



HUMAN RESOURCE MANAGEMENT PRACTICES AND EMPLOYEE RETENTION

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ABSTRACT

A steady, well-trained workforce is a requirement for a successful business. Companies face huge losses when their time and resources do not yield predicted returns, especially when the employees leave the organization prematurely. The Retention of employees is a very important function in the HR department of the company. Retention strategies must be given top priority by all organizations if they must have a successful and thriving business. This paper discusses the expectations of employees from organizations, reasons why they look for newer jobs, and highlights well-used HR practices that can play a significant role in retaining talent.

Keywords: HR practices, Retention

Introduction

Changing global economy is posing a great challenge to existing businesses; one of the obvious challenges posed by this ever changing business is the Retention of the labor force. Retention of talented and skilled employees is essential if the business must be successful. There are many reasons why an organization faces high levels of Retention sometimes, the salary or expected pay of the employees is very high, and the organization is unable to meet the expectations of the employee. Companies are trying to attract skilled employees from other companies through their strategies like giving them higher pay etc. At times the cause for Retention of employees is the company itself, it could be that the recruitment methods used for hiring employees may be faulty and inappropriate, or there could be a mismatch of the candidate to the job, and as a result, the employee feels dissatisfied. The organization must, from time to time, follow the principles of Job Rotation. If not, there is a tendency for the employees to become stagnant and less productive. This can lead to the employee looking

for greener pastures elsewhere where he can start something new from his job point of view. Sometimes the employees end up having very high expectations from their organization, and when their expectations are not properly fulfilled, they look for a change of new job.

Employees today do not want the status of a job. They are looking for a well-defined Career Path that will give long-term job fulfillment. They are looking for compensation and higher pay benefits. During layoffs, downsizing, and organizational restructuring, there is a sense of anxiety, and therefore, employees are looking for a sense of job security. In some cases, employees are also looking for appreciation and motivation for the job done. Employees also value transparency in their communication with their authorities and their peers. Many, at times, employees are looking for a genuine performance appraisal, and if they find any dissatisfaction in this area, they look for other options.

The Retention of employees is a very significant and essential factor to be kept in consideration. An

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organization invests time, money, and resources behind every individual who is recruited by the organization, and many times the employer spends quality time and effort behind inducting the employee and making him aware of the corporate culture. When the newly recruited trainee moves out of the company for another job, it leaves the company with no other option but to start the recruitment process all over again, which again means duplication of the work and waste of resources. It is also seen that employees who leave the organizations end up taking jobs with their previous company's competitors. This means leaking of sensitive information, sharing the important information which may prove harmful to the organization.

Literature Review

Rashidi (2013), in his study, examined factors that motivated employees in the organization and reduced their turnover. (Gardener et al., 2011) in their study concluded that individuals like to join those organizations where they are provided opportunities to pursue their goals and exploit their potential fully. Ramlall (2003), in his research study, tried to understand the factors that had a significant influence on the employee's decision to stay with the organization. Brown (2005) concluded that extensive training programs are conducted by employees to improve the employee's performance in order to achieve a strategic position over competitors. Mehta, Kurbetti, and Dhankar (2014). They concluded that there is no best HR practice that will work for all organizations towards Retention, each organization will have to identify their strategies.

Human Resource Management Practices and Retention of Employees

HR practices in an organization refer to the attempts made by the organization to manage people. They encompass everything from how recruitment is made to whether employees are clear about the policies procedure and how do they resolve them if there is an issue. The HR department of all

organizations must intervene every time when an employee leaves the organization; it becomes their responsibility to know and understand the reason behind high attrition rates. Exit interviews are a good source through which we can understand the company from the employee viewpoint. The goal behind the exit interview must not only be to interview the aggrieved employee but to understand the reasons behind his action to leave the organization. Many at times during this process, the HR department may even be able to convince the employee to continue their services with the organization. HR departments must use this opportunity to introduce relevant changes because the employees during exit interviews are more open to share their feelings and talk about their grievances. Organizations must have a simple hierarchy, and the functional areas must be clearly explained and understood by all. Hierarchies that are complicated and complex in its operation will prevent transparency.

HR departments must exercise cautiousness while hiring the right resource. They must make every attempt to hire the right person for the right job, and chances are that a person who feels unfit for a job may look for other opportunities. HR must also organize motivation programs for employees on a regular basis to appreciate and reward talent. They must arrange for training programs and provide employees an opportunity to learn a new skill and update themselves on the latest developments in their field. Employees are also looking for an opportunity to boost their creativity, and at times they are limited by the strict or rigid work environment prevalent at the workplace. Therefore, it is important to factor in this aspect and provides ample opportunities for employees to introduce creativity at the workplace.

The primary reason why HR practices in an organization are important is because they help in the development of the company's culture. They play an important role in helping the employees understand what is expected of them. They reflect the business standards and provide guidance and

tools required for managers to manage their employees. They ensure that there is fair play with reference to rules, policies, and procedures framed for the workforce. They ensure that the organizations meet the legal obligation about employee welfare.

Objectives of the Study

1. To understand the role of HR practices in Retention of employees.
2. To examine the widely followed HR practices in Retention of employees

HR Practices to Retain Employees

• Compensation and Benefits

Research shows that employers must pay attention to the pay scales and benefits at the time of recruitment. Employees must feel and be confident that they are receiving a fair wage. They must be paid in accordance with what is paid by the industry. Otherwise, the chances are that they will move to another company with better offerings. Thus, the compensation and benefits strategy adopted must be flexible and not rigid. Strategy, a process that does not change with time, will pose immeasurable loss to the company. By being flexible and willing to accommodate changes in the policies, the company will be competitive and be able to attract the best talent in the market.

• Employee Job Security

During times of economy and political uncertainty, employees can go through times of anxiety regarding job loss. If this element is not factored in, it can leave the employees feeling insecure about their prospects and fearful about their future. It is during these times that HR must move in and take appropriate measures to boost the confidence level of their employees and pay attention to any rumors that may creep in the company to destroy the confidence level of the employees. Communication channels must be open and clear at this phase, and the HR department must make every effort to weed out unhealthy information.

• Hire the Right people

The right person for the right job is the key to

building a competitive advantage. HR departments must follow a systematic approach to hiring. When a job description is clearly laid down till the last detail, the organization will have a clear sense of the kind of employee they want to hire. Therefore, the selection process should be multi-layered and carefully managed. Hiring the right candidate for the job has to do with having the well-informed manager conducting the entire recruitment drive. Every employee hired has cost the company through benefits, perks, etc. and investing this by selecting the right employee would mean the benefits exceed the investment vested.

• Foster a habit of learning

The need to keep up with new and latest technology needs learning. It is essential to keep the employees engaged by asking employees to enroll for special industry certifications. Through this, there is a constant expansion of a person's skills through research, etc. As employees acquire new skills on their own through continuous learning, it is found that the organization benefits from this in the long run. They come up with the possibility of doing newer things in a much more efficient way. It also creates a positive mindset in the employees as they become more eager to learn and try new innovative ways of getting the job. They are less resistant to change and are ready to cooperate with the organization in all their efforts.

• Innovative Work Norms

With each new generation of employees ready to take a job, there are new expectations and new discoveries being made on how the work culture should be. Today's generation is showing great dislike to stringent work hours, attire, office seating cubicles, etc. They are moving more towards flexible work timings, open work areas now a day's work from home culture is also greatly appreciated. The organizations must take all this into consideration if they want to retain talent. As companies interact with the current generations who are increasingly mobile, collaborative, and prefer varying authority channels, there is a greater

challenge on the company to adapt to changing trends if they must retain talent.

- **Training and development**

Training and development programs make the employees feel valued and empowered, leading them to play a more significant role in the company. It provides all the employees with an opportunity to expand their knowledge. It provides them to hone their skills and, in turn, builds their confidence and helps them to contribute better. It creates a supportive workplace and gives them access to training which they would otherwise never have known. Employees who are provided such training opportunities are often found to be more satisfied with their jobs. Ongoing training also provides employees an opportunity to increase their creativity.

Conclusion

The HR practices and procedures can differ from organization to organization. The HR policies provide guidelines on employer-employee interaction, behavior, work schedules, etc. Having a sound HR practices and procedures ensures every employee of the organization is looked after, it helps to address complaints, problems, and grievances of employees and solve them appropriately.

It provides the employees with suitable training facilities which the organization may provide for them. It also helps in fixing appropriate pay packages for employees with appropriate

compensation measures. Therefore, it is strongly recommended that if organizations will adopt these measures or practices that they will be able to curb attrition rates in the organization to a greater extent. Organizations that innovate and introduce creative measures into their HR Practices will be able to retain the employees.

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INTEGRATION OF ICT IN INDIAN EDUCATION

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ABSTRACT

There is an increasing demand for a up to date skilled competent workforce that will be able to align itself with globally competitive industries. ICT will be an important tool to produce such competent workforce who will think critically and creatively and is willing to work in collaboration and adopt global perspective towards issues and ideas. Inducting ICT in teaching learning and into the curriculum of students greatly improves academic performance of students. Research reveals that students who are exposed to ICT in their teaching learning environment have an edge when it comes to displaying their knowledge, pursuing innovative ideas, undertaking challenging research etc. Quality of education can be greatly improved by imbibing technology into the curriculum of educational sector. The paper therefore discusses the role and significance of ICT in education along with its challenges, it also highlights initiatives taken in India towards its progress along with its recommendations.

Keywords: ICT (Information and Communication Technology), educational sector.

INTRODUCTION

With the introduction of a wide influx of ICT in all societies across countries, ICT has changed the procedures and practices of all kinds of business. The impact of ICT on education has made it mandatory to change and incorporate new ideologies into the education set up. Historically education was identified as a social activity involving the presence of educated teachers having personal contact with learners. But with the introduction of ICT in teaching-learning the world is rapidly embracing changes relating to digital media and information, there is a greater requirement to change the paradigm of teaching learning occurring in the field of education.

It is observed that there have been a few factors acting as barriers to use ICT in education. They have been basically factors such as lack of funding to support the new technology, lack of training skills among teachers, lack of initiative among teachers to engage using ICT in teaching. Yet at the same time

the benefits of ICT cannot be overlooked as there is definitely a great improvement in the way the program is delivered there is a possibility of customizing the educational programs to suit the needs of individual learners.

REVIEW OF LITERATURE

Hadi and Zeinab (2012) concluded in their study that teachers who are familiar with ICT and their usage not necessarily integrate it in their curriculum. Insufficient technical support and little access to internet prevents them from using ICT in the classrooms. Kundu (2018) concludes that teaching in a knowledge society will require adapting to new roles by the teaching faculties. He feels that teachers and students can co create that community by blending together and taking the best of what ICT can provide to enhance their human capital and potential..Babu and Sridevi (2018) believe that for successful ICT implementation the teacher must be continuously open to adapt to professional development and at the same time they must be able

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to embrace shared vision among all their stakeholders and have a collaborative approach so the benefits can be maximized.

OBJECTIVES OF THE STUDY

1. To assess the benefits of ICT in education.
2. To examine the challenges of using ICT in education.
3. To suggest recommendations in view of the existing opportunities available for furtherance of ICT in education.

POTENTIAL BENEFITS OF USING ICT IN EDUCATION

1. Students as active learners: In active learning students are engaged in discussion, problem solving which provides analysis and evaluation, at the same time their interest in the subject increases leading to better subject retention.
2. Independent Learning: ICT helps in boosting independent learning where students accept responsibility to teach themselves, they learn to use their own judgement in deciding how and what to learn and in a pace that one can manage.
3. Collaborative Learning: It is a great way for students to work and learn together. It helps them to study and explore a subject it helps in solving a problem to completing a task or assignment in well-formed groups.
4. Distance Learning: ICT has enabled distance learning it has provided an opportunity for people to be able to continue learning by overcoming the barriers of time and space. It has also provided a platform for people to connect irrespective of barriers of language and age.
5. Virtual Learning Communities: With the help of virtual learning community's interaction between students' teachers and stakeholders can be created and they can participate in activities though they may not be necessarily be present at the same place at the same time. It encourages community learning and fosters team spirit and development of new knowledge and skills.
6. Opportunity to self-appraise: ICT provides the

learner an opportunity to self-appraise the learning acquired without any bias or judgement creeping in. It opens opportunity to the learner to attempt to relearn multiple number of times a subject matter, as it is presented without dilution.

CHALLENGES FACED BY EDUCATIONAL INSTITUTIONS IN ADOPTING ICT

1. Improper Software: ICT can be a problem if it does not meet the requirements of the existing educational requirements of an institution, therefore adopting ICT into the curriculum and having a mismatch between the curriculum and technology will not enhance learning.
2. Improper Training: One of the biggest disadvantages in incorporating ICT is that teachers are reluctant to adapt to extra learning associated to ICT. The main reason cited by them is lack of computer skills.
3. Unavailability of Equipment: Lack of ICT infrastructure like having good quality hardware and software which supports learning was found to be a challenge among teachers in institutions. As most of the computers and ICT tools must be shared among teachers it was not available in large numbers for their ready use.
4. Reluctance among staff to accept new technology: Teacher acceptance of ICT in education was also considered to be a big challenge in incorporating ICT in education. Many researchers argue that teachers did not feel that they were supported, encouraged and rewarded for their contribution.
5. Time Constraints: Significant number of people using ICT in education find time constraint a big barrier to ICT implementation. Time was required in searching for appropriate content, technical problems encountered while using ICT in technology in classrooms was another serious constraint, time required to understand and use ICT tools was also big barrier for its effective implementation.

ICT INITIATIVES IN INDIA

In order to create a platform for a sustained

knowledge society which leads to all-around socio-economic development of the nation and global competitiveness, Government of India has formulated a National Policy on ICT enabled School Education. Government introduced ICT in educational institutions in the year December 2004 and later in 2010 where computer aided Teaching Learning gained significance. Schools with ICT integrated curriculum come under the Rashtriya Madhyamik Shiksha Abhiyan (RMSA).

This scheme is instrumental in bridging the digital divide among students from various socio-economic backgrounds. Government of India has announced 2010-2020 as a decade of innovation with special focus on ICT enabled education. The primary objective of the government is to create an environment which empowers students from both rural and urban areas.

Some significant inroads to those initiatives are:

1. Computer literacy projects for teachers and students in rural and urban areas
2. IT buses are to be used in some places as mobile classrooms
3. In rural areas e-learning centers and kiosks have been set up.
4. To provide ICT to the community at large, community tele centers have been set up.
5. Infosys has introduced innovative Rural Reach Program for providing ICT Knowledge to children of grades 5-10 in villages.
6. SWAYM is an indigenous MOOCs platform emerging to provide ICT based education 24*7 to anyone interested in learning.

RECOMMENDATIONS

1. Greater emphasis needs to be stressed on development of ICT in educational plans and policies both at national and grass root levels.
2. It is necessary to involve education stakeholders so that appropriate measures are taken to integrate ICT Skills in the curriculum etc.
3. Administration, teachers, management must use and integrate ICT in their educational set up, so

that they share the educational vision corporately.

4. There must be a platform provided for education across countries where best practices relating to ICT in teaching learning can be shared so that this knowledge can be used to develop blueprint in support of ICT in education.
5. ICT support staff must be duly employed in educational institutions to not only install but to maintain both hardware and software, so that the teachers need not be concerned with technical aspects of ICT.
6. Greater thrust must also be given to improve student teacher ratios. And the ICT used must be relevant to socio economic conditions so that the skills transmitted will be valued in the job market.
7. Regular Professional development Programmes should be provided to teachers which is identified through sound assessment process. So, they can be well equipped with their updated skills according to their curriculum.
8. For long term success of ICT in education appropriate tools and methods must be developed to evaluate and determine the desired impact of ICT on education. This gives scope as well as room for continuous modifications and improvement.

CONCLUSION

If we must close the gap between the developed and the developing world then we cannot ignore the role of ICT in developing countries as it is crucial and significant for its economic progress.

Integration of ICT and Education is mandatory if we must deliver and teach more effectively. Thus, ICT is a catalyst in enhancing learning beyond classroom. Thus, with proper buy in from educational stakeholders like students, parents and teacher's ICT will prove to be greatly beneficial to the society and the world at large.

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IMPACT OF EMPLOYEE INVOLVEMENT ON ORGANIZATIONAL CHANGE

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ABSTRACT

Business in the modern world are expected to change and adapt to trends more rapidly than ever. Frequent changes in the labour force, technology innovations are compelling organizations to adapt to change faster than before. Managing change during such times can be a herculean task, but by embracing the latest trends in the field of employee involvement, organizations can manage change successfully. This paper aims to understand the role of employee involvement in managing change. It also attempts to highlight employee involvement strategies which have been successful in managing change in the last decade.

Keywords: Employee involvement, Managing Change

INTRODUCTION

Business environment has become very dynamic and organizations are finding it more essential to empower employees for higher levels of performance. Organizations with empowered employees are more likely to adapt to changing business environment without resistance. Most of the time organizations are unsuccessful in attempting organizational change because of the unwillingness of the employees to accept this move, the response of the workers is a key player in the success of this initiative.

Many leaders across organizations agree that failing to manage employees through change can be costly. Successful change always starts with employees, how organizations treat employees during change will determine how successful the change will be. It is often seen that organizations which have failed to manage

change have leaders who have been able to relate their vision of what the end result of the change initiative should be but have not given any direction or communication on how managers should make the change happen. In some cases, the leaders have a vision of the change but no idea of how that change will affect the individuals who work in the organization.

Therefore, it becomes inevitable that leaders must create a plan for involving as many stakeholders as possible as early as possible in the change process. By involving the employees in a change that impacts them directly the organizations will provide them with an increased sense of control, it will help them to build their commitment to change which will reduce the amount of resistance that is likely to occur.

Driving force behind Employee

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Involvement is to share control mutually between the employees and the organizations, it is a system of functioning within organizations where the employees are formally or informally kept in touch about the various affairs of the organization.

ROLE OF EMPLOYEE INVOLVEMENT IN MANAGING CHANGE

Employee involvement has been accepted as a management tool which can be applied globally across all countries to deal with needs of modern global business. It is allowing the employees to participate in helping the organization to fulfill its mission and meet its objectives. In this era of globalization Employee involvement will prove to be very critical for the success of any organization. Empowerment of employees will make room for employees to find their place in the center of organizational decision making rather than remain without contributing.

Empowered employees will easily accept and work towards fulfilling the vision and achieving the objectives set by the organization. Their ability to accept and adapt to change is remarkable and they play a crucial role in facilitating the process of change in a peaceful manner within the organization.

Employees are also quick to make suggestions and take quick decisions that can play a crucial role in curtailing waste and valuable resources. They also are an added strength when it comes to providing exceptional customer service and thereby increase the profit of the organization.

Research also tells us that there is a strong association between improved productivity and Employee involvement. They also carry a strong desire to function in teams which is very important ingredient in managing

organizational change. Organizations which have always strived to retain its workforce have found a significant drop in their attrition rate due to employing employee involvement strategies.

Organizations which believe in employee involvement will provide an environment and create autonomy for its employees, it will give them scope to share responsibility and power at all levels. It will actively try to build their self-esteem for better work performance.

Thus, Employee involvement can be a powerful management tool which can help the organizations to achieve its shared vision. Leadership of the organization has a pivotal role to play in empowering its employees. There must be free flow of communication where employees are given the freedom to express their views, annual, quarterly reviews will play a very important role here. Leaders must also help the employees see their purpose in line with organizational mission and vision.

For this purpose, the leaders must make the employees see how they fit into achieving their business mission and work towards their vision. Leaders must also refuse to micromanage as this leaves very little room for the employees to be innovative and puts a limit on their creativity. Also, it becomes extremely important to involve the employees in decision making as this shows we value and respect their opinions and trust their decisions.

LITERATURE REVIEW

Cohen (1999) opined that employee involvement is a prerequisite for organizational Commitment. Employees who show high involvement level show more commitment than those with low commitment level. Brown (1996) observed that employees who were highly involved in their jobs were more efficient as compared to those who refused to involve

themselves in the work assigned to them. Noah (2008) concluded that involvement of employee in decision making created a sense of belonging and a work culture where workers gave their best. Shivangee Singh (2011) concluded that organizations are employing Employee Involvement Practices so that they can create an organization where employees feel proud of their contribution to the company.

OBJECTIVES

- To examine the extent to which Employee involvement affects Organizational change.
- To understand the outcomes of effective Employee involvement strategies in managing change
- To provide suggestions for effective Employee involvement practices to be adopted in organizations.

OUTCOMES OF EMPLOYEE INVOLVEMENT IN MANAGING CHANGE

- It helps in facilitating change management as it is often seen that employees oppose change when introduced, but when they are given an opportunity to be a part of the decision making during change process they are seen to adapt to change more effectively and are less likely to resist change.
- By involving employees in the change process, management can get better suggestions regarding how the change can be implemented. Change which is often perceived as a threat by employees can be seen in positive light by them.
- If employees are actively engaged during change management initiative, they are likely to have increased 'buy in' in supporting the business idea.

- Actively involving the employees in the affairs of the company increases their morale and companies can leverage this and use it for increasing their productivity.
- Utilizing employee resources through involvement can help organizations to save valuable resources like time, money etc., because employees will readily participate in the change process initiated by the organization reducing the wastages.
- Employee Involvement will also strengthen the relationship between manager and employee and in the long run it also helps in developing better teams.
- A significant aspect of employee involvement in change process is that it provides opportunity for employees to innovate, discover and try new methods to combat problems.

EMPLOYEE INVOLVEMENT PROGRAMS

• Participative Management:

It involves sharing of decisions with the superior or with the decision-making body. The focus of participative management is that employees' needs are taken into consideration. It also provides the management with the opportunity to see and understand things from the view of the employee. It gives the employees a voice to place their opinions in front of those who can implement changes.

• Representative Participation:

In this kind of participation only selected employees who can represent the employees will represent them in front of the management. As they understand the technicalities and other issues faced by the employees it becomes easier for them to represent the employees in front of the management.

- **Quality Circle:**

In quality circle the onus of quality improvement and its monitoring vests with the employees. Continuous quality monitoring and introducing new research ideas and innovative techniques is given a lot of significance. In such a setting employee feel energized to think contribute and suggest new ways to accomplish goals.

- **Employees Ownership:**

Many at times employees are allotted shares in place of cash bonus. A sense of belongingness is acquired during the entire process they are given an opportunity to appoint directors. It also leads to high levels of job satisfaction which increases their motivation. Overall in the long run it boosts the organizations image, and productivity.

SUGGESTIONS

There are different levels of Employee Involvement. The lowest is the informative level where the required information necessary for decision making is shared with the employees and vice versa. Second level is consultee level here the organization invites suggestions from employees for discussion and deliberation. The third level is decision making level in this level the involvement of employees in decision making is at the highest level. Here the voice of the employees is heard and recognized for making necessary changes.

It is important to involve employees on issues that fall within their sphere of understanding, expertise and influence. Organizations must ensure that involvement occurs early in the change process, before outcomes are determined. Those aspects of change that can be discussed must be communicated to the employees. This will help

in setting realistic expectations which will reduce the possibility of wrong recommendations. Organizations must be careful to involve the right employees for the proposed change. They must have credibility and influence with their peers, because they will act like change agents. Once recommendations are suggested by the employees it is important that it must be implemented so that the organizations can maintain the trust between them and the employees.

Uncertainty creates fear and reduces cooperation from employees. Leaders must bring in an atmosphere of certainty by being transparent and bring in detailed plans. Use employee feedback and participation to foster a sense of inclusion so that they will appreciate the attempt taken by organizations to have their opinions heard and valued.

Proper training and counselling should be provided to employers and employees so that both the parties are aware of what is expected from either side. Organizations must see that employee Involvement programmes are introduced at all levels for maximum effectiveness. The employer must adopt a broad and progressive thinking so that they can freely share their concerns and discuss issues with them.

CONCLUSION

Employee involvement is widely believed to be a major factor affecting change. In the context of current social and economic development and in the presence of complex framework of global competitiveness Employee Involvement is seen as the factor in improving efficiency and success of the enterprise. At the same time, it also acts as a catalyst in winning the employees loyalty to contribute to the success of the organization especially during

times of turbulent change and transition. By creating a platform for mutual trust and faith between the management and employees and by maintaining clear channels of communication the objective of Employee Involvement in managing change can be achieved successfully.

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FINANCIAL WEALTH AND MILLENNIALS

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ABSTRACT

Today there is a trend towards individual responsibility for financial planning. Each generation should be more knowledgeable and more concerned regarding management of their financial resources. The present exploratory research study examines the changes in attitude about financial wealth of Millennial generation as compared to Generation X in India. The study examined respondents' attitude across five dimensions: financial independence, risk-taking, trust of outsiders for financial needs, homeownership and value for experiences v/s things. The data was collected from 160 respondents and was analysed to determine if there are changes in attitudes towards financial wealth between the two generations.

Keywords: Financial wealth, Generation X, Millennials

INTRODUCTION

Younger Generations, are champions of change when it comes to financial services. They are excited about new offerings in financial services from Google, Amazon and Apple. Despite of abundance of personal finance information available online, they need advisors to empower and guide them. Today there is a trend towards individual responsibility for retirement planning. Each generation should be more knowledgeable and more concerned regarding management of their financial resources. This exploratory research study examines the changes in attitude about financial wealth of Millennial generation as compared to Generation X in India

The definitions used for the study are, Generation X: Those born between 1961 and

1981; Millennial Generation: Those born between 1982 and 2004, adopted from Strauss and Howe (1991).

The survey instrument was designed to capture the respondents attitude across five dimensions of the study: financial independence, risk-taking, trust of outsiders for financial needs, homeownership and value for experiences v/s things.

OBJECTIVES

The objectives of the study are:

1. To identify the various characteristics of Millennial generation.
2. To assess the relative attitudes towards financial wealth between Millennials and Generation X.

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HYPOTHESES

The following hypotheses have been formulated and aligned with the objectives:

H₁ - There is significant difference between the generations on their views that financial independence is important.

H₂ - There is significant difference between the generations on their views about risk taking.

H₃ - There is significant difference between the generations on their views about trusting outsiders to assist with their personal financial planning.

H₄ - There is significant difference between the generations on their views about homeownership.

H₅ - There is significant difference between the generations on their views about value for experiences v/s things.

CHARACTERISTICS OF MILLENNIAL GENERATION

The characteristics as given by Howe and Strauss (2003) are:

- This generation of children has been treated as **special** and the most wanted by their parents.
- **Celebrations and praise** have marked every milestone
- Have grown in a time of **increasing safety measures**
- Always supervised and **highly protected** as children
- Are **group oriented** and may sacrifice their own identity to be part of the team
- Believe in egalitarian leadership, are oriented toward **service learning, volunteerism** and dislike selfishness

- Focus on getting **good grades**, hard work, and extracurricular activities
- Are **achievers**, see college as the key to high paying job and success
- Their full day is filled with **structured activity**.
- They are respectful to the point of **not questioning the authority** and they fear being considered non-conformist and believe the government knows what is best and will take care of them.

Douwes and McIntosh (2018) list the uniqueness of Millennials as compared to older cohorts as:

- The Millennials start **saving for retirement** at age 23 compared to Gen-X who start saving at the age of 30.
- 63 percent of Millennial **women are employed** and the likelihood of them staying in the workplace is double that of their grandmothers. As more women are now contributing to dual income households, a foundation in personal finance is essential to ensure financial stability at home.
- For the Millennials the **major life milestones** are approaching, having a child comes with physical, emotional and financial responsibilities.
- According to the Atlantic, the average amount of debt held by student borrowers has grown by 77 percent between 2004 and 2014, and currently more than one third of employed Millennials carry **student debt**. Of those who carry student loans, three quarters say their debt is unmanageable.
- The Millennials are coming to terms with the fact that their future is no longer than the past generations' futures.

- Technology has enabled a **do-it-yourself mentality** for learning of Millennials, who are empowered to seek out their own solutions through googling, consulting, online expert communities, YouTube or educational platforms.
- To reach Millennials it's important to meet them **where they are in life**. In the midst of a financial decision, Millennials are looking for trusted partners who can help them get beyond the general information they can find by themselves online. They are looking for personalised advice about how to navigate a decision.
- Millennials consume an enormous amount of content on a day-to-day basis. Advisors are needed to help translate principles into practice. The advisors, have to act as a partner rather than a provider to empower Millennials with knowledge they need to make their own decisions.

Different cultural trends and themes about Millennials listed by Greenfield (2018) are:

- A well-known cultural trend in the millennium is they **getting married and having kids late in life** than previous generations.
- The Millennials have **no interest in homeownership** and think that the stock market as opposed to real estate is a much easier and lucrative wealth building tool. The Millennials are struggling with student loans, expensive housing and difficult labour market.
- The Millennials didn't see homeownership as the only path to retirement.
- The Millennials today have **too many options**. They have all the information that

exists at their fingertips, so when making decisions they can research all the options.

- A lot of Millennials have **anxiety over the future**, because a lot of things are changing so drastically back and forth in our political sphere like the tax code, banking regulations, etc.
- The Millennials today are making financial decisions based on their changing values. They have **value for experiences over other things**.
- Millennials believe in achieving status, through **visibility on social media**, which often involves sharing experiences and trips. The home does not hold much status symbol for Millennials as it held of earlier generation.
- Many Millennials had expressed that the current economic system is unjust and it perpetuates inequality. Their **personal values focus** more on freedom from oppression, social justice, community and quality of life.

LITERATURE REVIEW

Goerke (2018) provides insights regarding the municipal views towards rental residential neighbourhoods' developments. The young Millennials are forced to pick between paying off their loans, saving for retirement, saving for a house etc. some choices are pushed back.

Greenfield (2018) in the study, found that the participants interviewed were struggling to navigate through economic factors like student loans, changing labour market, urbanization, high cost of living, stagnation, wages and high housing prices.

Robillard (2018) focus in their study the Millennial cohort regarding their

behaviours and preferences when considering investing their wealth. The study conducted at Appalachian State University showed that the respondents differed in their desire for a traditional financial advisor as opposed to emerging investment algorithms.

Bauer, Collins and Richardson (2017) in their study compared the attitude towards financial wealth of Generation X with Millennial generation. The results established that on the issue of financial independence neither generation feels that they will be wealthier than their parents. Gen-Xers are more willing to make risky investments than Millennials and less willing to trust others. The study concludes that there has been a shift in attitudes between the two generations.

Das (2016) in his study measured the level of financial literacy among Indian Millennials and also examined the dependency of standardised financial knowledge construct on twelve control variables. Reflections of financial literacy on financial behaviour and attitude were found substantial.

Grazia (2015) conducted a case study of San Francisco's rental housing market, with the help of spatial analysis of demographic changes that have occurred, as well as the severity of rental unaffordability.

Furman (2014) studied the impact of Great Recession on the American Millennials and the trends in Millennial's behaviour, with particular attention to its implications for the housing sector.

RESEARCH METHODOLOGY

The study adopts primary and secondary sources of data. The study was conducted in Mumbai Metropolitan City with a sample size of 160 respondents. The primary data was collected from 80 respondents from Generation X and 80 respondents from Millennial generation, with equal number of male and female respondents from each generation. The data was analysed using statistical tools, mean, standard deviation and hypotheses were tested. A profile of the sample respondents is given in Table 1

Table 1 : Profile of Sample Respondents

		Gen X		Millennials	
Total responses (n)		80		80	
Gender	Male	40	50%	40	50%
	Female	40	50%	40	50%
Educational qualification	Not a graduate	2	2.5%	30	37.5%
	Graduate	22	27.5%	2	2.5%
	Post graduate	32	40%	26	32.5%
	Professional degree	24	30%	22	27.5%
Occupation	Student	0	0%	34	42.5%
	Service	44	55%	18	22.5%
	Business	10	12.5%	4	5%
	Professional	8	10%	20	25%
	Self-employed	4	5%	2	2.5%
	Retired	12	15%	0	0%
	Housewife	2	2.5%	0	0%

	CHB teaching	0	0%	2	2.5%
Monthly income	Below Rs. 50000	10	12.5%	40	50%
	Rs. 50001-100000	30	37.5%	18	22.5%
	Rs. 100001-150000	12	15%	10	12.5%
	Rs. 150001-200000	6	7.5%	0	0%
	Above Rs. 2 lakh	22	27.5%	12	15%
Age group	Below 26 years	0	0%	38	47.5%
	27-37 years	0	0%	42	52.5%
	38-48 years	32	40%	0	0%
	Above 48 years	48	60%	0	0%

The original study conducted by Bauer et al (2000) investigated the attitudes towards investing and savings of 731 Generation X respondents and Bauer et al (2017) conducted a follow up study, with 258 Millennial respondents, by comparing their views on three dimensions i.e. financial independence, risk taking and trust on others for financial planning. The present study covers five dimensions, which includes two more dimensions to the original study.

The survey instrument contained fourteen questions to study the attitude of respondents, based on five dimensions i.e.:

Financial Independence, Risk Taking, Trust of Outsiders for Financial Planning, Homeownership and Value for experiences v/s. things. It consisted attitudinal statements, where the respondent provided a relative level of agreement or disagreement using the following scale:

Strongly Disagree 1, Disagree 2, Neutral or Indifferent 3, Agree 4, Strongly Agree 5, Not Applicable

The Mean and Standard deviation result for each question covering all five dimensions for Generation X and Millennials is given in Table 2.

Table 2: Aggregated Research Results

S N		Gen X		Millennials	
		Mean	Standard deviation	Mean	Standard deviation
1	Financial Independence				
a	Personal financial security should be an important goal for everyone	4.65	1.033	4.91	0.296
b	I will reach financial independence before I reach age 65	4.23	1.074	4.3	1.224
c	I am taking steps now to plan for my future well-being	4.45	0.846	4.28	1.062
d	I will be wealthier than my parents	4.33	0.917	4.18	1.238

2	Risk Taking				
a	My generation is less fearful of debt than our parents and grandparents.	3.73	1.301	3.58	1.152
b	My generation is more willing to make risky investments than is/was or parents or grandparents.	3.78	1.271	3.98	1.050
3	Trust of Outsiders for Financial Planning				
a	I trust others to make financial decisions that affect my future well-being.	2.83	1.217	2.40	1.194
b	I expect social security and company retirement plans to adequately meet my retirement needs.	3.85	1.252	3.78	1.349
c	I can manage my own financial affairs (e.g., taxes, investments, savings).	3.95	0.986	3.65	1.35
4	Homeownership				
a	I would rather rent an apartment for convenience of mobility	2.75	1.532	2.85	1.210
b	I want to buy an apartment for financial security	3.68	1.366	4.23	0.862
5	Value for experiences v/s things				
a	I value experiences over physical assets (land, property, gold, etc)	3.35	1.388	3.48	1.109
b	I would prefer spending on travelling rather than saving	2.4	1.081	2.58	1.035
c	I like to share my experiences and trips on social media.	2.45	1.239	3.10	1.297

RESEARCH RESULTS

The data is analysed to determine if there were attitudinal differences towards financial wealth between Millennials and Generation X. The results are given in Table 3.

Table 3: Data Analysis

SN		Gen X vs Millennials	
		Sig. value	t value
1.	Financial Independence		
a	Personal financial security should be an important goal for everyone	0.178	1.362

b	I will reach financial independence before I reach age 65	0.772	0.291
c	I am taking steps now to plan for my future well-being	0.417	0.815
d	I will be wealthier than my parents	0.54	0.616
2.	Risk Taking		
a	My generation is less fearful of debt than our parents and grandparents.	0.587	0.546
b	My generation is more willing to make risky investments than is/was or parents or grandparents.	0.445	0.767
3.	Trust of Outsiders for Financial Planning		
a	I trust others to make financial decisions that affect my future well-being.	0.119	1.576
b	I expect social security and company retirement plans to adequately meet my retirement needs.	0.797	0.258
c	I can manage my own financial affairs (e.g., taxes, investments, savings).	0.266	1.135
4.	Homeownership		
a	I would rather rent an apartment for convenience of mobility	0.747	0.324
b	I want to buy an apartment for financial security	0.034	2.154
5.	Value for experiences v/s things		
a	I value experiences over physical assets (land, property, gold, etc)	0.658	0.445
b	I would prefer spending on travelling rather than saving	0.462	0.739
c	I like to share my experiences and trips on social media.	0.025	2.292

H1 -The null hypothesis is accepted that there is no significant difference between the generations on their views that financial independence is important.

H2 - The null hypothesis is accepted, that there is no significant difference between the generations on their views about risk taking.

H3 - The null hypothesis is accepted that there is no significant difference between the generations on their views about trusting

outsiders to assist with their personal financial planning.

H4 - The alternate hypothesis accepted, that there is significant difference between the generations on their views about homeownership.

H5 - The alternate hypothesis is accepted that there is significant difference between the generations on their views about value for experiences v/s things.

CONCLUSIONS AND SUGGESTIONS

The study shows that there is no significant difference between Gen X and Millennials on their views about financial independence, risk taking and trusting outsiders to assist with their personal financial planning. However, there is a significant difference between the two generations on their views about homeownership and views about value for experiences v/s things. Millennials show a higher want to buy an apartment for financial security as compared to Gen X. Millennials show a higher tendency to share their experiences and trips on social media as compared to Gen X.

Financial products should be designed to attract different generation of investors. Investment Companies, Mutual Funds, Real Estate firms, etc. should introduce more attractive investment plans suitable for the millennials. Innovative financial products, along with planned marketing campaign can help in the growth of investment companies and can help increase the financial wellbeing of the millennials.

The students should be exposed to basic Financial aspects on savings, investments, insurance, etc., in the curriculum from an early age. Government should observe financial literacy month and educate the citizens about the importance of financial literacy. More awareness programmes, seminars and workshops must be conducted to improve financial knowledge and skills among men and women.

Millennials are experiential learners, digitally advanced, multitaskers, and gamers, therefore, financial literacy with the use of technology can be accelerated through computer, mobile and internet. Games on financial concepts, investment avenues and procedure, can be designed to impart financial

knowledge among the youth. Millennials can be educated on important financial information by using digital channels, videos, short term courses, financial apps, etc., Application of theoretical knowledge to real life investing should be emphasized. Understanding and mastering the basics of personal finance will help millennials make smarter financial decisions and give them confidence to manage finances for stable and secure future.

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ON TRANSLATING INTO AND FROM MARATHI: MACHINE TRANSLATION AND 'TRANSLATE DOCUMENT' TOOL

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Abstract

Machine translation and machine-aided translation has been a recent phenomenon. The term was earlier employed only to describe the communication process between software and hardware on the computer. Machine translation has been transposed into the field of Translation Studies to describe the translations carried out using various tools and websites stored on the cloud. However, machine translation is not a self-sovereign entity as the target text it produces is mostly raw and the only exception to this is the technical language. This paper analyses how the online tool 'Translate document' which is inbuilt in Google Docs fails and ultimately needs human interference in an attempt of translating into and from Marathi. This tool denies the possibility of language to mature in the process of translation and cultivates an assumption that there is only one reading, interpretation and translation of the text possible as in the various attempts of translating the same text, the tool produces the similar target text instead of improvising it. However, the study finds that the tool works better when technical documents are translated into Marathi; but when it comes to translating colloquial Marathi into English or vice versa it flounders completely. It can be proved useful for the professionals who while hurrying the translation seek assistance from the tool.

Key Words: Marathi language, Google Docs, Translate document, William Shakespeare, Walter Benjamin, Gayatri Chakravorty Spivak.

I am keying my research paper in a Microsoft Word Document incorporated in my Lenovo ideapad 330 laptop, a machine which saves my pain of writing and succours me to delete or edit my errors seamlessly. When I press a key on the keyboard, a part of the motherboard, the primary circuit board, of my laptop and expect to see letters on the monitor, translation

happens. How? Let me spend some ink on the process. A scan code number is allotted to every key on the keyboard and when I press a particular key on the keyboard, a scan code number travels as a binary data to the Central Processing Unit of the laptop. It is the CPU which runs the operating system of the computer and it is the operating system which keeps on checking

keypresses and transmits the scan code into Unicode character and creates an event which emerges in the hardware and later on, the software recognises and handles and sends the action to the appropriate application. It is the operating system which identifies the active software at the time of pressing a key and sends the event to that application then it displays the letters on the monitor being typed in, for example, a word document. It is to be noted that in this process hardware and software on a laptop communicate with each other. A computer is an assembly of input, process, output and store data and a command or a message is encoded and then decoded and transmitted or transferred or translated or carried across from one set of signs to another set of signs. Every physical machine works on a translation aspect as it transfers, transforms, trans-creates, transfigures, carries across, takes further, interferes creatively, carries beyond, encodes and decodes the messages. This analogy of the machine process helps to understand translation in general.

In Translation Studies, Machine Translation is understood as translating using online tools and websites stored on the cloud. Forcada (2010) defines machine translation as: "Machine translation (MT) is the translation, by means of a computer using suitable software, of a text written in the *source language* (SL) which produces another text in the *target language* (TL) which may be

called its *raw translation*." (p. 215) However, to be precise, machine translation is a translation carried by the varying range of tools and websites stored on a cloud available online and could be accessed through an internet connection. The word 'raw' is self-explanatory in the sense that machine translation cannot produce the final copy of the source text as the target text needs to be revised and edited thoroughly after receiving a copy of it. It should be emphasized that the machine translation gets its feed from corpora, online dictionaries and thesaurus. The tools are not self-reliant in the sense that the corpora feed or dictionaries are not integrated into the tools. It should be highlighted that machine translation finalises the meanings of the words as it does not change or improvise the target text every time it translates it, the way human translators do and promotes the false assumption that there is only one reading, interpretation and translation possible and therefore faithful translations exist. Benjamin's (1923) elaboration is significant here. He, in his essay, explicates:

For just as the tenor and the significance of the great works of literature undergo a complete transformation over the centuries, the mother tongue of the translator is transformed as well...Translation is so far removed from being sterile equation of two dead languages that of all literary forms it is the one charged with the special mission of

watching over the maturing process of the original language and the birth pangs of its own. (p.18)

The language of the source text, as Benjamin argues, matures in the process of translation as the meanings of the words change over the years and are always in flux. There is the possibility of production of multiple meanings through translation as translating is at the first place reading and having a dialogue the text which leads to negotiation and becomes an unavoidable mode of attack. However, MT discards the possibility of creating multiple meanings or play of multiple signs by producing the identical target text every time we upload it in a tool. It encourages the postulation that every text has a stable identity, meaning, origin, an end and the first reading of the text is final. However, it needs to be stressed that the process of translation is the renewal of the language of the original; but the tools prove to be insufficient to contribute to the regeneration and growth of the language. How?

Let us imagine a situation here. A professor of Marathi, teaching at the university department in Maharashtra makes use of a tool 'Translate document' inbuilt in Google Docs to translate certain literary as well as technical texts from English into Marathi and vice versa to demonstrate his students the inadequacies of MT when it comes to a vernacular language like Marathi. He selects three texts from English and three from Marathi

and begins with Shakespeare's (1609) Sonnet 116:

Let me not to the marriage of true
minde
Admit impediments, loue is not
loue
Which alters when it alteration
findes,
Or bends with the remouer to
remoue.
O no, it is an euer fixed marke
That lookes on tempests and is
neuer shaken;
It is the star to euerywanderingbarke,
Whose worthsvnknowne, although
his hight be taken.
Lou's not Times foole, though rosie
lips and cheeks
Within his bending sickles
compasse come,
Loue alters not with his
breefehoures and weekes,
But beares it out euen to the edge of
doome:
If this be error and vpon me
proued,
I neuer writ, nor no man
euerloued. (p.118)

The tool produced the following target text:

मला खर्या मनाच्या लग्नात आणू देऊ नका लुई
अडथळा, अडथळ्यांना कबूल करा, नाही
जेव्हा ते बदलते तेव्हा कोणते बदलते,
किंवा रीमूटसाठी झुकणार्या बकडे झुकते.
नाही, हा एक निश्चित निश्चित
चिन्ह आहे जो परीक्षांकडे पाहतो आणि हळूहळू हालचाल करतो;
भटकंतीची भुरभुर करणारा हा तारा आहे, ज्याची किंमत
घेतली गेली तरी त्याची किंमत वाढली.

लू च्या नाही टाइम्स foole, Rosie ओठ आणि गालतरी
त्याच्या वाकलेली sickles आत आला compasse
Loue त्याच्या breefe houres आणि विक्स नाही
बदलते,

पण बाहेर beares doome धार euen:

या त्रुटीबद्दल असेल तर आणि मला वेदीवर proued,
मी neuer शब्दच, किंवा कोणीही आळशी झाले नाही.

(<https://drive.google.com/open?id=1pklxfk3hpq5x5VWspjceoT0bvzldiqNL>)

Shakespeare's sonnet is an interesting example here as it was written in old English more than 400 years back. It is about eternal love which does not alter over the period. The old English word 'loue' has been spelt as 'love' in modern English which the tool fails to recognise and translate. The rhyming scheme of Shakespeare's sonnet, universally known as 'ABAB CDCD EFEF GG', is not followed in the translation. Moreover, the target text has not employed iambic pentameter and the arrangement of words is also incomprehensible. It also misses to translate the words 'foole', 'Rosie' etc. and retains them in the target text. The translation of a couplet sounds funny. Many words like 'edge', 'remover' and 'sickle' are mistranslated. This translation would not even assist the translator who might seek assistance from the tool. The next example the professor chooses is instructions from a user guide of a laptop:

Touch pad: To move the pointer on the screen, slide your fingertip over the pad in the direction in which you want the pointer to move.

Touch pad buttons: The functions of the left/right side correspond to those of the left/right mouse button on a conventional mouse. (Lenovo, 2018, p. 2)

The tool produced the following translation:

टच पॅड: स्क्रीनवर पॉइंटर हलविण्यासाठी, आपल्या बोटाच्या टोक पॅडवर त्या दिशेने सरकवा ज्या दिशेने आपण पॉइंटर हलवू इच्छित आहात.

टच पॅड बटणे: डावी / उजवीकडील कार्ये पारंपारिक माऊसवरील डाव्या / उजव्या माऊस बटणाशी संबंधित असतात.

(<https://drive.google.com/open?id=1pklxfk3hpq5x5VWspjceoT0bvzldiqNL>)

The tool could not translate the English words 'touch pad', 'screen' and 'pointer' as there are no technical words in Marathi for these English words. The words 'slide your fingertip over the pad' are mistranslated as 'the tip pad of the finger. MT flounders here. Yet, the tool still seems to provide a relevant and final rather than a raw translation when it comes to translating technical documents into the Marathi in comparison with the translation of literary texts from English into the Marathi and vice versa.

The third text the professor selects is a passage from a novel by Tolkien (1954). It reads as follow:

When Bilbo was ninety-nine, he adopted Frodo as his heir, and brought him to live at Bag End; and the hopes of the Sackville-Bagginses were finally dashed. Bilbo and

Frodo happened to have the same birthday, September 22nd.

“You had better come and live here, Frodo my lad,” said Bilbo one day; “and then we can celebrate our birthday-parties comfortably together.” At that time Frodo was still in his teens, as the hobbits called the irresponsible twenties between childhood and coming of age at thirty-three. (p. 28)

The tool produced the following translation:

जेव्हा बिल्वो एकोणतीस वर्षाचा होता, त्याने फ्रुडोला त्याचा वारस म्हणून स्वीकारले आणि आणले बॅग एंड येथे राहण्यासाठी; आणि सॅकविल-बॅगिनिसच्या आशा शेवटी धूसर झाल्या. बिल्वो आणि फ्रुडो यांचा समान वाढदिवस 22 सप्टेंबर रोजी झाला.

बिल्वो एक दिवस म्हणाला, “तू इथे येऊन राहण्यास अधिक चांगले झाला आहेस, माझ्या मुला फ्रुडो. “आणि मग आम्ही एकत्र वाढदिवस-पार्टी एकत्रितपणे साजरा करू शकतो.” त्यावेळी फ्रुडो अजूनही किशोरवयातच होता, कारण लहानपणी व तेहतीस वर्षे वयाच्या वयात येणा between्या बेकायदेशीर विसावांना हॉबीट्स म्हणतात.

(<https://drive.google.com/open?id=1pk1xfk3hpq5x5VWspjceoT0bvzldiqNL>)

Bilbo Baggins' age in the source text is ninety-nine whereas the tool translates it as twenty-nine. The sentence structures are based on the English sentence structures. Moreover, the spelling of the name of the characters varies and does not match when repeated twice or thrice. The tool has retained the word 'between' in the target text and the last sentence of the paragraph does not make any sense as it is mistranslated as the tool falters to

translate the phrase 'irresponsible twenties between childhood and coming of age at thirty-three' syntactically as well as semantically.

Let me divert from the analysis of the target texts a bit here. It seems to me the way English literary texts have been translated into modern Indian languages extensively since the mid-nineteenth century the texts written in vernacular languages should be translated into the English as it is the language of the globe. In the late nineteenth century, many Marathi scholars and critics urged the translators to translate into Marathi, as according to them, the Marathi language was yet to develop. They claimed that the translations from English would enrich the Marathi language. (Agarkar, 1883; Shingne, 1887; Chiplunkar, 1889). It is worth mentioning that there was a surge in translations of English literary works including plays by William Shakespeare, novels, poetry as well as other subjects like mathematics and sciences and that is how the new words were coined in Marathi through translations.

It should be underlined that, though, since then, the number of translations from English into Marathi are abundant, the number undeniably lowers when it is the inverse. The English translators focus mainly on the award-winning texts, Dalit literature, and best sellers of Marathi. Why so? It is important to point out that they have gained fame and there is a demand for

those translations in the market. The lesser-known, but path-breaking literary works by other Marathi writers, which have found their translators in Kannada, Hindi and other vernacular languages, are still biding their time for English translators.

The state of a Marathi has always been cried out as deteriorating by the nativists, and scholars, however, I do not see it weakening. The official language of Maharashtra is Marathi. The government, Marathi writers, critics, and scholars are sparing no effort for the survival of the language in the era of globalisation. The number of translations from the Marathi into other modern Indian languages and foreign languages like Russian, German, Chinese, Japanese, and French are more rather than English. Therefore, I regard, it is requisite to translate the pioneering but less renowned literary texts along with the widely known texts into English as it would be an enormous contribution to world literature. However, it is not an easy task as Marathi literary texts are mainly written in various dialects of Marathi and translating them into English is laborious as well as an unhurried process and MT too would not be of aid here entirely as it does not have a feed of the dictionaries, thesaurus and corpora of those dialects which would lend a hand to tools to translate such texts. How?

Now coming back to the professor who selects three texts from Marathi. Firstly, a passage from a seminal essay

written on translation in Marathi by a prominent essayist, journalist and biographer Chiplunkar (1889). He reasons:

"भाषांतर" हा शब्द आलीकडे इंग्रजीत नवीन बनलेल्या शब्दांपैकी दिसतो. प्राचीन संस्कृतात तर हा शब्द आढळत नाहीच; कारण त्याच्या प्रयोगाचे कधी कारणच पडले नसावे... पुढे संस्कृत माजी पडून प्राकृत किंवा बालभाषा यांचा जेव्हा प्रचार झाला, तेव्हा त्याचे संस्कृतात व संस्कृताचे त्यात भाषांतर करण्याचा प्रसंग आला. पण यांस "भाषांतर" ही संज्ञा नसून 'छाया' हे नाव आजपर्यंत चालत आलेले आहे. छाया म्हणजे प्रतिबिंब. आपल्या मराठीतही जुने लोक वरील शब्द म्हणत नाहीत, तर त्याच्या जागी 'प्राकृतात अर्थ करणे' असे म्हणतात. अथवा 'टीका', 'व्याख्या' हे शब्द घालतात, तेव्हा प्रस्तुत शब्द शुद्ध इंग्रजीतला आहे असे वाटते. (p.198)

The professor gets the following paragraph as a target text:

The word "translation" appears to be one of the newest words in English. The word is not found in ancient Sanskrit; Because there must have been no reason for his experiment... Later, when Prakrit or Balbhasha was propagated after Sanskrit Maji, there was an opportunity to translate it into Sanskrit and Sanskrit into it. But it is not the term "translation" but the name "shadow" that continues to this day. Shadow is reflection. Even in our Marathi, the old people do not say the above words, but instead say 'interpreting in Prakrit'. Or when the words 'criticism' and 'interpretation' are added, then the word presented seems to be in pure English.

(<https://drive.google.com/open?id=1pklxfk3hpq5x5VWspjceoT0bvzldiqNL>)

It is necessary to keep Marathi words like 'भाषांतर', 'छाया', 'टीका', 'व्याख्या' intact in English translation, to make the target readers understand the concepts nineteenth century Marathi scholars, literary critics and translators employed in their discussions on translations. The only way, as a practising translator, I see is explaining them in the glossary in the end. Translating these terms into English would not help the readers to comprehend a trend in theory of translation in the nineteenth century Marathi literary circle. Even if a tool translates the essay, human interference is needed to revise and edit it as what the tool provides is a 'raw translation.' Moreover, the translation of the words 'प्रयोग', 'कारण', 'माजी', and 'जुनेलोक' as 'experiment', 'reason', 'maji', and 'old people' would mislead the readers as that is not the possible interpretation of the words. One of the possible interpretations could be 'use', 'need', 'left behind', 'the earlier scholars' respectively.

It is important to note here that the essay was published in 1889 and the tool is translating it in 2020, that is after 131 years of its publication. The Marathi language has been transformed in these years and the words have undergone the maturing process in a sense that the meanings of the words I have mentioned above are understood little differently in 2020

than they were understood in the late nineteenth century. Horace's description in this context is relevant. He, compares the process of negotiation, of addition and negotiation of the words with the process of changing the leaves in spring and autumn and believes in this process of enrichment through translation at the same time natural and desirable. He says:

"As when the forest, with the bending year,
First sheds the leaves, which earliest appear,
So an old age of words maturely dies,
Others, new-born, in youth and vigour rise." (p. 294)

The next example the professor chooses is a poem from Dhasal's (1971) anthology of Marathi poems. The poem depicts the lives of the deprived people by using metaphors of night, darkness and a young woman who has recently become a prostitute.

क्रुसाच्या कन्वटीला
क्रुसाच्या कन्वटीला
क्रुसाच्या कन्वटीला आपण आपला समागम उरकला
किंवा पखाली भरभरून मुसळधार घाम निथळला
जीव धरून जळणाऱ्या कॅन्डल्स पायावरच विझल्या
हां हां म्हतां गावभर झाल्या
आपल्या माथ्यावरच्या काळ्याकुट्ट बेवारशी बेटावर
पालथ्या पडलेल्या चंद्राबिंदीचे श्वास नवोदित
वेश्येसारखे जागोजाग दुखावलेले
शेजारी होमगार्डचे रिकामे मैदान दुष्मनदावा साधलेले
कोसच्या कोस चाळवलेलं म्यांव म्यांव रातमांजर
रस्तोरस्ती आपण प्रशान्त प्रदीर्घ रातडांबर (p. 27)

Alliteration, a figure of speech, which has been conventionally used in

Marathi poems, has been repeatedly used in the above poem. The repeated use of the consonant sound /k/ in the first line as 'कुसाच्याकन्वटीला', /d₃/ in the third line as 'जीव', 'जळणाऱ्या', /h/ in the fourth line as 'हांहां', /b/ in the fifth line as 'बेवारशीबेटावर', are some of the examples of alliteration. Moreover, the poem is without punctuation marks and thus, difficult to comprehend in a few seconds or minutes. The words like 'समागम', 'श्वासनवोदित', 'प्रशान्तप्रदीर्घ' etc. are the Sanskrit influenced Marathi words. The tool produced the following translation:

Cross the kanvatila
 cross the kanvatila you your sex
 urakala
 or pakhali bubbling heavy sweat
 nithalala
 life holding burning
 kendalsapayavaracavijhalya
 YesYesmhatamgavabhara after
 your mathyavara the kalyakutta
 dead island
 palathya who candrabindice breath
 of young
 Hurt everywhere, harlot
 Emptying the Home Guard
 neighbors field dusmanadava linked
 Cos of Coase calavalelam behavior
 management
 Anvamyavaratamanjara
 rastorasti one of the longest-Pacific
 ratadambara
 (<https://drive.google.com/open?id=1pklxfk3hpq5x5VWspjceoT0bvzldiqNL>)

As it is visible, the tool forsakes to translate the poem completely and what the professor of Marathi gets is

just a transcription of the Marathi words into English rather than a translation. Dhasal broke away from the stylistic tradition of writing poetry in Marathi by addressing the problems and deprivation faced by the impoverished people who never found a place in the poems written by upper-caste Marathi poets before Dhasal and other Dalit poets. It is interesting to note that Dhasal employs the institutionalised Marathi and as well as diction spoken by the destitute to represent the underprivileged people. It is worth mentioning that the tool could translate only the institutionalised Marathi words and disregarded to translate the colloquial Marathi.

The last example the professor selects is a passage from Nemade's (2010) Marathi novel, where the local custom of Khandesh region of Maharashtra of getting a distressed wife back home has been described. In regards to this custom, the group of experts from a village go to the wife's village along with her husband and unmarried and lecherous brother-in-laws. Her husband cannot touch her without her consent while picking her up, whereas the brother in laws can as they have the right to do that. An expert called Khushalrao Pahilwan would put his hand between the two legs of the wife and lift her by pressing her clitoris hard and throw her into the bullock cart, she would feel ashamed of this punishment and learn a lesson. A passage is as follow:

बायको ओढतांना प्रत्यक्ष नवरा हजर असावा लागतो, पण काही झोंबझोंबीच्या गोष्टी तो करू शकत नाही. ह्यासाठी पोरीशी जी निर्लज्ज शारीरिक मस्ती करावी लागते ती दिराच्या नात्यानं रितीनुसार क्षम्य ठरते आणि ती पार पाडण्यात करे दीर वाकबगारच नव्हे तर आसुसलेलेही असतात, असा अनुभव आहे. असं म्हणतात की, निळूकाकापूर्वी

बायको ओढण्याच्या ह्या हुन्नरात आमचे एक गाववाले खुशालराव पहिलवान फार नावाजलेले होते. एरवी सच्छील दिसणारे हे गृहस्थ पोरगी उचलण्याच्या झटापटीत तिच्या दोन्ही पायांमध्ये हात घालून आंगठा आणि बोटाच्या चिमटीत तिची कोयनी मुळापासून पक्की दाबूनच तिला वर उचलीत आणि गाडीत टाकत. पोरगी आ वासून कळवळत गाडीत बसे आणि सासरी न येण्याच्या गमजांना ही शिक्षा तिला पुढे आयुष्यभर अतीच कठोर वाटत असे. असो. (p. 344)

The professor received the following target text of the above-mentioned passage:

The real husband has to be present while pulling the wife, but he can't do some zombie things. For this, the shameless physical fun that has to be done with Pori is forgiven according to the ritual as Dira, and in carrying it out, Kare is not only competent but also inspired. It is said that Khushalrao Pahilwan, one of our villagers, was very famous in this art of pulling his wife before Nilukaka. In an effort to pick up the erg, the householder put his hands on both her legs, pinched her thumb and forefinger, lifted her up from the root and threw her into the car. Porgi used to sit in the car feeling sorry for her mother-in-law and the punishment for not coming to her father-in-law was very severe for the rest of her life. Anyway.

(<https://drive.google.com/open?id=1pk1xfk3hpq5x5VWspjceoT0bvzldiqNL>)

The above translation produced by a tool misleads and misinterprets the Marathi culture-specific words, phrases and customs. The words like 'real husband' rather than 'husband must be present', 'pulling the wife' rather

than 'getting one's wife back home', 'zombie' rather than 'touching her body without her consent', 'Pori' rather than 'a girl' or 'one's wife', 'Dira' rather than 'brother in law', 'Kare' rather than 'unmarried', 'put his hands on both her legs' rather than 'put hands between her legs', 'pinched her thumb and forefinger' rather than 'pressing her clitoris hard', 'lifted her up from the root' rather than 'lifting her by holding her clitoris hard', 'into the car' rather than 'into the bullock cart', 'Porgi' rather than 'a girl', and 'feeling sorry for her mother-in-law' rather than 'feeling ashamed/sorry' are the signs of misapprehensions which machine provides and deludes the interpretation of the source text. The tool is not of much support to the professor of Marathi in either case of translation, that is into Marathi and from Marathi. Now, let us think about the questions which arise at the end of the analysis of the extracts from English as well as Marathi texts. Why do the online dictionaries, thesaurus and corpora do not succeed in reaching out to old English language, to translate few technical words, to form a coherent sentence structures, go downhill to grasp the contemporary meanings of the nineteenth century Marathi words, the concepts used in the theory of translation, the colloquial diction used in Dhasal's poems and the culture-specific customs described in Bhalchandra Nemade's novel? Why do not the compilers of the online dictionaries and so on widen their

scope by including colloquial Marathi words? Why do not they collate corpora of Dalit diction and various dialects of Marathi? Why does the 'Translate document' tool get feed only of standard Marathi? The simple answer to these questions is that these dialects are not in demand. Apter (2001) argues:

The impact of machine translation on the global politics of translation is clearly double-edged. Machine translation both strengthens the position of the master language of machine language (currently English) and, in theory at least, provides greater access to technological information for minority language speakers, potentially leveling the field. (p. 9)

Apter appropriately points out that MT ultimately reinforces the English language as it continues to dominate the machines. Concerning Marathi language, MT seems to be faulted since it produces only a mechanical transcription rather than a translation from or into Marathi. It works both the way.

Even though Spivak (2001), is worried that: "no one will ever translate into Fulani or Maya-Quiché without some particularly egregious agenda" (p. 16), who would be interested to translate from the languages Spivak mentions or Marathi, the language into and from which I translate?

To conclude my argument let me admit that even though the online translation tool 'translate document', in

Google Docs, provides a quick translation of the source texts, trusting and following it blindly, lead to mistranslations as it is incapable of establishing a dialogue with the text which is always two way, negotiable and in a constant flow. Every time the tool translates the same text, it produces the alike target text without improvisations or revisions, however, contrary to this happens when the translators work on the drafts of their translations. Yet, this tool seems to be beneficial when one is in a hurry and needs to translate something quickly though one has to edit the target text afterwards.

Spivak (2000) contends that: "Translation is the most intimate act of reading. I surrender to the text when I translate" (p. 398). By surrendering to the text and reading it intimately she appears to recommend that the translator must provide special attention to the rhetoricity of the language of the text she is translating and further distinguishes between the translation done with devoting a lot of time, with inordinate attention and others done hurriedly.

If I extend her argument a little further then it can be supposed that the machine translation too comes out in a hurry and becomes sheer material production. The engagement with the source text makes the translation responsible, a creative interference and rewriting since it is meant for the readers who cannot comprehend the language of the original and therefore should be read for its own sake.

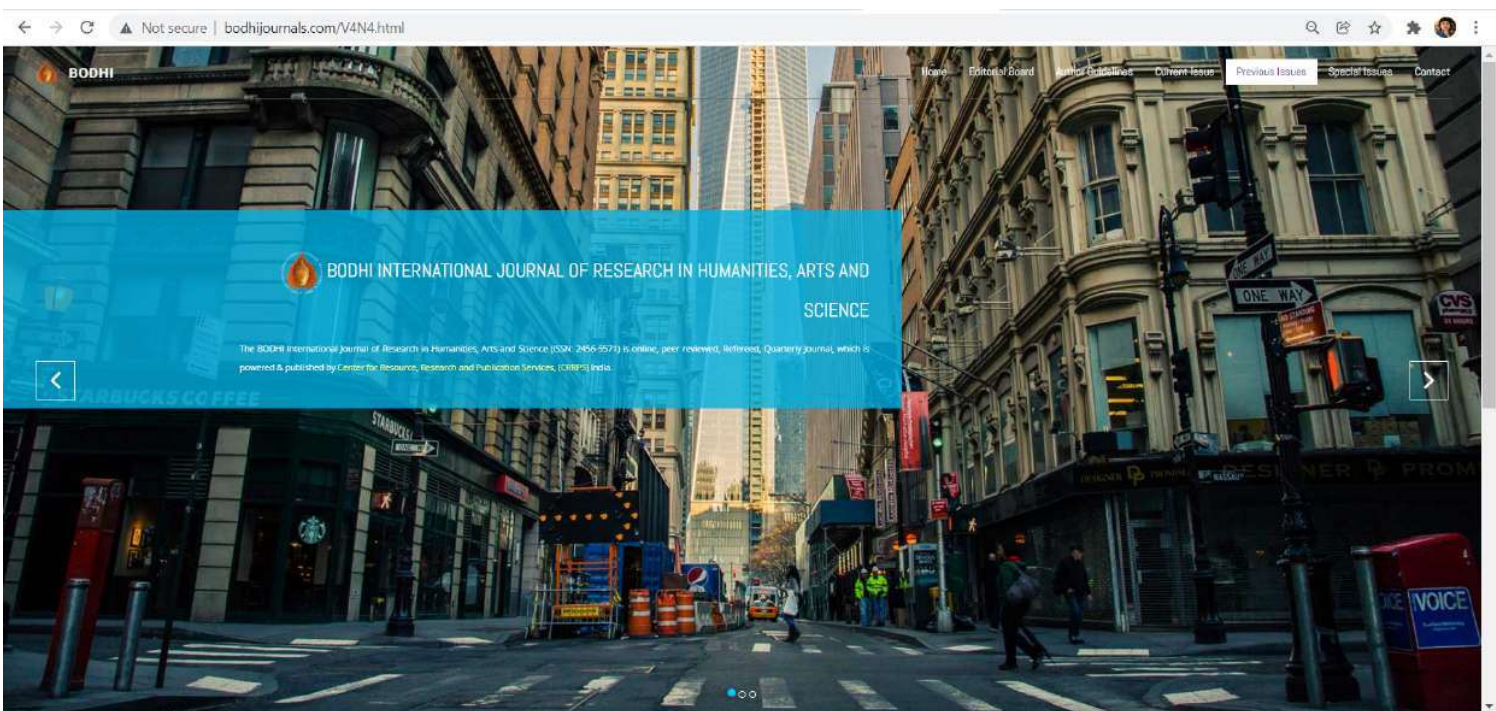
Failures of the tool 'Translate document' are, undoubtedly, the case of translation in the era of capitalism

and it will continue to replicate the same. As Spivak (2001) argues further: "But capitalism, in order to be itself, will always need buyers and sellers and a necessary translation between the two categories; the stock market will need winners and losers." (p.17)

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Academic Excellence in research is continued promoting in research support for young Scholars. Humanities, Arts and Science of research is motivating all aspects of encounters across disciplines and research fields in an multidisciplinary views, by assembling research groups and consequently projects, supporting publications with this inclination and organizing programmes. Internationalization of research work is the unit seeks to develop its scholarly profile in research through quality of publications. And visibility of research is creating sustainable platforms for research and publication, such as series of Books; motivating dissemination of research results for people and society

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Dalit Literature and Destitution: The Aporia of Customary Morality in Translation

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Abstract

Marathi literary texts branded as Dalit literature have been translated widely into English since there is a huge demand for those translations in the global market. This force, of demand, creates the possibility of translating these texts into English in a hurry which may result in missing the nuances in translations. Since these literary texts are written mostly in colloquial Marathi, it is necessary to provide special attention to words and expressions while translating. While translating Baburao Bagul's short story "Aai" into English the translator summarises, edits, omits, paraphrases the sentences and sometimes paragraphs of the source language text and struggles to eliminate her customary morality in the process. The use of standard, bland English to translate and to add justifications to the characters' behaviour are some of the aspects of translation to take away the destitution (I use the word 'destitute' the way Aniket Jaaware uses in his essay "Destitute Literature") that is an important feature of Baburao Bagul's works.

Key Words: Dalit literature, Translation, Destitution, Aporia, Antonio Gramsci.

In this research paper, I am concerned with theorising the notion of 'institutionalised ways of reading and writing' as opposed to the notion 'destitutionalised ways of reading and writing' with reference to Marathi Dalit writer, Baburao Bagul's short story "Aai" from his short story collection *Maran Swasta Hot Ahe*. This Marathi short story collection was first published in 1969. "Aai" was translated into English by Mira Manvi as "Mother" and was published in *Poisoned Bread: translations from Modern Marathi Dalit Literature* (2009), the first anthology of translations of Marathi Dalit literary works.

The distillation of the origin of the words 'institute' and 'institution' enables to assume that it has something to do with law, regulation, established law or practice, an established system and so forth. Every connotation of these words leads to an establishment and some kind of structure. It could be possibly stated here that any established structure is an institution. However, all that is excluded from the institution falls under the notion 'destitution.' The etymology of the word 'destitute' suggests something which is abandoned, forsaken, and excluded from the institution. 'De' in destitution means taking away, hence, destitution is to take away the institution. Aniket Jaaware in his book *Simplifications: An introduction to structuralism and post-structuralism* (2009) argues that:

"If there is any institution that is fundamental to modern culture, it is the institution of reading and writing. Ways of writing and ways of reading are regulated by this institution." (425) I speculate here that the state and the agents of the state decide and impart the ways of reading and writing to have control or hegemony on the institution of reading and writing so that something which might harm the propaganda of the state could be prohibited to do so and eventually, the state endures to be the sovereign owner of the institutions and ways of institutionalisation. The institutionalised reading and writing practices of literature are the 'common sense' or the hegemonic way to read and write literature. Antonio Gramsci in his *Prison Notebooks*, vol.1 defines 'common sense' as a component that alters an average judgement of a particular society. For us, the leading ways of reading come out of 'common sense' established in the Marathi reading public by the hegemony of literature written by upper-caste Marathi writers. (173)

The short stories from the short story collection *Maran Swasta Hot Ahe* by Baburao Bagul serve as the best example of a critique of institutionalised reading and writing practices formulated in Maharashtra in the nineteenth and early twentieth century. I attempt to analyse the relationship between the processes of destitution and translation in this

paper. Bagul's short story "Aai" and its English translation becomes a good starting point to analyse this relationship. The Marathi text begins as follows:

Taas ghyayla alelya mastaranni 'Aai' hi kavita ashi shikavaliki ma gasvargatil ti mule Taasbhar tari talapasun var uchalali geli. Shikshak path sampavun baher gele aani var geleli mule kavitechya kavetun satasat sataku lagli. Khali adalu lagli. Anolakhi adbhutata panyachya payane palun geli aani mule punha hoti tashi zali. (29)

The translator translates this as follows:

The children looked up- backward children with their peaked, ragged faces – at the teacher. The poem was about a mother, and they remembered the warmth of the mother's lap, the only place where they ever felt secure. (209)

What happens here? The first thing the translator does is that she overlooks alliteration used in the sentences and adds to it with her interpretation. She does not seem to pay attention to, for example, the repetitive use of sounds /ə/, /t/, and /m/ in the first sentence, /k/, and /s/ in the second sentence and the rhythmic effects it creates. Moreover, throughout the story, there is no reference to children neither looking at their teacher nor remembering the warmth of their mother's lap and feeling secure in their mother's lap. The source text does not seem to glorify the figure of the mother or motherhood, and the mother's lap.

Bagul's story "Aai" not only refers to Madhav Julian's poem "AaichiAthwan", published in the collection of poems *Pratham Bandha: SphutKavye*, 1977 (333) but also revalues that poem. The way the readers of Marathi literature read the emotions and value put in the idea of Mother is about to change in the original story. If we look at the history of traditional Brahmanical Marathi literature it is possible to argue that the figure of mother and motherhood (especially an upper-caste mother) has been discussed and glorified often. According to that, the mother is an ideal figure who sacrifices her comforts for her children. The poems include "AaisarkheDaivatSaryaJagtavarNahi" by G.D. Madgulkar, "AaiMhanoniKoni" by the poet Yashwant, and so on.

The students in the story feel overwhelmed after listening to the poem about mother "AaichiAthwan."

The narrator, Pandu, misremembers the title as "Aai." The poem influences Pandu to such an extent that he feels his mother too is *vatstsalyasindhu*, a river of affection and love and approves her greatness and grandeur. However, other children tease him by abusing his mother for having a lover. Since his father's death, many men living around them have tried to molest his mother, some have also tried to strip her and rape her. Women are jealous of her beauty and curse her for having a lover. She has been earning money and trying to bring up her son, living like a widow and caught in a dilemma of motherhood and sexual desire. Her son too doubts her sexual behaviour like his father did.

The story depicts the exploitation of a destitutewoman at the hands of other deprived characters. Dalit women have been facing physical and mental atrocities at the hands of Dalit men including husband and others. Such deprivation though can be seen in other examples of Marathi literature, irrespective of caste, class and gender of the characters, it does not appear often and not the way Bagul's stories brings it out.

In the nineteenth century, Marathi literary works were expected to teach moral lessons to the readers and also to the audience in case of performances of plays. Numerous nineteenth century Marathi critics urged the writers and playwrights to teach ethical lessons to the readers and audience and argued in favour of the didactic function of literature. It would be good to discuss an example of how reading practices were shaped in the nineteenth century. The play *Cymbeline* by Shakespeare was translated into Marathi language as *Tara* and was published in the year 1879 and performed in 1877. Vishnu MoreshwarMahajani the translator of the play in the introduction suggests that the drama not only entertains but also describes the characters of great men. It teaches a lesson of good human behaviour and helps people for betterment (4). In the case of the poems mentioned above, the readers can make ethical judgements; the practice as we have seen above is derived from the institutionalised reading practices in the nineteenth century. This is how the nineteenth-century notion of the function of literature works. Bagul's stories are an exception to this. These stories suspend readers' ability to make ethical choices by leaving the endings open and the readers into not only an ethical dilemma but also into aporia (an impasse, the inability to

move further) - much like the mother at the end of "Aai" where she too is caught in an impasse of motherhood and sexual desire. Such open-ended endings, as well as ethical undecidability, make the readers destitute. The readers too, like the characters, become ethically deprived as they are no longer in a position to make ethical judgements on character's behaviour.

There are two important aspects to make "Aai" remarkable. One is that it suspends readers from making value judgements and the other is that, the destitute characters are represented through the Sanskrit influenced Marathi style of using poetic devices and language. The figure of speech alliteration which is traditionally used in poetry and is believed to add beauty to the language is used in the story. If Bagul would not have used such Sanskrit influenced Marathi then these stories would have remained as the shocking and morbid accounts of the destitute characters. It is interesting to note that the story is written in Sanskrit influenced Marathi words but the incidences, actions, and characters represented in the story are rarely found in Marathi literary tradition. Dalit literature is seen using details of descriptions and prose style of writing to represent the plight of the characters.

The translator attempts an interpretation of the source text, however, she fails to produce a new text and rather ends up summarising and adding sentences to the source text that too using bland English. The translator has added a few sentences to the narrative of the short story while interpreting the source text. Let me belabour this point further by citing some examples here.

1. He had no father, and now everyone was saying that his mother was a whore (210).
2. His mother an unprotected widow (210).
3. And will she come home tonight or will she run away forever like Gangu next door? (212).
4. Pandu's mother, secure in her new-found love, rejoicing in the great physical prowess of the overseer, burned with anger, but walked straight, and threaded her way through the hostile crowd. The women started hurling abuse at her (213).
5. Pandu was just an infant then. The kitchen fires had to be kept going, and he needed medicines, and milk and fruit. All day she would work at the construction sites, hauling bricks and cement (214).

6. Then she suddenly saw him as he really was: totally vulnerable, totally dependent on her, even as his father had been before him (215).
7. Do you know something, son? I was beautiful... Walji Seth would send a fifty-rupee note through a messenger every Saturday night and ask me to go over to his bungalow... I could have lived a merry life, but I gave up everything, son. I lived for you, hoping you'd grow up, be my support, but you have betrayed me (217).

The additions clearly show that the translator attempts to justify Pandu's mother's behaviour and actions with the help of the appealing dialogue that she was beautiful and many men were ready to support her but she sacrificed everything for her son but now he has betrayed her. She is also compared to Gangu, the character introduced by the translator in the short story, where Pandu compares his mother with Gangu who probably eloped with her lover. As I have argued in the beginning that the reference to mother's lap as a secure place denotes that the translator cannot overcome her institutionalised reading habit since she cannot avoid making moral judgements on the situation. Her translation does exactly opposite to the Marathi text. The source text brings the readers to a point where it becomes difficult to make ethical choices and suspends their existing morality. However, the translator uses her customary morality while translating and leaves no scope for the readers to make ethical choices. Bagul's story represents not only destitute characters but also makes the readers feel destitute while reading the story and the narrator too neither justifies nor criticises Pandu's mother's behaviour and actions. The translator seems to represent an upper-caste woman through this appropriation. How? The narrator is glorifying mother's lap, which has been glorified in Marathi poems like "RajahansMazaNijala", in which the mother is mourning over her child's death, who is lying on mother's lap.

If we agree with the idea that translation is reading then we could argue that this translation presents an institutionalised reading of "Aai." Let me elaborate on my point here. Gayatri Chakravorty Spivak in her essay "Politics of Translation", published in the year 2000, argues that, "Translation is the most intimate act of reading. I surrender to the text when I translate" (398). What does

she mean when she says that she surrenders to the text and reads it carefully? She seems to suggest that the translator must provide special attention to the rhetoricity of the language of the text she/he is translating. She differentiates between the translation done with investing a lot of time in it, with great care and others done quickly. As she argues further:

I myself see no choice between the quick and easy and slapdash way, and translating well and with difficulty. There is no reason why a responsible translation should take more time in the doing. The translator's preparation might take more time, and her love for the text might be a matter of a reading skill that takes patience. But the sheer material production of the text need not be slow. (399)

If I stretch Spivak's elucidation little further then it can be supposed that the translation of "Aai" has come out in haste and become sheer material production. The translator has also ignored the literariness of the literary, as she does not use the figure of speech alliteration while translating. On the one hand, Bagul suspends the didactic reading of literature on the other hand the translator attempts didactic reading through translation. She interprets the text by adding, omitting, paraphrasing, summarising as it is unavoidable in translation and interpretation since both the translation as well as interpretation are unavoidable modes of attacks. However, while interpreting the source text in her attempt of translation, the translation suspends all the processes of destitution present in the source text.

"Aai" does not permit the 'institutionalised' or 'hegemonic' or 'common sense' way of reading literature. In my view, common sense way of reading literature is institutionalised where character's actions are judged on hegemonic ethical grounds. When I say institutionalised reading practices I mean reading literature with the belief that it teaches moral lessons rather than providing attention to the literariness of the literary, in other words providing special attention towards the literary devices like a figure of speech and style of writing. The translator too produces the institutionalised reading of the source text by ignoring the figure of speech alliteration and providing reasons to justify Pandu's mother's so-called unethical behaviour of being a

keep of Mukadam. The translator calls her 'unprotected widow' and adds a dialogue where the mother says that she has sacrificed her merry life for her son.

It seems to me that the translator gives in to the pressure of the global demand for translations of Dalit literature. Sharankumar Limbale in the introduction to the book *Bhartiya Dalit Sahitya* published in 2013 states that Dalit literature attracted the attention of the world between 1972 to 1992 and that caused the surge of amateurish translations of Dalit literature. It seems to me that this flurry of translations brought down the possibilities of destitution in translation.

It is possible to accomplish my argument by explicating that the English translator of "Aai" have missed the processes of destitution present in the source story, misinterpreted the story by letting her customary morality interfere while translating and skipped the literariness of the literary. This appropriation of the original Marathi short story in translation suspends the destitutionalised reading of the source text and gets institutionalised in the process. This is exactly opposite to what the Marathi story does to the readers. To translate Dalit texts, it is a precondition for the translators to not giving in to the global demand, translating the texts spending time and after examining each word meticulously, and overcoming to the conventional morality. Hopefully, these preconditions would prevent the Dalit source texts from losing the event of politics of destitution in the translations.

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सामाजिक समरसता और जायसी

सुनीता मिश्रा

असोसिएट प्रोफेसर, हिंदी विभाग, बी. एम. रुइया गर्ल्स कॉलेज, गामदेवी, मुंबई, महाराष्ट्र, भारत

सारांश

समरसता अर्थात् ऐसी समानता जहाँ किसी भी प्रकार की भिन्नता ना हो। सम यानि समानता। किसी भी देश की उन्नति का मूल आधार यदि सामाजिक समरसता को माने तो इसमें कोई अतिशयोक्ति न होगी क्योंकि सामाजिक समरसता का मूल उद्देश्य है एक समाज का दूसरे समाज के बीच भाईचारा, अपनत्व और सद्भावना का निर्माण करना यही सामाजिक एकता है और यही एकता विकास का मूल मन्त्र है। सामाजिक समरसता को स्थापित करने हेतु धर्म, दर्शन, अध्यात्म व सांस्कृतिक समन्वय की भवना के पथ पर चलने की आवश्यकता होती है। हमारे देश के सामाजिक कर्मठ कार्यकर्ताओं, सच्चे धर्मगुरुओं, दर्शनशास्त्रियों एवं साहित्यकारों ने समय और परिस्थिति के अनुसार इस मार्ग का चयन किया और सामाजिक एकता को स्थापित करने का अथक प्रयास भी किया है। बहुसांस्कृतिक, बहुधार्मिक, बहुदर्शन वाले हमारे देश को इस सन्मार्ग को समझने व उसपर चलने की अत्यंत आवश्यकता है इसे हम सभी ने महसूस किया है और इसी एहसास को जब समय की बदलती परिस्थितियों ने चोट पहुंचाने का प्रयास किया तब विद्वानों ने खासकर हमारे साहित्यकारों ने अपने साहित्य के माध्यम से सामाजिक समरसता का पाठ पढ़ाकर देश की अखंडता को खंडित होने से बचाने की कोशिश की है। इस दृष्टि से मध्यकाल का भक्तिसाहित्य विशेष रूप से उल्लेखनीय है जहाँ भक्त कवियों ने शान्तिपूर्ण सहअस्तित्व, आत्मीयता, समन्वय, बंधुत्वभाव, तथा सर्वहित पर बल दिया और यही तो सामाजिक समरसता के मुख्य घटक हैं। किसी भी स्वस्थ समाज के निर्माण के लिए स्वतंत्रता, बंधुता और समानता की आवश्यकता होती है और यह सामाजिक समरसता से सम्भव हो सकती है। हिंदी साहित्य के भक्त कवियों ने अपने साहित्य के माध्यम से मानव समाज को यही पाठ पढ़ाया है फिर चाहे सन्त कवि हों या सूफी कवि। मलिकमुहम्मद जायसी हिंदी भक्ति साहित्य के ऐसे ही कवि हैं जिन्होंने अपने काव्य ने समन्वय के माध्यम से सांस्कृतिक व धार्मिक एकता को स्थापित किया जो उस समय के विकृत समाज के लिए बहुत जरूरी था। मुस्लिम दरबारी कवि होकर भी उन्होंने प्रचलित हिन्दू प्रेमकथाओं को अपने काव्य का विषय चुना और मुस्लिम संस्कृति के साथ-साथ हिन्दू संस्कृति को भी बढ़ावा दिया। उन्होंने अपने महाकाव्य श्रद्धानावतः में सिंहलद्वीप की पद्मावती और चित्तौड़ के रत्नसेन की प्रेमकथा को आधार बनाकर हिन्दू संस्कृति का बहुत सुंदर चित्रण किया है। धर्म व दर्शन तथा अध्यात्म में भी जायसी ने समन्वय करते हुए हिन्दू देवी-देवताओं, धार्मिक प्रतीकों, परम्पराओं का चित्रण किया है साथ ही हठयोगियों, सहजयानियों, बौद्धों का अद्वैतवाद आदि का आध्यात्मिक दृष्टिकोण व दर्शन जायसी काव्य में मुस्लिम धर्म व दर्शन के साथ समन्वित हुआ है क्योंकि जायसी की नजर में सभी मनुष्य एक ईश्वर की संतान हैं, एक समान हैं चाहे वो किसी भी धर्म या जाति के हों सभी को साथ साथ रहकर प्रेम व सम्मान से समाज में जीने का हक है। कवि का यही भाव उसकी सामाजिक समरसता का परिचायक है।

मूल शब्द: समरसता, समन्वय, सात्विक, सांस्कृतिक समरसता, एकछत्र, सार्वभौम, मनमुटाव, बारहमासा, हठयोग, राजसूय यज्ञ, अश्वमेध यज्ञ, कुटाराघात आदि।

प्रस्तावना

सामाजिक समरसता का संक्षेप में अर्थ सामाजिक समानता है और व्यापक अर्थ में देखे तो इसका अर्थ जातिगत भेदभाव एवं असुस्थिता का जड़ मूल से उन्मूलन कर लोगों में परस्पर प्रेम एवं सौहार्द बढ़ाना तथा समाज के सभी वर्गों एवं वर्णों के मध्य एकता स्थापित करना है। दूसरे अर्थों में समरसता का अर्थ है देश में रहने वाली पूरी प्रजा में एक दूसरे के प्रति अपनत्व का भाव। किसी भी देश की प्राणशक्ति समरसता इस एक शब्द में समाहित है। देखा जाए तो समरसता का अर्थ सामाजिक बंधु भाव है। हम जानते हैं कि भारत का समाज जाति पाति धर्म के भेदभाव के कारण दुर्बल हुआ। जब हम सब एक हैं एक ही ईश्वर की संतान हैं भारत माता की संतान हैं सात्विक रूप से एक ही ब्रह्म के हम विविध रूप हैं यह भावना समाज से वितरित हो गई तब स्वार्थजनित वृत्ति के कारण जाति व धर्म की दीवारें खड़ी हो गई जिसने समाज को खोखला और कमजोर बना दिया फिर समाज को जैसे लकवा मार गया।

सृष्टि में सभी मनुष्य एक ही ईश्वर की संतान हैं और उनमें एक ही चैतन्य विद्यमान है इस बात को हमें हृदय से स्वीकार करना चाहिए तभी समानता का भाव विकसित होगा। हमारा भारत देश एक बहुधर्मीय, और बहुभाषीय, बहुजातीय समाज का देश है और हर धर्म, जाति के अपने-अपने नियम जिस वजह से कई मायनों

में लोगों में भेदभाव होता है, जो किसी भी देश व समाज के विकास में बाधक है। इसके कारण ही कई सामाजिक समस्याएं उत्पन्न होती हैं। जब देश के लोग एक होंगे तब देश में एकता होगी और अगर देश में कोई समस्या होगी तो सभी लोग मिलकर समस्याओं को दूर करने का प्रयत्न करेंगे। जब ऐसा होगा तब समाज आगे बढ़ेगा देश विकसित होगा। यही समरसता है।

अर्थात् सामाजिक समरसता से तात्पर्य समस्या को समाप्त करके समाज के सभी वर्गों के लोगों में प्रेम भाव उत्पन्न करना। समाज के सभी लोग मिलजुलकर प्रेम पूर्वक रहे और उनमें एकता हो यही सामाजिक समरसता कहलाती है, और जिस देश में सामाजिक समरसता होती है वह देश व समाज बहुत तेजी से विकास करता है

मध्यकाल के समाज में कई विघटनकारी तत्व विद्यमान थे जो तेजी से धर्म, जाति, वर्ण, भाषा, छुआछूत आदि के नाम पर समाज के टुकड़े कर उसे खोखला कर रहे थे। ऐसी स्थिति में त्राही-त्राही करते समाज के लोगों को सही दिशा देने का बेड़ा भक्त कवियों ने उठाया फिर चाहे वो निर्गुण भक्तिधारा के सन्त या सूफी कवि हों या सगुण भक्ति करनेवाले राम व कृष्ण भक्तिधारा के कवि। सभी का उद्देश्य समाज की दशा को सुधारना था और सभी ने यह प्रयास अपने-अपने स्तर पर किया। सूफी कवि

जायसी भी उनमें से एक थे। जायसी प्रेममार्गी भक्ति शाखा के उदारवृत्ति वाले लेखक थे। मुस्लिम होकर भी मलिक मुहम्मद जायसी ने अपनी उदारता का परिचय देते हुए अपने काव्य में सामाजिक समरसता की अभिव्यक्ति की है। वो एक ऐसे कवि हैं जिन्होंने सन्त कवियों की तरह समाज को खंडित करनेवालों को फटकारा तो नहीं किंतु उन्हें छोड़ा भी नहीं। उनपर प्रेम की छुरी चलाकर काट दिया और जता दिया कि समाज और मानवता के दुश्मनों को उनके मकसद में आगे बढ़ने नहीं देंगे और ना ही समाज को तोड़ने देंगे। अपने इसी प्रेम व मानवतावादी धरातल को सामाजिक समरसता के माध्यम से सामाजिक एकता स्थापित करने का प्रयास जायसी ने किया है। जायसी ने धर्म, संस्कृति, भाषा आदि सभी स्तरों पर सामाजिक समरसता को प्रस्तुत किया है।

सांस्कृतिक समरसता

संस्कृति किसी भी समाज की समरसता की मजबूत डोर है। सांस्कृतिक एकता सामाजिक समरसता को बनाए रखने में महत्वपूर्ण भूमिका निभाती है। भारत की विशालता, महानता में उसकी संस्कृति है जो विभिन्न संस्कृतियों की रंग स्थली है। वैदिक युग से लेकर कंप्यूटर युग तक भारत स्वयं में अनेक संस्कृतियों को समाहित किए हुए हैं। भारतीय संस्कृति ने सभी को गले लगाया तथा अपने रंग में रंग लिया। यह उसकी विशालता है। यदि देखा जाए तो संपन्नता का आधार अनेकता में सामंजस्य है। हमारे समाज में सांस्कृतिक भेद व अभेद दोनों ही हैं। यदि प्राचीन समय को देखें तो उस समय में संस्कृति में अंतर्निहित द्वेष कभी-कभी प्रबल होते थे किंतु भारतवासी एकछत्र सार्वभौम से अपरिचित ना थे। राजसूय यज्ञ, अश्वमेध यज्ञ आदि खंडित राष्ट्रीय एकता की अविरल धारा का रूप धारण करने के उद्देश्य से होते थे। इतिहास गवाह है हमारे धर्मों में भेद होते हुए भी उनमें सांस्कृतिक एकता है। यदि मुसलमान व ईसाइयों ने यहां की संस्कृति को प्रभावित किया है तो वे यहां की संस्कृति से प्रभावित भी हुए हैं। किंतु हमारी यह विडम्बना है कि समय-समय पर स्वार्थी लोगों द्वारा अनेक प्रकार के स्वार्थ के लिए हमारे सामंजस्य पर कुठाराघात कर आपसी मनमुटाव को विस्तार दिया गया। फूट डाल कर अपना उल्लू सीधा किया गया और इससे समाज के लोगों में हीनता की वृत्ति पनपी। हमारी राष्ट्रीयता को चुनौती देने के निमित्त उत्तर दक्षिण अवर्ण हिंदू, मुसलमान, सिख, ईसाई, जैन, बौद्ध के धार्मिक भेद खंडित कर हमारी संगठित इकाई को क्षति पहुंचाई गई है। भाषा का बवंडर उठाया गया ताकि आपसी झगड़ों और भेदभाव में हमारी शक्ति का, संस्कृति का ह्रास हो। परंतु इसी भारत की भूमि पर ऐसे कवि भी हुए हैं जिन्होंने सांस्कृतिक एकता को बनाए रखने का अथक प्रयास किया है। तुलसी, मीरा, कबीर, रहीम रसखान जायसी जैसे अनेक हिन्दू व मुसलमान कवियों ने अपनी वाणी से सांस्कृतिक एकता को बनाए रखने का प्रयास किया। जायसी ने सामाजिक समरसता कायम करने हेतु हिंदू मुस्लिम संस्कृतियों में मेल कर सांस्कृतिक एकता को बहुत खूबसूरती से अपने काव्य में प्रस्तुत किया है। इसके लिए उन्होंने प्रेम को आधार बनाया। जायसी कहते हैं कि इस जगत में प्रेम ही सब कुछ है और प्रेम मनुष्य और मनुष्य के बीच की खाई को पाटता है। इसी प्रेम के आधार पर सूफी कवि जायसी ने धर्म, जाति, वर्ग, वर्ण से परे रहकर सामाजिक समरसता को स्थापित करने की कोशिश की। उन्होंने हिंदू घरों में प्रचलित प्रेम गाथाओं को माध्यम बनाकर पद्मावत जैसे महाकाव्य की रचना की और उसमें भारतीय संस्कृति के मुख्य तत्वों को उजागर करने का प्रयास किया है। जैसे 'पद्मावत' के 'मंडप गमन खंड' में राजा शिव मंदिर में जाता है वह शिव के दर्शन करता है और सिंह चर्म बिछाकर तप करने लगता है। 'बसंत खंड' में बसंत पंचमी के दिन सखियों सहित

पद्मावती के महादेव के मंडप में पहुंचने का वर्णन है, विवाह के अवसर पर ज्योनार का वर्णन साथ ही बारहमासा षट ऋतु वर्णन भी पद्मावत में देखने को मिलता है। 'नागमती वियोग खंड' में जायसी ने अवध के गांव की समस्त सांस्कृतिक परंपरा व मूल्यों को बारहमासा के माध्यम से व्यक्त किया है। सावन में नाग पंचमी, फागुन में होली आदि त्यौहारों का वर्णन व लोक संस्कृति का अनोखा चित्रण पद्मावत में दिखाई देता है। 'रत्न सिंह पद्मावती विवाह खंड' में लगन से लेकर विवाह संपन्न होने तक का हिंदू विवाह परम्परा का सुंदर वर्णन मिलता है। क्षत्राणियों के जोहर एवं सती होने आदि का वर्णन भी जायसी के काव्य में दिखाई देता है। हिंदू रीति-रिवाजों, तीज त्यौहारों, खानपान, वेशभूषा आदि के वर्णन द्वारा जायसी ने सांस्कृतिक एकता के जरिए सामाजिक समरसता को व्यक्त किया है। जायसी ने 'कन्होकत' के माध्यम से जिस सांस्कृतिक एकता की बात की है, वह प्रदिप्त अथवा थोपी हुई नहीं है, बल्कि वह उस सहज भावभूमि पर संचरित है जिसमें मनुष्य अपनी आत्मा की मुक्तावस्था एवं भेदों से दूर होकर प्रयाण की ओर अग्रसर होता है। उन्होंने प्रचलित भारतीय सांस्कृतिक परम्पराओं से जुड़ने एवं उनका प्रतिनिधित्व करने का प्रयास किया है। उन्होंने सूफी मान्यता के साथ ही भारतीय जनता के समक्ष प्रेममार्ग और प्रेम की पीर के ऐसे आदर्श उपस्थित किये, जिनका पालन किसी भी प्रचलित सांस्कृतिक परम्परा के अतिक्रमण के बिना आसानी से किया जा सकता है। इस प्रकार जायसी ने भारत में भावात्मक एकता के साथ-साथ मिश्रित सांस्कृतिक परम्पराओं का भी सूत्रपात किया। जायसी ने अपने साहित्य में हिन्दू कथाओं में सूफी सिद्धान्तों को इस तरह गूँथा है कि जिससे हिन्दू तथा मुसलमान दोनों ही उसमें रस ले सकें।

धर्म, अध्यात्म व दर्शन

किसी भी समाज को जोड़ने या तोड़ने का आधार धर्म है। धर्म के बलबूते पर किसी भी समाज को तोड़ना बहुत आसान क्योंकि धार्मिक कट्टरता मनुष्य और मनुष्य के बीच की खाई को बढ़ाती है, सामाजिक बन्धुत्व में बाधा उत्पन्न करती है। हमारा भारत देश धर्मनिरपेक्ष देश है। जहां अनेक धर्मों में भेद होते हुए भी उनमें एक सांस्कृतिक एकता है। त्याग और तप मध्यम मार्ग संयम की भावना हिंदू, बौद्ध, जैन, सिख आदि सभी धर्मों में समान रूप से विद्यमान है। हमारे समाज में एक धर्म के आराध्य दूसरे धर्म के महापुरुष के रूप में स्वीकार किए गए हैं। मैत्री, करुणा, दया, प्रेम और आदर की शिक्षा हमारे सभी धर्मों में दी जाती है। सिख गुरुओं विशेषकर गुरु नानकदेव और गुरु गोविंद सिंह के काव्य में राम नाम की महिमा गायी गई है। गुरु ग्रंथ साहिब' में कबीर व सूफी संतों की वाणी सुरक्षित है। उनका नित्य पाठ होता है। इसके अतिरिक्त मुसलमान और ईसाई धर्म भी भारतीय धर्म से बहुत कुछ समानता रखते हैं। उनकी क्षमा और दया बौद्ध धर्म से मिलती है। मौलिक सिद्धांतों में हिंदू ईसाई धर्म में समानता है। भारतीय सूफी कवियों ने वेदांत की भूमि को अपनाया है। उनके ग्रंथों में हिंदू परंपराओं, कथाओं, विचारों, देवी-देवताओं और प्रतीकों का समावेश हुआ है। हमारे समाज से धार्मिक व जातिगत मतभेद को दूर करने का प्रयास अनेक कवियों ने समय-समय पर किया है। भक्ति काल इस दृष्टि से प्रमुख रहा है। इस मतभेद को दूर करने के लिए जायसी जैसे सूफी कवियों ने दांपत्य प्रेम को अध्यात्म का प्रतीक मानकर उस के माध्यम से विश्व प्रेम का संदेश दिया है और हिंदुओं को उच्च स्थान दिया। अपने काव्य में उन्होंने नायक नायिका का पद हिंदुओं को दिया और उनके सम्मुख मुसलमान को शैतान के रूप में चित्रित किया है। मूर्ति पूजा के प्रति उनका झुकाव रहा है। रत्न सिंह का शिव की उपासना, पद्मावती का सहेलियों के साथ महादेव की पूजा आदि यह प्रमाणित करता है कि जायसी ने मूर्ति पूजा का समर्थन

किया है। जायसी निर्गुण और सगुण दोनों के उपासक थे। उन्होंने पदमावत के 'स्तुति खंड' में ईश्वर के निर्गुण रूप की वंदना की है किंतु ब्रह्म की उपासना उसके सगुण रूप के अंतर्गत आने वाले सांसारिक बंधनों के द्वारा की है। इस तरह जायसी ने निर्गुण और सगुण दोनों रूपों में सामंजस्य स्थापित किया है। उनका मानना है कि धार्मिक विवाद व्यर्थ है। ईश्वर एक है।

जायसी ने अध्यात्म व दर्शन में भी सामंजस्य स्थापित कर सामाजिक समरसता का प्रयास किया है। पदमावत में सूफी साधना तथा भारतीय चिंतन धारा, जैसे हठयोगियों, सहजयानी सिद्धों तथा नाथ योगियों की साधना का सुंदर समन्वय हुआ है। वह एक साथ इस प्रकार घुल मिल गई हैं कि एक दूसरे से पृथक् नहीं मालूम होती। योग ग्रंथों में खंड के ऊपर कैलाश तथा विभिन्न क्षेत्रों की स्थिति एवं उनके रंग बतलाए गए हैं। जायसी ने चक्रों के रंगों का संकेत 'सातहु रंग नग लागू' से किया है। उन्होंने सात समुद्र खंड में भी इस की ओर संकेत किया है। सात समुद्र वर्णन में उन्होंने सूफी मार्ग की सात मंजिलें भी बतायी हैं। चांद और सूरज का प्रतीक जायसी ने हठयोग आदि से ग्रहण किया है। पदमावत में रत्नसेन को सूरज तथा पदमावती को चांद कहा गया है फिर दोनों के प्रेम विवाह का वर्णन हुआ है। सिद्ध सिद्धांत के अनुसार 'रह' का अर्थ है 'सूर्य' और 'उ' का अर्थ है 'चंद्र' हठयोग इन्हीं दोनों के योग को कहते हैं। इसी प्रकार नाथपंथी कहते हैं कि शक्ति की साधना के लिए बाहर भटकने की आवश्यकता नहीं जगत का प्रत्येक प्राणी उसे इच्छा, क्रिया और ज्ञान के रूप में अनुभव कर सकता है। वह ब्रह्मांड के कण-कण में परित्यक्त है। यह शक्ति मानव देह में कुंडलिनी रूप में स्थित है। नाथ मार्ग की इस शक्ति की उपासना जायसी ने भी स्वीकार की है और कहा है षाढ़ जस बाँक जैसी तोरी काया। परखि देखु तौ ओहि की छाया।" जायसी एकेश्वरवाद के कायल हैं। आत्मा और परमात्मा के मिलन में अहम बाधक होता है और अहम के विनाश की बात जायसी ने भी कही है—

तुम मुझसे कोई न जीता, हारे बररुचि भोज पहले आपु जी खोवे करे तुम्हारा खोज।" यहाँ जायसी ने अपने आप को खोने अर्थात् अपने 'अहं' को मिटाने की बात कही है। जायसी कहते हैं तीनो लोको और चौदहों भुवन में प्रेम को छोड़कर और कुछ भी सुंदर नहीं है यह प्रेम का खेल अत्यंत ही कठिन और दुखदाई होता है लेकिन जो इस प्रेम के खेल को खेल लेता है वह दोनों लोको में तर जाता है। जायसी भारतीय दर्शन से प्रभावित रहे हैं। हठ योगियों की योग साधना का प्रभाव जायसी पर पड़ा है— "नवौ खंड नव पौरी, औ तहँ बज्र केवार चारि बसेरो जो चढ़े सत सौ उतरे पार।" यहाँ नाक कान मुँह आदि नव द्वार और दशम दार ब्रह्मरंध्र है इसके साथ ही सूफी मत के अनुसार साधक की चार अवस्था शरीयत तरीकत मार्फत और हकीकत का वर्णन भी यहाँ चार बसेरों के रूप में जायसी ने किया है। जायसी पर अद्वैतवाद का प्रभाव था इस तत्व दर्शन का मूल स्रोत वेदांत है। इनके अद्वैत में भेदभाव के लिए कोई स्थान नहीं था। इनके दर्शन में भारतीय स्रोत का तथा श्रवण परंपराओं सूफी आस्थाओं एवं मान्यताओं का मेल हुआ है। जिसमें वेदांत का अद्वैतवाद बौद्धों की करुणा जैनियों की अहिंसा और नाथ पंथियों की नैतिकता आदि का समावेश है। हिंदू मुस्लिम सांप्रदायिकता की भावना भारतीय समाज के समक्ष सबसे बड़ी चुनौती रही है जायसी ने हिंदुओं के घरों में प्रचलित प्रेम कथाओं को आधार बनाकर प्रेम को जीवन का सार माना साथ ही हिंदू धर्म के मिथक को भी अपने काव्य में प्रश्रय दिया हिंदू देवी देवताओं को अपने काव्य में सम्मान के साथ समाहित किया जैसे पदमावत में शिव पार्वती हनुमान आदि की उपस्थिति या कान्हावत में कृष्ण की कथा। जायसी का रहस्यवाद अद्वैतवादी रहस्यवाद है। भारतीय उपनिषादिक चिंतन में निहित ब्रह्म जीव एक तत्व यानि अहम् ब्रह्मरिम की धारणा के आधार पर अन-अल-हक की घोषणा

जायसी ने की जिसका तात्पर्य है कि मैं ही खुदा हूँ यह विचार भारतीय समाज के लिए दोनों धर्मों के मध्य संवाद के द्वार खोल देता है। जायसी ने अपने काव्य में दार्शनिक सिद्धान्त को अपनी समन्वयात्मक दृष्टि से ग्रहण किया है। उन्होंने सूफी चिन्ताधारा के अतिरिक्त भारतीय चिन्ताधारा जैसे श्रुतिदर्शन, हठ योगियों, सहजयानी सिद्धों, वेदों, पुराणों की साधना को भी समाविष्ट किया है। वे वेदों को भी कुरान के समान अपौरुषेय मानते हैं। वेदों के प्रति श्रद्धा व्यक्त करते हुए पदमावत में कहा है—

वेद क्वन मुख साच जो कहा। सां जुगजुग स्थिर होह रहा।।

इसी प्रकार कन्हा वत' में भी जायसी ने वेदों और पुराणों का उल्लेख किया है —

प्रथम जो भा मानुस के भेसू।

सिरजा असा बिस्नु महसू।।

असा उरझा बेद पुराना।

महा देव माया लिपटाना।।"

काव्य रुढ़ियों एवं भाषा-शैली

काव्य रुढ़ियों, शैली व भाषा की दृष्टि से भी जायसी ने समाज में समरसता की भावना का प्रचार किया है। जायसी का पदमावत जैन साधक कवियों द्वारा रचित चरित काव्य परंपरा से प्रभावित रहा है। इस प्रकार के काव्य में ऐतिहासिक वृत्त, कल्पित तथा अर्ध कल्पित कथा होती है और प्रेम को प्रधानता दी जाती है। इतिहास कम कल्पना अधिक होती है इन काव्यों की शैली जीवन चरित्र की शैली होती है जिसमें पूर्वज माता-पिता उसके देश और नगर आदि का वर्णन मिलता है। प्रेम वीरता आश्चर्य उत्पन्न करने वाली घटनाएं अलौकिक या अति मानवीय शक्तियों का वर्णन जो नायक के जीवन में तरह तरह के परिवर्तन लाते हैं समाहित होते हैं। प्रेम के उदय प्रसंग में स्वप्न दर्शन चित्र दर्शन गुण श्रवण आदि का उल्लेख, नायिका को पाने के लिए नायक को जाना, विघ्न बाधाओं का सामना करना आदि की अभिव्यक्ति होती है। जायसी काव्य में इस प्रकार के उल्लेख दिखाई देते हैं। मसनवी फारसी की शैली है यह एक प्रकार का एक छंद भी है जिसका उपयोग लंबे-लंबे वर्णनात्मक काव्यों के लिए किया जाता है। जायसी ने इसका प्रयोग किया है। जायसी ने जिस प्रकार सिंहल द्वीप और उसके हाट बाजार आदि का वर्णन किया है ऐसा वर्णन अपभ्रंश काव्य में मिलते हैं। जायसी के अनुसार सात समुद्रों के नाम जैसे क्षारक्षीर दधि उदधि सुरा किलकिला तथा मानसर दिए हैं जो पुराणों में वर्णित है इससे ज्ञात होता है कि जायसी ने पुराणों से प्रेरणा लेकर उनका वर्णन अपने ढंग से किया है। शुक-सारिका तोता मैना आदि का संदेशवाहक के रूप में, कथा कहने व सुनने वाले के रूप में भारतीय काव्य में किया गया है। भारतीय काव्य में नायिका का सरोवर में स्नान करने जाना तथा सखियों सहित जलकेली करना आदि भारतीय कथानक रुढ़ि का रूप है जिसे जायसी में देखा जा सकता है। समुद्री यात्रा नौका दुर्घटना आदि वर्णन भाग्य की विडंबना अलौकिक शक्तियों का समावेश आदि जादू चमत्कार इन सभी के दर्शन पदमावत में होते हैं। रमादानव रत्नसेन और पदमावती की नौका को समुद्र में भटका कर डुबो देता है वहाँ समुद्र और उसकी उसकी कन्या लक्ष्मी उनकी सहायता करती हैं। कुटनी कथानक रुढ़ि भारतीय साहित्य में अत्यंत सुपरिचित है जायसी ने कुटनी प्रसंग को उसके समान वर्णित किया है। क्षत्राणियों के जोहर दो पत्नियों का होना पति की मृत्यु पर दोनों का सती होना आदि प्रसंग भी भारतीय काव्य रुढ़ि है जिसे जायसी ने अपनाया है। जैन कवियों ने अपने काव्य में लौकिक जीवन को नहीं भुलाया और चिर-परिचित घटनाओं को आंखों से ओझल नहीं होने दिया, लोकगाथा का सहारा लिया है इन सारी बातों में जायसी की उनसे समानता है।

भाषा के स्तर पर भी जायसी ने समरसता को ध्यान में रखा है। जायसी ने पूर्वी बोली से ओतप्रोत अवधी भाषा को अपनाया। मुसलमान तथा कुरान के ज्ञाता होते हुए भी जायसी ने तत्सम शब्दों का प्रयोग किया है। उनकी तत्सम अवधी हिंदी फारसी संस्कृत के प्रति उदार दृष्टि रही है तथा वे भारतीय संस्कृति कहानी विचार आदि का दामन नहीं छोड़ सके। जायसी का अवधी पर पूर्ण अधिकार था। वह अवधी की बारीकियों से पूर्णतया अवगत थे। इनकी अवधी अपने नीज की मिठास लिए हुए हैं। उन्होंने अवधी को घर की चारदीवारी से निकालकर पठन-पाठन के योग्य बनाया। उनकी रचनाओं में कुरान, वेद, के प्रतीकों एवं उपासना, अग्नि जल वायु के रूप में भारतीय अद्वैतवाद तथा आदर्श पमानव के सिद्धांतों का स्थान स्थान पर चित्रण मिलता है। मुसलमान होते हुए भी उन्होंने हिंदू समाज व जीवन के प्रति सहानुभूति प्रदर्शित की है। इनकी रचनाओं में भारतीय धर्म व शैली का समावेश है। दोहा और चौपाई सोरठा इनके प्रिय छंद हैं। जायसी की शैली फारसी थी किंतु भाषा ठेठ अवधी छंद अरबी-फारसी परंपरा से नहीं लिए गए बल्कि उन्होंने दोहा और चौपाई को अपनाया। उन्होंने कथानक रूढ़ियां भी भारतीय परंपरा से लीं जैसे बारहमासा षट्ऋतु वर्णन शुक-शुकी संवाद, आकाशवाणी आदि हिंदुओं के होली दिवाली त्यौहारों की चर्चा तथा लोक तत्व को समाहित करना हिंदू रीति रिवाजों की चर्चा करके जायसी ने हिंदुओं व मुसलमानों को सहचार्य व प्रेम के साथ रहने की मानसिकता प्रदान की।

जायसी का स्वभाव निर्मल और सरल था। वे विनम्रता के कायल थे और स्पष्ट वक्ता भी। उनके अंदर सभी के लिए प्रेम था। उनका व्यक्तित्व भेदभाव से मुक्त सरसता और समानता की विशेषता से ओतप्रोत था। सामाजिक समरसता को कायम करने में जायसी का अद्वितीय और महत्वपूर्ण योगदान रहा है।

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रामलखन पाल

सहायक प्राध्यापक, हिंदी विभाग, बी.एम. रुइया गर्ल्स कॉलेज, मुंबई

“पड़ते हैं हृदय पर घन मार घन
टुकड़े-टुकड़े तब भी नहीं हुआ मन
काया चाहे अकुलाए बार-बार मोह वश
लेकिन मूर्च्छित नहीं है तब भी चेतन
एक अग्नि सी फुँकती है सारी देह में
फिर भी भस्म नहीं हुआ यह तन
कितने ही प्रहारों से भेदे चाहे भाग्य
नहीं होता, नहीं होता, नहीं होता नष्ट यह जीवन।”

पुरुषोत्तम अग्रवाल

शोधसार:

समाज को सुव्यवस्थित रूप से चलाने के लिए भारतीय समाज अनादि काल से वर्ण व्यवस्था का सहारा लेता रहा है। वर्ण व्यवस्था से नियंत्रित भारतीय समाज प्रारंभ में कर्म पर आधारित था, किंतु समय के साथ कर्म आधारित सामाजिक वर्ण व्यवस्था में जाति ने प्रवेश कर लिया और कालांतर में यह जाति आधारित व्यवस्था बन गई जिसने जाति-बंधन की परंपरा शुरू कर दी। इसने व्यक्ति को एक ही वर्ण या वर्ग में रहने पर मजबूर कर दिया, साथ ही उसके व्यवसाय को भी जातिगत बंधन में बांध दिया। इस तरह जाति के आधार पर व्यक्ति को सवर्ण या शूद्र, उच्च या निम्न जाति का माना जाने लगा और यहीं से समाज में विकृतियाँ उत्पन्न होने लगी। छुआछूत-भेदभाव की समस्या तेजी से फैलने लगी। उच्च वर्ग या सवर्णों ने समाज पर अपना वर्चस्व कायम रखने के लिए कई अधिकार अपनी मुट्ठी में बंद कर लिए और निम्न वर्ग या दलितों को उससे वंचित कर दिया जैसे शिक्षा का अधिकार शूद्रों (दलितों) से छीन लिया और उन्हें अज्ञानता, अंधविश्वास के अंधेरे में धकेल दिया तथा उनका दमन और शोषण करने लगे। यदि हम देखें तो 'दलित' शब्द का अर्थ होता है- रौंदा या कुचला हुआ। इस दृष्टि से हर वर्ग या वर्ण में जिसका किसी भी तरह से शोषण होता है, अत्याचार का शिकार होता है वह दलित है। इसके लिए अनुसूचित जाति, भूमिहीन मजदूर, गरीब किसान, आदिवासी व खानाबदोश जाति तथा नारी आदि के लिए भी दलित शब्द का इस्तेमाल किया जाता है। अर्थात् सामाजिक सांस्कृतिक, राजनैतिक, धार्मिक, शैक्षणिक, आर्थिक दृष्टि से मानवीय अधिकारों से वंचित वर्ग जिसे न्याय नहीं मिल सका दलित कहा गया।

भारतीय समाज में दलितोद्धार का कार्य ज्योतिबा फुले, बाबा साहेब आंबेडकर जैसे अनेक महारथियों ने किया है। इनसे प्रेरित होकर साहित्यकारों ने भी साहित्य के माध्यम से यह प्रयास आरंभ किया। इस तरह दलित-आंदोलन, दलित-विमर्श जैसी विचारधाराएँ प्रचलित हुईं। दलित साहित्य के लेखक संगठन भी बन चुके हैं और दलित आंदोलन विस्तृत रूप लेता जा रहा है। इस प्रकार 'दलित' व 'दमित' समाज की जीवन शैली, उसकी समस्या को व्यापक रूप से साहित्य के माध्यम से अभिव्यक्त करने की कोशिश की जा रही है। इसी दलित समाज का एक हिस्सा है— 'नारी' जो सदियों से पिसती चली आ रही है। उसे शिक्षा, मानवीय अधिकारों से वंचित कर समाज में उसकी सत्ता को, उसके अस्तित्व को ही नकारा जा रहा है। किसी समय में इसी भारत भूमि पर, समाज में नारी पूजनीय थी किंतु वही समाज उस पर पर अत्याचार करने, पीड़ित करने में भी अग्रणी रहा है। भारतीय पुरुष समाज समाज ने नारी को देवी तो बना दिया किंतु धीरे-धीरे उससे इंसान होने का अधिकार भी छीन लिया। स्थिति यह है कि स्त्री न तो देवी रह सकी, न ही दानवी और न ही मानवी, मात्र एक खिलौना बनकर रह गई, उपभोग की वस्तु जिसे अपनी इच्छानुसार स्वार्थवश इस्तेमाल किया फिर दूध की मक्खी की तरह समाज से, जीवन से, अधिकार से, वंचित कर बाहर निकाल फेंका। शोषण सहना मानो उसकी नियति है। दुर्भाग्य के इस तराजू पर एक दलित समाज की स्त्री होना तो दोहरे अभिशाप की तरह है। उसका जीवन तो नारकीय पशुवत जीवन से भी बदतर है। नारी की इसी स्थिति में सुधार लाने हेतु हिंदी साहित्य में प्रेमचंद, बेचन शर्मा उग्र, यशपाल, जैनेंद्र जैसे अनेक साहित्यकारों ने दलितोद्धार के साथ-साथ नारीउद्धार का भी कार्य किया। किंतु दोनों ही धरातलों पर उनके प्रति संवेदना की तह दिखाई देती है। यथार्थ रूप से उद्धार की सही राह नहीं। शोषण, दमन की चक्की में पिसती दलित नारी को गुलामी की जंजीरे तोड़कर समाज में अपना स्वाभिमान अस्तित्व कायम करने हेतु आज भी कई संघर्षों, कष्टों से गुजरना पड़ रहा है। दलित नारी-लेखन इसी बात का प्रमाण है, जो अपने भोगे हुए यथार्थ को खुली किताब के रूप में प्रस्तुत करता है। सुशीला टाकभौरे, कौशल्या बैसंत्री, कुसुम वियोगी रजतरानी मीनू जैसी कई लेखिकाओं ने दलित नारी जीवन के दोहरे अभिशाप को, समाज द्वारा उनके साथ किए गए छल-छद्म, अपमान, अपेक्षा और अस्तित्व को नष्ट कर उनके आत्मसम्मान को रंग रौंधते हुए उनके अस्तित्व पर प्रश्न चिन्ह लगाने वाले सामाजिक यथार्थ को खुले रूप में, अपने साहित्य में अभिव्यक्त किया है। संवेदना के धरातल पर न केवल इनसे झूठी सहानुभूति दिखाई गई है अपितु इन्हें लूटा गया है, इसका खुला चिट्ठा सुशीला टाकभौरे की 'अनुभूत के घरे में' कहानी संग्रह में प्रस्तुत हुआ है। सुशीला ने इस संग्रह में जहाँ एक ओर दलित समाज की त्रासदी को व्यक्त किया है वहीं दूसरी ओर दलित नारी के शोषित जीवन की विडंबना, उसकी विकृतियों को अभिव्यक्ति प्रदान की है। कभी समाज, कभी परिवार की बलिवेदी पर चढ़ायी जाने वाली दलित नारी के लिए सामाजिक रूढ़ियों, पुरुषसत्ता की

दास्ताँ की बेड़ियों को तोड़ना बहुत मुश्किल हो जाता है, कई स्थानों पर तो वह मूक हो जाती है। पिता के घर से डोली और पति के घर से अर्थो यही उसके भाग्य की, जीवन की अंतिम परिभाषा है। मायके से ससुराल की जीवन यात्रा के सफर में हर प्रकार का शोषण, मौन स्वीकृति के साथ सहाना जैसे नारी की विशेष कर दलित नारी की जीवन शैली बना गई है।

समाज की परंपरावादी सोच उसे केवल पति के घर परिवार या दूसरों की सेवा, उसकी इच्छा पूर्ति करना ही नारी का धर्म है। अपने लिए स्वाभिमान से, अधिकारों के साथ जीना उसके भाग्य में नहीं लिखा है। यही शिक्षा एक नारी को विशेषतः दलित स्त्री को जन्म से मृत्यु पर्यंत दी जाती रही है। सुशील टाकभोरे की 'अनुभूति के घेरे में' कहानी संग्रह में जहाँ दलित स्त्री के अकेलेपन, घुट-घुट कर जीने, अपमान, शोषण व सुख के स्वप्न तलाशती मृग-मरीचिका में भटकते नारी मन को अंतर्द्वन्द्व से गुजरती, समझौता करती, पितृसत्तात्मक समाज की परंपरावादी कुरीतियों में पिसती नारी का जीवन व्यक्त हुआ है। वहीं दूसरी ओर संवेदना के धरातल पर किसी कोने से स्त्री समाज में उभरती नई चेतना व जागृति का स्वर भी सुनाई देता है, जो नारी को शोषण के विरुद्ध आवाज उठाने के लिए प्रतिबद्ध करता है।

बीज शब्द: दलित, पितृसत्तात्मक समाज, यंत्रणामय जीवन, अंतर्द्वन्द्व, यथास्थिति, प्रतिरोध, रुबरु, एक रेखीय, यूजर एण्ड थ्रो, विसंगति, पैरोकार आदि।

प्रस्तावना: भारतीय समाज में महिलाओं की स्थिति का मूल्यांकन उनकी जातिगत संकल्पना के बिना अपूर्ण है क्योंकि भारतीय समाज में जाति व्यवस्था—असमानता, शोषण व दमनकारी परिकल्पना को मान्यता देती है। इस संदर्भ में दलित स्त्री अपनी जाति, वर्ण और लिंग के कारण सर्वाधिक शोषित और उपेक्षित रही है। इनके शोषण-दमन की प्रवृत्ति को डॉ. गोपा जोशी ऐतिहासिक, आर्थिक, राजनीतिक, सामाजिक, धार्मिक, सांस्कृतिक और पितृसत्तात्मक संदर्भ¹ में देखने का प्रस्ताव रखती हैं। भारतीय समाज में स्त्री संबंधी दृष्टिकोण समाज और संस्कृति से प्रभावित रहा है, यह शताब्दियों से अनवरत चला आ रहा है। प्रसिद्ध इतिहासकार आर.एस. शर्मा ने अपनी पुस्तक 'शूद्रों का प्राचीन इतिहास' में शूद्रों के दमन शोषण की जड़ों को प्राचीन भारत की अर्थव्यवस्था में खोजने की कोशिश की है, उनका मानना है कि "एक सामाजिक वर्ग के रूप में शूद्रों का अस्तित्व अथर्ववेद काल के अंत(लगभग 800बी.सी.)" 2 तक मिलता है। भारतीय समाज और संस्कृति पितृसत्तात्मक रही है, जहाँ स्त्री सदैव ही 'संपत्ति और पाँव की जूती' तथा भोग की वस्तु समझी जाती रही है। यहाँ पर यह कहना बेमानी न होगा कि दलित स्त्रियाँ न केवल अपने समाज की पितृसत्तात्मकता के शोषण को झेलती रही हैं बल्कि सवर्ण समाज की पितृसत्ता भी उनका दमन-शोषण करती रही है। इस रूप में दलित स्त्री का घर और बाहर दोनों ही स्तरों पर दमन और शोषण होता रहा है।

भारतीय समाज में दलित महिलाओं के साथ होने वाले अत्याचार—दमन—शोषण को भारतीय साहित्य में महात्मा गांधी के 'अछूतोद्धार' ने एक प्रकार से सहानुभूति की संजीवनी का काम किया। परिणामस्वरूप हिंदी साहित्य की मुख्यधारा के लेखकों में दलित समाज के प्रति सहानुभूति देखने को मिलने लगी और दलित जीवन की व्यथा—कथा को संवेदना का धरातल मिलने लगा।

हिंदी साहित्य में प्रेमचंद का आविर्भाव संवेदना के नये धरातल का प्रस्फुटन है। प्रेमचंद ने पहली बार भारतीय समाज में तिरस्कृत कर दिए गये दलितों को अपनी कहानियों का विषय बनाया, वे अपनी कहानियों में सवर्णों के द्वारा किये जाने वाले शोषण—दमन को यथार्थ रूप में संवेदना का धरातल प्रदान करते हुए दिखाई देते हैं। गांधीजी से प्रभावित प्रेमचंद के विषय पहली बार भारतीय साहित्य में किसान, मजदूर, दलित आदि बनते हैं। ठाकुर का कुआँ, सद्गति, दूध का दाम, पूस की रात, मंत्र, मंदिर आदि प्रेमचंद की दलित जीवन से संबंधी विशेष रूप से उल्लेखनीय कहानियाँ हैं।

प्रेमचंद से प्रेरित हो उनके समकालीन और उत्तरवर्ती हिंदी साहित्य में दलित समाज की व्यथा—कथा को अपनी कहानियों में संवेदना का आधार बनाने वाले रचनाकारों की बाढ़ सी दिखाई देती है। प्रेमचंद युग में प्रेमचंद के अलावा पांडेय बेचन शर्मा 'उग्र', प्रेमचंदोत्तर युग में यशपाल, रामवृक्ष बेनीपुरी, अज्ञेय, जैनेंद्र कुमार तथा आजादी के बाद के रचनाकारों में अमरकांत, शिवप्रसाद सिंह, निर्मल वर्मा, राजेन्द्र यादव, महीप सिंह, फणीश्वरनाथ रेणु, नरेश मेहता, मोहन राकेश, कमलेश्वर और समकालीन कहानीकारों में ऐसे असंख्य कहानीकार हैं, जिन्होंने दलितों के जीवन और समाज की व्यथा—कथा पर कहानियाँ लिखी हैं।

दरअसल दलित विमर्श दलितों के द्वारा दलित जीवन के दुख—दर्द और उनके द्वारा भोगी गयी यातना को शब्दबद्ध करने को दलित साहित्य के रूप में स्वीकारती है। इस रूप में उपर्युक्त हिंदी रचनाकारों की कहानियों की स्वीकारोक्ति के बावजूद इन गैर दलितों द्वारा लिखी गयी दलित जीवन की व्यथा—कथा में संवेदना के स्तर पर सहानुभूति ही दिखाई देती, न की स्वानुभूति की पीड़ा। यहाँ पर हम यह कह सकते हैं कि 'जाके पैर न फटै बिवाई, वो क्या जाने पीर पराई।' सहानुभूति और स्वानुभूति का यह अंतर ही गैर दलितों और दलितों की साहित्यिक परंपरा को अलगाती है। सदियों से चली आ रही अस्पृश्यता की परंपरा, शोषण—दमन, दासता आदि से दलितों को मुक्त करना, उनमें अपने अस्तित्व और अस्मिता के प्रति चेतना जगाना आदि को लक्ष्य करके सामाजिक विभेद, वर्ण—व्यवस्था, ब्राह्मणवादी नैतिकता, सामाजिक—संरचनात्मक शोषण, अन्याय और अत्याचार के विरुद्ध अपनी अस्मिता के रक्षार्थ दलित कहानियों के सृजन की शुरुआत होती है।

डॉ. टेकचंद 'समकालीन दलित कहानी: कुछ वैचारिक बिंदु' नामक लेख में लिखते हैं— "कहानी विधा में विरोध—प्रतिरोध का तेवर अपेक्षाकृत ज्यादा मुखर और धारदार होता है। इसका कारण यह है कि आत्मकथा जो

कि दलित साहित्य की प्रतिनिधि विधा है, व्यक्ति विशेष की संघर्ष गाथा बन जाती है, कविता कवि का आक्रोश, नाटक स्थितियों का बयान। परन्तु कहानी लेखक, पात्रों, घटनाओं, परिवेश आदि का ऐसा समग्र बिम्ब प्रस्तुत कर देती है कि पाठक के चेतन-अवचेतन का हिस्सा बन जाती है। पाठक के रूप में कहानी एक मुहिम और उसका एक पैरोकार तैयार करती है।” 03

स्थापना: दलित अस्मिता और अस्तित्व की पैरोकारी करने वाली कहानियों की शुरुआत सर्वप्रथम दलित पुरुष रचनाकारों से होती है जिनमें ओमप्रकाश वाल्मीकि की ‘सलाम’ और ‘घुसपैठिये’, जयप्रकाश कर्दम की ‘सुरंग’ और ‘नो बार’, सूरज पाल चौहान की ‘हैरी कब आयेगा’, ‘साजिश’ और ‘पहचान’, मोहनदास नैमिशराय की ‘आवाजें’ और ‘अपना गांव’, सुशीला टाकभौरे की ‘सिलिया’, ‘ब्रह्म’, ‘अनुभूति के घेरे’ और ‘संघर्ष’, दयानंद बटोही की ‘सुरंग’, एस.आर. हरनोट की ‘जीन काठी’, विपिन बिहारी की ‘कंध’, शत्रुघ्न कुमार की ‘हिस्से की धूप’, रजतरानी मीनू की ‘सुनीता’, कुसुम वियोगी की ‘अंतिमबयान’, ‘समकालीन दलित कहानियाँ’, ‘चर्चित दलित कहानियाँ’ और ‘दलित महिला कथाकारों की चर्चित कहानियाँ’ आदि दलित कहानियाँ दलित वर्ग की अस्मिता और अस्तित्व को लेकर लिखी गयी कहानियाँ हैं। इन दलित रचनाकारों की कहानियों में संवेदना के धरातल पर विरोध-प्रतिरोध का पैरोकारी अपने सशक्त रूप में दिखाई देता है। ये दलित कहानियाँ एकरेखीय न होकर बहुअर्थी संवेदना के धरातल हमारे सामने प्रस्तुत करती हैं साथ ही अवसरवादिता और दलितों के प्रति उनके ‘यूज एण्ड थ्रो’ वाले दृष्टिकोण को उजागर करती हैं। यहीं पर दलित हिंदी कहानी जाति व्यवस्था के साथ, सामाजिक न्याय, साम्प्रदायिक विसंगतियों, प्रशासनिक ढलमुल रवैया और शोषण के प्रतिरोध का पैरोकार बनती हैं। 04

दरअसल स्त्री जीवन के यथार्थ को, उनकी पीड़ा को समझने का सबसे सशक्त माध्यम उनकी रचनाधर्मिता से रूबरू होना है, यह मात्र उनके जीवन, उनके अनुभव, संघर्ष और उनका सुख-दुख ही नहीं बल्कि व्यक्ति, परिवार और समाज द्वारा किया गया शोषण, उपेक्षा आदि को उन्होंने जिस रूप में जिया-भोगा और उनका जिस प्रकार प्रतिरोध किया उसका साक्षी बनना है। जब कोई स्त्री अपने को शब्द बद्ध करती है तब वह अपने अव्यक्त को ही व्यक्त करती है। वह अपने निजत्व को खोलकर सार्वजनिक करती है। यहीं पर महिला की रचना धर्मिता पुरुषों से अलग हो जाती है। स्त्री को निजता पसंद है, पुरुष को वस्तुगतता। स्त्री सदा वस्तुगतता को अस्वीकार करती रही है। निज के विचारों और अनुभवों को अभिव्यक्त करने में उसकी रुचि रही है। एक स्त्री इसलिए नहीं लिखती कि वह अपने निज को सार्वजनिक बनाए और पाठकों को अपना निज परोसे बल्कि लाखों-करोड़ों स्त्रियों के जीवन के दुख-दर्द, जीवन-संघर्ष को समझने में मदद मिल सके इसलिये लिखती है स्त्री।

भारतीय समाज व्यवस्था में दलितों का जीवन बहुत ही कष्ट पूर्ण रहा है। एक दलित स्त्री दोहरे अभिशाप से पूरे जीवन भर गुजरती है, एक उसका

स्त्री होना और दूसरा दलित। हिंदी दलित महिला कथा साहित्य में संवेदना का यही धरातल एक अलग वितान रचता है। दलित महिला कहानीकार की कहानियों में व्यवस्था और शासन के द्वारा महिलाओं का लगातार शोषण होता रहा है। शासन-सत्ता की झूठी सहानुभूति, खोखलापन संवेदना को एक अलग ही धरातल प्रदान करता है। सवर्ण पुरुषों द्वारा दलित स्त्रियों का यौन शोषण दलित महिला कथाकारों की कहानियों में प्रचुर मात्रा में मिलता है। इन्होंने अपनी कहानियों में सवर्ण पुरुषों द्वारा दबाव, लालच, छद्म, ब्लैकमेल आदि हथकंडों से स्त्रीत्व का लगातार शोषण-उत्पीड़न किया जाता रहा है। इन्होंने स्त्री जीवन के उसके कटु यथार्थ को बड़ी ही निर्ममता से वर्णित किया है। स्त्री को मात्र उपभोग की वस्तु और कामपूति के साधन के रूप में ही देखने वाली पुरुष मानसिकता के प्रति स्पष्ट एवं सशक्त प्रतिरोध को भी संवेदना का आधार प्रदान किया है।

विश्लेषण: समकालीन हिंदी दलित महिला रचनाकारों में हिंदी दलित साहित्य में दलित-स्त्री-अस्मिता और प्रतिरोध की सबसे प्रखर रचनाकार सुशीला टाकभौरे हैं। उन्होंने स्त्री और दलित दोनों होने की पीड़ा, शोषण, अपमान, उपेक्षा, जाति व्यवस्था, सामाजिक असमानता आदि को बहुत गहरे तक अनुभव किया और भोगा था, इसीलिए उन्होंने अपनी रचनाओं के द्वारा स्त्री और दलित दोनों को मजबूत आधार प्रदान किया। उन्होंने अपनी लेखनी से कविता, कहानी, उपन्यास, नाटक, व्यंग, आत्मकथा, वैचारिक लेखन, आदि में सदियों से चली आ रही दलितों और स्त्रियों के प्रति होने वाले शोषण का अत्यंत यथार्थ चित्रण करते हुए अपने प्रतिरोध को स्वर दिया।

सुशीला टाकभौरे ने अपने विचारों को, जीवन की यथार्थ घटनाओं को और अनुभवों को कहानियों के रूप में रूपायित किया है। उनकी कहानियों में जातिगत सामाजिक असमानता, अस्पृश्यता की भावना दलितों द्वारा भोगे गये अनुभवों को, दंशों को, शब्दबद्ध हुए हैं। उनकी कहानियाँ संवेदना के धरातल पर अति पिछड़े समाज का प्रतिनिधित्व करने के साथ दलित चेतना के विकास को एक नया आयाम प्रदान करती हैं। भारतीय समाज में जहाँ दलितों को अस्पृश्य होने की पीड़ा सदियों से झेलनी पड़ती रही है और दलित होने के कारण भारतीय समाज व्यवस्था में हाशिए पर रहना उनकी नियति मान ली गयी थी। गौतम बुद्ध, महात्मा फुले और बाबा साहब अंबेडकर के प्रयत्नों से दलित समाज अपनी यथास्थिति से परिचित हुए, सदियों से पशुवत जीवन वाले दलित समाज को मनुष्य होने का पहली बार अहसास हुआ, यही अहसास सुशीला टाकभौरे की कहानियों को संवेदना का नया धरातल प्रदान करता है।

‘अनुभूति के घेरे’ कहानी संग्रह की कहानियों के संवेदना का धरातल दलित समाज की व्यथा-कथा और दलित नारी का जीवन यथार्थ है। भारतीय समाज व्यवस्था में दलित समाज और स्त्री दोनों की स्थिति एक समान रही है, दोनों ही शोषण और अन्याय के कारण हाशिए पर रहने के लिए अभिशप्त रहे हैं। समाज में अशिक्षा, शोषण-अन्याय-अत्याचार का शिकार

में किया है। भारतीय स्त्री अक्सर छोटी-छोटी बातों पर भी ठहरकर विचार करती है। वह निर्णय लेते समय, उसके परिणाम पर विचार करते समय अंतर्द्वंद में सही निर्णय नहीं ले पाती है और अपने अरमानों का, अपनी स्वतंत्रता का गला घोट देती है, परिणामस्वरूप उम्रभर अकेलेपन की पीड़ा के साथ घुट-घुटकर जीने के लिए अभिशप्त हो जाती है। इस रूप में 'भूख', 'हमारी सेल्मा', 'त्रिशूल', 'तुकड़ा टुकड़ा शिलालेख', 'कैसे कहूँ', 'सूरज के आसपास' जैसी कहानियों के नारी चरित्र अपनी इच्छा-आकांक्षाओं को मारकर यंत्रणामय जीवन जीने के लिए विवश हैं। इन नारी चरित्रों के यंत्रणामय जीवन की पीड़ा को सुशीला टाकमौरि अपनी पीड़ा से जोड़ते हुए इस कहानी संग्रह की भूमिका में लिखती हैं— "नारी शिक्षित हो जाए, नौकरी करने लगे, बड़े पदों पर सम्मान और अधिकार संपन्न स्थान पा ले, फिर भी घर-परिवार में हमेशा उसे कमजोर औरत के रूप में ही देखा जाता है। इस तरह समाज और परिवार में आज भी उसे स्मृतिकालीन मनुवादी दृष्टिकोण से ही देखा जाता है। शिक्षित, नौकरीपेशा स्त्रियों को अनेक अनुबंधों के साथ दोहरी-तेहरी जिम्मेदारियाँ निबाहनी पड़ती हैं। चाहे घर का काम हो या परिवार की जिम्मेदारी, नारी को ही इसका जिम्मेदार ठहराया जाता है। इसका विरोध करने पर अक्सर परिवार टूटने और तलाक लेने की स्थिति उत्पन्न होती है। यदि स्त्री साहस के साथ आगे बढ़कर संघर्ष करती है, तब भी उसे टूटन और अकेलेपन का सामना करना पड़ता है।" 09

भारतीय समाज सदा से ही व्यवस्था पितृसत्तात्मक रहा है। इस समाज व्यवस्था में हमेशा पुत्रों के प्रति लगाव कुछ ज्यादा रहा है, सभी वर्गों में पुत्रियों के बरक्स पुत्रों के प्रति मोह कुछ अधिक होता है चाहे शिक्षित वर्ग हो या अशिक्षित सभी में आज भी पुत्रमोह का नशा बना हुआ है, विशेषकर शिक्षित समाज के मध्यवर्गीय परिवारों में इस व्यवस्था के कारण लड़कों की तुलना में लड़कियों की संख्या लगातार घटती जा रही है। सुशीला टाकमौरि का अंतर्मन भी भारतीय समाज व्यवस्था की इस कुरीति से बेहद दुखी एवं निराश है। उनका यह दुख और पीड़ा उनके कहानी संग्रह 'अनुभूति के घेरे' की कहानियों में दिखाई देता है, वह लड़के-लड़कियों में किए जाने वाले भेदभाव को अपनी कहानियों में एक नये ताने-बाने के रूप में प्रस्तुत करती हैं। 'गलती किसकी है' तथा 'सही निर्णय' जैसी कहानियों में परंपरावादी इन कुरीतियों को उन्होंने उजागर किया है। 'गलती किसकी है' कहानी की सुनीता तीन बेटियों की माँ है। उसे अक्सर इस बात के लिए अपमानित होना पड़ता है कि बेटा पैदा न होने में उसकी ही गलती है। 'सही निर्णय' की इंदु के लिए एक साथ घर-गृहस्थी और नौकरी दोनों के उत्तरदायित्वों को पूरी ईमानदारी से निभाना जब उसके लिए दुष्कर होने लगता है तब वह अपने गर्भ में पल रहे तीसरे बच्चे के गर्भपात का कठिन निर्णय लेती है, परंतु जब उसे यह पता चलता है कि मेरे गर्भ में पल रहा बच्चा लड़का था तब वह ग्लानि से भर जाती है। यहीं पर यह कहानी भारतीय समाज की परंपरावादी सोच को उजागर करती है कि आज भी समाज में पुत्रों को ही ज्यादा महत्व दिया जाता है। प्रायश्चित

स्वरूप वह अपनी बेटियों को पूरे स्वाभिमान के साथ पढ़ा-लिखा कर उन्हें 'कुल-दीपक' बनाने का निर्णय लेती है।

निष्कर्ष: दरअसल 'अनुभूति के घेरे' कहानी संग्रह की कहानियाँ एक ओर जहाँ दलित समाज और दलित स्त्री जीवन के भोगे हुए यथार्थ, सदियों से उनके अंतर्मन में घर कर गयी निराशा, दिशाहीनता और अंतर्द्वंद्व को उजागर करती हैं। वहीं दूसरी ओर भारतीय समाज के मनुवादी संस्कारों के कारण दलित समाज में व्याप्त सामाजिक स्तर पर जातिगत भेदभाव, शोषण, अशिक्षा से उपजी संवेदना उनके मूक स्वर को भी उजागर करती हैं, जहाँ उनके पास वेदना और मौन के अलावा कुछ भी शेष नहीं बचता है। ऐसी स्थिति में इस संग्रह की कहानियों की संवेदना का धरातल दलितों के साथ होने वाले अन्याय, अत्याचार और शोषण का प्रतिरोध करने और दलित समाज और स्त्रियों में नयी चेतना जगाने के प्रति प्रतिबद्ध दिखाई देता है।

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