

વિદ્યાપીಠ



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દાખિબિંદુ

સાર્થ ગુજરાતી જોડણીકોશ

- મગનભાઈ ટેસાઈ

[ગુજરાત વિદ્યાપીઠ દ્વારા તાજેતરમાં કોશની નવી સંવર્ધિત આવૃત્તિ પ્રગટ થઈ. એ સંદર્ભે કેટલાંક વિવાદ થયો હતો. એ સંદર્ભે કોશના પ્રથમ સંપાદક મગનભાઈ ટેસાઈનો દાખિકોશ અહીં પ્રસ્તુત કરીએ છીએ. સં.]

કોશની આ નવી આવૃત્તિ છેવટે પૂરી કરીને આગળ રજૂ કરી શકીએ છીએ, તેથી અનેક રીતે આનંદ અને કૃતકૃત્યતા અનુભવાય છે. સૌને ખબર છે કે, આ આવૃત્તિ માટે ગુજરાતને પાંચ છ વરસોથી રાહ જોવી પડી છે. તે માટે અમે ક્રમા ચાહીએ છીએ. એટલું જ કહેવાનું કે, કેવળ લાચારીને લીધે જ આમ થયું છે. તે લાચારીમાંથી બનતી ત્વરાએ છૂટી જઈ નિર્વિઘ્ને કોશ તૈયાર કરી આપી શકાયો, તે આનંદની વાત છે.

જોડણીકોશની પ્રવૃત્તિની શરૂઆત હિંદ-સ્વરાજની લડત સાથે અને કહો કે, તેના જ એક શિક્ષણી અંગ તરીકે થઈ. અને ત્યાર પછી તેની ઉત્તરોત્તર સુધારાની વધારાતી આવૃત્તિઓ નીકળતી ગઈ; અને તે પણ એ લડતના મહત્વના તબક્કાની સાથોસાથ બહાર પડી, એવા સંજોગો જોવા મળે છે. પૂર્વની આવૃત્તિઓનાં નિવેદન પણ સંઘરવામાં આવ્યાં છે; તે પરથી જણાશે કે, પહેલી આવૃત્તિનું કામ ઈ.સ. ૧૯૨૮ની બારડોલીની લડતના વાતાવરણમાં ચાલતું હતું. તે આવૃત્તિ પણ ધાર્યા કરતાં વહેલી પૂરી થઈ અને ત્રીજી આવૃત્તિ વરસની અંદર જ પૂરી થઈ ગઈ. બીજી આવૃત્તિનું કામ ઈ.સ. ૧૯૩૦-૨ ની લડત દરમિયાન જ થયું. એ કામ પણ પૂર્ણસ્વરાજનું જ એક કામ છે, એવી સમજ ન હોત, તો તે એવા યુદ્ધકાળમાં ન થઈ શકત. એ આવૃત્તિ પણ ધાર્યા કરતાં વહેલી પૂરી થઈ, અને ત્રીજી આવૃત્તિ કરવાની થઈ. તે તૈયાર થઈ બહાર પડ્યા બાદ પાછું સ્વરાજનું યુદ્ધ શરૂ થયું. અને ત્યાં સુધીમાં તે આવૃત્તિ પણ પૂરી થવા આવી. તેથી ચોથી આ આવૃત્તિ છપાવવાનું હાથ પર લેનું જોઈએ એમ વિચારતા હતા,

ત્યાં ૧૯૪૨ના દિવસો બેઠા અને સેવકોને તે કામમાંથી તે વખત પૂરતો હાથ લઈ લેવો પડ્યો : નવજીવન પ્રેસ સરકારે કબજે કર્યું. સેવકોને પકડી પકડીને જેલમાં બેસાડ્યા. એ છેવટની સુલતાની આંધી ૧૯૪૫ બાદ શમવી શરૂ થઈ, ને બીજી બાજુથી દેશનું સ્વરાજ યુદ્ધ પણ નવા પાટા પર ચડ્યું. પૂ. ગાંધીજી બહાર આવ્યા; બીજા દેશ નેતાઓ બહાર આવ્યા; અને જાત જાતની વિષિઓ અને વાતાવાટો શરૂ થઈ. ટૂંકમાં સેવકગણ પાછો પુનશ્ચ હરિઃ ઓમ કરી શકે એમ થયું.

આમ પરિસ્થિતિ પલટાતાં તરત કોશની નવી આવૃત્તિનું કામ ૧૯૪૨થી અટકેલું ત્યાંથી આગળ ચલાવવામાં આવ્યું. નવજીવન પ્રેસ પણ પાછું મળ્યું. પણ કાગળ-નિયમન-ધારો આવ્યો હતો. વડી સરકારની પરવાનગી પ્રેસ પણ ફરી ચાલી ન શકે અને કંઈ છાપી પણ ન શકાય, એવા ધારા લાગુ થયા હતા. છતાં ભાષાના કોશ જેવા નિર્દોષ પુસ્તકને તો કેવી રીતે રોકી શકાય? એટલે આ માટે સરકારી પરવાનગી મળી શકી. અને એમ ૧૯૪૬માં કોશના છાપકામના ગણેશ બેસાડી શકાય એવા સંજોગો મળી રહ્યા, અને ૧૯૪૭થી તેનું કામ ચલાવી શકાયું.

એટલે સુધી આવતાં તો સ્વરાજ-જન્મની યાતનાઓનો કાળ શરૂ થયો. પાકિસ્તાન, હુલ્લડો, હડતાલો, તંગી, અંકુશો ઈત્યાદિ અનેક મુસીબતોમાં છાપકામ ચલાવવાનું હતું. છેવટે એ બધું ત્રણ વરસે સાંગોપાંગ પૂરું થયું, અને તેની જ સાથે હિંદની સ્વરાજ્યાત્રા સફળ થઈ. આમ લાંબી કથા અહીં એટલા માટે કહી છે કે, તે પરથી વાચક જોશે કે, શરૂમાં કહ્યાં તે આનંદ અને કૃતકૃત્યતા શાથી લાગે છે, અને આટલી બધી ઢીલ થઈ તે કેમ દરગુજર કરવી જોઈએ. અસ્તુ.

બીજી પણ એક વસ્તુ છે, જેને માટે ક્ષમા માગવી જોઈએ. વાચક જોશે કે, આ આવૃત્તિમાં જે કાગળ વપરાયો છે તે રંગે વિવિધ છે અને હલકો પણ છે. એનું કારણ સ્પષ્ટ છે-યુદ્ધને લઈને આપણા વેપારમાં અને માલમાં જે વિકારો થતા રહ્યા છે, તેનું એ નિર્દર્શક છે. એમાં કોઈ આરો જ નહોતો. બલ્કે કોશ છાપવાને માટે સરકાર-ભાવે કાગળ મળતો રહ્યો, એ જ એક મોટી વાત છે. એટલે કાગળને વિષે ખૂબ જાગ્રત રહેતાં છતાં, જે બન્યું છે તે બન્યું છે. અમારી એ બીજી લાચારીને પણ વાચક સહેજે સમજુને દરગુજર કરશે એવી આશા છે.

નવી આવૃત્તિ

દરેક આવૃત્તિ પેઠે આ આવૃત્તિ પણ સુધારાવધારા સાથે બહાર પડે છે. અને એને પરિણામે, એક રીતે જોતાં જોડણીકોશ હવે ભાષાના એક ચાલુ કોશ તરીકે કામચલાઉ પરિપૂર્ણતાએ પહોંચે છે. આ કોશની પહેલી આવૃત્તિ કેવળ શુદ્ધ જોડણી દર્શાવતી શબ્દાવલી જ હતી, અને સાથે તે શબ્દોનો પદચ્છેદ બતાવવામાં આવ્યો હતો. બીજી આવૃત્તિ કરતી વખતે સહેજે થયું કે, કંઈ નહિ તો સંઘરેલા શબ્દોના

મુખ્ય અર્થો સંક્ષેપમાં આપવા જોઈએ. આમ કેવળ જોડણીકોશ તરીકે શરૂ કરેલી પ્રવૃત્તિ ભાષાના એક સારા સમગ્ર કોશ બનવાને માર્ગે વળી અને શબ્દસંગ્રહમાં મુખ્ય ધ્યાન એ રાખ્યું હતું કે, ચાલુ બધા શબ્દો તેમાં સંઘરવા. આથી બીજી બાજુ શબ્દભંડોળ પણ આપોઆપ વધતું ગયું. કોશનો આ ગુણ તેની બીજી આવૃત્તિ વખતે જ તેના કસબી લોકના ધ્યાનમાં આવ્યો હતો. જેમ કે, બીજી આવૃત્તિની નકલ શ્રી. કેશવલાલ હર્ષદરાય દ્વારા મોકલી તેનો સ્વીકાર કરતાં તેમણે (તા. ૨૪-૩-'૩૧) નીચે પ્રમાણે લખ્યું હતું -

“આપના પત્ર સાથે ‘સાર્થ ગુજરાતી જોડણીકોશ’ મણ્યો છે. અને વ્યવહારુસ્વરૂપ આપવા લીધેલો શ્રમ સફળ નીવડ્યો છે. શબ્દનો સંગ્રહ લગભગ અર્ધા લાખે પહોંચ્યો છે. સંગૃહીત શબ્દો મોટે ભાગે વપરાતા જ લીધા છે, એ તેનું વિવિધ લક્ષણ છે. એ બાબતમાં સંગ્રહકારનો પ્રયાસ પ્રશંસાપાત્ર છે.”

જીવંત ભાષાના કોશ તરીકે તેમાં ઉપરાંતમાં વ્યુત્પત્તિ, શબ્દપ્રયોગો, વગેરે જોઈએ. ઉત્તરોત્તર આ લક્ષણો પણ ઉમેરાતાં ગયાં છે, અને આ આવૃત્તિમાં અમને મળી કે સૂરી તે બધી વ્યુત્પત્તિ અને શબ્દપ્રયોગો સંઘરવામાં આવ્યાં છે. એને એને માટે કહી શકાય કે, આ વસ્તુઓ આ આવૃત્તિમાં ઠીક ઠીક અને એક જ જગાએ પહેલી વાર ઉત્તરે છે. જોકે એ યાદ રાખવાનું છે કે, જીવંત ભાષાના શબ્દભંડોળ તથા શબ્દપ્રયોગો વિષે પરિપૂર્ણતાનો દાવો તો ન થઈ શકે એવી વાત છે, કેમ કે એ સદા વર્ધમાન વસ્તુ છે.

આ ઉપરાંત આ વખતે ઉચ્ચારણ વિષે પણ ઉમેરો કર્યો છે; અને પહોળા એ ઓ, પોચો અનુસ્વાર, હશ્વતિ, શ્રુતિ એ જે આપણી ભાષાના બતાવવા પડે એવા ઉચ્ચારો છે, તેમને માટે સંકેતો યોજને તે તે શબ્દો પછી તરત ટૂંકમાં બતાવવામાં આવ્યા છે. તેની સૂચિ, જ્યાં સંકેતો તથા સંક્ષેપની અલગ સમજૂતી આપી છે, ત્યાં આપી છે.

શબ્દભંડોળ પણ સારું વધ્યું છે. કુલ સંખ્યા તો હજી સુધી નથી ગણી કાઢી, પણ કેટલાક હજાર શબ્દો ઉમેરાયા હશે એમ અંદાજે કહી શકું છું.

આવી રીતે સુધારાવધારા અને ઉમેરણ લઈને કોશનું કદ વધ્યું છે. એક કારણ તો ઉધારું છે કે, મોટી રોયલ સાઈઝના કાગળોની મુશ્કેલી જોઈને તેમી સાઈઝ કરવી પડી. આથી અમુક કદ તો આપોઆપ વધ્યું. ઉપરાંત ઉમેરા આવ્યા. આથી પાનાંની સંખ્યા જોતાં આ આવૃત્તિ બમણી જોઈ છે. બીબાં તો એ જ કદનાં નાનાં વાપરેલાં છે, પણ વચ્ચેનાં લેડ પાતળાં વાપરવાથી લીટીઓ વચ્ચેની જગા કાંઈક કમી થઈ છે.

ઉપર મેં જણાવ્યું કે, લગભગ ત્રણ વરસે આ કામ પૂરું થાય છે. છાપકામ પૂરતું એ કહું છે. બાકી, આવૃત્તિનું સંપાદન-કામ તો ત્રીજી આવૃત્તિ બહાર પડી ગયા

પછી તરત શરૂ કરવામાં આવ્યું હતું. વિદ્યાપીઠ કોશ કાર્યાલય તારથી ચાલુ જ રાજેલું છે. શ્રી. ચૂનીલાલ બારોટ એમાં કાયમી કામ કરતા રહ્યા છે. શરૂમાં થોડો વખત તેમની મદદમાં શ્રી. નગીનદાસ પારેખ અને શ્રી શંકરદાન શાસ્ત્રી હતા. ઈ.સ. ૧૯૭૮-૪૦ના અરસામાં છૂટા થયા ત્યાં સુધીમાં, તે બે જણે ઉપલબ્ધ ગ્રંથોમાંથી વ્યુત્પત્તિ તથા શબ્દપ્રયોગો એકઠાં કરવાનું કેટલુંક કામ કર્યું હતું; તે દરમિયાન શ્રી બારોટે ફારસી અરબી વ્યુત્પત્તિ જોઈ કાઢી હતી. શ્રી નગીનદાસ તથા શાસ્ત્રી ગયા પછી નવી આવૃત્તિનું કામ શ્રી બારોટે આગળ ચલાવ્યું હતું; અને તેની બધી પૂર્વતેયારી તેમણે કરી હતી. તે અંગે તેમણે વ્યુત્પત્તિ, શબ્દપ્રયોગ વગેરેનું બાકી રહેલું બધું કામ પૂરું કર્યું. કાર્યાલયમાં એકઠાં થયેલા ઢગાંધ નવા શબ્દો દાખલ કર્યો. એમ તેમણે છૂટી છૂટી એકઠી થયેલી વિવિધ બધી સામગ્રી એકસાથે મૂકીને નવી આવૃત્તિ માટેની હાથપ્રત માટે પૂર્વતેયારી કરી હતી. પ્રેસ માટે છેવટની પ્રત તે પરથી તૈયાર કરવામાં આવી. આ કામમાં તેમની સાથે, દરેક આવૃત્તિમાં થતું આવ્યું છે તેમ શ્રી ગોપાલદાસ પટેલ તથા હું જોડાયા. તે કામ ૧૯૪૫ બાદ શરૂ કર્યું હતું. છેવટની નજર, ગઈ આવૃત્તિ જેમ, મેં રાખી છે. એક રીતે કહીએ તો, અમે ત્રણ જણ ગઈ ત્રણ આવૃત્તિઓથી આ રીતે કામ કરતા આવ્યા છીએ. કમશા: કણશા:, એ કામ આ આવૃત્તિ જેટલે પહોંચે છે, તેથી અમને વ્યક્તિત્વ: પણ અમુક આનંદ થાય છે.

ઉપર હું કહી ગયો કે, આ આવૃત્તિના ખાસ ઉમેરા ત્રણ ગણાય : ૧. ગઈ આવૃત્તિમાં તત્સમ વ્યુત્પત્તિ જ આપી હતી, તેમાં હવે ઉપલબ્ધ બધી વ્યુત્પત્તિ મૂકવામાં આવી છે; ૨. શબ્દપ્રયોગો; ૩. ઉચ્ચારણ. શબ્દભંડોળ વધ્યા કરે એ તો સામાન્ય બાબત હોઈ તેને સ્વતંત્ર કે નવો ઉમેરો ગણતો નથી.

વ્યુત્પત્તિ

તત્સમ વ્યુત્પત્તિ ઉપરાંત જેટલી મળી શકી તે બધી તદ્દ્બવ વ્યુત્પત્તિ પણ આ વખતે સંધરી છે. તેમાં પ્રાકૃત રૂપો પણ દર્શાવ્યાં છે. તે વિષે એક વસ્તુ કહેવાની જરૂર છે. આમ દર્શાવેલાં પ્રાકૃત રૂપો પ્રત્યક્ષ ઉપયોગમાં આવ્યાં હોય તે જ લેવાનું રાખ્યું છે; કલ્પીને તે રજૂ કર્યાં નથી. આને માટે મુખ્ય ઉપયોગ અમે પંડિત હરગોવિંદદાસ નિકમંદ ‘પાઇસદમહાણ્ણો’ શેઠકૃત નો કર્યો છે. અપભ્રણ, દેશ્ય, કે પ્રાકૃત શબ્દ બતાવ્યા છે તે આ કોશને આધારે ટાંકવામાં આવ્યા છે.

ઉપરાંત, તુલનાત્મક સૂચનો પણ મૂકવામાં આવ્યાં છે, અને તેમાં મુખ્યત્વે હિંદી અને મરાઠી ભાષાની તુલના નોંધી છે. હિંદી માટે ‘શબ્દ-સાગર’ અને મરાઠી માટે શ્રી દાતેનો મહારાષ્ટ્ર શબ્દકોશ મુખ્યત્વે ઉપયોગમાં લીધા છે. ઉર્દૂ ને હિંદુસ્તાની કોશો પણ જરૂર મુજબ વાપર્યા છે; પણ તે મુખ્ય ન હોવાથી તે બધાનાં નામ અહીં નોંધ્યાં નથી.

ફારસી અરબી વ્યુત્પત્તિ માટે ગુઠ વઠ સોઠના કોશ ઉપરાંત લુગાતે કિશોરી, હિંદુસ્તાની-અંગ્રેજી કોશ વગેરેની જરૂર લાગવાથી તેમનેય વાપરવામાં આવ્યા છે.

એ પણ કહેવું જોઈએ કે, ગ્રંથોમાં મળી આવેલી ઉપરાંત કેટલીક સિદ્ધ જેવી લાગતી વ્યુત્પત્તિ પણ કોશમાં ઉમેરવામાં આવી છે. અને વ્યુત્પત્તિમાં જ્યાં શંકાને સ્થાન લાગ્યું છે, ત્યાં પ્રશ્ન દ્વારા તે વ્યક્ત કર્યું છે.

એક મૂળ શબ્દના થડ તળે આવતા શબ્દોની વ્યુત્પત્તિ બધે અલગ બતાવી નથી, કેમ કે ઘણી જગ્યાએ તે સહેજે દેખાઈ જાય એવી હોય છે. જ્યાં જુદી નોંધવા જેવી જરૂર લાગી છે, ત્યાં તે દર્શાવી છે.

આમ, આ આવૃત્તિ માટે એટલું કહી શકાય કે, વ્યુત્પત્તિ બાબતમાં થયેલું કામ વિજ્ઞાનો આગળ પહેલી વાર એકસાથે રજૂ થશે. તે પરથી હવે એ કામ આગળ લઈ શકાય. જે થયું છે તેને વધારે શુદ્ધ કરી શકાય. બલ્કે, એમ કહેવું જોઈએ કે, હવે આપણે ગુજરાતીમાં વ્યુત્પત્તિ-કોશ ખાસ અલગ કરવા તરફ પણ પ્રયાણ કરવું જોઈએ. આ કામને માટે આ આવૃત્તિ ઠીક ભૂમિકા રજૂ કરી શકશે.

ભાષાઓની તુલનાત્મક નોંધ અંગે બંગાળી, સિંધી, ઈત્યાદિ ભાષાઓ પણ સાથે લેવા જેવી કહેવાય. આ આવૃત્તિમાં જે તુલનાઓ નોંધી છે, તે સંપૂર્ણતિયા આપી છે એમ સમજવાનું નથી. પણ કેવળ આ છબે તુલના કરતો શબ્દ-કોશ પણ, વ્યુત્પત્તિના અભ્યાસના વિકાસ અર્થે, જરૂરી તો છે જ. એ કામ પણ ખીલવવા જેવું છે. આ આવૃત્તિમાં તેનો સ્પર્શ મળશે એટલું જ.

શબ્દપ્રયોગો

વ્યુત્પત્તિ પેઠે જ શબ્દપ્રયોગો માટે પણ કામ થયું છે. ઉપરાંત સાધનોમાંથી તેની સામગ્રી લઈ લીધી છે. ઉપરાંત ચાલુ ભાષામાંના નહીં સંઘરાયેલા પ્રયોગો જે ધ્યાન ઉપર આવ્યા, તે પણ નોંધવામાં આવ્યા છે. આથી કરીને શબ્દપ્રયોગોનો સંગ્રહ પણ આ આવૃત્તિમાં થાય છે એટલો પહેલવહેલો કોશમાં ઊતરે છે, એમ કહી શકાય. એ પૂરેપૂરો છે એમ હરગિજ નથી. શબ્દોની પેઠે શબ્દપ્રયોગો પણ શિષ્ટ સાહિત્યમાંથી ખોળવા જોઈએ. એટલું જ નહિ, સ્વતંત્ર શબ્દપ્રયોગ-કોશ પણ હવે રચાવો જોઈએ. તે દ્વારા આપણી ભાષાની શક્તિનો આપણને કોઈ નવો જ ઝ્યાલ આવે, એવો પૂરો સંભવ છે.

‘શબ્દપ્રયોગ’ કોને કહેવો, કહેવત અને તે બેમાં શો ફેર, એ બધા પ્રશ્નોની ચર્ચા અહીં કરવાની જરૂર નથી. પરંતુ એટલું નોંધુ કે, કહેવતો સંઘરી નથી; અને જે શબ્દોના યોગથી, તેમના કેવળ શબ્દાર્થથી વિલક્ષણ એવો અર્થ ઉત્પન્ન કરાય છે, તેમને શબ્દપ્રયોગ ગણીને સંઘર્ય છે. અમુક શબ્દ સાથે જે અમુક શબ્દને રૂઢિથી વાપરવો જોઈએ, તે પણ નોંધવા પ્રયત્ન કરવામાં આવ્યો છે.

બુતપત્તિ પેઠે જ શબ્દપ્રયોગનો સંગ્રહ કરવાનું કામ અમને કામ કરાનારાઓને બહુ રસિક થઈ પડ્યું હતું. આ કામ પણ આગળ એક ખૂબ જરૂરી સંશોધનની દિશા ખોલે છે એમ કહી શકાય.

ઉચ્ચારણ

આપણી લિપિ રોમન જેવી નથી; તેમાં ધ્વનિને વ્યક્ત કરવા માટે ઘણી સગવડ છે. ઇતાં કેટલાક ધ્વનિ કે શ્રુતિ આપણે લિપિમાં ઉતારી શકતા નથી; તે રૂઢિ પર છોડી ચલાવી લઈએ છીએ. જેમ કે વિવૃત એ, ઓ; હશ્વતિ; યશ્વતિ; બે અનુસ્વાર. આ બાબતમાં કેટલાક વિદ્જાનોએ સંકેતોનાં સૂચનો કરેલાં છે, જે વાપરીએ તો કાંઈક મુશ્કેલી ઓઈ થાય. પરંતુ, સામાન્ય લખનારી આમ પ્રજા એવી જીણવટની ઝંઝટમાં પડે નહિ. તેથી જોડણીના નિયમમાં એમને સ્વીકારવામાં આવ્યા નથી, અને તેથી ખાસ મુશ્કેલી નડતી નથી. પણ કોશકારે તે તે ઉચ્ચારણનાં સ્થાનો જોડણીની સાથોસાથ બતાવવાં જોઈએ. વાચક જોશે કે, ત્રીજ આવૃત્તિ વખતે એક પરપ્રાંતી ભાઈએ આવી માગણી પણ કરી હતી. આ આવૃત્તિમાં તે પૂરી કરવામાં આવી છે, અને હશ્વતિ, યશ્વતિ, બે અનુસ્વાર, એ, ઓ ઉચ્ચારો, તથા અલ્ફ્રેયન્ટ અકાર (ક્રુષ્ણું) પણ સૂચવવામાં આવ્યાં છે. તેમને માટે યોજેલા સંકેતોને સમજૂતી સૂચનાઓમાં તથા સંકેત-સૂચિમાં આપ્યાં છે.

ઉચ્ચારણ વિષેની આ નોંધ, એક રીતે જોતાં, ગુજરાતી કોશોમાં પહેલી વાર ઉત્તરે છે. જોકે, નમકોશકારે આ વિષે વિસ્તૃત નોંધ લખી, હશ્વતિ, પહોળા એ, ઓ વગેરે વાળા શબ્દોની યાદી પોતાની પ્રસ્તાવનામાં આપી છે.

ઉચ્ચારણની આ બાબતમાં પણ શંકાને સ્થાન છે એ ઉધાંદું છે. બુતપત્તિ તેમાં કાંઈક ઉકેલ દર્શાવી શકે. પણ છેવટે તો શિષ્ટ મનાતો ચાલુ ઉચ્ચાર શો છે તે જોવાનું રહે. તેમાં પણ પ્રશ્નને સ્થાન તો રહે. આથી કરીને, આ બાબતમાં પણ વિવેક કરવાનો તો ઊભો રહે જ છે. તેમાં શંકાને સ્થાન હોય તો પ્રશ્ન કર્યો છે. કોશની આ નવી બાબતમાં પણ પરિપૂર્ણતા સાધવા માટે તેને જ સ્વતંત્ર રૂપે તપાસવી જોઈએ. એ પણ એક નવું કાર્યક્રીત ઊઘડે છે એમ ગણાય.

શબ્દભંડોળ

ભાષાના શબ્દો જ્યાં જ્યાં પડેલા હોય-જૂના નવા સાહિત્યમાં તથા ચાલુ ભાષા તથા તળપદી બોલીઓમાં - ત્યાં ત્યાં બધેથી વીણી વીણીને સંઘરવા, એ તો કોશનું મુખ્ય કામ અને પ્રયોજન છે. એટલે તે તો સદાનું ચાલુ કામ જ અમે માન્યું છે. તેથી એનો સંઘરો સારી પેઠે મોટો થયો છે.

ઉપરાંત કેટલાક ભાષાપ્રેમી ભિત્રો પણ એમાં મદદ કરે છે. તેમાં ખાસ ઉલ્લેખ શ્રી રા. વિ. પાઠકનો કરવો જોઈએ. એક નિયમપૂર્વક તે, નવા શબ્દો જુએ કે ઉદાહરણ

સાર્થ પોતાના કોશમાં ટાંકી રાખે છે; અને દર નવી આવૃત્તિ વખતે કોશ જ અમને મોકલી આપી તે શબ્દો ઉમેરાવી લે છે. આજે ગુજરાતીના અનેક અધ્યાપકો આ પ્રમાણે જો કરે, તો સહેજે કેટલી બધી મદદ થઈ શકે? આ કામ આવી મદદથી જ થઈ શકે એવું છે, એ તો ઉઘાંદું છે. અધ્યાપકો શબ્દો ઉપરાંત કોશનાં બીજાં અંગોમાં પણ સુધારા-વધારા કરવામાં ભૂબ મદદ કરી શકે. આવી બધી મદદ આવકારપાત્ર થશે એ તો કહેવાનું હોય નહિ; અમે તે માટે પ્રાર્થના કરીએ છીએ.

અંદાજ છે કે શબ્દભંડોળ પોણા લાખની આસપાસ હવે પહોંચ્યું હશે.

જોડણી

જોડણીના નિયમોમાં કશો ફેરફાર કરવાનો હોય નહિ. એક ભૂલ સુધારી લેવામાં આવી છે : નિયમ ૧૦માં ‘ચાહ’ નાં રૂપોમાં ચહાત, ચહાતો,-તી,-તું છપાયું છે, તે ચાહત, ચાહતો,-તી,-તું કરી લીધું છે. પહેલી આવૃત્તિના શબ્દોમાં પણ ચાહતું વિ. કરીને આયું છે, તે પરથી પણ આ ભૂલ હતી એમ સ્પષ્ટ થાય છે.

જોડણી બાબતમાં આનંદની એક વાત નોંધવાની રહે છે તે એ કે, ઈ.સ. ૧૯૪૦માં મુંબઈ સરકારે પણ શિક્ષણ તથા પાઠ્ય પુસ્તકો માટે જોડણીકોશને માન્ય કર્યો છે. આથી કરીને પૂ. ગાંધીજીએ લગભગ ૨૫ વર્ષ પર ઉપાડેલું કામ ઠીક ઠીક સફળતા મેળવે છે. એ ઠરાવ જોઈ તેઓશ્રીએ જે આનંદ વ્યક્ત કર્યો હતો. તે એમના જ શબ્દોમાં ઉતારું દું :-

જેવી અરાજકતા ગુજરાતી શબ્દોની જોડણી વિષે વર્તે છે એવી ભાગ્યે જ બીજી કોઈ ભાષામાં હશે : મરાઈમાં નથી, બંગાળીમાં નથી, તામિલમાં નથી. ઉદ્દૂમાં નથી. હિન્દુસ્તાનની બીજી ભાષાઓમાં હોવાનું સાંભળ્યું નથી. યુરોપની ભાષાઓમાં તો નથી જ. જે ભાષાના શબ્દોની જોડણી બંધાઈ ન હોય તે ભાષાના બોલનારા જંગલી ન કહેવાય તો શું કહેવાય ? મનુષ્ય જેમ આગળ વધે તેમ તેની ભાષા વધે જ છે. ભાષા ઉપરથી તેના બોલનારાની પરીક્ષા ઘણી બાબતમાં કરી શકાય છે. ‘હગમરટપર’ લખનારના જ્ઞાનની પરીક્ષા કરવામાં વાર ન લાગે.

આવા મારા વિચાર ભાષાને વિષે હોઈ, જ્યારે મગનભાઈએ મને નીચેની કાપલી મોકલી ત્યારે હું રાજી થયો :

‘મુંબઈ સરકારના પ્રકાશન ખાતા તરફથી નીચે પ્રમાણેની યાદી બહાર પડી છે : ‘ગુજરાતી શબ્દોની સાચી જોડણી વિષે ગુજરાતમાં ઘણા વખતથી ચર્ચા ચાલી રહી છે. એને પરિણામે એ ભાષાના અભ્યાસમાં નડતી મુશ્કેલી દૂર કરવાના હેતુથી ગૂજરાત વિદ્યાપીઠ, સામાન્ય રીતે સ્વીકારાયેલા અમુક સિદ્ધાંતોને આધારે, ‘જોડણીકોશ’ નામનો એક શબ્દકોશ પ્રગટ કર્યો છે. આ જોડણીકોશમાં સ્વીકારાયેલી જોડણીનો ગુજરાત સાહિત્ય પરિષદ, મુંબઈ યુનિવર્સિટી તેમ જ ઘણાખરા ગુજરાતી

પ્રકાશકો, વર્તમાનપત્રો અને સામયિકોએ પણ સ્વીકાર કર્યો છે. સર્વત્ર એક જ પ્રકારની જોડણી રહે, તેમ જ ભાષાના અભ્યાસમાં ચોકસાઈ સચવાય, એ હેતુથી મુંબઈ સરકાર એ જરૂરી અને ઈચ્છા માને છે કે, ‘જોડણીકોશ’માં નક્કી કરેલી સર્વમાન્ય અને એક જ પ્રકારની જોડણી ઈલાકાની શિક્ષણસંસ્થાઓમાં અનુસરવામાં આવે. આ અનુસાર સરકારે એવો હુકમ બહાર પાડ્યો છે કે, ભવિષ્યમાં ‘જોડણીકોશ’માં નક્કી કરાયેલી જોડણીને અનુસરે એવાં જ પુસ્તકોને પાઠ્યપુસ્તકોની મંજૂર થયેલી યાદીમાં મૂકવામાં આવશે.

મુંબઈ સરકારે આ નિર્ણય કરતાં વખત તો ટીક લીધો, પણ છેવટે નિર્ણય કરી શક્યા તેને સારુ તેમને ઘન્યવાદ ઘટે છે. મારી આશા છે કે સૌ પત્રકારો અને લેખકો વિદ્યાપીઠના કોશને અનુસરશે.

(હરિજનબંધુ, તા. ૪-૨-૧૯૪૦માંથી)

આ લખતાં યાદ આવે છે કે, તેઓશ્રી આજે આ તેમની આશારૂપ ફૂલીફાલી આવૃત્તિ જોવાને સદેહે આપણી સાથે નથી; તેથી મર્મમાં આધાત પહોંચે છે. આ કોશ એમના ચરણોમાં અર્પણ થયેલો છે, તે આજે માનસ વિધિથી જ કરવાનું રહે છે.

કાવ્યની જોડણી

કાવ્યની જોડણી માટે એક સાદા નિયમ નં. ઉરુ ઉપરાંત વિચાર નથી થઈ શક્યો. એમાં આગળ વધી શકાય? એ બાબતમાં એક મોટો નિયમ તો નક્કી છે અને એ માનીને ચાલવું જોઈએ કે, શબ્દોની જોડણી નક્કી કર્યા પ્રમાણે કાવ્યમાં પણ સાચવવી જોઈએ. પણ પદ્યની વિશેષ જરૂરિયાતોને લઈને કોક સ્થાનોએ માત્રા વધારવી ઘટાડવી પડે છે; અને કવિઓ એવી છૂટ લે છે જ. તેવાં સ્થાનોએ શું કરવું એ પ્રશ્ન રહે છે. ત્યાં પણ નક્કી જોડણી કાયમ રાખી, હસ્વ દીર્ઘનાં ચિહ્નને મૂકીને લીધેલી છૂટ બતાવવી, એમ નં. ઉરુમાં બતાવ્યું છે. આ રીતમાં કશી મુશ્કેલી નથી. તેને બહુધા અનુસરવામાં આવે એટલે બસ.

આવી જ રીતે ત્રીજું એક ચિહ્નન પણ સ્વીકારવા જેવું છે, તે અકારના લોપને માટે ખોડાનું ચિહ્નન. જેમ કે, ‘કહેવું’ શબ્દ લઈએ. છંદની જરૂર પ્રમાણે તેને ‘ક-હે-વું’ પણ વાંચવામાં આવે છે. અને ‘કહે-વું’ પણ. આ બીજી જગાએ ‘કહેવું’ આમ લખવાથી કામ સરી શકે. એમ જો માત્રાલોપ દેખાડવા માટે ખોડાનું ચિહ્નન વપરાય, તો કાવ્યમાં પણ તે પૂરતી જોડણી સાચવવામાં સરળતા થાય. જેમ કે, ‘જગત’ ને ‘જગૂત’ કરવું હોય તો જગત્ લાખી શકાય. બહેન,-ની ‘ને’ બહેન,-ની ‘કે’ બેન-ની ન કરતાં બ્રહેન-ની કરી શકાય.

કોઈ સ્થાનોએ આથી ઊલટી જરૂર લાગતાં કવિઓ એવી છૂટ લે છે કે જોડાકશરને છૂટો પાડી માત્રાવૃદ્ધિ સાધે છે. જેમ કે ‘પ્રકાશ’નું ‘પરકાશ’.

આમ જોડાક્ષરને છૂટો પાડી માત્રાવૃદ્ધિ મેળવી લેવા ઉપરાંત, જ્યાં જોડાક્ષર ન હોય ત્યાં, છંદને લઈને જરૂર લાગે તો, બહુધા અનુસ્વાર ઉમેરી લઈને, માત્રા વધારવામાં આવે છે. જેમ કે સ્વામિન-સ્વામિન્ન; જોબન-જોબન વગેરે.

આમ માત્રામાં કરી લેવાતો વધારો કોઈ સંકેત દ્વારા સૂચવી જો મૂળ જોડણી સાચવી શકાય તો સારું. પણ એ યોજવો અધરો લાગે છે. એટલે કે, જો આવી છૂટ કવિને લેવી જ પડે તો લેશો એમ થયું.

આ બાબતમાં કાવ્યના લેખક-પ્રકાશકો કાંઈક ધોરણ ઉત્પન્ન કરે, તેવી વિનંતી છે.

આગળનું કામ

હવે પછી કોશ અંગે આગળ શું કરાશે, એ વિષે સામાન્ય રીતે દરેક આવૃત્તિમાં કાંઈક ચર્ચા થતી આવી છે. તેમાંની કેટલીક બાબતો હજુ ઊભી જ છે. જેમ કે, પારસી ગુજરાતીના શબ્દો, તળપદી બોલીઓમાં ઠેર ઠેર પડેલા પ્રાંતીય શબ્દો, વિજ્ઞાનની પરિભાષા - આ બધું કામ ઊભું જ છે. પારસી ગુજરાતીનો તો શાસ્ત્રીય ફિલે સ્વતંત્ર કોશ કરવામાં આવે તોય ભાષાની સારી સેવા થાય. વિજ્ઞાનની પરિભાષા તરફ હવે શિક્ષકોનું અને યુનિવર્સિટીઓનું ધ્યાન છેવટે જવા લાગ્યું છે, એટલે તેમાં પ્રગતિ થશે.

એ કામો શબ્દભંડોળને અંગે થયાં. આ કોશની દણિએ જોઈએ તો, અર્થોનાં ઉદાહરણો ટાંકવાં એ એક ઉમેરી શકાય એવી બાબત કહેવાય. આ આવૃત્તિમાં કોઈક સ્થાને અર્થસ્પષ્ટ કરવા ઉદાહરણ ટાંક્યાં છે, પરંતુ અવતરણ આપવામાં નથી આવ્યાં. પરંતુ તે અનિવાર્ય ન ગણાય. બૃહત્કોશમાં તે જરૂરી ખરું. પરંતુ કાલકમે ઉદાહરણો જોઈને અર્થવિકાસ ચકાસવામાં આવે તો તેની ખરી કિંમત અને સાચો અર્થ. ઉદાહરણો સંઘરવા પૂરતું જો જોઈએ તો, એ બાબતમાં સામગ્રી આજે એમ નથી. જૂના કોશોમાં તે ખૂબ પડેલી છે. ઉપરાંત હજારો ઉદાહરણો કોશ-કાર્યાલય પાસે કાપલીઓમાં અને નોંધોરૂપે પડેલાં છે. તે બધાં ઉપરથી શબ્દો અને અર્થો તો નોંધાયા છે. તેમનાં ઉદાહરણો ટાંકવાં હોય તો ટાંકી શકાય. પરંતુ ચાલુ કોશમાં તે ન આપીએ તોય ચાલી શકે. કરવા જેવું કામ, અર્થવિકાસની દણિએ ઉદાહરણો કાલકમે એકઠાં કરીને, અંગ્રેજી ‘ઓક્સફર્ડ મહાકોશ’ ની પદ્ધતિએ શબ્દો પર કંડિકાઓ રચવાનું છે. અત્યારે તો આ દૂરનો આદર્શ જ લાગે છે. આપણી ભાષામાં એટલું સંશોધન કામ તથા વિદ્ધતા પણ અત્યાર સુધીમાં એવાં રેડાયાં નથી કે જેથી આવું કામ હાથ ધરી શકાય. એક જ દાખલો આપું : આપણા જૂના કવિઓના ગ્રંથોની પ્રમાણભૂત વાચનાઓ જ હજુ સિદ્ધ થઈ બહાર નથી પડી. આ સામગ્રી હોય તો તાત્કાલિક એવું કામ ઉપાડી શકાય કે, દરેક મુખ્ય મુખ્ય સાહિત્યયુગો ના પ્રધાન ગ્રંથો લઈને તેમને ‘ઓક્સફર્ડ પદ્ધતિ’

એ જોઈ કથાય. પણ આ કરવાને માટે પહેલી તે ગ્રંથોની આધારભૂત વાચનાઓનું શાસ્ત્રીય સંપાદન થવું જોઈએ. તો પછી તે વાંચીને કાપલીઓ કરી આપવા ઈચ્છનારા ભાષાપ્રેમી સ્વયંસેવક વિદ્જાનો મેળવવાના રહે. હવે પછી કોશને એક ડગલું આગળ લેવા માટે આવું કાંઈક કરવું જોઈએ એમ લાગે છે. દરમિયાન ચાલુ પ્રકારનું કામ તો ઊભું છે જ. સાહિત્ય જોતા રહી શબ્દો, શબ્દપ્રયોગો વગેરે જે ન સંઘરાયા હોય તે તે વીજાતા રહેવું, વ્યુત્પત્તિ અંગે સંશોધન કરવું, તુલનાત્મક વ્યુત્પત્તિ અર્થે બંગાળી, સિંધી, નેપાળી, કાનડી ઈત્યાદિ ભાષાઓએ પણ પહોંચવું - આવાં આવાં કામો ચાલતાં રહે, તો કોશ ઉત્તરોત્તર ખીલતો અને વધતો રહે.

હવે આ આવૃત્તિ જોતાં, એક જરૂર એ પણ લાગી છે કે, મેટ્રિક કક્ષાના વિદ્યાર્થીઓ માટે એક નાનો વિનીત કોશ રચવો, જેથી તેમને માફકસરની કિંમતે તે મળી શકે. આ કામ હવે પછી પાર પાડવા વિચાર છે.

આ કોશની કિંમત રૂ. ૧૨ કરવાની થઈ છે તે, આજની બધી તરફની મોંઘવારી જોતાં, વધારે નહિ ગણાય, એ ઉધારું છે.

અંતે, આ આવૃત્તિને સાંગોપાંગ પૂરી કરવામાં જે અનેકવિધ મદદની જરૂર પડી છે, તે પૂરી પાડનાર સૌનો આભાર માનું છું. એવી બધી મદદ વગર આ કામ, મેં શરૂમાં રહી તેવી મુશ્કેલીઓમાં, પરવારી ન શકાત. તે ઠીક વખતસર પરવારી શકાયું તે માટે પરવરણિગાર પરમેશ્વરનો આભાર માનીએ છીએ.

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Quality Assurance of Assessment: A Potential to Support learners' learning

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Abstract

Teaching and learning occur simultaneously. The ultimate aim of teaching is to make learners learn how to learn. Thus learning to learn is a skill needed for lifelong developmental process. For most of the teachers teaching is a process of providing information of content of a course and learning is considered as a product rather than a process. Mostly the assessments focus on the amount of abilities and skills acquired by the learners. But it never reflects on the weaknesses, confusions, lack of or inability of comprehension/understanding and concept ambiguities of learners. Simply ranking, grading on norms with comparing an individual within groups has no such importance. In fact the weaknesses of learners should also be taken care of by remedial teaching. Particularly formative assessment with feedbacks is essential to learners' meaningful, deep and active learning. Such feedbacks provide motivation for future learning and suggestions for improvements on their weakness, short comings and limitations. Assessment associated with quality assurance of its potential to support learners' learning based on suggestions for improvement through feedbacks matter most. Assessment scale varies from individual to individual where internal and/or external options in a question paper are given. Simply ranking, grading and comparing an individual within groups on the basis of marks obtain is a false claim. These marks are incomparable. So the present assessment process does not offer any opportunities for improvement to learners. A paradigm shift is an essential need to overcome the drawbacks and limitations of the

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present assessment system. During assessment process reporting of the revealed or expressed weaknesses in form of misconceptions, ambiguities, false guessing etc. are the reported. Such assessment design has a potential to support learners' learning.

1.0 What is a role of assessment?

Teaching and learning are two sides of a coin. They occur simultaneously. The ultimate aim of teaching is to make learners learn, how to learn. Thus learning to learn is a skill needed for lifelong developmental process. But making learners 'learning to learn' is rarely taken into consideration during most of the teaching processes. In most of the cases teaching is a process of providing information of content matter of a course i.e. the syllabus of a subject. In such a situation learning is considered as a product rather than a process. So assessment whether it is formative or summative, solely based on learning products in the form of academic achievements. Mostly the assessments focus on the amount of abilities and skills are acquired by of learners. But it never reflects on the weaknesses, confusions, lack of or inabilitys of comprehension/understanding and concept ambiguities of learners. Simply ranking, grading on norms with comparing an individual within groups has no such importance. In fact the weaknesses, confusions, lack of or inabilitys of comprehension/understanding and concept ambiguities of learners should also be taken care of by remedial teaching considering their holistic development.

2.0 Assessment, an integral part of teaching learning process

Particularly formative assessment with feedbacks is essential to learners' meaningful, deep and active learning. Such feedbacks provide motivation for future learning and suggestions for improvements on their weakness, short comings and limitations. But most of the time teachers are busy with searching correct and relevant points from learners' answers to the questions attended

and accordingly assign marks. Here validity and reliability of scoring matters a lot. Assessment associated with quality assurance of its potential to support learners' learning based on suggestions for improvement through feedbacks matter most.

According to Race, Brown and Smith (2005), "Nothing we do to, or for our students is more important than our assessment of their work and the feedback we give them on it. The results of our assessment influence students for the rest of their lives..." Well planned assessment has many benefits. Obvious one of them is providing a measure of learners' progress, which can sustain motivation and interest of learners with their learning. Apart from this benefit teachers should aim to support active learning process rather than assessment of learning products to ensure that the assessment is an integral part of teaching-learning process. Assessment should offer opportunities to improve learning. Thus assessment becomes one of the good indicators of effective teaching too.

3.0 Present position of assessment

At present a tool for assessment of learning product is used in a form of question paper or a test. It mostly carries internal and/or external options. So the numbers of questions offered are more than to the questions to be answered. Learners have a choice to make his/her own question paper. Facility index and discrimination power of question are not beyond doubt. In such a situation intensity of the assessment scale varies from individual to individual. Simply ranking, grading and comparing an individual within groups on the basis of marks obtain is a false claim. These marks are incomparable.

Secondly, each question is allotted certain marks for assessment of its answer. Answers of attended questions are assessed upon their correctness. The scale value of correctness of an answer varies from zero for not at all correct answer to full marks for perfect correct answer. As correctness of an answer increase marks allotment also increases. Marks allotted by a

teachers are marks obtained by a learners according to their ability. Here scorer's reliability of teachers and validity of expected answers are almost ignored.

In our present assessment system ability of a learner is only considered. Nothing is reported so far as weaknesses, misconceptions, ambiguities, false guessing are revealed or expressed. Similarly unattended questions are not paid any attention. So the present assessment process does not offer any opportunities for improvement to learners. It has to play a very minor role in learners' learning.

4.0 Paradigm shift in assessment

Assessment should focus on the opportunities to develop learners' ability to evaluate themselves, to make judgements about their own performance and improve upon it. for this purpose authentic assessment method(s) should be developed in such a way that offers plenty of opportunities for learners to develop their skills through formative assessment.

Any sort of course has mandatory assessment in one or another form. Teachers are engaged at some point in assessment related work. Hence assessment takes up a remarkable proportion of their workload. So far learners are concerned it can be a significant determinant of what, when and how they learn.

A paradigm shift is an essential need to overcome the drawbacks and limitations of present assessment system. During assessment process reporting of the revealed or expressed weaknesses in form of misconceptions, ambiguities, false guessing etc. are the cornerstones of learning. On the part of learners meaningful, deep and active learning some essential aspects are to be considered in assessment for quality assurance. Such assessment design has a potential to support learners' learning.

4.1 Format of the question paper

(1) Every learner taking a test should have a common question paper. It should not include any sort of either internal or/

and external options.

(2) Every question should be mandatory to attend.

(3) As far as possible, questions should cover major content points.

(4) Objectives of assessment should reflect Learning outcomes of the course/ subject based on Bloom's Taxonomy.

(5) Marks allotment to question should base on time consumed in imparting instruction i.e. teaching learning process.

(6) Facility index and discrimination power of questions should be taken care of.

(7) Scoring key/ Planning of marks allotment should be prepared and should be adhere.

(8) Question should be clearly indicating that what sort of answer is expected.

(9) Question paper should include very short answer type, short answer type and essay type questions.

4.2 Assessment process

1. In quality assurance of assessment is presume it that Learners know the correct answers of the questions, as they have attended the classes and have under-gone required activities and have fulfilled the assign tasks. They have done enough preparation for facing/taking the test.

2. Teachers' should be given clear instructions to follow and training how to assess the learners' answers.

3. Teachers should be fully acquainted with scoring key/ marking scheme. They should go through the expected answers.

4. Teachers should read carefully answers written by the learners.

5. After completing the test and prior to assessment of answers every learner are allotted full marks which are assigned marks for each question

6. Teachers should find out the weaknesses in terms of misconceptions, ambiguities, blind/false guessing and lacking points also that are revealed or expressed along with correctness and relevancy of the answers.

7. On the basis of weaknesses error marks are to be allotted for each answer, indicating minus sign.
8. Teachers should clearly indicate the weaknesses and lacking points of the answers to support their judgement of error marks i.e. minus marking as feedbacks for improvement.
9. Teachers have show errors and lacking points along with suggestions for each question in form of how to make correction for better improvement to enhance performance.
10. Teachers have provide encouraging feedbacks for perfectly written relevant answers. Such answers are allotted zero error marks.
11. Similarly teachers should take into account of unattended questions and the answer's content of those questions.
12. Obtain/ Ability marks on answer book should be reported according to questions.
13. Obtain/ Ability Marks = Total marks – Error marks.

Note: Unattended questions are left blank.

4.3 Follow-up measures

After formative assessment follow-up measures should be taken. Assessment associated with quality assurance has potential to support learners' active deep learning based on suggestions for improvement through feedbacks.

Teachers will be able to know the effectiveness of their teaching methods and classroom transactions. If required they could make necessary alterations and modifications accordingly from the feedbacks provided.

Teachers can plan remedial teaching or alternative teaching learning programme.

References

Race, P. Brown, and B. Smith, (2005). *500 Tips on assessment* (2nd edition) London: Routledge.

लेखन स्व-कार्यसाधकता मापदंड की रचना एवं वैधता निर्धारण

प्रौ. भरत जोशी^{*} और नीतिनकुमार ढाढोदरा^{**}

सारांश

शिक्षा के क्षेत्र में हुए कई अनुसंधानों के परिणाम बताते हैं कि, लेखन स्व-कार्यसाधकता और लेखन उपलब्धि या शैक्षिक उपलब्धि के मध्य सकारात्मक संबंध हैं। स्व-कार्यसाधकता के आधार पर अध्येता की कार्य दक्षता का भविष्यकथन भी किया जा सकता है। उच्च शिक्षा में अध्ययनरत छात्रों की लेखन स्व-कार्यसाधकता का स्तर ज्ञात करना आवश्यक है, क्योंकि शैक्षिक पहचान (academic identity) बनाने में लेखन बड़ी महत्वपूर्ण भूमिका निभाता है। इस अनुसंधान का प्रमुख उद्देश्य लेखन स्व-कार्यसाधकता मापदंड की रचना एवं वैधता निर्धारण करना था। शोधकर्ताओं द्वारा संरचित लेखन स्व-कार्यसाधकता मापदंड में पद-विक्लेषण के आधार पर 18 विधानों को सम्मिलित किया गया था। मापदंड की विश्वसनीयता एवं वैधता सिद्ध हुई है।

प्रमुख शब्द : लेखन, स्व-कार्यसाधकता, मापदंड, रचना, विश्वसनीयता, वैधता निर्धारण

शिक्षा जगत में लेखन कौशल को बहुत ही महत्वपूर्ण माना जाता है, क्योंकि यह मानव्यस्था में लेखन एक ऐसा माध्यम है जिसके बिना छात्र अपने विचार, अभिप्राय, समझ एवं ज्ञान का प्रस्तुतीकरण अच्छी तरह से नहीं कर सकते और शिक्षक छात्र का शैक्षिक परीक्षण नहीं कर सकते। इसलिए Krause (2001) और Sommers & Saltz (2004) का भी मत है कि, उच्च शिक्षा के क्षेत्र में शैक्षिक पहचान (academic identity) बनाने में लेखन बड़ी महत्वपूर्ण भूमिका निभाता है।

Bandura (1986, 1997) द्वारा दिये गये 'सामाजिक संज्ञानात्मक सिद्धांत' (social cognitive theory) में स्व-कार्यसाधकता वा स्पष्टीकरण किया गया है। इस सिद्धांत के अनुसार अपनी क्षमता (ability) या प्रदर्शन (performance) के बारे में व्यक्ति की जो मान्यता है उसे स्व-कार्यसाधकता कहते हैं। यह एक ऐसी मानसिक स्थिति (state) है जिसमें व्यक्ति कोई कार्य या प्रवृत्ति करने में खुद को सामर्थ्यवान मानता है।

शिक्षा के क्षेत्र में कई अनुसंधान के परिणाम बताते हैं कि लेखन स्व-कार्यसाधकता और लेखन उपलब्धि या शैक्षिक उपलब्धि के मध्य सकारात्मक सहसंबंध हैं (Debyé et al., 1996; Pajares, 2000; Lane & Lane, 2001; Lane et al. 2004; Mahyuddin et al. 2006; Webb-williams, 2006; Mooi, 2007; Hashemnejad et al. 2014; Jalaluddin et al. 2015)। Bandura (1986) यह भी बताते हैं कि स्व-कार्यसाधकता के आधार पर अध्येता के कार्य प्रदर्शन की भविष्यवाणी भी कि जा सकती है।

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लेखन स्व-कार्यसाधकता मापन के लिए उपकरण बनाने के संदर्भ में कई अनुसंधान हुए हैं। Burrows (2014)ने जापान के छात्रों की अंग्रेजी भाषा में लेखन स्व-कार्यसाधकता का मापन करने के लिए छ विधानों वाले मापदंड की संरचना की थी। Sara (2010) ने सांखेगिक और व्यवहार विकारी (emotional and behavioral disorders) छात्रों की शैक्षिक व्यूहरचना (academic strategies) में उपयोग में लेने के लिए ग्यारह विधानों वाले मापदंड की संरचना की है। Büyükkiz और अन्य (2013) ने बिन निवासी तुर्किश छात्रों के लिए लेखन स्व-कार्य साधकता मापदंड की रचना की थी। जिसमें विधानों की संख्या सतरह थी। Surman & Schumaker (2012) ने सेवा-कालीन शिक्षकों के लिए लेखन स्व-कार्यसाधकता मापदंड की रचना की है। Sachmidt & Alexander (2012) ने विश्वविद्यालय के लेखन विभाग में पढ़ने वाले छात्रों की लेखन स्व-कार्यसाधकता के मापन हेतु मापदंड की रचना की है। किन्तु उच्च शिक्षा में पढ़ने वाले छात्रों की लेखन स्व-कार्यसाधकता के मापन के लिए गुजराती भाषा में ऐसा कोई विश्वसनीय एवं वैध उपकरण प्राप्त नहीं हुआ। अतः शोधकर्ताओं ने गुजराती भाषा में लेखन स्व-कार्य साधकता मापदंड की संरचना की।

विभिन्न मनोवैज्ञानिक पहलूओं का मापन करने के लिये आज तक तीन पद्धतियों का विकास हुआ है : 1). स्व-प्रतिवेदित मापन (Self-report measures) 2). प्रक्षेपी प्रायुक्ति (Projective technique) और 3 जाल प्रायुक्ति (Grid technique)। इन तीनों में से सबसे ज्यादा उपयोग में लिये जानेवाली पद्धति स्व-प्रतिवेदित मापन हैं। इस पद्धति में पात्र को प्रत्यक्षतः पूछा जाता है कि आपके प्रेरक कौन से हैं? आपका ध्येय क्या है? निश्चित परिस्थिति में आप कैसा वर्तन-व्यवहार करेंगे? पात्र अपने वर्तन-व्यवहार के लिये जिम्मेवार जो भी कारण हैं उसका पूरी सभानता, स्वस्थता, स्पष्टता और ताटस्थ्य के साथ जिक्र करेगा ऐसा मानकर इस पद्धति में काम किया जाता है। प्रस्तुत अनुसंधान में भी इसी पद्धति का विनियोग करके लेखन स्व-कार्य साधकता का मापन करने के लिये लिकट प्रकार के मापदंड की संरचना करने का निर्धारण किया था। शोधकर्ताओं ने मापदंड की विश्वसनीयता और वैधता का भी निर्धारण किया था। उपकरण की रचना के लिये निम्नलिखित सोपानों का अनुसरण किया गया था-

लेखन स्व-कार्यसाधकता मापदंड के घटकों का निर्धारण

लेखन स्व-कार्यसाधकता मापदंड के घटकों का निर्धारण करने के लिये संबंधित सैद्धांतिक एवं अनुसंधान आधारित साहित्य का गहन अध्ययन किया गया। इस अध्ययन के आधार पर निर्धारित किये गए घटकों की सूचि तालिका-1 में प्रस्तुत की गई है।

तालिका-१
लेखन स्य-कार्यसाधकता मापदंड के लिये लिंगारित किये गए घटकों की सूचि

क्रम	विद्वान का नाम	Lin & Wen (2010))	Isaacson (1988)	Prickel (1995)	Zimmerman & Bandura (1994)	Milss (2010)	Alkin (1992)	Mills Et al. (2006)
1	विचार और विषयवस्तु (ideas and content)	✓					✓	
2	गठन (organization)	✓			✓	✓		✓
3	परिच्छेद गठन (paragraph formatting)	✓						
4	अभिव्यक्ति की ईली (voice & tone)	✓						
5	शब्द चयन (word choice)	✓						
6	वाक्य प्रवाहिता और परिपाठी (sentence fluency & conventions)	✓						
7	प्रवाहिता (fluency)	✓						
8	विषयवस्तु (content)	✓				✓		
9	(conventions)	✓						
10	वाक्यरचना (syntax)	✓						
11	शब्दांकार (vocabulary)	✓						
12	प्रारूप (pre-writing)					✓		
13	आनंदन (planning)				✓		✓	
14	वाक्य संज्ञन (generating sentences)				✓		✓	
15	मूल्यांकन (evaluation)						✓	
16	पुनरीक्षण (revising)			✓	✓	✓	✓	
17	सामान्य लेखन (general writing)				✓			
18	विचार और वाक्य संज्ञन (idea & sentence generation)				✓			
19	परिच्छेद / कहानी का संज्ञन (paragraph/story generation)				✓			
20	संपादन (editing)				✓			
21	अभिव्यक्ति एवं							
22	विद्वान्वाचकान (interest & overviews)				✓			
23	समय व्यवस्थापन (time management)				✓			
24	प्रेरणा (motivation)				✓			
25	स्पष्टीकरण प्रृतियों में (spelling/journalism)							
26	प्रदर्शन (competing alternative activities)				✓			
27	स्य-नियमन (self-regulation)					✓		
28	अभिव्यक्ति (expression)						✓	
29	व्याकरण (grammar)						✓	

तालिका - 1 के आधार पर ऐसा कह सकते हैं कि शोधकर्ता ने लेखन स्व-कार्यसाधकता मापदंड के लिये कुल 27 घटक प्रसंद किये गए थे। उसके बाद उन्हें मुख्य एवम् उपघटक में वर्गीकृत किये गए थे। यह वर्गीकरण तालिका - 2 में प्रस्तुत किया गया है।

तालिका-2

लेखन स्व-कार्यसाधकता मापदंड के लिये प्रसंदित

घटकों का मुख्य एवम् उप घटकों में वर्गीकरण

क्रम	मुख्य घटक	उप घटक
1	व्याकरणीय पहलू (grammatical aspect)	1.1 व्याकरण (grammar) 1.2 शब्दभंडार (vocabulary) 1.3 वाक्य रचना (syntax)
2	व्यूहरचनात्मक पहलू (strategic aspect)	2.1 विचार और विषयवस्तु (ideas & content) 2.2 विषयवस्तु और गठन (content & organization) 2.3 परिच्छेद गठन (paragraph formatting) 2.4 वाक्य प्रवाहिता और परिपाठी (sentence fluency & conventions) 2.5 प्रारूप (pre-writing) 2.6 आयोजन (planning) 2.7 पुनरीक्षण (revising)
3	सर्जनात्मक पहलू (creative aspect)	3.1 शब्द चयन (word choice) 3.2 विचार और वाक्य सर्जन (idea & sentence generation) 3.3 अनुच्छेद या कहानी का सर्जन (paragraph or story generation) 3.4 सर्जनक्रिया (generating) 3.5 अभिव्यक्ति (expression) 3.6 अभिव्यक्ति की रौली (voice & tone) 3.7 लेखन चिंतन (writing ideation)
4	व्यवहार संबंधित पहलू (behavioral aspect)	4.1 मूल्यांकन (evaluation) 4.2 समय व्यवस्थापन (time management) 4.3 प्रेरणा (motivation) 4.4 स्वनियमन (self-regulation)

क्रम मुख्य घटक

उप घटक

4.5 सपर्धात्मक प्रवृत्तिओं में प्रदर्शन
(competing alternative activities)

लेखन स्व-कार्यसाधकता मापदंड के लिये पसंद किये गए घटकों का मुख्य एवम् उप घटकों में विभाजन करने के बाद 6 विद्वानों को लेखन स्व-कार्यसाधकता को केन्द्र में रखकर अग्रताक्रम देने के लिये नियेदन किया गया था। हर एक घटक को अग्रताक्रम के संदर्भ में अंक भी प्रदान किए थे। कुल अंक के 50 प्रतिशत या इससे ज्यादा अंक प्राप्त करनेवाले घटकों का चयन उपकरण की संरचना में किया गया था। लेखन स्व-कार्यसाधकता के घटक और विद्वान के द्वारा दिये गए अग्रताक्रम का व्यौरा तालिका - 3 में दिया गया है।

तालिका - 3

लेखन स्व-कार्यसाधकता मापदंड के मुख्य घटक, उपघटक और अग्रताक्रम

क्रम	मुख्य घटक	उप घटक	अग्रताक्रम						प्राप्त अंक	चयन संबंधित लिंगम्
			विद्वान् 1	विद्वान् 2	विद्वान् 3	विद्वान् 4	विद्वान् 5	विद्वान् 6		
1	व्याकरणीय पहलू (grammatical aspect)	1.1	1 (3)	2 (2)	3 (1)	1 (3)	1 (3)	1 (3)	15/18	चयनित
		1.2	3 (1)	1 (3)	1 (3)	3 (1)	3 (1)	3 (1)	10/18	चयनित
		1.3	2 (2)	3 (1)	2 (2)	2 (2)	2 (2)	2 (2)	11/18	चयनित
2	व्यूहरचना त्वम् पहलू (strategic aspect)	2.1	1 (7)	1 (7)	1 (7)	1 (7)	2 (6)	1 (7)	41/42	चयनित
		2.2	4 (4)	2 (6)	3 (5)	2 (6)	3 (5)	2 (6)	32/42	चयनित
		2.3	6 (2)	3 (5)	2 (6)	6 (2)	4 (4)	4 (4)	23/42	चयनित
		2.4	5 (3)	4 (4)	4 (4)	5 (3)	6 (2)	3 (5)	21/42	चयनित
		2.5	3 (5)	5 (3)	6 (2)	3 (5)	5 (3)	5 (3)	21/42	चयनित
		2.6	2 (6)	6 (2)	5 (3)	4 (4)	1 (7)	6 (2)	24/42	चयनित
		2.7	7 (1)	7 (1)	7 (1)	7 (1)	7 (1)	7 (1)	6/42	अचयनित
3	सर्जनात्मक पहलू (creative aspect)	3.1	6 (2)	1 (7)	1 (7)	7 (1)	3 (5)	4 (4)	26/42	चयनित
		3.2	4 (4)	2 (6)	2 (6)	4 (4)	7 (1)	2 (6)	27/42	चयनित
		3.3	7 (1)	3 (5)	4 (4)	3 (5)	2 (6)	3 (5)	26/42	चयनित
		3.4	2 (6)	4 (4)	3 (5)	1 (7)	6 (2)	5 (3)	27/42	चयनित
		3.5	5 (3)	5 (3)	5 (3)	6 (2)	4 (4)	6 (2)	17/42	अचयनित
		3.6	3 (5)	6 (2)	6 (2)	5 (3)	5 (3)	7 (1)	16/42	अचयनित
		3.7	1 (7)	7 (1)	7 (1)	2 (6)	1 (7)	1 (7)	29/42	चयनित
4	व्यवहार संबंधित पहलू (behavioral)	4.1	4 (2)	1 (5)	5 (1)	5 (1)	4 (2)	1 (5)	16/30	चयनित
		4.2	3 (3)	2 (4)	3 (3)	3 (3)	3 (3)	2 (4)	20/30	चयनित
		4.3	1 (5)	3 (3)	1 (5)	2 (4)	2 (4)	5 (1)	22/30	चयनित
		4.4	2 (4)	4 (2)	2 (4)	1 (5)	1 (5)	4 (2)	22/30	चयनित

क्रम	मुख्य घटक क्रम (aspect)	उप घटक	अग्रताक्रम						प्राप्त अंक	चयन संबंधित निर्णय	
			विद्वान् 1	विद्वान् 2	विद्वान् 3	विद्वान् 4	विद्वान् 5	विद्वान् 6			
			4.5	5 (1)	5 (1)	4 (2)	4 (2)	5 (1)	3 (3)	10/30	अचयनित

तालिका – 3 के आधार पर कह सकते हैं कि विद्वानों के दिये अग्रताक्रम से प्राप्त अंक के आधार पर उप घटक क्रम 2.7, 3.5, 3.6 और 4.5 को उपकरण की संरचना में शामिल नहीं किया गया था। उपकरण के लिये निश्चित हुए मुख्य और उप घटकों की सूचि तालिका – 4 में प्रस्तुत की गई है।

तालिका - 4

लेखन स्व-कार्यसाधकता मापदंड के लिये निर्धारित मुख्य एवं उप घटक

क्रम	मुख्य घटक	उप घटक
1	व्याकरणीय पहलू (grammatical aspect)	1.1 व्याकरण (grammar) 1.2 शब्दभंडार (vocabulary) 1.3 वाक्य रचना (syntax)
2	व्यूहरचनात्मक पहलू (strategic aspect)	2.1 विचार और विषयवस्तु (ideas & content) 2.2 विषयवस्तु और गठन (content & organization) 2.3 परिच्छेद गठन (paragraph formatting) 2.4 वाक्य प्रावाहिता और परिपाठी (sentence fluency &conventions) 2.5 प्रारूप (pre-writing) 2.6 आयोजन (planning)
3	सर्जनात्मक पहलू (creative aspect)	3.1 विचार और विषयवस्तु (ideas & content) 3.2 विचार और वाक्य सर्जन (idea & sentence generation) 3.3 परिच्छेद या कहानी का सर्जन (paragraph or story generation) 3.4 सर्जनक्रिया (generating) 3.5 लेखन चिंतन (writing ideation)
4	व्यवहार संबंधित पहलू	4.1 मूल्यांकन (evaluation) 4.2 समय व्यवस्थापन (time management)

क्रम	मुख्य घटक	उप घटक
	(behavioral aspect)	4.3 प्रेरणा (motivation) 4.4 स्वनियमन (self-regulation)

तालिका – 4 के आधार पर कह सकते हैं कि लेखन स्व-कार्यसाधकता मापदंड के लिए मुख्य 4 घटकों के लिये कुल 18 उपघटक निश्चित किये गए थे।

लेखन स्व कार्य-साधकता मापदंड के लिये विधानों की रचना

लेखन स्व-कार्यसाधकता मापदंड के लिये निश्चित घटकों का मापन करनेवाले विधानों की संरचना के लिये संबंधित साहित्य का गहन अध्ययन किया गया एवं पूर्वसंरचित उपकरणों का अभ्यास किया गया। इस विषय से संबंधित विद्वानों के साक्षात्कार भी लिए गये। विधान संपूर्ण सकारात्मक या नकारात्मक हो उसका छायात्र रखा गया था। स्व-कार्यसाधकता मापदंड के विधानों की संरचना के बारे Bandura (2006) के सूचनों का भी अनुसरण किया गया। लेखन स्व कार्य-साधकता मापदंड के लिये निर्धारित घटकों का मापन करने के लिये संरचित विधान संख्या का व्यौरा तालिका – 5 में दिया गया है।

तालिका - 5

लेखन स्व-कार्यसाधकता मापदंड के मुख्य घटक, उप घटक

और उसके मापन के लिये संरचित विधानों की संख्या

क्रम	मुख्य घटक	उप घटक	सकारात्मक विधान	नकारात्मक विधान	कुल विधान
1	व्याकरणीय पहलू (grammatical aspect)	1.1 व्याकरण (grammar)	1	1	2
		1.2 शब्दांजार (vocabulary)	1	1	2
		1.3 वाक्य रचना (syntax)	1	1	2
2	व्याप्रवर्तनात्मक पहलू (strategic aspect)	2.1 विचार और विषयवस्तु (ideas & content)	1	1	2
		2.2 विषयवस्तु और गठन (content & organization)	1	1	2
		2.3 परिच्छेद गठन (paragraph formatting)	1	1	2
		2.4 वाक्य प्राप्ति और परिपाठी (sentence fluency & conventions)	1	1	2
		2.5 प्रारूप (pre-writing)	1	1	2
		2.6 आयोजन (planning)	1	1	2
3	संजनात्मक पहलू (creative aspect)	3.1 विचार और विषयवस्तु (ideas & content)	1	1	2
		3.2 विचार और वाक्य सर्जन	1	1	2

क्रम	मुख्य घटक	उप घटक	सकारात्मक विधान	नकारात्मक विधान	कुल विधान
		(idea & sentence generation)			
		परिच्छेद / कहानी का सर्जन (paragraph or story generation)	1	1	2
		सर्जनशिक्षा (generating)	1	1	2
		लेखन विंतन (writing ideation)	1	1	2
4	व्यवहार संबंधित पहलू (behavioral aspect)	4.1 मूल्यांकन(evaluation)	1	1	2
		4.2 समय व्यवस्थापन (time management)	1	1	2
		4.3 प्रेरणा (motivation)	1	1	2
		4.4 स्वनियमन (self-regulation)	1	1	2
		कुल	18	18	36

तालिका – 5 के आधार पर कह सकते हैं कि लेखन स्व-कार्यसाधकता के मापन के लिये मुख्य 4 घटक निश्चित किये गए थे। जिसमें कुल 18 उप घटकों का समावेश हुआ था। इन 18 घटकों के मापन के लिये संरचित विधानों की कुल संख्या 36 थी। जिसमें 18 विधान सकारात्मक थीं और 18 विधान नकारात्मक थे।

लेखन स्व-कार्यसाधकता के लिये विधानों का संपादन

लेखन स्व-कार्यसाधकता के घटकों के मापन करनेवाले विधानों का लेखन और एकत्रीकरण करने के बाद विधानों की भाषायी स्पष्टता और सुधार के लिये 30 पात्रों के प्रतिचार प्राप्त किए गए थे। पात्रों की प्रतिक्रिया के आधार पर विधानों में अपेक्षित सुधार किया गया और अस्पष्ट विधानों को निरस्त कर दिए गए। कुछ नये विधानों का लेखन भी किया गया था। इस सोपान के अंत में संपूर्ण नकारात्मक या सकारात्मक स्वरूप 36 विधानों का संपादन किया गया था। निम्नलिखित मुद्दों को ध्यान में रखकर विधानों का संपादन किया गया था। 1). विधान संबंधित घटक का मापन कर सकते हैं या नहीं ?
2). विधान मापन संबंधित घटक का प्रतिनिधित्व करते हैं या नहीं ?
3). विधान की रचना एवम् भाषा योग्य है या नहीं ?
4). विधान द्वारा प्रस्तुत परिस्थितियों को पात्र पहचान सकते हैं या नहीं ?
संपादित विधानों का व्यौरा तालिका – 6 में प्रस्तुत किया गया है।

तालिका – 6
लेखन स्य-कार्यसाधकता के मुख्य घटक, उप घटक और
उनके मापन के लिए संपादित विधानों की संख्या

क्रम	मुख्य घटक	उप घटक	सकारात्मक विधान	नकारात्मक विधान	कुल विधान
1	द्वाकरणीय पहलू (grammatical aspect)	1.1 द्वाकरण (grammar)	1	1	2
		1.2 शब्दभिक्षा (vocabulary)	1	1	2
		1.3 वाक्य रचना (syntax)	1	1	2
2	व्युत्तरचनात्मक पहलू (strategic aspect)	2.1 विचार और विषयवस्तु (ideas & content)	1	1	2
		2.2 विषयवस्तु और गठन (content & organization)	1	1	2
		2.3 परिट्रैट गठन (paragraph formatting)	1	1	2
		2.4 वाक्य प्राप्ति और परिपाठी (sentence fluency & conventions)	1	1	2
		2.5 प्रारूप (pre-writing)	1	1	2
		2.6 आयोजन (planning)	1	1	2
3	संजनात्मक पहलू (creative aspect)	3.1 विचार और विषयवस्तु (ideas & content)	1	1	2
		विचार और वाक्य संजन (idea & sentence generation)	1	1	2
		परिट्रैट / कहानी का संजन (paragraph or story generation)	1	1	2
		संजनप्रिया (generating)	1	1	2
		लेखन प्रिंटन (writing ideation)	1	1	2
4	व्यवहार संबंधित पहलू (behavioral aspect)	4.1 मूल्यांकन(evaluation)	1	1	2
		4.2 समय व्यवस्थापन (time management)	1	1	2
		4.3 ऐरणा (motivation)	1	1	2
		4.4 स्वनियमन (self-regulation)	1	1	2
		कुल	18	18	36

तालिका – 6 के आधार पर कह सकते हैं कि लेखन स्य-कार्यसाधकता के मुख्य घटकों और उप घटकों के मापन के लिए संपादित विधानों की संख्या 36 थी। जिसमें 18 विधान सकारात्मक और 18 विधान नकारात्मक थे।

लेखन स्व-कार्यसाधकता मापदंड के प्रथम प्रारूप की रचना

विधानों के संपादन के बाद शोधकर्ता ने प्रथम प्रारूप की रचना की थी। मापदंड के मुख्यपृष्ठ पर पात्रों से प्राप्त की जानेवाली जानकारी जैसे कि लिंग, सामाजिक संवर्ग, विषय, आवासक्षेत्र, अन्य भाषा का ज्ञान, माता-पिता की शैक्षिक स्थिति आदि के लिये एक कोष्टक दिया गया था। पात्र को प्रतिचार कैसे देने हैं उसके लिए भी कुछ सूचनाएँ प्रस्तुत की गई थीं। संपादित विधानों को यादृच्छिक क्रम में रखा गया था। प्रत्येक विधान के सामने प्रतिक्रिया देने के लिये पांच बिंदु दिए गए थे। जिसमें ‘संपूर्ण संमत’, ‘संमत’, ‘तटस्थ’, ‘असंमत’ और ‘संपूर्ण असंमत’ के लिए क्रमशः 4,3,2,1,0 अंक प्रदान किए गए थे। पात्र को (\checkmark) चिह्न करके प्रतिक्रिया देनी थी।

लेखन स्व-कार्य साधकता मापदंड के प्रथम प्रारूप के लिए विशेषज्ञीय अभिमत

मापदंड के प्रथम प्रारूप को समीक्षा के लिये 6 विशेषज्ञ के पास भेजा गया था। विशेषज्ञों को अनुसंधान के उद्देश और मापदंड के घटकों से अवगत कराया गया था। हर एक घटक के सामने उसके मापन के लिये बने दो विधान रखें गये। यदि विधान सूचित घटक का मापन करने की क्षमता रखता हो तो $+1$, नहीं रखता हो तो -1 और कुछ स्पष्ट न हो ऐसी स्थिति में 0 लिखकर अभिप्राय देने के लिये विनती की गई थी। विशेषज्ञों से अन्य आवश्यक सुझाव भी आमंत्रित किये गए थे।

लेखन स्व-कार्यसाधकता मापदंड के प्रथम प्रारूप का परीक्षण

मापदंड के प्रथम प्रारूप का परीक्षण, यादृच्छिकरूप से चयनित वर्ष 2015-16 के शिक्षण महाविद्यालय के 54 छात्रों पर किया गया था। प्रथम प्रारूप के परिक्षण के समय निम्नलिखित मुद्दे नजर में रखे गए थे।

- 1). पात्र को विधान की भाषा समझने में कोई दिक्कत होती है ?
- 2). उपकरण के संदर्भ में पात्र के मन में कोई प्रश्न उठता है ?
- 3). प्रतिक्रिया देने में कितना वक्त लगता है ?

सकारात्मक विधान के लिए पात्र की संमती की कक्षा अनुसार ‘संपूर्ण संमत’, ‘संमत’, ‘तटस्थ’, ‘असंमत’ और ‘संपूर्ण असंमत’ के लिये क्रमशः 4,3,2,1,0 अंक प्रदान किये गए थे। नकारात्मक विधान के लिए पात्र की संमती की कक्षा अनुसार क्रमशः 0,1,2,3,4 अंक प्रदान किये गए थे। इसके पश्चात हर एक विधान के लिये प्रत्येक पात्र द्वारा प्राप्ति की गणना की गई। राठोड (2000) द्वारा संरचित कम्प्यूटर प्रोग्राम NRTVB की सहायता से प्रत्येक विधान के लिए सरलता मूल्य और विभेदन क्षमता की गणना की गई। जिस विधान का सरलता मूल्य 0.2 से 0.8 के मध्य हो और विभेदन क्षमता का मान 0.2 से ज्यादा हो ऐसे

प्रत्येक घटक के एक विधान का चयन करके मापदंड का अंतीम प्रारूप बनाने का निर्णय किया गया। जिसका व्यौरा तालिका – 7 में प्रस्तुत किया गया है।

तालिका - 7

लेखन स्व-कार्यसाधकता मापदंड के प्रथम प्रारूप में सम्मिलित विधानों के सरलता मूल्य और विभेदन क्षमता की गणना और विधानों का चयन

विधान क्रम	घटक नं.	सरलता मूल्य	विभेदन क्षमता	चयन संबंधित निर्णय
1	1.1	0.45	0.28	चयनित
2	1.1	0.33	0.00	अचयनित
3	1.2	0.56	0.36	छोड़ा गया
4	1.2	0.42	0.60	चयनित
5	1.3	0.61	0.34	चयनित
6	1.3	0.47	0.52	छोड़ा गया
7	2.1	0.77	0.48	छोड़ा गया
8	2.1	0.54	0.35	चयनित
9	2.2	0.59	0.69	चयनित
10	2.2	0.50	0.47	छोड़ा गया
11	2.3	0.70	0.33	छोड़ा गया
12	2.3	0.64	0.42	चयनित
13	2.4	0.68	0.58	चयनित
14	2.4	0.59	0.42	छोड़ा गया
15	2.5	0.64	0.43	चयनित
16	2.5	0.69	0.42	छोड़ा गया
17	2.6	0.61	0.54	चयनित
18	2.6	0.64	0.48	छोड़ा गया
19	3.1	0.61	0.42	छोड़ा गया
20	3.1	0.50	0.42	चयनित
21	3.2	0.75	0.35	चयनित
22	3.2	0.71	0.36	छोड़ा गया
23	3.3	0.71	0.67	छोड़ा गया
24	3.3	0.61	0.38	चयनित
25	3.4	0.79	0.28	चयनित
26	3.4	0.74	0.32	छोड़ा गया
27	3.5	0.66	0.50	छोड़ा गया

विधान क्रम	घटक नं.	सरलता मूल्य	विभेदन क्षमता	चयन संबंधित निर्णय
28	3.5	0.69	0.31	चयनित
29	4.1	0.69	0.46	चयनित
30	4.1	0.50	0.52	छोड़ा गया
31	4.2	0.60	0.55	छोड़ा गया
32	4.2	0.43	0.31	चयनित
33	4.3	0.65	0.51	चयनित
34	4.3	0.60	0.54	छोड़ा गया
35	4.4	0.63	0.55	छोड़ा गया
36	4.4	0.33	0.21	चयनित

तालिका – 7 के आधार पर कह सकते हैं कि कुल 36 विधानों में से विभेदन क्षमता का मान 0.2 से कम होने की वजह से विधान क्रम 2 अचयनित हुआ, बचे हुए 35 विधानों में से हर एक उप घटक का प्रतिलिपित्व कर सके ऐसे एक 18 विधानों को चयनित किया गया।

लेखन स्य-कार्यसाधकता मापदंड के अंतिम स्वरूप की रचना

जिस विधान का सरलता मूल्य 0.2 से 0.8 के मध्य हो और विभेदन क्षमता का मान 0.2 से ज्यादा हो ऐसे हर एक उप घटक के एक विधान का चयन करके मापदंड का अंतिम प्रारूप बनाया गया था। मापदंड के अंतिम प्रारूप में कुल 18 विधानों को समाविष्ट किया गया था। मापदंड के मुख्यपृष्ठ पर शोधकर्ता ने मापदंड का शीर्षक, शोधकर्ता का नाम, मार्गदर्शक का नाम, संस्था का नाम आदि सूचित किये थे। पात्रों से प्राप्त की जानेवाली जानकारी जैसे की जाति, सामाजिक संघर्ष, विषय, आवास क्षेत्र, अन्य भाषा का ज्ञान, माता-पिता की शैक्षिक स्थिति आदि के लिये एक कोष्टक भी दिया गया था। पात्र को प्रतिचार कैसे देना है उसके लिए कुछ सूचनाएं प्रस्तुत की गई थीं। संपादित विधानों को यादृच्छिक क्रम में रखा गया था। प्रत्येक विधान के सामने प्रतिक्रिया देने के लिये चार बिंदु ‘संपूर्ण संभत’, ‘संभत’, ‘असंभत’ और ‘संपूर्ण असंभत’ दिए गए थे। पात्र को ‘v’ निशानी करके प्रतिक्रिया देनी थी। लेखन स्य-कार्यसाधकता मापदंड के अंतिम स्वरूप में समाविष्ट घटकों और विधानों का व्यौरा तालिका – 8 में दिया गया है।

तालिका - ८

लेखन स्व-कार्य साधकता मापदंड के अंतिम स्वरूप में संमिलित घटकों और विधानों

क्रम	मुख्य घटक	उप घटक	सकारात्मक		कुल विधान
			विधान क्रम	नकारात्मक विधान क्रम	
1	व्याकरणीय पहलू (grammatical aspect)	1.1	व्याकरण (grammar)	1	- 1
		1.2	शब्दभंडार (vocabulary)	- 2	1
		1.3	वाक्य रचना (syntax)	3 -	1
2	व्यूहरचनात्मक पहलू (strategic aspect)	2.1	विचार और विषयवस्तु (ideas & content)	- 4	1
		2.2	विषयवस्तु और गठन (content & organization)	5 -	1
		2.3	परिच्छेद गठन (paragraph formatting)	- 6	1
		2.4	वाक्य प्राप्ति (sentence fluency & conventions)	7 -	1
		2.5	प्रारूप (pre-writing)	- 8	1
		2.6	आयोजन (planning)	9 -	1
3	संज्ञात्मक पहलू (creative aspect)	3.1	विचार और विषयवस्तु (ideas & content)	- 10	1
		3.2	विचार और वाक्य संज्ञन (idea & sentence generation)	11 -	1
		3.3	परिच्छेद / कहानी का संज्ञन (paragraph or story generation)	- 12	1
		3.4	संज्ञायाचा (generating)	13 -	1
		3.5	लेखन विचारन (writing ideation)	- 14	1
4	व्यवहार संबंधित पहलू (behavioral aspect)	4.1	मूल्यांकन (evaluation)	15 -	1
		4.2	समय व्यवस्थापन (time management)	- 16	1
		4.3	प्रेरणा (motivation)	17 -	1
		4.4	स्वनियमन (self-regulation)	- 18	1
			कुल	9 9	18

तालिका - 8 के आधार पर कह सकते हैं कि लेखन स्व-कार्यसाधकता मापदंड के अंतिम स्वरूप में कुल 18 विधानों को समाविष्ट किया गया था। जिसमें 9 सकारात्मक और 9 नकारात्मक विधान थे।

लेखन स्व-कार्यसाधकता मापदंड की विश्वसनीयता और वैधता

लेखन स्व-कार्यसाधकता मापदंड की विश्वसनीयता जात करने के लिये कम्प्यूटर प्रोग्राम SPSS की सहायता ली गई थी। वैधता जात करने के लिये राठोड (2000) द्वारा संरचित कम्प्यूटर प्रोग्राम NRTVB का उपयोग किया गया था। गणना के लिए गुजरात विद्यापीठ के 12 अनुस्नातक विभागों में पढ़ने वाले 306 छात्रों के लेखन स्व-कार्यसाधकता मापदंड के 18 विधानों पर प्राप्त प्राप्तिकों का उपयोग किया गया। विश्वसनीयता और वैधता प्रस्थापित करने के लिए प्रयुक्त की गई प्रयुक्तियाँ और उसके परिणाम का व्यौरा तालिका – 9 में दिया गया हैं।

तालिका - 9

विश्वसनीयता और वैधता प्रस्थापन के परिणाम

परिमाण	प्रयुक्ति	परिणाम
विश्वसनीयता	Cronbach's Alpha	0.83
	Spearman Brown Coefficient	0.51
	Guttman Split Half Coefficient	0.68
वैधता	Cliffs Consistency Index – 'C'	0.36
	मुख वैधता	सक्षम

उपरोक्त सौफलों का अनुसरण करके एक विश्वसनीय एवं वैध लेखन स्व-कार्यसाधकता मापदंड की रचना की गई। इस मापदंड का विनियोग लेखन संबंधित अनुसंधानों में किया जा सकता है। विभिन्न विषयों में स्नातक और अनुस्नातक कक्षाओं में पढ़ने वाले छात्रों की लेखन स्व-कार्यसाधकता का मापन इस उपकरण से किया जा सकता है। इस उपकरण की सहायता से अध्यापक अपने छात्रों में लेखन के लिये आवश्यक दक्षताएं और कौशल का अंदाजा लगा सकते हैं। लेखन से संबंधित पाठ्यक्रम जैसे कि पटकथा लेखन, सर्जनात्मक लेखन, पत्रकारत्व, अनुयाद आदि में प्रवेश परीक्षा हेतु इस मापदंड का उपयोग किया जा सकता है। छात्रों की लेखन उपलब्धि या शैक्षिक उपलब्धि की भविष्यवाणी करने के लिये यह उपकरण सहायक हो सकता है। विविध परिवर्त्यों के साथ लेखन स्व-कार्यसाधकता के सहसंबंध एवं प्रभाव जैसे जात करके नये जान के निर्माण में यह मापदंड उपयोगी हो सकता है।

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**Environment and Women
Traversing Through The Environment
Debates In The Development Discourse**
* Ramnath K.R.

Abstract

Women's involvement in leading mass movements towards protecting environment has attracted the attention of scholars around the globe. These scholarships from various disciplines have placed women at the core of the environment-development debate almost for the past two decades. The mainstream debates on development tried to involve women in the 'development' discourse, arguing for more and more inclusion of women in the 'development' process. While the alternative development approach perceives that the very concept of 'development' is by nature a 'violent idea', which is based on the western capitalist value of destroying nature. The alternative approach to development has also raised diverse debates on environment and development. These diverse viewpoints are labelled as various schools of thoughts, like 'the eco-feminism', 'feminist environmentalism', 'feminist political ecology' etc. These groups of scholarships try to analyze the interconnections between development, ecological degradation and women.

These debates force us to think of how feminist critical analysis towards ecology and women approaches the concept of development. Keeping this question in mind this paper is an attempt to map various debates on environment, women and development.

Key words: environment and women, development and environment, women and development, eco-feminism, feminist political ecology.

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Introduction

The word ‘development’ is a very widely used word. It has become so common that everyone seems to understand its meaning. There is an interesting observation by Rist. According to him, “even if everyone thinks they know what is involved, the favourable consensus surrounding the term is at the heart of misunderstanding that paralyses debate” (Rist 1997:5). Gallie (1956) refers to such terms as ‘vitally challenged concepts’ i.e.; the words that merges in a common concurrence as an abstract idea that they symbolize with infinite divergence regarding what they might imply in practice. It is in such condition of confusion we must begin from historically locating the term Development.

In the development discourse, the day January 20, 1949, is often cited as an important day not only for attributing meaning to the word development, but also the way the older form of hierarchy between East and West got reproduced in a newly packaged way and presented before the world. It was this day, the then US President Harry Truman took charge of his office. The very day, he announced a new era of ‘development’ before the world in his inaugural speech. To be more specific, Truman, on that day launched a new programme for the ‘development’ of the ‘underdeveloped’ areas. His propagation of the concept ‘development’ was marked as the beginning of an era of American hegemony (Esteva 1992). It has been pointed out by scholars like Harrison (1988), Tipps (1973) that the propagation of the word at this historical period has many things to do with the political undercurrents of the time especially at a time when decolonization was happening, at the same time the cold war was going on. In view of Esteva et.al, through the American propagation of the word ‘development’, which was accompanied by the word ‘underdevelopment’, major population of the world was seen as homogenised entity rather than a diverse one. The world was conceived into two homogenous blocks, the First world (developed) and the Third world (underdeveloped) (Esteva 1992).

The idea of development, which Truman put forth, was discussed all over the world. Especially the US aid to ‘under

developed countries' was subjected to many hot debates and discussions from the beginning itself. Truman's policy was critiqued as a policy that has not come out of altruism, but was planted and nurtured in the climate dominated by the Cold war between Capitalist USA on the one hand and the Socialist USSR on the other (Ohlin 1970). Similarly, Caufield also argues that "Truman was explicit about posing development as an alternative to 'communism'" (Caufield 1996: 48). Pieterse also argues that the 'development' was implemented to stop the spreading of communism by the Americans (Pieterse 1991). It was nurtured in the consciousness of an anti-colonial context that emerged with the formation of newly formed nation states in the continents of Asia and Africa during the political milieu of the 'cold war' period.

Development and Environment:

The dominant development paradigm believed that conquering the forces of nature with the help of science and technology can only increase material prosperity and thereby put an end to human miseries. With the downfall of the Socialist economy and the emergence of America as a superpower, the new deal policies were very much interlinked to the unquestioned acceptance of the American model of development by the third world countries. The third world countries were likely to learn from the 'developed' ones and tag along the track which the former have already set. To achieve this goal the later was given an initial capital in the form of technology and financial aid. The benefits of this 'foreign aid' was no doubt received by the national elites but was believed that it will eventually 'trickle down' to the margins either by itself or by state machinery (see, Harrison 1988, Estava 1992, Sachs 1992).

The early critiques of the capitalistic mode of development like Marx and Engels talked about the 'appropriation' of resources of the earth by the capitalist forces without costing them a single penny. According to them, the capitalist forces turn the earth to mere 'object of huckstering' and they breach the original harmony existing between nature and man. The developmental dynamics

led, to the making of greedy policy towards nature and thereby causing deforestation, exhaustion of the soil, disruption of nature's cycle and neglect towards man's welfare are ruinous to both nature and man (Howard 1994).

The Post-Development Critic of Development:

Many thinkers ranging from Marx, the classical and neo-Marxian thinkers like Luxemburg (1951), Sutcliffe (1972), Baran (1973), Kiernan (1974), Lenin (1975) and others have talked about the outrageous modes of production in capitalism and over appropriation of the natural resources by the capitalists, which in turn create environmental depletion and under development in the third world. However, it has been argued that both the Marxist and neo-Marxist scholars did not completely reject the entire paradigm of development as the post development thinkers did.

The post development scholars like, Escobar (1988, 1995), Estava (1992), Sachs (1992), Rahnema and Bawtree (1997), Ziai (2004, 2007), Rist (2010) and others have talked about the hegemony of this 'American project' called 'development'. Some of these writers also find it as a "direct continuance of the colonial project" (Escobar 1984). These scholars critiqued development and describe it as a project which starts with the commoditization of land and other natural resources to make profit. This gradually results in the degradation and destruction of nature, creating violence. The ideas and outlook provided by the post development school of thought, paved way for hot discussions and debates all over the world. They were also subjected to heavy critiques from many thinkers and authors from political economy, neo-Marxists like Harisson (1988), Berger (1995), Corbridge (1998) and also from thinkers like Lehmann (1997), Pieterse (1998, 2000), Khondker (1999) and others.

The major critique of the post-development thought came from Kiely (1999), who argued that it is "a position that in this case rejects any movement for development in the name of respect for cultural difference expresses the view not of the consistent multi-culturalist, but of the patronising tourist" (Kiely 1999: 47).

Similarly, Pieterse argues that “post-development articulates meaningful sensibilities but does not have a future programme” (Pieterse 1998:345). Another interesting argument is made by Cowen & Shenton (1995, 1996). They criticises the post development school of thought for not taking into consideration the historical roots and shoots of the current meaning of the term ‘development’. They argue that the ideas about ‘development’ and ‘under-development’ should be seen as something that can be connected to classical thoughts about change rather than seeing it as a phenomenon popping up as an immediate result of second world war. These critiques have always pointed out that the post-developmentalists falls in to a trap, which often in the name of culture and heritage over romanticises and provides ahistorical view from where the agency for an alternative seems missing and thereby ends up in de-politicizing the idea. They acknowledge post-development for offering interesting critiques about the whole development apparatus, at the same time criticise it as a flawed idea because it fails to offer an alternative way forward apart from heavy criticism (Pieterse 2000; Schuurman 2000).

Many of these scholars have suggested that the post-development, post-colonial, post-structural, political economy (Marxian) and the feminist perspectives should build effective connection with each other so that the void can be filled (Sylvester 1999, Fagan 1999). Some of them find the element of gender and poverty a valid reason and a common platform where all these can be clubbed together for a new perspective or development. Fagan (1999) also talk about weaving together the post-structuralist and the Marxian perspectives deliberating it to the post-development scholarship. According to him the nature, culture view of the post-development should be restructured and should start from the midst of everyday life and conflicts encountered by the people at the grass root, especially women.

By bringing in the concept of gender into the development, the feminist analysis has unpacked the ‘taken for granted’ social and economic analysis of the development process. They bring the development paradigm into question, and ask how to balance the pains and gain of development and how to address the alienation

and sufferings faced by the marginalised poor, especially the women and children (Mehta 2009).

Women, Ecology and Development

There are many ongoing debates which argue that the women's contribution in the ecological struggles date backs to the 19th century, but in these socio-political struggles, women's involvement have been hidden from history (Rowbotham 1973). In pointing to the systematic undermining of women's contribution to ecology, feminist scholars argue that even though the German scholar Ernst Haeckel is credited for naming the 'ecology' as a subject, his contemporary American ecologist and educationalist Ellen Swallow can equally be claimed to have founded the science of ecology. However, her contributions were largely ignored (Clarke 1973, King 1983). Ellen was the one who pointed out the connection between daily domestic life of women and the environment while her male counterpart choose a name which in Greek language, means 'Dwelling' or 'Household'. Ellen Swallow argued that science should be placed in the hands of women (Hynes 1985). Feminist scholarship observes that the works of Ellen Swallow were not rightly appreciated by the male dominated 'Modern science' and is apparently resting in the history books as 'Domestic science' (Mellor 1997).

Further, feminist scholars have argued that it was in 1962, Rachel Carson, one of the key people who pioneered the green movement, warned the world about the danger of excessive use of pesticides and herbicides and its accumulation in the food chain. In her book *The Silent Spring* she argued that "as man proceeds towards his announced goal of the conquest of nature, he has written a depressing record of destruction, directed against not only earth he inhibits but against the life that shares with him" (Carson 1962: 83). Hynes observes that, "the state as well as chemical giants like DDT and others were quick enough to mock, portraying her as an emotional fanatic who is worried about birds and her scientific insight as irrational arguments" (Hynes 1985:296). It is interesting to note that the male dominated 'Modern Science' finds

it difficult to accept the idea that love and knowledge could go hand in hand mutually supportive and complimenting each other (Rose 1994). Even though there was extreme pressure to silence the voice of Carson, the scientific community acknowledged the value of her work as they slowly began to realize the gravity of the situation. The pesticide DDT was banned in many countries in the lights of her work. Many feminist scholars embraced this as an inspiration and applied it in their works by conceptualising a relationship between women and nature. This played an essential role in challenging the male centric ‘Modern Scientific knowledge’ and its hegemony as the only resource of correct information on environmental issues and also played a vital role in defining a global perspective in women’s environmental struggles.

The present discourse on women, environment and development has taken its shape from a combination of works by environmentalist who were critics of economic mode of development and the feminist. Two important schools of thoughts are in the forefront of this discourse i.e., the mainstream development discourse lead by the UN (United Nations Organisation), WB (World Bank Group) and the other main stream development agencies and other is the alternative discourse lead by the ecofeminist scholarship.

The Main Stream Discourse:

The realisation that women are lagging behind men in the very process of ‘development’, gave rise to the mainstream feminist scholarship in the development discourse. Some of the feminist scholars mainly from north have tried to get involved in development activities and have tried to acclimatize these activities on one hand and have tried to alter its programmes and policies on the other in such a way that it can reflect the priorities of ‘women’. They tried to influence the development agencies especially the UN and their bilateral/donor institutions and NGOs through discussions and agreements. These women's engagements all around the globe, articulated the issues of women and their marginalization in the ‘development programmes’.

The work of Ester Boserup (1970) was an eye opener in the sense it showed that the women are lagging behind men in the 'gains' of economic 'progress' offered by development. This resulted in putting pressure on UNO (The United Nations Organisation) to include women hence, the WID (women in development) approach was shaped as a catching up mechanism (see Pietila and Vikers, 1990, Moser 1993, Kabeer 1994, Porter, Smyth and Sweetman 1999).

This first resulted in a very peripheral adjustment of including some women issues in its consideration and recruiting some female staff into organizations. Porter, Smyth and Sweetman (1999) call it as the 'add women and stir' approach. They argue that it was most common to all development mechanisms, from top to the bottom at the national and international levels. This was gradually changed, and the UN conferences played a key role in these changes, starting with the first International conference in 1975 organised by UNO on women. It made way for a succession of international conferences aimed at women in development. These conferences tried to see women as key actors in the meadow of protection of the environment and its sustainability, equitable use of nature and its resources and eco-friendly development (Qurashi, Khan, Hussain and Iqbal 2008).

Many thinkers observe that even though various empowerment measures were advocated in those conferences, it did not get reflected on the ground level. Many of the national and international agencies, especially the NGO associated with development had little intention to locate these issues seriously. For them, the inclusion of the women's issues was always secondary to the main economic growth perspective that prevailed during the time (Moser 1993, Kabeer 1994, Porter, Smyth and Sweetman 1999). These gradual changes resulted in shifting paradigms from different approaches (like WID, WAD, GAD and Women empowerment approach) towards inclusion of women in development process. According to Porter, Smyth and Sweetman (1999), the change in name did not reflect in the theoretical underpinnings of these approaches.

The Emergence of Eco-Feminism:

During the mid-1970s, the green movement attained major public attention, and many feminist scholars were active in these movements even though they criticised the movement to be more and more male centric. It was the same time when they began to interrogate the contesting relation that linked men with culture and women with nature (Griffin 1978). Many writers even associated this relation with more binaries like linking men with rationality, aggressiveness and women with emotion and nurturing quality (Merchant 1980, Ortner 1974). The Scholars like Merchant argues that the dichotomy between culture and nature lacks factual basis. According to her, this dichotomy between nature/culture is very much patriarchal and is used to sustain the hierarchy on the basis of gender. Even though she does not accept the nature/culture dichotomy, she tends to agree with the observation that “women are closer to nature because of their biology” (Merchant. 1980:144). Some feminists, in the context of the radically critiquing industrial capitalism, held it responsible for the degradation of nature and welcomed this idea in response to the growing environmental struggle for the livelihood.

The green movement then got divided into two schools of thought such as: shallow ecology and deep ecology. This division was based on their attitude towards intensity of environmentalism. The scholars associated with shallow ecology argued that human beings can take the help of technology to overcome the ecological limits and bounding. Contrary to this, the deep ecologist tried to force humanity to rethink the relationship it maintained with the natural world (Mellor 1997).

Some feminists tried to combine views from green movement as well as from feminism to get a better understanding. From the former they took the apprehension concerning the issues of human encroachments on the fragile ecosystems and natural environments and from later they took the lens to locate the gendered human world and the dimensions of oppressions and subordination of women. According to them there is an essential as well as natural bondage between nature and women which

provides the later with an inherent knowledge of nature and its ecosystems. This according to the scholarship, urges the women to protect their environment. (see Shiva 1989, Diamond and Orenstein 1990). These thinkers are more close to the deep ecology school, and this movement which emerged among the feminist scholarship is generally termed as eco-feminism. Hence eco-feminism could be seen to incorporate both the concerns: the anxiety over degradation of the environment and that of the oppression of women. This scholarship believed that the factor which brings women and nature close to each other is the ‘natural’ or ‘inherent’ bonding existing between them. Hence, women are privileged with the knowledge of environmental change they have also crucial roles to play in redressing environmental destruction and this understanding is essential to the protection of nature (Shiva 1989, Mies & Shiva 1993, Diamond & Orenstein 1990).

Vandana Shiva (1989) postulates that “the ecological crisis is, at its root, the death of the feminine principle” (Shiva 1989: 40). Susan Griffins (1978) also has a similar take on the issue. These scholars find an inseparable relation of nature with women and feminine principles. They critique the western model of development and progress in technology it achieved as very much reductionist in its approach, which in turn reduces environment to a mere capital to catalyse economic growth.

Further they see the development as a westernised idea of masculinity that has subordinated women and nature and the modern science as a harmful tool which devastate the capacity of nature to nurture life. Vandana Shiva argues that:

The violence to nature, which seems intrinsic to the dominant development model, is also associated with violence to women who depend on nature for drawing sustenance for themselves, their families, their societies. This violence against nature and women is built into the very model of perceiving both, and forms the basis of the current development paradigm. (Shiva 1989, xvi)

There are also many feminist scholars of the same school who critique the arrogance of ‘modern’ male centric science and its principles, which establishes its dominance over ‘mother’ nature. They argued that there is a direct and significant relation involving the exploitation and subordination of women and the limitless

destruction and ruin of the nature and its natural resources by the hegemonic, patriarchal modern science. Hence, regeneration of nature cannot happen until the women are liberated (Merchant 1980, Warren 1987, Plumwood 1991). These kinds of formulations in a way also project the essentialist outlook of this scholarship, which plots women as a monolithic category. Without taking into consideration time, space and material diversity, this scholarship argues that all women have unanimous experience, knowledge and emotion about nature because of their ‘inherent’ capacity to understand it.

Shiva and other thinkers who tried to establish the connection between the subordination of ‘Mother’ Nature and women, have been challenged by other feminists like Warren, Agarwal and other scholars. They advocate that more focus should be given to the material traditions that take women closer to the environment that facilitates them with acquired practical understanding about the very environment in which they live (Warren 1987, Agarwal 1992).

The Materialistic interpretation of Women and Environment:

The scholars like Bina Agarwal has criticised ecofeminism for its essentialism i.e., plotting women in a unanimous category, and thereby failing to see them on the basis of their varied social locations. She also points out the limitation of eco-feminism in establishing the relation between subordination of women and exploitation of environment more or less exclusively in principles, while overlooking the interconnected objective accepts of the exploitation and subordination where political power and economic benefits play a key role. She draws arguments from her own work on women in the Himalayas and explains that the connection between nature and women and their intentions behind the protection of the environment and their knowledge about it is not inherent, or supra materialistic, but based on material realities. According to her, this knowledge possessed by women is not ‘inherent’ as argued by Shiva and other eco-feminist scholars

rather it is achieved as a result of the day to day material relations with the nature. She argues that:

the gathering of food alone demands an elaborate knowledge of the nutritional and medicinal properties of plants, roots, and trees, including a wide reserve knowledge of edible plants not normally used but critical for coping with prolonged shortages during climatic disasters. An examination of household coping mechanisms during drought and famine reveals a significant dependence on famine foods gathered mainly by women and children for survival. Also among hill communities it is usually women who do the seed selection work and have the most detailed knowledge about crop varieties. This knowledge about nature and agriculture, acquired by poor rural women in the process of their everyday contact with and dependence on nature's resources, has a class and gender specificity and is linked to the class specificity and gendering of the division of labour. (Agarwal 1992: 142)

According to her, these activities give the rural women a strong understanding of the natural environment on which they depend for livelihood and provide a powerful motive to protect its resources which sustain their livelihood. This urge behind the protection is due to the realisation that failure in sustainably using these resources will cause increase in their work load (Agarwal, 1992, 1994, 1997). She acknowledges the gender inequality by projecting the unequal and unjust 'division of labour'.

Feminist Political Ecology and Analysis of Gender:

The political ecological perception enquires how gender is culturally constructed, how its structural access to certain resources, acquires certain kind of knowledge in a particular socio political space (Rocheleau, et al. 1996, Freidberg 2001). Bringing primary focus to these structures gives them a concrete base for the argument that both sexes have unique and differential understanding and access in relation to their immediate environment. Though feminism is used as a tool of analysis for feminist political ecologists in examining the role of gender in environmental issues, the ghost of essentialism has not been completely away from their formulation. At the same time, many of these thinkers associated gender more closely to biological sex and projected it as culturally constructed roles imposed by the

society to its male and female parts. However, in spite of the shortcomings, these studies are very much helpful in understanding how women are deprived of access to natural resources, provided inadequate rights over land and other private property assets. They are also estranged from sharing of benefits from new technologies. (Deere and Leal 1981, Moser 1993, Nethen 1995, Carney 1996, Barker 2000). They seem to have incorporated the idea of Historical Materialism from the Marxian school of thought (Carney 1996, Fortman 1996) and “have argued that women's involvement in environmental movements has to be interpreted as particular to times, places, social relations, and power structures.” (Sivaramakrishnan 1998: 142).

Conclusion

While going through all these debates, one could find that the term ‘Gender’ is used as a synonym for women generally in almost all the literature, but there are also strong observations considering the shifting of ‘performance’ and ‘activities’ based on day to day material life and culture. However, the merger seems to be very vague to understand these differences in most of the writings. The literature reviewed also suggests that the recognition of women’s knowledge as an important factor in protecting and managing the environment owes greatly to the eco-feminist critique towards the mainstream development (see Shiva, miles, merchant Mellor and others) and the later works of Agarwal and others. But going deep into the literature provided by mainstream development agencies like UN, World Bank and others, we can find that there is an attempt to dump all the burden of the so called ‘environment management’ on women, by positioning them as the traditional managers of these resources.

It is not only the problem with the mainstream literature, but many of the eco-feminist scholarship also fall into these jargons, whereas the feminist political ecology tries to combine both the approach. From political ecology, it takes the idea that the value of life must be created with and maybe politically subsidiary to the value of the environment (see Bennett 1990) and that of the

feminist environmentalist position, which propose that the ecological crisis are borne differently by women and men because of the gendered roles and responsibilities and the material realities associated with it (see Agarwal 1992, Kabeer 1994, Colson 1999, Thukral 1996). Whereas the ecological feminisms seemed to have been influenced by Marx's argument that 'the understanding and knowledge is structured by location in material life' (Evans 2013: 61) and have developed a clear focus on gender, this school of thought tries to define the contesting relations between both the experiences of women, men and their understanding with respect to immediate environment by illuminating the significance of material exercises and also by registering the bondage and inter-reliance involving the diverse material elements of the environment and human provisions (Agarwal 1992). It has also drastically brought in the political economy into the picture of gender and environment discourse.

The above discussions make us aware of how the very concept of development and ecology are connected and how it is gendered. It also shows the importance of feminist critical analysis of ecology in unpacking the various issues regarding development and environment. The critical lens provided by the feminist critics on development and environment helps to provide a new approach towards recognising the importance of one's 'social location' in understanding and experiencing both 'development' as well as ecological issue. Hence one could argue that to the same question 'what development mean?' or 'what environment mean?' different people from different social location will perceive it differently. The idea of 'Development' which a mainstream community sees as ideal may not be perceived as a desirable 'model' by the marginalised sections of society or vice-versa.

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Subaltern Poet of Protest: Namdeo Dhasal

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Radically and deliberately different, the Black man of the Black Power Movement in the 1960s' United States embraces violence to demonstrate his anger and frustration against race supremacists as Frantz Fanon described in his book *The Wretched of the Earth*. Similarly, in the late 1960s and 1970s, Dalits emerged on the socio-political scenes and attempt to reconstruct their identities by first claiming their humanitarian rights. Inspired by the Black Panthers of America, Dalits also established Dalit Panthers in Mumbai in 1972. The sole motto of this organization was to create an egalitarian society based on constitutional norms. Namdeo Dhasal was one of the founding members of Dalit Panthers. Dhasal was an artist whose politically motivated art and social activism articulate the frustration with caste supremacists through militant and aggressive vocabulary and anti-establishment messages.

Frantz Fanon's *The Wretched of the Earth* is a classic text on the conditions of the colonial reality. The text provides critical analysis of an overwhelming number of issues drawing from formation of racial identity, colonialism/decolonization, narratives of the liberation struggle, language, nationalism and violence and various ways in which it shapes and alters the relationship between colonizer and the colonized. In the chapter, "On Violence," Fanon argues that violence is a force for change, and therefore it should be used as a tool for social and political transformation.

Decolonization simply means the replacing of one species of men by another and it is total and absolute, with a complete change in the social structure. The need for change

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exists in the consciousness of the colonized. It is a meeting of two opposite forces—native and the settler—who owe their existence to each other and it was carried on at the point of weapons. The colonial world is divided into two zones: 1. The zone of the settlers that is strongly built, brightly lit and very neat; the settlers are well-fed and easygoing, and 2. The zone of the natives that is crowded in which they are starved of the basic needs of life which make them throw a lustful look on the settlers with a desire for possession. In the colonies, the natives are silenced by means of force employed by the soldiers and police. They bring violence into the lives and minds of the natives. The ruler ensures his rule by force. The violence of the rulers is taken over by the natives and their aim is the abolition of the settler's zone. The settlers portray the natives as the essence of evil and thus have negative values. The church in the colonies aim at changing the native not to the ways of God but to the ways of the white man. The dialogues of the native intellectuals with the settlers do not represent the indigenous population. The use of violence by the natives makes him aware of his equality with the settler. Decolonization unites the people on a national basis and words like brother, sister, friend are increasingly heard. The dreams of the natives are always of muscular prowess, of action and of aggression. They neglect the peasants and the peasants are the first to discover that only violence pays. The bourgeoisie idea of non-violence is inefficient for it cannot “cure the marks of violence left on the natives by the colonizer; only counter revolution violence can remove them.” The fear that any attempt to break colonial oppression by force is suicidal is baseless. The natives should realize the complicity between capitalism and the violent forces in the colonies. The colonial government will not destroy the colonial people for safeguarding the capitalist interests of the factory owners and financial magnets of the mother country. Protest shows like mass demonstrations, boycotting of buses and imported goods and stoppage of work are futile attempts. New ideas and echoes from the world outside teach them that violence is in the atmosphere for sweeping away the colonial powers. The colonial government fails to suppress the outbreak of violence in the colonies for the

arresting of nationalist leaders will worsen the situation. The colonized finds his freedom through violence. Thus, violence is a cleansing force that restores his self-respect.

Fanon talks about the importance of violence as a political tool, which cannot only bring about fundamental change, but also deconstructs the colonizer-colonized, master-slave relationship thus bringing in a change in the social structure from the bottom up. Violence is constructed as an empowerment tool that the colonized uses to reassert their authority and legitimacy at the colonizer. This notion of violence, as a function, as an instrument of change, or as being a necessary condition for the bringing into change, a new world for the colonized subjects, which would construct them as a people with agency, rather than passive subjects who are the receivers of powers.

Chela Sandoval in her landmark essay, “US Third-World Feminism; The Theory and Method of Oppositional Consciousness in the Postmodern World,” categorically analyses the theoretical structure of US third-world feminism that functions outside the operation of white hegemonic feminist theory. White hegemonic feminist theory has identified a four-phase feminist history of consciousness. Feminist critics and historians like Elaine Showalter, Gayle Greene, Coppelia Kahn, Hester Eisenstein, Allison Jagger, and Alice Jardine have theoretically worked out these phases complementing and challenging one another’s feminist intellectual spaces. These four phases can be broadly segmented as liberal (‘women are equal to men’), Marxist (‘women are different’), radical/cultural (‘women are superior’), and socialist (‘women are a racially divided class’) feminisms. In contrast to this hegemonic feminist movement, US third-world feminism projects another kind of typology which, far from being feminist, is a history of oppositional consciousness. This mode of consciousness is a differential method that has a mobile retroactive and transformative effect on all four hegemonic feminist political strategies. The illusion of one mode being the single most correct one is shattered by the US third-world feminism that launches the fifth mode of differential consciousness which demands a new subjectivity. Sandoval concludes: “The differential mode of

oppositional consciousness depends upon the ability to read the current situation of power and of self-consciously choosing and adopting the ideological form best suited to push against its configurations, a survival skill, well known to oppressed peoples” (Sandoval 90). Within the realm of differential consciousness the varied conflicting ideological positions do not cancel out each other, but remain tactical positions which may be adopted for the time being according to the situational demands of resistance against power.

Taking Chela Sandoval’s theory of oppositional and differential consciousness, as discussed in *Methodology of the Oppressed*, as a framework, I argue Dhasal employs that “differential consciousness” to emancipate the colonized minds of their fellow subalterns, like their decolonialist predecessors and contemporaries Ambedkar, Frantz Fanon, Roland Barthes, Black Power activists, and other revolutionary thinkers. Dhasal’s aggressive diction and obscene idioms are aspects of his oppositional consciousness and, like Fanon, demonstrate that conquered peoples can be made to read “upper-caste cultural forms very differently than what the upper castes read themselves” (Sandoval 86-7). In other words, his language signals a new vocabulary “that can help to decolonize the imagination” (Sandoval xii-xiii).

It is important to note that Dhasal as a co-founder of the Dalit Panthers in 1972 was in favour of retaliation. His political agenda was to brutalize upper caste sensibility by violently opposing it. Dilip Chitre notes that the “purpose of the Dalit Panther was to bring young dalit men and women together and organize continuous action and protest against the oppression of Dalits in Maharashtra and elsewhere in India” (Dhasal 13). Evading several attempts of assassination, Dhasal nevertheless suffered serious injuries at several points in his Panther career. In 1975, the “Congress, the Shiv Sena and the Republican Party...regarded Dalit Panther as their prime enemy, and the Dalit Panther’s moving spirit Namdeo Dhasal was their prime target” (Dhasal 15). However, Dhasal continued his political activism through organizations and through his political writing, namely poetry.

Chitre writes: “...Namdeo is a born activist and Dalit Panther his raison d’être, as much as poetry is the life of his spirit. Namdeo cannot separate his activism from his poetry, and his poetry is only the literary form of his activism” (Dhasal 15). In recognition of his irrepressible talent, Dhasal received only one award i.e. Lifetime Achievement Award by the Sahitya Akademi, New Delhi, in 2004.

Dhasal was well aware of the fact that India as a ‘nation’ is still divided along the lines of caste. Dhasal has presented two worlds in his poetry – one world belonged to the upper castes and the other to the Dalits. Vijay Tendulkar, a well-known non-Dalit Marathi poet, delineates the distinction between the two “worlds” in the context of Dhasal’s work:

The world of Namdeo Dhasal’s poetry...begins where the frontier of Mumbai’s white-collar world ends and a no-man’s land opens up. This is a world where the night is reversed into the day,...of desperation against death, of the next day’s anxieties, of bodies left over after being consumed by shame and sensibility, of insufferably flowing sewages,... (Dhasal 10)

I argue that resentment against the dehumanization of his fellow Dalits have taught Dhasal to defy the repressive social hierarchies that have historically curbed the subaltern identities of their respective people, by adopting violent language and candid critique. Thus, the Dalit writers have created a new idiom of art to address their people’s conditions.

In the following section, I first discuss two poems by Dhasal that depict his experience of and compassion with the degraded condition of his fellow human beings. Dhasal employs hyper-masculine and aggressive imagery to represent his fellow subalterns’ repressed rage and to inspire them of the urgency to assume control of their lives and dignity. The forceful wresting of control from the supremacists’ grip translates into violent imagery in their works.

Dhasal employs The Methodology of the Oppressed, as defined by Chela Sandoval, that enables the “differential mode of oppositional social movement” to act (82-3).

On a barren blue canvas,
Clothes ripped off, a thigh blasted open,
A sixteen-year old girl surrendering herself to pain.

And a pig: its snout full of blood (Dhasal 60)

In “Mandakini Patil: A Young Prostitute, My Intended Collage” from his first collection of poetry, *Golpitha* (1972), Dhasal registers his deep sympathy for the Dalit prostitute, Mandakini, who is consumed by her clients and her circumstances. It is important to note that the Dalit woman often forms the image of rock-bottom social degradation in Dhasal’s work. In what resembles a dramatic monologue, Dhasal underscores the meaningless sexual relationships she (the absent addressee) engages in from a very tender age in order to survive. While representing the pathetic circumstances of her life, he warns her not to mistake these paid sexual liaisons for love, and writes: “In the backyard of love, all you find is fruits of fear and disgust” (Dhasal 56). He compares ‘love’ to “infinite and sovereign nothingness” that also describes the illusory “worship of the geographic contours of man/And of the romance of arse-fucking” (56). With startling obscene language, Dhasal hopes to shatter the dreams (he calls them “hallucination”) of Mandakini (59). He also assures her that the fanciful “tree, the sky, a sea, a flower, a bed” she may interpret the “darkness” of her hallucination to be, will, in reality, “[cheat]” and “[lead] (her) to the grave” (59). The darkness may imply a figurative darkness of the prostitute’s bleak social reality and her ignorance, or it may refer to the actual physical darkness of the night under whose cover her life is made most economically ‘productive’. He reminds her of the treachery of “(p)eople whom we regard as our own” and refers to the “old Madam who keeps (her) caged,...known to people as Destiny” who exploits these young girls for their whoring business. As Dilip Chitre notes in his Introduction to Dhasal’s poetry, the Dalit prostitute functions as “the central symbol of the stigmatized and loathed...an object of carnal ‘love’ but still ‘loathed’” in Dhasal’s work (11). For this “object of exploitation through sexual possession, and an otherwise loathed non-person” (23), Dhasal expresses his deepest compassion:

I’ve been dazzled by your worn-down and lackluster face.... You make anguish scream inside me; and stream inside me; and appropriate me. (58)

And this profound sympathy for the most degraded humanity

stirs disgust and revulsion in Dhasal's mind against the social hierarchy of caste-Hindus that conspires with urban poverty to engender such dehumanization. He observes that Mandakini's

I feel your hair, your clothes, your nails, your breasts
as though they were my own: they reveal to me, within
myself
colonies of the dead; hunchbacks left to die in the streets;
sandwiches; streets; milk of a she-dog that's just given birth
to her litter (57)

In these lines, Dhasal deconstructs the filthy and repulsive world that the Dalits inhabit and thus exposes Dalit readers to the reality of their desultory lives. Dhasal concludes by drawing a similarity between Mandakini and several other women in similarly exploited circumstances:

Never before had I seen a face so devoid of light
As was yours; and of a thousand other females like you.
Flashing out from so many countries, and so many cages;
And bearing so many different names (57).

While portraying the Dalit prostitute with sensitivity, we must note, Dhasal speaks for her and of her condition.

Dhasal's "Their Orthodox Pity" registers all that the Dalits are deprived of in their socio-political existence by the upper castes, the "feudal lords" (Dhasal 47). The Dalit speaker articulates how categorically his fellow people are marginalized by those who have "locked all light in their vault" and "imposed" "this lower life" on them, the Dalits. Rendering them completely "helpless," the higher castes do not even allow a "pavement" for the Dalits to tread on (traditionally, Dalits are not permitted to walk the road used by higher castes for fear of polluting the latter). Similarly, the Dalits cannot claim or "find even dust to fill up (their) scorched bowels." The speaker underscores the strictly demarcated existence allowed to the Dalits and laments the caste-ridden justice system that, like a "bribed person, favours only them (upper castes) / While we [Dalits] are being slaughtered" (47). In another poem, entitled "Water," Dhasal comments on how "even water is taught the caste system" in that Dalits are not permitted to draw water from the wells (rural) and public taps (urban) used by higher castes

even if extreme summer conditions have dried up the wells assigned to the Dalits. Dhasal highlights the lack of humanitarian feelings among the caste-conscious elites by juxtaposing the anguished plea of a thirsty Dalit

O Lady give me some water, give me some water O Lady
Pour me a trickle, O Lady
My throat is parched.
O Big Brother, O village Patil,
O Master, O God My Lord,...
with the cruel refusal from the upper castes:
Away, away, you daughterfucker,
You fistfucker, you shithead, you jerk,
You pedigreed bastard,
Get away, get away, you block in the way of water.
(Dhasal 45-6)

Emphasizing the denial of basic civil rights Dhasal urges his fellow Dalits to take up arms against this oppressive caste super structure in his poem, “Man, You Should Explode”

Man, you should keep handy a Rampuri knife
A dagger, an axe, a sword, an iron rod, a hockey stick, a bamboo
You should carry acid bulbs... (Dhasal 34)

He encourages his people to demolish all institutions of political society that have only degraded the Dalits and refused to acknowledge them as fellow human beings

One should topple down streetlights
Smash up police stations and railway stations
One should hurl grenades; one should drop hydrogen bombs to raze
Literary societies, schools, colleges, hospitals, airports...
(Dhasal 35)

An angry Dhasal attempts to galvanize the Dalits to raze all religious norms that aid in dehumanization to the ground

One should crumble temples, churches, mosques, sculptures, museums
One should blow with cannonballs all priests
And inscribe epigraphs with cloth soaked in their blood

Man, one should tear off all the pages of all the sacred books in the world... (Dhasal 35)

Fanon aptly reminds us that the “Church in the colonies is a white man’s Church...(which) call[s] the colonized...to the ways of the master, the ways of the oppressor” (Fanon 7). Such institutions, therefore, must be demolished that propagate inequality among human beings. Dhasal also warns Dalits to enter the temples that are the representative of Brahminical ideology.

Recalling the impunity with which upper castes sexually exploit Dalit women, Dhasal instigates the Dalits to avenge their mothers’, wives’, sisters’, and daughters’ humiliation by visiting the same horrors on the upper caste women:

You should hump anyone’s mother or sister anywhere you can Engage your dick with every missy you can find, call nobody too old to be screwed...

Perform gang rapes on stage in public... (Dhasal 34)

Maybe then the upper castes will realize what helpless lower caste women and men experience when the former unleash their injustice.

Desecration of Dalit homes and women is a well-known crime that goes unpunished even today. The *Times of India* reported an incident on 6 April 2008, about a Dalit woman and her eighteen year old granddaughter being killed by “unidentified assailants” in their own house in the Ghatampur district in Kanpur, a major city in Uttar Pradesh (“Two Dalit Women Killed in UP”). Police are yet to bring the guilty to justice. Thus, law and order forces play accomplices to caste-based discrimination and violence. Hinting at such random atrocities Dhasal rouses the Dalits to “(r)emove sticks from anybody’s fence and go in there to shit and piss, and muck it up...” (35). In 2016 in Gujarat Dalits were publicly thrashed on skinning a dead cow at Una (district- Gir Somnath, Gujarat). The offenders were arrested but the Gujarat High Court released them on bail as no one from upper castes spoke against the offenders. The videos and photographs of this atrocity was streamed on visual as well as print media then also the high court has given bail to the culprits.

Ultimately, Dhasal incites fellow Dalits to “Wage class wars,

caste wars, communal wars, party wars, crusades, world wars” and “become totally savage, ferocious, and primitive /...and create anarchy” (35) in order to annihilate any form of discrimination exercised by elite state-culture-history sanctioned institutions against the subalterns. In Fanon’s words, the “colonized subject” or the Dalits must recognize that the “skin (caste in this case) of the colonist is not worth more than the native’s” and that the Dalit’s “life is worth as much as the colonist’s” and thus “prepa(re) to waylay (the colonizer)” by destroying his institutions that establish the difference and inferiority of the colonized subaltern (10).

Following such cleansing, such removal of hatred and suffering, Dhasal believes, people

will be able to

...stop robbing anyone or making others their slaves

After this they should stop calling one another names – white or black, Brahmin, kshatriya, vaishya or shudra....

.....

One should share each morsel of food with everyone else,
one should compose a hymn

To humanity itself, man, man should sing only the song of
man. (Dhasal 36)

Dhasal simulates armed resistance against the upper caste oppressor in his onomatopoeic lines and corroborates Fanon’s understanding of the reactionary readiness among the colonized. Just as lynching of blacks was a familiar terror-tactic employed by the whites, different forms of physical abuse were familiar experiences for the Dalits. In response to such mistreatment through history, Fanon reminds us that the “very same people who had it constantly drummed into them that the only language they understood was that of force, now decide to express themselves with force” (42). Along with demolishing white monuments of authority, African-American writers insist on a new identity for Blacks, radically different from the submissive and docile “Negro.” Carmichael and Hamilton justify that the term “Negro” is “the invention of our oppressor; it is his image of us that he describes...From now on we shall view ourselves as African-Americans and as Black people who are in fact energetic,

determined, intelligent, beautiful and peace-loving” (37-38). This parallels the Dalit initiative to rename themselves proudly as Dalit (literally, the broken), instead of succumbing to the pejorative ‘Untouchable’ and ‘Harijan’ as used by Mahatma Gandhi. Thus, Dhasal like the Black Power activists, examine their respective subaltern statuses “from the dominant viewpoint as well as from their own, shuttling between realities, their identities reformatting out of another, third site” (Sandoval 84-5). This “third site” is the self-definition that the subalterns must be able to carve for themselves. As distinctions based on caste form part of institutionalized Hinduism, Dhasal wants to erase all religious reference in his envisioned world of equality.

Dhasal demonstrates to his fellow subalterns that their low-caste, polluted, and untouchable identity is “cultivated by the colonizer (and) may be only an artifact engineered by that imagination to serve its own needs for superiority,” as reminded by Fanon in his *Black Skin, White Masks* (Sandoval 85-6). Dhasal tries to remind his fellow people of their humanity that was eroded by the supremacists, thereby instilling the motivation to embrace violence to make up for generations of helpless emasculation and low self-respect.

The violence in Dhasal works evokes the aggressive and critical questioning of the hegemonic controls. As an artist, his writing serves the purpose of creative revolution against mental and physical oppression just as the “ecstasy of dance” in Fanon’s account helps to channelize the “supercharged libido and the stifled aggressiveness” of the colonized.

Nevertheless, while encouraging his fellow people to adopt a militant approach to their oppressors, Dhasal pays tribute to his ideological guru, Dr. B.R. Ambedkar. In “Ode to Dr. Ambedkar: 1978,” Dhasal enumerates how the Dalit leader challenged caste Hindu hierarchy:

You were strong enough to uproot mighty banyan trees.
You raised weapons
Not as mercenaries do;
You raised them against injustice....
All these hollow folk-tales that speak of heaven and hell,

karmic merit and the
burden of sin;

You deprived the 33 crore sucker gods of their business
making their shops
empty... (Dhasal 84)

Through this poem, Dhasal not only pays tribute to Ambedkar but he also reminds his fellow-Dalits of the leader's commitment to reviving their dignity and humanity. By challenging the age-old socio-cultural hegemony of caste, which is as firm and deep-rooted as the banyan tree, Dhasal reminds us, Ambedkar had resolved to shatter the unjust caste system that degraded human beings in order to seek justice and humanitarian rights for his fellow-Dalits. Along with praising Ambedkar for standing up against traditional caste discrimination, Dhasal castigates the Hindu pantheon of 33 crore gods and the commercial practice of Hinduism that mistreats Dalits as non-humans. Reducing gods to "business" Dhasal underscores the malpractices of Hindu upper caste priests, the Brahmins, and questions Hinduism's essence as a religion.

Dhasal not only salutes Dr. Ambedkar but also tries to instigate the same vigor, courage, and motivation among the people in order to continue Dr. Ambedkar's legacy. Dhasal traces the origin of revolt in Dr. Ambedkar's work to demanding a radical change in the Dalit condition:

You let the volcano of revolt become active.

Yours was not a blind revolt.

It was for changing oneself, for changing the world.

New eyes; a new heart.

You believed in awakening; not in terrorizing. (Dhasal 84)

Dr. Ambedkar hoped to forge a change in the thinking of his fellow subalterns so that the latter could dismantle the self-images handed down to them by their oppressors. The colonized mind is so overwhelmed by the colonizer's definition that renegotiating self-identity becomes a crucial task for the decolonialist. Dhasal identifies a source of empowerment in Dr. Ambedkar. Dhasal as an ardent follower of Dr. Ambedkar and firm believer in justice and humanity, urge his fellow people to embrace the examples set by Dr. Ambedkar and to progress toward self-pride and a new

identity.

Dhasal proclaims the caste hierarchy as a chronic disease in India's psyche that must be uprooted in order for the country to progress. Dhasal reminds fellow Dalits of their equal rights as human beings. Dhasal writes:

Are they (upper castes) the only ones who've come forth
from a human mother's
womb?

Are the rest of us the progeny of cats and dogs?

What sort of an illusion is it in which they live? (Dhasal 82)

Instead of nostalgically appreciating and acknowledging Dr. Ambedkar's contributions, Dhasal employs a bold, belligerent, challenging tone and voice to remind the supremacists that violence is the appropriate weapon of the oppressed and it will be wielded in order to reclaim the dignity of human life, the sole motivation that guided him.

Dhasal – an ardent follower of Dr. Ambedkar – is not able to believe that even after 25 years of independence (i.e. in 1972) the colonial structure of caste is still not annihilated. Thus, he has been forcefully led to follow Fanon's concept of decolonization as I have described earlier. Thus, Dhasal is not making a conscious attempt to set up violence against the doctrine of Ahimsa as propagated by Lord Buddha and followed by Gandhi. It is the failure of the Indian government to set up democratic values across the nation which provokes him to use violence as a tool as dictated by Fanon.

The same sense of empowerment, achieved not at the cost of another group's rights, underlies Dhasal's encouragement to his fellow Dalits to take charge of their lives by challenging the supremacist caste system like their leader Ambedkar. It also forms the ultimate message of his poem "Man, You Should Explode" discussed above. By employing extreme masculine images of brutal rapes and torture, of wielding weapons of destruction, Dhasal is trying to reclaim the emasculated subaltern's masculinity. Through violent imagery, Dhasal becomes spokespersons for the revolutionary time of the late 1960s and 70's when the oppressed people in India actively sought a new self-definition by tipping the

balance of power not through negotiations but through armed rebellion, through urgent demands for political and humanitarian rights.

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The Emergence of Christian Prayer Songs in Gujarat

* Onvi Parmar

This paper discusses the emergence of the Christian prayer songs among Gujarati Christians. It briefly surveys the history of printing press in India and especially in Gujarat. Further, it discusses the changes brought about by the print culture in colonial India.

The emergence of the printing presses in India as the history books suggest is with the arrival of Christian missionaries. Printing in India started in Goa around the mid-sixteenth century, in 1556. According to B. S Kesavan in *History of Printing and Publishing in India*, a Spaniard, Joao de Bustamante, came to India with the first printing press and he is considered as the pioneer of printing in India (13).

Jesse S Palsetia in her work *Parsis of India: Preservation of Identity in Bombay City* describes the role of Parsis in the establishment of printing presses in India especially in Gujarat. Due to the efforts of the Parsis newspaper presses were established and because of that the economic power and the rise of educational institutions also sped up (175). According to Palsetia, the credit for the first printing press in India goes to the Portuguese in the middle of the sixteenth century (176). And then in 1678 Kapol Bania Bhimji Parrack introduced the first printing press to western India (176).

According to Veena Naregal, Gujarat had its first native-owned press and its earliest newspaper before Maharashtra (175). Fardunji Marzban, a traditional mullah from Surat was the first Gujarati publisher and the first native editor of a newspaper in Western India (177). Fardunji Marzban came to Bombay and started his life as caretaker of

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Mullah Feroz's Kitabkhana and soon began his own book-binding business. With the help of missionaries, he started to make the Gujarati font. By 1812 he started to produce the Gujarati fonts (177- 178). Though Gujarati language was spoken in some small parts, it appeared in print. This occurred in the advertisement in Gujarati character in *Bombay Courier* of 29 January 1797 (162). Fardunji Marzaba worked with Jeejeebhai who worked in the Courier press. Soon Jeejeebhai apparently gave the types of Malayalam characters also.

In 1814, six years before the first Bengali calendar was printed in Calcutta, according to information given by Naregal in her work *Language Politics, Elites and the Public Sphere*, Fardunji Marzaba printed the first Hindi *Panchang* (calendar) in Gujarati, which was sold at two rupees per copy (178). And in 1815 he published a Gujarati translation of the *Dabestan* that sold at fifteen rupees a copy (178). 1818 is the year of the Peshwa defeat in the Deccan, so this let him bring out the *Khordeh Avesta*, the Parsi scriptures in Gujarati. So she says this was the first book of its kind both in Gujarati and in the region as a whole (178).

Fardunji Marzaba brought his own press and issued the prospectus of the *Mumbaino Samachar* on 10 June 1822 (178). After that, he also started to edit a newspaper entitled *Samachar* until 1832. His rival forced him to leave Bombay after that (178).

The *Bombay Samachar* was often referred to as the merchants' paper; the *Samachar* used the most basic and innocent of subject matter to instruct and guide Indian reading opinion (Palsetia 177).

Palsetia says that the *Samachar* standardized the Gujarati language so that the Parsis and Hindus both could understand it (177). According to her the relationship between *Samachar* and the British authority was ambiguous and which was itself reflected from the first edition on 1 July 1822 (177). According to Naregal, Fardunji made *Samachar* very loyal in expressing their views. This Press of Parsis, according to Palsetia, was an evidence of the "suitability of the independent press to India" (178). Palsetia considers this newspaper as India's oldest newspaper. Parsis, according to Palsetia, started expressing their views in print soon

after the beginnings of newspapers in Bombay (178). The early reforms occurred in the first decade of the nineteenth century with the help of exchanging opinions in the English medium newspaper in Bombay, *Bombay Courier* (178). And then because of the emergence of Samachar, the Parsis got chance to express their views in Gujarati in the print medium. Thus, printing of newspaper became a well-used medium for exchanging opinions and the emergence of the public sphere in Gujarat and India. Nowroji Dorabji Chandaru also started a weekly, *Mumbai Vertman*, in 1830 (Palsetia 178). Many more newspapers were published and used in the public sphere after these early efforts.

Apart from newspapers, other printed form of performing arts like Bhavai and others also became important medium of reforms, for example *Bhavai Sangrah*, written by Mahipatram Rupram and edited by Dinkar Bhojak, was a collection of Gujarati folk drama Bhavai. It was the first book which came out in many editions. The first edition was published in 1866, second came in 1879 and sixth edition was published as recently as in 2003. It was published by Gujarat Sahitya Academy (Rupram 1).

In the Preface to the first edition, Rupram gives the meaning of Bhavai for the first time. Mahipatram Rupram was a well-known reformer of his times. In this introduction he suggests that his aim of publishing this collection is to make alive this neglected form (Bhavai) and to develop Gujarati theatre. His reformist writings were published in *Budhivarthak Granth* (The Knowledgeable Book), *Rastagoftar*, and *Satyaprakash* (The Light of Truth) (5). In this reformist movement his friends Narmad and Karsandas Mulji supported him very well. Because of his works as a reformist in 1860 government sent him to training institutes in England for study and because of this he was exiled with his family by his community. This demonstrates the potential of print medium as an instrument for social reformation. This paper now discusses the emergence of print culture in Christianity in Gujarat. William Carey was a Baptist missionary and had settled in Serampore. He translated *The Bible* in Bengali and published it in 1793 and 1801 (Varghese 662). There had been five revisions of Carey's Bengali *Bible* (Stringer 7). The second revision was produced by Rev. John

Wenger. Before Wenger, every translation was evaluated by using *King James Bible* as the basis, but Wenger broke this tradition. He used Yates Bengali *Bible*. The Septuagint and the Latin Vulgate were the basis for making changes in the Carey's version (7). After this Carey and his associates translated *The Bible* in more than thirty Indian languages. A Malayalam translation of *The Bible* was published in 1806 by a committee of Claudio Buchanan, a foreign missionary, Ramban Philipose Kayamkulam and Pulikkottil Itoop Ramban and the head of this committee was Bishop Mar Divannasios (Varghese 662). After that the Protestant churches and the Roman Catholic churches published many versions separately. The Catholic Church published *Bible* with 73 books and Protestant Church published *Bible* with 66 books in Malayalam (662). Sanskrit was the intellectual language of India. The story of the translation of the Bible into Sanskrit is told in the biography *The Life of Rev. John Wenger, D.D.* by Edward Bean Underhill (Stringer 46). William Carey and a group of native helpers known as the Bengali Sanskritists released *The New Testament* in Sanskrit in 1808. It was translated from Greek. *The Old Testament* was released in 1822. It was translated from Hebrew (46). A second edition was released in 1851. Henry Martin translated *The New Testament* into Urdu. It was published in 1814 by the British and Foreign Bible Society. *The Old Testament* was released in 1870. These translations are still used by evangelicals today (46). Further, William Carey and his Serampore colleagues published a Gujarati translation of *The New Testament* in 1820, but that version was not used that much so immediately it was followed by the translations of the London Missionary Society (L.M.S.) published in 1821 and printed in the newly founded printing press Surat Mission Printing Press (Boyd "An outline" 43). *The Old Testament* was published in 1823 and the complete *Bible* in 1829. The translation of *The New Testament*, which was published in 1820 and translated by Carey, was cancelled at that time and after that in 1821 L.M.S. published a good translation in Gujarati which is being used till date (Chauhan 8). At the time when Carey's translation was published, Gujarati font was not discovered and so they published it in Devnagari font and that became one of the specialties of that

version (8). With the publication of the Bible L.M.S. missionaries published many pamphlets, printed sermons, the fundamentals of Christian doctrines, etc. too. This can be considered as the beginning of the circulation of new forms of writing in Gujarati. A brief overview of the same is given in the following paragraphs. Later, the paper discusses other translated material of Gujarati Christians which came into print.

In 1815 Rev. William Fyvie and Rev. James Skinner, the L.M.S missionaries translated the *New Testament* and Moses *Panchgranth* into Gujarati within two years. This translated literature was considered as the first Gujarati prose literature (Bhuraji et al 25). They wanted to print that literature in Surat rather than in Mumbai so in 1820 they brought the machinery and started their own press in Surat (25).

Aratoon was the first missionary who came to Gujarat in 1813. One of the earliest theological writings was a Catechism prepared by Aratoon in Surat, and taken with him to Serampore for printing when he left Gujarat in 1818 (Boyd 43). Rev. Robert Montgomery and Rev. Glasgow came on 14 March 1842. They both continued the work of preaching. They went to Rajkot, Porbandar, and Ghogha mission centre and preached there (Bhuraji et al 11-12). They had mission to spread the words of God through the tracts. These tracts were printed in Gujarati language by the L.M.S. in Bombay. So it was very hard to go there and bring those tracts every time, but on the other hand, the people who read those tracts increased day by day. In 1847, L.M.S. transferred the whole infrastructure in Surat to the Irish Presbyterian Mission and in that they give the Surat Mission Press to them (12). Because of this the work of printing became easier than before. According to Glasgow, the medium of tracts was more effective than oral preaching (20). And establishing the printing press in Surat made their work easier. This became a turning point in the spread of Christianity in Gujarat at that time. They started to print many tracts which were generally of twelve pages. Some titles of the tracts were: *Sarva Manushyo ne Dus Agna nu Palan Karvu* (Everyone has to Follow the Ten Commandments), *Uttpati*, (Genesis)

Padati, (The Fall), *Punrutthan* (Resurrection), *Pavitrata*

(Holiness), etc. (22). The I. P. Mission then went on to print textbooks for the schools it had established. Rev. Glagow is credited with publishing the first textbook in Gujarati language in 1848 (23). In 1847, Rev Glasgow wrote *Christi Aacharan* (Conduct of the Christians) which was the first book published by I. P. Mission, Surat (23). This followed the establishment of the “Gujarat Tract and Book Society” The establishment of this society was a significant event in the Gujarati Christian literature. In 1853, this society published the first year report and according to that report, in the very first year society published thirty thousand and five hundred copies of fourteen tracts and thereafter published seventy thousand copies each year (23). One of their first publications was the tract named *Ishurajani Agnao* (Commands of God) which was widely distributed by a missionary called Anton. Asthavadi notes that Girdher Rupji from Anklav and Kuber from Kanvad were so influenced by reading it that they travelled to Surat and finally baptized in Vadodara on 24 November 1844 (Asthavadi 32).

Some other publications of tracts and translations are as follow. In 1844, William Flower translated *The Pilgrim's Progress* as *Yatrakari* (Boyd 129). In 1851, Rev. J. V. S. Taylor translated in Gujarati *The History of Christian Provision by Garth* (129). In the same year, James Glasgow compiled a book of 342 pages named *Scripture Extracts on Doctrine and Duty with Introduction and Explanatory Remarks for Believers and Inquires* (129). Gujarat Tract and Book Society published books on Hinduism and Islam too (129). Exposure of Hinduism by John Wilson was first translated in 1834 (129). The book named Balance of Truth (*Sachaina Mijan*) by Danlop Moore published in 1864 contained counter questions to Islam while *Divine Incarnation (Ishwari Avtar)* published in the same year contained a comparison between Jesus Christ and Krishna. This book was first written by Baba Padamanji in Marathi and then Chaganlal Bhagvandas translated it into Gujarati (Boyd 129). Vadil Vahalji Bechar in 1881 wrote a book named *Kabir Panthna Stroto* (Sources of the Kabir Sect) published in 1882. *Yohanni Suvarta no Khulaso* (Explanation of the preaching of Yohan) by Rev. William Clarkson was published

in 1889 (130). In the same year, Rev. J. F Still wrote *Suvartaoane Preritona Krutio no Parichay* (The introduction to the Preaching and the Deeds of Disciples) while in 1893 R. W. Sinkler published *Matthini Suvartao no Khulaso* (Explanation of the preaching of Matthi) (130). Apart from the tracts and translations of The Bible the contribution of the missionaries can be seen with reference to the materials in language studies as well as other translations. The emergence of magazines and newspapers related to Christianity contribute to the print culture and the public sphere in Gujarati. In 1856 Rev. Glasgow started the monthly Gujarati magazine named *Gyan Deepak* (The Flame of Knowledge) but in 1860 the publication of this magazine stopped, so in 1862 I. P. Mission begin to publish a new magazine *Satyoday* (The Rise of Truth) (131). It was for children at that time, but after some time it became the magazine of I. P. Mission (131). After some time other missions published their magazine *Harshnad* (The voice of Happiness), *Prakashpatra* (The Page of the Light) (Brothran mission), *Jangi Pokar Mukti Samachar* (The Call for War and News of Freedom) published by Salvation Army Mission, *Harshvartaman* by Alliance and Dut by Roman Catholic (131). Rev. Fyvie and Rev. Skinner wrote grammar and dictionary in Gujarati but they could not publish them in print (Bhuraji et al 26). In 1847, Rev. Clarkson from the L.M.S. wrote *The Grammar of the Gujarati Language* which was printed in the American Mission press, Mumbai (26). In 1867, Rev. J. V. S. Taylor wrote *Gujarati Bhasa nu Vyakran* (The Grammar of the Gujarati Language) which has its base in Sanskrit grammar and is till now considered as the standard Gujarati Grammar. And because of that Taylor is considered as the “Father of Gujarati Grammar” (26). Finally, in 1893, Rev. G. P. Taylor, son of Rev. J. V. S. Taylor wrote *The Student’s Gujarati Grammar in English* (23).

Very soon, however, the missionaries began to create a vocabulary of Christian concepts in Gujarati. The translation committee of Drery, John Wilson, Rev. Hormazdji Pestonji and Rev. J. V. S. Taylor produced *Vocabulary of the Principal Words* in 1857 which we find in the Bible, with Gujarati equivalents for each of them. The *Vocabulary* contains 780 terms (Boyd 43). The

following paragraphs discuss the emergence of Christian prayer songs and their effects.

The importance of prayer songs at the early stage as Rev. Jayanand Chauhan says in the preface to his and Mrs. Jayavanti Chauhan's work *Madhura Gito No Adhuro Itiyas* (Incomplete History of Sweet Songs) is as a very important part of the worship of God, without that the worship should not be completed. In the same work Rev. Jayanand discusses Clement, from Rome. He is considered as one of the very first poets (7). Clement wrote a letter to his friend about the songs they sung while working before 220 AD in that letter (7).. So, it can be said that the emergence of the concept of prayer songs lay right from the very early times (7).

Rev. Jayanand Chauhan also gives a reference to Roman emperor who gave the work to check the beliefs and traditions of Christians to Governor Plee (7). In his report, the governor wrote that the Christians have the tradition of singing prayer songs when there were meeting at some grand occasions (7). According to Rev. Jayanand Chauhan, the Christians have the concept of group singing in their tradition. He further says that the Indian Hindus have no tradition of group singing but because of the arrival of Christian missionaries in India they followed this concept in their own religious tradition (7). Then Rev. Jayanand Chauhan discusses the existence of the concept of prayer songs in the time of Jesus Christ. He says that in the time of Jesus Christ, in houses and on some special occasions people sang prayer songs (8). He also assumed that Jesus Christ himself may have sung songs. The emergence of Christian prayer songs are laid to early age and it also continued till the age of Roman Catholics. But at the Roman Catholic age the concept of prayer songs in Christian missionaries lost its importance (8). After that only the priest and some members of quire sang some songs in Latin language.

After the arrival of Martin Luther again the concept of prayer songs entered into the Christian missionaries. He wrote Christian prayer songs in German language and published a collection of Protestant prayer songs in 1524. Luther is also responsible for the return of the concept of group singing of prayer songs. Luther wanted to write the prayer songs in all the languages. After him,

Isaac Wats wrote prayer songs in English language. After that many poets wrote many Christian prayer songs in many languages.

Out of this great history of the emergence of Christian prayer songs, the first quire group was made by Protestant missionary in Gujarat. The first quire group in the Raikhad church, Ahmadabad started to sing prayer songs. The uniform of this group was white in colour because they considered white colour as the colour of saints. After the success and the commendable behaviour and discipline of this group, Ahmadabad created its own united group of singers (Chauhan 10). As Rev. Jayanand Chauhan says, this group had a special training at Delhi. Against this background, it is very important to discuss the collections of hymns and prayer books in Gujarati. The publication of Gujarati hymns started in the Mission press, Surat in 1834 (Bhuraji et al 32). These hymns were composed to English tunes. Some songs in that collection were taken from Hindi *Geetmala* (32). After that in 1851, Rev. J. V. S. Taylor published a collection of hymns written by Rev. Clarkson and himself named *Dharma Geeta* (32). This collection was printed in Ahmadabad by the Tract Society. In 1856, Rev. Glasgow also compiled all the songs from the *Geetshastra* in a new compilation titled *Geet Sanghrah*. From that collection twenty eight songs are still sung by people and they are also included in the *Bhajan Sanghrah*, the contemporary collection of hymns (32). It can be noted that within the time span of 1842 to 1900, Rev. James Glasgow was a leading figure in every aspect of the print culture, so that this particular period in Christian literature is called “Glasgow Yug” (27). *Kavyaarpan* (1863) was written by J. V. S. Taylor and published by Gujarat Tract and Book Society, Ahmadabad. Vadil Valji Bechar published *Daud Bhakt na Geeto* (The Songs of The Disciples of David) in 1876. It is important to note that the prayer books and hymn books were published by Protestant missionary who were the first to come to India as well as in Gujarat 150 years before the arrival of Roman Catholic or other missionaries. *Kavyaarpan* is a very important collection of prayer songs because it marks a turning point in the spread of Christianity in India. Songs from this collection are sung even now.

The language and concepts used in these hymns must be

looked in the context of how a new religion was being established in new surroundings. I propose to discuss the effect of early prayer songs on the mind of the people who used it in the context of the language and the vocabulary. In many cases, it was seen that there were many substitutes, mixtures and new coinages in language in the process. How can this be understood in the larger context of colonialism and conversion? Homi Bhabha's concepts "hybridity" and "mimicry" are helpful in understanding the larger field. Sudipto Chatterjee in the introduction of his work *The Colonial Staged: Theatre on Colonial Calcutta* says that "hybridity records difference and sameness, mimesis and alterity at the same time" (11). The hybridity in the context of the spread of Christianity may be seen in the mixture of religions and beliefs. Right from the early time some followers of other religions accepted Christianity as a new faith, but at the same time they also did not leave some traditions and beliefs from their previous religion so this can be considered as hybridity. At the same time there is also an element of imitation, in this case of the early Christians following the ways of the European culture. In this imitation one can see elements of criticism and according to Bhabha this is called mimicry. Homi Bhabha, in *Location of Culture*, discusses mimic representation of the British Constitution. He discusses mimicry as one of the most elusive and effective strategies of colonial power and knowledge: "Mimicry is the sign of a double articulation, a complex strategy of reform, regulation and discipline, which "appropriates" the other as it visualizes power" (122).

It needs to be stated that *Kavyaarpan* and other hymn books are not a translation in the literal sense of the word. The important thing about these collections is that they introduced new words and concepts into Gujarati language. And so it can be studied as the example of cultural translation. In this context Walter Benjamin's essay "The Task of the Translator" helps in classifying this idea. Benjamin discusses the relationship between two languages the language of the original and translation. According to him it is not always that two languages have similarities. Here through the intension of the author we can understand the translation of words which mean different things in different cultures (17).

Taylor's and other poet's mastery of Gujarati language and literature can be viewed with the reference to other European scholars who mastered Indian languages before them. The scholars from other languages like Captain James Thomas Molesworth (1795-1871) and Major Candy compiled Marathi-English dictionary with the help of some pundits like Ramshastri Janvekar, Bapushastri Shukla, and other, and with the help of this group they produced the first Marathi *Sabdakosh* (Gupta and Chakravorty 149). William Carey (1761 –1834) was the first non-Marathi to write first Marathi and Sanskrit grammar and he also translated the Bengali grammar (Smith 39).

Carey was not only the translator of the *Bible* but he was connected with the translation of the grammars and dictionaries too. It may be possible that the community of early Christians in Gujarat comprised mainly of Hindu people. Therefore the early missionaries used many concepts from Hinduism to familiarize people to the new Christian concepts.

So far this paper has tried to locate the emergence of prayer books vis-à-vis the beginning of printing in India. Naregal in her work *Language Politics, Elites and the Public Sphere* says that because of the print medium the existing ideological norms and structure change. This is similar to the views of Habermas as well as Charu Gupta that print affected or changed the social, economical as well as political norms and structure. At the cultural level, print introduced very important change in the assumptions about language, literacy and the literary (Naregal 2011: 146). Like this I would say that the printing of the prayer songs also changed the thinking of public as well as it shaped the public view. Printing became the medium of the emergence as well as the spreading of Christianity in Gujarat. Songs became very important part of Christianity and it played a vital role in the spread of Christianity in Gujarat where other religions were already present. Right from the early times, people were very much interested in the songs of other religions. This explains why Rev. Glasgow, Rev. J V S Taylor and other translators thought to translate all the preachings of Daud from the *Bible* in the poetic style and why they compile the songs to Indian as well as English tunes.

To conclude, this paper argues that the emergence of Christian prayer songs affected not only political sphere but social sphere too. The translation of faith emerged because of the print culture as well as the translation culture and the emergence of Christian prayer songs in India as well as in Gujarat.

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Delisting of Fresh Agriculture Produce and Problems of Farmers: A Proposed Model for Farmers and End Consumer to Build an Interface using ICT

- * Nipa Shah

Abstract

Farmers are important people in a country like India where large percentage of population still survive on agriculture produce. In many states, farmers are selling produce through regulatory bodies like Agriculture Produce Market Committee (APMC). Direct selling of the produce was not possible for them before 2015. In 2015, a decision was taken by Indian government to delist fresh agriculture produce like fruits and vegetables from the APMC and farmers are now able to directly sell produce to the end consumer. This paper throws some light on the selling procedures of fresh produces by farmers. It will help in a better administrative system and replace the harassing clutches of middlemen. A proposed system - Fresh Agriculture Produces Collection and Distribution System (FACDS) can provide a platform to manage produce and help supply chain management of the agriculture produce. This project will provide an interface between the farmers and end consumer with the help of main market yard and warehouses of fresh produce.

Keywords : Delisting of fresh agriculture produce, APMC, Farmers, Demand and supply of produce, less profit.

1. Introduction

In May 2015, Gujarat government delisted fruit and vegetables from Agriculture Produce Marketing Committee (APMC) act, thereby paving the way for farmers to directly

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sell produce in the market. Before this, farmers were forced to sell their vegetables and fruits through APMC only. Government felt that it will help farmers to get better prices without any middleman. This paper is about farmers view on this act and how it is going to help them. Another motive of the paper is to prepare a model using ICT (Information and Communication Technology) to keep uniformity in rates, awareness about market and ease of transaction between farmers and end customers. Following are the main objectives of this paper.

- (1) Choice of farmers to sell produce after the act of May 2015. How ICT provide an interface between farmers and end customers ?
- (2) Study of alternative arrangement for the farmers to sell produce directly in the market using bulletin board of ICT applications.
- (3) Strengthen the supply chain using ICT to enhance direct selling of produce for the benefits of farmers and awareness about government policies and schemes.

1.1. Background data

The APMC, Ahmedabad controls infrastructure of three wholesale market yards for fruits and vegetables : (1) Sardar Patel Market Yard (2) Shree Chimanbhai Jivabhai Patel Market Yard (3) Naroda Fruit Market Yard. Ahmedabad APMC has well defined infrastructure (Gandhi, 2010). Farmers, who live in the outskirts of Ahmedabad city have keen interest in selling produce through APMC of the city. There are many reasons for their choice but the main reason is that the APMC takes responsibility of monetary transaction for the farmers. Before the act of delisted fruit and vegetables from APMC, it was compulsory for farmers to sell produce through APMC, but there was a vast difference between wholesale price and retail price. (Saxena, 2014; Tiwari, (2015). This report shows that farmers are selling produce with very low margin and end customers are paying more for their daily fruits and vegetables consumption.

APMC is a regulatory body in Gujarat for the farmers to sell produce to the traders and get reasonable rates. This regulatory body also provides many facilities to the farmers and traders. Most of the vegetable farmers from outskirts of Ahmedabad city, other villages of the state and out of the states come to sell their produce at Sardar Patel Market yard. Here traders purchase that produce through auction or without auction from farmers. Some transactions are also done by commission agents of APMC. A “Kabala Book” is a book provided by APMC to the farmers for recording details of transaction. This book contains information about name of farmer, village of farmer, name of trader/commission agent, actual weight, rate, etc. Trader prepares “Traders note” (Vehpari Chitthi). Thus APMC knows about transactions and takes responsibility for the monetary transaction between them.

Government believes that the act of delisting fruits and vegetables from APMC is a move towards developed country, this step is very essential so farmers need not pay anything to commission agent or any middle man. This decision was taken by central government in the beginning of the year 2015 but Gujarat state government delisted it in May 2015.

1.2. Details of Agriculture Act

Gujarat and other states like Maharashtra, Andhra Pradesh, Kerala, Karnataka etc. have taken fruits and vegetables out of the purview of the Agriculture Produce Market Committee (APMC)-regulated mandis.

Government initially aimed at integrating 21 mandis across eight states. However, fruits and vegetables were not included on the platform for their prices tend to fluctuate a lot compared to other commodities. But the government has moved a step ahead. This will have many positive implications for farmers, who will now have a diversified market to cater to.

To facilitate the new experiment, the state government in

Gujarat has even started local mandis in the city's government school on every Sunday where farmer can come and sell produce directly to end customers. This would give the farmers a chance to test whether the freedom to sell the produce anywhere will actually transform the marketplace for better. Here is one incident of the mandis.

A farmer sold Cauliflower on first day in the local mandi to consumers at Rs. 2 to Rs. 5 a kg. According to him, this was the price experiencing the price he used to get at the APMC but after consumer market and other factor, he immediately started selling at Rs. 20 to 30 per kg from next Sunday. That is an increase in realization of more than 600 percent. Furthermore, the benefit to the end consumers is apparent as the prices of cauliflower in local markets through the APMC chain of traders is Rs. 40 to 60 per kg. The end consumer can save 50 percent on the price of vegetables and fruits.

1.3. Area of Study

Primary data collection

Primary data is collected through an interview with the secretary of APMC, Ahmedabad, farmers of villages near Ahmedabad city and websites maintained by APMC, Agricultural & Processed Food Products Export Development Authority (APEDA), National Horticulture Board (NHB). These sites provide information about the structure of market along with current rate of fruits and vegetables in the market. These rates are available in two categories – wholesale and retail. During the visit of the villages, approximately 50 to 55 villages had been visited with predefined questionnaires to the farmers and 517 farmers has been interviewed on random basis.

Reasons for the Selection of Area

Ahmedabad APMC is the biggest market for vegetable produce in the state. Daily incoming stock of the vegetables is 25000 to 27000 quintals (qt). It is a terminal market where traders

and commission agent work together for the farmers. According to APMC data, only 9000 to 10000 qt. is the daily consumption of vegetables in Ahmedabad city while remaining vegetables are sent to other APMC of the state and outside the state. Some vegetables are also sold to neighbouring countries. Farmers of nearby villages and others who lives far away from Ahmedabad prefers APMC, Ahmedabad for their vegetable produces. This is the reason for selecting this APMC for the present study.

2. Current information about Market and Farmers

As a part of our academic activities, we visit at least four villages during last week of September. In the year 2016 we visited villages near Ahmedabad city to know about farmers who produce vegetables. Our main interest was to know about their process of selling vegetables produce in the market.

Most of the farmers from these villages select APMC, Ahmedabad for their vegetable and fruit produces. There are also some farmers who come from other states like Maharashtra, Rajasthan, and Himachal Pradesh to sell produce.

Though farmers have trust in APMC, however many farmers are not aware about the difference of wholesale price and retail price. There is about 100 to 120 percentage price hike in retail sale. Farmers sell produce with very low margin at APMC and rates are decided by traders or commission agent of APMC. Lack of information for the farmers play an important role for their losses. Sometime farmers know about retail rate but they have accepted that the farmers are getting suitable rates for their fruits and vegetables produce and do not have any issue related to the rate.

2.1. Problems for farmers

Farmers normally sell produce in the market but margin of the profit is very less. End consumer is paying much more prices for their daily consumption of fresh vegetables and fruits, in such scenario it is important to find reasons for the farmers who do not get sufficient amount of produce and sometimes it also happens that price rate to sell produce for a farmer goes below the actual cost of production and transportation. There are many studies on

such issues. Various factors have been put forward after analyzing the matter. (Dev, 2012 Negi and Anand 2015). These research papers conclude that proper supply chain management is required for the solution of the problem. According to the papers, there are numerous factors which act as roadblocks for the efficient supply chain of fruits and vegetables sector in India like technological issues, farmer's knowledge and awareness issues, linkage and integration issues, cold chain issues, fragmented supply chain issues, transportation issues, information issues and many more. All given issues are interrelated and point to the lack of information in farmers about various data. There is keen requirement of one system that provides data about market, data about consumption of various produces and data about integration of these two for making decisions.

Now a days new generation of farmers are also technology savvy and use Internet for various purposes like government schemes for farmers, workshops and seminars on agriculture, seed distribution etc. There are also e-governance sites that provide information about weather forecast and crop yield in different regions. A system that needs to be developed must have integration of discussed issue. ICT-based application can also provide an interface for the farmers in regional language so farmers can use it easily.

According to first necessity, we need to make aware farmers about market by providing data about rates and consumption capacity. A system that provides data about market of fresh produces is not yet developed and farmers are still working with conventional way of farming and selling produces. Here are some results on the base of interview with farmers. Most of the farmers grow vegetables only so our dataset is based on this information. Some farmers denied to share their information about income so we have deducted those data from our summary and made a range of income from Rs. 5000 to Rs. 2000000. Thus we have 465 farmers' data within this range. First bar chart is about income of farmers vs. frequency of farmers in that income amount. White bar represents farmers satisfied with APMC and black bar represents farmers who are not satisfied with APMC.

Data of the graph shows that level of satisfaction of farmers increases with the income. As a test of goodness to fit our hypothesis we have used chi-square test. Fig. 2 shows the analysis of data that shows calculated value of $X^2 = 70.3853$. Here number of distribution for income amount is 69. According to data X^2 at 5 per cent level of significance for degree of freedom 70 is 90.531 and X^2 at 5 per cent level of significance for degree of freedom 60 is 79.082. Both these values are greater than the calculated value of X^2 . So we can accept the hypothesis that satisfaction of farmer increases with the income.

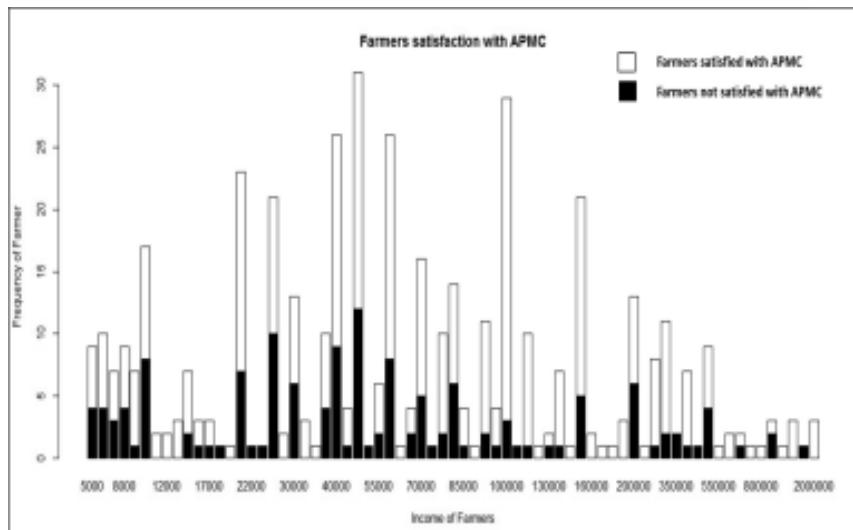


Figure 1 : Graph of farmers with different income group and frequency of satisfied and unsatisfied farmers with APMC rate

In the graph there is a bar of farmers who are earning more than Rs. 500000 per annum. These farmers are mostly satisfied with APMC but small farmers whose income is less than Rs. 50000 are not much satisfied with the rate provided by APMC. Many factors are affected in this scenario but most affected parameter is quantity of produce. Here we require a system that can provide similar rate and similar treatment to all farmers.

```

chi_x <- table(data1$ii_four_a, data1$ii_three)
> res <- chisq.test(chi_x, p = null.probs, rescale.p = TRUE, simulate.p.value = TRUE)
> res

Pearson's Chi-squared test with simulated p-value (based on 2000 replicates)

data: chi_x
X-squared = 70.3853, df = NA, p-value = 0.3903

```

Figure 2 : Chi-square test to find out goodness of hypothesis

Another Graph in fig.3 is about frequency of farmers in various income range who visit site or use data of relevant site for the current rate of produce. White bar shows data about farmers who visit site to know about current rate and black bar shows data about farmers who do not see data about current rate of produce on the Internet. In fact only 160 among 517 farmers visit APMC and other sites for current rate of fruits and vegetables produce. This is a very disappointing figure.

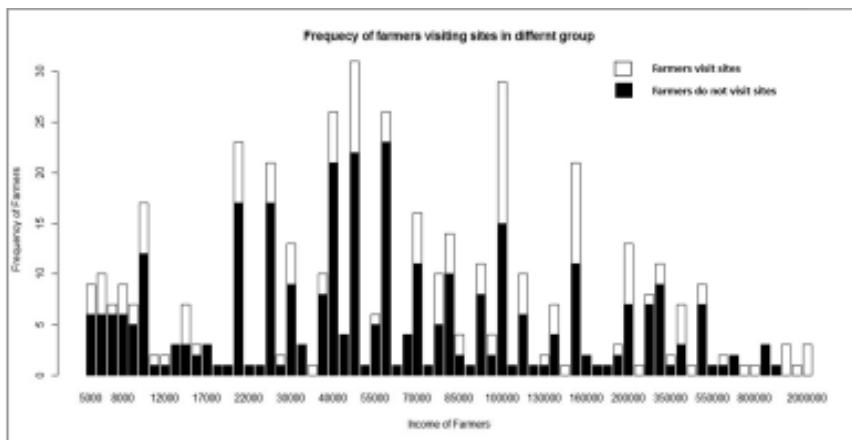


Figure 3 : Graph of farmers with different income group and frequency of visiting and non-visiting farmers to access data through the Internet

		Farmers satisfied by APMC rate	
		No	Yes
Farmers visiting site	No	118	203
	Yes	26	118

```

> chi_x1 <- table(data3$ii_seven, data3$ii_three)
>

> res1 <- chisq.test(chi_x1, correct = TRUE, p = null.probs)
> res1

Pearson's Chi-squared test with Yates' continuity correction

data: chi_x1
X-squared = 15.4053, df = 1, p-value = 8.674e-05

```

Figure 4 : Chi-square test to find out independence of variable in hypothesis

To know about the farmers who use data from the Internet are satisfied by the rate of the produce is very important. An association between two attributes - farmers uses data from the site and farmers who satisfied by rate of produce, will help us in deciding the viability of data provided about rate of produces from different sites. As a test of independence, X² explain whether or not two attributes are associated. Fig.4 shows data of two variables and result. Calculated X² value is 15.4053 whereas according to table, X² at 5 per cent level of significance for degree of freedom 1 (number of variables are two) is 3.841. We find that calculated value is higher than the table value, thus, it does not support the hypothesis. It concludes that farmers who use data from the various sites are satisfied with the rate of fresh produce available through regulatory body is not true.

Above conclusion indicates that data available at different site are not useful for farmers. It does not mean that data is inconsistent but its viability for farmers is very less. For better viability data must have various factors like information about market, inflow of various produce at different market yard and rate of that produce.

Another detail we came across that most of the farmers want to sell produces at their farms only. Among 517 farmers 420 have demanded such facilities for the produces. After studying this we

derive that one ICT based system as a solution to given problems and to fulfil above discussed requirement is needed for the farmers as well as end consumers. Here is a proposed model for such system.

3. Application using ICT- FACDS

Computer application has played a crucial role in the development of today's supply chain management. Application of ICT can also provide solutions to above mentioned problems in many ways. Database of the farmers and produce can help in many dimensions of the market. It can be beneficial for end consumer to know about market, produce and its rates. following are main advantages of ICT enabled application for farmers and regulatory body like APMC.

- (1) Better service to farmers and online transaction management
- (2) Strengthen the decision support system for farmers and supply chain management
- (3) Helps to reduce linkage and integration issues

3.1. Proposed structure for the system

Logical model of the ICT based system will have two main entities : one is farmers and other is Main Market Yard and Warehouse (MMYW). Fig. 5. is about farmers and their related entities. Village co-operative society is a place in a village where MMYW come to collect produce from farmer. Farmer will provide data of the produce to the MMYW through mobile app or using the internet. E-challan of the produce is prepared by the system and MMYW's workers will collect that produce from the village cooperative society. These produce will be gathered at local hub that is Produce Processing Units (PPU). At the PPU, produce will get distributed according to type of the produce and its quality. PPU will also be a unit for local retailers to purchase fruits and vegetables for the local mandis of nearby villages. Processing unit will verify quality of produce and prepare final e-receipt for a farmer for the produce. Now all collected produce of PPU will come to MMYW. Wholesalers or traders will purchase produce from here only. MMYW will provide daily rates of different fruits and vegetables on the e-bulletin board for traders and end

consumer. Local restaurants and other produce related business men also approach the farmers on the base of data entered by him/her in the system. Network services like Krishi Vignan Kendra (KVK) data, soil and nutrition data, weather forecast system, predictive analysis of supply chain management are also merged in the system so farmer can get benefit of facilities and services provided by them.

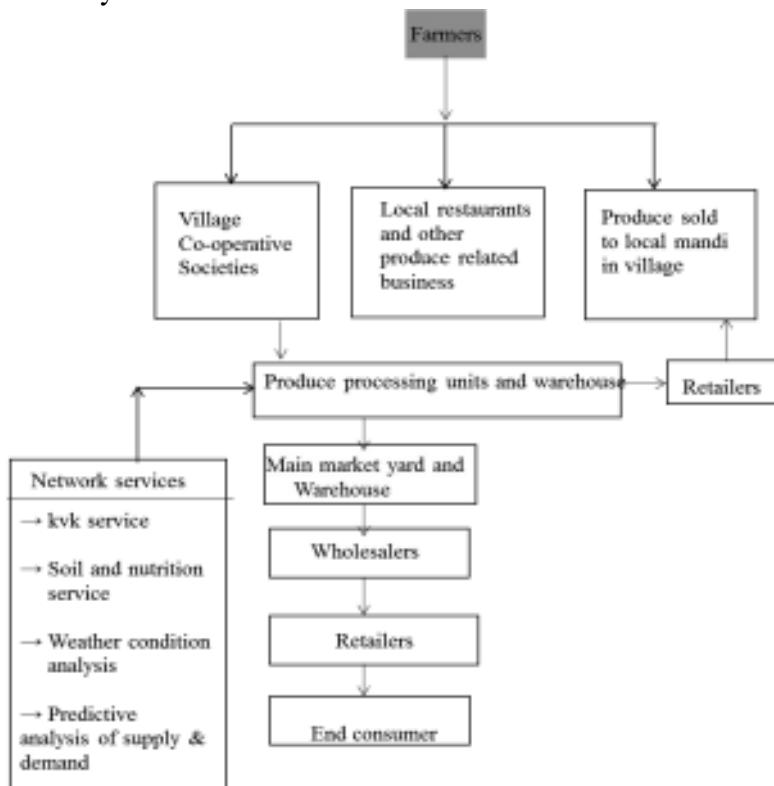


Figure 5 : Farmers and related entities in the system

Similarly MMYW also provides services as shown in Fig. 6. Wholesaler come to purchase fresh produce at MMYW. An e-Auction system will help them to access data of farmers and produce details. Wholesaler, local restaurants and produce related businessman can participate in the e-Auction and final a deal through this system. Here e-payment of the produce to the farmers will be directly possible in the system. MMYW will prepare daily

minimum rates for end-consumer and it will be available on the mobile app, websites and daily local newspapers. Cooling chain management will handle excess quantity of produce like Potatoes, Onions, and Tomatoes etc. in the cold storage. This data will be further utilized by export agencies.

4. Impact of the system

This system will be helpful for the farmers and end consumers. It will reduce the interference of middlemen in the agriculture market. It is said by many experts that the middlemen play very important role as they purchase products from farmers at a lower price and sell it at higher cost to the consumers. Direct marketing will provide one to one communication between agriculture producer and consumer, thus it will eliminate the middleman

While visiting the farmers in their villages most of them wants a system to collect agriculture produce from their farm like dairy system in their villages. Farmers will save their time and reduce the transportation cost by using this system. This system will provide them a daily e-bulletin of their fresh agriculture produces. Easy payment mode for the farmers will be given by this system. This system will provide facilities of e- Payment for the produce to the farmers so anytime they can encash their money from the bank.

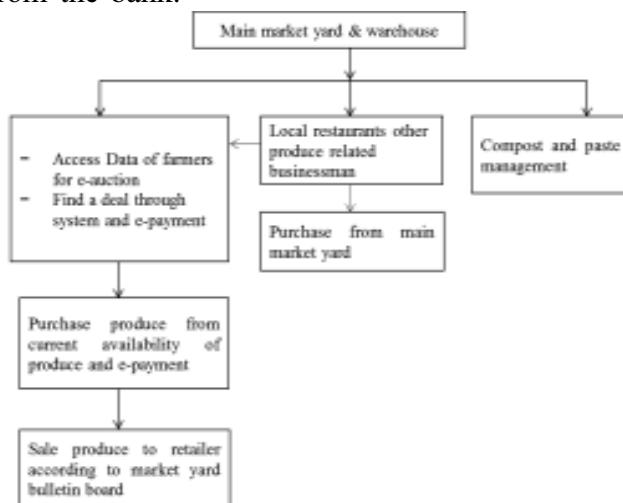


Figure 6 : Main Market Yard and related entities in the system

Local restaurants, produce-related businessmen can also participate in auction along with traders of the market. This auction will be a direct mode of transaction for farmers. Fig. 7 will provide a complete overview of the system. Here is the summary of outcomes of the system for daily transaction and for better decision support system too.

1. Bulletin board for rates of produces for farmers.
2. Bulletin board for rates of fruits and vegetables in the market yard for wholesaler/traders/businessman.
3. Bulletin board for the rate of fresh consumable produce for end consumers.
4. Inflow of produces in the market yard.
5. Demand from local market as well as national market.
6. Utilization of cold storage.

For strengthening the decision support system:

1. Analysis of demand and supply of each produce.
2. Prediction for demand of produces using current data.
3. Prediction of price rate of produce.
4. Predictive analysis of region wise produce collection.

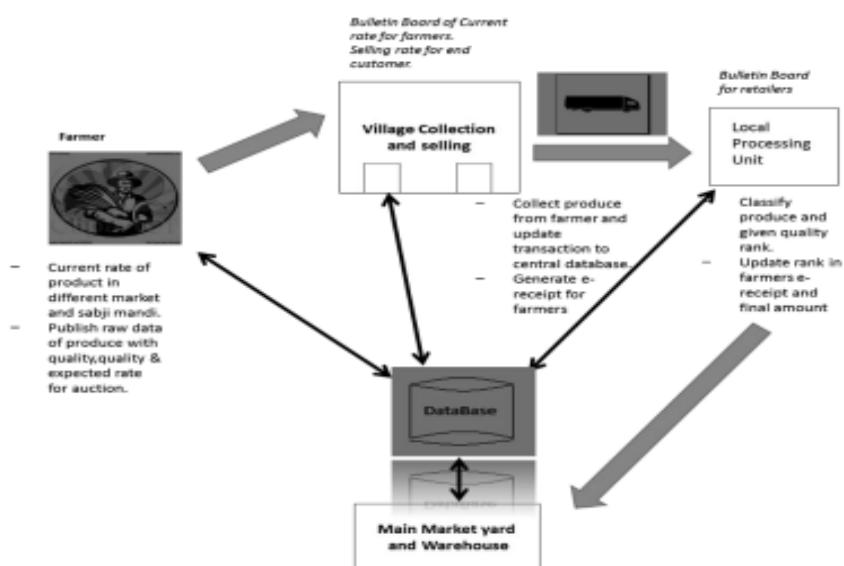


Figure 7 : Complete cycle of the system from farmer to Main Market Yard

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