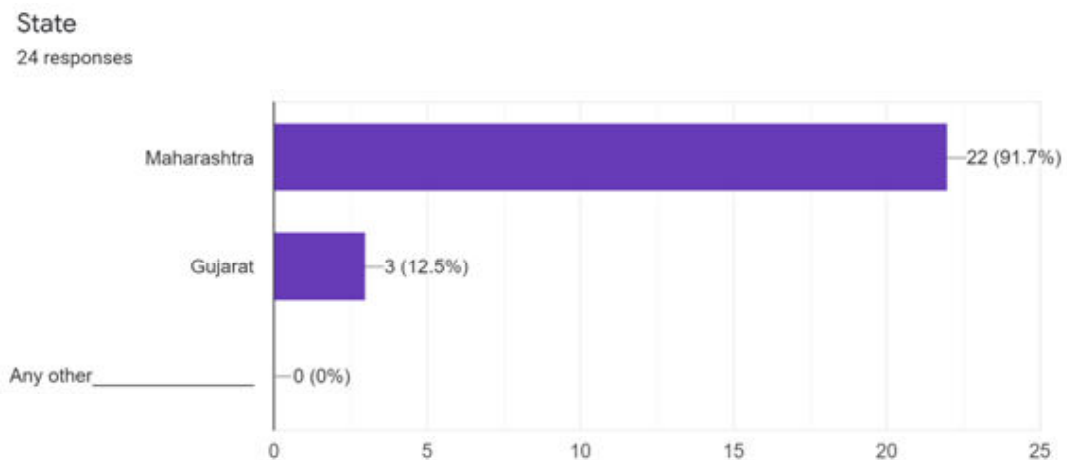
State
24 responses

Figure 3: Percentage of Qualification of participants

It is clear from the above evidence that the MangelaKolis living in the state of Maharashtra are more educated than those living in the state of Gujarat.The survey was done among 100 people who belonged to the fishing community but only ?th of the people responded to the questionnaire and majority of them were from the state of Maharashtra. Social networking siteshas become a convenient mode of interaction with the people as it is also used by peoplewho are not very educated.

Are you Employed?
25 responses
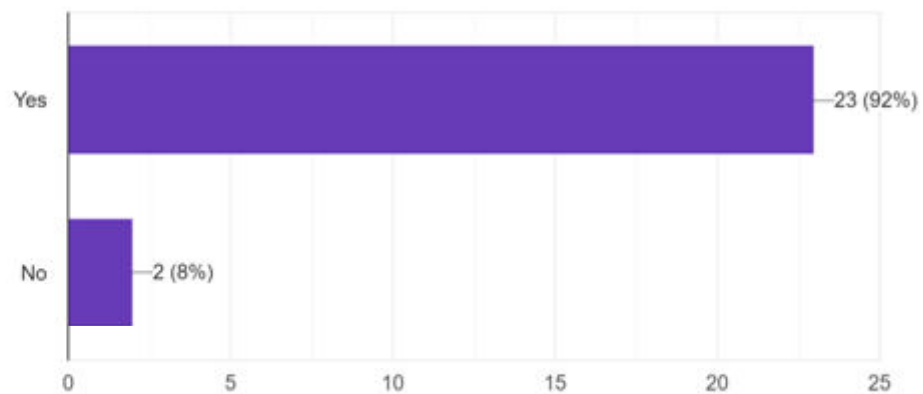
Figure 4: Percentage of Participants employed

It is clear from the statistics that majority of the people are literate and also employed.

Is anyone still there in the family business?
25 responses
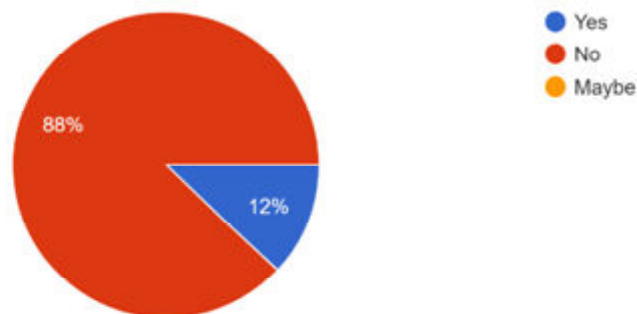
Figure 5: Percentage of Status of Family Business

88% respondents said that their family is not involved in the fishing business. Instead they are engaged in farming or some other activity and only 12% are engaged in the fishing business. It was understood from the survey that people have stopped engaging in the family business because of the lack of awareness in the business and excessive government control. Pollution is also one of the major problems for doing the farming activity because the fishes are contaminated and not safe for consuming.
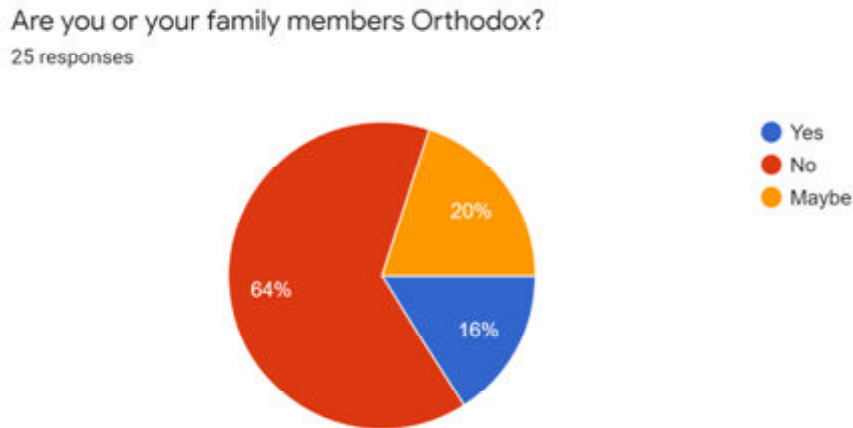
Figure 6: Percentage participants respective for family tradition

16% of the respondents said their family was orthodox and 64% said their family was not orthodox and 20% indicated that they maybe orthodox because they don't want to leave their family tradition and values.

Suggestions

These are some of the suggestions provided by the community members for improving the status of the fishing community. They are as follows:

- Education must be given to the MangelaKoli community

- People need to be educated to maintain a sustainable lifestyle.

- The community requires a platform to prove their skills and abilities.

- Proper markets must be made availabletothe small vendors.

- The entire fishing community needs proper elected representatives who can work towards the welfare of the community.

- Backward people should behelped and the family business should be encouraged.

- There is a need for investment in tools and boats.

- Positivity will come if the older generation stops telling the new generation that there is nothing in this business. The community needs to adopt new fishing techniques and should also focus on the byproduct.The fishermen must be able to enter theexport business. Fishing equipmentmust come into manufacturing. Boat manufacturing should also be done.

- Government subsidy should be provided for doing the fishing. Similarly, the members of the community need to be made aware of the subsidies provided by the government.

- The government must take strict actions against those whopursue seine net fishing and LED fishing. Also, the new generation of the community must take interest in fishing and use advance technologywhile fishing.

- There is a need of awareness to balance sports and education.

- More awareness about new technologies must be generated within members of the fishing community. They must be provided with proper teaching and training and given basic infrastructural knowledge. At the same time, they should always be made aware to procure finance for startups.

- They should also knowhow to compete with the established giants.

- There is also need of improvement in government funding.

- The society is moving ahead academically but if they get employment opportunities then the community can also progress economically and financially.

- Water pollution of MIDC must be stopped.

- The fisheriesneed to be properlymanaged.

- Further changes which allows providesthemwith good income.

Conclusion

With the above research it can be concluded that people in this community are getting educated but are not attracted to the fishing activity because of their interest.Those who are already engaged in the fishing activity are not aware of the techniques and modern methods of fishing.They are still practicing traditional method of fishing like Net Fishing, fishing using small boats and ships.Also, there are government controls and regulations on such type of businesses. Therefore, it is important for the government to understand the importance of fishing business and create awareness for continuing the trade.

It can also be observed that people are literate but not attracted to the fishing business because their family members are not associated with the fishing business.Hence, they are not interested in the family business and get involved in the corporate and Institutional jobs. The research also concludes that literacy among the Mangelakolis doesn't rely upon their state of being orthodox but is based on their ability and interest to pursue education.

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GENDER IMPLICATIONS OF COVID19 LOCKDOWN ON THE INFORMAL SECTOR OF THE INDIAN ECONOMY

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Abstract

Lockdown as a result of COVID19 pandemic that demands 'social distancing' has impacted employment and income, health and sanitation, education of children and safety of women in the organised informal sector enormously. Contribution of women in the informal sector of the Indian Economy is both as lowly paid wage workers as well as unpaid family workers. Due to nature of livelihood, housing and living condition and lack of purchasing power, it is impossible for them to the official advisories. The workers (both men and women) living in rented rooms, street vendors, domestic workers, home-based workers, construction workers in the urban, peri urban and rural areas, tobacco workers, agricultural labourers, artisans, tailors, door to door moving financial/banking agents, dabbawallas/ tiffin services, industrial workers in manufacturing units, courier men, weavers, animal carers, vegetable-fruit-cloth vendors, recycling workers and waste pickers, sanitary workers, hospitality staff, factory workers, auto rickshaw and taxi drivers, auxiliary nurses-midwives-ward boys, daily wage labourer, petty shop owners are facing near starvation conditions. Nearly 60% of them are migrant workers with hardly any support system in the neo-liberal cities governed by the gated communities and decision makers. It is demand of the day to establish market linkages for production units and social enterprises to stitch and distribute masks to the informal sector workers, to produce cost sanitisers and hand wash, launch awareness campaigns- videos, voice messages, WhatsApp forwards that provide social solidarity in the midst of physical distancing. The state needs to ensure timely access to cash through banking and long-term continuation of relief help, community kitchens and free testing facilities for the workers who are the backbone of the Indian economy.

Key Words: **Informal Sector, Coronavirus, Gender Implications, social solidarity**

Introduction

ShaeAccording to the Ministry of Labour 450 million workers are in the informal sector that constitutes 90 % of the Workforce in the Indian economy (Sharma, 2020). Nearly 60% of them are migrant workers with hardly any support system in the neo-liberal cities governed by the gated communities and decision makers. Women constitute 25% of the total migrant workforce in our country. Under the coronavirus lockdown from 25th March 2020 to the present, women in the informal sector have been facing triple whammy of loss of wages, exposure to coronavirus infection, massive dislocation and uncertainty about relocation and gender-based violence. Multifaceted crises in their survival struggles have generated unprecedented level of anxiety and insecurity among them. Serious challenges are

posed by disruption of supply chain of essential items such as grains, cooking fuel, vegetable and sanitary items due to closure of whole sale markets, stoppage of Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNAREGS) in the rural areas, erosion of past savings during over-2-months of the lockdown, fear of continued unemployment even after the lifting of the lockdown due to recession, price volatility of agrarian products, extreme difficulty in getting 'non-coronavirus' related health services for the poor in the highly overburdened public health facilities and also due to closure of private nursing clinics/homes/ hospitals, children's education getting affected due to school closures and inability to home-school due to their own limited educational qualifications. Thus, women are hit harder by socio-economic impacts of COVID-19 pandemic (Patel and Goelnitz, 2020).

In terms of research methodology, in this article, the methodology of rapid assessment has been used. For macro level data, meta data of census of India and National Sample Survey are examined and relevant official reports, survey-based area studies, research articles in academic journals and policy statements have been scrutinised thro' gender lens.

Composition of Migrant Workers in the Informal Sector

As per 2011 Census, 45.36 crore Indians (37 per cent) in India are migrants, settled in a place different from their previous residence, Around 21.7 crore of the 31.2 crore were female migrants in 2011. The current estimates of total migrant population are 60 crores out of which two-third are estimated to be workers. Around 33% of all migrants are inter-state or inter-district migrants. Thus, current strength of total migrant workers is 14 crores and of the girls/women migrant workers is over 3 crores. The Migrant workers employed as daily wage earners, unorganized sector workers including the self-employed women and men have been worst hit due to loss of wages, no money to pay rent of house and buy daily necessities, exposure to hunger, malnutrition and infection and the worst of all- police brutality as most of them tried to go to their native place as they had nothing to survive in the neoliberal decision makers of the urban local self-government bodies that were concerned only about middle and upper strata of the economy living in gated communities.

Predicament of Informal Sector Women Workers

Most of the women informal sector workers work in the informal economy and live in rental accommodations. They work as daily wage laborers, head-loaders, construction workers, street vendors, domestic workers, beauticians, small-scale manufacturing workers in recycling, scrap, waste management, jari and garment industries, platform-based services of home-nursing, ayabai, beauty care, domestic work. Many of them have not been paid wages for the months of March, April, and May 2020. Rapid assessment studies (Nahata & Ohri, 2020) by Self Employed Women's Association, Jagori, Indian Social Studies Trust, and Women in Informal Employment: Globalising and Organisng (WEIGO) have shown that their employers have bothered neither attended her telephone call nor called her back to check

about their well-being since the COVID-19 lockdown that started on March 25 (Joy, 2020). They were left with no resources to buy food or groceries. They are not members of any unions or associations, who could bring their issues to the foreground. These workers are not remarkably familiar with the city at large and are struggling to get sustainable access to adequate ration and looking for the possibility to return home and for support in wage payments and other cash assistance. In many cases, they have ration cards at the source, but due to the non-portability of these entitlements in the migration destination, they have been left entitlement-less. Many migrants in the cities of Maharashtra tend to be single men, who come to make an earning and support families back home. They are often ostracised by the local community and considered as threats. Others migrate with families, including women and young children, who often also work in similarly precarious conditions. The government should restore public faith in the migrant workforce, their indispensability for the city, and step up to the task of providing them physical and emotional security during these challenging times.

Gender Differential Impact of the COVID19 Lockdown

The lockdown has also forced women to bear the burden of unpaid care work, both, in terms of housework, home-schooling of children and enhanced care burden of sick, children and elderly (Conley, 2020). Over last two weeks the women's rights groups, community based non-government organisations, networks on right to food and right to shelter, citizens associations, self-help groups, trade unions have been busy providing provisions of all necessary services (food, shelter, water, healthcare, information) for the marginalised and socially excluded poor people most of whom do not have of bank account or Unique Identifier (UID).

Complete lockdown to contain the spread of COVID-19 has created a situation of starvation in poor communities, who have lost their daily income and source of livelihood. In addition to this, basic amenities like water, electricity, housing, sanitation, healthcare etc. which are constitutional guarantees are not accessible to the poor communities in the situation of lockdown, either due to unaffordability or unavailability, exposing them further to the disease. Further, protective gear like PPE suits, N95 masks, gloves and medical equipment like ventilators are not available in adequate quantities, adding stress to the already stretched out public healthcare system and exposing the medical professionals and staff to great risk and hardship. However, this situation can be avoided with proper coordination and outreach, such that no person in the city is made to suffer.

Several big and small organisations throughout the country including SEVA (India), JAGORI (Delhi), Ghar Bachao Ghar Banao Andolan (Mumbai) have been doing relief work in the current situation of lockdown. They have been providing dry food ration, cooked food, protective gears, and other essential items to poor and needy persons. However, it seems that even the combined efforts of voluntary organisations and government are not

able to reach out to the abundant poor population of the city (which has half of its population living in slums / informal settlements) in order to provide relief. While there are gaps in the schemes introduced by the government to address issues of food and other requirements of the poor, daily wage earners and marginalized groups on account of this lockdown, there are also gaps in the implementation of the existing schemes.

Here are some issues we found that are being faced by poor persons living in slums due to the lockdown to contain COVID-19.

Need for the Emergency Measures

There is again a large number of people living in slums who do not possess ration card of any kind. They are migrant workers either living with their families or in a large group in an exceedingly small shack/ room. Many state governments have agreed to provide food rations to these groups of people without ration cards or not eligible under the ration schemes on an urgent basis. For millions of informal sector workers rendered homeless due to inability to pay house-rent, relief camps have been started and community kitchens are supported by both the local self-government bodies and non-government organisations and civil society organisations. Fresh, edible, healthy and nutritious cooked food and its supplies need to be expanded to cover all the poor and needy populations. Hence, both in the rural as well as the urban areas, the government needs to step in and upscale the cooked food supplies to the communities that need it.

The civil society groups are extensively using social media demanding implementation of urgent measures to provide comprehensive information about COVID-19 to mitigate panic and initiate public messaging against discrimination and take steps to address any violations of basic rights of citizens/ employees by employers, landlords, state administrators and police. Indian feminists (Statement, 2020) are focussing on 10 key areas of interventions for state and non-state actors:

1.   Food security for informal sector daily wage workers, migrant population and women headed households where widows, single, deserted and divorced women are the bread earners Central Government also announced that cooking gas is to be provided free of cost to 83 million women registered under Ujjwala scheme. Gas cylinders and cooking fuel must be given free of cost, irrespective of registration in the Ujwala schemes and must also be reached to those eligible under the Ujwala scheme.

2.   Health Care for women i.e. timely access to necessary and comprehensive sexual and reproductive health services during the crisis, such as emergency contraception and safe abortion. Maintain an adequate stock of menstrual hygiene products at healthcare and community facilities. Train medical staff and frontline social workers to recognize signs of domestic violence and provide appropriate resources and services

3.   Education through creation of educational radio programming appropriate for school-age children and expansion of free internet access to increase access to online educational platforms and material. The school/colleges and universities should enable students to participate in virtual learning and provide disability-accessible classroom sessions. It is essential to provide for educational support to all children so that children continue to learn and build resilience to cope with the current situation. This will also address the risks of children falling prey to child labour, trafficking, child marriage and large-scale drop-out from school. Online programmes are not accessible to most children in the country. Therefore, the use of free offline communication media (including Radio and Doordarshan) to broadcast /telecast innovative programmes should be implemented widely. Doordarshan should, in collaboration with NCERT/CBSE, telecast effective programmes to help children understand different concepts grade-wise as a substitute for the online syllabus-based teaching. Any other technological solutions need to be designed carefully considering the existing differential access to technology across caste, income-levels, gender, and communities so that it does not further exacerbate the prevailing inequalities in learning opportunities

4.   Reduction of social inequality in care services by encouraging the equitable sharing of domestic tasks in explicit terms and through allowances for time off and compensation for all workers. The state must ensure increased access to sanitation and emergency shelter spaces for unhoused people. It should implement protocol and train authorities on recognizing and engaging vulnerable populations, particularly where new laws are being enforced. Consultations of the government bodies with civil society organizations are a MUST for the implementing legislation and policy and for guaranteeing equal access to information, public health education and resources in multiple languages.

5.   Water and sanitation departments of the local self-government bodies must cease all disconnections and waive all reconnection fees to provide everyone with clean, potable water.

6.   Feminists are demanding reduction of economic inequality thro engendered public economics policies and gender responsive participatory budgeting, Protection services to deal with violence against women, domestic violence/Intimate partner violence in the context of lockout as well as mass exodus of migrant workers.

7.   Along with human rights organisations, feminists are demanding adoption of human rights-oriented protocols with regards to people in prisons, administrative migration centres, quarantine centres, refugee camps, and people with disabilities in institutions and psychiatric facilities who are at higher risk of contagion due to the confinement conditions.

8. Feminists have been strongly advocating against communalisation of COVID crisis to whip up Islamophobia and stigmatisation of poor migrants.

9. Ensuring the Personal Protective Equipment (PPE) against Coronavirus, safety, security, welfare and inclusion in decision making (with regards to combating COVID19 of the front-line workers-doctors, nurses, sanitary staff, volunteers of NGOs who are risking their lives, is the topmost priority as well as the challenge for citizens and the state.

10. Women in the informal sector need protection. They do most of the housework or unpaid work in the home which requires amenities like water and cooking gas. New employment opportunities can be generated by giving Self Help Groups jobs of making homemade masks for sale for use by govt personnel. There is an urgent need for direct cash transfers to poor women who have lost their livelihood. The state should supply of masks and protective gear for all health and community workers, 90 % of whom come under the informal sector. Massive opportunities for landless rural women under MGNREGA scheme. Women hawkers should be given preference of essential supplies like vegetable and fish sellers.

In terms of macro-economic measures, the role of Government becomes crucial for fiscal widening. The government bodies should work in tandem with civil society organisations for judicious implementation of PM Garib Kalyan Yojana / PM Kisan Yojana, Jan Dhan Yojana, Relief and Wages for Migrant Labour, PM Garib Kalyan Yojana (Pension), PM Garib Kalyan Ann Yojana, Nutritional food at doorstep for beneficiaries under Anganwadi, Schemes Fisherfolks, Ujjwala free gas cylinder for 3 months, MGNREGA, PDS, Mid-Day Meal, Ration for Non- Ration Card Holders, Availability of Health Services (Tool Kit, 2020). Under MG NAREGA paid care-work for maintenance and management of community kitchens, child care centres, elderly care centres, one stop crisis centres for the survivors of GBV, quarantine centres and COVID detection centres can be generated after completion of the short-term courses by the district authorities .

Universalisation of PDS is a need of an hour as the lockdown has disproportionately increased the burden of unpaid work on women, especially for women belonging to migrant worker households. Increasing media coverage shows the dire necessity of provisioning food to all these households of daily wage workers to avoid hunger and starvation. Under these situations of scarcity of food, women within households tend to eat less. Universalisation of PDS beyond the next six months, with special attention to migrant worker households and expansion of the food basket would be extremely important to avoid longer-term nutritional and health hazards of women. This will be in addition to the cash transfers announced under the PM's GKY and in addition to the recent announcements made to provide rice and pulses through the PDS. Moreover, all existing missions for Skilling/ Upskilling/ reskilling courses available online must make concerned efforts for induction of girls and women so

that in the post-COVID19 future of work, they are job-ready. Employers organisations are talking vigorously about massive introduction of artificial intelligence, robotics, and automation in the economy.

The most important thing that we all need to emphasise is social solidarity amid physical distancing/ body distancing required due to COVID19 pandemic.

Conclusion and Suggestions

The UN Women Report (2020) entitled, The First 100 Days of the COVID-19 Outbreak in Asia and the Pacific highlights the gender implications "of the socio-economic impacts of the pandemic and captures promising practices for integrating gender in preparedness and response planning while proposing potential and entry points to mitigate the socio-economic impacts for women and girls in the region. It discusses the impacts and the potential way forward on issues including women, peace and security, gender and disaster risk reduction, ending violence against women and women's economic empowerment." (UN Women: Asia and The Pacific, 2020). In its policy brief , the United Nations (2020) has asked the nation states to proactively implement Social protection and economic stimulus packages serve women and girls.

The statement issued by People's Union for Civil Liberties (PUCL, 2020) aptly suggests, "The Coronavirus situation must be viewed within the wider perspective of human rights- socio economic rights - in India which still has the largest concentration of poor . In an already malnourished, anaemic population , large number of whom are migrant labourers, homeless people, landless labourers, those working in unorganised sector, sex workers, transgenders, orphans, abused women, Dalits, Adivasis and many of them divided on basis of caste and communal fault lines - it is vital that all steps to deal with the pandemic bear in mind the socio economic rights of millions of already disadvantaged people. Above all, the most basic human right, the right to food and to receive adequate financial support cannot be postponed till the Coronavirus comes under control. For millions this is a matter of life or death."

After the partition, for the first time such a massive scale of exodus of people has taken place under tremendous human miseries for both dislocation and relocation of working population, that to poor-hungry-totally helpless due to the nationwide lockdown 1.0, 2.0, 3.0, 4.0. .Let us remember, for the first time in the history of economic migration, millions of them are going back to their native place empty handed where situation is equally miserable.

The situation demands that both state and non-state actors need to join hands to highlight these gender concerns.

Government efforts need to be geared to recognise the problem and provide necessary relief through increasing opportunities for women with MGNREGA and other public works programmes; recognise women as farmers in order to include them in the provisions extended by the government for the relief of farmers; recognise the supply chain disruptions caused due to the lockdown to women's businesses and create separate funds for regenerating women's businesses in both own account enterprises as well as within cooperatives and SHGs; women migrants often work as domestic workers, construction workers, factory workers in garments and electronics industries and as petty retailers of vegetables - these are all informal women workers who may find it difficult to return to work and thus relief measures in the post COVID scenario needs to pay attention to facilitate women's re-entry into these sectors, with proper remunerations and social security coverage. The government should use this as an opportunity to revisit the strategies of employment generation to include women as a central actor and focus on increasing/strengthening both wage and self-employment opportunities in the next few months.

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SOCIO-ECONOMIC CONDITION OF LABOR IN BRICK KILNS: WITH SPECIAL REFERENCE TO HARIDWAR DISTRICT IN UTTARAKHAND

Disha Kumar & Anupma Tiwari***

Abstract

One of the major pillars of achieving the objectives of faster and inclusive growth in India is the unorganized sector of Indian economy which employs more than 90 per cent of the workforce and contributes around 50 per cent to the national product. This sector also acts as a backbone of the organised sector supplying essential raw materials to the firms in the formal sector. These linkages have helped in increasing productivity and creation of new jobs. Informal sector plays a crucial role in providing sources of livelihood, particularly to the rural migrants and low income households residing in urban slums. The paper attempts to study the socio-economic and working conditions of brick kiln workers employed in brick kilns of Landuara area of Haridwar district in Uttarakhand. The study is based on primary data collected using Direct Personal Investigation of workers through schedules and Focus Group Discussions. The study shows that most of these workers were seasonally employed with no provision of a written employment contract. They were also prone to develop chronic respiratory problems because of the nature of work involved. The paper will also suggest some areas based on the survey where government intervention is required to prevent exploitation of workers.

Keywords: **Unorganized, Job Creation, Brick Kilns.**

Introduction

Unorganized or informal sector constitutes a significant proportion of the total output of developing nations of the world. The Economic Survey of 2018-19 stated that almost 93 per cent of the total workforce is informal in India. Unorganized sector includes labour of various kinds such as contract labour, quarry labour, domestic labour, construction labour, agricultural labour, workers from small scale industries, handloom and power loom workers etc. One of the common forms of informal labour working in formal units are the workers working in brick kilns. The brick kiln industry is a very large and traditional industry of Asia. This industry is mainly confined to rural and semi urban areas. The industry provides employment to a large number of skilled, semi-skilled and unskilled labourers and is mainly considered a small scale manufacturing unit. India is the second largest producer of bricks in the world after China. The brick kiln industry is also one of the most ancient industries as the art of brickmaking is as old as Indus Valley Civilization. According to the Central Pollution Control Board (CPCB, 2015), India has the largest number of brick units among the developing nations considered in Asia. The major brick producing states in India are

Uttar Pradesh, Haryana and Punjab. These states together account for around 65 percent of the entire production in the country (SAARC Energy Centre [SEC], Islamabad, 2013). The production in this industry is seasonal in nature. The production process comes to a virtual halt during the monsoon season because the process of drying and firing cannot be carried out under open air.

Overview of Brick Kiln Industry

Indian brick industry contributes a significant share in the net domestic product of the country, but is away from the ambit of state regulation and protection. Thus, such informal units are running as unorganised sectors. The brick industry in India is characterized by the following features:

● Brick making is a small-scale and traditional industry in India.

● It is an employment intensive industry employing around 10 million workers.

● Brick making requires a large amount of fuel for firing operation which makes the brick industry among the highest industrial consumers of coal in the country.

● Large Scale emissions of particulate matter, including black carbon, sulphur dioxide, oxides of nitrogen and carbon monoxide.

There are various categories of workers working in the brick kilns performing different tasks because there exists clear cut division of labour in brick kilns. The local names of the workers along with the task performed by them is presented in Table 1.

Table 1: Categorization of Workers in Brick Kilns

Name	Work Performed	Local Name
Moulders	Moulds the bricks out of the clay.	*Pether*
Brick carriers	Carry the dried bricks to the trench	*Kumhar*
Brick Stackers	Arrange dried bricks in the trench	*Beldaar*
Brick Levellers	Make kiln ready for the burning process	*Rabiswale*
Fireman	Fires the bricks	*Jalaayeewala*
Brick Unloaders	Unloading baked bricks out of the trench	*Nikaashiwale*

Note: The information related to local names has been retrieved from muster rolls of brick kiln owners considered in the study.

The person who supervises the entire work done in the brick field even in the absence of a brick kiln owner is known as Caretaker and is commonly called as Munshiin local language. Most of the brick kilns of Uttarakhand are concentrated in the plain districts of Haridwar, Dehradun and Udham Singh Nagar. Uttarakhand's largest brick industry is situated in Landhaura, eight kilometres from Roorkee in Haridwar district. Brick manufacturing is done using traditional methods like in other parts of India. The units are mainly located in semi urban and rural areas and either small or medium sized production units. This industry has low levels of mechanization but high employment elasticity. The characteristics of the brick cluster selected for the study are stated in Table 2.

Table 2: Characteristics of the Brick Cluster

Size of Cluster	About 150 brick kilns
Main Product	Common Burnt Clay Bricks
Ownership Type	65% Partnership; 35% Proprietorship
Marketing Channels Used	All brick units were selling directly as well as selling through agents. Direct Sales constituted a larger percentage of the total sales.
Total Production	50-60 lakhs in each brick kiln
Employment	Each brick unit employees a total of 100-125 labourers on an average.
Inputs	Coal, Wood, Diesel, Electricity.
Age of the Units	Less than 20 years: 10%; More than 30 years: 70%; Between 20-30 years- 20%.
Technology	Fixed Chimney Bull Trenched Kiln (FC-BTK)
Sample	5 Brick Units

Note: Data retrieved from muster rolls of selected brick kilns of Haridwar district, 2018-19.

The rise in the demand of bricks in recent years can be explained by the growing level of urbanization and increase in the level of state per capita income. The decadal growth rate of the urban population of Uttarakhand in 2011 was 42.43 percent. The per capita income of the state has been increasing from 2011-12 to 2018-19 and has remained more than national average estimates. Thus, urbanization and state per capita income reveals

an increasing trend in Uttarakhand and this leads to the implication that demand for bricks is also increasing in the state.

Objectives of the Study

The study tries to answer the following questions:

(i)   To study social background of workers working in brick kilns

(ii)   To study economic condition of informal workers

(iii)   To suggest ways and means to be adopted by the government to promote labour welfare

Methodology

The study is exploratory and descriptive in nature. The methodology used in the research is described as follows:

(i)   **Universe:** The universe consists of all brick kiln workers working in brick kiln units of Haridwar district.

(ii)   **Sample:** A total number of 5 brick kilns were chosen for study from the largest brick manufacturing cluster of Uttarakhand, Landhaura. The choice of the particular kilns chosen for the study was not arrived at based on a sampling method but on the basis of some common features such as size of the brick kiln, investment involved, employment generated and revenue. After the selection of brick kilns, 200 workers in each category were chosen using stratified sampling technique as there exists heterogeneous categories of workers in brick kilns. This allowed inclusion of each category of workers in the study. In order to make the sample representative, the percentage of those interviewed of the total of each category is above 20 per cent.

(iii)   **Data Collection:** Data Collection for the study was conducted from October 2018 to November 2019.

(iv)   **Methods of Data Collection:**

    a.   Primary Data: Direct Personal Investigation using schedule and Focus Group Discussions.

    b.   Secondary Data: Collected using muster rolls of brick kilns and official publications of the Ministry of Labour and Employment (India), Department of labour (Uttarakhand), international journals and magazines for labour market, newspapers, internet etc.

Results and Discussions

Objective 1: To Study Social Background of Workers Working in Brick Kilns

This section will focus on providing information related to caste, educational status, age composition, nature of employment and reasons of migration of the workers.

The primary survey showed that most of workers working in the kilns were a combination of SC and OBC except munshis or caretakers who belonged to the general category in all the brick kilns. The maximum number of the workers are from the SC category. The religion wise distribution of workers depicts that among all the workers 48.7 percent were Muslims and 51.3 percent of the workers were Hindus and there were no workers of other religion in brick kilns.

Considering the educational status of the workers, it was seen that around 50 percent of the workers were illiterates, 39 percent had completed their primary schooling and only 11 percent had completed their secondary schooling. The most educated worker class working in the kilns was that of munshis. The educational status of each of the categories of workers in the kiln is depicted in Figure 1.
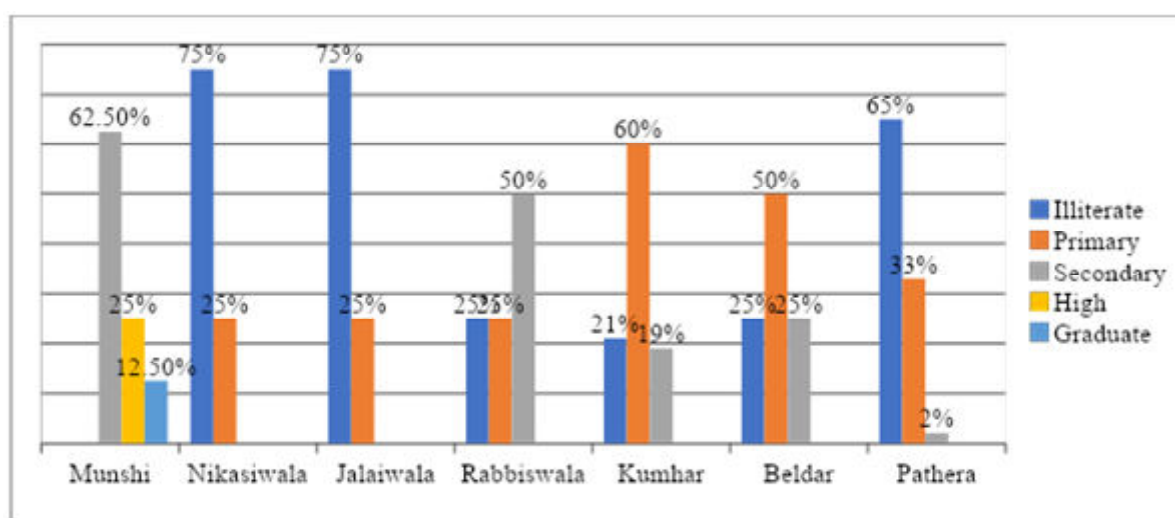
Figure 1: Educational Status of Different Categories of Workers in Brickfields

Note: Based on Field Survey, 2018-19.

The above figure shows that the maximum number of illiterate workers are found among Nikasiwala, Jalaiwala and Pathera. Since the work on the brickfields involve unskilled work, thus, most of the workers are either illiterate or have only completed primary level education. The work of Munshis involves maintenance of muster rolls, record of the work done by each category and accordingly deciding the amount of payment to be made to each worker, thus, they are the most educated and generally act as the right hand of brick owners.

There is not much variation in the age group among different categories, thus, the data of all the workers is presented together. The pie chart below depicts the age distribution of workers in the brick field. Most of the workers were in the age group of 30-40 years followed by 40-50 years age group. Some of the workers were also found in the 50-60 year age group. The workers in this age group were mainly moulders or Patherabecause brick moulding is not a tiresome work and does not involve use of muscle power. Although child labour was seen in the brickfields, but their names were not registered in the muster rolls. Further enquiry with the brick kiln owners revealed that children were mainly assisting moulders and it was totally voluntary as they do not force the moulders to bring their children to work. The pie chart below depicts the age distribution of workers on the field.
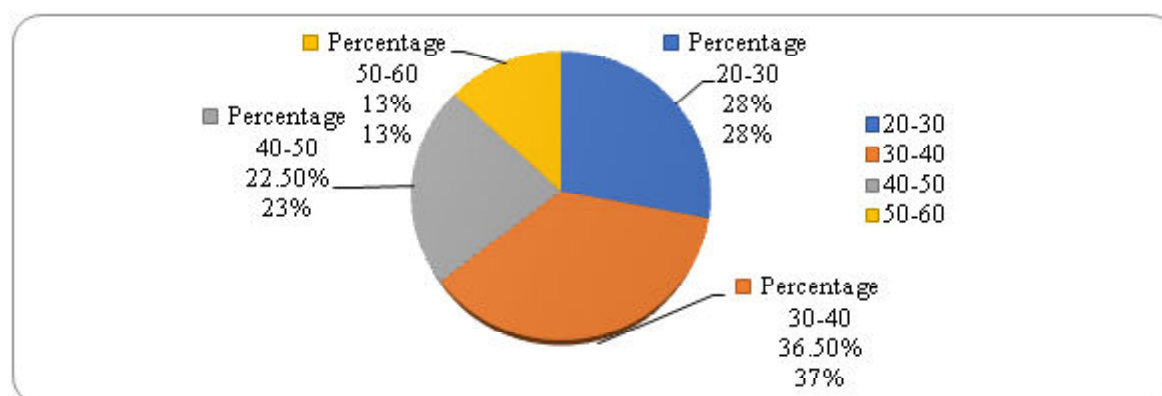
Figure 2: Age Composition of Workers in Brick Kilns

Note: Based on Field Survey, 2018-19.

Figure 2 clearly depicts that workers of all age groups are found in the brick kilns;however, the majority belongs to the 30-40 years age group. The field survey also revealed that family labour contribution is highest among the moulders or Patherabecause more the number of bricks they mould more is the money earned by them. Thus, they are accompanied by women and children of the household to increase their earnings. However, data on the muster rolls revealed that women and children accompanying the male members of the family were not acknowledged as workers by the owners because their names were not registered on the muster rolls. Acknowledged as workers by the owners because their names were not registered on the muster rolls. Most of the workers working in the brick kilns are seasonal migrants who migrate from their respective states during the month of October and continue working till the month of June. Out of the total sample, 62.5% of the workers had migrated from Uttar Pradesh especially from the villages near Muzaffarnagar. Some of the reasons for migration are stated in Table 3.

Table 3: Percentage of causes for Migration

S.R No.	Reasons	Number	Percentage
1.	Inspired by friends and relatives working in same industry	44	35.20%
2.	Lack of employment opportunities in the state	10	8.00%
3.	Poverty	46	36.80%
4.	Agricultural Work not available all the time	25	20.00%
Total		125	100%

Note: Based on Field Survey, 2018-19. (Rest of the 200-125 = 75 workers were not ready to share their state of origin because of identity issues).

The main reasons given by the workers for doing this work were poverty and self-independence. The answer was unanimous for all categories of workers.

Objective 2: To Study the Economic Conditions of Informal Workers

This section will focus on studying the nature of employment, terms of payment and working conditions of workers employed in brick kilns.

Majority of the workers working in brick kilns were seasonally employed and only a few were employed on a permanent basis. Table 4 shows the distribution of workers based on the nature of employment.

Table 4: Nature of Employment of Workers in Brick Kilns

Nature of Employment	Seasonal	Permanent	Total
Number	190	10	200
Percentage	95%	5%	100%

Note: Based on Field Survey, 2018-19.

The workers who are employed permanently are only the caretakers orMunshiswho were also employed during the lean season from July to September. Even though no production takes place during this time, however, inventory of bricks is kept in the go downs and Munshis are responsible for counting bricks and loading them in trucks which are then delivered to the addresses of the consumers by drivers. Since all other categories of workers are involved in the production process, thus, they were employed only seasonally

during the months of October to June. The study also revealed that 74.5 percent of the workers were working in the brick kilns for 10-20 years, followed by 17 per cent who were working for 5-10 years and 8.5 percent of workers who were associated with brick kilns for more than 20 years. Thus, workers in this area have a long term association with brick kilns. Thus, these workers have contributed consistently for the growth and development of the brick kiln industry.

The income of most of the categories of workers is variable because it depends on the amount of work being done by them. The wage payment system of somecategories of workers is piece-rated while fixed for some categories. The terms of payment to workers in brick kilns according to their job specifications is presented in Table 5. The workers are recruited through thekedaars (contractors) who are employed by owners with the sole purpose to recruit workersin brick kilns. The contractors for different categories of workers are different. The process involves payment of advances to the workers for a specific period of employment. The advances paid are around Rs.5000 which are mostly utilized in meeting the expenses of the labourers at the place of migration.

Table 5: Terms of Payment of Workers in Brick Kilns

Category	Terms of Payment
Moulders (Pathere)	Per thousand bricks
Brick Carriers (Kumhar)	Per thousand bricks
Brick Stackers (Beldar)	Per month
Brick Levellers (Rabiswale)	Per month
Fireman (Jalaayeewala)	Per month
Brick Unloaders (Nikaashiwale)	Per thousand bricks
Contractors	Total number of bricks made
Munshis	Per month
Drivers	Per month

Note: Based on Field Survey, 2018-19.

Working Conditions

●   The above table shows that the average number of hours worked for most categories of workers on the brickfields is between 8-10 hours.However, two categories of workers, namely, Moulders and Fireman, have to work for between 12-13 hours.

●   The research revealed that none of categories of workers working in the brick fields were made to sign any employment agreement stating clearly their rights and responsibilities. The more worrisome fact was that none of the categories of workers, except Munshis were aware that any such contract existed at the time of their employment.

●   The data above depicts fever as the most common problem faced by workers.Other major problems faced by workers included Cough, Backache and Skin related infections which were common among all categories of workers.

●   Workers agreed that there were facilitiesfor Drinking Water, First-Aid Box, Shelter and Common Toilets at the site.

●   The above data shows that 80 per cent of the workers were reporting their problems to contractors and only 20 per cent went to the unions. Also, none of the workers reported their problem to the employer. This shows a clear cut hierarchy on the brick fields because workers are unable to directly communicate their problem to the brick kiln owner.

Objective 3: Government Intervention

The study showed that brick kiln units of Haridwar district meet some criteria in relation to labour welfare, however, fail in some others. Some of the area where there is an urgent need of government attention include regulating the hours of work for workers, including women and children's names separately in the muster rolls of bricks kilns, providing separate toilets for women and providing some form of basic healthcare at the site to prevent chronic illness like headache, cough. Provision of a written contract for all categories of workers stating their rights and duties clearly along with some form of social security measures is the need of the hour. Creating awareness about these contracts among workers is also needed.

Conclusion

The brick kiln industry is the backbone of the entire construction sector providing employment and livelihood to a major proportion of the workforce of the nation. Most of the workers working in the brick field belong to the Scheduled Caste category and are illiterate or have completed only their primary schooling. Family labour contribution can also be seen in some categories of workers. Most of the workers are seasonal migrants

who have migrated from their states from Uttar Pradesh and Bihar because of poverty. Majority of the workers are employed on a seasonal basis and not on a permanent basis. The wage payment system of somecategories of workers is piece-rated while fixed for some categories. Workers faced problems like cough, feverand there was no provision of wage agreement for any category. Government intervention is urgently needed in ensuring the workers about the provision of some basic facilities at the work site.Employers should also become more concerned about the needs of their employers and remove the stigma so that workers can directly convey their problems to the employers.

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TRANSLATING THE REGIONAL (GUJARATI) LITERARY NON-FICTION (ESSAY): THE NEED AND URGENCY

Reeti Pandya* & Darshana Bhatt**

Abstract

In the present world of globalized literary communities, the discourse of Translation Studies has flourished and outgrown to become the dominant discourse in the research-based literary arena. And yet, it is surprising that the larger chunk of the translations that have come into being belong to the genre of fiction. The translators from different regions and cultures take immense pride in translating the poetry, shortstories, novels, drama, and likewise all the fictional literary works. It is rare to see the modern-day translators taking pleasure in indulging themselves in the world of literary non-fiction, that has adorned the world of literature, and has provided a different dimension to its evolution. The present research attempts to provide a rationale scientifically, regarding the need and urgency to give the non-fictional works (in this case, the Gujarati essays)their due credit, as it has the capability to unfurl not only the aesthetic capacities of our canonical as well as popular writers, but at the same time, it will put forward the critical and intellectual mind-set of our authors. Modern-Westernphilosophy and critical writing have taken much pride in being the sole-survivor of rationality and logic, now, today is the time to reveal the 'creatively' written personal narratives that contain all the intellectual, and critical expertise of our regional authors in front of the world. Translation being a much-anticipated way and tool to achieve this goal, it is the need and urgency for the translators to accept this challenge and handle the front.

Keywords: **Globalized literary community, Multiculturalism, Non-fiction-The Essay form, Regional Literature, Translation Studies**

Introduction

Translation Studies is an ever-lasting creative arena. The Modern-day visionaries and scholars have identified and acknowledged it as the emerging 'research-based academic discipline.' It can be further defined as a multidisciplinary space that includes heterogeneous and multifaceted terrains.

"After "consciousness" in the nineteenth century and "language" in the twentieth, "translation" can be considered to define the contemporary ethos. As an area of knowledge, it calls for an innovative, transversal, m?tis epistemology. The multiplicity revealed through the act of translation is doubled by the multiplicity of meanings attributable to the act itself, making interdisciplinary approaches necessary" (Nouss, 2005, P. 228).

The increasing need to be aligned with the 'multicultural' world has ignited the desire in the literary scholars to put forward and present their culture and literature before the global audience. The augmentedrequirement for cross-cultural communication has further

aidedthe necessity of Translation Studies. As the title itself implies, the present research has been initiated to decode the enigmatic world of Gujarati literary non-fictionand the need to dissect its treasure through translation. The current study emphasizes on 'Essay' as a significant literary form that has enriched the literary landscapes of Gujarat and many other regions for years. It is important to mention here that, though these marvellous essays written by the prominent literary scholars of Gujarat provide a distinctive identity to the region and its culture, they are often being neglected by the literary scholars, especially the translators and researchers for various reasons.

The most significant aspect of 'Essay' as a literary form is it being a first-person narrative. The author/ narrator mostly writes it with a defined 'purpose', and for the obvious reasons it also acts as a looking-through glassthat helps the readers todelve deeper tounfurl the 'authentic reality'. The world of Gujarati non-fictional writingsis embellished with the existence of great authors andtheir creative contributions.

The Untold Story of Gujarati Non-fiction/Essays:

Most of these scholarly essayistsfrom Gujarat like KakasahebKalelkar, Swami Anand, KishorelalMashroowala, Dhruv Bhatt, and many others heldan illustriousposition during their time, therefore, reading their first-hand narratives not only will be quite resourceful in unfoldingthe hiddendimensions ofthe socio-political and cultural history of Gujarat but, theyalso will be providinga new literary taste to the readers.

One of the most significant aspectsof the present research is the identification of the 'problem', that the scholars from the field have often ignored, at the same time the present paper provides a rationale for the upcoming generation of translators to come and attempt translatingthe remarkable and representativeessays of Gujarati literature, which can be followed by thecritical commentary and critical analysis. This process will not only make the literary non-fictional works (here, essays) accessible to the readers who belong to different regions, cultures, and countries, but the subsequent analysis will also enable the global readers to see and explore the intellectual heights of our regional writers.The fundamentalpurpose of this study is topromote and uplift the 'event' and 'activities' of translation in order to put forth an original contribution to the world of literatureby making these inimitable literary works accessible to the global audience. The Essay as a literary form has mostly remained untouched by the translators and research scholars. Richard M. Chadbourne calls it a 'puzzling literary genre'. He further adds that it is a 'hybrid and amorphous literary form'. Apart from that, it requires the extensive knowledge and study of cultural codes and connotations that are associated with it. Theneed for the present research can be defined by the fact that itinvolves the decoding and interpretation of a 'human culture', which saves it from being linguistically isolated.

When sucha noteworthy literary contribution reaches the distant lands only then the literature as a whole expands and diversifies. The use of genuine Research Methodology and the translation techniques are also essential here, as they not only help the researchers

and translators to acquire the authentic knowledge of the subject of the work, but also contribute in duly acknowledgingthe works of the'authors' which have inspired, enlightened and, enhancedthe translator's/ researcher's knowledge of the subject. The ideal path that the researcher here, proposes to follow is to appreciate the work of art, and the form of art by providing it a new 'linguistic shift'. The domainof Gujarati Essays is wider and deeper. It reflects on the surface the various thematic and conceptual representations such asnostalgia, travel narratives, spiritual and religious elucidations, historical narratives, cultural narratives, nature, life and purposefulness, festivities and traditions, literature, politics, and power, etc.

Thedepictions in theseessays rangefrom the fundamental instincts of human beingsto resolving the higher purpose in life. The present research aspires to make the translator aware of the process further towards the more harmonized use of language in order to avoid the disruption in recreating the existing masterpiece. The noteworthy essays of Gujarati literature also provide authentic documentation to understand the linguistic, and particularly the semiotic structures of the Gujarati language. It is said that there is nothing beyond the structure of language. The semiotic analysis of the language of the text mightbroadenthehorizon of the translation of non-fictional narratives. It will also help the translator to understand the use of various symbols and their multi-layered meanings, and translate it in its most authentic form.

The Use of Various Theories and Tools while translating Literary non-fiction (Essay):

The Modern Translation Studies also emphasize on the phenomenon of 'Intertextuality'. A popular school of thought, dealing with the discourse of Translation Studies lay greater prominence in the use and employment of "intertextuality", while translating literary fiction/ non-fiction. The term 'Intertextuality' was employed by a famous semiotician and linguist Julia Kristeva.

"Intertextuality provides a special approach for translation studies. Without knowledge of intertextual theory and practice, translators are likely to retain traditional notions of writing and reading, which have been radicallychallenged"(Zhao, 2017, P. 119).

It is argued by many scholars that the use of intertextuality enables the translators to understand the style of the author and the convention of the literary form. At the same time, it also helps the translator to define the actual 'meaning' of the text. It has been observed that the use and employment of 'Intertextuality' makes the work more comprehensible for the readers. In this case, the previous knowledge of the reader works as a positive reinforcer. The "Micro-level" use of Intertextuality also promotes the translation of the proverbs, idioms, phrasal verbs, and other cultural notions into the target language. Similarly, the use of 'allusions' creates a 'personalized' effect for the reader.

Honghui Zhao in the research article: An Intertextual Approach to Translation at the Micro-Leveltalks in detail about the various types of translation strategies, which may include, literal translations, cultural substitution, elaboration and explication, transliteration, and

translation by omission. The literal translation, as the name itself implies directs the mirror-like translation of the literary text, in which it becomes necessary to translate the text, using the same structure, and diction. There is less or no scope for the use of different words or structures in the body of the translated text. But, even with the flawed structure, the literal translation holds a very respectable position amongst the translators of non-fictional forms of literature. It can be said that the literal translation, drastically reduces the translator's negative or unwanted intrusion in the final prepared manuscript. The literal translation is often suggested for the amateur translators, as the ultimate goal of translating a text is to put forward the "meaning" of the author and not the translator.

Similarly, while translating a non-fictional work, the use of literal translation is favourable owing to the fact that the non-fictional narratives unlike the fictional narratives often do not have very intricate and complex sentence structures. There is a huge possibility of having exceptions in this case. But, it cannot be denied that personal narratives like essays are supposed to have simpler linear sentences which are more straightforward and direct.

Another important or perhaps the foregrounded and highlighted strategy is the "cultural substitution":

"Cultural substitution means replacing a culture-specific expression with a target language one that is likely to have a similar effect on the target reader. The benefit of this strategy is that it gives the reader a concept with which s/he can accept easily, something familiar…"(Zhao, 2017, P. 124).

When one talks about translating the regional narratives, it becomes very important to convey the culture-specific words and expressions to the readers in the language that they can comprehend. The essays that have been written in the Gujarati language by the canonical authors like Kakasaheb Kalelkar, Swami Anand, and Kishorelal Mashroowala can be described as the finest written narratives in the Gujarati language. These essays have not only incorporated the culturally rooted words, denotations, and connotations in the body of their text, but at the same time,they are the epitome of literary grace and cultural writings. The words, diction, and sentence structures are lucid in these texts, and, it is not exaggerated when one calls it a "herculean task" to translate these texts. The soul and meaning of such culturally embedded texts can only be conveyed through the strategic cultural substitution.

According to Zhao, another important oft-used strategy of translating non-fiction is "elaboration" and "explication". At times, the elaborated explanation of the context of the "original" word or providing the reader with a footnote also serves the desired purpose to a certain extent. It is observed that, while translating a literary text, be it fiction, or non-fiction, at times, the target language might not contain the replaceable exact word for the translation. During this time, the elaboration and explication strategy of translation comes to the rescue of the translator. As it allows the translator to give a substantiated elaboration to

get the reader closer to the meaning. The Gujarati essays by the writers like Swami Anand may contain dialectical words, which cannot be conveyed without a proper elaboration. Sometimes, the lack of elaboration and explication may also lead to miscommunication or faulty/false meaning. There are some critics, who are not in favour of elaboration as it takes away the element of "read between the lines" for the literary readers. Butin the case of academic reading of the literary non-fiction, this strategy can be highly considered by the translators.

As mentioned above, there are times when the excessive elaboration kills the literary effects of the text, at such times the Translation by omission is the favoured technique by the translators. But, it cannot be denied that this technique or strategy gives "unnecessary" power to the translator, which may negatively affect the cultural meaning of the text. In the words of Zhao:

"Needless to say, there is some culture loss of meaning when words and expressions are omitted in a translation. Therefore, this strategy is recommended to be used only as a last resort, when the advantages of producing a readable translation outweigh the necessity of rendering a particular meaning accurately in a given context" (Zhao, 2017, P. 126).

This technique is only used when other methods and strategies seem less-effective. Especially, while translating the regional narratives to be put forward to the global readers, it is better not to rely much on the translation by omission as it might not delight the readers as it ought to be once the "proper" meaning is lost.

Intertextuality and the related strategies to translate a "culturally-rooted" text can be called the traditional and reliable method of translation. But, if it is looked through the modern critical lenses, these methods and techniques might seem outdated, and questionable. For, time immemorial the use of Intertextuality has been appreciated in the field of Translation Studies. The modern researchers have not only presented a rationale to interrogate these traditional methods but, also have suggested more creative ways to substitute them. Lawrence Venuti in his work, Translation, Intertextuality, Interpretation talks in detail about the existence of considering the application of Intertextuality while proposing any kind of literary/ non-literary translations. But, at the same time, it is important to consider the 'autonomy' and 'self-consciousness' of the translators as well as the readers.

Conclusion

In order to substantiate the above-mentioned scientific explanations, here is an excerpt taken and translated by the researcher from the works of Swami Anand:

જીવવેશ ઝેરની હેવાનિયત એ આજની દુનિયાને ઘેરી છે. એક એક પર સરસાઈ કરે એવા મહાન વારસાઓની વારસદાર પ્રજાઓ આજે એવા ઝેરવેરની આજ રાતદિવસ હડહડતી રાખવામાં રોકાઈ ગઈ છે. આજનાં જગતવ્યાપી યુદ્ધમાં બેફાટ ઘૂમી રહેલાં કોટિવ્યો, અઝર તો પોતાની કટારોમાં આખી પ્રજાઓનાં ચારિત્ર્ય અને નીતિમત્તાની નિરપવાદ બે-લગામ નાવેશી કરીને પ્રજાના લોહીમાં રોજ-રોજ વેરનાં ઝેર રેડનારાં અનેક બત્રણી પત્રકારો, અને વળી ભાડા ખાતર તેવી જાહેરાતો પોતાની કટારોમાં છાપનારા તેમનાં પામર સાગરીતો...।

> The cruelty has become the life-taking poison, which the world has confronted in the present-times. The people who are capable of ruling the world have now engaged themselves in keeping the fire of hatred illuminated by days and nights. The world has become a battlefield, where the "Kautilyas" are trading freely. The articles invoking the hatred amongst the people have been distributed carelessly by the frontline journalists, and their money-hungry followers have been publishing it in their papers… (Anand, 1998)

The above-mentioned brief sample-translation visibly showcases the use of strong language, cultural codes, and connotations. But, the translation of the same has been done using the strategy of Translation by omission. As it was mentioned in the above part that it is the least favoured of the techniques, but even that can suffice the purpose when used wisely and with a critical mindset. The future scope of the present research gives an opportunity to the researcher to experiment with more than one such technique to serve the desired purpose of translating the literary non-fiction.

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TODAY'S PLEA FOR A PLANETARY LITERATURE

Sooshilla Gopaul*

Abstract

I believe that in the 21st century we should consider a planetary literature along with national and regional literary texts as part of our reading paths. Such a combination can help in the nurturing of knowledgeable and worthy world citizens. Foreign writers are included in the programme for higher studies but not all students select literary studies; besides by then readers have already developed their taste and some might fail to have affective affinities with foreign writers. .I am here including readers of the academic world and other people but who will constitute a part of the population of a country, represent its educational level and have a say in its destiny. In this paper I go briefly into the history of comparative literature. One of the objectives of including it into university programmes was to familiarize students with other cultures. However, it was still Euro centred. I am taking up the rationale underlying the focus on literary fiction. I draw from Gayatri C. Spivak who puts aside the former comparative literature of mid 1970s for the stronger and deeper New Comparative Literature and then moves to Planetarity. The world has changed since 1970s when the first wave of Comparative literature appeared. Today most countries of the world have diasporic populations. Hence reading a planetary literature through diasporic perspectives can lead people to become cosmopolitans and responsible citizens of the 21st century. Substansive reading of fiction across borders can help in developing skills to understand each other and develop feelings of empathy on Planet Earth.

Keywords: **Comparative Literature, Fiction, Planetarity, Reading, Spivak.**

The reason behind aiming for a planetary literature is mostly because it can be inclusive. The name of Goethe (1749-1832) is often associated with world literature, that is, Weltliteratur but it is also held that for him it meant bringing Europeans together to promote understanding, tolerance and fostering a "new humanism". He saw it as a means of spreading ideas, especially as, at that time, there was an increase in the circulation of literary journals in Europe (Goethe,1827,p.10).Hugo Meltzl (1846-1908) recommended polyglotism and translations among Europeans as practice in Comparative literature but, for him, world literature was not attainable (D'haen, Dominguez &Thomsen,2013,p.18). In the same trend, Georg Brandes (1842-1927), points out a paradox. For him a canonized literary text is, as it should be, "rooted in local references without being so local that it does not make sense to others" (D'haen et al.,2013,p.23). According to me, the poetry of Derek Walcott (1930-2017) being, too closely related to the local context, is not easily accessible to non-Caribbean readers.

Among those who are favourable to a world Literature we see the points made by Richard Green Moulton (1849-1924) for whom a world literature can allow people to pursue links across time and space. He favours translations and focuses on what is gained by it (D'haen et al.,2013,p.28) . Besides, Fritz Strich (1883-1963) writing in 1946, was of the opinion that a world literature can avoid the evils such as those occurred in1930s in Europe (D'haen et al.,2013,p.37).

The first version of comparative literature as a step towards a world literature was brought forward, among others, by Albert Guerard (1880-1959). He stated that one cannot fully understand "Katherine Mansfield without Chekhov" (Guerard,1940,p.53). It is interesting to see that those taking French degrees in early 70s had to study Guy de Maupassant (1850-1893) and Thomas Mann(1875-1955). Students of Indian origin, in Mauritius, would only mention Rabindranath Tagore (1861-1941) but the conditions of colonial rule and instances of the 'pedadogy of the oppressed' still prevailed.

Hence it can be said that though Comparative literature was a step towards being inclusive, it was not wholly so.

My aim in this paper is to foreground the concept of Planetarity brought forward by Gayatri Chakravorty Spivak's. World Literature edited by D'haen et al includes a chapter on her concept of Planetarity. It is seen that while evaluating postcolonialism Spivak moves beyond the idea of Claudio Guillen (1924-2007),according to whom Goethe's Weltliteratur should be taken as a world's literature. Guillen, in 1993, made the distinction between the international and supranational and according to him comparative literature is about the latter. In the international space there is a starting point, that is, the nation; in the supranational one, differences are noted but there is also "a confirmation of common values and questions" (D'haen et al.,2013,pp142-148).

Now on I refer to Spivak's book Death of a Discipline(2003). Spivak does not approve of a system which can exercise power when looking at writers of the world. She gives value to the unique voice; in her view no attempt should be made to appropriate emerging writers and place them under preconceived groups (Spivak,2003,p.13). Comparative Literature was at times represented by Area Studies but Spivak is of the opinion that this strategy was adopted for political motives as it could encourage escape from totalitarian regimes (Spivak,2003, p.18). For example A Day in the life of Ivan Denisovich (1962) written by Aleksander Solzhenitsyn ((1918-2006) was translated and set for study in early 1970s. Spivak insists that focus must be on language and in a manner typical of her she even asks:

"Can the 'native informant' ever become the subject of a 'cultural study' that does not resemble metropolitan language-based work?" (Spivak,2003,p.25).

She adds that this can be achieved "not by building institutional bridges" but by "persistent curricular interventions" (Spivak,2003,p.26). For her, through an expanded scope of Comparative Literature, readers can enter the performativity of cultures as "instantiated" in fiction. She is not for translations but in her words "from body to ethical semiosis", that is, a morally correct process producing meaning that involves signs (Spivak,2003,p.26) . We gather that she is for Comparative Literature but not for the way that it is studied from the metropolitan perspectives.

In the first chapter titled Crossing Borders, in her book Death of a Discipline(2003), Spivak who had urgently called for a "new comparative literature" declares that she does not believe that:

"the critical edge of the humanities should be appropriated and determined by the market." (Spivak,2003,p. 13).

In the final chapter of Death of a Discipline (2003) titled Planetarity that she declares that the New Comparative Literature "will touch the older minorities" (Spivak, 2003,p 99). She affirms that for a strong New Comparative Literature we need to pay attention to the historical and linguistic elements and the focus should be on "undoing differences". Indeed, writing the self can be one of the stages of Planetarity.

Thus, we see Spivak moving away from the old comparative literature to the New one which is based on heterogeneity and which could lead to a globalisation. However she goes beyond globalisation too. She highlights the fact that often it is believed that cities represent the minds of people and that the countryside reflects their hearts. Besides it is often said that Shakespeare projects the countryside as being restorative. For Spivak the Earth is the same everywhere. She declares:

"The Earth is a paranational image that can substitute for international and can perhaps provide, today, a displaced site for the imagination of the planetarity"(Spivak, 2003, p.110).

She is aware that her views are those of precapitalist cultures of the planet. They might be unpractical. She calls for collective responsibility (Spivak, 2003, p.116). We may retain that for Spivak efforts must be made "to reverse and displace globalization into planetarity and that one should use teleopoiesis1, which in her own words, means "reaching the distant other by patient power of the imagination" .

In Literature a 'patient power' is required both for its creation and for its consumption. Today, Literature has not retained its place of importance in educational plans as it has been superseded by technology, science and economics. The neglect of literature could be one of the causes that has led to our wired but fragmented world, to our lack of respect towards nature and towards our fellow human beings, be it on the collective level or individual one. Literature can restore humanity to its optimum. I am taking Literature, not only as literary studies, with focus on literary fiction, but as reading which can be part of everyday life, in the same way listening to music can be.

Literature is one of the fields where a host of marginalised positions as gender, caste, class, sexuality, the physically and mentally disadvantaged, the refugees and diasporans can effectively answer to claims made by monologic writers. For example there is Jean Rhys (1890-1979) and Charlotte Bronte (1816-1855); Rhys who answers to Jane Eyre by Bronte (1847) with her Wide Sargasso Sea (1966). Literary novels open dialogues on a wide scale as Mikhail Bakhtin (1895-1975) shows when he refers to the novel as a "complex polyglossia" (Bakhtin, 1988, p.142). Literature is art and it captures because it reflects reality. Victor Shklovsky (1893-1984) in his essay Art as Technique (1965) emphazises the function of art. He pinpoints an entry from diary of Leo Tolstoy (1828-1910) who wrote:

"If the whole complex lives of many people go on unconsciously, then such lives are as if they had never been". (Tolstoy,1897,p1.3).

Shklovsky adds that "Art exists that one may recover the sensation of life;"(Shklovsky,1988,20).

It is interesting to look at what literature does to our emotions. I refer to a document compiled by Willie Van Peer and Anna Chesnokova2 (2019) where an observation that literary texts exert a powerful influence on readers' value of sharing and its capacity of creating empathy is highlighted. This is specifically what Spivak foresees as a result of Planetarity.

Literary fiction is a major part of literature and is ideal material for Planetarity. Many would agree that it made its entry in the western Literature with the arrival of Miguel de Cervantes (1547-1616). With the Victorian novels the literary fiction affirmed its position. These fictions become windows through which the claims of the excluded or minorities can be heard and this fits well with the aims of Spivak when she foregrounds Planetarity. V.Padma in her book Fiction as Windows (2009) foregrounds the idea that it is the novel that remains the most read, translated and published genre among all the creative writing produced. She adds that by virtue of its form, the novel allows extended discussions on various issues besides providing space for a number of voices to speak within a single text. For her the novel stands as an ideal form to analyse a "chequered political" and cultural ethos. She underlines that alongside with the development of the form, criticism of the novel has emerged and that recent years have registered colossal changes in this area. Padma propounds that:

"Moving beyond its earlier concerns such as historicising the form, defining it and tracing its pedigree, novel criticism appears to be subject to relentless ideological conditioning and has become important a space for debates and discussions as the novels themselves"(Padma,2009,p.3).

Among the strategies of dealing with fictions for Planetarity I take up "Distant Reading" as proposed by Franco Moretti (1950), the Italian Marxist critic, referred to by

Spivak in her the final chapter of Death of a Discipline titled Planetarity (2003) It is reading "second hand" and "without a single direct textual reading"; it allows one to focus on small units such as themes or larger ones such as genres (Moretti,2013,pp.162-163). I believe this strategy would be acceptable in the Planetarity as conceived by Spivak who does not favour translation. No doubt, it will entail much loss of the reality that the author has painstakingly woven in the text; an obliteration of the national historiography might occur too. However, when moving from one text or author or region to another, Moretti states that, one may add up similarities or and differences, thus Planetarity will become a system of variations constituted with 'ethical semiosis'. Here we may take "ethical" as meaning responsibility for the whole community and "semiosis" as interpretation of signs, John Deely (1942-) elaborates on the way semiosis is ethical and can become semiothics (Deely,2008). The similarities and differences can be celebrated and acknowledged as added richness, just as hybridity produces significantly rich multicultural communities. Literary fiction is character driven, hence multiple unforgettable individuals will be remembered-I say 'individuals' for well-drawn characters become unforgettable companions who, once met, they stay with us throughout our life as Madame Loisel in Maupassant's The Necklace (1884) or Yuri Zhivago and Lara in Boris Pasternak's Dr Zhivago (1957).

In 2017 Julie Sedivy demonstrates that those who read literary fiction are better able to "imagine the minds of others" and she adds that "there is mounting evidence for literature's potential to reshape the mind" (Sedivy, 2017). Alan G. Johnson, from Idaho University, responds to that article saying that "to imagine the minds of others" is a skill needed to succeed in a world which is turning "more socially complex and ambiguous". Further, he adds first that reading substansive fiction enhances a reader's ability to get inside a different land and time and secondly that understanding a society's notion of morality and justice depends to a great deal on our imaginative ability(Johnson, 2017).

To conclude I that cross cultural readings are possible as the planet is wired to a fair extent. A Planetary literature without a centre is possible. Whether it is distance reading that we undertake or close reading of substansive fiction with a positive attitude and desire to develop a zenophilia the needed Planetarity is possible. "Novels do not imitate reality; they create it". This is the opinion of Tzvetan Todorov. I recommend his concept of reading as construction of reality (Todorov,1996,pp.258-272). Today almost the whole world is diasporic as a result of reverse European colonisation and also because the instinct of the nomad is still present in our genes. Hence to understand each other we need the tools and theses are being amply provided by the theoreticians working on diasporas studies. Rabindranath Tagore in his paper, titled Creative Unity, says:

"when we find some strings vibrating in unison with others, we know that this sympathy carries in it an eternal reality" (Tagore, 2003, p.94).

I   believe that a planetary literature and the discourse that it can generate is capable of fostering better understanding of other people's culture and   cement   strong

bonding among the human beings in their struggle for peaceful survival on planet Earth. Readings of The Secret River (2005) by Kate Grenville (1950), A House for Mr Biswas (1961) by V. S. Naipaul (1932-2018), Nectar in a Sieve (1954) by Kamala Markandaya (1924-2004) and Roots (1976) by Alex Haley (1921-1992) to name a few, can to a certain degree, highlight similarities in endurance and durability as foregrounded by Nicholas Van Hear (Hear, 2010, pp.34-38). A Planetary de-centered and substantive literature can open paths leading to mutual understanding, coexistence and survival on our planet.

Notes:

1. Teleopoiesis is explained by Spivak on the site cited below:
    ps://www.proz.com/kudoz/english/poetry-literature/5746135-teleopoesis.html

    Spivak's explanation is as follows:"reaching toward the distant other by the patient power of the imagination, a curious kind of identity politics, where one crosses identity, as a result of migration or exile," is described in Gayatri Spivak's "Harlem".----- Note added at 42 mins (2015-01-05 12:29:26 GMT

2. Синопсис: текст, контекст, медіа ISSN 2311-259X Synopsis: text, context, media 2019, 25(1), ñ. 1-10 pp. 1-10, 25(1), 2019 © W. van Peer, A. Chesnokova, 2019 1 https://doi.org/10.28925/2311-259x.2019.1.1 УДК 82.0 WHAT LITERATURE DOES TO OUR EMOTIONS, AND HOW DO WE KNOW? EMPIRICAL STUDIES WILL TELL Willie van Peer Ludwig Maximilian University of Munich Geschwister-Scholl-Platz 1, Munich, 80539, Germany ORCHID iD: 0000-0002-6099-3716 Anna Chesnokova Borys Grinchenko Kyiv University vul. Marshala Tymoshenka, 13-B, Kyiv, 04212, Ukraine ORCHID iD: 0000-0002-8941-1900 Corresponding author: Anna Chesnokova a.chesnokova@kubg.edu.ua

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તત્વમસિ - ભારતીય સંસ્કૃતિની પરિક્રમા

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Abstract

ધર્મ અને સંસ્કૃતિ, શ્રદ્ધા અને અંધશ્રદ્ધા આ વિષયો હંમેશા ચર્ચાનો વિષય રહ્યાં છે. તેમાં પણ વિવિધતામાં એકતા ધરાવતો ભારત દેશ, તેના અનેકવિધ ધર્મો તથા તેની સંસ્કૃતિને કારણે વિશ્વભરમાં પ્રખ્યાત છે. પણ બદલાતી પેઢીને આ સંસ્કૃતિ તેના મૂળ અને તેની અસર જણાવવી ખૂબ અગત્યની છે. ભારતીય સંસ્કૃતિના મૂળ તેના ગ્રામ્યજીવનમાં તેમજ આદિવાસી સંસ્કૃતિમાં જોવા મળે છે. તત્વમસિ નવલકથા દ્વારા 'મા નર્મદા'ની પરિક્રમા અનાયાસે આપણી સંસ્કૃતિની પરિક્રમા બની જાય છે. અને અહમ્ બ્રહ્માસ્મિ મૂળ અર્થ વાચક વર્ગને સમજાય જાય તે રીતે કથાના પાત્રો, સંવાદો, પ્રસંગો, વાતાવરણ એકબીજામાં ગૂંથાયેલાં છે. જેમાંથી ભારતીય સંસ્કૃતિનો જયઘોષ સંભળાય છે.

KeyWords : કાળજી, ધર્મનિરપેક્ષતા, નિખાલસતા, પરિવાર, પ્રકૃતિ પ્રેમ, પ્રામાણિકતા.

છવ્વીસ પ્રકરણમાં વહેંચાયેલી ૧૯૯૮માં પ્રકાશિત થયેલ તેમજ ૨૦૦૨માં સાહિત્ય અકાદમીનો પુરસ્કાર પ્રાપ્ત કરેલી ધ્રુવ ભટ્ટની નવલકથા 'તત્વમસિ' આત્મ તત્વની ખોજ કરાવનારી વાસ્તવિક નવલકથા છે. જોકે ધ્રુવ ભટ્ટે આ નવલકથાને તો માત્ર લખાણ જ કહ્યું છે, કારણ આ કથામાં આવતું આવતું વર્ણન અને પ્રસંગો એ એમના વાસ્તવિક અનુભવમાંથી લીધેલું ભાથું છે. જે ભારતના ઉત્તર અને દક્ષિણ ભાગને જોડતી, બાંધતી મા નર્મદાને સમર્પિત છે. જેમાં મા નર્મદા સ્વયં એક પાત્ર બનીને વહી જાય છે.

ધ્રુવ ભટ્ટ એટલે રખડપટ્ટી કરનારા, ફરનારા, પ્રકૃતિને માણનારા, બાળકો અને મિત્રો સાથે સહેલ કરનારી ઓલીયો જીવ. નદી અને સમુદ્રને ચાહનારા. મધ્યપ્રદેશની આદિવાસી પ્રજાને પણ નજીકથી જોવે છે અને તેના અનુભવ સ્વરૂપે આપણને જોવા મળે છે, તત્વમસિ.

'આપી દે... અને લે ખાઈ લે' આ બે શબ્દો સનાતન કથા બની વહેતા રહ્યા છે. જેનો આદિ નથી અંત નથી તેવી કોઈ મહાકથાની જેમ આ શબ્દો છે. આપી દે અને લેથી કથાની શરૂઆત થાય છે. આ એક અવાજ અથવા ઋણાનુબંધ પકડીને ફ્લેશબેકમાં સમગ્ર કથાની શરૂઆત થાય છે. મુખ્ય નાયક દ્વારા કહેવાતી આ કથામાં ૧૮ વર્ષ વિદેશમાં રહ્યા પછી આદિવાસી લોકોની પરંપરાના અભ્યાસ માટે નાયકને પરાણે અહીં ધકેલવામાં આવ્યો છે. તેના પ્રોફેસર રુડોલ્ફ તેને અહીં મોકલે છે.

અહીં આવ્યા બાદ અનાયાસે એક પછી એક પાત્ર સાથે તે જોડાતા જાય છે. અનુભવ અને વિચાર કરતો જાય છે. ભારતીય સંસ્કૃતિથી જાણકાર થતો જાય છે. જેની શરૂઆત તેની રેલવેની મુસાફરીથી થાય

છે. જ્યાં તેને એક જ બર્થ પર સામસામે છેડે બેસીને બે જુદા-જુદા ધર્મના માણસોના દર્શન થાય છે. એક બાજુ એક માજી બેસીને માળા ફેરવે છે. એની સામેની બાજુ બેસીને એક મુસલમાન નમાઝ પઢે છે. ત્યાંજ તેની ભારતની એકતા અને ધર્મનિરપેક્ષતાના દર્શન થાય છે. અને પછી મનમાં પ્રશ્ન થાય છે કે આ પ્રજા પાસે એવું કેવું તત્વ છે જ કાલાંતરોથી સંપૂર્ણ દેશને અખંડ અતૂટ રાખે છે? (પૃ.૮) - અહીંથી જ નાયકના ચિંતનની શરૂઆત થાય છે. ભોપાલ સ્ટેશન આવતાં પ્રવાસી માજી ઉતરતાં ઉતરતાં કહે છે, 'મા નર્મદા તારી રક્ષા કરે' ત્યારે નાયકથી બોલાય જાય છે. 'નદી તારે કે ડુબાડે?' ત્યારે એના જવાબમાં માજી કહે છે, 'એ તો જેવી જેની શ્રદ્ધા' (પૃ.૯) અહિંથી શરૂ થાય છે ભારતીય સંસ્કૃતિમાં લોકોને રહેલી શ્રદ્ધાની. જેના પાયા પર ભારતવર્ષ ટક્યું છે. ખૂબ સહજતા આ વૃદ્ધા કેટલી મોટી વાત કહી જાય છે.

આગળ ટ્રેન બદલાવતા નાયકને બીજું પાત્ર મળે છે 'પુરિયા' . જે ટ્રેનના દરવાજે બહાર ડોકું કાઢી ખૂબ આનંદથી ગીત ગાતી જોવા મળે છે ત્યારે નાયક મનમાં વિચારે છે અછતો વચ્ચે પૂરતા કપડાં અને ખોરાક પણ ન પામતી આ યુવતી આટલી સુખમય કેમ દેખાય છે? (પૃ.૧૪) અને પછી તરત પોતે જ મનોમન વિચારે છે કદાય તેની સુખ માટેની સમજણ મારી સુખ વિશેની વ્યાખ્યાથી અલગ હશે.

ધ્રુવ ભટ્ટે નવલકથાની શરૂઆતથી જ આવા પાત્રોની ઓળખ, તેમની આગવી વિશેષતાઓ દ્વારા જ નાયકને નહીં પણ અજાણતા જ વાચકને વિચારતા કર્યા છે. આધુનિક જીવન જીવતા આપણી સુખની વ્યાખ્યા જ જાણે બદલાઈ ગઈ છે. એ જ પુરિયા આ નાયકને ભોપાલથી આગળ જંગલમાં એકલો ન મૂકતાં સાવચેત કરે છે. ત્યારે નાયક સાથે આપણને પણ પ્રશ્ન થાય છે કે પારકાંને પોતિકાં માની સહજ ભાવે પ્રેમ અને લાગણીના સ્પંદનોથી ઉભરાતી આ ભારતીય પ્રજા છે જે દુનિયામાં બીજે ક્યાંય જોવા મળતી નથી. આગળ જતાં તેમનો પરિચય ગુપ્તાજી અને તેમની માતા સાથે થાય છે. ત્યારે પ્રથમ મુલાકાતમાં જ એ વૃદ્ધા નાયકને પોતાના આયુષ્યના વિશાળ સમયપટ અને પોતાના સંયુક્ત પરિવારની વાત ખૂબ આનંદથી રજૂ કરે છે, ત્યારે નાયકને પોતાના કચ્છમાં વિતાવેલાં દિવસો અને પરિવાર યાદ આવે છે અને ત્યારે ભારતમાં રહેલું આ સંયુક્ત પરિવારનું અનોખું તત્વ અને તેનું સત્વ તરત સમજાઈ જાય છે. લેખકે ત્યારે નાયકના મનની ભાવનાને વ્યક્ત કરતું વર્ણન કર્યું છે તે ખૂબ અસરકારક છે. 'હું એક અજાણી વૃદ્ધા સાથે આટલો ભળી જઈશ તે કલ્પના પણ મને ન હતી. કોણ જાણે કેમ પણ આ વાતો થયા પછી અચાનક મને માનસિક હળવાશનો અનુભવ થયો. કદાચ જીવનમાં પ્રથમ વખત મને આવી આવી અનુભૂતિ થઈ હશે.' (પૃ.૨૭)

દરેક પાત્રો અને પ્રસંગો નાયકના મનને વિચારતા અને પ્રશ્ન કરતાં કરી મૂકે છે. ત્યારે એને સુપરિયા (સુપ્રિયા)ને જોઈને પણ આશ્ચર્ય જ થાય છે. આશ્રમની દેખરેખ રાખતી કોઈ ૬૦-૬૫ વર્ષની ગાંધી

વિચારોવાળી કલ્પેલી સુપ્રિયા જ્યારે મળે છે, ત્યારે નાયક દંગ રહી જાય છે. જે ૩૦-૩૫ વર્ષની સ્નાતક થયેલી બુદ્ધિશાળી સ્ત્રી છે. જેની ફિલસૂફી, પ્રકૃતિપ્રેમ, માણસાઈ આપણને અનેક પ્રસંગોમાં દેખા દે છે.

'મને આશ્ચર્ય થાય છે કે, કોઈ પ્રાણી કે પંખીની નસલ પર જોખમ ઊભું થાય તો આખી દુનિયા ચિંતા કરવા લાગે છે. કહેવાતા બુદ્ધિશાળીઓ એના પર લેખો લખશે, વિરોધ પ્રદર્શનો કરશે અને માણસોની આખી સંસ્કૃતિ, તેની પરંપરા તેના જીવનની ધરોહર નાશ પામવા પર આવે અને આખી વ્યવસ્થા તૂટી જાય તો તેને વિકાસ સમજીને તેનું સ્વાગત કરવામાં આવે છે! આ મને યોગ્ય નથી લાગતું. તમને લાગે છે શું?' (પૃ.૬૧)

આ પ્રજા અહિં સમગ્ર માનવજાતિને કરેલો પ્રશ્ન છે. જે દેશમાં જે સંસ્કૃતિમાં જન્મ્યાં, મોટા થયાં, જીવ્યા તેને ટકાવવાની શું આપણી ફરજ નથી?

સંસ્કૃતિને ટકાવવાની આ વાત આગળ વધતાં ગુપ્તાજી અને શાસ્ત્રીજીના સંવાદમાં પણ ખૂબ ગહન અને ઉમદા રીતે પ્રગટ થાય છે. જ્યારે નાયક સારવાર માટે શાસ્ત્રીજીને ત્યાં રોકાય છે, ત્યારે પહેલો વૈદ્ય સાથે થાય છે જે પોતાની સાતમી પેઢીના વૈદ્ય વિશેની વાત કરે છે. ત્યારે તેને સમજાય છે કે અમેરીકામાં તો Grand Parents ના નામ યાદ રહે તો પણ ઘણું છે, ત્યારે આ પ્રજા તો સાત પેઢીઓનું ગાન યાદ કરે છે. કદાચ આ કુટુંબપ્રથા જ ખૂબ દ્રઢતાથી હિંદુસંસ્કૃતિને ટકાવનારું બળ હોવું જોઈએ, એવું નાયકને લાગે છે. ત્યારબાદ શાસ્ત્રીજી સાથેનો વાર્તાલાપ અને તેમના ધર્મ અને સંસ્કૃતિ વિશેના વિચારો સમગ્ર કથાનું હાર્દ હોય તેવા લાગે છે.

'બિહારી, ધર્મની નથી એટલી ચિંતા મને સંસ્કૃતિની છે. આપણી જીવનરીતિ અને પરંપરાઓની છે. આપણી શ્રદ્ધાની જીવન પ્રત્યે જોવાની આપણી લક્ષણની જેટલી ચિંતા મને છે, તેટલી બીજી કોઈ વાતની નથી. આ દેશ અને આ પ્રજા વિદેશી શાસકોને જીરવી ગયાં. પરધર્મોને પણ તેમણે આવકાર્યા. પણ હવે જે સાંભળું છું, જોઉં છું એનાથી ડર લાગે છે. હવે આપણી જીવનદૃષ્ટિ બદલવાના પ્રયત્નો થાય છે. આપણી પરંપરા. આપણી સંસ્કૃતિ... આ જશે તો આ દેશ નહીં ટકે. મારી ખરી ચિંતા એ છે. ધર્મ નથી.' (પૃ.૫૫)

આજના વૈશ્વિક મહામારી કોરોનાના કાળમાં આ સંવાદ કેટલા બધા સાર્થક લાગે છે. જે સંકટથી સમગ્ર વિશ્વ હલી ગયું છે, ત્યારે ભારતીય પ્રજા પોતાની સંસ્કૃતિના બળ પર જ આનો સામનો કરી રહી છે. જે પ્રજા વિદેશી શાસકોને જીરવી ગઈ એ વિદેશથી આવેલી બિમારીને માત નહીં આપી શકે? શાંત ચિત્તે આપણે સૌ વિચારીએ તો આજે આપણી સેવા, સદ્ભાવના, શ્રદ્ધા, કૌટુંબિક હૂંફ, જેવા અનેક સંસ્કૃતિ તત્વો એ જ આપણને આ મહામારી સામે લડત આપવા તૈયાર કર્યા છે. આગળ પણ બીજે દિવસે જ્યારે શાસ્ત્રીજી સાથે વાતચીત થાય છે, ત્યારે નાયક કહે છે, હું આ આદિવાસી પ્રજાને ભણાવીશ અને સુધારીશ ત્યારે

તેમને શાસ્ત્રીજી ખૂબ હળવા કટાક્ષ સાથે કહે છે, 'આદિવાસીઓને સુધારવાનો અધિકાર આપણને છે કે નહીં તે હું નથી જાણતો, હા, તું જો આદિવાસીના જીવન સુધારી શકે તો મને ખૂબ આનંદ થાય.' (પૃ.૫૮)

આ લપડાક કદાચ લેખક આપણા કહેવાતા સુધારક વર્ગને પણ મારે છે. આજે આપણે માણસના જીવનને સુધારવા કરતાં માણસને સુધારવાની મથામણ કરી રહ્યા છીએ. પરંતુ એ જાણ્યા વગર કે આપણે તેના માટે યોગ્ય છીએ કે નહીં?

આ ઉપરાંત નાયક સાથેની વાતચીત દરમ્યાન શાસ્ત્રીજી ખૂબ સ્પષ્ટતાપૂર્વક જણાવે છે કે, 'ધર્મમાં શ્રદ્ધા છે કે નહીં તે મહત્ત્વનું નથી. શ્રદ્ધા હોવી મહત્ત્વની છે.' (પૃ.૬૦)

આ નવલકથાના બે ઉભરીને આંખે વળગતા પાત્રો એટલે બીત્તુ-બંગા - ભણતર ભલે કંઈ ન હોય પણ આજના ઈજનેરોને પણ શરમાવે એવી બૌદ્ધિક ક્ષમતા અને યાંત્રિક કુશળતા ધરાવતા આ બે ભાઈઓ જોડીયા છે. પણ કહેવાયને 'દો જીસ્મ મગર એક જાન' એવા. તેમની વિચારસરણી, પ્રકૃતિપ્રેમ ને સરળતા આપણને નતમસ્તક કરવા મજબૂર કરે તેવા છે. જ્યારે માણસખાઉ વાઘ આદિવાસી પ્રજા પર હુમલો કરે છે, ત્યારે તેને પકડવામાં બંગાનું મૃત્યુ થાય છે અને બિત્તુ તેને પકડવાનો દ્રઢ નિર્ણય કરે છે. પણ જ્યારે તેને સમજાય છે કે તે વાઘ નથી વાઘણ છે ત્યારે સૌના આશ્ચર્ય સાથે તેને છોડી દે છે. અને ખૂબ સહજતાથી કહે છે, 'છોડ દિયા જ અચ્છા થા. આ ઓ ગઈ અને બચૂલે ગયે જગલમાં'

આટલી ઉચ્ચી વિચારસરણી તો કોઈ વિદ્વાન પણ ન રાખી શકે. આવા ઉમદા મન અને વિચાર આ અબૂધ આદિવાસી ગણાતી પ્રજામાં ક્યાંથી આવ્યા હશે? એ વિચાર સમગ્ર વાચક અનુભવે છે.

આવું જ એક નોખું-અનોખું પાત્ર એટલે ગંડુ ફકીર. જે આદિવાસી જંગલમાં ભમતો-ભટકતો ફકીર છે. એક દિવસ જ્યારે તે સુપ્રિયા અને નાયક સાથે જંગલમાં ફરતો હોય છે, ત્યારે એક સાવ ગરીબ આદિવાસી તેને પોતાની ઝૂંપડીએ બોલાવે છે. પરંતુ તે ગરીબ પોતાની અતિથિ ભાવના નિભાવતા માત્ર ચપટી મીઠું (નીમક) અને મદીરા જ પીરસી શકે છે, ત્યારે ફકીર ખૂબ આનંદથી તેનું સેવન કરે છે. સુપ્રિયા તે ગરીબને પોતાના થેલામાં રહેલો ખાદ્યસામાન આપે છે અને ગંડુ ફકીરને પોતાના આશ્રમમાં ભોજન માટે પધારવા કહે છે ત્યારે ગંડુ ફકીરનો જવાબ આપણને હતપ્રભ કરી દે છે.

'અરે નહીં કૈસે ખાયા મૈને? ઉસકા જિતના થા સબ તો ખા ગયા! તુ અબ જા, મેરી આજ કી રોટી તો હોઈ ગઈ. ચલે જાઓ સબ. ફકીર સમજતે હૈ લોગ મુઝે. મૈં અપને આપસે ધોકા નહીં કર સકતા જાઓ, ચલે જાઓ.' (પૃ.૫૮)

જે વ્યક્તિ પોતાની જાત સાથે પણ ખોટું ન કરી શકે તે બીજા કોઈ સાથે તો કઈ રીતે કરી શકે? આવી ઉચ્ચ કોટીની ભાવના અને તેનો અમલ એજ તો આ સંસ્કૃતિનિ ધરોહર છે. ધ્રુવભદ્રે પોતાની ૨૭મી નવેમ્બર ૨૦૧૭ની યુ ટ્યુબની મુલાકાતમાં સંસ્કૃતિ અને આજના જીવનની વાત કરી કરી છે.

સમગ્ર નવલકથામાં નાયક આવા અનેક પાત્રોના સંપર્કમાં આવે છે. પરંતુ કથાના અંતમાં જ્યારે તે લ્યુસી સાથે રાણીગુફા જોવા જાય છે અને કાલેવાલી માના દર્શન કરે છે, ત્યારે કથામાં રહેલું રહસ્ય પણ ખુલે છે. આ કાલેવાલી મા એટલે બીજું કોઈ નહીં પણ સુપ્રિયાની જન્મદાત્રી છે. તે આદિવાસી સ્ત્રીઓના રક્ષણાર્થે આવી નિરાંત અને એકાંત સ્થળે રહી 'સાઠસાલી' પ્રજાનું રક્ષણ કરે છે. તેમણે શા માટે આવી જગ્યા જ પસંદ કરી તેના પ્રત્યુત્તરમાં તે કહે છે,

'હું પણ તારા જેવી જ સ્ત્રી છું પણ જો આ રીતે બીજે ક્યાંય રહી હોત તો ત્યાંનો સમાજ પણ મને દેવી બનાવ્યા સિવાય રહેવાનો ન હતો. એ કરતાં આ આદિવાસીઓની દેવી ગણાવામાં મને ઓછામાં ઓછી અડચણો છે.' (પૃ.૨૧૭)

એક માતા કઈ રીતે પોતાનું માતૃત્વ ત્યજી સમગ્ર 'સાઠસાલી' જાતિની માતા બને છે. તેમના કલ્યાણ અને ઉદ્ધાર માટે પોતાનું જીવન પસાર કરે છે. ત્યારે લ્યુસીને થોડી સાવચેત કરતાં જણાવે છે કે, 'હું તને વિનંતી કરું છું કે આ સ્થળ વિશે તે જે જાણ્યું તે તારાથી બને તો સિદ્ધિના મોહથી અને જાહેર ન કરીશ. કદાચ લખે તો પણ આ સ્થળ અને અહીં આવવાનો માર્ગ દુનિયાને ન બતાવતી. અમે બહુ થોડા બચી રહ્યા છીએ. આખી દુનિયા અહીં ઊતરી આવીને આવીને અમને હેરાન ન કરે તે જોજે.' (પૃ.૨૧૮)

નવલકથાના અંત તરફ જતાં તો લેખક વાંચકને જાણે પરમતત્વ સુધી લઈ જાય છે. આજની આધુનિક ગણાતી પેઢીને સતત બીજા કાર્યો અને તેની પ્રસિદ્ધિને જગજાહેર કરી બદનામ કરવાની ટેવ પડી ગઈ છે. ત્યારે કાલેવાલી મા દ્વારા મૂકાયેલા આ સંવાદો આપણી આંખો ઉઘાડે અને આપણે 'સર્વે ભવન્તુ સુખીનઃ સન્તુ' ની ભાવનાને સમજી શકીએ તોય ઘણું.

અંતમા નાયક લ્યુસીને ભરૂચ સ્ટેશન પર મૂકીને નર્મદાની પરિક્રમાએ નીકળે છે. ત્યાં કાલાઓ તેને લૂંટે છે. 'આપી દે' કહીને પોતાના કપડાં પણ તેને આપી દેવા પડે છે અને કંતાનની પોતડી પહેરી તે મા રેવાના કિનારે કિનારે ચાલતા થાકીને ભૂખથી બેભાન થઈ પડ્યો હોય છે ત્યારે તેને અવાજ સંભળાય છે 'લે ખાઈ લે' તંદ્રાવસ્થામાં થોડી આંખો ખોલી તે જોવે છે તો હાથમાં મકાઈનો ડૂંડો લઈ ઊભેલી નાનકડી છોકરી બે હાથ લંબાવી તેને આપે છે. ત્યારે નાયક પૂછે છે તું કોણ છે અને ઉત્તર મળે છે રે...વા...

અંતમાં નાયક જે પરમતત્વની શોધમાં નીકળ્યો હોય છે તે આ પરિભ્રમણ દ્વારા તેને મળે છે. અહીં પાત્રો વચ્ચેના સંબંધોને કોઈ નામ નથી છતાં સાહજિક કાળજી, પ્રેમ અને સહજતાના તાંતણે તે દરેક સાથે જોડાય છે. પ્રકૃતિ સાથે વિચરતા તેની સાથે પણ એકત્વથી બંધાય છે અને ભારતીય સંસ્કૃતિના ગૂઢાર્થને પામે છે ધર્મ અને સંસ્કૃતિ વચ્ચે રહેલી ગેરસમજ પણ સહેજ ઉકલી જાય છે. સામાન્ય ગણાતી પ્રજાની અસામાન્ય ફિલસુફી આપણા મનને અનેક પ્રશ્નોની જાળમાં ગૂંચાવી નાંખે છે.

આજે 'કોરોના'ની વૈશ્વિક મહામારીમાં તો તત્વમસિનું તત્વ આપણને ભગવદ્ ગીતાના પાઠ જેટલું જ અસરકારક લાગે છે. જેના એક એક પ્રકરણમાં ભારતીય સંસ્કૃતિનો જયઘોષ સંભળાય છે. એ વાત તો આજના પરિપ્રેક્ષ્યમાં પણ ચોક્કસપણે માનવી જ રહી કે ભારતની સંસ્કૃતિ જ આપણને દરેક મુશ્કેલી સામે લડવાનું બળ પૂરું પાડે છે. એટલે અંતમાં એટલું ચોક્કસ કહીશ. 'જૂનું ફોડ્યા વગર નવું અપનાવવું એ જ ઉત્ક્રાંતિ છે.'

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जनसंचार के माध्यम के रूप में संस्कृत साहित्य

*जीतेंद्र कुमार तिवारी**

सारांश

मानव संस्कृति के विकास के साथ संप्रेषण में व्यापकता आती गई तथा   लेखन कला के विकास के कारण लोगों के विचार, काल और समय से परे संप्रेषित हो सके। आधुनिक युग में संचार साधनों के विकास के कारण संप्रेषण ने संचार का रूप धारण किया और संप्रेषण सामूहिक संभाग, सहभागिता के संदर्भ में जनसंचार के रूप में व्यवहार में आया| भारतीय परिप्रेक्ष्य में ले तो अनेक भाषाओं में अपना संचार स्वरूप विकसित किया हुआ है ऐसी ही एक भाषा देववाणी संस्कृत का जनसंचार के क्षेत्र में विशेष योगदान रहा है। आधुनिक विद्वानों के अनुसार संस्कृत भाषा का अखंड प्रवाह 5000 वर्षों से बहता चला रहा है। भारत में यह संस्कृत भाषा, आर्य भाषा का सर्वाधिक महत्व शाली व्यापक और संपन्न स्वरूप है। इस भाषा के माध्यम से ही भारत की उत्कृष्ट मनीषा, प्रतिभा, अमूल्य चिंतन, मनन, विवेक, रचनात्मक सर्जना और वैचारिक प्रज्ञा का व्यंजन हुआ है। आज भी सभी क्षेत्रों में इस भाषा के द्वारा ग्रंथ निर्माण की धारा अबाध रूप से बह रही है। आज भी भारत के प्रमुख विभागों यथा- रक्षा विभाग की तीनों शाखाओं थलसेना- "सेवा अस्माकं धर्मः", वायुसेना "नभः स्पृशं दीतस्", जलसेना- "शं नो वरुणः", सैन्य अनुसंधान केंद्र- "बलस्य मूलं विज्ञानम्" भारतीय प्रौद्योगिकी संस्थान मुंबई- "ज्ञानं परमं ध्येयम्", विश्वविद्यालय अनुदान आयोग- "ज्ञान-विज्ञानं विमुक्तये", भारत सरकार- "सत्यमेव जयते" मनोरंजन विभाग- "सत्यं शिवं सुंदरम्" आदि विभागों में स्लोगन के रूप में, वैदिक मंत्रों का प्रयोग होता है। पूजा-पाठ, हवन, यज्ञादि के विधि-विधान, संस्कारों को पूरा करने में केवल इसी भाषा को महत्त्व दिया गया है। अतः कहा जा सकता है कि संस्कृत भाषा अत्यंत प्राचीन है। इसका प्रयोग आज भी बहुत महत्वपूर्ण स्थानों पर संचार माध्यम के लिए किया जाता है।

Keywords: संप्रेषण, अभिलेख, कंप्यूटर प्रोग्रामिंग, कम्प्यूटेशन, पाणिनीय अष्टाध्यायी

संप्रेषण एक परस्पर क्रिया होती है जिसमें एक पक्ष संदेश का संप्रेषण करता है और दूसरा पक्ष संदेश को ग्रहण करता है संप्रेषण हर जीवित प्राणी का गुणधर्म है| प्रारंभिक युगों में संप्रेषण व्यक्तिगत संपर्क का दूसरा नाम था| मानव संस्कृति के विकास के साथ संप्रेषण में व्यापकता दी गई| लेखन कला के विकास के कारण लोगों के विचार, काल और समय से परे संप्रेषित हो सके। आधुनिक युग में संचार साधनों के विकास के कारण संप्रेषण ने संचार का रूप धारण किया और संप्रेषण सामूहिक संभाग, सहभागिता के संदर्भ में जनसंचार के रूप में व्यवहार में आया। आज कंप्यूटर प्रणाली के कारण संप्रेषण में अभूतपूर्व क्रांति आ गयी है। जब हम संचार साधनों के माध्यम से व्यापक स्तर पर संप्रेषण करते हैं तो हमारे लिए आवश्यक हो जाता है कि हम सही ढंग से संदेश प्रेषित करें जब बात व्यक्तिगत वार्तालाप से बढ़कर एक दूसरे के साथ संदेशों के आदान-प्रदान तक पहुंच जाती है और सामूहिक रूप से संदेश देने की प्रक्रिया पूरी की जाती है तो इसे संचार कहा जाता है। जब क्षेत्र का

विस्तार करते हैं, रेडियो अखबार आदि के माध्यम से भी संदेश प्रेषित करते हैं माध्यम के महत्व के कारण इस तरह के संप्रेषण को संचार कहा जाता है और संचार के लिए भाषा का बहुत महत्व है। यह संचार किसी भी भाषा में हो सकता है जैसे भारतीय परिप्रेक्ष्य में ले तो अनेक भाषाओं में अपना संचार स्वरूप विकसित किया हुआ है ऐसी ही एक भाषा देववाणी संस्कृत का जनसंचार के क्षेत्र में क्या योगदान रहा है और आधुनिक समय में उसके महत्व को संस्कृत की देन को कहां तक स्वीकार किया जाएगा और वर्तमान संदर्भ में संस्कृत भाषा संचार के रूप में, संचार माध्यम के रूप में किस तरह से प्रयुक्त हो रही है? संचार माध्यम के रूप में संस्कृत भाषा की क्या उपयोगिता है ? संचार माध्यम के रूप में संस्कृत भाषा एवं उसकी उपलब्धियों आदि से संबंधित भविष्य से जुडी हुई योजनाओं एवं उपयोगिता के विषय में इस प्रपत्र में चर्चा की जाएगी।

आधुनिक युग बहुभाषिकता का युग है। भारतीय समाज में हम कई भाषाओं का प्रयोग देख सकते हैं। समाज में इन भाषाओं के परस्पर संबंध की भी कई विशेषताएं हैं| यह भाषाएं एक दूसरे को प्रभावित करती हैं जैसे हिंदी, मराठी, गुजराती, पंजाबी आदि ऐसी ही भाषाएं है। संस्कृत भाषा की प्राचीनता, इसका विशाल साहित्य, लोकहित की भावना, विभिन्न प्रत्ययों तथा उपसर्गों के द्वारा नवीन शब्दों के निर्माण की प्रक्रिया बहुत अद्भुत है। आधुनिक विद्वानों के अनुसार संस्कृत भाषा का अखंड प्रवाह 5000 वर्षों से बहता चला रहा है। भारत में यह आर्य भाषा का सर्वाधिक महत्व शाली व्यापक और संपन्न स्वरूप है। संस्कृत भाषा के माध्यम से भारत की उत्कृष्ट मनीषा, प्रतिभा, अमूल्य चिंतन, मनन, विवेक, रचनात्मक सर्जना और वैचारिक प्रज्ञा का व्यंजन हुआ है। आज भी सभी क्षेत्रों में इस भाषा के द्वारा ग्रंथ निर्माण की धारा अबाध रूप से बह रही है। आज भी यह भाषा अत्यंत सीमित क्षेत्र में ही सही बोली जाती है, इसमें व्याख्यान होते हैं, भारत के विभिन्न प्रादेशिक भाषा भाषी पंडित जन इसका परस्पर वार्तालाप में प्रयोग करते हैं, आज भी यह हिंदुओं के संस्कारिक कार्यों में प्रयुक्त होती है। आज भी भारत के प्रमुख विभागों यथा- **रक्षा विभाग की तीनों शाखाओं थलसेना- "सेवा अस्माकं धर्मः", वायुसेना "नभः स्पृशं दीसम्", जलसेना- "शं नो वरुण:", सैन्य अनुसंधान केंद्र- "बलस्य मूलं विज्ञानम्" भारतीय प्रौद्योगिकी संस्थान मुंबई- "ज्ञानं परमं ध्येयम्", विश्वविद्यालय अनुदान आयोग- "ज्ञान-विज्ञानं विमुक्तये", भारत सरकार- "सत्यमेव जयते" मनोरंजन विभाग- "सत्यं शिवं सुंदरम्"** आदि विभागों में स्लोगन के रूप में, वैदिक मंत्रों का प्रयोग होता है। पूजा-पाठ, हवन, यज्ञादि के विधि-विधान, संस्कारों को पूरा करने में केवल इसी भाषा को महत्त्व दिया गया है। अत: कहा जा सकता है कि संस्कृत भाषा अत्यंत प्राचीन है। इसका प्रयोग आज भी बहुत महत्वपूर्ण स्थानों पर संचार माध्यम के लिए किया जाता है। इसका एक-एक श्लोक अर्थात एक-एक शब्द ही अपने आप में संदेश का कार्य करता है। यह भाषा स्वत: हावी हो जाती है।

संस्कृत भाषा सभी प्रकार के संचार माध्यमों का आधार है। भारतीय सिनेमा हो या चित्रपट, रंगमंच हो या किसी अन्य विधाओं के प्रदर्शन की बात हो इन सब का आधार तो नाट्यशास्त्र ही है। स्बसे पहले संस्कृत भाषा का प्रयोग मिलता है। यहां पर हम कुछ विशिष्ट बिन्दुओं पर चर्चा करेंगे-

संस्कृत भाषा एवं अभिलेख

प्राचीन भारत में अभिलेखों को संचार का माध्यम माना जा सकता है, यह अभिलेख अधिकतर पत्थर या धातु की चादर पर उत्कीर्ण करवाए जाते थे। राजाज्ञाएं राजा या उनके विशिष्ट मंत्रियों द्वारा जारी की जाती थीं।

कहा जा सकता है कि स्थाई तौर पर संदेशों को सुरक्षित करने की कला प्रारंभ अशोक के अभिलेखों से हुई। इसमें लिपि के रूप में ब्राह्मी एवं खरोष्ठी का प्रयोग हुआ था। आरंभिक अभिलेख प्राकृत भाषा में है तथा यह ईसापूर्व तीसरी सदी के हैं अभिलेखों में संस्कृत का प्रयोग दूसरी सदी ईसा पूर्व से मिलने लगता है। पूर्ण रूप से संस्कृत का प्रयोग लगभग 150 ईसा पूर्व के पश्चिमी क्षत्रप राजा 'रुद्रदामन के जूनागढ़ अभिलेख' में हुआ है। चौथी से पांचवी सदी में संस्कृत का प्रयोग व्यापक रूप में होने लगा। संस्कृत भाषा में अनेकों साहित्यिक कृतियों की रचना हुई तथा संस्कृत भाषा के शिक्षण एवं साहित्य को बढ़ावा दिया। जिसका साक्ष्य जूनागढ़ का अभिलेख है। इसके अतिरिक्त गुप्त राजाओं ने भी संस्कृत का विशेष परिवर्धन एवं संरक्षण किया। संस्कृत में प्राप्त सबसे अधिक अभिलेख मैसूर के मुख्य प्राथमिक शस्त्रागार के कार्यालय में संग्रहित है।

संस्कृत भाषा और सिनेमा

संस्कृत भाषा और सिनेमा का अंत: सम्बन्ध अत्यंत प्राचीन दृष्टिगत होता है। जिस तरह मनुष्य कितना ही क्यों न आधुनिक हो जाये किंतु जीवन की मूलभूत परिस्थितियों में परिवर्तन नहीं हो सकता। ठीक उसी तरह सांस्कृतिक मूल्यों, नैतिकमूल्यों एवं आदर्शों में मूलभूत परिवर्तन की उम्मीद नहीं रखता है। भारतीय सिनेमा में आज भी जो आदर्श नैतिकता, सदाचार मूल्यों के निरवहन की परम्परा दिखायी जाती है वह संस्कृत साहित्य की देन है और यह परम्परा भारतीय सिनेमा द्वारा परिपाटी के रूप में आगामी समय में भी दोहरायी जाने की सम्भावना को प्रदर्शित करती है।

भारतीय सिनेमा में फिल्मों के निर्माण का प्रारम्भ संस्कृत ग्रंथों पर आधारित हिन्दी रूपांतरों पुस्तकों, नाटकों आदि से हुआ है। सर्वप्रथम संस्कृत भाषा में ग्रंथों की रचना हुई उनके कथानक पर आधारित काव्यग्रंथ नाटक आदि भी लिखे गये और फिर उन पर आधारित हिन्दी सिनेमा जनजीवन में अत्यंत सराहा गया। राजा हरिश्चन्द्र का कथानक ऐतरेय ब्राह्मण, महाभारत आदि ग्रंथों में मिलता है। जिस पर आधारित कथानकों का सरलीकरण करके फिल्म 'राजा हरिश्चन्द्र' बनी। भारतीय सिनेमा का प्रारम्भ ही 'राजा हरिश्चन्द्र' नामक फीचर फिल्म से हुआ। उसके बाद कई फिल्में ऐसी बनीं जिनके प्रसंग संस्कृत भाषा के ग्रंथों से लिए गये हैं। यथा- लंकादहन- वाल्मीकि रामायण, मोहिनी-भस्मासुर-शिवपुराण, कृष्ण जन्म-भागवतपुराण, कीचकवध- महाभारत, कालिया मर्दन- भागवतपुराण, कीचकवध- महाभारत, सैरन्ध्री- महाभारत,कालियामर्दन भागवतपुराण, शकुंतला- कालिदासकृत- अभिज्ञान शाकुंतलम् आदि मूक फिल्मों के कथानक, पात्र,नायक-नायिकाओं आदि का वर्णन मूलत: इन्हीं संस्कृत ग्रंथों से उद्भूत हैं।

सवाक् फिल्मों के निर्माण के बाद तो इस परम्परा में और निखार आ गया। 1913 से 1947 का काल तो अंग्रेजों की हुकूमत के साये तले जीवन यापन का काल था। इस लिए अधिकतर सिनेमा की कथावस्तु ऐतिहासिक, सामाजिक, एवं पौराणिक विषयों पर आधारित होती थी। पौराणिक विषयों पर फिल्मों का आधार पौराणिक कथाएं ही होती थीं। और मूलभूत पौराणिक आख्यान पुराणों से ही उद्भूत हैं। जिनका बाद में संस्कृत भाषा से हिन्दी भाषा में अनुवाद किया गया। सती पार्वती-रामायण, देवीभागवत, 'भरत-मिलाप'-

रामायण, रामराज्य- रामायण, इन्द्रसभा, अमृतमंथन, सीता आदि सभी पौराणिक ग्रंथों पर आधारित पात्रों का चलचित्रीय प्रस्तुतीकरण माने जा सकते हैं।

यह सभी फिल्में यद्यपि संस्कृत भाषा में नहीं बनी किंतु संस्कृत साहित्य पर अवश्य आधारित थी। यद्यपि कुछ संस्कृत प्रेमी डायरेक्टर्स (निर्देशकों) ने संस्कृत भाषा में भी फिल्में बनायी और इन फिल्मों ने पुरस्कार भी जीते। विख्यात निर्देशक जी.वी. अय्यर ने 1931 में संस्कृत भाषा में पहली फिल्म 'आदिशंकराचार्य' बनायी आदिगुरु शंकराचार्य के वेदांतदर्शन में निरूपित अद्वैत दार्शनिक चिंतन की जीवन धारा के यथार्थ मानवीय गुणों का सर्वव्यापक रूप जनमानस के सामने प्रस्तुत किया गया है। यह फिल्म 31 वें राष्ट्रीय फिल्म महोत्सव में दिखायी गयी और इस फिल्म ने Best film, Best Screenplay, Best Cinematoraphy and Best Audiography चार पुरस्कार भी जीते।

इसके अतिरिक्त 1993 में ही जी.वी. अय्यर जी के निर्देशन में एक अन्य फिल्म 'भगवद्गीता' बनी। इसको भी Best feacture film का पुरस्कार दिया गया। कदाचित यह कहने की आवश्यकता नहीं है कि यह फिल्म श्रीमद्भगवतगीता नामक सुप्रसिद्ध ग्रंथ पर आधारित है। सुप्रसिद्ध संस्कृत विद्वान विशाखदत्त जो कि चन्द्रगुप्त मौर्य की सभा से जुडे माने जाते हैं। उनके द्वारा लिखित प्रसिद्ध नाटक 'मुद्राराक्षस' पर आधारित फिल्म संस्कृत भाषा में 'मुद्राराक्षस' बनायी इसका नायक नन्दवंशीय सम्राट घनानन्द का मंत्री मुद्राराक्षस है।

उपरोक्त फिल्मों की उदाहरण तो संस्कृत साहित्य के साथ संस्कृत भाषा में बनी फिल्मों को प्रस्तुत करते हैं।

संस्कृत साहित्य ने न सिर्फ हिन्दी निर्देशकों को आकर्षित किया अपितु आंग्ल भाषा के निर्देशकों को भी अत्यंत प्रभावित किया है। संस्कृत साहित्य का सुप्रसिद्ध ग्रंथ वात्स्यायन कृत कामसूत्र है। इस पर आधारित अब तक कई फिल्में बन चुकी हैं। यथा-

A. kamsutra: A Tale of Love.1997 -Mira Nair.

B. Tales of kamsutra : The perfarmed garden- Jag Mundra

C. Sequel of kamsutra: 2 mansoon- Jag Mundra

D. Kamsutra 3D-2014.

इसी प्रकार सुप्रसिद्ध नाटककार शूद्रक द्वारा रचित मृच्छकटिकम् पर बनी फिल्म 'उत्सव' अत्यंत प्रसिद्ध रही। यह दौर की कथा है जब भारत में 'कामसूत्र' की रचना हुई। यद्यपि यह फिल्म व्यावसायिक रूप से कामयाब नहीं हो सकी,किंतु अत्यंत चर्चित फिल्म रही।

संस्कृत भाषा और हिंदी धारावाहिक

प्रसिद्ध धारावाहिक "सिंहासन बत्तीसी" तथा 'बेताल पचीसी" की कथाएं संस्कृत ग्रंथों "सिंहासन द्वात्रिंशिका तथा 'बेतालपंचविंशति' पर आधारित है। 'महाभारत' और "रामायण" नामक धारावाहिकों के आधार ग्रंथों में संस्कृत भाषा ही है।

संस्कृत भाषा और समाचार

संस्कृत में समाचार भी प्रसारित किए जाते हैं। जिनका प्रसारण पहले 'रेडियो' पर और आज दूरदर्शन पर प्रसारण होता है। कुछ वर्षों से डी. डी. न्यूज़ पर 'वर्तावली" नामक अर्धहोरावधि का संस्कृता कार्यक्रम प्रसारित होता है इसमें हिंदी चलचित्रों का संस्कृत अनुवाद, सरल संस्कृतशिक्षण, संस्कृतवार्ता, महापुरुषों का जीवन-चरित्र, सुभाषितरत्नादि के कारण अनुदित लोकप्रियता को प्राप्त हो रहा है।

संस्कृत भाषा और कम्प्यूटर

संस्कृत का सबसे महत्वपूर्ण पक्ष उसकी वैज्ञानिकता है। आज नासा के सुपर कंप्यूटर में सॉफ्टवेयरप्रोग्रामिंग की भाषा अंग्रेजी में नहीं अपितु देववाणी संस्कृत में लिखी जाती है। संस्कृत में शब्द भंडार अत्यंत विस्तृत है। यह दुनिया की सबसे प्राचीन भाषा है जिसकी वजह से इसमें 102 अरब 78 करोड़ 5000000 शब्द हैं, जबकि अंग्रेजी में 13000 शब्द मूल हैं और अन्य शब्द लैट्रिन, फ्रेंच व मिस्र सभ्यता के पुराने शब्दों से बने हुए शब्दों का सम्मेलन है। यूएनओ के अनुसार पूरी दुनिया के 97% भाषाएं प्रत्यक्ष या अप्रत्यक्ष रूप से संस्कृत से प्रभावित हैं। दुनिया की यह एकमात्र ऐसी भाषा है जिसको लिखने के लिए किसी भी क्रम में लिखें उसके अर्थ नहीं बदलते और इसके वाक्य अन्य भाषाओं के मुकाबले में कम शब्दों में ही पूरे हो जाते हैं। फोर्ब मैगजीन ने जुलाई 1887 में संस्कृत को विज्ञान और कंप्यूटर सॉफ्टवेयर की भाषा कहा है। अमेरिकी एजेंसी नासा ने संस्कृत को दुनिया भर में बोली जाने वाली समस्त भाषाओं में सबसे स्पष्ट भाषा कहा है। नासा के पास 7000 पांडुलिपियां भी हैं। नासा के द्वारा बनने वाले 6 व 7 जनरेशन के कंप्यूटर संस्कृत पर ही आधारित हैं।

आज की कंप्यूटर प्रोग्रामिंग भाषाएं जैसे सी, सी प्लस, जावा, रूबी आदमी प्रोग्रामिंग हाई लेवल लैंग्वेज में लिखी जाती हैं जो अंग्रेजी के समान ही होती है इसे कंप्यूटर की गणना संबंधी व्याख्या थ्योरी ऑफ कंप्यूटर कंप्यूटेशन जिससे प्रोग्रामिंग के सिंटेक्स आदि का वर्णन होता है जिससे मैंने मोनिक कहा जाता है जैसे जोड़ के लिए ऐड गुना के लिए मल्टीवेकेशन आदि में परिवर्तित किए जाते हैं तथा इस प्रकार प्राप्त कोड को प्रोसेसर द्वारा द्विआधारीबायनरीलैंग्वेज 0101 में परिवर्तित कर क्रियान्वयन किया जाता है इस प्रकार पूरा कंप्यूटर जगत थिअरी आफ कंप्यूटेशन पर निर्भर करता है।

इसी कंप्यूटेशन पर महर्षि पाणिनि ने 500 ईसा पूर्व अष्टाध्यायी नामक ग्रंथ लिखा था 19 वीं सदी में यूरोप के भाषा विज्ञानी फ्रेंचबॉबने महर्षि पाणिनि गेम लिखे हुए ग्रंथों में संस्कृत व्याकरण में आधुनिक भाषा प्रणाली को और परिपक्व करने का मार्ग खोज लिया इसके बाद कई संस्कृत के विदेशी चहेतों ने उनके कार्यों में रुचि दिखाई के बाद अनेक विद्वानों ने इसके अध्ययन में विशेष रुचि दिखाई जैसे फेरडीनंडडे सांचौर लेनोवो ब्लूमफील्ड तथा हाल में ही एक भाषा विज्ञानी पर्यटन स्थल इसी क्रम में आगे बढ़ते हुए उन्नीसवीं सदी के जर्मन विज्ञानी फ्रेडरिकलोडिंग गोट लॉकफ्रिज ने इस चित्र में कई कार्य किए और उन्हें आधुनिक जगत का प्रथम तर्क वैज्ञानिक कहा जाने लगा आज से 25 वर्ष पूर्व ही महर्षि पाणिनि ने अपनी ग्रामर व्याकरण की रचनाओं के दौरान ऑग्ज़ीलियरीसिंबल सहायक भर्ती प्रयोग में जिए जिसकी सहायता से कई प्रश्नों का निर्माण किया और फल स्वरुप यह ग्रामर यह व्याकरण को शुद्र बनाने में सहायक हुए लगभग ढाई हजार वर्ष के पश्चात आधुनिक विज्ञान एमिल पोस्ट मैं इसी तकनीक का प्रयोग किया और आज की समस्त कंप्यूटर प्रोग्रामिंग लैंग्वेजस की नींव

रखी स्टेट यूनिवर्सिटी अमेरिका ने महर्षि पाणिनि के नाम पर एक प्रोग्रामिंग भाषा का निर्माण भी किया है जिसका नाम पाणिनी के नाम पर पाणिनि प्रोग्रामिंग लैंग्वेज रखा गया है।

इस विषय में प्रसिद्ध जर्मन भाषा वेद मैक्समूलर ने अपने साइंस ऑफ थॉट में कहा मैंने रूप निर्भीकता पूर्वक कर सकता हूं की अंग्रेजी और लैटिन यह ग्रुप में ऐसी संकल्पना नगण्य हैं जिन्हें संस्कृत धातुओं 7 शब्दों से अभिव्यक्त न किया जा सके इसके विपरीत मेरा विश्वास है दो 50 000 शब्द सम्मिलित माने जाने वाले अंग्रेजी शब्दकोश की संपूर्ण संपदा के स्पष्टीकरण हेतु वांछित धातुओं की संख्या उचित सीमाओं में पानी धातुओं से भी कम है अंग्रेजी में ऐसा कोई वाक्य नहीं जिसके प्रत्येक शब्द का 800 धातुओं में से एक प्रत्येक विचार का पाणिनि द्वारा प्रदत्त सामग्री के सावधानीपूर्वक विश्लेषण के बाद अवशिष्ट 121 मौलिक संकल्पना उसे संबंध न निकाला जा जा सके।

द एमएलबीडी न्यूज़लेटर मंत्री ऑफ़ इंडोलॉजिकल बिबलियोग्राफी ने अप्रैल 1993 में महर्षि पाणिनि को फर्स्ट सॉफ्टवेयर मैन विदाउट हार्डवेयर घोषित किया है जिसका मुख्य शीर्षक था संस्कृत सॉफ्टवेयर फॉर फ्यूचर हार्डवेयर, जिसमें बताया गया प्राकृतिक भाषाओं अर्थात प्राकृतिक भाषा केवल संस्कृत है बाकी सब की सब मानव रचित हैं। इसको कंप्यूटर प्रोग्रामिंग के लिए अनुकूल बनाने के तीन दशक की कोशिश करने के बाद वैज्ञानिकों को एहसास हुआ कि कंप्यूटर प्रोग्रामिंग में भी हम 26 सौ साल पहले ही पराजित हो चुके हैं, हालांकि उस समय इस तथ्य को किस प्रकार और कहां उपयोग करते थे हम तो नहीं कह सकते परंतु आज भी दुनियाभर में कंप्यूटर वैज्ञानिक मानते हैं कि आधुनिक समय में संस्कृत व्याकरण सभी कंप्यूटर की समस्याओं को हल करने में सक्षम है। व्याकरण के इस महान ग्रंथ में महर्षि पाणिनि ने विभक्ति प्रधान संस्कृत भाषा के 4000 सूत्र बहुत ही वैज्ञानिक और तर्क सिद्ध ढंग से संग्रहीत किए हैं। नासा के वैज्ञानिक मिस्टर रिकब्रिगस मै ने अमेरिका में कृत्रिम बुद्धिमत्ता और पाणिनी व्याकरण के बीच की श्रृंखला खोज की। प्राकृतिक भाषाओं को कंप्यूटर प्रोग्रामिंग के लिए अनुकूल बनाना बहुत मुश्किल कार्य था जब तक के मिस्टर रिकब्रिगस द्वारा संस्कृत के उपयोग की खोज नाम की गई थी उसके बाद एक प्रोजेक्ट पर कई देशों के साथ करोड़ों डालर खर्च किए गये । पाणिनीय व्याकरण के लिए विद्वानों ने अनेक विचार प्रकट किए हैं। प्रोफेसर मोनियर विलियम्स ने कहा है- पाणिनीय व्याकरण उस मानव मस्तिष्क की प्रतिभा का आश्चर्यतम नमूना है जिसे किसी दूसरे देश ने आज तक सामने नहीं रखा। सर डब्ल्यू डब्ल्यू हंटर ने कहा- संसार के व्यापारियों में पाणिनीय व्याकरण सर्व शिरोमणि है। यह मानवीय मस्तिष्क का अत्यंत महत्वपूर्ण आविष्कार है।

यह है भारतीय सनातन संस्कृति की आत्मा देववाणी संस्कृत की महानता एवं वैज्ञानिकता, जिसको विश्व भर के वैज्ञानिकों ने सिद्ध किया है। संस्कृत भाषा के माध्यम से भारत की उत्कृष्ट मनीषा, प्रतिभा, अमूल्य चिंतन, मनन, विवेक, रचनात्मक सर्जना और वैचारिक प्रज्ञा का निरूपण हुआ है। अतः वह दिन दूर नहीं जब संस्कृत भाषा को कंप्यूटेशन के लिए सर्वोच्च स्तर पर प्रयोग किया जाने लगेगा। भारत में यह आर्य भाषा का सर्वाधिक महत्व शाली व्यापक और संपन्न स्वरूप है। अत: कहा जा सकता है कि देववाणी संस्कृत का जनसंचार के क्षेत्र में विशेष योगदान रहा है और भविष्य अत्यंत उज्ज्वल है ।

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खादी का सफर तथा वर्तमान परिप्रेक्ष्य में खादी एवं भारतीय अर्थव्यवस्था

अलका कोली*

सारांश

स्वाधीनता से पूर्व आर्थिक ही नहीं राजनीतिक, सामाजिक एवं नैतिक सभी दृष्टियों से कपड़े का प्रश्न बड़े महत्व का प्रश्न था। वस्त्र के इतिहास पर दृष्टि डाल़े तो यह स्पष्ट होता है कि मानव सभ्यता के इतिहास के साथ—साथ यह आगे बढ़ा है, और कला के विकास के साथ—साथ वस्त्रों के स्वरूप में विविधता आयी है। गाँधी जी का कहना था—''देश बन्धुओं चर्खा कातो, कपड़ा बुनो और खादी पहनों, स्वराज प्राप्ति का एक मूल मंत्र खादी ही है। महात्मा गाँधी जी द्वारा शुरू किया गया खादी आन्दोलन केवल एक स्वदेशी आन्दोलन ही नहीं था, बल्कि समूचे राष्ट्र को देशभक्ति के रस से पूरी तरह खींच कर सर्वथा नवीन रूप से तैयार करने का अभियान भी था। वर्तमान परिप्रेक्ष्य में भी यदि देखे तो आज भी खादी लाखो ग्रामीण जनसंख्या को रोजगार मुहैया कराकर उनकी आर्थिक एवं सामाजिक समस्याओं को हल करने में मददगार है। प्रस्तुत लेख में खादी के सफर एवं वर्तमान परिप्रेक्ष्य में खादी एवं भारतीय अर्थव्यवस्था के विषय में अध्ययन प्रस्तुत किया गया है।

Key Words: खादी, राष्ट्रीय आन्दोलन, रोजगार, भारतीय अर्थव्यवस्था।

स्वाधीनता से पूर्व आर्थिक ही नहीं राजनीतिक, सामाजिक एवं नैतिक सभी दृष्टियों से कपड़े का प्रश्न बड़े महत्व का प्रश्न था। भोजन के बाद मनुष्य के लिए दूसरी चिन्ता वस्त्र की होती है। वस्त्र के इतिहास पर दृष्टि डाली जाए तो यह स्पष्ट होता है कि मानव सभ्यता के इतिहास के साथ—साथ यह आगे बढ़ा है, और कला के विकास के साथ—साथ वस्त्रों के स्वरूप में विविधता आयी है। मनुष्य ने अपनी कुशल कारीगरी, अंगुलियों की सफाई एवं गहन चिंतन और प्रयोग से उसे विविधता प्रदान की है। और इन्हीं प्रयासों को हम खादी के रूप में पाते है। भारत में कपास, रेशम या ऊन के रेशे अथवा कते इस सूत से हथकरघे पर काता गया कोई भी वस्त्र खादी हेा खादी से तात्पर्य हाथ से कता एवं हाथ से बुना वस्त्र है। भारतीय राज्यों के वस्त्र कला के तरीके भी अलग—अलग है। लेकिन खासियत यह है कि ये सभी अपने अंचलो की संस्कृति और विरासत संजोये हुए हैं। भारत में खादी वस्त्र के विकास क्रम को विभिन्न कालों के आधार पर सरल रूप में समझा जा सकता है

वैदिक काल

वैदिक काल में माताएं अपने पुत्र के लिए तथा तथा पत्नी अपने पति के लिए वस्त्र तैयार करती थी, जो स्पष्ट प्रमाण इंगित करता है कि वैदिक काल में भी यह परम्परा विद्यमान थी,

"वितन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति।।"–ऋग्वेद 5/47/6

अर्थात–अनेक मातायें अपने पुत्रों के लिए सद्विचार का ताना तानती है और इसमें सत्कार्य का बाना डालकर वस्त्र बुनती थी। रामायणकाल में सिर्फ रेशमी वस्त्र पहनने का ही रिवाज था।

यवनकाल

यवनकाल में यवनराजाओं का एकमात्र उद्देश्य भारत में धर्म का प्रचार करना व धन सम्पत्ति प्राप्त करना रहा, जिस कारण उन्होंने इन क्षेत्रों पर अपना कोई हस्तक्षेप नहीं किया तथा खादी वस्त्र उद्योग को किसी प्रकार की कोई क्षति नही झेलनी पड़ी। प्रसिद्ध बादशाह अकबर ने सन् 1556 ई0 से 1605 ई0 तक भारत पर शासन किया, उस समय का एक प्रसंग है......

"एक जुलाहे कारीगर ने बादशाह अकबर को बहुत बढ़िया खादी का थान एक बाँस की छोटी सी नली में रखकर दिया था, वह थान इतना लम्बा चौड़ा था कि उससे अम्बारी/अस्वारी सहित एक हाथी बखूबी ढाँका जा सकता था।" अतः चरखे व करघे की कला यवनकाल में भी वैदिक काल की तरह सुरक्षित रही एवं इसका काफी प्रचार–प्रसार हुआ।

ब्रिटिश काल

यवनकाल के समाप्त होते–होते भारत में अंग्रेजों का आगमन हुआ और उन्होंने हमारे देश पर अपना आधिपत्य स्थापित कर लिया। भारत में आने वाला प्रथम अंग्रेज शासक मि0 थॉमस स्टोवन्स था। वे भारत से ऐसी वस्तुएँ जो उनके देश में उपलब्ध नहीं थी, उसे ले जाते थे तथा उसके साथ ही भारतीय खूबसूरत सूती, ऊनी व रेशमी वस्त्र, मसलीन आदि भी खरीद ले जाया करते थे। उस समय में खादी की स्थिति यह थी कि यह सम्पूर्ण देशवासियों के नग्न बदन को ढँक कर उनकी लज्जा बचाती थी, वह प्रत्येक मनुष्य में एकता, स्वावलम्बन व स्वाभीमान का बीज बो रही थी, तथापि अंग्रेज शासको की दृष्टि सर्वप्रथम भारत के वस्त्र व्यापार पर ही टिक गई एवं गुप्त रिति से उन्होंने भारतीय वस्त्र कला को नष्ट कर अपने देश में इस कला को उन्नत करने के प्रयत्न करने आरम्भ कर दिये। बताया जाता है कि वह ढाका जिसके मलमल की लोग आज भी गाथा गाते है जो उस समय असंख्य लोगों के शरीर ढका करता था, जिसके वस्त्र पहनकर मनुष्य समाज में अपने को बड़ी प्रतिभायुक्त समझता था, वही ढाका अपना शरीर ढाकने को भी परमुखापेक्षी बन रहा था।

उसी दौरान दक्षिण अफ्रिका में एक महापुरूष का जन्म हुआ मोहनदास करमचन्द गाँधी। उनके नाम व महिमा से तो संपूर्ण भारत परिचित है। उन्होंने जैसे संपूर्ण भारत में एक क्रान्ति ला दी। सुसुप्त पड़ी जनशक्ति जैसे क्रियाशील हो उठी, उन्होंने भारतीयों को आत्मसम्मान, स्वतंत्रता व स्वावलम्बन का पाठ पढ़ाया एवं भारत की जनता से कहा– "देश बन्धुओं चर्खा कातो, कपड़ा बुनो और खादी पहनों, स्वराज प्राप्ति का एक मूल मंत्र

खादी ही है।'' हिन्द स्वराज में गाँधी जी ने लिखा था कि अंग्रेजों ने हमसे भारत नहीं लिया है, बल्कि हमनें स्वयं उन्हें भारत दिया है। अंग्रेज भारत पर अपनी शक्ति के कारण नहीं थे, बल्कि इसलिए थे कि हमने उन्हें यहां रहने दिया है।

वर्ष 1920 से पूर्व की कालावधि

महात्मा गाँधी जी द्वारा शुरू किया गया खादी आन्दोलन केवल एक स्वदेशी आन्दोलन ही नहीं था, बल्कि समूचे राष्ट्र को देशभक्ति के रस से पूरी तरह खींच कर सर्वथा नवीन रूप से तैयार करने का अभियान भी था। यह देश की जनता को स्वाधीन एवं स्वावलम्बी बनाने की एक सुविचारित योजना थी। जब गाँधी जी ने विदेशी वस्त्रों का बहिस्कार कर भारतीय वस्त्रों को अपनानें के लिए आन्दोलन प्रारम्भ किया,तो खादी एक प्रकार से इसका एक अभिन्न अंग बन गयी।

नैरोजी तथा अन्य राष्ट्रवादी नेताओं जिनमें मुख्यतः पटेल, गोखले, तिलक, रानाडे इत्यादि थे। यद्यपि सभी का यही मानना था कि भारतीय निर्यात पर अधिक ब्रिटिश कर लगाना ही भारतीयों के पतन का कारण है। 1896 में उन्होंने विदेशी वस्त्र के बहिस्कार का आग्रह किया। 1872 में न्यायमूर्ति रानाडे ने आर्थिक विषयों पर पूना में सार्वजनिक व्याख्यान की एक श्रृंखला प्रदान की, जिसमें उन्होंने ''स्वदेशी'' के विचार को लोकप्रिय किया। गाँधी जी ने ''हिन्द स्वराज'' में लिखा है कि मैंने जब R. C Dutt की किताब पढ़ी तो में आश्चर्य चकित था, एवं उन्हीं चीजों के बारे में सोच रहा था, कि हम कितने कमजोर होते जा रहे है, किस प्रकार ब्रिटिशर्स हमे लूट रहे थे। उनका कहना था, भारत पर केवल भारतीयों द्वारा ही शासन किया जाना चाहिए इसी में राष्ट्र व राष्ट्र की जनता का हित है। 2 मार्च 1896 को ढ़ाका के कई लोगों ने विदेशी मिल निर्मित वस्त्र के बहिस्कार व भारतीय उघोगों को संरक्षित करने का संकल्प लिया। इसी परिपेक्ष्य में सन् 1901 में भारत की यात्रा के समय गाँधी जी ने वस्त्र के साथ अपने प्रयोग जारी किए। 1914 में उन्होंने 1906 के ब्लैक एक्ट के विरोध में दक्षिण अफ्रिका में आतंकवादी अहिंसा के सत्याग्रह अभियान के दौरान प्रयोग को तेज कर दिया था। सन् 1908 में गाँधी जी जब लन्दन में थे, तब उन्होंने चरखे की खोज की जिसमें यह स्पष्ट हुआ कि कताई के पहिए के बिना स्वराज प्राप्त नही किया जा सकता एवं अहमदाबाद को अपने कार्यो के लिए चुना गया क्योंकि यह हैण्डलूम बुनाई का प्राचीन केन्द्र भी था।

वर्ष 1920 की कालावधि

भारत के इतिहास में सन् 1920 का वर्ष बहुत आन्दोलनकारी रहा, क्योंकि इसी वर्ष गाँधी जी ने अंग्रेजो के खिलाफ असहयोग आन्दोलन प्रारम्भ किया। सन् 1921 से हाथ से काती गयी खादी उनकी राजनीति का एक केन्द्र बिन्दु बन गयी। सन् 1921 में गाँधी जी ने भारतीयों से माल जला देने का आह्वान किया और 31

जुलाई 1921 को स्वयं गाँधी ने बोम्बे टैक्सटाइल के सामने विदेशी वस्त्रों को जला दिया। खादी की सफेद टोपी जो उस वक्त ''गाँधी कैप'' के नाम से मशहूर हो रही थी, आन्दोलन की एक पोशाक बन कर उभरी।

पूरे देश में खादी के समन्वित विकास को देखते हुए। दिसम्बर 1923 में गाँधी जी ने ''अखिल भारतीय खादी बोर्ड'' की स्थापना की तथा साथ ही इसकी कई शाखाएं देश के अनेक प्रदेशों में स्थापित की। इसी आन्दोलन को आगे बढ़ाते हुए सन् 1925 में अखिल भारतीय चरखा संघ (AISA) एवं चरखा संघ की स्थापना की गयी ताकि खादी के उत्पादन, ब्राण्ड निर्माण तथा विपणन में सहायता मिल सकें। AISA में कई राजनीतिक व गैर राजनीतिक सदस्य जुड़े हुए थे जिसमें जवहरलाल नेहरू, बल्लभभाई पटेल, राजेन्द्र प्रसाद तथा रामगोपालाचरी, जमनालाल बजाज, गंगाधर देशपांडे, सतीश चन्द्रा दासगुप्ता, शंकरलाल बंकर, मनीलाल कोठारी, और कोन्डा वेन्केटप्पया थें। सन् 1941 मे वर्धा में खादी विद्यालय का आरम्भ किया गया, जिसमें गाँधी जी द्वारा विधार्थियों को कहा गया है कि ''चरखे व खादी का वैज्ञानिक स्तर पर अध्ययन किया जाए।'' अंग्रेजो द्वारा स्थापित टैक्सटाइल कम्पनियां जो भी कार्य अपनी प्रयोगशाला में कर रही थी वही कार्य खादी निर्माण प्रक्रिया में सबके घरो में किया जा रहा था। जिस प्रकार विज्ञान का सन्दर्भ विशिष्ट है। उसी प्रकार खादी की प्रकिया भी भारत के लिए एक विशिष्ट स्थिति थी।

रामगोपालाचारी द्वारा कहा गया कि ''खादी पर एक रूपया खर्च करना जीवन देने जैसा है , लेकिन विदेशी वस्त्रों पर एक रूपया खर्च करना बर्बाद करना है।'' स्वतन्त्रता के कार्यकर्ताओं ने जब से खादी को धारण करना शुरू किया तब से इसे स्वतन्त्रता आनदोलन से जोड़ा जाने लगा, तभी से खादी प्रसिद्धि में आ गयी। हालांकि कुछ ही लोग जानते है कि चरखे के साथ गाँधी जी की मुलाकात से सात दशक पहले वाराणसी में मणिकर्णिका या मनु नामक लड़की का जन्म हुआ था, जिसने ना सिर्फ वेद पुराणों का अध्ययान किया, घुड़सवारी व तलवारबाजी सीखी बल्कि झांसी की रानी बनने से पहले कपड़े बुनने का काम भी किया था।

वर्ष 1947 की कालावधि

खादी ग्रामोद्योग के माध्यम से अंग्रेजो की देश के प्रति विरोधी रणनीति से निपटने व गुलामी से देश व देश की जनता को आजाद कराने के लिए निरन्तर प्रयास किए जा रहे थे। सन् 1947 से पहले KVIC के कार्य को एक गैर–सरकारी संस्था के रूप मे गाँधी जी के दिशा निर्देशन में सम्पन्न किया जा रहा था, वही उसके सचालक थे किन्तु 1947 के पश्चात भारत सरकार तथा नियोजन आयोग द्वारा पंचवर्षीय योजना के फ्रेमवर्क के अन्तर्गत KVIC के कार्य का संचालन किया जाने लगा।

किन्तु पाया गया कि संस्था कई प्रक्रियात्मक बाधाओं से पीड़ित थी, खासकर वित्त की कमी के कारण जिसे देखते हुए बोर्ड को एक संविधानिक निकाय में बदलने की बात उठने लगी एवं संसद में एक बिल रखा गया जिसमें ''कार्यातमक एवं प्रशासनिक'' शक्ति के साथ आयोग की स्थापना की बात कही गयी। बिल पारित

होने पर ''खादी एवं ग्रामोद्योग आयोग अधिनियम 1956 में खादी एवं ग्रामोद्योग आयोग (KVIC) अस्तित्व में आया।

यह खादी और ग्रामोद्योग से सम्बन्धित सूक्ष्म, लघु और मध्यम उद्योग मंत्रालय (भारत सरकार) के अन्दर आने वाली एक शीर्ष संस्था है, जिसका मुख्य उद्देश्य है—''ग्रामीण इलाको में खादी एवं ग्रामोद्योग की स्थापना और विकास करने के लिए योजना बनाना, प्रचार करना, सुविधाएं और सहायता प्रदान करना, जिसमें वह आवश्यकता अनुसार ग्रामीण विकास के क्षेत्र में कार्यरत अन्य एजेंसियों की सहायता भी ले सकती है।'' इस प्रकार अप्रैल 1957 में, पूर्व के अखिल भारतीय खादी एवं ग्रामोद्योग बोर्ड का पूरा कार्यभार इसने संभाल लिया।

वर्तमान परिप्रेक्ष्य में खादी एवं भारतीय अर्थव्यवस्था

वर्तमान परिप्रेक्ष्य में भी यदि देखे तो आज भी खादी लाखों ग्रामीण जनसंख्या को रोजगार मुहैया कराकर उनकी आर्थिक एवं सामाजिक समस्याओं को हल करने में मद्दगार है। भारत एकमात्र ऐसा देश है जहां हाथ से बने कालीनो की रेंज 1600 नॉट प्रति वर्ग इंच से लेकर 2500 नॉट प्रति वर्ग इंच तक रहती है। इसमें 10 प्रकार से भी अधिक के कच्चे माल का प्रयोग किया जाता है, जिसकी सहायता से विभिन्न आकार एवं रंगो की कालीन बनाई जाती है।

तालिका संख्याः 1 भारत में कालीन निर्यात की स्थिति का विवरण

देश का नाम	निर्यात का प्रतिशत
अमेरिका	47.40 %
यूरोप	31.53 %
बाकी दुनिया	21.01 %

नोटः शांतमनु, (अप्रैल 2019), योजना, पृष्ठ संख्या—9

भारतीय वस्त्रों की मांग विदेशों में भी है। अतः ऐसे वस्त्र उद्योग जो कच्चे माल व वित की समस्या के कारण बन्द होते जा रहे है, उन इकाईयों के पुनर्निर्माण की आवश्यकता है।

भारत में कालीन निर्यात की स्थिति का विवरण
47.40% 31.53% 21.01%
■ अमेरिका ■ यूरोप ■ बाकी दुनिया
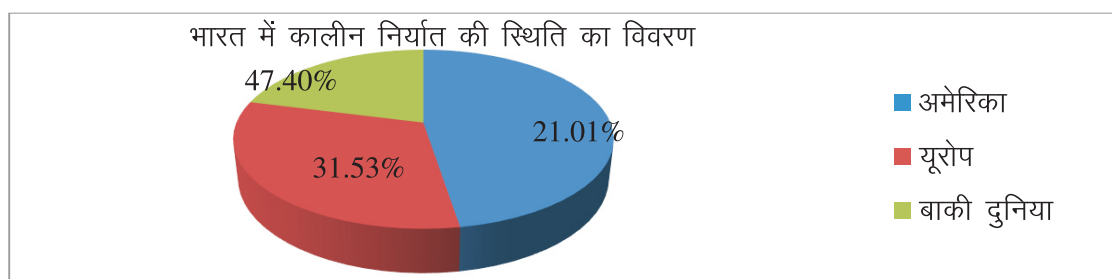
चित्र संख्याः 1

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अमेरिका और यूरोप जहां भारत के वस्त्रों का लगभग दो तिहाई निर्यात होता है, के अलावा चीन, संयुक्त अरब अमीरात, वियतनाम, श्रीलंका, सऊदी अरब, कोरिया गणराज्य, बांग्लादेश, तुर्की, पाकिस्तान और ब्राजील आदि इन निर्यातो के लिए कुछेक प्रमुख बाजार है। खादी ग्रामोद्योग के चैयरमेन विनय कुमार सक्सेना द्वारा बताया गया कि वर्ष 2017 में खादी की बिक्री का आंकड़ा 50,000 करोड़ रूपये रहा तथा इससे जुड़े अन्य उत्पादों की भी काफी मांग देखने को मिली। हाल के वर्षे में खादी से जुड़े वस्त्रों व अन्य उत्पादों की बिक्री में भी बढ़ोतरी इस बात की पुष्टि करती है कि खादी के परिधान सदाबहार है और इसकी पसंद तमाम तबके में हैं। मार्क्स एंड स्पेंसर, जेसी, पेनी और गैप जैसी अन्तर्राष्ट्रीय ब्रांड की अधिकतर कंपनिया भारत से सबसे अधिक वस्त्रों की खरीदारी करती है। वस्त्र निर्यात में सूती धागे का हिस्सा 70 प्रतिशत है। कुल वस्त्र निर्यात में बुने वस्त्रों का हिस्सा 32 प्रतिशत है। एक रिपोर्ट के अनुसार, भारतीय वस्त्र उद्योग का वैश्विक बाजार में 20 प्रतिशत और अन्तर्राष्ट्रिय कपड़ा बाजार में 61 प्रतिशत का योगदान है।

तालिका संख्याः 2 रोजगार प्राप्त व्यक्तियों का विवरण

भारत में खादी व ग्रामोद्योग (KVIC) में रोजगार प्राप्त व्यक्तियों का विवरण (2001–2002 से 2016–2017 तक)		
(व्यक्ति लाख में)		
वर्ष	खादी	कुल
2001–2002	8.48	62.64
2002–2003	8.56	66.45
2003–2004	8.61	66.45
2004–2005	8.63	71.18
2005–2006	8.70	82.20
2013–2014	10.98	130.38
2014–2015	11.06	134.25
2015–2016	11.07	137.83
2016–2017	11.17	142.53

नोटः https://www.indiastat.com (22 february2019)

खादी ग्रामोद्योग में आयोग की स्थापना के बाद से ही यह अपने कार्य में निरन्तर प्रयत्नशील रहा। हमारे देश में रोजगार एक बहुत बड़ी समस्या है, कही ना कही मशीनीकरण भी इसके लिए उत्तरदायी है, खादी ग्रामोद्योग एक ऐसा क्षेत्र है जो अपने में सभी प्रकार के कुशल अकुशल व्यक्तियों को समाहित कर लेता है। खादी ग्रामोद्योग उन व्यक्तियों को सहारा देता है जिन्हें बड़े कारखानों व पूँजीपतियों द्वारा उपेक्षित समझा जाता है।

तालिका संख्याः 3 वस्त्रों के निर्यात का विवरण

भारत में खादी ग्रामोद्योग के वस्त्रों के निर्यात का विवरण (वर्ष 1999–2000 से 2016–2017)

वर्ष	निर्यात (करोड़ में)
1999—2000	29.65
2008—2009	29.65
2009—2010	886.88
2010—2011	923.91
2011—2012	1136.49
2012—2013	112.53
2013—2014	114.58
2015—2016	0.11
2016—2017	3.01

नोटः https://www.indiastat.com (12 April 2017)

भारत के खादी वस्त्र उद्योग का बाजार केवल राष्ट्रीय स्तर पर नहीं है बल्कि अन्तर्राष्ट्रिय स्तर पर भी है। विदेशों में खादी वस्त्र उद्योग की काफी मांग है, किन्तु बाद के वर्षो में निर्यात में कमी का कारण सरकारी नीतियां, देशों के बीच व्यापारिक संबंध तथा वस्तुओं की गुणवत्ता में गिरावट भी हो सकता है। इस प्रकार यह आवश्यकता है कि सरकार द्वारा इन तथ्यों को जाना व समझा जायें, ताकि निर्यात में होने वाली गिरावट में विचार किया जा सकें। हालांकि काफी तथ्य उजागर भी हुए है जैसे गुणवत्ता, पैकेजिंग, ब्राडिंग, विज्ञापन तथा डिजाइनिंग ये तथ्य भी कही ना कही खादी वस्त्र उद्योग के विकास के मार्ग में रोड़ा बने हुए है, जिसके लिए नये–नये तरीकों व प्रशिक्षण की आवश्यकता है। जिससे खादी वस्त्र उद्योग का भारत की जी. डी. पी. में योगदान का प्रतिशत बढ़े और हमारी विरासत (भारतीय संस्कृति एवं कला) बची रहे।

इसमें उपभोक्ताओं की मांग के अनुसार परिवर्तन करने की आवश्यकता है, ताकि वह समाज में टिक सकें एवं साथ ही विश्व स्तर पर अपनी पहुँच बरकरार रख सकें।

तालिका संख्याः 4 कार्यशील खादी बुनकरों की संख्या का विवरण

भारत में खादी ग्रामोद्योग के अन्तर्गत कार्यशील खादी बुनकरों की राज्यवार एवं केन्द्रशासित राज्य की संख्या का विवरण (वर्ष 31.03.2017 तक)	
राज्य / केन्द्रशासित राज्य	बुनकरों की संख्या
आन्ध्रप्रदेश	1861
अरूणांचल प्रदेश	5
आसाम	1550
बिहार	5339
चन्दीगढ़	3
छत्तीसगढ़	1788
दिल्ली	130
गुजरात	2808

हरयाणा	1854
हिमांचल प्रदेश	138
जम्मू एवं कश्मीर	774
झारखण्ड	321
कर्नाटक	6334
केरल	5268
मध्यप्रदेश	361
महाराष्ट्र	539
मणिपुर	85
मेघालय	7
उड़ीसा	701
पाण्डुचेरी	8
पंजाब	249
राजस्थान	4724
तमिलनाडू	5424
तेलंगना	461
उत्तरप्रदेश	9546
उत्तराखण्ड	2432
पश्चिम बंगाल	8599
भारत	**61309**

नोटः https://www.indiastat.com (12 April 2017)

अतः कहा जा सकता है कि खादी भारतीय अर्थव्यवस्था का एक अभिन्न भाग है, जिसका भारत के जी. डी. पी. में अपना अलग स्थान है। भारत में खादी वस्त्र उद्योग में कार्यरत श्रमिकों के रोजगार में वृद्धि हुई है, तथा आगे भी इसमें रोजगार की काफी संभावनाएं है।

खादी ग्रामोद्योग एक ऐसा क्षेत्र है जहां लोगों को अपनी आय का साधन तो मिला ही है, साथ ही साथ यह उद्योग हमारी भारतीय संस्कृति एवं कला को संजोये हुए है। यह भारतीय इतिहास का एक पहलू तो है ही, साथ ही देश में आर्थिक असमानता को खत्म करने में भी इसका महत्वपूर्ण योगदान है। इसमें देशप्रेम, शुद्धता व गुणवत्ता का पुट है, जिस कारण यह उद्योग, अन्य उद्योगो की तुलना में अपने आप को अलग बनाये हुए है। इस क्षेत्र में रोजगार की अनेक संभावनाएं है। यदि इस क्षेत्र में केन्द्रित होकर प्रयास किया जाये तो निश्चित तौर पर यह उद्योग अधिक विस्तृत हो कई लोगों को स्वावलम्बन से जीने के अवसर प्रदान करेगा।

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ब्लॉग लेखन: अभिव्यक्ति की लोकतांत्रिक क्रांति

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सारांश

ब्लॉगिंग या चिट्ठा लेखन इक्कीसवीं सदी में अभिव्यक्ति का सबसे नवीन माध्यम बनकर उभरा है। इंटरनेट, स्मार्ट कंप्यूटर या स्मार्ट फ़ोन से जुड़कर मीडिया ने अपना नया संसार विकसित किया है। आपके द्वारा सोशल मीडिया पर भेजे गए संदेश, फ़ोटो, चित्र, ताज़ी सूचनाएं, नई से नई जानकारियां, व्यक्तिगत अनुभव, अभिव्यक्तियां आदि या आदि के समूह को अंग्रेज़ी में ब्लॉगिंग और हिंदी में चिट्ठा लेखन कहा जाता है। यह अनौपचारिक अथवा विवादास्पद भी हो सकता है। इसमें संगीत भी शामिल हो सकता है या फिर संगीत ही ब्लॉग के रूप में प्रयोग किया जा सकता है।

ब्लॉग लेखन की सबसे बड़ी विशेषता है उसका लोकतांत्रिक स्वरूप। ब्लॉग कोई भी बना सकता है और उस पर अपनी पसंदीदा या आवश्यक सामग्री भेज सकता है। बीस साल पहले यह आसान न था। बल्कि इसकी सर्व सुलभता हुई स्मार्ट फ़ोन और इंटरनेट के जुड़ाव से। स्मार्ट फ़ोन के आने के बाद संसार में जैसे सोशल मीडिया की क्रांति आ गई। पहले यह लैपटॉप या कंप्यूटर के द्वारा ही संभव हो पाता था लेकिन स्मार्ट फ़ोन के आगमन ने इसे आम आदमी के लिए बिलकुल आसान बना दिया। इसलिए यह जानना ज़रूरी है कि ब्लॉग लेखन की शुरुआत कबसे हुई और यह किन पड़ावों से गुज़रता हुआ ब्लॉग, लिंक्लोग, स्केचब्लॉग, फ़ोटोब्लॉग, मोब्लॉग, माइक्रोब्लॉग आदि के द्वारा अपने विस्तार में आज तक कहां पहुंचा है और जन साधारण के लिए अभिव्यक्ति का एक नया लोकतांत्रिक माध्यम बना है।

Key words: ब्लॉग लेखन, ब्लॉगिंग, हिंदी ब्लॉगिंग, चिट्ठा जगत, चिट्ठा लेखन, लिंक्लोग, माइक्रोब्लॉग, व्लॉग, स्केचब्लॉग, मोब्लॉग, फ़ोटोब्लॉग

परिचय: क्या है ब्लॉग लेखन?

क्या आप कभी वाट्सएप पर गुड मार्निंग मैसेज प्राप्त करते हैं? क्या आप फ़ेसबुक या इंस्टाग्राम पर शुभकामना संदेशों का आदान प्रदान करते हैं? कुछ लोग तो ऐसे हैं कि प्रति दिन उनका यही काम है। पता नहीं कितने सुबह उठते हैं और फ़ोन उठाकर गुड मार्निंग का एक गुलदस्ता सारे समूहों में भेज देते हैं। ये चीजें ऐसी हैं जिनके बारे में सबको पता है। पर क्या आप ये जानते हैं कि इसकी शुरुआत हुई कैसे? और इसका हमारे जीवन में उपयोग सिर्फ मनोरंजन के लिए है या और कुछ भी है। इस आलेख में हम ब्लॉगिंग या ब्लाग लेखन या चिट्ठा लेखन के इतिहास, विकास, उपयोग, प्रकार, सेवाएं और ज़रूरतें आदि के बारे में विस्तार से जानेंगे। चिट्ठा लेखन को चिट्ठी से न जोड़ें। चूंकि ब्लॉग लेखन अधिक प्रचलित है अतः हम इस शब्द का प्रयोग ही करेंगे।

ब्लॉग लेखन एक ऐसी वेबसाइट को कहते हैं जो ऐसे छोटे-छोटे औपचारिक या अनौपचारिक प्रविष्टियों (पोस्ट) से मिलकर बनती है जो पाठ, चित्र, ध्वनि संदेश, दृश्य-श्रव्य संदेश अथवा ऐसे ही किसी रूप में हो सकते हैं।

A blog is a- collection of posts…short, informal, sometimes controversial, and sometimes deeply personal…with the freshest information at the top. (Pant, Sharma)

ऐसे संदेशों को अपने ब्लॉग पर पोस्ट करते समय कभी-कभी कुछ विवाद भी हो जाते हैं। यदि आपके संदेश में किसी प्रसिद्ध व्यक्तित्व से जुड़ी कोई विवादित बात है तो उस पर विवादात्मक टिप्पणियां आनी स्वाभाविक हैं। इसके साथ-साथ यदि आपकी व्यक्तिगत भावनाएं किसी को आहत करती हैं तो भी उन पर विवाद होना बहुत संभव है। आप अपने ब्लॉग में कुछ भी कर सकते हैं, जब तक कि लोग उस पर आपत्ति न करें। सकारात्मक सहमतियों का हमेशा स्वागत होना चाहिये किंतु यदि वे मर्यादा का उल्लंघन करने लगें तो उन्हें रोकना यानी कि अपने ब्लॉग से हटा देना ही उचित होता है। यदि फिर भी कोई पाठक आपकी पोस्ट पर बार-बार ऐसी हरकत करे तो उसे ब्लॉक करना यानी आपकी मित्रता सूची या ब्लॉग की सदस्यता से हटाना पड़ता है।

आप अपने ब्लॉग में कुछ भी लिख सकते हैं। इसके लिए कोई बंधन नहीं है। जीवन के किसी अनुभव का हिस्सा, जीवन का कोई दृश्य, जीवन के परे कोई स्वप्न, कोई घटना, कोई कल्पना, किसी विषय का अध्ययन-अध्यापन, कोई जानकारी, कोई तकनीकी दक्षता, कोई विद्वतापूर्ण प्रवचन, सुझाव या व्याख्यान, अपने सामान या कला का प्रदर्शन, किसी वस्तु का क्रय-विक्रय, किसी का विज्ञापन यानी कि जीवन और जगत से जुड़ी कोई भी बात ब्लॉग लेखन का हिस्सा हो सकती है। ब्लॉग लेखन में जो सबसे ताज़ी पोस्ट होती है, वह सबसे ऊपर होती है। ब्लॉग को लोकप्रिय बनाने के लिए यह आवश्यक है कि ब्लॉग लेखन को निरंतर जारी रखा जाए और उसमें नियमित प्रविष्टियां यानी पोस्ट भेजी जाएं। आपको शायद ही यह बात ध्यान में आए कि फ़ेसबुक और ट्विटर भी ब्लॉग लेखन का नमूना हैं। ट्विटर को माइक्रो ब्लॉगिंग साइट भी कहते हैं क्योंकि यह सिर्फ़ 140 अक्षरों (कैरेक्टर) में ही अपनी बात कहने की छूट देता है। तो आइये जानते हैं कि 21 वीं सदी के इस उपक्रम की शुरुआत कब और कैसे हुई?

ब्लॉग लेखन का इतिहास एवं विकास

ब्लॉग लेखन का इतिहास क्या है। ठीक से कहना तो मुश्किल है कि ब्लॉग लेखन की शुरुआत कबसे और किससे हुई। पर सन् 1971 में स्टैनफोर्ड ने फिंगर प्रोटोकल नाम से कुछ नियमित प्रयोग करने शुरू किए जो बाद में सर्व स्वीकृत हो गए। फिर सन् 1994 में जस्टिन हाल ने अपनी वेबसाइट लिंक डॉट नेट में लिंक्स का संकलन शुरू किया जो 11 साल तक चला। 1995 में कैरोलिन बुर्क ने अपनी दैनिक डायरी कैरोलिंस डायरी नाम से लिखनी शुरू की। इसके बाद 1997 में डेव विनर ने स्क्रिप्टिंग न्यूज़ नाम से वेब लॉग की शुरुआत की। 1997 में ही जॉन बार्गर ने रोबोटविज़्डम डॉट कॉम नाम से एक वेबसाइट बनाई जो वेब ब्लॉग के रूप में जानी गई।

सन् 1999 में ब्रैड फ़ित्ज़पैट्रिक ने लाइव जरनल की शुरुआत की। उसी साल 1999 में पीटर मर्हॉल्ज़ ने अपनी साइट पीटरमी डॉट कॉम पर ब्लॉग की व्याख्या की- "To pronounce the word 'weblog' as 'weblog', or 'blog' for short" (Merholz)। अर्थात 'वेबलॉग' शब्द को 'वी-ब्लॉग' या संक्षेप में 'ब्लॉग' कहा जाए। अगस्त 1999 में इवान विलियम्स, मेग हौरीहन और अथर ने मिलकर पाइरा लैब्स की शुरुआत की। इस लाइन

में ब्लॉगर का जन्म हुआ जो आगे चलकर फरवरी 2003 में गूगल द्वारा खरीद लिया गया। आप समझ सकते हैं गूगल किसी कंपनी को जब खरीदता है तो उसका क्या अर्थ है। गूगल के पास ज़्यादातर जो भी कंपनियां हैं वह उसकी खरीदी हुई हैं। जो कंपनी हिट हो जाती है, गूगल उसको खरीद लेता है। आज वही काम फ़ेसबुक और लिंक्डइन भी कर रही हैं। तो इस तरह से अधिकतर कंपनियां गूगल या फेसबुक या माइक्रोसाफ्ट के अधीन आ जाती हैं। मई 2003 में ही वर्डप्रेस मुक्त स्रोत ब्लॉगिंग सॉफ्टवेयर की शुरुआत हुई जो सबके लिए निशुल्क उपलब्ध था। इस तरह ब्लॉगिंग की दुनिया में 2003 में ही क्रांतिकारी शुरुआत हुई जिसने ब्लॉगिंग को सबके लिए सुलभ कर दिया और अभिव्यक्ति और सम्प्रेषण के एक नए युग का आरंभ किया। इसके बाद तो ब्लॉगिंग की दुनिया इतनी व्यापक हो गई कि सबका हिसाब लगाना संभव नहीं रहा। एक अनुमान के अनुसार आज दुनिया में करीब 600 मिलियन ब्लॉग हैं।

ब्लॉगिंग की आवश्यकताएं

सबसे पहले यह जानना आवश्यक है कि ब्लॉगिंग की आवश्यकताएं क्या हैं? ब्लॉगिंग शुरू करना है तो उसकी तीन आवश्यकताएं होती हैं- पहली- आपको एक डोमेन लेना पड़ता है। डोमेन का अर्थ है आपका नाम। यानी कि आप किस नाम से अपना ब्लॉग बनाना चाहते हैं। आप कोई भी नाम ले सकते हैं। जैसे कि रचनाकार बहुत पुराना ब्लॉग है। इसी तरह एक ब्लॉग अनुभूति और अभिव्यक्ति नाम से है। नाम कोई भी आप ले लीजिए, जो लेना चाहते हैं- उसको डोमेन कहते हैं। डोमेन बेचने वालों से आपको नाम खरीदना पड़ता है। खरीदने का अर्थ है कि अपने नाम को पंजीकृत करवाना। आप ऐसा कोई नाम नहीं ले सकते जिसे किसी ने पहले से ले रखा हो। यह सेवा आप जिससे लेते हैं वह ही आपको बताता है कि आप द्वारा लिया जाने वाला नाम किसी ने लिया है या नहीं? डोमेन खरीदने या कहें कि पंजीकरण करवाने की यह सेवा कई कंपनियां देती हैं। इनका कार्य सेवा प्रदाता की तरह का होता है। इस तरह की प्रमुख कंपनियों में गोडैडी या बिगरॉक का नाम प्रमुख है। लेकिन और भी बहुत सी कंपनियां हैं। और कुछ नाम ऐसे होते हैं जिनको किसी ने पहले से ही खरीद रखा होता है। यदि आपको वही नाम चाहिये तो आप उनसे महंगे दामों में खरीद सकते हैं, बस शर्त यह है वो उसे बेचने को तैयार हों। डोमेन खरीदना बहुत महंगा नहीं होता है। इसकी शुरुआत सौ रुपए प्रति महीने से होती है।

मनचाहा डोमेन नाम मिल जाने के बाद दूसरा कार्य होता है वेब होस्टिंग का। इसे स्पेस यानी जगह भी कहते हैं। आपको इंटरनेट पर जगह भी लेनी होती है- वह भी खरीदकर। आप इसे सालाना या तीन साल या पांच साल के लिए भी खरीद सकते हैं। असल में यह भी एक ऐसी सेवा है जो आपको लेनी पड़ती है। इसकी मदद से आप अपनी कंपनी या ब्लॉग की साइट बना सकते हैं। इसके द्वारा आप अपनी वेबसाइट या ब्लॉग के पृष्ठ और उसकी सारी डिज़ाइन बनवाकर इंटरनेट पर डाल तो देते हैं पर उसे सुरक्षित रखने का कार्य होता है वेब होस्टिंग पर। वेब होस्टिंग की सेवा देने वाली कंपनियों के सर्वर आपकी सारी वेबसाइट या ब्लॉग को अपनी हार्ड डिस्क में सुरक्षित रखते हैं। इसमें आपके समस्त फ़ोटो, ईमेल, उत्पाद, वीडियो, पृष्ठ, ध्वनियां, पत्राचार सुरक्षित हो जाते हैं- वो भी सिलसिलेवार- जैसे आपने उन्हें अपने ब्लॉग में रखा है। और इसके साथ आपके बारे में सारी जानकारी भी कि आपकी क्या खासियत है- उस पर आपके ब्लॉग के रूप में सुरक्षित हो जाती है।

होस्टिंग की सेवा खरीदने के बाद आपको आवश्यकता होती है एक ऐसे प्लेटफॉर्म की जो आपको अपनी मनचाही वेबसाइट या ब्लॉग बनाने में मदद करे। यदि आपकी वेबसाइट बहुत छोटी है तो आप इसे खुद ही बना सकते हैं। इसके लिए आप वर्डप्रेस या गूगल के ब्लॉगर की निशुल्क मदद ले सकते हैं। परंतु यदि आपको एक

आकर्षक और अपेक्षाकृत बड़ा ब्लॉग बनाना है तो आपको पेशेवर लोगों की सहायता लेनी पड़ेगी। वर्डप्रेस या ब्लॉगर में बहुत से फ़ीचर्स हैं जो आपको अपनी साइट बनाने में सहायता करते हैं। पर तकनीकी क्षेत्र में कुशल न होने से हर व्यक्ति यह कार्य स्वयं नहीं कर सकता। इसलिए एक अच्छी वेबसाइट या ब्लॉग बनाने के लिए आपको सही ब्लॉग प्लेटफ़ॉर्म की सेवाएं लेनी पड़ती हैं। इस तरह ब्लॉगिंग की ये तीन प्रमुख आवश्यकताएं हैं जिनके बिना आप कोई ब्लॉग या वेबसाइट नहीं बना सकते।

ब्लॉगिंग का लोकतांत्रिक स्वरूप

अब सवाल यह है कि कौन करता है यह ब्लॉगिंग? किसको इसकी ज़रूरत है? इसे क्यों करना है? तो इसके कई उत्तर हैं। ब्लॉगिंग हमारे जीवन की ऐसी ज़रूरत बन गई है जिसने हमारे जीवन को बड़ी गहराई से प्रभावित और नियंत्रित किया है। बीस साल पहले तक पत्रकारिता और अभिव्यक्ति के सामूहिक माध्यम बहुत सीमित थे और उन पर केवल कुछ शक्तिशाली लोगों या कंपनियों या मीडिया घरानों का वर्चस्व था। इसलिए वे जो चाहे करते थे। लेकिन ब्लॉगिंग के आगमन से उनका वर्चस्व न केवल टूटा बल्कि ध्वस्त हो गया है। ब्लॉगिंग ने आम आदमी को एक नया हथियार दे दिया है। जो आम आदमी बीस साल पहले तक निरीह, निर्बल, नगण्य था वह आज इस हथियार के मिलने से शक्तिशाली और प्रभावशाली बन गया है। ब्लॉगिंग न केवल अभिव्यक्ति का नया माध्यम बनकर उभरा है बल्कि आम जनता का नया लोकतंत्र बनकर भी सामने आया है।

यही नहीं, ब्लॉगिंग पर किसी जाति, वर्ग, धर्म, या क्षेत्र का वर्चस्व नहीं है। और इसकी उपयोगिता भी सबके लिए सिद्ध हुई है। ब्लॉगिंग शुरू में शौकिया तौर पर शुरू हुई। लेकिन धीरे-धीरे इसकी लोकप्रियता बढ़ी और लोगों ने इसके महत्व को पहचाना। फिर तो सोशल नेटवर्किंग साइट्स की तथा ऑनलाइन पोर्टल्स की भरमार हो गई। इन सबने हमारे जीवन जीने का तरीका ही बदल दिया। जब तक इंटरनेट की सेवा महंगी थी तब तक बहुत कम लोग जुड़ पाते थे इन सबसे। लेकिन जब स्मार्ट फ़ोन आ गए और जियो जैसी सस्ती डाटा सुविधाएं लोगों को मिलने लगीं तबसे ब्लॉगिंग ने हमारे जीवन को नियंत्रित करना शुरू कर दिया है। आज क्या अमीर, क्या ग़रीब, क्या बड़ा, क्या छोटा, सभी स्मार्ट फ़ोन के साथ दिखाई देते हैं और सोशल नेटवर्किंग साइट्स पर या फिर मनचाहे ब्लॉग पर अपना समय बिताते हैं।

इतना ही नहीं, ब्लॉगिंग की शक्ति पहचानने वाले को किसी नौकरी की ज़रूरत नहीं है क्योंकि ब्लॉगिंग करना नौकरी करने से अधिक फ़ायदेमंद है। आप ब्लॉगिंग के द्वारा अपना मनचाहा ऑनलाइन व्यापार आरम्भ कर सकते हैं। या फिर अपने व्यापार को और आगे बढ़ा सकते हैं। अपने ग्राहकों तक पहुंच सकते हैं और बेहतर सेवाएं तथा उत्पाद उन पक पहुंचा सकते हैं। बहुत से रुपए कमाना तो ब्लॉगिंग से संभव है ही, इसके अलावा आपका कौशल भी निखरता है। यदि आप एक लेखक हैं तो आप अपने लेखन से अपने पाठकों का मन मोह सकते हैं। आपके ब्लॉग पर ट्रैफ़िक बहुत बढ़ जाता है यानी कि उस पर बहुत से पाठक रोज़ आते हैं तो गूगल या अन्य सेवाएं स्वयं आपके पास आती हैं और आपके ब्लॉग पर विज्ञापन प्रकाशित करने के लिए आपको रुपए देती हैं। गूगल और यू-ट्यूब तथा अन्य कंपनियां अपने विज्ञापन देकर आपको मालामाल कर सकती हैं। आपको एक लेखक का दर्ज़ा तो मिलेगा ही, इसके साथ आपको रुपए कमाने की चिंता भी नहीं रहेगी। आपके विचार लाखों-करोड़ों लोगों तक सेकेंडों में पहुंच जाते हैं। आपके विचारों पर पाठकों की प्रतिक्रियाएं भी तुरंत आपको पता चल जाती हैं। आप भी दूसरों से बहुत कुछ सीख सकते हैं और उन्हें बहुत कुछ सिखा सकते हैं। इस तरह आप अपने

विषय के विशेषज्ञ बन जाते हैं। आपके चाहने वालों यानी कि फ़ालोवर्स की संख्या आपकी पूंजी है। इसके साथ आप सर्च इंजन ऑप्टिमाइज़ेशन के द्वारा (SEO) के द्वारा अपनी साइट को सबसे ऊपर भी रख सकते हैं।

जब आपको गेहूं पिसाना होता है तो आप चक्की में जाते हैं। या बाइक ठीक कराना होता है तो आप मेकेनिक के पास जाते हैं। इसी तरह यदि आप कोई सुविधा दे रहे हैं तो लोग आपके पास आएंगे ही- फिर चाहे वह सुविधा ऑनलाइन ही क्यों न हो। आप एक सेवा प्रदाता हैं तो लोग आपसे जुड़ेंगे ही। इसी तरह यदि आप लोगों को कोई मनोरंजन दे रहे हैं या उन्हें एक मंच यानी कि प्लेटफ़ॉर्म दे रहे हैं तो लोग आपसे अवश्य जुड़ेंगे। आजकल तो यह फ़ैशन की बात हो गई है।

आपका कार्य कोई कलात्मक हो सकता है। इस तरह से आप कुछ ऐसा काम जो अपनी इच्छा से, अपने शौक से या अपने प्रोफेशन के लिए करें, तो उसमें निश्चित रूप से आपके कई हज़ार या लाखों प्रशंसक और फॉलोअर्स भी हो सकते हैं। आज ऐसे-ऐसे ब्लॉग हैं जिनकी एक–एक पोस्ट को दस लाख से भी अधिक लोग पसंद करते हैं। आपकी एक पोस्ट को अगर 10 हजार लोग भी पसंद करने लगे तो आप समझिये कि आपके पास पैसा आना अपने आप शुरू हो गया। इसलिए आपको कहीं जाना नहीं बल्कि सिर्फ अपने फॉलोवर्स बढ़ाने हैं। फिर तो गूगल या यू-ट्यूब आपका खाता आपसे पूछेगा और उसमें रुपए डालने लगेगा।

यूं तो वीडियो बनाना बड़ी मेहनत का कार्य है लेकिन जो प्रसिद्ध लोग अपने शौकिया वीडियो बनाते हैं और फ़ेसबुक, इंस्टाग्राम, टंबलर, यू-ट्यूब, टिक-टॉक, पिंटरेस्ट या अन्य किसी साइट पर डालते हैं तो उन्हें इसके लिए नियमित रूप से रुपए मिलते हैं। फ़िल्म स्टार्स को तो अपने फ़ोटो साझा करने के लिए भी बहुत से रुपए मिलते हैं। यदि आपने भी अपनी कला या किसी कौशल से अपने बहुत से फ़ालोवर्स बना लिए हैं तो आपको भी अपने खाते में रुपए मिलने शुरू हो जाएंगे। आपको बुलाकर रुपए दिये जाएंगे।

यदि आप इंटरनेट पर कोई शब्द खोजते हैं तो वो शब्द सबसे ऊपर आ जाता है। इसी तरह यदि कोई आपके ब्लॉग का नाम खोजता है तो वह सबसे ऊपर आ जाता है। इसके लिए गूगल और अन्य सेवा प्रदाता कंपनियां हैं जो आपसे रुपए लेकर इस तरह की सेवा प्रदान करती हैं। इससे गूगल खोज में आपका नाम हमेशा सबसे ऊपर रहेगा क्योंकि इसके लिए आपसे रुपए लिए गए हैं। इस सेवा को कहते हैं सर्च इंजन ऑप्टिमांज़ेशन (SEO), जो कोई भी ले सकता है। इसका मतलब है कि आप कोई भी एक शब्द खोजते हैं, जो बार बार खोजा जाता है, तो वह सबसे ऊपर दिखता है। यह गूगल अपने आप तय करता है कि कौन से शब्द सबसे ज्यादा खोजे जा रहे हैं। इसलिए उनका सर्च इंजन ऑप्टिमाइजेशन किया जाता है, जिससे लोगों को वह शब्द या उससे जुड़ी ख़बर या सेवा सबसे पहले दिखाई दे। इस तरह आपको जो चाहिये उसकी जगह कुछ और ही दिखाई दे सकता है क्योंकि गूगल ऐसा चाहता है या फिर आप ऐसा चाहते हैं क्योंकि आपने इसके लिए एसईओ करके रुपए खर्च किए हैं। ब्लॉगिंग में इस सेवा का बड़ा महत्वपूर्ण योगदान है।

देखिए सामान तो आप बेच ही सकते हैं, यह तो छोटी सी बात है। आप किताबें, कपड़े, सेकंड हैंड चीजें भी, जो कि घर में बेकार पड़ी हैं, ओएलएक्स वगैरह पर बेच सकते हैं। यह सब भी ब्लॉगिंग का ही एक रूप है।

अमेज़ॉन, फ़्लिपकार्ट, स्नैपडील और ऐसी हज़ारों साइट्स के द्वारा आप जुड़ भी सकते हैं- एक विक्रेता बनकर और एक खरीददार बनकर भी। अब आप समझ सकते हैं कि ब्लॉगिंग का विस्तार कहां तक है?

यदि आप कबीर के भजन बेचकर रुपए कमा सकते हैं तो किसी को क्या आपत्ति है। ज़रूरी नहीं कि आप व्यापार करें और उसको चाहने वालों की संख्या अधिक हो। लेकिन अगर उसके चाहने वालों की संख्या बढ़ जाए और आपको पैसे मिलें तो आपको क्या परेशानी हो सकती है? यदि लोग आपके ब्लॉग को पसंद करते हैं तो आपको उसका लाभ मिलना ही चाहिये।

ब्लॉगिंग सेवाएं

यदि आप अपने मनचाहे तरीके से अपना ब्लॉग बना सकते हैं तो ठीक है वरना आप किसी ऐसी कंपनी की सेवा ले सकते हैं जो आपसे थोड़े से रुपए लेकर आपके ब्लॉग पर रोज़ संदेश भेजा करे- ऐसे संदेश जो आप चाहते हैं या फिर जो आपकी ज़रूरत हैं। ऐसी सेवा देने वाली कंपनियों को कॉरपोरेट ब्लॉगिंग सर्विसेज़ भी कहा जाता है। यानी कॉरपोरेट कंपनियों के ब्लॉग्स लिखने के लिए कुछ कंपनियां अपनी सेवाएं प्रदान करती हैं। वे उन कंपनियों के लिए उनका ब्लॉग नियमित लिखने की सेवा प्रदान करती हैं। इससे लाभ यह होता है कि बड़ी-बड़ी कंपनियों के ब्लॉग उनके कर्मचारियों के लिए समय पर उपलब्ध हो जाते हैं और उनको लिखने वाले भी पेशेवर लोग होते हैं। हर बड़ी कंपनी में बहुत सा काम होता है और उसको अच्छी तरह से कैसे सोशल मीडिया पर भेजा जाए, यह एक चुनौती होती है। इस तरह की सेवा प्रदान करने वाली बहुत सी कम्पनियों में एक है- लैंग्वेजनोबार। इसके अलावा भी इस तरह की कॉरपोरेट सेवाएं देने वाली बहुत सी कंपनियां हैं। यह सारी कंपनियां एसईओ का उपयोग करती हैं।

ब्लॉग लेखन के प्रकार

ब्लॉग लेखन या ब्लॉगिंग के कई प्रकार हो सकते हैं। सामग्री के आधार पर, प्रस्तुति के आधार पर, स्वरूप के आधार पर या उपकरण या डिवाइस के आधार पर। ब्लॉग लेखन के प्रमुख प्रचलित प्रकारों को इस तरह से सूचीबद्ध किया जा सकता है-

1) व्यक्तिगत ब्लॉग (Personal Blog): अपने विचार लिखना, डायरी लिखना, किसी तरह की सेवा के बारे में नियमित बताना, कोई तकनीकी जानकारी देना आदि।

2) समूह ब्लॉग अथवा सहयोगात्मक ब्लॉग (Group Blogging or Collaborative Blogging): ऐसे ब्लॉग में कई लोग मिलकर लिखते हैं और अलग-अलग विषयों पर जानकारी देते हैं। जैसे सिनेमा, राजनीति, तकनीक, बाज़ार, साहित्य आदि पर लिखना।

3) माइक्रो ब्लॉगिंग (Micro Blogging): इंस्टाग्राम, ट्विटर, टिक-टॉक, फ़ेसबुक, पिंटरेस्ट, आदि को माइक्रो ब्लॉगिंग साइट्स कहा जाता है जिनमें कोई भी जुड़कर अपनी सेवाएं या जानकारी दे सकता है। ये जानकारियां या सूचनाएं छोटे-छोटे पाठ, फ़ोटो, वीडियो, लिंक या चित्र, आरेख या अन्य मीडिया आदि के रूप में होती हैं और लाखों लोग इसे पढ़, देख, सुन सकते हैं। ऐसी साइट्स को माइक्रो

ब्लॉगिंग साइट्स कहा जाता है। आज ऐसी लाखों ब्लॉगिंग साइट्स हैं जिनसे विश्व के करोड़ों लोग जुड़े हैं।

4) कॉर्पोरेट ब्लॉग (Corporate Blogging) : निजी अथवा व्यापारिक कंपनियां, जन संपर्क, व्यापार, मार्केटिंग, ब्रांडिंग, उत्पादों के प्रचार, विज्ञापन आदि के लिए इनका प्रयोग करती हैं।

5) अग्रीगेटेड ब्लॉग (Aggregated Blog): कोई समूह या कोई व्यक्ति जब व्यक्तिगत स्तर पर जानकारी जुटाते हैं तो इनको अग्रीगेटेड ब्लॉग कहते हैं। इनका कार्य होता है कोई जानकारी देना, किसी विषय पर आवाज़ उठाना या किसी विषय पर चर्चा के लिए मंच प्रदान कराना।

6) अन्य ब्लॉग: ब्लॉग किसी भी विषय, मुद्दे, एजेंडे, कौशल, शौक, तकनीक आदि पर केंद्रित हो सकते हैं। संसार में न विषयों की कमी है न उन पर लिखने वाले लोगों की।

7) उपकरण प्रकार पर आधारित ब्लॉग: कुछ ब्लॉग किसी ख़ास उपकरण द्वारा लिखे जाते हैं जैसे मोबाइल से बनाए जाने वाले ब्लॉग मोब्लॉग (Moblog) कहे जाते हैं।

8) मीडिया के प्रकार पर आधारित ब्लॉग: इस तरह के ब्लॉग मीडिया के प्रकार पर आधारित होते हैं। जैसे

   a. ब्लॉग (Vlog): जिस ब्लॉग में वीडियो होते हैं उन्हें ब्लॉग (Vlog) कहते हैं।

   b. लिंक्लॉग (Linklog): जिस ब्लॉग में लिंक होते हैं उन्हें लिंक्लॉग (Linklog) कहते हैं।

   c. स्केच ब्लॉग (Sketch Blog) जिसमें स्केच के द्वारा ब्लॉग बनाया जाता है उसे स्केच ब्लॉग (Sketch Blog) कहते हैं।

   d. फ़ोटो ब्लॉग (Photo Blog): जिस ब्लॉग में फ़ोटो द्वारा ब्लॉग बनाया जाता है उसे फ़ोटो ब्लॉग (Photo Blog) कहते हैं।

ब्लॉग और वेबसाइट में अंतर

ब्लॉग और वेबसाइट में बहुत अंतर है। ब्लॉग गतिशील होता है। ब्लॉग लेखन एक नियमित कार्य है। इसे तय तारीख़, दिन, समय के अनुसार लिखा और प्रकाशित किया जाता है। इसमें पाठकों के कमेंट करने के लिए सुविधा होती है। ब्लॉग संवादात्मक यानी इंटरएक्टिव होता है। इसके अलावा इसे पसंद करने वाले और सब्स्क्राइब करने वाले के लिए इसमें सुविधा होती है। इसमें सदस्य बनने के लिए ईमेल भेजकर सदस्यता ली जाती है। ब्लॉग किसी वेबसाइट का एक हिस्सा भी हो सकता है।

इसके विपरीत वेबसाइट का मुख पृष्ठ स्थिर होता है। उसे रोज़-रोज़ बदला नहीं जा सकता। वेबसाइट बनाने का उद्देश्य भी ब्लॉग से अलग होता है। वेबसाइट किसी व्यापार के लिए, संस्था के लिए, सरकार के लिए, संगठन के लिए, सामूहिक चर्चा के लिए, राजनीति के लिए, सामूहिक राय बनाने के लिए बनाई जाती है। वेबसाइट बनाने के भी असंख्य कारण हैं। वेबसाइट में लगभग सभी पृष्ठ स्थिर होते हैं। किसी किसी वेबसाइट में ब्लॉग का भी एक पृष्ठ होता है। अतः वेबसाइट ब्लॉग से अलग होती है। दोनों में बहुत अंतर हैं।

उपसंहार

दुनिया में करीब 600 मिलियम ब्लॉग्स हैं जबकि अकेले हिंदी में ही करीब 50000 से अधिक ब्लॉग हैं। इसी तरह भारतीय भाषाओं में भी हज़ारों ब्लॉग सक्रिय हैं। गूगल प्लस पर इस तरह के लाखों ब्लॉग्स हैं। इसी तरह हिन्दी लेखक एवं चिट्ठा कार जैसे गूगल के बहुत से समूह भी हैं जो एक साथ मिलकर ब्लॉगिंग करते हैं। आप अपने परिवार, खानदान, दोस्तों, कंपनी, समूह के साथ मिलकर कोई ग्रुप बना लें और ग्रुप में एक साथ ब्लॉगिंग कर सकते हैं।

इक्कीसवीं सदी में ब्लॉगिंग ने आम आदमी को अभिव्यक्ति के लिए एक नया माध्यम प्रदान किया है। यह आम आदमी का नया लोकतंत्र है जिसमें किसी का दखल नहीं है। कोई भी व्यक्ति, संसार के किसी भी कोने से अपने मोबाइल या कंप्यूटर से अपनी अभिव्यक्ति को ऐसी असीमित संभावना वाले मंच से सारे संसार तक पहुंचा सकता है। इस सोच ने ही आम आदमी को अतिरिक्त रूप से सशक्त किया है। ब्लॉगिंग संचार युग की सबसे बड़ी क्रांति है, जिसने एक नई लोकतांत्रिक व्यवस्था को जन्म दिया है और परंपरागत माध्यमों को ठेंगा दिखाया है। अब मीडिया घरानों की वर्चस्ववादी ताकतें भी ब्लॉगिंग की शक्ति के समक्ष बौनी हो गई हैं और अपनी शक्ति को बनाए रखने के लिए संघर्ष कर रही हैं। इसके विपरीत सामान्य जन अब और मुखर हुआ है, सशक्त हुआ है। अब उसे पता है कि उसकी आवाज़ को अब और दबाया नहीं जा सकता, क्योंकि उसके पास अब अपना माध्यम आ गया है।

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जनसंचार का ऐतिहासिक स्वरूप एवं उपकरण: अभिलेख

- डॉ. मेरुप्रभा मिश्रा*

सारांश

सामान्य जनता को सन्देश दिये जाने के सन्दर्भ में संचार शब्द का प्रयोग मिलता है। मनुष्य का प्रारंभिक संप्रेषण व्यक्तिश: होता था। प्राय: दो लोगों की बातचीत, सामूहिक चर्चा, वाद-विवाद, कभी-कभी राजाओं या विशिष्ट वर्गों द्वारा सामूहिक रूप से व्याख्यान या सन्देश देने की प्रक्रिया को सम्प्रेषण के उदाहरण के रूप में देखा जा सकता है। सबसे पहले सम्राट अशोक ने अपने सन्देशों को स्थाई वा प्रामाणिक रूप देने के लिए अभिलेखों को उत्कीर्ण करवाने की परम्परा का सूत्रपात किया था। जिनको संचार व्यवस्था का प्राचीनतम रूप माना जा सकता है। चूंकि प्राचीनकाल में सन्देशों को सुरक्षित (Save) करने एवं हज़ारों वर्षों तक जीवित रखने की कला का विकास नहीं हुआ था तो इन अभिलेखों को एक प्रकार से जन-संचार का शक्तिशाली माध्यम माना जा सकता है।

Key Words: जन-संचार, सम्प्रेषण, अभिलेख, आयाम, दंड-समता, व्यवहार-समता, त्रिध्यक्ष महामात्र, विभिन्न प्रकार के अभिलेख, कलाकृतियां

'जन' का अर्थ होता है जन सामान्य, और संचार का तात्पर्य है संदेश देना। इसका सम्बन्ध संप्रेषण से जोड़ा जाता है। जब संप्रेषण के व्यापक व सामाजिक पक्ष के प्रभाव की बात आती है तो वही संचार का एक माध्यम बन जाता है। यह शब्द आधुनिक युग में वैश्वीकरण की अवधारणा को मूर्त स्वरूप देने के संदर्भ में अत्यंत व्यापक और विस्तृत हो गया है। जन संचार (मास कम्युनिकेशन) वस्तुतः संप्रेषण का एक नया आयाम है जिसमें सारा समाज संदेश देने और लेने का कार्य करता है। (तिवारी,1972)

आइए हम इस प्रक्रिया की प्राचीनता पर दृष्टि डालें, तो पता चलता है कि मनुष्यों के मध्य बोली भाषा का विकास हुआ। पुराणों में आकाशवाणी के माध्यम से सूचना देने की परिपाटी सर्व विदित है। प्राचीन भारतीय ग्रंथों में' नारद जी' द्वारा देव और मनुष्य योनि के मध्य समाचार पहुँचाने का विवरण अनेक संदर्भों में मिलता है। पहले संप्रेषण व्यक्तिगत स्तर से कुछ लोगों तक, संदेशों को जन सामान्य तक पहुंचाने की प्रक्रिया का विकास हुआ। प्राचीनकाल में संदेशों को प्रसारित करने एवं सुरक्षित (to save) करने की प्रक्रिया तो विकसित नहीं हुई थी। इसलिए विशिष्ट वर्ग एवं उच्च वर्ग ने अपने संदेशों को लंबे समय तक जीवित रखने एवं संचार का माध्यम बनाने के लिए अभिलेखों को माध्यम बनाया। यह ऐसे संदेश होते थे जिनको उनके वास्तविक स्वरूप

में, चिरनूतन बनाया जा सके, जो ना केवल कई पीढ़ियों अपितु युगों-युगों तक उस राजा या श्रेष्ठ वर्ग की सूचनाओं को सजीव रखने का माध्यम बने साथ ही आज इतनी विकसित अवस्था के युग में भी तत्कालीन संदेशों को हम तक पहुंचा रहे हैं।

यह अभिलेख ऐसी राजाज्ञा होते थे जिनको राजा अपनी प्रजा के बीच पहुंचाना चाहते थे और मात्र पहुंचाने के उद्देश्य से नहीं बल्कि वे चाहते थे कि प्रजा लोग उस पर वास्तविकता से अमल कर सकें और इसके लिए उन्होंने अपनी राजाज्ञाओं या सन्देशों को लिखवाने के लिए ऐसे माध्यम का उपयोग किया कि वे चिरकाल तक सुरक्षित रह सकें। इनमें बहुत सी ऐसी सूचनाएं प्राप्त होती हैं जो न केवल उस समय उपयोगी थीं बल्कि वर्तमान सन्दर्भ में आज तक लोगों को मार्गदर्शन दे रही हैं जिनकी तात्कालिक उपयोगिता जो थी आज भी उपयोगी है यहां कुछ बिंदुओं की चर्चा करेंगे कि अभिलेखों का महत्व क्या था? क्यों था और आज भी क्यों है? यहां पर इस प्रपत्र में ऐतिहासिक विधि से उदाहरण लेते हुए साक्ष्यों का उपयोग अर्थात कुछ प्राचीन अभिलेखों का उल्लेख किया जायेगा जिनसे सिद्ध होता है कि अभिलेखों को प्राचीन समय में जन-संचार का एक शक्तिशाली माध्यम माना जा सकता है।

कुछ विद्वानों के अनुसार गाथाओं और नाराशनसियों (स्तुतिपरक ख्यातों) ने ही संभवत: परवर्ती युग में अभिलेखों के उत्कीर्णन परंपरा क जन्म दिया। (गैरोला,1985; 23) ये अभिलेख किसी कठोर आधार पर यथा ताम्रपत्र, पाषाण, लौह, स्वर्ण, रजत आदि धातुओं के स्तंभों, मोहरों, सिक्कों पर उत्कीर्ण/अंकित संदेश होते थे जो आज भी मार्गदर्शन कर रहे हैं। वस्तुत: होता यह था कि कोई भी सूचना अथवा राजाज्ञा को प्रेषित करवाया जाता था तो उस समय तो जनता सुनती थी और व्यवहार में लाती थी किंतु दीर्घ अवधि के उपरांत उसकी सूचनाओं का असर कम होने लगता था और उसके बाद में मूल रूप से बिगड़ कर दूसरे रूप में प्रेषित होने लगती थी और किसी के पास भी उस राजाज्ञा या संदेश को सुनने के समझने के लिए कोई भी साधन उपलब्ध नहीं होते थे कि वह संदेश की सत्यता या स्पष्टता की जांच कर सके। इन राजाज्ञाओं के नाम पर छोटे-छोटे अधीनस्थ राजा, फिर उनके मंत्री-गण, फिर मुखिया आदि राज्य की प्रजा पर अपनी मनमानी थोपते और भरपूर दुरुपयोग भी करते थे।

- अशोक के द्वारा उत्कीर्ण करवाए गए अभिलेखों में बहुत महत्वपूर्ण सूचनाएं मिलती है यह भी लेकर कैसी व्यवस्था को प्रस्तुत करते हैं जिससे कि कोई भी सूचना जनसामान्य तक सहज स्वाभाविक रूप में पहुंचाई जा सकती थी और जनता द्वारा कभी भी उससे संबंधित किसी बात की पुष्टि की जा सकती थी क्योंकि इन अभिलेखों को शिलाओं, स्तंभों, मूर्तियों, स्मारकों, गुहाओं, ताम्रपत्रों, प्रस्तर खंडों, मुद्राओं आदि पर उत्कीर्ण करवाया जाता था। जिससे कि युगों-युगों तक इन सूचनाओं एवं संदेशों को सुरक्षित रखा जा सके और उनको जनता जनार्दन तक आसानी से पहुंचाया जा सके।
- यह अभिलेख ना केवल राज्य की जनता अपितु व्यापारिक कार्य से आए हुए यात्रियों के लिए भी आकर्षण का बिंदु हुआ करते थे। जो व्यापारी व्यापार करने आते थे, इनको पढ़ते थे और फिर वे इन सूचनाओं को अपने राज्य अथवा देश के लोगों तक पहुंचाते थे। इस प्रकार से ये सूचनाएं मार्ग में भी अन्य लोगों से होती हुई अनेक व्यक्तियों एवं राज्यों तक पहुंच जाती थी।

- इन सूचनाओं में अत्यंत महत्वपूर्ण जानकारियां भी छिपी होती थी।(दुबे, सं. 2003) जो आज तक लगभग (273 ईसा पूर्व में अशोक द्वारा अभिलेखों को उत्कीर्ण करवाने की परम्परा का विकास हुआ था।) 23000 वर्षों के उपरांत भी सूचनाओं को प्रसारित कर रहे हैं। और अभी आगामी अनेक युगों तक इतिहास को सहेज कर रखे रहेंगे।

- अशोक को आज सिर्फ इतिहास विषय को पढ़ने वाला ही नहीं जानता अपितु पूरा भारत वर्ष एवं विश्व भी जानता है क्योंकि इसके द्वारा उत्कीर्ण करवाए गए संदेश एवं माध्यम (पाषाण) आज भी उस के द्वारा अपनाई गई 'धम्म नीति' (अशोक का 13 वाँ शिलालेख) (गुप्त,1988; 37) अर्थात धर्मनीति की यशोगाथा प्रस्तुत कर रहे हैं और युगों- युगों तक अक्षुण्ण रहेंगे।

- जिस प्रकार से आज जनसंचार माध्यमों के द्वारा बड़े शहर हों या छोटे छोटे कस्बे सभी में सूचनाओं को पहुंचाया जा रहा है उसी प्रकार से इन अभिलेखों को ऐसे स्थान पर उत्कीर्ण करवाया जाता था कि उसे अधिकाधिक लोग पढ़ सकें (विद्यालंकार, 1996; 139) और अशोक के अभिलेख तो राजाज्ञाएं होती थी जिन्हें शासनादेश कह कर लागू किया जाता था ताकि उनका लाभ जन सामान्य को मिल सके।

- अशोक के शासनकाल में, बौद्ध धर्म का विदेशों में अत्यंत तीव्रता से जो प्रचार-प्रसार हुआ उसका प्रमुख कारण और प्रमुख साधन अशोक की प्रचार संबंधी नीति थी। कह सकते हैं कि न केवल अशोक की प्रचार संबंधी नीति अपितु उस नीति के सक्रिय क्रियान्वयन के लिए, जन संचार के लिए 'अभिलेखों' जैसे सशक्त साधनो ने भी अत्यंत महत्वपूर्ण भूमिका अपनाई थी। इन्हीं अभिलेखों के कारण ही उसे इतनी ख्याति एवं प्रसार मिला। (प्रथम लघु स्तम्भ लेख) (भंडारकर, 1925; 99)5

- अभिलेखों में उत्कीर्ण सूचनाएं आज की ही तरह कई प्रकार की जानकारियां प्रदान करती थीं जैसे प्रशासन संबंधी आदर्श। जनता तक नीतियों को सशक्त ढंग से पहुंचाने के लिए राजकुमारों को वायसराय बनाना, अधिकारियों को उद्यमी एवं निर्दोष बनाए जाने पर बल देना तथा कई नवीन पदाधिकारियों की नियुक्ति करना आदि ताकि शासन को अत्यंत सुनियोजित ढंग से चलाया जा सके।(मिश्रा, 2006; 33)

- इसके अतिरिक्त अशोक द्वारा 'स्त्री अध्यक्ष महामात्र' (द्वादश शिलालेख) (गुप्त,1988; 35) नामक एक ऐसे अधिकारी की नियुक्ति किये जाने का उल्लेख भी मिलता है जिसका कार्य स्त्रियों की देखरेख करना निर्धारित किया गया था। इस प्रकार स्त्रियों की समस्याओं को दूर करने के लिए या कहें तो नारी कल्याण के लिए पहली बार किसी ने पदाधिकारियों की नियुक्तियां की थीं। (थापर, 1999; 111) उस समय यह सर्वथा एक क्रांतिकारी कदम था कि किसी प्रशासक द्वारा स्त्रियों को ना केवल विशिष्ट सम्मान दिया जाना अपितु उनकी आध्यात्मिक उत्थान हेतु भी प्रयत्न किया जाना। इस प्रकार आज हम जिस स्त्री-विमर्श की बात करते हैं उसकी सूचना हमें अशोक के अभिलेखों में आज से सहस्र वर्षों पूर्व मिलती है। इस उदाहरण को किसी प्रशासक द्वारा स्त्री के मानसिक व आध्यात्मिक उत्थान हेतु प्रयुक्त नारी कल्याणवादी दृष्टि का प्रथम उदाहरण माना जा सकता है।

- इसी प्रकार से उसके मानवतावादी दृष्टिकोण की सूचना एक अभिलेख में मिलती है जिसके अंतर्गत वह बंदी व मृत्युदंड पाए हुए व्यक्तियों की सजा पर पुनर्विचार करने की अपील करने का अवसर प्रदान करता था   तथा कारावास के दौरान पुण्य कर्म करने पर बल दिये की जानकारी भी उसके अभिलेख में मिलती है। उसने बन्दियों को विशेष प्रार्थनाएं एवं अनेक ऐसे कार्य करने एवं कार्य करवाए जाने पर बल दिया है जिससे कि उनमें सदबुद्धि विकसित हो सके और वे इस जन्म में अपने बचे हुए जीवन में अच्छे कर्म करें और अपने अगले जीवन को भी सुधार सकें। (नवम शिलालेख, गिरनार, धौली एवं जौगढ संस्करण तथा लघु शिलालेख, ब्रह्मगिरि संस्करण) (गुप्त,1988; 31-32) सम्राट अशोक द्वारा अपने जन्मदिन के अवसर पर कैदियों को क्षमा कर देना और उन्हें मुक्त कर देना भी एक अनोखा कदम था, जो कि वर्तमान युग-बोध में उसकी मानवतावादी दृष्टिकोण का अत्यन्त सिद्ध उदाहरण प्रस्तुत करता है। यह भी उस युग के अनुसार क्रांतिकारी कदम था जो कि बाद में एक मिसाल बना।

- 'व्यवहार समता' एवं 'दंड समता' (चतुर्थ स्तम्भ लेख) (थापर,1999; 101) नीति भी एक ऐसा ही आदर्श प्रस्तुत करती है जोकि उस समय के न्यायविदो द्वारा बताए गए न्याय संबंधी नीतियों से बिल्कुल विपरीत था। क्योंकि इससे पूर्व सभी धर्म शास्त्रियों ने व्यवहार एवं दंड नीति के लिए वर्ण से संबंधित अलग तरह की नीति बनाई थी जिसके अंतर्गत एक ही तरह का अपराध करने पर अलग-अलग वर्णों के लिए अलग अलग दंड निर्धारित थे और ब्राह्मण वर्ग को सबसे कम दंड मिलता था तथा शूद्र के लिए उसी अपराध के लिए सर्वाधिक दंड निर्धारित किया जाता था। हुल्श ने द्ण्ड समता का अर्थ निष्पक्षता बताया है जिसका तात्पर्य न्यायाधीश को दण्ड देते समयकिसी भी प्रकार के पूर्वग्रहों से मुक्त होने से अधिक है। (हुल्श, 125) अशोक ने अपनी दंड नीति में या कह सकते हैं कि अपनी राजाज्ञा में अपनी दंड संबंधी नीति के लिए 'दंड समता' व 'व्यवहार समता' शब्द पर विशेष बल दिया है। उसका मानना था की समान अपराध के लिए सभी लोगों को अर्थात सभी वर्ण के लोगों को समान दंड निर्धारित किया जाएगा दिया जाएगा। जो उसके शासनकाल में लागू भी कर दिया गया था। उसी प्रकार 'व्यवहार समता' का अर्थ सभी समाज के, सभी वर्णों के, सभी धर्मों के सभी व्यक्तियों के साथ एक प्रकार का समान व्यवहार किया जाने के सन्दर्भ में प्रयुक्त होता था। इसी प्रकार सभी लोगों को ईश्वर की संतान समझते हुए बराबरी का दर्जा देना, एक समान व्यवहार करना भी उसकी व्यवहार क्षमता की नीति में लागू होता था। ऐसे उल्लेख या सन्देश उसकी राजज्ञाओं अर्थात अभिलेखों में मिलते हैं

- अशोक के उपरांत भी अभिलेखों में महत्वपूर्ण सूचनाओं का उल्लेख मिलता है। कर्नाटक के गुंटुपल्ली क्षेत्र में प्राप्त एक अभिलेख में तो संदेश मिलता (सूचना) मिलती है कि 'संदेश लेखक' (गुप्त, 1988; 118) नामक अधिकारी हुआ करते थे जैसे कि आजकल संचार व्यवस्था के अंतर्गत कई अधिकारियों की नियुक्तियां की जाती है। इसी प्रकार इन अभिलेखों के द्वारा अन्य बहुत सी जानकारियां भी मिलती है।

- इन अभिलेखों के द्वारा अन्य भी बहुत ही महत्वपूर्ण सूचनाओं का प्रसारण जनसामान्य तक पहुंचाया जाता था। राजा द्वारा जारी किए गए अभिलेख जनसंचार का अत्यंत महत्वपूर्ण साधन थे। जनसंचार के

रूप में इन अभिलेखों में बहुत सी सामाजिक आर्थिक एवं धार्मिक सूचनाएं मिलती है जो इस बात का प्रतीक है कि राजाओं द्वारा अपनी सूचनाओं को जनसामान्य तक प्रेषित करने के लिए अभिलेखों को बहुत अधिक महत्व दिया जाता था। कहा जा सकता है यह अभिलेख गुप्त काल में भी अर्थात स्वर्ण युग में भी जनसंचार का एक सशक्त माध्यम थे।(गुप्त, 1992; 24)

- लगभग सभी अभिलेखों में राजाओं के नाम एवं बहुत सी उपाधियाँ प्राप्त होती हैं साथ में कभी – कभी उसके परिवार के सदस्यों एवं कर्मचारियों आदि के विवरण प्राप्त होते हैं। राजाओं के विजित क्षेत्रों का ब्यौरा तथा उसके पड़ोसी राज्यों एवम विदेशी देशों के साथ संबंधों का भी उल्लेख मिलता है। (मिश्रा, 2006,89-91) कहा जा सकता है की आज के संचार माध्यमों की भांति ही लगभग सभी प्रकार की सूचनाएं अभिलेखों द्वारा प्राप्त होती हैं, और अन्य ऐतिहासिक साक्ष्यों की अपेक्षाकृत इनकी प्रामाणिकता भी अधिक विश्वसनीय मणि जाती है।

- अब यदि अभिलेखों की बात हो रही है और कला पक्ष का उल्लेख ना हो तो बात अधूरी मानी जाएगी कलाकृतियों पर उत्कीर्ण अभिलेख तो दोहरी तरह से संचार का माध्यम होते थे एक ओर तो कला भी संचार व्यवस्था का ही एक अंग है क्योंकि कला भी भाव संप्रेषण का ही एक रूप है कला के द्वारा भी लोग अपनी बात या संदेश जनसामान्य तक पहुंचाने के लिए भावपूर्ण भंगिमाओं की कलाकृतियों का निर्माण करवाते थे। एक ओर तो यह कलाकृतियां स्वयं में ही संदेशों का भंडार होती थी दूसरी ओर मंदिरों, मूर्तियों, वेस्टिनयों या द्वारों पर उत्कीर्ण लेख दोहरी तरह से जनसंचार का माध्यम बन जाते थे। (अग्रवाल,1987; 299) ऐसे में जो लोग कला के पारखी होते थे वे उन में छिपा हुआ गूढ अर्थ भी समझते थे और जो सामान्य बुद्धि स्तर की जनता थी वह अभिलेखों को पढ़कर उसके विषय में जानकारी अर्जित करती थी।

निष्कर्ष

अतः कहा जा सकता है कि पहले कलात्मक आकृतियों के रूप में अर्थात कलात्मक अंकन के रूप में, पेंटिंग्स के रूप में उसके बाद पक्षियों के द्वारा फिर मनुष्य के द्वारा संप्रेषण करना, संदेश भेजना और उसके बाद अभिलेखों द्वारा जन संचार व्यवस्था का क्रमिक विकास होता गया। धीरे धीरे यह प्रणाली विकसित हुई और आज तो वैश्वीकरण के युग में सूचना एवं प्रचार संचार प्रौद्योगिकी के क्षेत्र में हुई अभूतपूर्व क्रांति के कारण जनसंचार अर्थात मास कम्युनिकेशन बहुत प्रभावशाली होता गया और साथ ही अत्यंत सहज भी। इस तरह प्राचीन अभिलेखों को इस जन संचार प्रणाली का एक महत्वपूर्ण पड़ाव मान सकते हैं और अक्षुण्ण हथियार या औजार भी, जो आज भी स्थिर रह कर भी सदियों पूर्व की सूचनाओं को सदियों बाद भी प्रेषित कर रहे हैं।

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WOMEN PERFORMING ARTISTS AT VIJAYANAGARA
(1336-1565 CE)

Lata Pujari

Abstract

The Vijayanagara Empire ruled over a large part of South India from 1336 to 1565 CE from its capital namely the city of Vijayanagara, presently known as Hampi in the state of Karnataka. In this paper, the light has been shed on a variety of women performing artists from the capital city of Vijayanagara. The women performing artists are depicted on the walls of monuments, panels, and ceilings; such women were also noticed by the foreign visitors, as mentioned in their travelogues. The two types of female dancers, namely those engaged in Mārga or classical dance form and Desī or folk-dance form, have been discussed somewhat in detail. The women musicians and the Korvañjī, or female gypsy fortune tellers, were other interesting themes that have been highlighted in this work. It is interesting as well as important to know the position of women performers in the past to discuss and understand the condition of various women performers in the present.

Keywords: **Women dancers, Vijayanagara, Women Performing Artists**

The Vijayanagara Empire ruled over a large part of South India from 1336 CE to 1565 CE from its capital, namely the city of Vijayanagara. The remains of the core area of Vijayanagaracity, popularly known as the 'Hampi ruins. The history of the three dynasties, Saṅgama (1336-1485 CE), Sāḷuva (1485-1505 CE) and Tuḷuva (1505-1570 CE), who, ruled from the capital city, Vijayanagara, is amply documented by numerous sources, such as inscriptions found in different parts of peninsularIndia, literary works in Sanskrit, Telugu, and Kannada, travelogues written by the contemporary foreign visitors, and, last but not least by the ruins of different structures in Hampi, the modern name of the medieval city of Vijayanagara. The monuments within the city consist mainly of religious, civil, and military buildings.The City of Vijayanagara has an extraordinary blend of art and architecture.The core focus of this paper is to understand the position of women performing artists at the capital of Vijayanagara.The city provides a few, but significant, evidence of women's active participation in the social, cultural,and religious fields of urban life.Women performing various activities such as dance and music have been frequently represented in the sculptures at Vijayanagara; less frequently represented but nevertheless present in sculpture are also women acrobats and female gypsy fortune tellers. Besides the sculptural depictions of women, the work and participation of women in socio-religious activities have been reflected in contemporary Kannada literature andforeign travelogues. Among the foreign visitors to the city, the Venetian traveller Nicolo Conti (1420 CE), the Persian envoy

Abdur Razzak (1443 CE), the Portuguese travellers Duarte Barbosa (1516 CE), Domingo Paes (1520 CE) and Fernão Nuniz (1535-1537 CE) have left meticulous details about the contemporary life at Vijayanagara. Apart from sculptural depictions, travellers' accounts, and Kannada literature, contemporary epigraphs provide evidence of women's participation in religious activities.

Women Performing Artists

Women performing artists has been testified by the visual arts, played an active role in Vijayanagara society. At Vijayanagara, the enclosure wall of the Rāmacandra temple, the basement mouldings of the Viṭṭhala temple, pillars of various *maṇḍapa*s, and the walls of the Mahānavamī Platform are decorated with sculptures of women performing artists: dancers, singers, instrumentalists, etc. The capital, with its many socio-religious activities, provided talented women, especially dancers and musicians with opportunities to perform; this has been mentioned occasionally in the literature of the period, both foreign and local.

Dress of performing artists

Compared to otherperforming artists, the classical, as well as folk dancers (stick-dancers), have been depicted very frequently in sculpture. While giving the description of the costume of dancers, Verghese makes a point that sculptures exhibit a gradual change in the fashion of the dancers' costume over two centuries (Verghese, 2005, p.59). In the earlier stages (i.e. the late 14[th]and early 15[th]century) the women dancers and musicians wore a long lower garment from the waist to the ankles, either a narrow skirt or a sari draped either in a gathered fashion or like a *dhoti*, drawn tightly between the legs and tucked in at the back, with front pleats between the legs (Verghese, 2005, *Ibid.*).

In the later stages, the dancers wear close-fitting *pyjama*s or tights down to the ankles and over these a short skirt (calf or knee-length); sometimes the skirts appear to be multi-layered (Verghese, 2005, p.60). The earlier fashion of wearing the sari in *dhoti* style, reaching the ankles, with pleats in the front, was still occasionally used at this stage also. Often the women wear a folded cloth around the waist, ending in a short-frilled fan in the front. The use of a transparent scarf was also in fashion as it was worn or carried by some. Both in the early as well as in the later phases the dancers wore no blouse or bodice, but a breast-band is occasionally evident in the sculptures of dancing women(Verghese, 2005, *Ibid*). Their costume seems tohave been comfortable to make their movements easy.

Besides costume, in all the phases of the sculptural depictions of dancers, the dancing women are generally adorned withvarious types of magnificent jewellery, such as large earrings, necklaces, bangles, long chains around the neck, armlets, anklets, and occasional girdles (Verghese, 2005,

Ibid). Some variation in hairstyle is also evident. In the earlier stage, the dancers had their hair tied in a loose bun at the nape of the neck or in a loose plait, whereas in the later phase the hairstyle became more refined andwith the hair at times piled on top of the head in elaborate hairdos (Verghese, 2005, *Ibid*). The plaited hair also continued in fashion (Verghese, 2005, *Ibid*).The costume of other performing artists, e.g. musicians, is somewhat similar to the women dancers; however, they wore less amount of jewellery.

Different types of women dancers and entertainers

PedāpatīYerranārayaṇa in his *MalhaṇaCaritra* has mentioned two varieties of dances – *Mārga* or classical dance form and *Desī* or folk-dance form (Kumari, 1995, p.67). While describing the difference between these two dance forms that existed during Vijayanagara times, Verghese affirms that the complex and strictly codified classical dance form was the *Mārga* and the folk-dance form that reflects the regional and local variations can be termed as *Desī*or folk style (Verghese, 1995, p.108). Sculptural as well as literary sources of that period document two categories of dancers: trained classical dancers and folk dancers. Except for some instances of individual performances, reliefs on monuments usually depict group dance. The individual performance may have been carried out in private for the enjoyment of kings and nobles as well as in temples to entertain the gods, whereas group dance was performed during celebrations of various events and festivals. According to Nuniz, dancing women were responsible for entertaining the king, but in his absence, on every Saturday, they were obliged to go to the palace to dance before the king's idol, which was in the interior of his palace (Nuniz, 1984, p.379). Probably, this was a kind of tribute paid to the king by dancing girls.

There are some sculptures of women performing classical dance. These categories of dancers are accompanied by femaleand /or male musicians and perhaps also a dance instructor or vocalist. (see Plate 1)
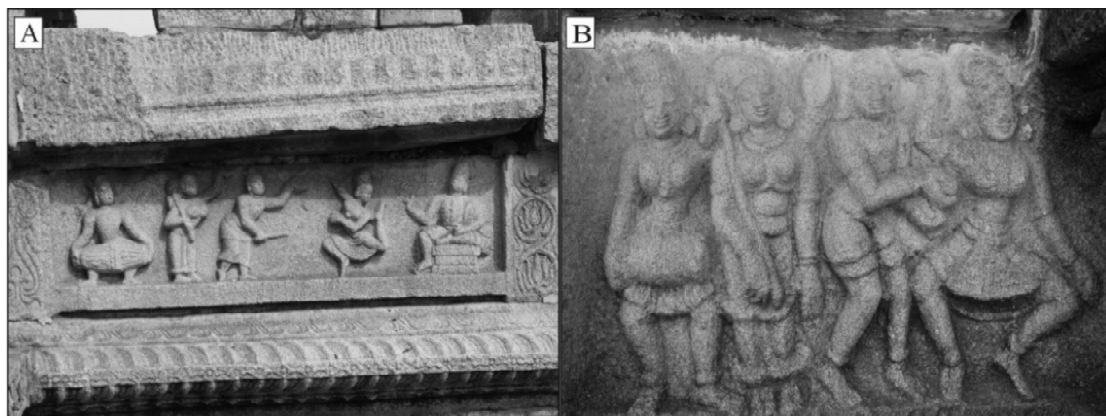
Plate 1. Women performers with their retinue: **A.** plinth moulding, northeast corner *maṇḍapa*, *Viṭṭhala* temple; **B.** west wall, Mahānavamī Platform

Some of the figures of women dancers depict complicated dance steps. Among the best sculpted examples of classical dancers is the one on the south side steps of the Mahānavamī Platform: here the dancer is touching her head with one of her feet. (see Plate 2)

Plate 2. A dancer performing a complicated step, south side, Mahānavamī Platform

The women folk dancers took part in various celebrations by performing the '*kolāṭā*' or '*kolāṭṭam*', a local dance form, performed by women. *Kolāṭṭam* or stick play is a type of group dance. The dancers carry two painted sticks. The numerous sculptural depictions of *kolāṭṭam* dance indicate that it was a very common dance form; perhaps it was an integral part of most of the functions and festive occasions that were celebrated in contemporary society. Conti records that weddings were celebrated with singing, feasting, and with the sound of trumpets and flutes (Conti, 1974, p.29). His description of the dance that was performed in a circle with painted sticks in hand during weddings, suggests that it was none other than the '*kolāṭā*' dance (Conti, 1974, *Ibid*). Even, the Italian traveller Pietro della Valle, who had visited Ikkeri in the 17[th]century, has recorded the description of the *kolāṭṭam*. The said dance was performed during one of the festivals that were celebrated over several days; the last three were kept for Gaurī, wife of the god Mahādeva; the dance was performed by young girls (Della, 1892, pp.258-259). While describing the dance he states:

"... several companies of young girls, well cloth'd, after their manner,... All of them carry'd in each hand a little round painted Stick, about a span long, or a little more, which they struck together after a musical measure, to the sound of Drums and other instruments, and one of the skillfullest of the company sung one verse of a song, at the end of which they all reply'd seven, or eight, times in the number of their meter with the word, *Colé, Colé, Colé,...*"(Della, 1892, p.258).

The various ways of performing *kolāṭṭam* during Vijayanagara times have been depicted in relief carvings, such as lifting a leg in front, lifting a leg and turning the body around, and jumping with both the legsraised off the ground while their sticks struck on their partners' sticks. (see Plate 3)

Plate 3. Different styles of *kolāṭṭam* performance: **A.** Simple style, plinth moulding, northeast corner *maṇḍapa*, *Viṭṭhala* temple; **B.** lifting a leg in front; **C.** lifting a leg and turning the body; **D.** jumping with both the legs; **(BCD)** is on the north side of the enclosure wall, Rāmacandra temple

Some stone panels depict the skilled '*kolāṭā*' performers in acrobatic positions such as touching their coiffure with the legsor dancing in such a manner that the hair-plaits of the dancers strike against each other. Among the best examples of *kolāṭṭam* dancers in sculptures is the one on the basement mouldings of the northeast corner *maṇḍapa* in the Vitthala temple complex. The panel depicts the dancers touching their coiffure with one foot raised to the head.(see Plate 4)
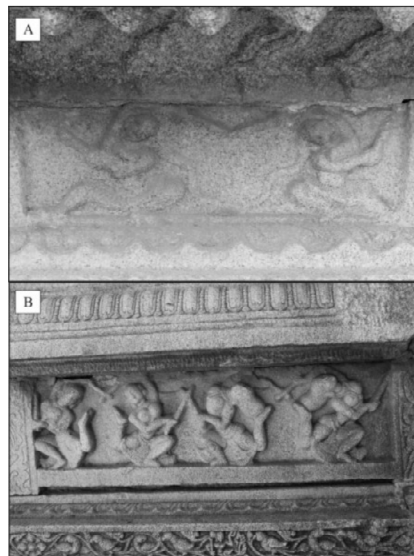
Plate 4. **A.** Dancers' hair-plaits skilfully striking each other plinth moulding, north side, the main temple of *Viṭṭhala*; **B.** performers touching their coiffures with their feet, plinth moulding, northeast corner, *maṇḍapa*, *Viṭṭhala* temple

On the basis of literary, sculptural, as well as inscriptional records, Kumari puts women dancers into three different categories such as Temple dancers, Palace dancers, and Street dancers (Kumari, 1995, p.67); however, differentiating between the palace, temple, and street dancers on the basis of sculptures is a difficult, if not impossible, task.Although foreign and local Kannada literary sources give information on various kinds of performing arts, they do not offer any clear distinction that would suggest such categories of women dancers.

Another folk form that might have performed only by women, commonly known in the south, is *'korvañjī'*, a performance bya fortune teller or a gypsy (Nandagopal, 1990, p.108). The gypsy woman performer's attire is just like that of a classical dancer, but in addition to that, she holds a basket and a painted stick in her hand. She moves from house to house and very diplomatically she attracts people's attention with her charming smile. She mingles with people by singing and dancing in praise of Lord Muruga or Lord Venkateśa (Nandagopal, 1990, *Ibid.*).The sculptures of *'korvañjī'*, or the fortune teller, depicted on a pillar of *mandapa* in the northwest corner of the Tiruveṅgaḷanāthatemple, and on a panel on the northwest wall of subsidiary shrine of the Rāmacandra temple, are shown wearing knee-length pleated skirts, and ornaments like bangles, armlets, anklets, and their hair are tied on their heads in a bun. The crucial feature in both the sculptures is that theyhold a basket in a very attractive manner in their left hand; the above-mentioned painted stick is, however, missing. Apart from these and other such sculptures at the site, there is hardly any source of information available to make any further comments on these women performers. Even then, the depiction of *'korvañjī'* women in temple sculptures indicates that, probably, they were one of the important types of performers or entertainers in contemporary society. (see Plate 5)

Plate 5. *'Korvañjī'* woman, northwest corner *mandapa*, Tiruveṅgaḷanātha temple

Another interesting profession mentioned in the contemporary Kannada literature is that of a lady comedian.The *DharmanāthaPurāṇa*, a *campu-kāvya*, composed by Bāhubalī Paṇḍita who lived in the 14[th]century, mentions about a lady comedian who entertained the king in a pleasure garden. Though the *DharmanāthaPurāṇa* identifies her as a comedian, it seems that she had good knowledge about garden plants as she received some gifts for entertaining the king by describing the plants and flowers in a poetic style (Dallapicolla, 2003, p.86).

Besides the women dancers, even the women musicians played a great role as performers. The stone panels in the capital show the instruments played by the musicians. There was a wide range of musical instruments that can be classified as follows (Kumari, 1995, pp.59-64): 1. Instruments with strings such as the *veeṇā* and *ālāpi*; 2. Percussion instruments: this category of instruments consists of five types of drums, which are represented in the sculptures of Vijayanagara, i. *muraja* (bifacial drum), ii. *paṇava* (another type of bifacial drum), iii. *dappu* or *daphali* (frame drum), iv. *dhundhubi* or *bhēri*(amonofacial drum), v. *nagāra* (a big kettle drum); 3. Wind instrumentssuch as *suśiravādya* (an instrument made of hollow tubes or horns),*vēṇu* (flute), *śehnai*, *śaṅkh* (conch), and trumpet; 4. Solid instruments (i.e. idiophones): these types of instruments are made out of one-piece and do not need any further tuning after final finishing, i.e. cymbals, *kartāl* (wooden clappers), and the pair of sticks used in the *kolāṭā* dance form (Kumari, 1995, *Ibid.*). The women instrumentalists chiefly accompanied the women dancers and might have exhibited their skill during various events and festivals that were celebrated during the Vijayanagara period. The panels at the capital depict women instrumentalists playing the *veeṇa, ālāpi,* different types of drums, *daphali, dhundhubi, suśiravādya, śehnāi, śaṅkh, nagāra*. The women musicians who have been mentioned in the work of Paes were trumpet blowers, pipe players, and experts in playing various kinds of drums and other instruments (Paes, 1984, pp.247-249).

A contemporary inscriptional record mentions an actress. Although this inscription is found elsewhere in the state,it has been taken into consideration because something similar may have existed in the capital also. A damaged inscription, dated 8th May 1514 CE, on a pillar in the Keśvarasvāmi temple, Cheruvu-Belagallu, Kurnool taluka, records that a *Karnam*, Basavarasa, made a gift of a plot of land to the actor of Nāgayya and to the actress Patrī (South Indian Inscriptions, IX, part II, No.498).Though it is not clear that the gift was offered to them for their acting skills or for some other purpose, however, the inscription indicates that acting was another profession that women may have followed.

According to Paes and Nuniz, among the women who resided in the palace, some were skilled arts while others served as maids. In the palace, within the gate there were some women appoint as maids,Paesnumbers them around twelve thousand (Paes, 1984, p.248) whereas Nuniz mentio more than four thousand women who were skilled in various arts (Nuniz, 1984, p.382).Nunizclair

that all of them lived in the palace; some were dancing girls, and others were human bearers who carried the King's wives on their shoulders. He records that they also carried the king in the interior of the palace, as the king's house was large and there were great distances between one house and another. Paes also notes a similar type of service offered by women inside the royal palace.He states, "...there are women who handle sword and shield, and others who wrestle, and others who blow trumpets, and others pipes,..." (Paes, 1984, pp.248-249).

Sculptural panels of women dancers are very frequent, but those of women acrobats or gymnasts are very rare. One of these is a panel on the northeast side of the south wall of the Mahānavamī Platform which depicts a woman acrobat. Along with a royal man, there are six women carved on this panel, two of them are performing a dance, one is playing an instrument and two are attendants as they are standing behind the royal figure. Among them the acrobat has stretched her legs upward, bent her knees and she rests her feet on the top of her head. She has balanced her entire body weight just on the palms of her hand. (see Plate 6) In yoga, the above posture is known as *vrūścikāsana* (scorpion pose). So far, this is the only sculpture of a woman acrobat that I have noted in the capital of Vijayanagara.

Plate 6. A woman acrobat, south wall, Mahānavamī Platform

The question that comes to mind is where did the women dancers and other performers live? Although the long chariot street to the north of Tiruvengaḷanātha temple is presently known as 'Soolai bazaar' or 'Dancing Girls' street, none of the sources provide any evidence of a particular spot as a residential area of dancers or performing artists. The east and the west sides of this street, starting right from Tiruvengaḷanātha temple till the end of the street is occupied by long rows of ruined structures. Longhurst mentions this street as 'Soolai bazaar' or the 'Dancing girls' street, for according to him dancing girls were said to have occupied the street which was also used for the annual car festival of the Tiruvengaḷanātha temple (Longhurst, 2010, p.110). However, according to Verghese, this identification is vague as there is no clear evidence to prove that the so-called 'Soolai bazaar' was the location of dancing girls (Verghese, 2000, p.277).

Apparently, some instances indicate that accomplished women were used by kings as objects of exchange in a treaty or for other purposes at the end of a war. In 1425 CE, soon after the accession of Alā-ud-din Shāh Bahamani II, the Vijayanagara forces were severely defeated by Immadul-

mulkGhury. The Vijayanagara king obtained "peace only by giving twenty elephants, a great sum of money, and two hundred women slaves skilled in music and dancing..." (Saletore, 1934, p.71).According to Barbosa, King Narasiṁha had more than a hundred thousand men of cavalry and infantry battalion in his pay and kept five or six thousand women performers for his soldiers. As he believed that war cannot be waged without women, he distributed them according to the number of men he wished to send on war (Barbosa, 1918, pp.211-212). These women were great musicians, dancers, and acrobats, very agile and graceful (Barbosa, 1918, *Ibid.*). It is also important to note here that Barbosa specifically indicates that they were unmarried (Barbosa, 1918, *Ibid.*); probably, being unmarried could have been the condition to enter such services. Apart from Barbosa, however, no other source mentions that women performing artists were in this type of service and they were getting paid;he does not specify the amount. Even Nuniz mentions about twenty thousand 'public women' accompanying the army of Kṛṣṇadevarāya (Nuniz, 1984, p.328). It is not clear what exactly he means by referring to them as 'public women'.

Although sources mention some of the women professionals such as *korvañjī*s, women comedians, *kolāṭṭā* dancers, women acrobats, etc. the lack of sources restrict our efforts to understand their position and status in contemporary society. Apart from temple dancers, *kolaṭṭa* dancers and musicians were much in demand during any celebrations and functions. Numerous sculptural depictions of *kolaṭṭa* dancers, accompanied by female musicians, indicate the popularity of this dance form. Women were the main participants in this form of folk dance. It is difficult to comment whether these women functioned in /as groups of *kolaṭṭa* dancers and musicians or they were individual entities who came together to perform. Apart from these women who were in permanent or seasonal employment, women skilled in the art of expert talk or singing, *'korvañjī'* or woman gypsy fortune teller, women acrobats, and women comedians, etc. were free to earn money in public. Sculptural depictions of *'korvañjī'* or woman gypsy fortune tellers signify the fairly wide prevalence of these women professionals.

Thus, opportunities were offered to skilled women in temples, during the festive occasion and in the royal palace. The employment of skilled and non-skilled women of this period was not only considered as a status for the elites but they were also used as tradable assets during negotiations during wars. On such occasions, the skilled women were considered as objects to offer in war settlements. Thus, we may opine that women performing artists of certain categories did experience some amount of liberty and a few were able to assert their identity and create a space for themselves in the Vijayanagara society.

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A STUDY OF THE ASSOCIATION BETWEEN BODY IMAGE, DEPRESSION AND GENERAL HEALTH IN ADOLESCENT FEMALES WITH DEPRESSIVE SYMPTOMS

Cicilia Chettiar* & Aathira Gopalan**

Abstract

Body image and health are important in predicting physical and mental health among adolescents. The association between body image, depression and general health was investigated among adolescent females with depressive symptoms using correlational design. A total of seventy-three adolescent females within the age range of thirteen to eighteen were recruited using non-probability sampling technique of purposive sampling. The participants were first screened using Beck's Depression Inventory- II (BDI II) to detect depressive symptoms. Later, those qualifying for the study were given Body Image Quality of Life Inventory (BIQLI) to measure body image and Patient Health Questionnaire-15 (PHQ-15) was to measure general health after collecting their demographic details. Pearson correlation results revealed that body image and depression were significantly correlated, while body image and general health were found to have a significant correlation as well. Multiple linear regression analysis revealed that general health predicts depression more than body image. The implications of the findings were discussed and recommendations were made for further studies.

Keywords: **Body image, depression, general health, adolescent, females**

Introduction

Depressive disorders are of major public health importance, in terms of prevalence, dysfunction, comorbidity, economic liability and under-diagnoses. The most common age groups in which Depressive disorders are seen are adolescence, middle age and geriatric population. The causes for depressive disorders can be genetic, psychological factors or environmental factors, e.g., stressors.

According to past theories and literature, depression is more common in women than men. The Global Burden of Disease report estimates that the prevalence of unipolar depressive episodes is 1.9% for men and 3.2% for women. One-year prevalence has been estimated to be 5.8% for men and 9.5% for women.

Depression is a public health problem that is present in 10-20% of the general population, according to the World Health Organization (WHO), and is considered the main cause of disability worldwide. Body image is defined as "the picture we have in our minds of the size, shape, and form of our bodies" (Slade, 1988). Body image is a person's perception of his or her own physical appearance and is an important psychological

phenomenon among females, as females are thought to place more importance to their body image. In the recent past, it has been reported that positive and negative body images of the individuals are strongly associated with different health, social and psychological outcomes such as eating disorder, unhealthy weight control behaviors, health habits, risky sexual practices, social relationships and self-esteem (Jain & Tiwari, 2016; Tiwari & Kumar, 2015; Tiwari, 2014; Tiwari, 2015). It has also been significantly associated with mental and physical health and life satisfaction (Jain & Tiwari, 2016; Tiwari & Kumar, 2015).

Past research has examined the hypothesis that adolescent females with more negative weight-related body images would report higher levels of depressive symptoms (Wang, Liang & Chen 2009). Also, it was found that it is body image dissatisfaction (a dimension of personality) rather than objective physical aspect of the body that is important to increase depressive symptomatology (Daniels J, 2005; Kostanski&Gullone ,1998).

Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity (World Health Organization, 1948). Many physical health conditions have been associated with body image dissatisfaction and lowered life satisfaction Mudgal & Tiwari (2015) have confirmed the association between physical health and dissatisfaction with body image and also that life satisfaction is considerably lowered.

In many developing countries, young girls are married at an early age and exposed to greater risk of reproductivity at a young age. This poses a major concern in the general health of adolescent girls, since the risk of mortality also increases. Presence of any mental condition can affect the general health of that person. The individuals suffering from chronic disease like Cancer, HIV/AIDS etc. have to face a lot of challenges both physical and emotional leading to a consequent unhappiness with body image which further reduces their quality of life (Jain & Tiwari, 2016).

Theoretical Perspective

The present study builds upon the self-discrepancy theory, which was introduced by psychologist E. Tory Higgins (1987) to establish the connection between self and affect. In his theory, Higgins postulates that individuals possess different types of self-guides, or standards, against which they compare their current self. With reference to the present study, this self-guide would be that of a body image ideal. This allows them to figure out if they are near their guides or distant in terms of their physical appearance. Higgins mentions about proximity and discrepancy to self-guides, through which individuals experience positive and negative affect respectively. This concept of proximity and discrepancy can be linked to the positive body image and negative body image with respect to the present study. This affect can be differentiated by the type of self-guide used by the individual for comparison. Individuals can choose to either compare themselves with an ideal or an ought self-guide. The former is a representation of their aspirations and the latter represents their realities and responsibilities. Depending on how close they are to their ideal, affective states can be

determined. Greater closeness leads to positive affect while distance leads to depression and sadness. This according to the present study, can depict a link between the body image and depressive symptoms.

Methodology

Based on the research questions, the following hypotheses were investigated.

Hypotheses:

● There will be no statistically significant correlation between Body Image and Depression in adolescent females with depressive symptoms.

● There will be no statistically significant correlation between Body image and General Health in adolescent females with depressive symptoms. Body image and General health will not significantly predict depression.

Operational Definitions:

Depression- The score of depression as obtained on the Beck's Depression Inventory-II (BDI-II), (1996) - the score obtained must be 20 and above.

Body-Image- The score of Body Image as obtained on the Body Image Quality of Life Inventory (BIQLI), (2002).

General health- The score of patient's general health as obtained on the Patient Health Questionnaire-15 (PHQ-15), (2002).

Participants and Sample Size:

The sample consisted of 73 females, adolescent, participants with depressive symptoms, within the age group of 13-18.

Inclusion criteria:

1. All Participants should be females.

2. Only those participants who obtain a score of 20 and above in BDI-II screening, will be included in this study.

3. Participants should be between the age range of 13-18 years.

4. Participants should be familiar with English language.

5. Participant should be a student.

Instrumentation:

1.   Beck Depression Inventory (BDI-II):

2.   Body Image Quality of Life Inventory (BIQLI)

Limitation:

Two of the items related to sex were removed from the scale with the author's permission. This was done so because according to Indian cultural and societal constructs, sex is viewed as a taboo subject, which may offend the participants and thus restrict the data collection procedure. Therefore, psychometric properties mentioned above may be subject to change.

3.   Patient Health Questionnaire-15 (PHQ-15):

One limitation of this questionnaire is that, although the PHQ-15 is currently being used in major studies in several European countries and Australia, there is evidence that it does not perform as well in Hispanic populations. The scales were found to have adequate reliability and validity.

Procedures

The data were collected from 73 female, adolescent participants, within the age range of 13-18 years, having Depressive symptoms, i.e. those who obtain a score of 20 and above in the BDI-II . These participants were recruited for the study from certified medical institutions, clinics, schools, colleges and NGOs. Permissions from the institutions were taken. Consent from the Participants or their parents/guardians were taken before administering the scales on the patients.

Results

The correlational and predictive trends shared by depression withbody image, and general health were explored. Depression showed significant negative correlation with body image. As given in the table 4.1, the r value was −.271 which was significant at 0.05 level, i.e. (r = −.271, p<.05). Depression also depicted significant positive correlation with general health. As entered in the table 4.2, the r value was 0.395 which was significant at 0.01 level, i.e.(r=.334,p<.01). The results revealed that Depression has an association with Body image and general health. Though the association between the variables are fairly moderate, but they are still significant. Thus, the hypotheses that "there is a significant relation between depression and body image" and "there is significant relation between depression and general health were validated. Finally, the r value for body image with general health was -.135 which depicted slight to no correlation.

Table 4.1: Correlation Analysis between Body image, Depression and General health

	Depression	Body image	Health
Depression	1		
Body Image	-.271*	1	
Health	.395**	.135	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Then a series of Regression Analysis were conducted to estimate the extent to which Body image and General Health could predict depression. The results show that the first model of General health can predict depression significantly (R = .144, R square = .156, F (13.139) = .001, sig). The adjusted R square value gives an idea of how well the model generalizes to the population and ideally it should be close to or same as the R square value. Here, the difference is of .012, which means if the model was derived from the population rather than a sample it would account for approximately 1% less variance in the outcome. When the variable of body image was included in the next model along with general health, it could predict depression significantly (R = .181, R square = .204, F (4.220) = .044, sig). Here the difference between R square and adjusted R square is .023, accounting for approximately 2% less variance in the outcome. Thus, it is evident that both the variables general health and body image can predict depression, although the values are low. However, it is to be noted that the model of General health predicts depression more than only body image. Details of these regression analyses are presented in the table 4.2.

Table 4.2: Regression Analysis for Body image, Depression and General health

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Sig. F Change	Durbin-Watson
1	.395a	.156	.144	5.840	.156	.001	
2	.452b	.204	.181	5.712	.048	.044	1.501

Model 1: (Constant), Health

Model 2: Health, Bodyimage

Dependent Variable: Depression

With reference to the table below, the first model depicts that as health increases by one standard deviation, depression increases by .395 standard deviations. The second model on the other hand, shows that as one standard deviation increase in Body image, depression decreases by .221 standard deviations. Details of these standardized values are presented below in the table 4.3.

Table 4.3: Coefficients of Regression model for Body image, Depression and General health

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	21.840	1.617		13.509	.000
	Health	.530	.146	.395	3.625	.001
2	(Constant)	23.230	1.720		13.506	.000
	Health	.490	.144	.365	3.394	.001
	Bodyimage	-.109	.053	-.221	-2.054	.044

a. Dependent Variable: Depression

Discussion

The first hypothesis was that there is no significant relation between Body image and depression. However, it was observed that participants scoring high on body image issues scored high on depression as well. Thus, it showed that there is a significant relationship between Body image and depression. Therefore, the null hypothesis 'there is no significant relation between Body image and depression in adolescent females with depressive symptoms' was rejected.

The second hypothesis stated that there is no significant relation between Body image and General health. However, it was observed that participants scoring high on body image issues scored high on general health as well. Thus, it showed that there is a significant relationship between Body image and General health. Therefore, the null hypothesis 'there is no significant relation between Body image and General health in adolescent females with depressive symptoms' was rejected.

The results are in also in line with Objectification Theory given originally by Fredrickson and Roberts in (1997). To objectify is to make into and treat something that is not an object as an object, which can be used, manipulated, controlled, and known through its physical properties. Objectification theory attempts to explain the extreme and pervasive tendency to equate women with their bodies and why this can have such negative consequences for women's body image and beyond (Calogero, Tantleff-Dunn & Thompson, 2011).

Fredrickson and Roberts identified self-objectification as the first psychological consequence to emerge among girls and women as a result of living in a sexually objectifying cultural milieu. Self-objectification is defined as the adoption of a third-person perspective on the self as opposed to a first-person perspective such that girls and women come to place greater value on how they look to others rather than on how they feel or what they can do (Calogero, 2012).

Objectification theory effectively sheds light on the range of ways in which sexual objectification can manifest in routine life. Common situations that would constitute sexual objectification include gazing or leering at women's bodies, reception of sexual comments about women's bodies, whistling or honking the car horn at a female passersby, taking photographs of women's bodies and body parts with a cell phone without their consent, exposure to sexualized media imagery or pornography, sexual harassment, sexual violence, and rape. Sexual objectification plays out most blatantly in two arenas: (1) actual interpersonal encounters and (2) media encounters. Interpersonal encounters of sexual objectification can include interactions with familiar others (e.g., family, friends, colleagues, employers, and acquaintances) or with strangers. Feminist theorists have argued that sexually objectifying experiences encountered by girls and women accumulate over time, eventually leading them to internalize the sexual objectification and turn it on themselves. That is, women come to

view and treat themselves as objects to be evaluated on the basis of their appearance - or to self-objectify (Calogero, 2012).

When girls and women view themselves through this self-objectified lens, they take a peculiar stance on their own bodies and appearance that interrupts their self-body relationship. This acts as a trigger for some women and they become engaged virtually in checking themselves most of the time, irrespective of the environmental settings. This chronic body monitoring is referred to as self-surveillance (also referred to as body surveillance) and represents the behavioral manifestation of self-objectification (Calogero, 2012).

Evidence suggest that self-objectification can lead to several psychological or experiential consequences that are known to occur at a disproportionately higher rate among girls and women such as body shame, appearance and safety anxiety, reduced concentration or 'flow' experiences, and diminished awareness of internal bodily states (Calogero, 2012). These experiences in turn, may lead to many mental health risks such as, unipolar depression, sexual dysfunctions, and eating disorders, health problems, etc.

Researchers have found that women are about twice as likely to be depressed as men, and this gender difference is prevalent across different ethnic groups. This suggests a relationship between body image components and depression, which this research aims to study. Self- objectification can lead to several other consequences on psychological and physical health.

Regression analysis indicated that both body image and general health can predict depression significantly. However, it was interestingly observed that General health can predict depression more than body image. The results were in line with the research conducted by Foster. A, Rinaman. L and Cryan. J (2017) on 'Stress and gut-brain axis: Regulation by the microbiome'. According to their study gut microbiota has emerged as an important component in the control of the gut-brain axis, especially during conditions of stress provoked by real or perceived homeostatic challenge. The pathway of communication between the microbiota and brain include the vagus nerve, gut hormone signalling, the immune system, tryptophan metabolism and microbial metabolites such as short chain fatty acids. The importance of early life gut microbiota in shaping later health outcomes was also found to be an emerging relation.

Results from preclinical studies indicate that alterations of the early microbial composition by way of antibiotic exposure, lack of breastfeeding, birth by Caesarean section, infection, stress exposure, and other environmental influences - coupled with the influence of host genetics - can result in long-term modulation of stress-related physiology and behaviour.

Thus, the regression analysis of the present study implicates a recent development in the physical and mental health which is the gut-brain axis and its contribution to a range

of health variables. The neurotransmitter's role in this function has been discussed as well. Thus, these researches provide an impetus to the present findings of the study.

Limitations of the Study

Since this was a correlational study, it can only be suggested that there is a relationship between the variables. However, it cannot establish causation, thus limiting the findings. Thesample size was small and the study took place in urban India, thus the sample is not representative of the rural population due to limited access to participants. Among gender, only females were studied in the spectrum, thus the results cannot be generalized on all adolescents. Since the questionnaires were self-report measures, the scores would have been subject to social desirability leading to biases. Socio-economic strata of the participants were not equated. The Body Image Quality of Life Inventory is not intended for younger adolescents within age range 13-15, however for consensus and with the author's permission that scale was used. Other factors affecting adolescents such as peer relations, familial patterns, financial credibility, major physical illnesses were not controlled. The questionnaires weren't normed on Indian population. The theoretical perspectives used in this study were western although the concepts had significance in Indian context. Homogeneity of the sample could not be maintained due to time constraints.

Practical Implications of the study

This research adds to previous researches which establish a significant relationship between Body image, depression and General health. This study can give a basis for the mental professionals in the field to understand the intensity of the relationship between these variables and how far it is affecting today's adolescents.

This can be done by including the outcome of this study in treatment and prevention of body image issues and disorders related to body image such as Body Dysmorphic Disorder or Eating disorder, etc. This can in turn help to provide awareness and interventions among adolescents about body image concerns and general health issues. This may lead the mental health professionals to help the vulnerable population alleviate their issues, promote body acceptance, encourage better health practices, boost their self-esteem, break their myths and provide right help through intervention or treatment if required. Parents and teachers can also be included in these interventions wherein they are educated about how to help their child or student deal with their issues in an effective manner.

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ગ્રામીણ સ્ત્રીઓનો વિકાસ અને સ્વસહાય જૂથ

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Abstract

સ્ત્રીઓ ગ્રામીણ વસ્તીનો લગભગ અડધો હિસ્સો ધરાવે છે. એમાં કોઈ શંકા નથી કે કુટુંબ અને રાષ્ટ્રનાં અર્થતંત્રમાં ગ્રામીણ સ્ત્રીઓની વાસ્તવિક આવક કરતા તેમનો ફાળો ઘણો વધારે હોય છે. ગ્રામીણ સ્ત્રીઓ મોટાં પ્રમાણમાં ખેતીકીય કાર્યો, પશુપાલન અને નાના ગૃહઉદ્યોગો સાથે સંકળાયેલ હોય છે. ઉપરાંત, ઘરેલું કાર્યોની જવાબદારી પણ નિભાવે છે. ગ્રામીણ સ્ત્રીઓ ગ્રામીણ અર્થતંત્રમાં મહત્વનો ફાળો આપે છે. છતાં, મોટેભાગે તેમની ભૂમિકાની પૂરતી નોંધ લેવામાં આવતી નથી. તેઓ દ્વિતીય ક્રમના નાગરિકો ગણાય છે. કેટલાક ચાવીરૂપ દિશાસૂચકોમાં સુધારા છતાં ભારતમાં ઘણી ગ્રામીણ સ્ત્રીઓ જીવનનિર્વાહ, આરોગ્ય, પોષણ, સાક્ષરતા, ઉત્પાદકતા વગેરે બાબતોમાં પણ સંપૂર્ણ વિકસીત નથી. ગ્રામીણ સ્ત્રીઓ સામાન્ય રીતે જમીન અને ઉત્પાદનો કે જે નાણાંકીય બાબતો સાથે સંકળાયેલ હોય અને તેને સ્વનિર્ભર બનાવે તેવા સંસાધનો પર પૂરતો અંકુશ ધરાવતી નથી. ગ્રામીણ સ્થિતિ, ગરીબી, નિરક્ષરતા અને કૌટુંબિક જવાબદારીઓ સ્ત્રીઓને સારા રોજગાર અને સારા જીવનથી દૂર રાખે છે.

Key Words : વિકાસ, સ્વસહાય જૂથ , ગ્રામીણ સ્ત્રીઓ ,સ્ત્રી વિકાસ, સામાજિક-આર્થિક દરજ્જો

પ્રસ્તાવના

સ્વસહાય જૂથ આજે ગ્રામીણ ભારતમાં મહત્વની ભૂમિકા ભજવે છે. જૂથ આધારિત સ્વસહાયનું મોડેલ ગ્રામીણ વિકાસ, ગરીબી નાબુદી અને સ્ત્રી સશક્તિકરણ માટે વિશાળ રીતે કાર્ય કરે છે.૧૯૮૦માં બાંગ્લાદેશમાં ડૉ. મોહમ્મદ યુનુસ દ્વારા આ દિશામાં પ્રયોગાત્મક પ્રયત્ન કરવામાં આવ્યો હતો.તેને નવા જ દ્રષ્ટિકોણ સાથે અપનાવવામાં આવ્યો છે. સ્વસહાય જૂથને ટૂંકમાં SHGs કહેવામાં આવે છે જે લોકોમાં સર્વાંગી વિકાસ લાવવા માટે અને ખાસ કરીને સ્ત્રીઓનાં સામાજિક-આર્થિક દરજ્જાને સુધારવા માટે કાર્યરત છે. તે લોકોને ગતિશીલ બનાવવા ,તેમને વાચા આપવા અને લોકોના સંગઠન બનાવવાનું દયેય રાખે છે.

ગ્રામીણ સ્ત્રીઓ ગ્રામીણ વસ્તીનો લગભગ અડધો હિસ્સો ધરાવે છે. ગ્રામીણ સ્ત્રીઓ ગ્રામીણ અર્થતંત્રમાં મહત્વનો ફાળો આપે છે. ગ્રામીણ સ્ત્રીઓનાં વિકાસ માટે તેમનો આર્થિક વિકાસ કરવો જરૂરી છે. SHGs એ સ્ત્રીઓ માટેનું અસરકારક સંગઠન છે. તેમાં કોઈપણ વ્યવસાય, જ્ઞાતિ, વર્ગની સ્ત્રીઓ ભાગ લઈ શકે છે. તે સમાનતા અને લોકશાહીના સિદ્ધાંતો પર આધારિત છે. SHGs જૂથમાં અથવા વ્યક્તિગત રીતે અર્થોપાર્જનની પ્રવૃત્તિ શીખવે છે. તાલીમ દ્વારા કુશળતા અને જરૂરી જ્ઞાનનો ઉપયોગ કરીને સ્ત્રીઓનાં દરજ્જાને સુધારવા માટે ગ્રામીણ સ્ત્રીઓને પ્રોત્સાહન આપે છે. SHGs સ્ત્રીઓને દેશની સામાજિક અને આર્થિક પ્રગતિમાં ભાગ લેવા તાલીમ આપે છે અને સ્વાશ્રયી બનાવે છે.

SHGs ની વ્યૂહરચના ગ્રામીણ સ્ત્રીઓનાં મનમાં સફળતા મેળવવાનો આત્મવિશ્વાસ જગાવે છે. જૂથની પ્રવૃતિઓ દ્વારા સ્ત્રીઓ આર્થિક ક્ષમતા, નવી માહિતી, કુશળતા, સંસાધનોમાં પ્રવેશ અને તેમની વ્યક્તિમત્તા ખીલવે છે. આ પરિબળો સ્ત્રીઓને સશક્તિકૃત બનાવે છે. સ્વસહાય જૂથ સ્ત્રીઓને સંગઠિત કાર્ય દ્વારા તેમની શક્તિનો અહેસાસ કરાવે છે. જે તેઓ તેમનાં વિકાસમાં ઉપયોગ કરી શકે છે.

ગ્રામીણ સ્ત્રીઓનો વિકાસ

ઈ. સ.૧૯૮૦ પછીના UNDP નાં રિપોર્ટ પ્રમાણે વિકાસ એટલે જીવનની તકોનાં વિસ્તૃતિકરણની પ્રક્રિયા. UNA એ કહ્યું છે કે વિકાસની પ્રક્રિયામાં સ્ત્રીઓનો સમાવેશ માનવ અધિકારોની રીતે થવો જોઈએ. ગ્રામીણ વિકાસનું સ્વપ્ન ત્યારે પૂરું થઈ શકે છે કે જ્યારે પ્રત્યેક ગ્રામવાસી આર્થિક દ્રષ્ટિએ સંપન્ન, સુશિક્ષિત અને પછાતપણાથી મુક્ત હોય. સાથે-સાથે ગ્રામીણ સ્ત્રીઓની ભાગીદારી વિકાસ પ્રક્રિયામાં બરાબર હોય. સ્ત્રીઓની આવક તથા જીવનસ્તરમાં સુધારા દ્વારા આપણે સ્થાયી વૃદ્ધિ અને વિકાસ પ્રાપ્ત કરી શકીએ છીએ. સરકાર અને NGO ના તમામ પ્રયત્નો દ્વારા હવે ગ્રામીણ સ્ત્રીઓ સશક્તિકૃત બની રહી છે. સ્ત્રી સશક્તિકરણનું મહત્વનું પાસું આર્થિક સશક્તિકરણ છે. તે માટે સ્વસહાય જૂથ ગ્રામીણ સ્ત્રીઓને મદદરૂપ બને છે. આ અભ્યાસમાં ગ્રામીણ સ્ત્રીઓનાં વિકાસમાં સ્વસહાય જૂથની ભૂમિકા તપાસવાનો પ્રયત્ન કરવામાં આવ્યો છે.

હેતુઓ

(૧) ગ્રામીણ સમુદાયની સ્ત્રીઓની કૌટુંબિક પશ્ચાદભૂમિકા તપાસવી.

(૨) ગ્રામીણ સમુદાયની સ્ત્રીઓમાં સ્વસહાય જૂથની આવશ્યકતા અંગેના મંતવ્યો મેળવવા.

(૩) ગ્રામીણ સ્ત્રીઓનાં વિકાસનાં સંદર્ભમાં જૂથનાં કાર્યો અંગે મંતવ્યો મેળવવા.

આ અભ્યાસ ગુજરાતનાં અમદાવાદ જિલ્લાનાં દસ ક્રોઈ તાલુકામાં કરવામાં આવ્યો છે. આ અભ્યાસમાં કુહા, કુબડથલ, પસુંજ અને લાલપુર ગામની સ્ત્રીઓનો સમાવેશ કરવામાં આવ્યો છે. આ અભ્યાસમાં સર્વે પધ્ધતિનો ઉપયોગ કરવામાં આવ્યો છે.તેમાં પ્રશ્નાવલી દ્વારા માહિતી મેળવવામાં આવી છે. ગૌણ માહિતી વિવિધ પબ્લિશડ અને અનપબ્લિશડ રેકોર્ડ્સ, પુસ્તકો, મેગેઝિન અને જર્નલોમાંથી મેળવવામાં આવી છે.

નિદર્શ : નિદર્શ તરીકે કુહા, કુબડથલ,પશુન્જ અને લાલપુર ગામની ૨૮૦ સ્ત્રીઓનો સમાવેશ કરવામાં આવ્યો છે. ઉત્તરદાતાઓની પશ્ચાદભૂમિકા : ઉત્તરદાતાઓની પશ્ચાદભૂમિકામાં ધર્મ, જ્ઞાતિ, વય,, વૈવાહિક દરજ્જો, શિક્ષણ વગેરેની માહિતી ટેબલ-૧માં દર્શાવવામાં આવી છે.

ટેબલ ૧ : ઉત્તરદાતાઓની પશ્ચાદભૂમિકા

ક્રમ	ધર્મ	સંખ્યા	ટકા
1	હિન્દુ	૨૬૬	૯૫.૦૦
2	ઇસ્લામ	૧૪	૫.૦૦
3	ખ્રિસ્તી	-	-
4	અન્ય	-	-
	કુલ	૨૮૦	૧૦૦

	જ્ઞાતિ		
1	જનરલ	૧૪૨	૫૦.૭
2	એસ. સી.	૧૦૬	૩૭.૯
3	એસ. ટી.	૭	૨.૫
4	એસ. ઇ. બી. સી.	૨૫	૮.૯
5	અન્ય	-	-
	કુલ	૨૮૦	૧૦૦
	વય		
1	૧૮ થી ૨૫	૪૧	૧૪.૬૪
2	૨૬ થી ૩૫	૧૧૪	૪૦.૭૨
3	૩૩૬ થી ૪૫	૧૦૪	૩૭.૧૪
4	૪૬ થી ૬૦	૨૦	૭.૧૪
5	૬૧ થી વધુ	૧	૦.૩૬
	કુલ	૨૮૦	૧૦૦
	વૈવાહિક દરજ્જો		
1	અપરિણીત	૨	૦.૭
2	સગાઈ થયેલ છે	૫	૧.૮
3	પરિણીત	૨૭૩	૯૭.૫
	કુલ	૨૮૦	૧૦૦

	શિક્ષણ		
1	અશિક્ષિત	-	
2	લખવા-વાંચવાની જાણકારી	૬	૨.૧૪
3	પ્રાથમિક	૪૮	૧૭.૧૪
4	માધ્યમિક	૧૦૯	૩૮.૯૩
5	ઉચ્ચતર માધ્યમિક	૭૬	૨૭.૧૪
6	સ્નાતક	૩૭	૧૩.૨૧
7	અનુસ્નાતક	૪	૧.૪૪
	કુલ	૨૮૦	૧૦૦

ટેબલ-૧માં દર્શાવ્યા પ્રમાણે મોટાભાગનાં ઉત્તરદાતાઓનો ધર્મ હિન્દુ છે.૫૦.૭% ઉત્તરદાતાઓ જનરલ,૩૭.૯% એસ. સી.,૨.૫%એસ.ટી.,અને ૮.૯% એસ.ઈ. બી. સી. છે.૨૬ થઈ ૩૫ વયની વય ધરાવતા ઉત્તરદાતાઓ ૪૦.૭૨% અને ૩૬ થી ૪૫ વર્ષની વયે ધરાવતા ઉત્તરદાતાઓ ૩૭.૧૪% છે. મોટા ભાગના ઉત્તરદાતાઓ પરણિત છે. ૩૮.૯૩% ઉત્તરદાતાઓ માધ્યમિક શિક્ષણ ધરાવે છે. આધુનિક સમયમાં શિક્ષણ અંગેની જાગૃતિને કારણે ગ્રામીણ સમાજમાં પણ શિક્ષણનું મહત્વ વધવા લાગ્યું છે. જે ગ્રામીણ સ્ત્રીઓનાં વિકાસમાં મદદરૂપ બને છે.

ટેબલ ૨: ઉત્તરદાતાઓની કૌટુંબિક પશ્ચાદભૂમિકા

ક્રમ	કુટુંબનું સ્વરૂપ	સંખ્યા	ટકા
૧	વિભક્ત	૧૧૪	૪૦.૭૦
૨	સંયુક્ત	૧૬૬	૫૯.૩૦
	કુલ	૨૮૦	૧૦૦

	કુટુબના વડા		
૧	પુરુષ	૧૮૦	૬૪.૨૯
૨	સ્ત્રી	૧૦૦	૩૫.૭૧
	કુલ	૨૮૦	૧૦૦
	કુટુંબનો મુખ્ય વ્યવસાય		
૧	ખેત મજૂરી	૨૪	૮.૫૭
૨	ખેતી	૨૩૦	૮૨.૧૫
૩	પશુપાલન	૨	૦.૭૧
૪	સ્વતંત્ર વ્યવસાય	૧૧	૩ ૯૩
૫	નોકરી	૧૧	૩ ૯૩
૬	કારીગરી	૨	૦.૭૧
	કુલ	૨૮૦	૧૦૦
	કુટુંબની વાર્ષિક આવક		
૧	૨૫,૦૦૦ થી ઓછી	-	
૨	૨૫,૦૦૧ થી ૫૦,૦૦૦	૧	૦.૪૦
૩	૫૦,૦૦૦ થી ૭૫,૦૦૦	૪૮	૧૭.૧૦
૪	૭૫,૦૦૦ થી વધુ	૨૩૧	૮૨.૫૦
	કુલ	૨૮૦	૧૦૦

મોટાભાગનાં ઉત્તરદાતા પોતાની માલિકીના મકાનમાં રહે છે.૫૯.૩૦% ઉત્તરદાતાઓ સયુંકત કુટુંબમાં રહે છે.૬૪.૨૯% ઉત્તરદાતાઓના કુટુંબમાં પુરૂષ વડા તરીકે છે.૮૨.૧૫% ઉત્તરદાતાઓનો મુખ્ય વ્યવસાય ખેતી છે.૮૨.૫0% ઉત્તરદાતાઓની વાર્ષિક આવક ૭૫,૦૦૧રૂ. થી વધારે છે.

સ્વસહાય જૂથની આવશ્યકતા : ગ્રામીણ સમાજમાં સ્ત્રીઓનાં વિકાસ માટે વિવિધ યોજનાઓ દ્વારા સતત પ્રયત્ન કરવામાં આવતા હોય છે. પ્રસ્તુત અભ્યાસમાં ઉત્તરદાતાઓમાં સ્વસહાય જૂથની આવશ્યકતા અંગે માહિતી તપાસતાં.

ટેબલ 3 : સ્વસહાય જૂથની આવશ્યકતા

ક્રમ	વિગત	સંખ્યા	ટકા
૧	સ્ત્રી વિકાસ માટેનાં અવરોધો દૂર કરવા	૯૯	૩૫.૩૫
૨	નબળા વર્ગની સ્ત્રીઓની આર્થિક સ્થિતિ સુધારવા	૧૭૨	૬૧.૪૩
૩	નબળાં વર્ગોમાં વસ્તી નિયંત્રિત કરવા	૦૫	૧ .૭૯
૪	નબળાં વર્ગની કન્યાઓમાં શિક્ષણ દર વધારવા	૦૪	૧.૪૩
૫	સ્ત્રીઓને રાજકારણમાં સક્રિય કરવા માટે	૦૦	૦૦
	કુલ	૨૮૦	૧૦૦

પ્રસ્તુત અભ્યાસમાં ૩૫.૩૫ટકા ઉત્તરદાતાઓ માને છે કે સ્ત્રી વિકાસ માટેનાં અવરોધકો દૂર કરવા સ્વસહાય જૂથ આવશ્યક છે.૬૧.૪૩ટકા ઉત્તરદાતાઓ માને છે કે નબળા વર્ગની સ્ત્રીઓની આર્થિક સ્થિતિ સુધારવા સ્વસહાય જૂથ આવશ્યક છે. જ્યારે ૧.૭૯ ટકા ઉત્તરદાતાઓ નબળાં વર્ગોમાં વસ્તી નિયંત્રિત કરવા અને ૧.૪૩ ટકા ઉત્તરદાતાઓ નબળા વર્ગની કન્યાઓમાં શિક્ષણદર વધારવા આવશ્યક માને છે.

સ્વસહાય જૂથમાં જોડાવાથી સ્ત્રીઓને નાની બચત થાય છે. તેમજ પોતાના પ્રયત્નો દ્વારા નાણાં કમાવાથી સ્ત્રીના સ્વમાન અને આત્મવિશ્વાસમાં વધારો થાય છે. SHGs દ્વારા ઘણી સ્ત્રીઓ ગરીબી સામે લડી શકે છે. ગરીબી અને અજ્ઞાનતાને કારણે અસંતોષજનક સ્થિતિ વધારે જોવા મળે છે. તેમાં જેન્ડર અસમાનતા જોવા મળે છે. સ્વસહાય જૂથ આર્થિક આત્મનિર્ભરતા દ્વારા ગ્રામીણ ગરીબ સ્ત્રીઓને પોતાનું જીવન પોતાની રીતે જીવવા માટે સક્ષમ બનવા મદદ કરે છે

પરંપરાગત સમાજમાં સ્ત્રીઓ માટે ઘરેલું કામનો બોજ વધુ હતો. તેથી આર્થિક પ્રવૃત્તિમાં તેમની ભાગીદારીનો દર નીચો હતો સંયુક્ત કુટુંબ પ્રથા તૂટવાથી, નિમ્ન કૌટુંબિક ધોરણો, બિન ખેતીકીય કામ, આધુનિક વિચારધારા અને સાંસ્કૃતિક વિકાસ વગેરે સ્ત્રીઓને નાણાં ઉપાર્જનની પ્રવૃત્તિમાં ભાગ લેવા પ્રેરે છે. સ્ત્રીઓ આવા જૂથને આવશ્યક માને છે.

જૂથની બચતનો ઉપયોગ

સ્વસહાય જૂથની યોજનામાં ગ્રામીણ ગરીબોને આર્થિક રીતે મદદરૂપ થવાનો ઉદ્દેશ રહેલો છે. જૂથમાં જોડાનાર પ્રત્યેક સભ્ય એ માસિક બચત જમા કરાવવાની હોય છે. આ બચતમાંથી જૂથના સભ્યને કોઈપણ કામ માટે લોન આપવામાં આવે છે. આથી, સભ્યોને આંતરિક ધિરાણ મળી રહે છે.

ટેબલ ૪ : જૂથની બચતનો ઉપયોગ

ક્રમ	વિગત	સંખ્યા	ટકા%
૧	જૂથના સભ્યોને લોન આપવામાં	૨૫૯	૯૨.૫૦
૨	જૂથના ઉત્પાદન કાર્ય માટે	૨૧	૦૭.૫૦
	કુલ	૨૮૦	૧૦૦

ઉપર્યુક્ત ટેબલ અનુસાર ૯૨.૫૦ ટકાઉત્તરદાતાનાં મત અનુસાર જૂથની બચતનો ઉપયોગ જૂથના સભ્યોને લોન આપવામાં થાય છે.,જ્યારે ૭.૫૦ ટકા ઉત્તરદાતાના નત અનુસાર જૂથના ઉત્પાદન કાર્ય માટે તેનો ઉપયોગ થાય છે.

સ્વસહાય જૂથના માધ્યમથી ઉછીનાં નાણાં આપી ગ્રામ્ય સ્ત્રીઓનું સશક્તિકરણ કરવા માટેના એક અસરકારક સાધન તરીકે સ્વસહાય જૂથની પધ્ધતિ ઉપયોગી નિવડેલ છે. સંકલિત અભિગમ છે કે જેમાં ઉછીનાં નાણાં કે જે જરૂરિયાતવાળી સ્ત્રીઓ માટે જૂથમાં જોડાવાનું આકર્ષણ બની રહે છે. જ્યારે એકવાર સભ્ય બન્યા બાદ જૂથ ગતિશીલતા અને વ્યવસ્થાપનની પ્રક્રિયા વડે આ જૂથના સભ્યોને વ્યવસાયિક અભિગમ કેળવવાનું માધ્યમ પૂરું પાડે છે. સભ્યો સભાન બને છે. જૂથની બચત દ્વારા જૂથનું ઉત્પાદન કાર્ય પણ કરવામાં આવે છે જેનો લાભ જૂથની તમામ સ્ત્રીઓ મેળવી શકે છે.

સ્વસહાય જૂથની બહેનોને તાલીમ

ગ્રામીણ વિસ્તારમાં વ્યવસાયિક ક્ષેત્રમાં રોજગારી મેળવી શકે તેટલું શિક્ષણ મેળવવામાં સ્ત્રીઓને મુશ્કેલી પડે છે. આથી, સરકાર દ્વારા વિવિધ યોજનાઓના ગ્રામીણ યુવક-યુવતીઓને ખાસ પ્રકારની તાલિમ આપી તૈયાર કરવામાં આવે છે. જેથી તેઓ રોજગારી મેળવી શકે.

ટેબલ ૫: સ્વસહાય જૂથની બહેનોને તાલીમ

ક્રમ	વિગત	સંખ્યા	ટકા
૧	હા	૧૦૦	૩૫.૭૨
૨	ના	૧૮૦	૬૪.૨૮
	કુલ	૨૮૦	૧૦૦

પ્રસ્તુત અભ્યાસમાં ૩૫.૭૨ ટકા ઉત્તરદાતાઓ જણાવે છે કે બહેનોને તાલીમ આપવામાં આવે છે. જ્યારે ૬૪.૨૮ ટકા ઉત્તરદાતાઓ જણાવે છે કે બહેનોને કોઈ તાલીમ આપવામાં આવતી નથી.

ગામડામાં સ્ત્રીઓને સિવણ કે બ્યુટીપાર્લર જેવી તાલીમ આપવામાં આવતા સ્ત્રીઓ ગૃહસંચાલન કામની સાથે ઘરમાં જ કામ કરી થોડી આવક મેળવી શકે છે. અને કુટુંબમાં પણ મદદરૂપ થાય છે. સ્ત્રીઓમાં સ્વનિર્ભરતા અને આત્મવિશ્વાસ આવે છે.

સ્ત્રીઓનો દરજ્જો આંતરિક અને બાહ્ય સામાજિક અને આર્થિક પરિબળો હેઠળ અસર પામેલ હોઈ શકે છે.જ્યારે ઉચ્ચ શિક્ષણ પામેલી અને સંગઠિત સ્ત્રીઓ શ્રમદળમાં પુરુષ સાથે ઊંચો સામાજિક-આર્થિક દરજ્જો માણે છે,ત્યારે ગ્રામીણ અને અસંગઠિત વિભાગની સ્ત્રીઓ પરાવલંબન ,બંધન અને દબાણ હેઠળ બંધાયેલ છે. સ્વસહાય જૂથ ગ્રામીણ મહિલાઓને નાણાં કમાવવા અને આર્થિક સ્વનિર્ભરતા મેળવવામાં મદદ કરે છે, જે સશક્તિકરણમાં જરૂરી છે.

વિકાસનાં સંદર્ભમાં જૂથના કાર્યો

સ્વસહાય જૂથમાં જોડાવાથી સ્ત્રીઓમાં ઘણું પરિવર્તન જોવા મળે છે.સ્ત્રીઓમાં જૂથમાં જોડાવાથી સંગઠનવૃત્તિ જાગે છે. જે તેમનાં વ્યક્તિગત જીવનમાં પણ મદદરૂપ થાય છે. ફુરસદનાં સમયનો ઉપયોગ પણ આ જૂથમાં જોડાવાથી કરી શકે છે. જૂથમાં જોડાવાથી સામાજિક સંબંધોનું ક્ષેત્ર વિસ્તૃત બને છે.

ટેબલ ૬ : વિકાસનાં સંદર્ભમાં જૂથના કાર્યો

ક્રમ	વિગત	પ્રમાણ	સંખ્યા	ટકા
૧	જૂથના સભ્ય થવાથી પોતે એક સંગઠનના છે તેવું લાગે છે.	આંશિક	૧૯૭	૭૦.૩૬
		પૂર્ણ	૭૮	૨૭.૮૬
		ખાસ નહિ	૫	૧.૭૮

૨	વ્યક્તિગત જીવનમાં મદદરૂપ થાય છે.	આંશિક	૧૫૫	૫૫.૩૬
		પૂર્ણ	૧૦૧	૩૬.૦૭
		ખાસ નહિ	૨૪	૮.૫૭
3	સામાજિક સંબંધો નું ક્ષેત્ર વિસ્તૃત બન્યું છે.	આંશિક	૧૫૦	૫૩.૫૭
		પૂર્ણ	૯૮	૩૫.૦૦
		ખાસ નહિ	૩૨	૧૧.૪૩
૪	ઊંચ નીચની ભાવના ઘટી છે.	આંશિક	૧૧૮	૪૨.૧૪
		પૂર્ણ	૧૦૯	૩૮.૯૩
		ખાસ નહિ	૫૩	૧૮.૯૩
૫	આર્થિક ફાયદો થયો છે.	આંશિક	૧૨૭	૪૫.૩૫
		પૂર્ણ	૮૯	૩૧.૭૯
		ખાસ નહિ	૬૪	૨૨.૮૬
૬	આયોજનક્ષમતા અને કાર્યક્ષમતા વધી છે.	આંશિક	૧૨૭	૪૫.૩૫
		પૂર્ણ	૯૫	૩૩.૯૩
		ખાસ નહિ	૫૮	૨૦.૭૧

૭	સમયનો સદઉપયોગ થયો છે.	આંશિક	૧૧૩	૪૦.૩૬
		પૂર્ણ	૯૯	૩૫.૩૬
		ખાસ નહિ	૬૮	૨૪.૨૮
૮	સંતાનોનું શિક્ષણ સુધર્યું છે.	આંશિક	૧૧૧	૩૯.૬૪
		પૂર્ણ	૭૫	૨૬.૭૯
		ખાસ નહિ	૯૪	૩૩.૫૭
	કુલ		૨૮૦	૧૦૦

પ્રસ્તુત અભ્યાસમાં ૭૦.૩૬ ટકા ઉત્તરદાતાઓ આંશિકપણે માને છે કે જૂથના સભ્ય થવાથી પોતે એક સંગઠનના છે એવું લાગે છે, જ્યારે ૨૭.૮૬ ટકા ઉત્તરદાતાઓ પૂર્ણપણે તેવું માને છે. સ્વસહાય જૂથના ઉદ્દેશો પૈકીનો એક ઉદ્દેશ ગ્રામીણ સ્ત્રીઓને સંગઠિત કરવાનો રખાયો છે, કારણ કે ગ્રામીણ સ્ત્રીઓ સંગઠિત થાય અને પોતાની જરૂરિયાતો સમજી વહીવટીતંત્ર પાસે પોતાની જરૂરીયાતો મેળવવા પ્રયત્ન કરે તો વહીવટીતંત્ર પણ સજાગ થઈ કામ કરે છે.

૫૫.૩૬ ઉત્તરદાતાઓ આંશિકપણે માને છે કે સ્વસહાય જૂથમાં જોડાવાથી વ્યક્તિગત જીવનમાં મદદરૂપ થતું લાગે છે. જ્યારે ૩૬.૦૭ ટકા ઉત્તરદાતાઓ પૂર્ણપણે આવું માને છે. સ્વસહાય જૂથના સભ્યો મુશ્કેલીમાં એકબીજાને મદદ કરતા થાય એ મહત્વનું છે.

૩૫ ટકા ઉત્તરદાતાઓ પૂર્ણપણે માને છે કે સ્વસહાય જૂથમાં જોડાયા પછી ઊચનીચની ભાવના ઘટી છે. સ્વસહાય જૂથ કોઈ ચોક્કસ ધર્મ કે જ્ઞાતિ માટે નથી તે બધા જ ધર્મ અને જ્ઞાતિને સાંકળે છે. તેથી સૌ સાથે મળીને કાર્ય કરતા શીખે છે. તેથી સમભાવની ભાવના વિકસે છે, જે સ્ત્રીઓનાં વિકાસ માટે યોગ્ય છે.

૪૫.૩૫ ટકા ઉત્તરદાતાઓ આંશિકપણે માને છે કે જૂથમાં જોડાવાથી આર્થિક ફાયદો થયો છે. જૂથમાં જોડાયેલાં ૩૧.૭૯ ટકા ઉત્તરદાતાઓ પૂર્ણપણે માને છે. જૂથમાં જોડાયેલાં સભ્યોમાં આર્થિક પ્રવૃતિ દ્વારા આર્થિક ઉત્થાન થાય તે હેતુ સમાવિષ્ટ છે.તેથી આર્થિક સધ્ધરતા વધે છે.૪૫.૩૬ ટકા આંશિકપણે માને છે કે જૂથમાં જોડાવાથી આયોજનક્ષમતા અને કાર્યક્ષમતા વધી છે. સ્વસહાય જૂથમાં સભ્યોને જૂથમાં જોડાવા તૈયાર કરવાથી લઈને જૂથની રચના કરવી ,માસિક બચત જમા કરાવવી, ઠરાવો લખવા, રજીસ્ટર બનાવવા ,બેન્કની કાર્યવાહી કરવી વગેરે તમામ કામગીરી જૂથના લીડર અને ઉપલીડર કરે છે. બાકીનાં સભ્યો તેમને મદદ કરે છે તેથી લીડર અને ઉપલીડરમાં નિર્ણયશક્તિ અને આયોજનક્ષમતા વધે છે.જ્યારે અન્ય બહેનોમાં તેનું પ્રમાણ ઓછું છે,છતાં કમ સે કમ જે સ્ત્રીઓ ઓછું બોલતી હોય છે, જે પોતાનો અભિપ્રાય રજૂ કરતા ડરતી હોય તે પોતાનો અભિપ્રાય વ્યક્ત કરવાની શક્તિ પ્રાપ્ત કરે છે તે સ્ત્રી વિકાસમાં મહત્વની બાબત ગણી શકાય. ૪૦.૩૬ ટકા ઉત્તરદાતાઓ આંશિકપણે માને છે કે જૂથમાં જોડાવાથી સમયનો સદઉપયોગ થાય છે. ગ્રામીણ સ્ત્રીઓ ફાજલ સમયનો ઉપયોગ કરી ગમે તે આર્થિક પ્રવૃતિ દ્વારા પોતાના કુટુંબને મદદરૂપ થઇ શકે છે. સ્ત્રી પોતે સ્વનિર્ભર થઈ શકે છે.૩૯.૬૪ટકા ઉત્તરદાતાઓ આંશિકપણે માને છે કે જૂથમાં જોડાયા પછી સંતાનોનું શિક્ષણ સુધર્યું છે. જૂથમાં સ્ત્રીઓ આર્થિક પ્રવૃતિ કરી આવક મેળવે અથવા બચત કરે તેનો ઉપયોગ પોતાના બાળકોના શિક્ષણ માટે પણ કરી ઉમદા ધ્યેય પુરા કરી શકે છે.

ઉપસંહાર

કોઈપણ રાષ્ટ્રની સભ્યતા અને સંસ્કૃતિના નિર્માણ તથા વિકાસમાં સ્ત્રીનું યોગદાન ઘણું મહત્વનું છે. ભારતમાં અધિકાંશ મહિલાઓ ગ્રામીણ ક્ષેત્ર સાથે સંબંધિત છે. આપણે જાણીએ છીએ કે ગ્રામીણ સમાજમાં સ્ત્રીઓનો ફાળો મહત્વનો હોવા છતાં તેમજ કાનૂની સમાનતાનો હોવા છતાં ,સામાન્ય રીતે પુરૂષો કરતાં નિમ્ન સ્થિતિ આપવામાં આવે છે,તેથી સ્ત્રી વિકાસનું તાતપર્ય અને વિચારોમાં પરિવર્તન લાવવાનું છે. જેનાથી એના સ્વયંના સંદર્ભમાં તથા પોતાની સામાજિક ભૂમિકાના સંદર્ભમાં દ્રષ્ટિકોણ વ્યાપક બની શકે. ગાંધીજીએ સમાનતાની હિમાયત કરતા કહ્યું હતું કે ,"હું પુત્ર અને પુત્રીમાં કોઈ ભેદ નથી કરતો. મારી દ્રષ્ટિમાં આ રીતે ભેદ કરવો દ્વેષ બુદ્ધિનો પરિચય છે.અને ખોટું છે. પુત્ર તથા પુત્રીનાં જન્મનું સમાનરૂપે જ સ્વાગત કરવું જોઈએ."

સ્ત્રી-પુરુષ વચ્ચેનાં સત્તાના સંબંધો દૂર કર્યા વગર જેન્ડર અસમાનતા દૂર કરી શકાય નહીં. સ્ત્રીઓનાં સામાજિક, આર્થિક દરજ્જામાં સુધારા અને વિકાસની સમાન તકો ,તેમની કુશળતાને રોજગાર અપાવવા તેમજ સંસાધનો, સુવિધાઓ અને સંસ્થાઓમાં સ્ત્રીઓનું સંપૂર્ણ જોડાણ જરૂરી છે. આ માટે અડચણરૂપ પડકારોને દૂર કરવા જરૂરી છે.

ભારતીય ગ્રામીણ સમાજ સુધારાવાદી ચળવળ ,શિક્ષણનો પ્રચાર, સામાજિક ધારા, વિકાસ યોજના, શહેરીકરણ, આધુનિકરણ અને વૈશ્વિકરણ જેવાં વિવિધ પરિબળોની અસર હેઠળ પરિવર્તન પામી રહ્યો છે. આ પરિવર્તનની પ્રક્રિયા ગ્રામીણ જીવનમાં પ્રીતિબિંબિત થાય છે. ગ્રામીણ જીવનની બદલાતી ઢબ આ પ્રક્રિયાની અર્થસૂચક અસર છે. ભારતીય ગ્રામીણ સ્ત્રીઓનાં દરજ્જામાં પરિવર્તન આવ્યું છે. છતાં, ગ્રામીણ સ્ત્રીઓનો સ્વતંત્ર ઓળખ મેળવવાનો સંઘર્ષ ચાલુ છે.

સ્વસહાય જૂથની વ્યૂહરચના ગ્રામીણ સ્ત્રીઓને ગ્રામીણ સ્તરે વિકાસ પ્રક્રિયામાં ભાગ લેવા સશક્ત બનાવે છે. તે ગ્રામીણ સ્ત્રીઓને સશક્ત કરવા માટે સારું સાધન છે. તે તેમને ગરીબી દૂર કરવા જ નહીં પરંતુ સામાજિક અને આર્થિક સશક્તિકરણ મેળવવામાં મદદ કરે છે. તેમનાં આત્મવિશ્વાસમાં વધારો થાય છે. પ્રસ્તુત અભ્યાસમાં દર્શાવ્યા મુજબ સ્ત્રીઓ સ્વસહાય જૂથની આવશ્યકતા સ્વીકારે છે. ગ્રામીણ સ્ત્રીઓમાં અનેક અવરોધો છતાં, સામાજિક ,આર્થિક, રાજકીય અને શૈક્ષણિક ઉપરાંત તમામ ક્ષેત્રમાં ધીમું પરંતુ કાળક્રમિક પરિવર્તન આવી રહ્યું છે. તેની પરંપરાગત ભૂમિકામાં પરિવર્તન આવી રહ્યું છે. ગ્રામીણ સ્ત્રીઓ નવા મૂલ્યો અપનાવી પોતાના જીવનને નવો ઓપ આપવા ઇચ્છે છે. તેમના દરજ્જા અને પ્રતિષ્ઠામાં વધારો થયો છે. ગ્રામીણ સ્ત્રીઓ પાસે સફળતા મેળવવાની શક્તિ છે. પરંતુ પ્રેરણા અને જાગૃતિની જરૂર છે. જો તેમને તક આપવામાં આવે તો તે તેમનો ઉપયોગ કરી પ્રગતિ કરી શકે છે. ગ્રામીણ સ્ત્રીઓ હકારાત્મક વિચારતી થઈ છે. તે તેમનાં સારા ભવિષ્યની નિશાની છે.

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Smt. Sunderbai Hansraj Pragji Thackersey (11-06-1885 to 12-01-1980)

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

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

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

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

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

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

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

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

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

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

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