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ACADEMIC RESEARCH AND REVIEW LETTERS
(Multi-disciplinary Peer Reviewed Research Journal)



A Biannual Research Journal

Association of Kerala Government College Teachers

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Association of Kerala Government College Teachers

AKGCT Bhavan, Panavila Jn., Thycaud

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Editorial

We would like to present, with immense contentment, the second volume of our academic journal, Academic Research and Review Letters. This journal was envisioned to stand for the growing needs of research happening in multidisciplinary areas. We believe that the journal will be of interest to a wide variety of researchers from broad range of disciplines. It is the responsibility of academic Journals to perform the role of a filter that so as to collect the best articles that disseminate information. We continuously strive for the same so as to bring the journal to new heights. As we all know, journals are now deep-rooted in academic infrastructure and are vital to career paths, be it project funding or appointments in premier institutions. I hope that the journal will continue to execute its aspirations for the betterment of the academic community.

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Preface

Inspired by the previous two issues we are now with the third issue of our journal Academic Research and Review Letters. We aim to provoke debate and discussion in the academic avenue to bring out new knowledge and provide a platform to share them. We strongly believe that researchers are in search of the right audience. This journal is devoted in providing the same. We believe that the current issue will be a great addition to the wide canvas of academic journals.

Dr. Muhammed Rafeeq T.

Sub Editor



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INTRICACIES OF MOPLAH UPRISINGS IN NINETEENTH - CENTURY MALABAR

M.S. Salooja*

The Moplahs as a community had never collaborated with the British administration of Malabar, but resisted the alien rule. The British attempt to legitimize their conquest was challenged, their authority to rule was questioned and the ordering of society was disrupted. The colonial policies and programmes of the government were implemented through imperial institutions such as civil service, private property in land, law and law courts, police and jail. There was equality in principle but in practice the reforms were beneficial to the Hindus to the dismay of Moplahs.

The outbreaks which had cropped up in the nineteenth century Malabar were the creation of peasants, agricultural labourers, artisans, or petty traders and were pigeonholed by the British officials as Mappila outbreaks. The participation of people other than Muslims was generally absent and 'very limited in the revolt of 1921. Although Hindus were quite active in thefts and dacoities, collective action was confined to the *Mappilas*, the Muslim section of the population."¹ The official view is that "the history of *Moplah* outrages is a long one, they were known in the time of Tipu Sultan and in 1822, Mr Barber spoke of them as a disgrace to the Moplah community. These disturbances seem, however, to have been particularly the strife between the years 1836 and 1853. During a period of eighteen years, not less than twenty two outbreaks took place besides numerous abortive risings and conspiracies. Between 1855 and 1873 outbreaks still occurred but at longer intervals."² Because in 1854, it is specially mentioned that severe measures were put into practice in order to suppress the unrest and its outcome was far reaching.

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In the forty years between 1855 and 1894, there occurred only eleven notable outbreaks. To the common folk, to meet the two ends became a great enigma whether they were under the rule of Hindu Janmis or the foreigners. This article analyses the factors that precipitated the uprisings during the nineteenth century Malabar.

In Malabar two third of the revenue was derived from grain crop land and its location was mainly in Eranad, Valluvanad and Ponnani taluks of south Malabar. The overwhelming majority of Muslims at that time whether were cultivating tenants, landless labourers, fishermen or petty traders. Apart from their adherence to agriculture and petty trades, their occupations had two special features; first the very limited employment in government service and second, comparatively a large number were engaged in religious work. Employment opportunities under the government were not availed because of their lack of modern education. Above all most of them were tenant cultivators working under Hindu proprietors as Logan reported that "percentage of coolie cultivated class were doubly more numerous in Malabar than elsewhere in the presidency."³

Thus the British treated Janmis as the absolute owners of the land. The British government had not taken any effort in resurveying land as it was on the source of same assessment done by at the time of Mysore rulers. As a continuation of later appraisal, this system led to corruption by village officials, who were bribed to under assessed lands. Above all majority of the village Adhikaris belonged to high class Hindu families. They put the heavy burden of rent on the shoulders of poor peasants. Though reduction in the land revenue demand in Malabar was sanctioned by Graeme's proposals, (1818-1822), it was never executed properly. From 1819 to 1837 the hike of grain price in Malabar reached its high water mark, some 50% higher than that of 1800. Hike in grain price played a significant role in the resurrection of Janmis power in Malabar.

Most of the Muslims were landless tenants under Hindu Janmis. They were wage labourers or *Kuzhikanakars*. The Hindu landlords realised rents in higher rate and avoided the customary share of the produce. Hence without any other alternatives before the mighty power, they performed *Shahid*. These sacrifices indirectly inculcated a sense of religious spirit among the Muslim tenants and it ultimately resulted in the joining of more and more Muslims in this venture against the atrocities. This may be one of the reasons why most of the historians portray these uprisings as fanatic outbreaks.



After the outbreak of Mattannur in 1852, the government appointed a special commission under Mr. Strange. On 25 September 1852 Strange submitted a report to the government. It came in to effect on 23 August, 1853. According to his report all the persons engaged in the earlier 31 outbreaks were goaded by personal provocation and religious fanaticism. He proposed for a special legislation with the objects of escheating the property of those guilty of fanatic outrage, fining the districts where such outrage occur, deporting the suspected and placing restriction on the possession of arms, especially the war knives and the construction of mosques. All the suggestions except for the restriction of building mosques were sanctioned by the British. He further proposed the installation of a special police force with British officials only. However the Muslims showed their resent in most of the proposals put forward by Strange. His attention was particularly directed to the conduct of Said Fazal Pookoya Tangal and rigorous measures were implemented with reference to him. When we refer to the Tangal, it must be understood that all classes of the community regarded his word as command. He was strongly suspected by the British as the man behind all the issues and argued that he bestowed his blessings in performing jihad and shahid.

The implementation of T.L Strange's proposals followed by the expatriation of their renowned priest Syed Pookoya Tangal to Arabia created far reaching repercussions in the community. The main factor behind this deportation was the recommendation of Conolly, the Magistrate of Malabar. The government decision was prejudiced by his report and it is clear in the following words. "In the event of its being found necessary to apprehend the Tangal and his advisors, the government considers that it would be advisable to deport them altogether from Malabar to some other places."⁴ As an immediate reaction to the deportation of the Tangal, the rioters planned the murder of Conolly. "Nine Amsams in connection with this outbreak were fined and the net proceeds of the fine aggregating nearly Rs. 3100/- had been granted to the wife of Conolly."⁵

The main recommendations made by Strange were carried in to effect. A special police was raised, and a despotic policy was trailed by passing of two Acts, i.e., Act xxiii and Act xxiv in 1854. The former authorised the local authorities to (i) Escheat the property of those guilty of fanatical rising. (ii) Fine the locality where such outrages had occurred (iii). Deport suspended persons out of the country, while the latter rendered illegal possession of the Mappila war knife. When measuring the frequency of outbreaks after and before 1854 the number and intensity of outbreaks dropped after 1854 when compared to the numbers



before 1854. So after the implementation of the Moplah Acts, the momentum of aggression diminished gradually.

When evaluated the general life of both the Hindus and Muslims, the former had no other source of income than agriculture. On the other hand, Moplahs engaged in that as well as every other field and were very keen on enterprising and preserving race. More over Hindu tenants were a disunited body. Above all their discrimination in worship kept a distance from the scope of a common gathering. Moplah peasants on the other hand were far better in the field of communication. They could gather for Friday congregation, shared their current grievances through the speeches followed by the prayer. Their calling for prayer was also utilised as a call for help at the time of disturbances. The over confidence in the power of their spiritual leaders Tangals also played a vital role in activating outbreaks. They believed that the Tangals had the capacity to change the cartridge in to cotton balls, which were shot out from the barrels of British guns.

However, the Muslims because of their peculiarity of belief showed a collective mind for their ground support. Hindus were reluctant to record their grievances. William Logan noticed in his enquiries that "before their eyes the fear of caste censure and fines and excommunications" loomed large. The Hindu peasantry was not only socio-economically but also religiously tied to their Janmis. The ideological world of Hindu peasantry thus grew stronger and subjected themselves to the land lords.

Another significant thing we have to point out that majority of the rioters was very young, between the age of 15 and 30 years. The Moplahs came to believe that if a poor man had been evicted from his land, it was religious merit to kill the land lord. As majority of the landlords in Malabar were Hindus, they were being attacked. According to them death at the hands of an infidel in the name of 'faith' was also a boon. This misinterpretation of Islamic principles had reflected in every outbreaks of 19th century Malabar. The performance of *Shahid* in order to attain paradise, were particularly alluring to the poor Muslims because of the hardships they experienced on the earth with famine and starvation. These meaningless sacrifices had continued throughout 19th century.

Muslim resistance in the form of colonialism had become stronger through the medium of literature. The glorious Quran itself justified such a way that "to fight for the cause of God against those who fight against you, but commit not the injustice of attacking them first. Verily the God loves not the unjust."⁶ Under this contextual misinterpretation they showed their antagonism or resistance through numerous



literary scripts that had been circulated among the inhabitants as pamphlets. In order to attract the believers, most of these contained *fatwas* or warsongs. Some examples of such works are Thahrid-AhlilIman by ShaikhZainuddin senior, ThuhfathulMujahiddin by ShaikhZainuddin, FathulMubiyin by Qazi Muhammad etc.

There is no tradition of priest hood in Islam like that of Christianity and Hinduism, no caste, class, race or family which had special privileges. But the meddling of religious leaders in the affairs of the community is not a rare thing. These religious leaders played a prominent role in precipitating anti-imperialist sentiments through their preaching and writings. ZaidAlaviTangal and his son FazlPookoyaTangal are examples. The occasion on which the British suspected AlaviTangal was during the Cherurrevolt of 1843. An official report read "the strongest circumstantial evidence exists in the circumstances connected with all former Moplah out breaks that this PookoyaTangal is in the habit, from motives which I need not specify, of directly sanctioning and giving his blessing (which these poor deluded wretches believe to be all efficacious) which horrid end lawless outrages and insurrections. They had occurred hitherto only within this priest's country and had been penetrated only by his disciples."⁷

Mosques played a prominent role in creating their cultural identity and of individual make up. In early days Muslims had to obtain official sanction to construct a mosque. Selling land for building mosques became an immediate reason for the agitations in many cases, because most of the land was belonged to the upper class Hindus. Most of the Hindus pledged their properties to temples. It is also mentioned in the report of Malabar Tenancy Committee that "virulent class distinction between the Hindus and Muhammadans will never be allayed so long as the latter are prevented by the former for the free exercise of their religious duties and one put great inconvenience to provide decent burial for their dead."⁸ The cases reported at Malappuram in 1851, at ParelAmsamin 1873, at Calicut in 1898 etc belonged to this category.

Moreover, their greed for land in the absence of alternate employment opportunities has to a large extent, inflamed fanaticism. An official report read "the fact of Janmi or landlord having in due course of law ejected from his land, a mortgage or other substantial tenant is a sufficient pretext to murder him and become *shahid* and so ensure the pleasure of the paradise."⁹

The practice of landlords, who lock up and keep wasteland away from cultivation, squeezed the availability of land for farming. "The pressure of an ever



increasing population and limited area of land kept many at the base of subsistence level.”¹⁰ The company administrators also entertained the view that “the rich Muslims instigated the poor to set fanaticism in motion and gained great benefits from their action.”¹¹ The case reported from Melathur Amsam on 10 September 1880, and one reported on 25th February 1896, belonged to this type of agitation. Moreover the British administration in both land and legal systems often turned against the policies of Muslims. The case reported in 1855 ended with the murder of British Magistrate Conolly who made instigation to implement the proposal of Strange was an example of uprising against the administrative policy of the British. Thus all most all cases their religious ideology fuelled the situation beyond expectations.

During the period of 1889-1915 “Moplahs showed themselves inclined to exploit the more constitutional methods for pressing their claims.”¹² As a result, so many religious associations were founded in order to submit their grievances before the authorities and to uplift their social status by wiping out from age old customs through secular education.

In short the right of eviction and putting Melcharth were indiscriminately used against the Muslim tenant farmers. The rise in the price of paddy in the grain producing Taluks of Eranad, Valluvanad and Ponnani enfolded the Janmis and prompted them to oppress their tenants. The confiscation of arms, deportation, collective fining from poverty ridden Muslim families and Amsams, paved the way for further aggressions. The demolition of Mosques, persecution on religious grounds, deportation of their spiritual leader Said Alavi Fazl Tungal and implementation of Moplah Acts intensified their desire to end the alien rule forever. The idea or the thought of *shahid* became accepted and grew in popularity because it met the significant needs of the Muslim peasant community. Thus Moplah outbreaks of nineteenth century were the reflection of poverty under oppression.

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EFFECT OF SELECTED YOGA TRAINING PROGRAMME ON THE SELF - ESTEEM AND DEPRESSIVE SYMPTOMS OF ELDERLY MEN

Vinu Bhaskar *

Introduction

“Lack of activity destroys the good conditions of every human being, while movement and methodological physical exercise save it and preserve it”

Plato

Ageing process represents universal changes with age within a species or population that are independent of disease or environmental influence. People age in different ways. Some reach old age with prestige, affluence and comfort; others face age wrought with hardships and difficult circumstances. The more unfortunate faces poor health, declining mental function, inadequate financial resources and loss of loved ones. Later adulthood or the period of old age begins at the age of sixty. During this stage most individuals lose their jobs because they retire from active service. They begin to fear about their physical and psychological health. In our society, the elderly are typically perceived as not so active, deteriorating intellectually, becoming narrow-minded and attaching more and more significance to religion. Many people at the age of sixty or above remain very healthy and active in life. The life style including exercise, diet and regular health checkup helps people to enjoy meaningful and active life. Health is a strong predictor of well-being in late adulthood. Physical health and activity

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are inextricably inter-woven with emotional function. The aspects of emotional function that have been studied most with regard to physical activity are certain factors of mood states, ability to cope with psychological stress, anxiety, depression and personality. Ageing presents challenges to emotional control that are beyond those normally seen in younger adults. Exercise is frequently recommended as a part of a comprehensive programme of prevention, treatment or rehabilitation of chronic degenerative diseases. Considering the social costs of an ageing society, it is important to encourage the elderly to maintain an active life style. The benefits of physical activity and physical fitness have long been suspected, but documented only recently. It now appears that regular participation over the course of a lifetime in moderate physical activity is protective against all cause of physical and mental disorders. One form of such activity could be yogic practices. Research in India on yogic practices and geriatric population were limited. Hence to have a better understanding of yogic practices and its contribution towards to geriatric population, an attempt is made to determine the effect of twelve weeks of selected Yoga Training Programme on the self-esteem and depressive symptoms of elderly men.

METHODS:

Selection of Subjects

Sixty elderly men from Thiruvananthapuram district in Kerala were selected as subjects for the study. The age of the subjects ranged from 60 to 65 years. Individuals who were undergoing any sort of training programmes were not included in the study. The medical screening of the subjects was carried out to ensure that the subjects were medically fit to undergo the type of training programme they were subjected to. The subjects were randomly assigned to an experimental group (N=30) and a control group (N=30).

Tools:

Rosenberg Self-Esteem Scale

Purpose: To measure the self-esteem of the subject. The questionnaire was administered to all the subjects under the study by the investigator himself. The objective of the study was explained to the subjects. Doubts, if any, were clarified by the investigator. The data was collected through the administration of a ten-item questionnaire with fair choice for each item ranging from 1 to 4. Scoring for statements 3, 5, 8, 9 & 10 were reversed in calculating the total score. On the basis of this scale, a high numerical score indicated low self-esteem while a low numerical score indicated high self-esteem. A score of 10 was the minimum representing the



highest possible self-esteem while the maximum score was 40, representing the lowest possible self-esteem.

Geriatric Depression Scale (GDS)

Purpose

To measure the presence of depression. The questionnaire was administered to all the subjects by the investigator himself. The objective of the study was explained to the subjects and they were asked to respond to each question honestly and truthfully. As soon as they completed the test, the response sheets were collected by the investigator. The data was collected through the administration of a questionnaire that had 30 yes/no type questions, which described how the subjects had been feeling during the week. The GDS was scored by computing the answers in 'bold' and one point was given to each of these answers. A score of 0-9 represented normal; a score of 10-19 represented mild depressives and a score of 20-30 represented severe depressives.

Procedure

Random group design has been used in this study. The subjects numbering sixty elderly men were divided into an experimental group (N=30) and a control group (N=30). The subjects were selected at random by drawing lots and the assignment of treatment was also at random. The experimental group was given the selected yoga training programme for a period of 12 weeks. Sixteen selected yogic asanas, three breathing practices and complete relaxation in shavasana were included in the training programme and the training programme was same throughout, the only difference was in the increase of the holding time at the final position of each yogic asana after every two weeks. In the case of breathing practices, the number of strokes was increased after every two weeks. Considering the age and physical capacities of the subjects, the modified versions of yogic asanas were practiced at the initial stages of the training period. The modified versions of yogic asanas were performed with supportive equipment. For example an armchair was used for practising Sarvangasana and Halasana. In standing postures and twists, the wall gave support and a sense of direction. Supportive equipment was used in yoga practice, when the body could not achieve a posture or make a particular effort to achieve a required result on its own accord. This principle is important in yoga therapy, but is also useful when practising generally. (Iyengar B.K.S., 2004)



Selection of Yoga Training Programme

After reviewing the literature pertaining to yoga and its contribution to the development of various systems in the body, the research scholar selected sixteen yogic asanas and breathing practices like Kapalabhati, Anuloma Viloma and Ujjayi.

The techniques of selected yogic asanas were modified according to the level of physical fitness and health standards of the subjects under study. The modified forms of yogic asanas developed by Rosalind Widdowson and Louise Wiggins were also included. The selected yogic asanas were: Shavasana (The Corpse Pose), Makarasana (The Crocodile Pose), Sarvangasana (The Shoulder Stand Pose), Matsyasana (The Fish Pose), Halasana (The Plough Pose), Bhujangasana (The Cobra Pose), Salabhasana (The Locust Pose), Ardha-Matsyendrasana (The Half Spinal Twist Pose), Vajrasana (The Diamond Pose), Simhasana (The Lion Pose), Paschimothanasana (The Forward Bend Pose), Supta-Vajrasana (The Supine Diamond Pose), Trikonasana (The Triangle Pose), Talasana (The Palm Tree Pose), Vrikshasana (The Tree Pose) & Utkatasana (The Hunkering Pose).

The selected Breathing Practices were: Kapalabhati (Quick & Forceful exhalations), Anuloma Viloma (Inhalation & Exhalation through alternate nostrils) & Ujjayi (Inhale through nose with frictional sound produced from partial contraction of the glottis and exhale slowly).

Administration of the Training Programme

The Yogic Asana programme was prepared by the investigator with the help of experts. The training programme was carried out by the subjects under the supervision of the investigator with the assistance of other experts in the specialized field. The experimental group performed the yogic asanas prescribed to them; six days in a week; from Monday to Saturday for a period of twelve weeks. The training session included prayer, Kapalabhati, Suryanamaskar, Yogic Asanas, Pranayama and complete relaxation for a total duration of sixty minutes. The adaptation period of two weeks followed the training period. The training load was increased gradually, step by step after a definite time interval. The intensity of the training programme was increased in terms of the duration of the holding time at the final position of each asana.

Statistical Analysis of Data

To determine the effect of twelve weeks of selected Yoga Training Programme on the self-esteem and depressive symptoms, 't' test was applied by using SPSS version 17. The level of significance was set at 0.05 level of confidence.



Results

The data pertaining to self-esteem and depressive symptoms of the experimental group and control group were analyzed by 't' test with the help of SPSS version 17. The level of significance chosen was 0.05.

Findings pertaining to each of the selected variables of experimental group and control group are presented in the Table1. The mean difference of experimental group and control group for the selected variables are presented in figures1 &2.

Table 1

Difference in the Means of the Experimental Group and the Control Group with respect to Self-Esteem and Depressive Symptoms

Variables	Group	No	Initial Mean	F i n a l Mean	SD	Mean Difference	S.E	't' Value
Self- Esteem	EXP	30	18.23	15.63	0.968	2.600	0.177	14.704*
	CON	30	24.33	24.43	0.481	0.100	0.088	1.140
Depressive Symptoms	EXP	30	10.37	8.47	0.662	1.900	0.121	15.726*
	CON	30	14.00	14.10	0.3051	0.100	0.056	1.795

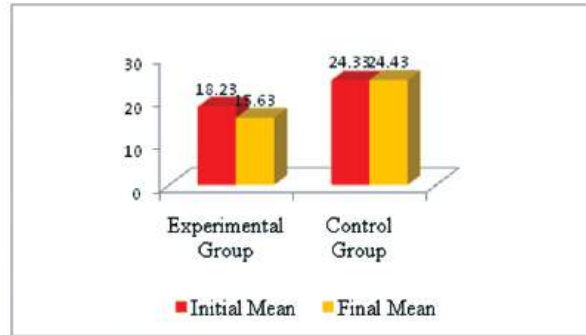
* Significant at the 0.05 level. 't' value with 29df =2.045

From the Table 1 it is obvious that in the case of experimental group, significant changes were noticed in all the selected variables following 12 weeks of selected yoga training programme. The obtained 't' values for the self-esteem was 14.704; depressive symptoms was 15.726. The obtained 't' values were higher than the required table value.

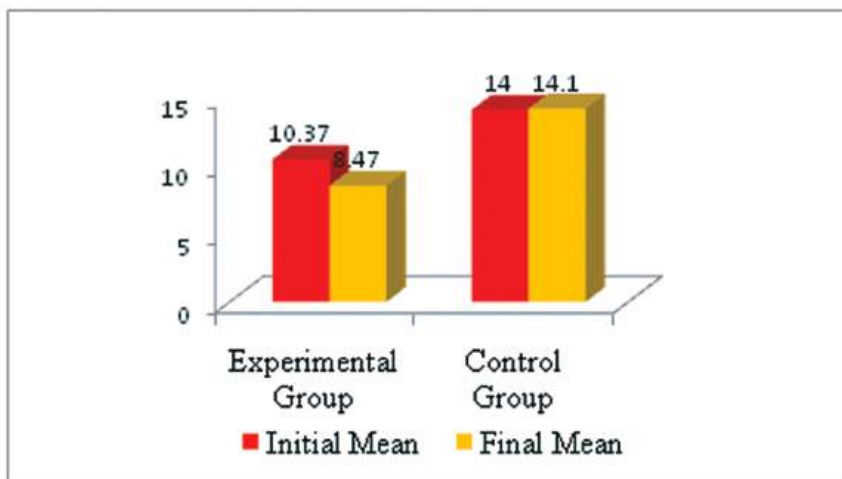
In the case of control group, there were no changes seen in the selected variables of the study. Mean difference of the experimental and control group for each variable are presented in figures 1&2.



Figure 1
Mean Difference in Self-Esteem for Experimental Group and Control Group
(Means in Numbers)



Mean Difference in Depressive Symptoms for Experimental Group and Control Group (Means in Numbers)



Discussion

The analysis of the results of the study reveal that in the case of the experimental group, all the variables such as Self-Esteem and Depressive Symptoms improved as a result of the 12weeks training of selected yoga programme. In the case of the control group, no changes were noticed in any of the selected variables during the same period.

Improvement was seen in Self-Esteem in the case of experimental group after 12weeks training of selected yoga programme. After participating in the



yoga training programme, the experimental group have experienced a tangible achievement in their goals, they feel better physically and they develop a sense of competence that in turn provides them with feelings of mastery and control. In addition, they also developed other health habits, such as better nutrition and sleep habits which in turn made them feel better about themselves and improve their self-confidence. Finally they gained new social experiences with their colleagues in the training programme. Practising in a group might have developed the feelings of personal worthiness and self-esteem among the practitioners. The process of relaxation through asanas like Shavasana and Makarasana might have given rest to the body and mind. It has been found from various researches that the practice of yogic asanas cause a positive shift in the parasympathetic functions of autonomous nervous system (ANS). It results in inward awareness, introspection, tranquillity and an inner satisfaction. Asanas are known to tone up autonomous nervous system, respiratory system, endocrine glands and visceral organs and they might have resulted in an overall physical and emotional stability among the practitioners. The asanas like Trikonasana, Talasana and Vrikshasana might help to improve the power of concentration, single mindedness and focussing ability among the practitioners. All of these factors may contribute to enhance self-esteem.

An improvement in the scores obtained in the Geriatric Depression Scale in the case of experimental group after 12 weeks of selected yoga training programme may be attributed to the fact that the yogic asanas might have had an anti-depressive effect on the participants with the depressive symptoms. Other aspects such as the social support that generally accompanies the yoga training programme and the improved feelings of personal worthiness and self-esteem may also have contributed substantially to the therapeutic outcome for some individuals. The ultimate aim of yogic asanas is to produce psycho-physiological balance in the various systems working in an individual. The yogic asanas especially Shavasana and Makarasana retrain the muscles to act in a relaxed manner and help to gain a parasympathetic dominance which reflects in one's capacity to voluntarily control the rate of heart beats, rate of breathing, maintenance of body temperature - all fostering a state of economical self-preservation and conservation of energy. With intense yoga training, it is possible to have a normal state of transcendence or mind expansion which not only is physiological and stable, and a yogic practitioner can invariably reflect in his every day behaviour, a higher state of joyous being. The longer duration of practice in the calm, peaceful and serene environment & regulation of breathing during yogic practices might help in inculcating feelings of brotherhood among the practitioners. Thus, null hypothesis was rejected, since



significant changes were seen in the self-esteem and depressive symptoms of the experimental group following 12 weeks of selected yoga training programme.

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APPROACHES AND PRACTICES OF AGENTS OF LIC INDIA IN MARKETING LIFE INSURANCE

Lakshmanan M. P *

ABSTRACT

Individual agents play vital role in marketing life insurance products of LIC India. The size of business of LIC, to great extent, depends on the approaches and practices of agents, especially individual agents, in marketing life policies. As they are the last link in the marketing chain to deal with policyholders, they should be well known of methods, techniques and tactics of assessing needs and wants of potential and existing customers and must be capable to respond to it at the earliest positively leading to customer delight. The article examines the practices followed by agents in prospecting a customer, dealing with complaints of customers and criteria used by agents in recommending a life insurance policy.

Key words: size of business, marketing chain, customer delight

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INTRODUCTION

Marketing life policies is not as easy as tangible products due to its special characteristics. Apart from having knowledge on life products, agents should be able to assess the tastes and preferences of customers (existing and potential) and respond to demand to their expectation. They should have basic skills of catching a prospect, dealing with customer grievances and complaints and resolving them in such a way that it doesn't affect the individual business adversely. There are multiple means through which an agent can enhance his customer base. It is to be noted that it is vital to retain the existing clients along with adding new ones. It is common to have problems at any of the products or services rendered by LIC officials or agents. An agent should be able to reconcile the problem(s) before affecting corporate image. While recommending a policy to a customer, agent should be utmost careful in assessing the apt need of the client so that a product is said to be sold in true sense i.e. customer should feel delighted on the purchase of product than with a feeling of loss of money or wise investment.

Review of Literature

Review of Literature provides a critical summary of research already done on the relevant topic. The primary purpose of literature is to gain a broad background available related to problems in conducting research. Thus it facilitates selecting a problem and its purpose, developing a framework and formulating a lesson plan.

Shri Sankar Das(2004) in his article Role of agents in competitive regime illustrates the attributes of insurance professional, area of concern for agents and remedies and contributions of agents to LIC of India.

Rao, B.V (2005) indicates that the performance the LIC of India depends purely on the performance of its agents. The number of agents has increased from 533133 in 1996-97 to 1003241 in 2003-04; the average business per agent has increased from Rs 1064284 to 2197675 during the same period. The study also reveals that 15 per cent of the agents of the LIC of India are highly productive and the remaining 85 per cent are less productive. In a nut shell, the former agents brought 61 per cent of the new business while the remaining 85 per cent contributed only the remaining 39 per cent.

Suri Seeta Ram (2005), in his article on "Life as a Life Insurance Agent - Difficulties, Challenges and Rewards Galore", describes clearly his personal growth as an insurance agent while thanking his mentors for honing professional



skills. Two basic lessons that almost all the agents are coerced into learning are 'Rebate' and 'Wrong Medicals'. These are lessons that are very hard to unlearn. He emphasizes that the purpose of life insurance is not just tax relief and savings, but a lot more to think and learn.

Importance of the Study

The study examines the approaches and practices of agents in marketing life insurance products. They should have right perspective in approaching customers (existing or potential), solving their grievances. They should also be able to build confidence among customers conveying right information on the product sold and ensure that the customer is delighted on the product bought. LIC India has vital role in building such right perspective among agents by designing and implementing appropriate training programmes. As such the study will be helpful in identifying bottle necks in the approaches of agents and retuning the same in right direction.

Objectives of the Study

To identify the nature of objection raised by customers as perceived by agents in relation to marketing mix elements of LIC

To identify the most preferred method of handling objections of customers among agents of LIC India.

To identify the most preferred method of catching prospect pursued by agents in marketing life insurance products

To identify the criteria mostly depended on by agents in recommending a policy to their customers

Methodology

The population of individual life insurance agents consists of the total number of individual agents serving in the branch offices of the Life insurance Corporation of India in Kerala. The modified data after Reliability Analysis, collected from the 150 respondents, were studied in detail to identify the extent of variations in the responses. It may be stated that the sample size was proportional to the level of variation and the assumed level of error of the estimate of the population parameter of the study variable. For an assumed level of 5 per cent error in the estimates of the means of responses using the information on variances from the pilot study, the sample size was obtained based on each response. The calculated sample size of 308 was the maximum among the sample size obtained from responses of all the statements and finally sample size was fixed at 310 for the agents.



The LIC has 5 Divisions in Kerala, viz., Thiruvananthapuram, Kottayam, Ernakulam, Thrissur and Kozhikode. One branch under each Divisional office was taken at random for the study. A sample size of 310 agents was fixed statistically to represent the whole population. Multi-stage random sampling method was applied for the selection of sample agents. In the first stage, Kerala was divided into 5 Divisions based on the number of Divisional Offices under the LIC. In the second stage, one district was selected at random from each Division. In the third stage one branch office each was selected from the districts identified; and finally, the sample size was allocated proportionate to the number of agents in each branch selected from the district.

DATA ANALYSIS

Form of Objection Raised by Customers during Marketing Policies

It is usual that customers raise questions while committing an investment. Objection is the best way to identify the actual state of the potential investor and thus it serves as opportunity. They provide valuable hints in the formulation and successful implementation of strategies. The Table outlines the major possible objections faced by agents in their course of marketing life insurance products and services.

Table 1 Objections Raised by Customers

Objection- Degree	Very High	High	Medium	Low	Very Low	Total
Product	26(8.4)	65(21)	102(32.9)	55(17.7)	82(20)	310(100)
Person	8(2.6)	39(12.6)	98(31.6)	79(25.5)	86(27.7)	310(100)
Place	18(5.8)	31(10)	49(15.8)	97(31.3)	115(37.1)	310(100)
Process	38(12.3)	42(13.5)	116(37.4)	79(25.5)	35(11.3)	310(100)
Price	33(10.6)	51(16.5)	127(41)	65(21)	34(11)	310(100)
Promotion	13(4.2)	44(14.2)	55(17.7)	109(35.2)	89(28.7)	310(100)
Physical Evidence	18(5.8)	55(17.7)	81(26.1)	77(24.8)	79(25.5)	310(100)
Return/Liquidity	56(18.1)	77(24.8)	97(31.3)	54(17.4)	26(8.4)	310(100)

Source: Primary Data



Note: Figures in parenthesis represent percentage to total in respective rows

The analysis reveals that most of objections from the part of customers arise from the aspect of “return/liquidity”. This implies that the policyholders are not satisfied with the return aspect of life insurance products, as its long-term investment period takes away the scope of easy liquidity in the form of maturity closure. Objections as to product stand second to return/liquidity. As far as promotion and place are concerned the level of objection is low.

Method of Handling Objections Raised by Customers

The approach of agents in handling objections raised by customers has a significant impact on the customer base of agents and the level of satisfaction of the policyholders. Even the LIC imparts training at periodical intervals as to marketing insurance products and handling clients; how far it has been utilized by agents in the field is important from the perspective of marketing. The analysis exhibits a few common approaches followed by agents in handling objections raised by customers as Avoid customer raising objections (ACRO), Postpone the answer to the objection (PAO), Not answer and excuse objection (DAEO), Disagree with not being agreeable (DANBA) and Substantiate by bringing to the right point (SBRP) during the process of marketing and servicing policies.

Research Hypothesis: There is difference in the median responses for method of handling customer objection among the 5 divisions

Table 2 Methods of handling Objections Raised by Customers

	N	Mean	Std. Deviation
Avoid customers raising objections	310	3.69	1.468
Postpone the answer to the objection raised	310	3.33	1.003
Not answer and excuse objections	310	3.40	.982
Disagree with not being agreeable	310	2.95	1.257
Substantiate by bringing to the right point	310	1.52	1.120

Source: Primary Data

Table 3 Ranks on Method of Handling Objection

Method Of Handling Objection	Division				
	EKM	KTYM	KKD	TSR	TVPM
N	52	61	84	59	54
Avoid customers raising objections	132.92	171.83	136.05	170.87	172.26



Postpone the answer to the objection raised	179.34	185.84	107.88	152.83	175.28
Not answer and excuse objections	151.56	127.95	180.54	167.27	138.6
Disagree with not being agreeable	144.06	117.13	208.46	144.98	138.97
Substantiate by bringing to the right point	159.22	158.64	153.1	160.34	146.82

Source: Primary Data

Table 4 Kruskal Wallis Test

	ACRO	PAO	DAEO	DANBA	SBRP
Chi-Square	14.99	42.732	17.239	50.067	1.67
Df	4	4	4	4	4
Asymp. Sig.	0.005*	0.000*	0.002*	0.000*	0.796

Source: Primary Data

*Significant at 5 per cent level of significance

The hypotheses except for “substantiate by bringing to the right point” are rejected as the p values are 0.005, 0.000, 0.002 and 0.000 ($p < 0.05$) and the stated hypothesis is not rejected as its p value is 0.796 ($p > 0.05$). It signifies that there is significant difference among the 5 divisions as to handling objections with regard to all methods except “substantiate by bringing to the right point”. To conclude, selected respondents have similar attitudes towards the method “substantiate by bringing to the right point” in all the 5 divisions.

Method of Catching a Prospect

LIC agents depend on various means or sources to expand their customer base. The analysis depicts the most depended means among LIC agents in locating their prospective clients, that exposes their nature and approach of capturing clients. The identified means subject to analysis are Regular Visit to the Organisation (RVO), Contact through Social Clubs (CSC), Offering Personal Help (OPH), Contact through Friends/Relatives (CFR), Undertaking Socially Responsible Commitments (USRC), Offer to Pay Initial Premium (OPIP) and Old Customers' Recommendations (OCR). The output of Kruskal Wallis test is presented below.

Research Hypothesis: There is difference in the median responses for methods of catching prospects among the 5 divisions.

Table 5 Descriptive Statistics

Methods of catching prospects	N	Mean	Std. Deviation
Regular visit to the organisation	310	3.26	1.835



Contact through social clubs	310	4.45	1.628
Through offering personal help	310	4.37	1.903
Contact through friends and relatives	310	2.13	1.506
Undertaking socially responsible activities	310	4.72	1.861
Offer to pay initial premium	310	6.26	1.924
Old customers' recommendations	310	3.16	1.744

Source: Primary Data

Table 6 Ranks on Methods of Catching Prospects

Methods of catching prospects	EKM	KTYM	KKD	TSR	TVPM
N	52	61	84	59	54
Regular visit to the organisation	136.4	150.95	174.74	142.02	163.83
Contact through social clubs	163.58	161.56	132.07	162.47	169.71
Through offering personal help	138.64	150.84	168.21	160.86	151.37
Contact through friends/relatives	158.33	146.34	168.3	146.13	153.45
Undertake social responsible activities	158.16	166.56	141.15	169.78	147.17
Offer to pay initial premium	193.48	150.84	134.11	138.69	175.83
Old customers recommendations	143.92	132.53	194.73	137.09	151.69

Source: Primary Data

Table 7 Test statistics- Kruskal Wallis test

	RVO	CSC	OPH	CFR	USRC	OPIP	OCR
Chi-Square	8.509	8.434	4.125	3.607	5.248	20.508	24.59
Df	4	4	4	4	4	4	4
Asymp. Sig.	0.075	0.077	0.389	0.462	0.263	0.000*	0.000*

Source: Primary Data

*Significant at 5 per cent level of significance

The Table of descriptive statistics highlights that the most depended means among selected agents is "contacts through friends and relatives" having the lower mean. All the hypotheses except for "offer to pay initial premium" and



“old customers’ recommendations” are not rejected as their p values are 0.075, 0.077, 0.389, 0.462, and 0.263 ($p > 0.05$) while the hypotheses for the means stated above are rejected as their p values are 0.000, 0.000, ($p < 0.05$). It means that there is significant difference among selected agents in the 5 Divisions as to the methods of prospecting with regard to “offer to pay initial premium” and “old customers’ recommendations”.

Criteria Used by Agents While Recommending a Policy

The criteria depended on by an agent in recommending a policy has great impact on his customer base. A knowledgeable agent makes the customer understand the basic idea behind having life insurance policy and tries to interlink the basic needs of the customer with the policy marketed. The analysis exhibits the means most depended upon by agents in marketing policies. Here Kruskal-Wallis test is used, which is the non-parametric equivalent of ANOVA and an extension of Mann-Whitney U test, as there are more than two groups in the category.

Research Hypothesis: There is difference in the median responses for agents’ criteria on recommendation of policy among the 5 divisions of the LIC.

Table 8 Descriptive Statistics

	N	Mean	Std. Deviation
Needs and Desires of Customer	310	1.51	0.88
Wealth and Income of Customer	310	2.76	1.224
Occupational Status of Customer	310	2.97	0.978
Age/Education/Marriage Needs of Customer	310	2.93	1.255
Rates of Agent’s Commission	310	4.76	1.106

Source: Primary Data

Table 9 Agent’s Criteria in Recommending Policy

	EKM	KTYM	KKD	TSR	TVPM
N	52	61	84	59	54
Needs and desires of customer	152.71	133.6	191.8	124.08	160.8



Wealth and income of customer	151.15	132.04	192.13	139.84	146.31
Occupational status of customer	191.74	165.97	114.38	154.14	174.23
Age/education/marriage requirements of customer	148.56	163.34	137.82	189.23	143.98
Rates of commission to agents	161.63	143	160.9	154.03	156.92

Source: Primary Data

Table 10 Kruskal Wallis Test

	NDC	WIC	OSC	AEMRC	RCA
Chi-Square	36.964	22.385	32.45	14.114	2.2
Df	4	4	4	4	4
Asymp. Sig.	0.000*	0.000*	0.000*	0.007*	0.7

Source: Primary Data

*significant at 5 per cent level of significance

The descriptive statistics Table shows that the needs and desires of the customers are given prime importance while recommending a policy. The mean rank Table depicts that the agent's commission is not given as the prime choice among any of the divisions. All the hypotheses except that related to rate of agents' commission are rejected as their p values are 0.000, 0.000, 0.000 and 0.007 ($p < 0.05$) and the hypothesis related to rate of agent's commission is not rejected as its p value is 0.699 ($p > 0.05$). It shows that there is significant difference as to all variables except rates of agent's commission among the 5 divisions as the criteria to recommend a policy.

Findings & Conclusions

Most of the agents feel that customers are having objections at high rate in relation to return and liquidity aspect of life insurance products of LIC. The analysis on the method of handling objection raised by customers shows that while agents in Ernakulam Division avoid customers raising objection, agents in Kottayam and Thrissur Division disagrees with such things that can't be agreed. Postponing the



answer to objection is the method opted by agents in Kozhikode division. The most opted method of catching prospect among agents is offer to pay initial premium (Kozhikode Division) and old customer recommendations ((Kottayam Division). The needs and desires, income, occupational status and demographic features like age, education and marriage requirements of customers are being considered by agents while recommending policy to customers at Thrissur, Kottayam, Kozhikode and Thiruvananthapuram Divisions respectively. It will be worthwhile to take into account the factors in designing the training programmes for agents of LIC India.

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FREE TRADE AGREEMENT & ECONOMIC MULTIPLIER

K. Vijayan *

ABSTRACT

*Free-Trade Agreements (FTAs) are normally made between two countries. Many Governments throughout the world have either signed free-trade agreements or are negotiating or contemplating new bilateral and multilateral free- trade and investment, because in today's globalized world, no country can be fully insulated from what happens in the global economy. As a country is increasingly integrated into the world, it cannot neglect or reject the development abroad. The economic integration with the world economy is mainly through foreign trade, i.e., imports and exports of visible and invisible items. This process of trade has a strong **positive and negative multiplier** impact on the **Balance of Payment (BoP)** position and the domestic economy, which needs corrective measures for sustainable inclusive growth of our economy.*

Keywords: Balance of Payment – Fiscal Deficit – Economic Multiplier – Marginal propensity to consume and Save – Rupee Exchange Ratio – Inflation – Tax-Treaty

No country in today's globalized world can be fully insulated from what happens in the global economy and India is no exception to this rule. As the country is increasingly integrated into the world, it cannot remain impervious to developments abroad. The unfolding of US and Euro Zone Crisis and uncertainty surrounding the global economy have impacted the Indian economy causing drop

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in growth, higher Current Account Deficit (CAD) and declining capital inflows. The transmissions of the crisis have been mainly through the Balance Of Payment (BOP) channel due to the unscientific and Core competency lacked Free Trade Agreement (FTA). Export growth has decelerated while imports have remained high, partly because of continued high international oil price.

The literature analyzing the economics of free trade is extremely rich with extensive work having been done on the theoretical and empirical effects. Though it creates winners and losers, the broad consensus among members of the economic profession argue that free trade is large and unambiguous net gain for the society.

According to main stream economic theory, the selective application of free trade agreements to some countries and tariff on others can sometimes lead to economic inefficiency through the process of trade diversion.

It is economically efficient to produce a good in the country that can make it for the lowest cost, but this does not always take place if a high cost producer has a free trade agreement while the low cost producer faces a high tariff. Applying free trade to high cost producer can lead to trade diversion and a net economics loss. This is why many economists place such high importance on negotiations for global tariff reductions, such as the Doha Round.

Free Trade Agreement

Free Trade Agreements are normally made between two countries. Many governments throughout the world have either signed Free Trade agreements or are negotiating or contemplating new bilateral free trade and investment. However, there are two types of free trade agreements ie; bilateral and multilateral.

India looks at Regional Trading Arrangements (RTAs) on 'building blocks' towards the overall objective of trade liberations. Therefore it is participating in a number of RTAs which include structures such as Free Trade Agreements (FTA), Preferential Trade Agreements (PTA) and comprehensive economic co-operation agreements.

Free Trade Agreements (FTA)

A free Trade Agreement among two countries or group of countries agrees to abolish quotas, tariff, and preferences on most of the goods (if not all) between them.



Countries choose an FTA if their economic structures are complementary not competitive. India enjoys FTA till date with countries like Sri Lanka, Thailand.

Trade Agreements

It is a bilateral or multilateral treaty or any other enforceable compact which commits two or more countries to specified terms of commerce, most of time involving mutually beneficial concessions.

Frame work Agreements

A frame work agreement is one which sets the period for future substantive liberalization by defining the scope and provisions of orientation for some new areas of discussions.

Preferential Agreements

This trade agreement gives preferential right of entry to only certain products. It is done by dropping tariff but it does not abolish them completely. PTA is established through trade pact and it is the weakest form of economic integration.

A free trade area is a trade block whose member countries have signed free trade agreements (FTA) which eliminates tariff, import quotas and preferences on most goods and services traded between them. If people are also free to move between the countries in addition to FTA, it would also be considered an open border. It can be considered as the second stage of economic integration.

Countries choose this kind of economic integration if their economic structures are complementary. If their economic structures are competitive it is likely there will be no incentive for a FTA or only selected areas of goods and services will be covered to fulfil the economic interests between two signatories of FTA.

Members of a free trade area do not have a common external tariff, which means they have different quotas, and customs as well as other policies with respect to non-members to avoid tariff evasion through re-exportation. The countries use the system of certification of origin most commonly called rules of origin, where there is a requirement for the minimum extent of local material inputs and local transformations adding value to the goods. Only goods that meet these requirements are entitled to the special treatment envisioned by the free trade area provisions.



Positive Multiplier

Positive economic multiplier is an economic situation which states that every time if there is an injection of new demand into the circular flow of income, there is likely to be a multiplier effect. This is because an injection of extra income leads to more spending, which creates more income and so on. The multiplier effect refers to the increase in final income arising from any new injections of spending.

The size of the multiplier depends upon households' marginal decisions to spend, called Marginal Propensity to Consume (MPC) or to save called Marginal Propensity to Save (MPS). It is important to remember that when income is spent, this spending becomes someone else's income and so on. Marginal propensities show the proportion of extra income allocated to particular activities such as investments saving by households and spending on imports from abroad. The multiplier concepts can be used in any situations where there is a new injection into an economy. Examples of such injection include:

1. Increase in Govt. spending through budget and others.
2. When there is an increase in exports to abroad.
3. When there is a reduction in interest rates or taxes or when exchange rate falls.

For example if 80% of all new income in a given period of time is spent on products, the marginal propensity to consume would be 80/100 which is 0.8.

The following general formula to calculate the multiplier uses marginal propensity as follows:-

$$\frac{1}{1 - \text{MPC}}$$

Hence, if consumers spend 0.8 and save 0.2 of every Re. 1 of extra income, the multiplier will be:

$$\frac{1}{1 - 0.8}$$

$$\frac{1}{0.2} = 5$$

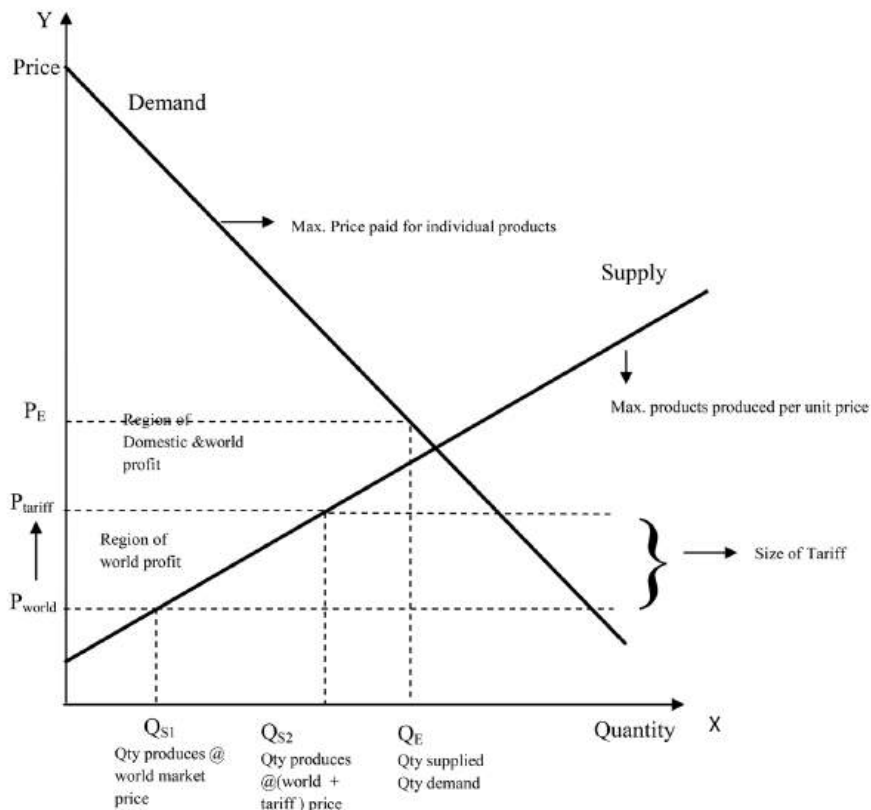
Hence, the multiplier is 5, which means that every Re. 1 of new income generates Rs. 5 of extra income and the pace of economic growth thus can be increased.



The above multiplier effect is possible through an injection of additional income through more export (Demand for domestic goods increase) with an export oriented Free Trade Agreement or policy measures.

Moreover, Economists who advocated free trade Agreement believed trade was the reason why certain civilizations or nations prospered economically. Adam Smith, the father of Economics, pointed to increased trading as being a reason for example not only for flourishing cultures but also for the economic prosperity and wellbeing of nations.

A simple way to understand the proposed benefits of the free trade are through David Ricardo's theory of comparative advantage and by analysing the impact of a tariff or import quota. An economic analysis using the law of demand and supply and the economic effects of a tax can be used to show the theoretical benefits and disadvantages of Free Trade.





This graph demonstrates the benefit of tariffs to a domestic industry. Assume that a country wants to protect a domestic industry that is only able to produce and sell a product at the price ' P_{tariff} '. Since there are other countries that are exporting the same product at price ' P_{world} ', the domestic industry is threatened to go out of business should products be imported into their country without a tariff. This graph also shows that as long as ' P_{tariff} ' does not fall above the intersection of the supply and demand lines, then equilibrium can be reached in which there are no shortage of demand or excesses of supply and so domestic industry can produce and sell the product to the same degree as producers in any other country.

In this case the higher price would not cause domestic production to increase from Q_{s1} to Q_{s2} since it has already been assumed that domestic industry cannot afford to enter the product market below price ' P_{tariff} ' as the world economy has for price ' P_{world} '.

The effect of the tariff would limit imports and would create a higher demand for domestic products ($Q_{s2} - Q_{s1}$) but have no effect on consumer price, since the graph shows that all quantities to the left of the intersection of demand and supply curves, consumers will buy whatever products enter into the markets. As increasing product sale allow more producers to enter the market and the quantity of imported + domestic product within the country approaches Q_E then the tariff can be phased out since the market will be in equilibrium (E) and the P_E market price will be enough for domestic producers to stay in business. FTA also provides benefits like reduction in tariff, greater co-ordination and co-operation among member countries, preferred access to input market at competitive price, access to product market, improved financial relations and core competency improvement.

Negative Multiplier or Reverse Multiplier

So far we have discussed about the benefit of Free trade agreements with special reference to positive multiplier in the economy through increased export (ie; Demand for domestic product increase). Now we have to analyse the opposite of the earlier situation called Negative Multiplier or Reverse Multiplier.

As well as calculating the multiplier in terms of how extra income gets spent, we can also measure the multiplier in terms of how much of the extra income goes in saving and other withdrawal from the circular flow of income.



A full open economy has all sectors and therefore, three withdrawals such as saving, taxation, and imports. This is indicated by marginal propensity to save (MPS) plus the extra income going to the Govt. the marginal tax rate (MTR) plus the amount going abroad the marginal propensity to import (MPM).

By adding up all the withdrawals we get the propensity to withdraw (Mpw). The multiplier can be calculated by the following equation.

$$\frac{1}{1 - MP_w}$$

Thus a withdrawal of income from the circular flow will lead to a downward multiplier effect. Therefore whenever there is an increased withdrawal especially through increased imports along with a rise in saving, taxation, there is a potential reverse multiplier effect on the rest of the economy which may lead to serious social and economic consequences in the country like low growth, unemployment etc.

More over an analysis of the recent statistics on our balance of payment position clearly shows that, it has been badly affecting and leading to the reverse multiplier effect in the economy. That means, since the last five years from 2006-2007 to 2010-11 except 2008-09 we have been running with an adverse balance of Payment position. It was Rs. 36606 US million dollars, -92164, 20080, -13441, -13050 in 2006-07, 07-08, 08-09, 09-10, 10-11 respectively. The reverse multiplier effect will be more severe when imports are high along with decline in domestic investment as it was clear due to the 2008 economic crisis our foreign institutional investments flows have declined straining the capital amount and rupee exchange ratio that touched an all-time low of Rs. 54.23 per US Dollar on 15 December 2011 (India budget.nic.in).

Conclusion

Thus, the multiplier effect is symmetric and works both the ways. It is a double-edged weapon. Therefore it is the right time to evaluate our Free Trade Agreements strategies and policies in the light of the impact on multiplier and Reverse multiplier so that we could be able to suitably restructure it in an inclusive growth perspective i.e.; in such a way to attract more investment, increase the rate of growth. The central government recently released Five Year Plan Coordination Guidelines on the basis of the recommendations of the Kelker Committee. It clearly shows the steps for the reduction of fiscal deficit, and schemes for the restructuring of tax regime. It also expects that the monetary policy of RBI will take this aspect into consideration for the designing of credit policy. Through strong fiscal



and monetary policies, the economy could be able to maintain the trust and confidence of investors which would accelerate the economic growth and control the inflationary pressures in the economy. This helps to reduce the bad impact of economic multiplier

The Central government proposes to maintain the fiscal deficit at 5.3% of GDP; it was 5.8% in the previous year. Now they plan to maintain it at 5.1% then to 4.8% in 2013-14. To realize it they should curtail the unnecessary expenditure especially the imports and reform the existing tax structure including the international taxation treaty if necessary in order to achieve the dream of sustainable inclusive growth and a strong leader of the world economy in the future.

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DIALECTICS OF DEVELOPMENT AND HUMAN RIGHTS: IS THE RIGHT TO DEVELOPMENT, THE SYNTHESIS?

Arun Kumar*

ABSTRACT

Was right to development an attempt to bring convergence between not only development and human rights but also between the two streams of rights discourses, namely civil and political rights and economic, social and cultural rights? How these theoretically and functionally incongruent concepts of development and human rights were synthesized to make right to development as a legitimate and universal idea? This paper while surveying development theories in the post fifties, tries to track the evolution of right to development as the synthesis between development and human rights. It further explores whether the 'Red' and 'Green' agenda can co-exist in the context of intensified resource use as part of capital accumulation.

In the post second world war era, the process of economic development began to be conceived in terms of economic growth, construction of infrastructure, expansion of industry and increased production and consumption of goods and services. This accorded a universal legitimization for modernization paradigm thanks to the initiative made by the UN in 1951 to develop a set of measures to

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assess the economic development of underdeveloped societies. This mission of economic development of underdeveloped areas was a continuum of what Harry. S. Truman said in his inaugural address on January 20, 1949:

‘We must embark on a bold new programme for making the benefits of our scientific advances and industrial progress available for the improvement and growth of under developed areas. The old imperialism (exploitation for foreign profit) has no place in our plans. What we envisage is a programme of development based on the concept of democratic fair dealing’ [Esteva, 1992 : 48]

One of the authors of the UN study, Sir Arthur Lewis later came with his model of development that subsequently became a universal pattern. Arthur Lewis model which was an attempt to capture the simultaneous determination of income, growth and distribution had the following assumptions; availability of a surplus population, within the traditional and technologically backward agricultural societies; existence of a conventional subsistence wage in industrial sector which does not rise as the surplus agricultural population is transferred to industrial employment; and transfer of labour from agriculture to industry at a constant wage rate which permits industrial capitalists to receive an increasing share of a rising national income as profit and to reinvest this profit in activities which progressively expand the share of industry in the national output. This process converts economics which saved and invested four to five percent of national income to economics which save and invest 12 to 15 percent [Lewis, 1954:75]. This has two implications for development: development is a matter almost exclusively of economic growth and increase in gross national product; and growth requires a capitalist / entrepreneurial class (industrial bourgeoisie) that should be favoured by the economy [Marks, 2004:68]. The above thesis was redeemed by Rostow in his work, *The Stages of Economic Growth, A Non-Communist Manifesto*.

To Rostow, economies evolve from traditional agricultural societies to a centralized national state to the take-off stages, where there is sufficient human and financial capital and technology for growth to become a normal condition, and then to the stage of maturity, and finally to the phase of high mass consumption. The commodity specialization and infrastructural and technical development would provide the ‘spurt’ required for economic take off and self-sustained growth that would occur in successive stages and result in a mature capitalist society oriented to mass consumption [Rostow, 1990:134].

Thus, development theory emerged as an important concern after World War II with the beginning of the era of de-colonization and under the shadow of



the cold war. Its general ethos was one of inevitable progress definable broadly as a movement from tradition to modernity, 'reflecting Britain's experience in the industrial revolution with free labour, reliance on market forces, a gradual process of industrialization, adequate levels of investment generated by net profits and technological innovation [Kothari, 1988]. Truman's doctrine of developing the underdeveloped was taken care of. For this, Schumpeter's theory was extended stressing the importance of creating infrastructure adequate to modern industry, engendering the entrepreneurial spirit and setting up poles of growth which would attract private enterprise. This model could be better explained by analyzing Harrod-Domar model which suggests a circular linkage between the rate of economic growth, rate of investment and capital output ratio. An increase in the output or income increases the investible surplus and fuels economic growth. While Arthur Lewis considers surplus creation as the function of unlimited supply of surplus labour at a constant wage rate, Domar considers this as a function of a lower capital output ratio. The rate of economic growth is determined by the ratio of the rate of investment and capital output. The increased investment means rise in economic growth, which enhances the saving capacity and the same could be attained through the lowering of capital output ratio also.

Harrod-Domar defines capital output ratio as the ratio of total output or income and total capital used for generating that output. Here comes the justification of increased capital investment for technological progress that ultimately leads to the process of modernization. The argument here is that, the technological progress which is largely the function of demand for lowering the capital output ratio for enhancing growth rate, culminates in the hegemonic process of modernization which is 'irreversible'. The factors that were viewed as central to the complexity and dynamism of modern societies were markets, patterns and images of mass consumption, industrialization and the increasing division of labour, formation of liberal democracy etc. In short 'modernization is a positively transforming process that are irreversible' [Parsons, 1971:83]. The same pattern is suggested by Arthur Lewis too, showing that the share of profit and, therefore, the rate of savings and investment would rise continuously in the modern sector, and capital will continue to be expanded until all the surplus labour has been absorbed. Rising share of profits serves as an incentive to reinvest them in building industrial capacity as well as a source of savings to finance it [Lewis, 1954 :43]. In short the development theorists who conceive development as the function of increasing economic growth, like Lewis, Harrod-Domar and Rostow were justifying modernization as a paradigm to be relied on, with capital formation as its soul.



Though there are major ideological differences regarding the distribution of benefits and instrumentalities, the Liberal and Marxist Schools share a common perception regarding the fundamental importance of capital accumulation, industrialization, growth and technology. The best practical example in this regard was the Soviet Model of non capitalist development of the early sixties which stressed the significance of these techno-economic factors more than the necessity of a socialist revolution [Kothari, 1988: 72]. Besides social and economic costs, this model of hyperactive production and consumption, leads to a severe environmental challenge and social conflicts having political consequences. This brings in an ecological approach in addition to the political economy approach to the process of development.

The mode of production, as Marxists conceive, it, falls short of having ecological infrastructure of human society as its base. The relations of production and productive forces do not appreciate the importance of ecological infrastructure i.e., soil, water, animal, mineral and vegetative base of the society. It, therefore, proposes to complement the concept of modes of production with the concept of modes of resource use [Gadgil and Guha, 2009 : 39]. This however does not mean that Marxist theory is lacking a sense of environmentalism. Marx chose to suggest that the social relations of production need to be transformed to fully realize the fruits of technological development. 'Therefore Marx's core concept of the labour process under-represents the significance of natural conditions which cannot be manipulated and over-represents the role of human intentions and power for transforming nature. But at a deeper level Marx implicitly supports environmentalism by opposing commodification' [Baviskar, 1997:37].

Gadgil and Guha put forward four distinct modes of resource use: gathering (including shifting cultivation), nomadic pastoralism, settled cultivation, and industry. [Gadgil and Guha, 2009 : 42] Each mode of resource use differs from the other in terms of technology that consists of the source of energy, materials, knowledge base relating to resource use each mode is depending, economy which deals with the spatial scale of resource flows and the mode of resource acquisition, the social organization including division of labour, mechanisms of control over access to resources and ideology that describes the broad perception of the man-nature relationship.

As Rostow and other development economists argue, as transition from traditional agriculture society to modern industrial market society progresses,



the mode of resource use too undergoes an irreversible change along the axis of technology, economy, social organization and perception of man-nature relationship. This brings to the fore different forms of social and political conflicts. Gadgil and Guha explain the characteristics of industrial mode thus:

Technology: If the pattern of energy use in the gatherer mode may be characterized as passive (relying only on human muscle and wood fuel power) and that of agriculture mode as active (augmenting human power with animal power, wood fuel and water power), in the industrial mode energy use follows an extractive path, wherein natural resources are both harnessed (hydro power) and mined (fossil fuels) for human consumption. The industrial mode has also brought into use a whole range of man-made materials; (metals, plastics, silicon chips and synthetic pesticides). The newly fashioned materials can now be preserved to be used for long periods, and transported for consumption elsewhere.

Economy: Over the last three centuries, industrial societies have steadily expanded their resource base. This has been achieved by a growing knowledge about the working of nature-through the hypothetical deductive method of modern science and by the links established between scientific discovery and practical application – in order to tap additional sources of energy, process materials and transport goods faster more economically over ever-longer distances. This process of the intensification of resource use has led to the continual over-use and exhaustion of many resources. The typical response to such exhaustion has been to find a substitute and it leads to the expansion of resource base and facilitates resource flow from one part of the globe to another part. The resource flows were highly asymmetric, with industrial societies receiving large volumes of unprocessed resources at low prices and exporting small volumes of processed resources at much higher prices (Gadgil and Guha, 2009:43).

Since the flows of resources are highly asymmetric, the social organization too becomes divided along the axis of access and control over the resources. This process of resource extraction has benefited few corporate and elite industrial capitalist groups at the expense of village – based systems of community forest and pasture management. As Guha and Gadgil neatly depict:

Consumers in the high centers of industrial civilization can draw upon the natural resources of most parts of the globe, taking for granted the continued supply of teak wood from India, ivory from Africa and mink from Arctic. This elite is now scarcely affected by the natural variations with the resource availability



in space and time; it has developed a life style which could truthfully be called global. In the process it has wiped out myriad of locally –adapted life styles in different parts of the world [Guha and Gadgil, 2009:47].

Such an analysis explores whether the ‘Red’ and ‘Green’ agenda¹ can co-exist in the context of intensified resource use as part of capital accumulation. The ecological Marxist analysis in this context seeks to encompass the following :the concepts of classical development economists who attach more significance to the formation of capital for enhancing surplus and thereby savings for propelling economic growth; Marxist idea of primitive accumulation as occurring during the initial phases of capitalist expansion; Harvey’s concept with its subsequent improvisation using his theory of accumulation by dispossession ; Patnaik’s concept of accumulation by encroachment, and the ecological analysis of Indian population by Gadgil and Guha. The whole purpose of this mixing up of political economy and ecological approaches is to discern whether there exists a convincing pattern of social organization with contesting claims over the benefits of developmental projects using industrial mode of resource use.

Here this paper intends to supplement theories of capital accumulation, primitive accumulation (Marx), accumulation by dispossession [Harvey, 2001:21], and accumulation by encroachment [Patnaik, 2005] with the theory of ‘mode of resource use’. What emerges from the synthesis of these two perspectives which are intrinsically complimentary to each other, is a triangular pattern of social organization in the modern era of industrial mode of resource use. Before getting into this triangular pattern of social organization, the above said concepts of capital accumulation need to be briefly discussed. Marx describes the nature of primitive accumulation in England in the late 18th century, thus:

A multitude of small farmers, who maintained themselves and families by the produce of the ground they occupy and by the animals kept on a common... and who therefore had little occasion to purchase any of the means of subsistence, were converted into a body of men who earned their subsistence by working for others, and who are now under a necessity of going to market for all that they want. Circumstances of the poorer were altered in almost every respect for the worse. From little occupier of land they were reduced to the state of day labourers and hirelings. By the 19th century, the memory of the connection between the small farmer and communal property had vanished, and those expelled received no compensation for the 3,511,700 acres of common land which between 1791 and 1831 were stolen from them.....’ [Fowkes, 1976:125].



A closer look at displacement due to dams which account for nearly 80 million people worldwide [White head, 2010:13] brings a similar process like the one which happened in England during the Enclosure Movement. Judith Whitehead considers both process of displacement as 'examples of accumulation by dispossession inextricably bound up with not only initial phases of development, but reappearing periodically when capital experiences a falling rate of profit'. Prabhat Patnaik calls this process accumulation by encroachment. Here certain blocks of capital grow through the displacement of pre capitalist production or state sector production or through the sheer appropriation of common resources which have not hitherto formed a part of private property (Patnaik, 2005 : 19).

This process of accumulation by encroachment which has now become a common phenomenon in the industrial mode of resource use facilitates the concentration of capital and growth of international capital economy and transformation of self-sustained peasants into dependent labourers. Here comes the significance of the triangular pattern of social organization emerging out of the process of accumulation by dispossession as part of intensified resource extraction and consumption in the industrial mode of resource use. The three categories in the social pattern are Ecosystem People, Ecological Refugees and Omnivore.

Following Raymond Dasmann, Gadgil and Guha use 'Ecosystem People' to refer to people who depend on the natural environment of their own locality to meet most of their material needs and who constitute four-fifth of India's rural people. They are poor, 'not-so-affluent, must scratch the earth and rope for rains in order to grow their own food, must gather wood or dung to cook it, must build their own huts with bamboo or sticks of sorghum dabbled with mud', in short, though living poor, they are sustained. The intensified extraction of resources shrinks the capacities of local ecosystem to support these people who constitute mainly of peasants and tribes. Being living away from the center, these people are powerless to prevent the depletion of their natural resources. The Indian experience amply supports this theoretical formulation. [Gadgil and Guha, 1995 : 17]

Dams and mines have physically displaced millions of peasants and tribes in independent India. Those who have fled the shrinking local habitat became sugarcane harvesters in Maharashtra, farm labourers in Punjab and Haryana, and domestic servants of metro cities in the urban India. They constitute one-third of India's population. They are the displaced with little that they can freely pick up from the natural world, but having not much money to buy the commodities that



the shops are brimming with either [Gadgil and Guha, 1995 : 18]. They constitute the second category, 'the ecological refugees,' who pay the price for the expansion of resource base through encroachment. The tribal population, who once lived in the hilly tracts of Vidhya and Satpura along the banks of Narmada, and who have been displaced and rehabilitated in the state of Gujarat, belong to this category.

The rest, one-sixth of India's population, are the real beneficiaries of economic development, consisting of bigger landowners with access to irrigation, modern entrepreneurs in the pocket of industrialization, workers in the organized sector and urban professionals – lawyers, doctors, investment bankers, employees in government, semi-government and government aided organizations. These people have purchasing power to buy cars, fly in aero planes. They have the clout to use the power of the state to ensure that the goodies come to them cheap and can pressurize state for getting subsidized irrigation, electricity fuels and more. Raymond Dasmaann calls them 'biosphere people'. They are the third category the 'omnivores'. The Britishers who began the pedigree of Omnivores through colonization that drained India's natural resources also left behind an indigenous breed of the same class—the Indian Omnivores—who assisted the British in the task of extracting the natural resources. These Omnivores are cornering the benefits of asymmetrical flow of resources and their intensified extraction. They perpetuate accumulation by encroachment and transform the ecosystem people into ecological refugees. These ecological refugees later become 'exploitable (global) proletariat in the hands of capital' [Luxemburg, 1971:89].

It has been theoretically argued that democracy being flexible ontologically, allows the minority—the Omnivore – to thrive at the cost of a much larger majority by perverting its (democracy's spirit) spirit—the majority rule—and subverting its working-reaching authoritative decision that affect their life by participation. Gadgil and Guha explain how this is made possible legitimately under the façade of democracy. To accomplish this, the Omnivore have built up an alliance akin to an iron triangle—an alliance of those favored by the state (industry, rich farmers and city dwellers); those who decide on the size and scale of these favours (the politicians); and those who implement their delivery—bureaucracy and technocrats [Gadgil and Guha, 1995:41].

The operation of these iron triangle is in such a way that the state absorbing the large faction of the cost of resources such as water, power, raw materials, fertilizers etc. provide them to the industry, city dwellers for their profligate life



in the urban centers, and to rich peasantry for agriculture at throw away prices. This process of intensified resource capture under the aegis of state often takes the form of accumulation by encroachment that results in the dispossession of the majority of the marginalized who account for nearly five –sixth of the population, for instance in India. This results in gross human right violations of the victims who comprises of the land less labours, small peasants, herders, country boat fisher folk, nomads and tribes who had once been the ecosystem people before ending up in the margins of urban areas as ecological refugees. The development and human right thus remained two contradictory concepts in this regard until 1980s. The very basic logic behind this incompatibility between development and human right could be found in the Law of Ecology. That 'there is no free lunch in this world' means somebody pays for the extraction of resources somebody does. Here the cost of development in the form of human right violations are neither paid by the state which gathers resources for building heavy industries and planning more urbanization nor the omnivores who enjoy the benefit of these.

Towards a Right to Development

The growing criticisms on the human right violations brought about by the western model of development and the injustice and inequality it breeds among nations and individuals attracted the wrath of the international community making it imperative to think about an alternative. It was in this context that the developing countries had come up with the demand for a 'New International Economic Order' (NIEO) that required a revision of the international economic system in favour of Third World countries, replacing the Bretton Woods system which had benefited the leading states that had created it. The period which witnessed the birth of modern environmentalism following the publication of the *Silent Spring* by Rachel Carson and emergence of New Social Movements with a set of third generation human rights that supplemented the civil and political rights or the first generation rights and the socio-economic and cultural right or the second generation rights with a new array of rights outside the individualist spectrum and the demand for sustainable development created a conducive atmosphere for the convergence of development and human rights. Drawing on the insights of Amartya Sen and the vision of Mahbub ul-Haq, UNDP launched the idea of 'human development' which embraces human needs and social goals beyond material well-being, such as higher standards of education and health, wider opportunities for work and leisure, increased capabilities and choices for the individual. In the words of Sen, human development is about people, about



expanding their choices they value [Sen, 1999:18]. Neither human development approach nor human capital formation approach nor human resource development approach that focuses on human beings as means to increase income and wealth nor human welfare approach that considers human beings as beneficiaries rather than participants in the development process help in establishing linkage between human rights approach and development. It was in this context that the right to development emerged in the discursive domain of human rights and democracy.

The right to development proclaimed by the United Nations in 1986 in the Declaration on the Right to Development was an attempt to bring convergence between not only development and human rights but also between the two streams of rights discourses that assumed salience with the adoption of UDHR, namely civil and political rights and economic, social and cultural rights. The Right to Development thus appeared to be an overarching composite right comprising of both civil and political rights and economic, social and cultural rights. More than that, right to development can be described as a human right to human development. The Human Development report 2000 says:

The promotion of human development and fulfillment of human rights share, in many ways, a common motivation, and reflect a fundamental commitment to promoting the freedom, well-being and dignity of individuals in all societies. If human development focuses on the enhancement of the capabilities and freedoms that the member of a community enjoy, human rights represents the claims that individuals have on the conduct of individual and collective agents and on the design of social arrangements to guarantee and secure their possession of these capabilities and freedoms [Anand and Sen, 2000:3].

Further, Article 1 of Right to Development states, 'right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized'. This brings to fore the call for putting an end to the discriminatory development process that alienates marginalised sections from the enjoyment of the benefits of development. The aforesaid article of Right to Development together with the Declaration on the Rights of Indigenous Peoples (2007) had the potential for reversing the trajectory of development to make it more inclusive and human right friendly. Article 23 of the Declaration on the Rights of Indigenous Peoples, for instance, states that the indigenous peoples have the



right to determine and develop priorities and strategies for exercising their right to development. In particular, they have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions. But the right based approach to the process of development has not been appreciated much by the developing countries while formulating their development policies. Development with its modernisation drive seeks to accumulate capital by dispossession in favour of the influential and assertive 'omnivore' and this dispossession by encroachment deprives the ecosystem people of their basic rights and transforms them into 'ecological refugees'. Indian experience stands as a vivid instance for this where the concepts of democracy, development and human rights acquire a very problematic relationship.

Notes

Red – Green agenda here refers to the scope of Ecological-Marxism as an alternative to the existing theories that fall short of explaining social conflicts rooted in environmental causes. Ecological-Marxism takes a critical view of industrial capitalism and believes that the antagonistic relationship between capitalist accumulation and growth and the environmental will expose the crises tendencies within capitalism – i.e. environmental degradation means that the resources for capitalism will disappear and the system will collapse. Nature cannot be treated as a commodity.

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DIFFERENTLY ABLED ENTREPRENEURS - A PHILOSOPHICAL CHANGE IN THE SOCIO-ECONOMIC DEVELOPMENT OF THE SOCIALLY DISADVANTAGED.

S. Shanimon*, K. Pradeep Kumar **

ABSTRACT

Persons with disabilities make up an estimated 15 per cent of the world population, over one billion—80% of who live in developing countries (WHO report). They frequently experience discrimination and face barriers to participation in all aspects of society, in accessing education, employment, health care, social recognition and transportation. Some persons with disabilities face multiple barriers to their participation, due to discrimination on the basis of other grounds, including race, colour, sex, language, religion, political or other opinion, national, ethnic, indigenous or social origin, property, birth and age. As a result, persons with disabilities are at a high risk of poverty, which in itself increases the likelihood of having a disability. Given that persons with disabilities represent a significant portion of the world population, the world's largest minority and more likely to live in poverty than their non-disabled peers, their inclusion in all development activities is essential, if internationally agreed development goals, including the Millennium Development Goals (MDGs) are to be achieved in an equitable manner. The Convention on the Rights of

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Persons with Disabilities (CRPD) and its Optional Protocol (OP) 2 provide the normative framework for Member States to address the rights of persons with disabilities and to ensure that they are included in all development efforts. Differently-abled entrepreneurs, as a new and emerging group of entrepreneurs and a new breed of entrepreneurs, and act as a catalytic force for the socio-economic development of socially disadvantaged.

Key words: Disabled, Differently-Abled, Differently-Abled Entrepreneurs.

Introduction

Disability is part of the human condition either temporarily or permanently. Almost everyone will be temporarily or permanently impaired at some point in life by birth disorders, accidents, old age, natural calamities and wars just as those who survive to old age will experience increasing difficulties in functioning and living. Most extended families have a disabled member, and many non-disabled people take the responsibility of supporting and caring for their relatives and friends with disabilities (World Report on Disability). One third of the families in India is directly or indirectly affected with some sort of disability. Disability and moral, political issues related to disability become more acute as the demographics of societies change with increasing number of accidents and increasing number of old age people. The main issue related to disability is the social (community) inclusion of disabled population, and how best to include and support people with disabilities in the political, social and economic realm of development in the modern world. The concept and attitude of society towards disability have changed since the 1970's, and the growing tendency is to see disability as a human right issue. Once people with disabilities were segregated from the community and sent to special schools and residential institutions and now the change is visible from community exclusion to the best integrated social inclusion and community participation.

The policy has now shifted from social exclusion to social inclusion through educational and vocational freedom. Development in the field of modern medicine and medically focused solutions have given way to more interactive approaches recognizing that people are disabled by environmental factors as well as their bodies (Social Model of Disability). National and international initiatives such as the United Nations Standard Rules on the Equalization of opportunities of Persons with Disabilities - have incorporated the human rights of people with disabilities, culminating in 2006 with the adoption of The United Nations Convention on the Rights of Persons with Disabilities, (UNCRPD).



Disability is a complex, dynamic, multidimensional and contested phenomenon. Disability is a part of the human condition. Almost everyone will be temporarily or permanently impaired at some point in life. Disability has a two dimensional effect, the onset of disability may increase the risk of poverty and poverty may, in turn, increase the risk of disability. Disability and poverty are complex, dynamic and intricately linked phenomena. (Sen-2009). It is the two way causation between disability and poverty. The main problem defining and measuring disability is the lack of apt statistical information and availability of empirical evidence. Furthermore the difference is great between developed and developing countries. In developed countries multiple data sources are available and descriptive statistics on various aspects of social and economic wellbeing of persons with disabilities is commonly compiled and published. They also have longitudinal panel surveys for empirical analysis of the linkage between disability and poverty. In developing countries descriptive statistics are rare, fragmented and sporadic and lacking of longitudinal surveys.

According to World Health Organisation (WHO), disability can be defined as, “an umbrella term, covering impairments, activity limitations, and participation restriction. Impairment is a problem in the body function or structure. An activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situation. Thus disability is a complex phenomenon, reflecting an interaction between features of a person’s body and features of the society in which he or she lives”.

The National Disability Strategy defines disability as, “the reduction in the ability to carry out daily activities, or the exercise of a right or fundamental freedom on an equal basis with others, due to overlapping environmental, social or behavioural barriers in addition to visible, physical impairment or invisible physical, emotional or intellectual impairment”.

The Preamble to the Convention on the Rights of Persons with Disabilities (CRPD) acknowledges that disability is, “ an evolving concept” and also stresses that “ disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinder their full and effective participation in society on equal basis with others”. Disability is not an attribute of the person, and progress on improving social participation can be made by addressing the barriers which hinder persons with disability in their day to day life.



The Concept and Models of Disability

The disability experience resulting from the interaction of health conditions, personal factors and environmental conditions or factors varies greatly. Persons with disabilities are diverse and heterogeneous. The concept and perception of disability varies according to the purpose and views. The models of disability, the concepts and views are also different.

The Medical Model of Disability

The Medical model of disability relies on a pure medical definition of disability. This model equates the physical or mental impairment from a disease or disorder with the disability that the person experiences. Under the concept the person with disability is viewed as the “problem” and in need of cure and treatment. Medical model of disability pays way to social marginalisation and segregation from the society to special schools, sheltered homes and workshops, special transport etc... The persons with disability are considered as an unsolved problem in the society.

The Charity Model of Disability

The Charity model of disability views the person with disability as the problem and dependent on the sympathy of others to provide assistance in a charity or welfare mode.

The Social Model of Disability

The Social model in which people are viewed as being disabled by society rather than by their bodies, gives emphasis to promoting social change that empowers and incorporates the experience of person with disabilities, asking society itself to adapt. The social model emphasises institutional, environmental and attitudinal discriminations as the real basis for disability. Thus it is the society at large which disables the person with disabilities through discrimination, denial of rights, negligence, sympathy, creation of barriers and economic dependency.

The Right based Model of Disability

A new and modern approach built on the insight of the social model to promote the creation of communities which accept diversities and differences, and have a non-discriminating environment in terms of inclusion in all aspects of the life of society.

The Bio-psycho-social Model (Comprehensive Model)

The Bio-psycho-social model is developed by International Classification of Functioning, Disability and Health (ICF). A conceptual frame work is adopted to



define the Bio-Psycho-Social model, in which disability as a dynamic interaction between health conditions and contextual factors, both personal and environmental. This model of disability represents a workable compromise between medical and social models.

Related Literature of the Study

Entrepreneurship, entrepreneur, enterprise are complex phenomena in the modern competitive world order. Entrepreneurship is the quality of an entrepreneur, entrepreneurs are persons with high achievement motivation, innovative capacity, and ability to identify and explore new opportunities. Enterprise is the outcome or result of entrepreneurship by an entrepreneur or entrepreneurs. Entrepreneurs have the potential ability to contribute much to the society and economy. Entrepreneurs are highly motivated, enthusiastic personalities with complex nature, and it is very difficult to explain all of their behaviour with one or more theoretical base. The entrepreneurial process, its functions and activities associated with identification and exploitation of existing opportunities (Bygrave & Hofer, 1991; Shane and Venkataraman, 2000), have been studied considerably, and is an interesting topic of academicians and researchers. It is widely accepted that the entrepreneurial process and various functions are a vital component in the economic growth of a country, society and even a market place. (Richard Cantillon, 1755; Schumpeter, 1950; Burmöl, 1968; Kirzner, 1973; Mark Casson, 1981; Stevenson & Sahlman, 1987; Gartner, 1990; Reynolds et al., 1994;), so it is necessary to have an in depth study and analysis of entrepreneurial traits, personalities, skills, attitudes, circumstances to their development and the changes they are making to the society. Research has shown that certain psychological and sociological factors or characters are the determinants of entrepreneurial characters.

Entrepreneurs are highly motivated, enthusiastic personalities with complex nature, and it is very difficult to explain all of their behaviour with one or two theoretical base. The most important theory of entrepreneurship's psychological root was put forward in the early 1960s by David McClelland, who found that people who pursued entrepreneurial-trait careers, were high in need for achievement (n Ach), the psychological need to achieve. People with high need achievement, have the penchant to take risks, but only reasonable and calculate ones and these calculated risks stimulate them to greater profit. Thomas Begley & David Boyd, in the mid-1980s identified five dimensions unique to Entrepreneurs. In order to understand the concept of entrepreneurs better, we should have a definite vision about a person with entrepreneurial trait. A composite list of entrepreneurial traits and qualities, first developed by John Hornday, identified sixteen innate qualities



necessary for the successful performance of an entrepreneur. Many researchers have proved that there are certain traits or innate qualities that an entrepreneur possesses, which lead to the success of a business. Personality traits, need for achievement and locus of control are the main characteristics associated with entrepreneurial inclination (Landstrom, 1998). Entrepreneurs have higher internal locus of control than other population (Rauch & Froese, 2000), free and easy access to resources that enhances the individual's ability to detect and act upon discovered opportunities (Davidson & Honing, 2003), and identification and exploration of new business opportunities. Locus of Control (LoC) has a negative influence on entrepreneurial inclination (Mohas, Singh & Kishore, 2007), but at the same time, knowledge benefits can be reaped through, the knowledge of how to create new goods and services, and a better way to do so, (Murphy, Liao & Welsch, 2006).

Person with the following traits or qualities is ideally thought to be suitable for the concept of an entrepreneur: Vision-ability to dream and ability to implement; Knowledge- sound, conceptual knowledge about the world; Desire to success- strong desire to succeed in life; Independence-Independent in work and decision making; Optimism-optimistic in all concerns; Value addition-Desire to improve and optimization of resources; Leadership- a leader in all respect; Hard-working- is workaholic; Risk-taking ability- These are the most integral elements in the nature of an entrepreneur.

This work seeks to improve our knowledge by making the following contributions, guided by the concept of Differently-Abled entrepreneurs, as a new and emerging group of entrepreneurs that act as a catalytic force for the economic development of every country. Given the absence of explicit theoretical framework or literature studies on differently-abled entrepreneurs, it is an attempt to make a theoretical contribution to the academic debate on Differently-Abled entrepreneurs. This study refines the existing notions of entrepreneurship studies that have been used in previous entrepreneurship studies of abled persons (Women entrepreneurs, Ethnic entrepreneurs, Education based-entrepreneurs, Social entrepreneurs)

This research work examines the behavioural and cultural differences among Differently-Abled entrepreneurs, with particular emphasis on how and to what extent the entrepreneurial opportunities are identified and used for the economic and social wellbeing of disabled population. The previous research studies of entrepreneurship should focus on the identification and exploitation of opportunities (Venkataraman, 1997; Shane and Venkataraman, 2000; Litt et al, 2000; and Ardichvili et al, 2003), there has been little empirical and exploratory works



in the area of Differently-Abled entrepreneurs. This study makes an attempt at empirical and conceptual contribution by investigating this new area of research, namely, Differently-Abled entrepreneurs.

The present study focuses on an integrated development approach of entrepreneurship, a new ideology and a way of overall development through the intersection between disability and entrepreneurship development by which, a disabled body becomes an abled one through social participation, economic independence, employment generation, and overall development of the society. The concept of Differently-Abled Entrepreneurs is an agent of change to promote social participation, ranging from health and rehabilitation to education, self-employment, employment generation, economic and sustainable development, and a social engineering for over all social change in India.

There is a vast body of research in the diverse areas of entrepreneurship. However, the nature of this research have been highly diverse. There is a lack of an agreed definition and theory of entrepreneurship, and a concern of what entrepreneurship constitute as a field of study (Garner, 1990; 2001; low 2001). Entrepreneurship is heterogeneous; and involves the creation of new business (Gartner, 1990; Reynolds; et al., 1994) business inheritance (Chaganti and Schneer, 1994), Westhead and Cowling, 1998) and the purchase of established business (Cooper and Dunkelberg, as a person bearing risk (Cantillon, 1755). The central function of an entrepreneur independently of any particular social framework (Hebert and Link, 1988). An entrepreneur, who undertakes uncertainty and risk, pure profit with regard to entrepreneurship is bearing the cost of uncertainty (Frank Knight, 1921). Entrepreneur is an innovator with an unusual will and energy, clarity of innovation and ability to act (Maxweber, 1930). Entrepreneurship is defined as the carrying out of new combinations called "enterprise" and the individuals whose function is to carry them out are called "entrepreneurs". The entrepreneur is the bearer of the "mechanism for change" (Jose Schumpeter, 1934). The central concept of entrepreneurship is alertness (Kirzner, 1973). The essence of entrepreneurship is being different (Mark Casson, 1982). The underlying process in entrepreneurship is the identification of opportunity and ends with harvesting the fruits on one's labours (Stevenson and Sahalman, 1987). Eight themes expressed by the participants that constituted the nature of entrepreneurship are innovation, organisation, creation, creating value profit / non-profit, growth, uniqueness, and the owner-manager (Gartner, 1990). An entrepreneur is one who always searches for change, responds to it, and exploits it as an opportunity- "innovation is the specific tool of entrepreneurship, (Peter Drucker).



The more efficient entrepreneurs receive a surplus reward over and above the managerial wages, (Francis A.Walker). The entrepreneurial process involves all the functions, activities and actions associated with the perceiving of opportunities to pursue them, (Bygrave and Hofes, 1991).

Significance of the Study

There is a widespread superstitions that the disabled are incompetents – even criminals-culturally, spiritually, morally, mentally, martially, physically, psychically and must be segregated for the good of society. This ghetto philosophy which validates man's inhumanity to man is the cornerstone of current social cruelty to the victims of underserved handicaps. Many of them are actual or potential geniuses in several fields especially in the field of entrepreneurship development. The modern society has enough facilities and scientific knowledge about retardation, crippling and cretinism to shoot down these myths. A big democratic polity like India should succeed by social legitimizing, and mobilization of resources to equip them to compete with modern developed society. The inner strength, self-confidence, enthusiasm and initiative to prove to the world that no job or opportunity is difficult for the Differently-Abled, provided they are properly trained and given an opportunity, is to be imparted to the differently abled. Six to seven percent of the population in India is disabled according to the census 2011. The 2001 census found 21 million persons with disability, i.e.; 2.13 percent of the total population. There is a lack of political will in understanding the seriousness of disability issues which has led to an inadequate allocation of resources for the disabled in the country. With a small national budget allocation, no wonder the various measures which the government and the society have taken for the welfare of the disabled touch only the fringe of the problem. The plight of the blind, the deaf, the mute, the mentally challenged and the orthopedically handicapped continues to be distressing. Mainly because of the fact that a majority of them are poor, having no political affiliation, their needs come quite low in the order of priorities of the government. Whatever Government facilities that are available for the disabled are in the nature of mere crumbs.

The outcomes of the World Summit for Social Development, held in Copenhagen from 6 to 12 March 1995, and of the twenty-fourth special session of the General Assembly entitled "World Summit for Social Development and Beyond achieving Social Development for all in a Globalizing World", held at Geneva from 26th June to 1st July 2000, The World Programme of Action concerning Disabled Persons, and the Standard Rules on the Equalization of Opportunities for Persons with



Disabilities and the Convention on the Rights of Persons with Disabilities, in which persons with disabilities are recognized as both development agents and beneficiaries in all aspects of development. Recalling further its previous resolutions concerning persons with disabilities and further promotion of equalization of opportunities and mainstreaming of disability in the development agenda and the relevant resolutions adopted by the General Assembly and welcoming the fact that, since the opening for signature on 30 March 2007 of the Convention on the Rights of Persons with Disabilities and the Optional Protocol thereto, one hundred and forty-seven states have signed and ninety-seven states and one regional integration organization have ratified the Convention and ninety States have signed and sixty States have ratified the Optional Protocol, and encouraging all states that have not yet done so to consider signing and ratifying the Convention and the Optional Protocol. Acknowledging that the majority of the 690 million persons with disabilities in the world live in conditions of poverty, and in this regard recognizing the critical need to address the impact of poverty on persons with disabilities, noting that persons with disabilities make up an estimated 10 per cent of the world's population, of whom 80 per cent live in developing countries, and recognizing the important role of international cooperation in supporting national efforts to mainstream disability in the development agenda, in particular for developing countries.

Around 10 per cent of the world's population, or 650 million people, live with a disability. There are the world's largest minority. This figure is increasing through population growth, medical advances and the ageing process. Eight per cent of the persons with disabilities live in developing countries. Disability rates are significantly higher among groups with lower educational attainment in various countries. Women report higher incidents of disability than men. The World Bank estimates that 20 per cent of the world's poorest people have some kind of disability and tend to be regarded in their own communities as the most disadvantaged. Women with disabilities are recognized to be multiply disadvantaged. Mortality of children with disabilities may be as high as 80 per cent in developing countries. Comparative studies on disability legislation show that only 45 countries have anti-discrimination and other disability-specific laws.

The number of handicapped people in India increases by about 5 million every year. Majority of them cannot hope for medical, educational and vocational aid. According to the report of National Statistical Survey (NSS) disability transition in India is predicted to be most rapid. Between 1990 and 2020, there is predicted to be a halving of disability due to communicable diseases, a doubling of disability



due to accidents and injuries, and more than 40 per cent increase in the share of disability due to non- communicable diseases such as cardiovascular and stroke. At present six to seven per cent of the total population in India is persons who are differently-abled. The study is more significant in the social, cultural, educational and economic dimensions.

National Handicapped and Finance Development Corporation

National Handicapped and Finance Development Corporation is the apex institution in the field of financial support to handicapped people for entrepreneurship development. The institution provides a number of programmes for the entrepreneurship development among Differently-Abled people. The financial support, the entrepreneurial development programmes and various awareness programmes for the development of economic development and self-independency of disabled people through entrepreneurship development and venture creation.

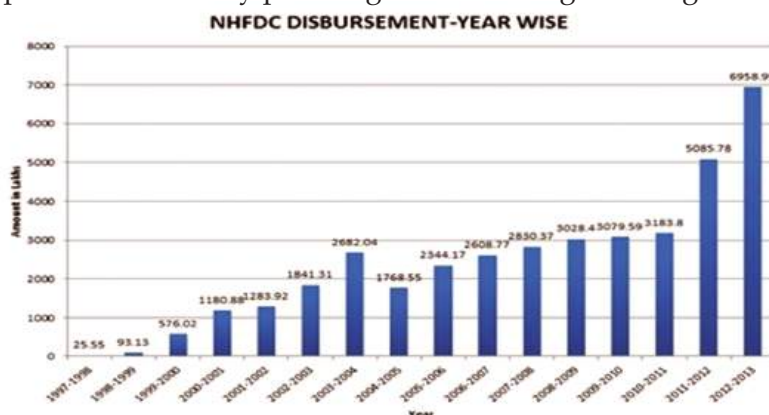
The institution specialised in the field entrepreneurship with the support of Government of India and other Non-Governmental Agencies. The following data shows the amount sanctioned by the institution from 1997 to 2014, to the entrepreneurship development of the disabled people. In the initial period the amount dispersed was only 22.55 Lakhs. During the period 2013-14 the total disbursement was rupees 7581.94 lakhs, but the actual amount sanctioned during the same period was 8018.51, an average increase of 347.4 lakhs every year. The figure also depicts that, this institution plays an important role for the development of differently-abled people in India.

National Handicapped and Finance Development Corporation plays an important role for the financial assistance and conducting of Entrepreneurship Development Programmes among Differently-Abled people. National Handicapped and Finance Development Corporation is primarily lending money through State Channelizing Agencies (SCA) and banks for setting up of small business ventures in trading and service sectors, for the purchase of vehicle for commercial activity, for setting up of small industrial units, for self-employment and for agricultural activities. The amount of money lent for these purposes is extended from 5 Lakhs to 25 Lakhs with nominal interest.

National Handicapped and Finance Development Corporation's main function is to provide training programmes to differently-abled persons, mainly



entrepreneurship development programmes through various training centres. The main objective of the programme is to develop entrepreneurial capabilities among the differently-abled persons and thereby developing traditional and technical skills and make every differently-abled person self-sufficient, economically independent person and thereby pursuing their income generating activity.



Source: NHDFC annual report 2014.

National Handicapped Finance Development Corporation is the prime lending agent in the government sector to the handicapped people through commercial banks and approved agents. The main lending purpose is to

YEARWISE ACHIEVEMENTS

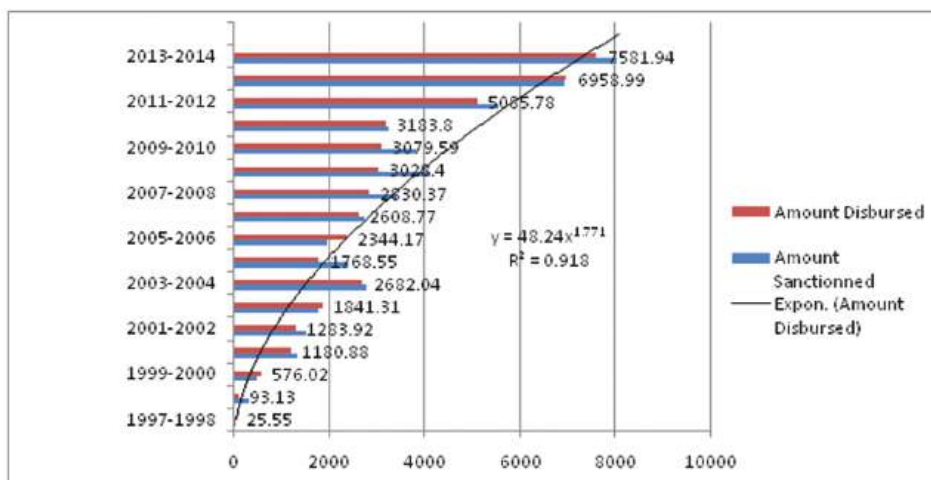
Table.1: Loan sanctioned/disbursed (including Micro Finance Scheme) as on 31.03.2014

SL NO	Years	Amount Sanctioned (Rs. in Lakh)	Number of Beneficiaries	Amount Disbursed (Rs. in Lakh)	Number of Beneficiaries
1	1997-1998	25.55	11	25.55	11
2	1998-1999	312.6	811	93.13	230
3	1999-2000	458.82	801	576.02	1164
4	2000-2001	1334.23	3330	1180.88	2645
5	2001-2002	1522.6	4075	1283.92	2933
6	2002-2003	1756.12	4702	1841.31	4498
7	2003-2004	2772.93	5635	2682.04	5565
8	2004-2005	2394.06	4754	1768.55	3282
9	2005-2006	1945.18	3951	2344.17	4765
10	2006-2007	2728.17	5034	2608.77	4831
11	2007-2008	3381.62	5416	2830.37	5498
12	2008-2009	4121.82	8159	3028.4	5950
13	2009-2010	3801.67	6443	3079.59	6032
14	2010-2011	3225.66	6007	3183.8	6356
15	2011-2012	5537.98	10704	5085.78	10625
16	2012-2013	6921.5	13253	6958.99	13296
17	2013-2014	8018.51	13371	7581.94	13307
Total		50259.02	96457	46153.21	90988

Source: NHDFC annual report 2014.



encourage the handicapped people through starting new business ventures. The institution is also an agent to providing Entrepreneurship Development Programmes among the groups. The following table depicts the year wise achievement and amount disbursed among the Differently-Abled People



Source: NHDFC annual report 2014.

Projects Sanctioned & Disbursement made through Banks

The amount of grants allowed and distributed by various Banks and institutions during the period of 2011 to 2014 march totalled to Rs. 4597.19 Lakhs and the number of beneficiaries was 9064, (Rs. 589.74 (2011-12), Rs. 2142.95 (2012-13), Rs. 1864.5 (2013-2014),

Projects Sanctioned & Disbursement made through BANKS (2011-2014).

Name of Banks	Amount Sanctioned	Amount Disbursed	Number of Beneficiaries
Year (2011-2012)			
Allahabad U.P. Gramin Bank	50.00	50.00	100
Aryavart Gramin Bank	50.00	50.00	100
Baroda UP Gramin Bank	100.00	100.00	200
Kashi Gomti Samyukt Gramin Bank	75.00	75.00	150
Purvanchal Gramin Bank	50.00	50.00	100
Shreyas Gramin Bank	50.00	50.00	100
Sarva UP Gramin Bank	50.00	50.00	100
Prathama Bank	35.00	35.00	70
Punjab and Sind Bank, UP	4.50	4.50	1
Gurgaon Gramin Bank	500.00	500.00	1000



Haryana Gramin Bank	200.00	200.00	400
Uttaranchal Gramin Bank	700.00	700.00	1400
Year (2012-2013)			
SaurashtraGramin Bank	75.50	75.50	151
Gurgaon Gramin Bank	81.50	81.50	132
Haryana Gramin Bank	102.00	102.00	204
Allahabad U.P. Gramin Bank	253.50	253.50	507
AryavatGramin Bank	500.41	500.41	999
Baroda UP Gramin Bank	400.00	400.00	800
BalliaEtawahGramin Bank	21.63	21.63	56
KashiGomtiSamyuktGramin Bank	375.00	375.00	750
PurvanchalGramin Bank	100.91	100.91	207
Prathama Bank	3.50	3.50	1
UttarachalGramin Bank	200.00	200.00	400
Dena Gujarat Gramin Bank	5.00	5.00	10
VidbharbhaKshetriyaGramin Bank	24.00	24.00	48
Year (2013-2014)			
Gurgaon Gramin Bank	6.25	6.25	5
Allahabad U.P. Gramin Bank	50.00	50.00	100
Baroda UP Gramin Bank	50.00	50.00	100
Gramin Bank of Aryavart	326.80	326.80	654
ShreyasGramin Bank	13.84	13.84	20
Bank of Baroda	51.50	51.50	103
Andhra Bank	30.79	26.93	3
IDBI Bank	46.00	46.00	92
Punjab National Bank	18.42	18.42	1
Total	4601.05	4597.19	9064

Source: Annual report of NHDFC (2013-2014)

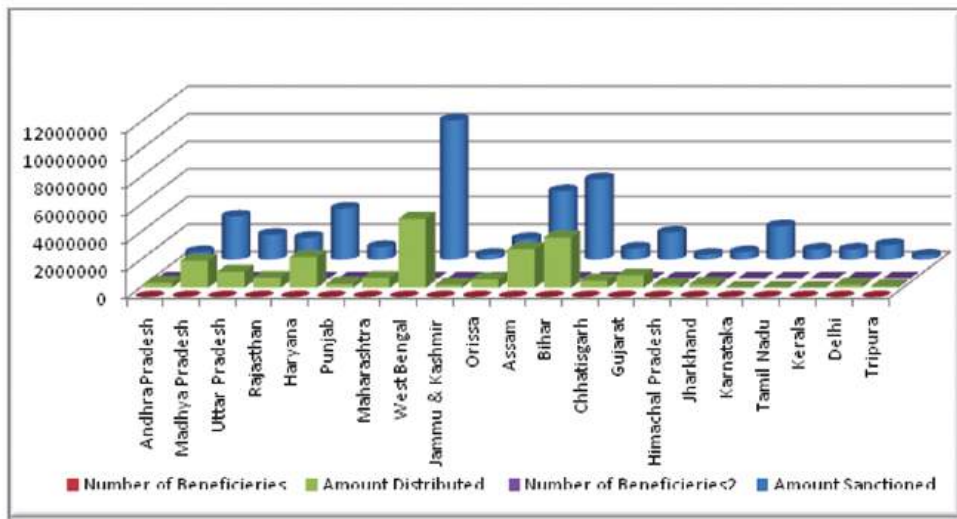
EDP GRANT SANCTIONED & DISBURSEMENT MADE FOR THE YEAR (2013-2014)

SL NO	State	Amount Sanctioned (in Rs.)	Number of Beneficiaries	Amount Disbursed (in Rs.)	Number of Trainees
1	Andhra Pradesh	540000.00	60	360000.00	60
2	Madhya Pradesh	3120000.00	330	1980000.00	330
3	Uttar Pradesh	1800000.00	200	1165000.00	200
4	Rajasthan	1584000.00	162	733000.00	162
5	Haryana	3700000.00	500	2225000.00	500
6	Punjab	900000.00	85	296000.00	85
7	Maharashtra	1080000.00	120	720000.00	120
8	West Bengal	10101750.00	1234	5014875.00	1234
9	Jammu & Kashmir	360000.00	40	230000.00	40
10	Orissa	1500000.00	140	630000.00	140
11	Assam	4959750.00	616	2808875.00	616
12	Bihar	5827500.00	750	3663750.00	750
13	Chhatisgarh	810000.00	90	540000.00	90
14	Gujarat	1959100.00	188	909548.50	188
15	Himachal Pradesh	360000.00	40	230000.00	40
16	Jharkhand	540000.00	60	270000.00	60



17	Karnataka	2415508.56	300	0	120
18	Tamil Nadu	735508.56	180	0	0
19	Kerala	735508.56	180	0	0
20	Delhi	1062160.00	130	225000.00	130
21	Tripura	288000.00	24	119000.00	24
	Total	44378785.68	5429	22120048.50	4889

Source: Annual Report of NHDFC (2013-2014).



National Handicapped Developed Finance Corporation plays a very important role in the entrepreneurship development programme among handicapped people, providing financial assistance to set up small business ventures in trading and service sectors, to the purchase of vehicle for commercial activities, to set up small industrial units, to agricultural and self-employment, and the amount of assistance is extended from 5 lakh to 25 lakh.

The objective of the NHDFC is to provide training to differently-abled persons and make them capable and self-dependent through proper training in the field of traditional and technical occupation and entrepreneurship development. The main objective is to make every differently-abled person self-sufficient, economically independent person and thereby pursuing their income generating activity, and expecting such professionally managed ventures and creating of equal number of employment opportunity for skilled and semi-skilled workers and add to the wealth of the nation.



Discussion

This article seeks to improve our knowledge by making the following contributions, guided by the concept of differently-abled entrepreneurs, as a new and emerging group of entrepreneurs and a new breed of entrepreneurs, and act as a catalytic force for the economic development of every country. Given the absence of explicit theoretical framework or literature studies on differently-abled entrepreneurs, it is an attempt to provide a theoretical contribution to the academic debate on differently-abled entrepreneurs. This study refines the existing notions of entrepreneurship studies that have been used in previous entrepreneurship studies of abled bodies (Women entrepreneurs, Ethnic entrepreneurs, Education based-entrepreneurs, Social entrepreneurs and Holistic entrepreneurs). Differently-Abled Entrepreneur is a changing philosophical concept in the context of disabled and abled by equipping every disabled body as an abled one through entrepreneurship development.

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7. *General Assembly resolution 48/96, annex.*
8. *General Assembly Resolution 61/106, annex I.*



ATROCITIES FACED BY ADOLESCENT GIRLS OF HIGHER SECONDARY SCHOOLS IN KERALA

K. Ramakrishnan* & Sony M**

ABSTRACT

The study was conducted with the objective of exploring the phenomenon of atrocities faced by the adolescent girls of higher secondary schools in Kerala. The investigator used qualitative method for the study. The data regarding the phenomenon was collected by using a questionnaire and an interview schedule constructed by the investigators. The study was conducted on a representative sample of 330 adolescent girls from higher secondary schools of Kozhikode district. The sample was selected by giving due representation to government, aided, urban and rural school students. The analysis of the study revealed that most of the adolescent girls faced severe physical, mental and sexual harassment from home, school and the society.

Significance of the study

Children in India face basic rights violations in various forms. This starts from conception in the mother's womb till they complete their childhood. This is common across male and female child, while the girl child has specific areas of their rights being violated, given the cultural, social and religious value systems.

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Centuries have come and gone, but the plight of girls is not likely to change. Time has helplessly watched girl's sufferings in the form of discrimination, oppression, exploitation, degradation, aggression and humiliations. Violence against girls both inside and outside of their home has been a crucial issue in the contemporary Indian Society. Adolescent girls in India constitute near about half of its population and most of them are grinding under the socio-cultural and religious structure.

Adolescent girls are at a particular disadvantage since they are systematically denied of the advantages of autonomy, mobility, and economic opportunity that adolescent boys enjoy. This brings out the realities and challenges what adolescent girl's faces in their attempts to lead healthy, fulfilling lives and suggest how the right investment in empowering them could have the highest impact.

The Protection of Children from Sexual Offences Act(POCSO) came into force on November, 14th, 2012. Even though these types of acts exist in our society, atrocities against adolescent girls are increasing day by day. Nobody is taking initiative to make use of these types of acts to control the atrocities against girls.

Kerala has witnessed on increase in crimes against children in the first seven months of 2013. A total of 1,336 crimes, including 427 rapes, against children had been reported in the state up to July this year. According to state crime Records Bureau (SCRB), thirteen cases were for offences under prohibition of Child Marriage Act, 69 kidnapping and 23 murders, it was stated. Total crimes against children in 2013 were 1877, which included 637 rapes.

The above data provides an authentic statistic about the atrocities against children. There has been an alarming increase in the instances of child abuse getting reported across India recently.

There is a large child population in India and a large percentage of this population is vulnerable to abuse, exploitation, and negligence. There is also adequate information about the extent of girl child abuse in the country. Barring a few sporadic studies, with limited scope, the attempt to understand the different forms and magnitude of child abuse across the country has been inadequate.

In addition to the available official data stated above, recent newspaper headlines too bring out the assumption that the girls of the higher secondary section face and experience lots of problems from classmates, school authorities, their own houses, the relatives, and the society in large. These facts are not revealed before the society. We will have to assume that it happens on account of their apprehension for social status, fear for further consequences to face in future and technical problems which stand in the way of legal justice. The literature review



done by the investigator makes it clear that no further researches have been made in this field except for a few. It is in this circumstances, the investigator has decided to conduct a research on atrocities faced by adolescent girls of higher secondary schools in Kerala. Thus, in such a social atmosphere in which cruelty against children is so conspicuous, a study among the children in the district becomes important. The dearth of such a study related to the problems faced by adolescent girls, becomes more relevant.

OBJECTIVES

To find out whether the adolescent girl students face any sexual harassment from the home, school and society for the total sample.

To find out whether the adolescent girl students face any physical or mental harassment from the home, school and society for the total sample.

To find out whether the adolescent girl students face any gender discrimination from the home, school and society for the total sample

METHODOLOGY

The study attempted to explore the atrocities faced by adolescent girls of higher secondary schools in Kerala. The investigator adopted qualitative method for conducting the study.

SAMPLE

The study was conducted on a representative sample of 330 adolescent girls from higher secondary schools of Kozhikode district. The sample was selected giving due representation to government, aided, urban and rural school students.

TOOL

The tool used for the present study was a questionnaire and an interview schedule constructed by the investigator with the help of supervising teacher.

Statistical Technique used for Analysis

Being a qualitative study, the collected data were consolidated and analysed by using statistical procedure like percentage. Verbal interpretation was also used for the analysis.



ANALYSIS AND DISCUSSION

Sexual harassment faced by adolescent girl students for the total sample.

The data regarding sexual harassment in the home environment revealed that 4.84% of the adolescent girls had faced wrongly intended behaviors from their male relatives and 2.12% had had misbehavior from guests and family friends. More over in schools 1.21% of the girl students are misbehaved by their male teachers through touch or by means of inappropriate language and of which 5.15% have even crept in to the secrecies or personal matters. Obviously 3.03% of the girl students have tough time by the way the boys approach them with a wrong kind of intention. Considering the society 16.16% girls had faced bitter experience from their elders and 20.16% faced bitter experiences from fellow passengers during travel. Obviously 2.12% girls are subjected to sexual assaults.

From the above data, it can be concluded that our adolescent girls are not safe in our home, school and the society because they are exposed to bitter experiences from home, friends and from the society in large to which they belong to. The number may be still higher because girls naturally fear to disclose such incidents.

Physical and Mental harassment faced by adolescent girl students for the total sample

The data revealed that 10.9% of the girls have no freedom to express their dislikes at home. They do not have full freedom in their home. Some of the girls disclosed that they were not safe in their home. In schools, girls are restricted in mingling with boys. 24.24% girls revealed that teachers rebuked when they are mingling with boys and talk to them. 21.21% of the adolescent girls got punishment from their teachers for the low score or poor performance in the examination. 4.55% of the adolescent girls discouraged by anyone from taking part in arts and sports activities as they are girls. 3.64% revealed that social or personal problems affect their learning process.

The collected data shows that 3.94% of the adolescent girls are given neither proper parental care nor love. 5.45% of the parents are not fulfilling the needs of their girl child in accordance with their financial status. 6.36% of the girls felt that their parents have no interest in attending their personal problems and settle them. It is also found that 3.64% of the girl students are not getting sufficient care and support from their parents in their personal difficulties. 22.12% of the adolescent girls feel that they are being isolated in their home. 20.30% do not get opportunities in schools to share their mental and emotional problems with their teachers. Teachers even seem to insult 12.42% of the adolescent girls before others including their colleagues and other students. Teachers talk or deal hurt 5.76%



girl's emotions and 5.45% of them even misinterpreted or blamed despite the healthy relations with the male teachers. A few girls faced so many restrictions at their home and school as they are born as girls. Some teachers humiliate girl students before the public. They also faced mental torture while travelling and public conveyance.

From the above data, it can be inferred that some of the adolescent girl's experiences sex discriminations at home and schools. They are getting neither proper care nor love from parents and teachers comparing to boys. They felt insecurity even at home. They are suffering severe restrictions even to express their emotions at home and schools.

Gender discrimination faced by adolescent girl students for the total sample

The revealed data shows that 14.85% of adolescent girls felt that brothers have better consideration at home than that of girls. 11.21% of the adolescent girls opined that their parents ignore their girl children's suggestions and interventions while making important decisions on familial affairs. 19.69% of the girls shouldered with the entire household chore at home being a girl child. 21.82% of the adolescent girls feel that they are always rebuked compared to their brothers at home. 16.36% girls are restricted by parents from mingling with boyfriends of their age. 18.18% girls feel that boys are given better consideration in the classroom process. 4.85% girls faced negligence or discrimination in a mixed group for they were a girl child and 8.18% says that they are not proud of being a girl child.

From the above discussion, it is found that some of the adolescent girls suffer severe ignorance and discrimination at home and schools as they are being girls. They felt that boys are getting better considerations at home as well as at schools.

CONCLUSION

The collected data enabled the investigators to pick out the adolescent girls who faced problems including physical, sexual, and mental harassment and gender discriminations. even though very few of them appear to have disclosed chances for real atrocities, lion share of the children have fallen a prey to that is matter of truth. It further calls for nurturing girls of this kind through supportive activities contributing to lead them on helping to keep themselves going enhancing self-confidence. This needs micro level analysis to accomplish and get at the derived goal.



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GENDER DIFFERENCES IN AGRICULTURAL WAGE: CONVERGENCE OR DIVERGENCE?

K. K. Hari Kurup*

ABSTRACT

This paper examines the question of convergence of male and female agricultural wage rate in Kerala. Convergence has been examined through β -convergence approach at two levels. One, convergence has been estimated independently for male and female agricultural wage rates and, two, a combined regression is estimated to examine the convergence between male and female wage rates. The two major findings that emerge from this study are first, that there have been differences between male and females wage rates with male wage rates consistently higher than that of female wage rate. Second, there is statistically significant divergence between the wage rates of males and females indicating the widening gap between male and female wage rates.

Keywords : Agricultural Wage, Gender, Convergence Analysis, Kerala, Wage Inequality, Female Wage Rate, Male Wage Rate.

Gender Differences in Agricultural Wage: Convergence or Divergence?

Kerala economy was characterized by a higher share of wage labour than other states due to the predominance of cash crop cultivation in agriculture and labour intensive agro processing activities in industry and trade and transportation and related occupations in the service sectors (Kannan 1998). The increased level of organized strength of workers in the rural and informal sectors has led to much higher wage rates for rural workers in Kerala than the national average and to

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that of neighbouring states. Rural labour market of the state stands apart in many ways such as higher rate of unemployment; better working conditions; effective protective cover; and so on. "rural sector of the state is increasingly characterized by impersonal and institutionalized relations, largely on account of trade unions and the state" (Ramesh 2005).

The rural labour market in Kerala is characterized by a number of paradoxes. Kerala has the highest rate of unemployment in India. At the same time it enjoys one of the highest wage rates for rural labourers including agricultural labourers (Vaidyanathan 1994). When it is claimed that rural unemployment is rising in Kerala, there are reports to the effect that there is a shortage of rural labour especially in the agricultural sector in the sense that employers are willing and are actually seeking to hire additional workers at the going wage rate but find no more available at that rate. An attempt at analysing wage rate for men and women is important as women get relatively low wage rates compared to men. The work and labour force participation of women have attracted a great deal of interest in the development debate as it influences and is influenced by a wide range of socio-economic and demographic characteristics (Susan 2012).

Kerala is well known for gender equality. But even after the introduction of MNREGP scheme, women get lower wage rate than male wage rate. Women have no bargaining power because they do not have membership in trade union as opposed to men. Wage discrimination is found between male and female agricultural workers and female wage rate in the agricultural sector is conditioned by the MNREGP wage (Kairunnisa 2014). Women labour force constitutes an important segment of the labour force in Kerala and their participation in the labour force is gradually increasing in the labour market. Wage work in Kerala, as elsewhere, in a number of fields is sharply differentiated along sexual lines. There are only a few occupations, which are the exclusive preserve of either men or women. Even, when men and women work in the same industry, one can find a clear distinction between men's and women's work. One of the most widely publicized indicators about Kerala women's status is the sex-ratio which was 1,032 and 1,040 according to the census of 1981 and 1991 and 1058 and 1084 in 2001 and 2011 respectively. Moreover, Kerala was the only state in India where women had a favourable sex-ratio not only in these four censuses, but in every census since 1901. Sex-ratio is considered a very positive indicator regarding women's social position. Achievement of Kerala women in the field of higher education is also impressive. As per the 2011 census, Kerala state occupies the highest literacy rate i.e. 93.9% and the female literacy rate was 92%.



Historically, Kerala economy is agro - based and a major proportion of women in the labour force work in agriculture and traditional industries like cashew, coir and handloom. Men were able to opt out from agriculture and seek new employment avenues elsewhere when they encountered low prospects in agriculture. Women have remained, however, in the agricultural sector, accepting the traditional practice of paying wages to women at half the rate for men. Increasing casualization of work, falling incomes, and increasing insecurity of employment are the real threats endangering the interest of women in the agriculture sector.

Rural wage is an important component of rural income. It is the major determinant of livelihood security of rural households. The agricultural wages have been used as a proxy variable for studying the level of poverty and living standards in the rural areas. Kerala's rural labour market is different from other states. Paradoxically, in Kerala wage rate is very high along with huge unemployment. In such a context, it is important to analyse the trends in real wage rate for men and women. Does wage inequality between male and female workers exist in the agricultural labour market? If so, are the possibilities of wage disparities being removed at least in the long run? The broad objective of this paper is to examine the possibilities of longterm convergence of agricultural wage rate in Kerala for male and female.

The significance of the present study on the empirical front is that it uses the latest available official data on agricultural wages. The convergence analysis approach is a novel tool in the area of labour studies.

Data and Methodology

The principal source of data used in this study is the Agriculture Wage in India (AWI) annually published by the Directorate of Economics and Statistics, Ministry of Agriculture, Government of India and Agricultural Wage in India annually published by the Labour Bureau, Government of India. The state wise data corresponds to the period from 2006-07 to 2013-14. Labour Bureau provides state wise data on sex-wise distribution of workers and percentage of cultivators, agricultural labourers, workers in household industry and workers from other states and agricultural wage components namely ploughing, sowing, weeding, harvesting and other agricultural operations.

Empirical Methodology

On the empirical front, issues in modelling and testing convergence are far from settled. As Islam (2003) observes, either conditional or unconditional, the informal and formal cross section approaches, the panel approach, or the time series approach, (in part) all have studied β convergence. These approaches have



generally dealt with convergence across economies (although the proposition of convergence in neo classical growth theory is within an economy) in terms of per capita income level. There are two important methods for measuring convergence.

They are

- 1) β convergence
- 2) σ convergence

In the present study, we follow the β convergence approach. We investigate the β -convergence in the wage rate of male and female agricultural workers across districts in Kerala.

The model

To empirically evaluate the convergence, the following steps are adhered to. First, we separately find out the convergence of male and female over time. For this, we take the log of male and female real wage rates. The trends in the logarithmic value of male wage rate are calculated using the two trend equations as below

$$y_1 = \alpha + \beta t \text{ ----- (1)}$$

$$y_2 = \alpha + \beta t \text{ ----- (2)}$$

Where

y_1 & y_2 = log of real wage rate of male & female respectively

t = time

α = constant

β = regression coefficient

The antilog of β is defined as b . The convergence or divergence depends on the value of b . This would provide us with information on the trends in the individual series on male and female real wage over time. Convergence or divergence between male and female wage rate is estimated by running a regression on the difference of fitted regression lines of male and female as in equation (3).

$$(y_1 - y_2) = \alpha + \beta t \text{ ----- (3)}$$

Where

$y_1 - y_2$ = difference in the log of real wage of male and female

After finding the β value, we find its b value and interpret its result as below.



Under b convergence, the time path of $b^t (b \neq 0)$ will be

Divergent if $|b| > 1$

Convergent if $|b| < 1$

The hypothesis set for testing is

Null hypothesis $H_0: b = 1$; implying constant series

Alternative hypotheses (i) $H_1: b > 1$; implying divergence

(ii) $H_2: b < 1$; implying convergence

Where $b < 1$ implies convergence in the wage rate in the long run. Male and female wage rate is divergent in the long run, if $b > 1$. If $b = 1$, it implies constant series. The level of significance for the acceptance of null hypothesis is taken to be 5%.

Convergence of Wage Rate in Kerala

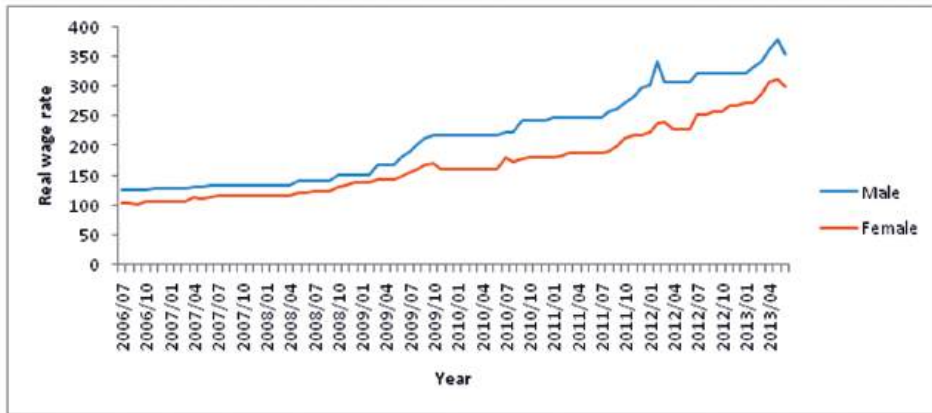
When it comes to the question of wage rate, women get lower wage than men in Kerala. Wage work in Kerala, as elsewhere, in a number of fields is sharply differentiated along sexual lines. There are only a few occupations, which are exclusive preserve of either men or women. In the context of agricultural wage rate and agricultural wage equality, a pertinent question arises as to whether the female wage rate tends to converge towards male wage rate. The implications of the wage equality of Kerala can be observed in the phenomenon of "convergence" across the state. If the growth of female wage rate is higher than the male wage rate, there is reason to believe that female wage would be growing faster on an average than the male wage rate.

Trends in the Wage Rate of Males and Females in Kerala.

Agricultural wage data collected from labour bureau from the year of 2006 July to 2013 June has been plotted in the figure 1 which shows the trends in male wage rate and female wage rate of agriculture workers. The figure reveals that wage rate of men in the agricultural sector is consistently above that of female. Surprisingly, the deviation between male and female wage rates widens over time.



Figure 1: Trends in the wage rate of Male and Female in Kerala.



Source: Estimated from Labour Bureau, Ministry of Labour and Employment, Govt. of India.

The regression models (equation 1 & 2) on wage rates of male and female of Kerala have been estimated as under

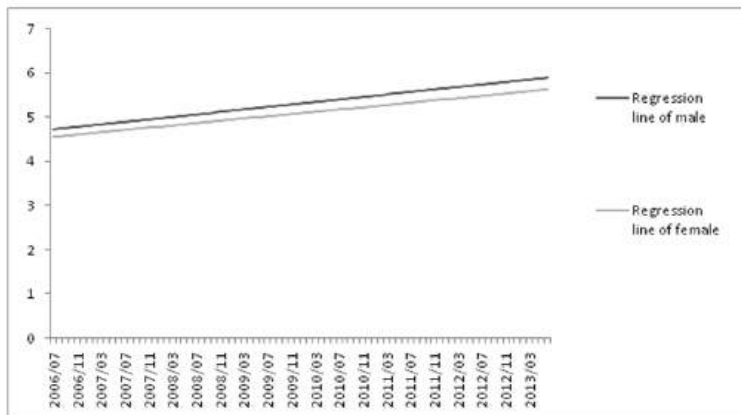
$$y_1 = 5.29 + 0.014t \text{ ----- (3)}$$

$$y_2 = 5.08 + 0.013t \text{ ----- (4)}$$

We have two regression lines that are plotted in a single graph. This can be seen from the following figure.

Figure 2: Regression lines for Wage Rates of Male and Female in Kerala

Estimated from equation 3 and equation 4





The thick line shows the regression line of male real wage rate. The other line shows the regression line of female wage rate. These individual regression lines suggest that both male and female wage rates in the agricultural sector are increasing over time with male wage rates consistently above that of female wage rate. This result, however, is inadequate to address the crucial question of convergence of male and female wage rate in the long run. This is accomplished through a simultaneous analysis of the convergence.

Simultaneous Testing of convergence

The independent regression results for male and female agricultural wage rates are inadequate to explain the simultaneous convergence or divergence of the male and female wage rates. It provides only a unidirectional relation of male and female over time. The simultaneous analysis of convergence is arrived at through estimating a regression of difference in male and female wage rates as explained below.

$$Y = (y_1 - y_2) = \alpha + \beta t \text{ ----- (3)}$$

After finding the β value, we find its b value and interpret its result as:

Divergent, if $|b| > 1$

Convergent if $|b| < 1$

The estimated regression is presented below.

$$y = 0.213 + 0.001t \text{ ----- (3a)}$$

Table: 1 Estimate of b convergence from the Regression of Difference

Kerala	α	t - value	p - value	β	t - value	p - value	b - value	R^2	DW
	0.213	-200	{0.00*}	0.001	100	{0.00*}	1.001	1	0.025

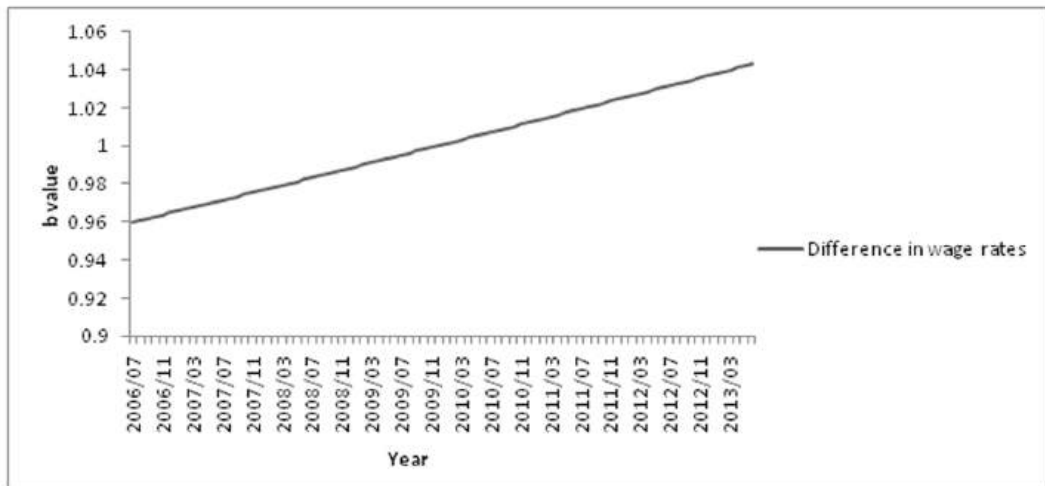
Source: Estimated from the Labour Bureau, Ministry of Labour and Employment, Govt. of India.

Parameters of the estimated regression for testing simultaneous convergence are presented in equation 3a. Similarly, β and b values are calculated and reported in Table 1. As in independent regressions for male and female, the combined regression of differences too exhibits robust results. β is estimated to be 0.001 and in turn b is found to be 1.001, with statistically significant t ratios. Going by the rules of convergence/divergence based on b value (1.001 which is greater than 1) suggests that there is statistically significant divergence in the wage rate between



male and female over time. The dimension and path of divergence is visible through the plotted b curve as shown below.

Figure 3: β convergence of Male and Female Wage Rates



Source: Estimated from the Labour Bureau, Ministry of Labour and Employment, Govt. of India

Divergence in the combined regression suggests that the gap is in fact broadening. This goes in contradiction of gender equity, equal wage for equal job, and the living conditions and economic status of women agricultural workers in Kerala.

Conclusion

In the agricultural sector of Kerala, male workers earn higher wage than the female workers. Analyses of b convergence test statistically significant divergence in the wage rate independently for males and females over time. A combined regression of the difference between male and female wage rates has specifically brought out the divergence over time in the wage rates. This raises many concerns. One, agricultural wage rates has been low for females as compared with males. Divergence in the combined regression suggests that the gap is in fact widening. This goes against concerns of gender equity, equal wage for equal job, and the living conditions and economic status of women agricultural workers in Kerala.



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പാരമ്പര്യവും അടൂർ സിനിമകളും

ഡി.വി. അനിൽകുമാർ*

വർത്തമാനകാലം ഇല്ല എന്ന് വാദിക്കുന്നതിൽ കഴമ്പു്. ഇപ്പോൾ പറയുന്നതും എഴുതുന്നതും തന്നെ ഭൂതകാലത്തിന്റെ ഭാഗമായിക്കഴിഞ്ഞെങ്കിൽപ്പിന്നെ വർത്തമാന കാലം നിമിഷത്തിൽ അവസാനിക്കുന്നു എന്ന് പറയേണ്ടി വരുന്നു. നമ്മൾ ജീവിക്കുന്നത് തന്നെ ഭൂത കാലത്തിലാണ് എന്നതാണ് സത്യം. വർത്തമാനം ഒരു അതിർ മാത്രം. ഭാവിയിലേക്കും ഭൂതത്തിലേക്കും വഴുതിപ്പോകാവുന്ന ഒരു മനസ്സുമായാണ് നമ്മുടെ ജീവിതം.

എങ്കിലും കാര്യങ്ങളെ അവതരിപ്പിക്കുന്നതിനും മനസ്സിലാക്കുന്നതിനുള്ള എളുപ്പത്തിനായി നാം കാലികം, സമകാലികം തുടങ്ങിയ സംജ്ഞകളെ സൃഷ്ടിച്ച് വർത്തമാനത്തെ വ്യക്തമാക്കുന്നു. അപ്പോൾ, ഭൂതമാണ് പ്രസക്തമെന്നിരിക്കെ വിദൂരഭൂതവും അപ്രസക്തമല്ല എന്നുവരുന്നു. ഏത് ലഹരിയും ഉന്മാദത്തിലേക്ക് നയിക്കുന്നതുപോലെ ഭൂതകാല രതിയും ഉന്മാദത്തിലേക്ക് തന്നെ നയിക്കുന്നു. അവിടെ നഷ്ടപ്പെടുന്നത് യുക്തിയാണ്. അത് റൊസ്സാൾജിയയാണ്. അവിടെ അയവിറക്കലും റെടുനിശ്വാസവും ഉാകുന്നു. അത് നിങ്ങളെ നിശ്ചലനാക്കി മാറ്റിയേക്കാം. അത് അകർമ്മണ്യതയാണ്. ഭൂതകാലത്തെ തിരിച്ചുകൊണ്ടുവരാൻ അമിതാവേശം കാണിക്കലായും മാറിയേക്കാം. അത് ചരിത്രത്തെ അവഗണിക്കലാണ്. അത് കൃത്രിമമാണ് പിഴച്ചുവഴിയാണത്. ചവിട്ടിനിൽക്കുന്ന മണ്ണ് ഭൂതകാലത്തിന്റേതും ജീവിക്കുന്ന ശ്വാസം ഭൂതകാലത്തിന്റേതുംമാകുമ്പോൾ അതിൽ ഊന്നി നിന്നുകൊണ്ടുതന്നെ നടത്തുന്ന പ്രവർത്തനങ്ങളാണ്, വിജയം വരിക്കുക “ഭൂതകാലത്തിൻ പ്രഭാതത്തനുകളാൽ ഭൂതി മത്തായൊരു ഭാവിയെ നെയ്കനാം” എന്ന വള്ളത്തോളിന്റെ വരികൾ ഇവിടെ അർത്ഥം നേടുന്നു.

ഫ്യൂഡലിസത്തിന്റെ ഘടകങ്ങളെ ആരാധനയോടെ കാണുകയും അവയുടെ പുനരാവാഹത്തിനും പുനരുജ്ജീവനത്തിനും ശ്രമിക്കുന്ന നമ്മുടെ ചില നവീന സിനിമാക്കാരുടെ രീതി അടൂർ ഒരിക്കലും സ്വീകരിച്ചിരുന്നില്ല. ഫ്യൂഡൽ വ്യവസ്ഥയുടെ ആലസ്യം വിട്ടുമാറാതിരുന്ന കേരളീയ സമൂഹത്തിലാണ് അടൂർ പിറന്നു വീണത്.

* അസിസ്റ്റന്റ് പ്രൊഫസർ, മലയാളം വകുപ്പ്, ഗവ: കോളേജ്, ആറ്റിങ്ങൽ, തിരുവനന്തപുരം കേരളം.



1941 - ജൂലായ് മുന്നിനായിരുന്നു അത്. പഴയ തിരുവിതാംകൂറിലെ കൊല്ലം ജില്ലയിൽ കുന്നത്തൂർ താലൂക്കിലെ അടുരിലെ പ്രാന്ത പ്രദേശമായ പള്ളിക്കലിൽ ധാരാളം പറമ്പും വയലും എല്ലാം ഉണ്ടായിരുന്ന ഒരു പ്രഭു കുടുംബത്തിൽ പിറന്ന അടൂർ ഒരു രാജ്യാന്തര വ്യക്തിത്വമായി വളർന്നത് തന്റെ പാരമ്പര്യത്തെ ഏറ്റവും നന്നായി മനസ്സിലാക്കിയത് കൊണ്ട് മാത്രമാണ്. താനാരാണ് എന്ന അത്യന്തികമായ ചിന്തയാണല്ലോ താനായിത്തീരണം എന്ന ലക്ഷ്യത്തിലേക്ക് നയിക്കുന്നത്. അവിടെ തടസ്സങ്ങളായി നിൽക്കുന്നത് പാരമ്പര്യമാണെങ്കിൽ അതിനേയും ധ്വംസിക്കാൻ കഴിയണം. കലാകാരന്റെ മാർഗ്ഗം കലാവിഷ്കാരങ്ങളിലൂടെയുള്ള ധ്വംസനമാണെങ്കിൽ, അതിന് ഏറ്റവും നല്ല മാതൃകയായി സ്വീകരിക്കാവുന്നതാണ് അടുരിന്റെ മാർഗ്ഗം.

അടുരിന്റെ സിനിമകൾ മലയാള സിനിമാചരിത്രത്തേയും രീതികളേയും മാറ്റി മറിക്കുന്നവയായിരുന്നു. 1972-ലെ സ്വയംവരത്തിന്റെ രചനയ്ക്ക് മുൻപ് തന്നെ മലയാള സിനിമാ പാരമ്പര്യത്തെ ഉഴുതു മറിക്കാനുള്ള ശ്രമങ്ങൾ അടൂർ നടത്തിയിരുന്നു. ചിത്രലേഖാ ഫിലിം സൊസൈറ്റിയുടെ രൂപീകരണം മുതൽ സഹകരണ സംഘം രൂപീകരിച്ച് ചിത്രം നിർമ്മിക്കാനുള്ള പരിശ്രമം വരെ വിജയകരമായി പരീക്ഷിക്കപ്പെട്ട സംരഭങ്ങളെ നമുക്ക് കാണാതിരുന്നു കൂടാ. അക്കാലത്ത് സാഹിത്യത്തിൽ പരീക്ഷിക്കപ്പെട്ട ആധുനികതയുടെ അംശങ്ങളുടെപോലും വിമർശനമാണ് അടൂർ സിനിമ എന്നത് ശ്രദ്ധിക്കപ്പെടാതെ പോയ സംഗതിയാണ്.

പരമ്പരാഗതമായി മലയാള സിനിമ തുടർന്നു പോന്നിരുന്ന- പലായന സ്വഭാവത്തെ അടൂർ ആക്രമിക്കുകയായിരുന്നു. ജീവിതത്തിന്റെ യാഥാർത്ഥ്യത്തിൽ നിന്നുമുള്ള ഏത് തരത്തിലുള്ള പാലായനവും അടുരിന് സഹിക്കുമായിരുന്നില്ലല്ലോ. അത് കഥാ പാത്രങ്ങളുടേതായാലും അദ്ദേഹം ഇഷ്ടപ്പെട്ടിരുന്നില്ല. അവിടെ വൈരുദ്ധ്യങ്ങളെ അദ്ദേഹം-ഇഷ്ടപ്പെട്ടില്ല, ചിന്തയുടെ മാർഗ്ഗത്തെ അടൂർ പിൻതുടർന്നു. ചിന്തിപ്പിക്കുന്ന കലയായി അതിനെ പരിവർത്തിതമാക്കി. സാമൂഹ്യം, ഭക്തി, പുരാണം, ചരിത്രം, കുറ്റാന്വേഷണം തുടങ്ങിയ ഇതിവൃത്തങ്ങളെ സ്വീകരിച്ച് പ്രണയത്തിൽ ചാലിച്ച് പാട്ടും, കൂത്തും, സ്റ്റാണ്ടും കൂട്ടിക്കലർത്തി ജനങ്ങളുടെ പാലായന ശീലത്തെ ഉദ്ദീപിപ്പിച്ചിരുന്ന ഉത്സവ സ്വഭാവമുള്ള സിനിമാപാരമ്പര്യത്തിലുള്ള തിരിച്ചടിയായിരുന്നു അടുരിന്റെ സിനിമകൾ. നമ്മുടെ പാരമ്പര്യം എന്ന ഒന്ന് മലയാള സിനിമയ്ക്ക് ഇല്ലായിരുന്നു. അത് തമിഴിന്റേയും ഹിന്ദിയിലുടേയും അനുകരണമായിരുന്നു. ആ പാരമ്പര്യത്തെ ധ്വംസിച്ചതിലൂടെ, മലയാള സിനിമയുടെ പുതിയ പാരമ്പര്യത്തിന് തുടക്കമിട്ടതിലൂടെ മലയാള സിനിമയുടെ കാരണവരും, യഥാർത്ഥ പാരമ്പര്യത്തിന്റെ സ്രഷ്ടാവുമായിത്തീർന്നിരിക്കുന്നു അടൂർ.

സിനിമയുടെ ഭാവത്തിൽ മാത്രമല്ല രൂപത്തിലും പാരമ്പര്യ ധ്വംസനത്തിന്റെ മാർഗ്ഗം തന്നെയാണ് അടൂർ നടത്തിയത്. ശബ്ദായമാനമായ പാട്ടിന്റേയും കൂത്തിന്റേയും അന്തരീക്ഷത്തിലേയ്ക്ക് പ്രകൃതി ശബ്ദങ്ങളെ മാത്രം ഉപയോഗിച്ച് കൊടിയേറ്റും ആവിഷ്കരിച്ചപ്പോൾ അത് നവീന പാരമ്പര്യ സൃഷ്ടി തന്നെയായിമാറി. അത് നവീന ചലച്ചിത്രകാരൻമാരുടെ ഒരു പരമ്പരയെതന്നെ സൃഷ്ടിക്കുന്നതാകുമ്പോൾ മാർഗ്ഗദർശിയുടെ ദർശനത്തിന് ആഴം കൂടുന്നു. ഷോട്ടുകളുടെ ദൈർഘ്യം, സംയുക്ത പ്രതീകങ്ങളുടെ ഉപയോഗം എന്നിങ്ങനെ പ്രേക്ഷകനെ ചിന്തിപ്പിക്കുന്ന



സിനിമയായി അടുരിന്റെ സിനിമ മാറി. ഇരുളിന്റേയും പ്രകാശത്തിന്റേയും നവ വിതാനങ്ങൾ അർത്ഥദ്യേതകമായി. ഹോളിവുഡിന്റെ സ്ക്രീൻ നിറഞ്ഞ വെളിച്ചത്തിന്റെ പാരമ്പര്യം ധ്വംസിക്കപ്പെട്ടു. പാശ്ചാത്യമായ പ്രചോദനം അദ്ദേഹം സ്വീകരിച്ചിരുന്നു. സത്യജിത്റായിരുന്നും ഋത്വിക്ഘട്ടക്കും പ്രചോദിപ്പിച്ചിരുന്നു. പക്ഷെ ആ ഊർജ്ജങ്ങളെ നവീന പാരമ്പര്യത്തിലുന്നിനിന്നുകൊണ്ട് ഉപയോഗിച്ചു എന്നതാണ് അടുരിന്റെ വിജയം. ആദ്യ സിനിമയായ സ്വയംവരത്തിൽ ആരോപിതമായ ഋത്വിക്ഘട്ടക്കിന്റെ സുവർണ്ണരേഖയുടെ സ്വാധീനത്തെ അടുർ അംഗീകരിക്കുകയും ചെയ്തു അതും പക്ഷെ സ്വാധീനമായിരുന്നു.

താൻ പിറന്നു വീണ പാരമ്പര്യത്തിന്റെ നല്ല അംഗങ്ങളെ അടുർ കാണാതെ പോകുന്നില്ല. ഐൻസ്റ്റീനെതന്റെമോണ്ട്ഓഷ്(montage)ആവിഷ്കരിക്കാൻ സഹായിച്ചത് ജപ്പാനീസ് കബുക്കിയായിരുന്നു ഒരു പക്ഷേ കേരളീയമായ കഥകളിക്കിരുന്നുവെങ്കിൽ അദ്ദേഹത്തിന്റെ ചലച്ചിത്രസിദ്ധാന്തത്തിന് കൂടുതൽ കരുത്തുനൽകാൻ അത് സഹായിക്കുമായിരുന്നെന്ന് അടുർ തന്നെ പറയുന്നു. കേരളീയമായ കുടിയാട്ടത്തിന് യു. എൻ.ന്റെ പൈതൃക പട്ടികയിൽ കയറിപ്പറ്റാൻ കഴിഞ്ഞത് അടുർ കുടിയാട്ടത്തെക്കുറിച്ച് തയ്യാറാക്കിയ ഡോക്യുമെന്ററി കണ്ടതു കൊണ്ട് മാത്രമാണ്. കൃഷ്ണനാട്ടം, മോഹിനി യാട്ടം, തുടങ്ങിയ കേരളീയകലകളെക്കുറിച്ചും കലാരംഗത്തെ കലാകാരൻമാരെക്കുറിച്ചും ഡോക്യുമെന്ററികൾ നിർമ്മിച്ചതിലൂടെ നമ്മുടെ പാരമ്പര്യത്തെ ലോകരെ ധരിപ്പിക്കുക എന്ന കർത്തവ്യവും അടുർ നിർമ്മിച്ചു.

അടുർ തന്റെ സിനിമകളിൽ ആവിഷ്കരിച്ചത് തനിക്ക് പരിചിതമായ ഫ്യൂഡൽ വ്യവസ്ഥയിലെ കുടുംബ ബന്ധങ്ങളും സാമൂഹ്യ ബന്ധങ്ങളുമാണ്, കൂടുതലും. അനന്തരം മുഖാമുഖം എന്നീസിനിമകളിലും സ്വയംവരത്തിലും, വിധേയനിലും കുറച്ചുകൂടി വ്യത്യസ്തമായ സാമൂഹിക പരിസരങ്ങളെ അവതരിപ്പിക്കുമ്പോഴും ഈ ഇതിവൃത്തങ്ങളിലും അവതരണരീതികളിലുമെല്ലാം അന്തർധാരയായി പ്രവർത്തിച്ചിരുന്ന ഒരു പ്രധാനഘടകം ഉണ്ടായിരുന്നു. അത് അടുർ എന്നും വെറുത്തിരുന്ന ഒരു ഫ്യൂഡൽ ഘടകമായിരുന്നു. തന്റേയും കുടുംബത്തിന്റേയും സമുദായത്തിന്റേയും, സമൂഹത്തിന്റേയും നാശത്തിന് കാരണമായിത്തീരുന്നത് അതാണെന്ന് അടുർ വിശ്വസിച്ചിരുന്നു. മനുഷ്യനേയും മനുഷ്യജീവിതത്തെയും തകർക്കുന്ന ആ ഘടകം-അകർമ്മണ്യതയായിരുന്നു. കർമ്മം ചെയ്യാതെ നശിച്ചുപോയ മനുഷ്യരുടേയും തറവാടുകളുടേയും അനുഭവലോകം അടുരിന്റെ മനസ്സിനെ വ്യാകുലമാക്കിയിരുന്നു. അലസതയുടെ തത്വശാസ്ത്രത്തെ അദ്ദേഹത്തിന് അംഗീകരിക്കാൻ കഴിയുമായിരുന്നില്ല. അകർവമ്മണ്യ തയിലേക്കുപോകുന്ന വ്യക്തിയും, സമൂഹവും, കുടുംബവും, പ്രസ്ഥാനവും എങ്ങനെ ജീർണിക്കുന്നു എന്ന് വ്യക്തമാക്കുന്നവയാണ് അടുരിന്റെ സിനിമകൾ. ഈ സിനിമകളുടെ ആവിഷ്കരണത്തിലൂടെ അടുർ സ്വന്തം പാരമ്പര്യത്തെയാണ് വിമർശന വിധേയമാക്കുന്നത്. അത് സ്വയം വിമർശനവുമാണ്.

കാർഷികജീവിതത്തോടും കായികാധ്വാനത്തോടും പൊതുവേ തന്നെ വിമുഖമായി ഒരു സമൂഹമായിരുന്നു കേരളത്തിന്റേത്. 1911-ൽ കാർഷിക ജീവിതം നയിക്കുന്നവരുടെ



ദേശീയ ശരാശരി 74% ആയിരിക്കുമ്പോൾ കേരളത്തിലേത് 65.5% മാത്രമാണ്. 1981-91 കാലത്ത് ബീഹാറിൽ 94% മാണെങ്കിൽ കേരളത്തിലേത് 26% ആയി കുറഞ്ഞിരിക്കുകയാണ്. സമൂഹത്തിന്റെ ചലനാത്മകത വർദ്ധിപ്പിക്കുന്ന ഗതാഗതസൗകര്യങ്ങൾ വർദ്ധിച്ചതോടെ വിദേശത്തേക്കുള്ള കുടിയേറ്റവും വർദ്ധിച്ചു. 1970- കളിൽ ഇത് ശക്തമായിത്തുടരുകയും 1990 കളിൽ പാരമ്പര്യത്തിലെത്തുകയും ചെയ്തിരുന്നു. ആകെ കുടിയേറ്റത്തിന്റെ 53.79% വും പശ്ചിമേഷ്യയിലേക്കായിരുന്നു. 43.91% മറ്റ് സംസ്ഥാനങ്ങളിലേക്കും, 2.30% മറ്റ് രാജ്യങ്ങളിലേക്കുമായിരുന്നു. കേരളം അമേരിക്കയുടെ 1/60 പ്രതിശീർഷവരുമാനം മാത്രമുള്ള സംസ്ഥാനമായിരിക്കെ തന്നെ ആരോഗ്യ- വിദ്യാഭ്യാസ രംഗത്ത് അമേരിക്കയ്ക്ക് സമശീർഷമായി പുതിയ മാതൃകയും സൃഷ്ടിച്ചു. പക്ഷേ പഴയ ഫ്യൂഡൽ പ്രേതങ്ങൾ അവിടത്തന്നെ നിലയുറപ്പിച്ചിരുന്നു. അതിലുറച്ച അഭിമാനബോധത്തെ വിടാൻ കൂട്ടാക്കാതെ, പ്രവർത്തിക്കാനൊരുക്കമല്ലാതിരുന്ന തന്റെ വംശത്തെ അടൂർ വിമർശിച്ചു. കർമ്മവിമുഖനാകുന്ന പ്രസ്ഥാനനായകനെ അടൂർ വിമർശിച്ചു. (മുഖാമുഖം). കർമ്മവിപുലനാകുന്ന ആധുനിക യുവാവിനെ അടൂരിന് അംഗീകരിക്കാൻ കഴിഞ്ഞിരുന്നില്ല. (അനന്തരത്തിലെ അജയൻ). പഴയ ഫ്യൂഡൽ അധികാരം നഷ്ടപ്പെട്ടിട്ടും അതറിഞ്ഞ പ്രവർത്തിക്കുന്നവന് മാത്രമാണ് ശിക്ഷ. (വിധേയൻ-പട്ടേലർ). പുതിയ പ്രവർത്തന മേഖല കത്താതെ വിവാഹിതനായി ഒളിച്ചോടുന്ന യുവാവിനും ജീവിതവിജയം സാധ്യമല്ല (സ്വയംവരം-മധു). ഈ കഥാപാത്രങ്ങളിലെല്ലാം എലിപ്പത്തായത്തിലെ ഉണ്ണി എന്ന കഥാപാത്രത്തിന്റെ ആത്മാവിന്റെ അംശം അല്പമെങ്കിലും ഉണ്ട്. അത് ഫ്യൂഡലിസത്തിന്റെ ആലസ്യവും ജഡതയുമാണ്. അത് സമൂഹത്തെ ചലിപ്പിക്കാത്ത ജാതിയും, അയിത്തവുമായി മാറി ഇന്ത്യൻ സമൂഹത്തെ നിശ്ചലമാക്കിയതിനെക്കുറിച്ച് മാർക്സ് ഉൾപ്പെടെയുള്ള സാമൂഹിക ശാസ്ത്രജ്ഞന്മാർ ചൂണ്ടിക്കാട്ടിയിട്ടുള്ളതാണ്. ആ ആലസ്യത്തയുടെ പ്രേതം പിടികൂടിയ മനുഷ്യരുടെ തകർച്ചയെ സൂചിപ്പിക്കുന്നതിലൂടെ അടൂർ സ്വയം വിമർശകനാകുന്നു.

അടൂരിന്റെ സിനിമകൾ പാരമ്പര്യത്തിന്റെ വാഴ്ത്തലുകളല്ല. സ്വന്തം ചരിത്രത്തിന്റെ അവ ലോകനമാണ് അത്. നവ ചരിത്ര നിർമ്മിതിയാണ് അത്; കുറ്റപ്പെടുത്തലല്ല. ഇഴകീറി പരിശോധിക്കലാണ്. ആത്മ നവീകരണമാണ്. അവിടെ സത്യസന്ധതയുണ്ട്. ആത്മാർത്ഥതയുണ്ട്. പരിചിത ദേശത്തിന്റെ പര്യവേഷണമാണത്. അന്യദേശത്തേയ്ക്കുള്ള തീർത്ഥാടനമല്ല. അവിടെ ആരാധനയില്ല. വ്യഥാ വിമർശനവുമില്ല. വാഴ്ത്തലും വീഴ്ത്തലുമല്ല. കലയെ വിലപനയ്ക്കു വയ്ക്കാനായി നടത്തുന്ന “കപട സംസ്കാരം” പ്രദർശനമല്ല. പ്രവർത്തിക്കാത്തതിന്റെ തത്വനഷ്ടം അവിടെ അംഗീരിക്കപ്പെടുന്നില്ല. നമുക്ക് പ്രവർത്തിച്ച് മരിക്കാം എന്ന് ആഹ്വാനം ചെയ്യുന്ന സിനിമകൾക്ക് സാർവ്വലൗകികസ്വഭാവമുണ്ട്. അങ്ങനെ അവ ലോക ക്ലാസിക്കുകളായി മാറുന്നു.

സഹായകഗ്രന്ഥങ്ങൾ

1. അടൂർ ഗോപാലകൃഷ്ണൻ സിനിമയിൽ ഒരു ജീവിതം - ഗൗതമൻ ഭാസ്കരൻ മാതൃഭൂമി ബുക്സ്-2011
2. M. Retnaraj, Social change in the Kerala Agrarian Society with special reference to occupational diversity and its impact- Ph D Thesis- Kerala University - 1999



കേരളത്തിലെ സർവ്വകലാശാലകളിലെ ഫോക്‌ലോർപഠനം

Anjana V.R *

1846 ആഗസ്റ്റ് 22 ന് ഫോക്‌ലോർ എന്ന പദം നാണയപ്പെട്ടു എന്ന് ആ വിജ്ഞാന ശാഖയുടെ ചരിത്രം പറയുന്നു. അതിനു മുമ്പ് തന്നെ കൃത്യമായ അതിർ‌രേഖകൾ നിർണ്ണയിക്കപ്പെടാതെ, ചെത്തിയൊതുക്കാത്ത ചെടിക്കൂട്ടങ്ങൾപോലെ അതു വളർന്നു പടർന്നിരുന്നു. ഓരോ ജനസമൂഹവും 'പാദപ'ങ്ങളാണ് എന്ന തിരിച്ചറിവാ യിരുന്നു ഗ്രീം സഹോദരൻമാരുൾപ്പെടെയുള്ള നാടോടിസംസ്കൃതിസംവാദകരുടെ പ്രവർത്തനങ്ങൾക്ക് നിദാനമായിരുന്നത്. വൃക്ഷങ്ങൾ വേരുകളെ ആഴങ്ങളിലേയ്കയച്ച് വെള്ളവും വളവും വലിച്ചെടുത്ത് ആകാശത്തിലേയ്ക്ക് ചില്ലുകൾ വീശി വളർന്ന് തളിർത്ത് പൂക്കുന്നു. ഇതേ പാദപവൃത്തി ഓരോ സമൂഹവും ചെയ്യുന്നുണ്ട്. പാരമ്പര്യത്തെ ഊർജ്ജസ്രോതസ്സാക്കിയാണ് അവ താൻപോരിമ നേടുന്നത്. വൈവിധ്യമാർന്ന പാരമ്പ ര്യങ്ങളെ കുറിച്ചുള്ള സമഗ്രപഠനമാണ് ഫോക്‌ലോർ ലക്ഷ്യമിടുന്നത്. ആന്റിക്വേറിയൻ റിപ്പോർട്ടറിയിൽ തുടങ്ങിയ ഫോക്‌ലോർ രേഖപ്പെടുത്തൽ ഇന്ന് നമ്മുടെ സാഹിത്യ ത്തിലും ആനുകാലികങ്ങളുടെ കൂട്ടത്തിലും സ്വന്തമായി ഒരു മേഖല കെട്ടിപ്പടുത്തിരി ക്കുന്നു. ഇത് സ്വതന്ത്ര ഫോക്‌ലോർപ്രവർത്തനത്തെ താരിതപ്പെടുത്തുന്നു. കലാ ശാലാധ്യാപകരും ലൈബ്രറിയൻമാരും വിത്തിട്ട് മുളപ്പിച്ച ഫോക്‌ലോറിക്സ്റ്റിക്സ് ആദ്യകാല അക്കാദമിക പരിസരം വിട്ട് സ്വതന്ത്രമായി മേയാൻ തുടങ്ങിയിരിക്കുന്നു. സർവ്വകലാശാല ബിരുദങ്ങളില്ലാത്ത ഫോക്‌ലോർ പ്രവർത്തകർ ഈ രംഗത്ത് ഗണ നീയമായ സംഭാവനകൾ നൽകിയിട്ടുണ്ട്.

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അക്കാഡമികഅക്കാഡമികേതര ഫോക്ലോർപഠനങ്ങൾ പരസ്പരപൂരകമെന്നതിനേക്കാൾ സമാന്തരമാണ്. സ്വതന്ത്രപ്രവർത്തകരുടെ അർപ്പണബുദ്ധി കേരളത്തിലെ നാടോടിവിജ്ഞാനീയത്തിന്റെ ശക്തിയും ചൈതന്യവുമാണ്. എന്നാൽ സർവ്വകലാശാലകൾ ഈ വിഷയത്തോടു പുലർത്തുന്ന സമീപനം മറ്റൊന്നാണ്. സ്വതന്ത്രപ്രവർത്തകരുടേത് ഒരു Non-academic approach ആണ്, സർവ്വകലാശാലയുടേതാകട്ടേ പുസ്തകാധിഷ്ഠിതവും. ഈ നീക്കങ്ങൾ സമാന്തരവും പരസ്പരം കലഹിക്കുന്നതുമാകാൻ ഇതിലധികം കാരണങ്ങൾ വേണ്ട. സർവ്വകലാശാല പാഠ്യപദ്ധതി നിശ്ചയിക്കുന്നത് അക്കാദമിക വിദഗ്ദ്ധരാണ്. അവർ ലഭ്യമായ പുസ്തകങ്ങളുടെ സഹായത്തോടെ ഒരു പാഠ്യപദ്ധതി തയ്യാറാക്കുന്നു. വിദ്യാർത്ഥികൾ ഇത് ഉരുവിട്ട് തീർക്കുന്നു. ഓരോ കുട്ടിയും ഓരോ വർഷവും ഒരു 'ആഗ്രേഡന്റുകീരം' മാത്രമാകുന്നു.

മറ്റ് വിജ്ഞാനശാഖയുമായി ഫോക്ലോർ പുലർത്തിയിരുന്ന ബന്ധത്തെ (Inter Disiplinary) അനുസ്മരിച്ചുകൊണ്ട് അതിന് സ്വതന്ത്രപദവി നൽകാൻ വിസമ്മതിക്കുന്ന പണ്ഡിതൻമാരുണ്ട്. 'കേരളഫോക്ലോർ എന്നൊന്നില്ല; അത് കേരളസംസ്കാരത്തിലടങ്ങുന്നു' എന്നതാണ് അവരുടെ ഭാഷ്യം എന്നാൽ രാജാക്കൻമാരുടെ ജാതകത്തിനും ഭരണപരിഷ്കാരങ്ങൾക്കും യുദ്ധവിജയങ്ങൾക്കുമിടയിൽ ജനജീവിതം എന്നൊന്നുണ്ടായിരുന്നു. അവരുടെ പാട്ടും കഥയും കളിയും പ്രാർത്ഥനയും പൂജയും ആഘോഷവും വൈദ്യവും എല്ലാം അടങ്ങുന്നതാണ് ഇന്ന് നാം വിവക്ഷിക്കുന്ന ഫോക്ലോർ. ഈ തിരിച്ചറിവിലൂടെയാണ് അത് സ്വതന്ത്രശാഖയാകുന്നത്. അതിൽ നരവം ശശാസ്ത്രവും മനശാസ്ത്രവുമെല്ലാം അടങ്ങുന്നുണ്ടാവാം.

ഗൗരവമേറിയ ഫോക്ലോർപഠനങ്ങൾ ഇന്ന് ഇന്ത്യയിലെ സർവ്വകലാശാലകളിലും നടക്കുന്നുണ്ട്. തമിഴ്നാട്, കർണ്ണാടകം, ആന്ധ്രാപ്രദേശ് എന്നീ സംസ്ഥാനങ്ങൾ ഇക്കാര്യത്തിൽ വളരെ മുന്നോട്ട് പോയിട്ടുണ്ട്. ബിരുദതലത്തിലോ ബിരുദാനന്തര ബിരുദതലത്തിലോ ഫോക്ലോർ പഠനവിഷയമായി സ്വീകരിച്ചിട്ടുള്ള നിരവധി ഇന്ത്യൻ സർവ്വകലാശാലകൾ ഉണ്ട്. Tamil universtiy Thanjavur, Madhurai Kamaraj Universtiy, Mysore Universtiy, Karnataka Universtiy Dharwar, Telugu Universtiy Warangal cetnre, Gauhatty Universtiy Gauhatty Assam ഇങ്ങനെ നിരവധി പേരുകൾ എടുത്ത് പറയത്തക്കതായി ഉണ്ട്.

കേരളത്തിലെ സർവ്വകലാശാലകൾ അവരുടെ പാഠ്യപദ്ധതിയിൽ ഫോക്ലോറിന് നൽകുന്ന പ്രാധാന്യവും എത്രയെന്നത് അന്വേഷിക്കേണ്ട വിഷയമാണ്. പാരമ്പര്യത്തെയും സംസ്കാരത്തെയും കുറിച്ചറിയാൻ കുട്ടികൾക്കവസരമൊരുക്കേണ്ട ബാധ്യത ഈ സ്ഥാപനങ്ങൾക്കുണ്ട്. കാരണം പൊതുജനങ്ങളിൽ വിദ്യാഭ്യാസമെത്തിക്കുന്ന സർക്കാർ നിയുക്ത ഏജൻസികളാണ് സർവ്വകലാശാലകൾ. ശാസ്ത്രസാങ്കേതിക മികവിനൊപ്പം ഭാഷയും മാനവികതയും ഒരു കുട്ടി ഉൾക്കൊള്ളണം. നമ്മുടെ സംസ്കാരത്തിന്റെ അന്തസ്സത്തെ അറിയണം. വരണ്ടുപോയേക്കാവുന്ന ഈ ഒരു പഠനത്തിന്റെ രസകരമായ സാധ്യതകളാണ് ഫോക്ലോറിനുള്ളത്



പതിനെട്ടാം നൂറ്റാണ്ടിന്റെ തുടക്കത്തിൽ ഗ്രിം സഹോദരൻമാരിൽനിന്ന് ഫോക്ലോർ പഠനചരിത്രത്തിന്റെ ഒന്നാംഘട്ടം ആരംഭിക്കുന്നു. ഇങ്ങനെ ഒരു വിഷയം രൂപപ്പെടുന്നതിന് മുമ്പ് തന്നെ താരതമ്യഭാഷാപഠനത്തിലൂടെ ഈ പഠനശാഖ അവർ കെട്ടിപ്പടുത്തു. ഗ്രിം സഹോദരൻമാരിൽ നിന്നാരംഭിച്ച് പൗരാണികത്വത്തിലുള്ള പഠനത്തിലൂടെ വികസിച്ച് ഫിന്നിഷ് രീതിയിലൂടെ ശാസ്ത്രീയമായ ചരിത്രപഠനമായി വളർന്ന ചരിത്രമാണ് ഫോക്ലോറിനുള്ളത്. ഇംഗ്ലണ്ടിലെ ഫോക്ലോർ പഠനരംഗത്തുണ്ടായ താൽപ്പര്യത്തിന്റെ തുടർച്ച എന്ന നിലയിലായിരുന്നു ഇന്ത്യയിൽ ഈ പഠനമേഖല രൂപപ്പെട്ടത്. വെരിയർ എൽവിൻ, ലോഗൻ, പേഴ്സി മക്വീൻ എന്നിവരുടെ താൽപ്പര്യമാണ് ഇന്ത്യയിൽ ഫോക്ലോർ പഠനത്തിന് തുടക്കംകുറിച്ചത്. മതപ്രചരണാർത്ഥം ഇന്ത്യൻജനതയെ അടുത്തറിയാനാണ് മിഷണറിമാർ ഫോക്ലോർപഠനം തുടങ്ങിയത്. പിന്നീട് ബ്രിട്ടീഷ് അധികാരികൾക്കെതിരെ ഗ്രാമീണരെക്കൂടി ഉൾപ്പെടുത്താൻ പണ്ഡിതൻമാർ അവരുടെ ഫോക്ലോറുകൾ ഉപയോഗിച്ചു. ഇത്തരത്തിൽ ആരംഭിച്ച ഫോക്ലോർ പഠനങ്ങളെ ഇന്ന് ഒരു ഗവേഷണ വിഷയമായും അദ്ധ്യയനവിഷയമായും പരിഗണിച്ച് പോരുന്നു.

മറ്റ് പല സംസ്ഥാനങ്ങളിലും എന്നപോലെ കേരളത്തിലും ഫോക്ലോർ പഠനം തുടങ്ങി വെച്ചത് പാശ്ചാത്യരാണ്. പൗലിനോസ് പാതിരിയുടെ 'അഡഗിയ മലബാറിക്ക്'യും 'പഴഞ്ചൊൽസമാഹാരം'വും ഇവിടെ ഓർക്കേണ്ടതുണ്ട്. ദേശീയപ്രസ്ഥാനങ്ങളുടെ വരവും സ്വാതന്ത്ര്യസമരങ്ങളും ഫോക്ലോറിനെ പലവിധത്തിൽ ഉപയോഗപ്പെടുത്തി. നാടോടിനാടകങ്ങൾ (ഡോ.എസ്.കെ.നായർ), ഫോക്ലോർ, കേരളാഫോക്ലോർ (ഡോ.രാഘവൻ പയ്യനാട്) തുടങ്ങി നിരവധി ഗ്രന്ഥങ്ങൾ ഫോക്ലോറിന്റെ പുതിയ തലങ്ങൾ അന്വേഷിക്കാൻ കേരളം നൽകിയ സംഭവനകളാണ്.

ഫോക്ലോറിന്റെ പഠനമേഖല ദിനംപ്രതി വികസിച്ച് വരികയാണ്. മുൻകാലഫോക്ലോർ പഠനങ്ങളും നിർവ്വചനങ്ങളും ഒരുങ്ങിനിന്നത് അധഃകൃതരുടെയും കർഷകരുടെയും ഗ്രാമീണരുടെയും ഇടയിൽ മാത്രമായിരുന്നു. ഇന്ന് ഇത് കൂടുതൽ വിശാലമായ അന്തരീക്ഷത്തിലേയ്ക്ക് ഇറങ്ങി വന്നിരിക്കുന്നു. ഫോക് എല്ലായിടത്തും ഉണ്ട് സ്വാഭാവികമായും അവിടെയെല്ലാം ഫോക്ലോറുകളും ഉണ്ടായിരിക്കും. അങ്ങനെ നോക്കുമ്പോൾ നാഗരികസമൂഹത്തിനും ഒരു ഫോക്ലോർ ഉണ്ട്. നിർഭാഗ്യവശാൽ ഫോക്ലോറിസ്റ്റുകൾ ഗ്രാമങ്ങളിലും അവരുടെ ഫോക്ലോറിലും മാത്രം ശ്രദ്ധപതിപ്പിക്കുകയും അതിന്റെ ഫലമായി നാഗരികതയ്ക്ക് നേർവിപരീതമായി അപരിഷ്കൃതരായ ഗ്രാമീണജനതയാണ് 'ഫോക്'എന്ന വിശ്വാസം ഉറയ്ക്കുകയും ചെയ്തു. ഇത് ശരിയല്ല ഈ പഠനത്തെ വികസിപ്പിക്കാനും ശക്തിപ്പെടുത്തുവാനും സമൂഹത്തിൽ ഉണ്ടാകുന്ന നിലവിലെ മാറ്റങ്ങൾക്കിടയിൽ കൊണ്ടുവരാനും അക്കാഡമികമായകാര്യങ്ങളിൽ അടിസ്ഥാനപരമായ മാറ്റങ്ങൾ അത്യാവശ്യമായി വന്നിരിക്കുന്നു. നാഗരികത ഫോക്ലോറിൽ നിന്നോ ഫോക്ലോറിസ്റ്റുകളിൽ നിന്നോ വിട്ടുനിൽക്കുന്നില്ല.

ഫോക്ലോർപഠനത്തിന് സിദ്ധാന്തം, പ്രയോഗം എന്നിങ്ങനെ രണ്ടുതലമുണ്ട് കേരളത്തിലെ ഫോക്ലോർപഠനങ്ങൾ കൂടുതലും നടത്തിയിട്ടുള്ളത് സിദ്ധാന്ത



ലത്തിലാണ്. അക്കാദമികമായ ഫോക്ലോർ പഠനം പ്രയോഗതലത്തിലേയ്ക്ക് കൂടുതൽ അടുക്കേണ്ട സമയം അതിക്രമിച്ചു കഴിഞ്ഞു. സിദ്ധാന്തപ്രയോഗതലങ്ങൾ സമാന്തരമായി നിൽക്കുകയാണ്. ഈ വിഘടനസ്വഭാവമാണ് ഫോക്ലോറിന് സംഭവിച്ച സമീപകാലദുരന്തം എന്ന് പറയാം. സ്വതന്ത്രവും അക്കാദമികവുമായ ഫോക്ലോർ പ്രവർത്തനങ്ങളുടെയും അവസ്ഥ ഇതുതന്നെ. ഈ ബന്ധവും പുനർനിർവ്വചിക്കപ്പെടേണ്ടിയിരിക്കുന്നു. അതുകൊണ്ടുതന്നെ നാട്ടുപ്പഴമുകളാൽ സമ്പന്നമായ നമ്മുടെ കൂട്ടായ്മയെ കുറിച്ച് അറിയുന്നതിന് ആത്യന്തികാർത്ഥത്തിൽ സംസ്കാരപഠനം തന്നെയായ ഫോക്ലോർപഠനത്തിന് നമ്മുടെ സർവ്വകലാശാലകൾ എത്രത്തോളം പ്രാധാന്യമാണ് നൽകിയിരിക്കുന്നതെന്ന് അന്വേഷിക്കേണ്ടിയിരിക്കുന്നു.

വിഭിന്നങ്ങളായ സമീപനങ്ങളാണ് കേരളത്തിലെ വിവിധ സർവ്വകലാശാലകൾ ഫോക്ലോർപഠനത്തോട് പുലർത്തുന്നത്. താരതമ്യേന നവീനമെങ്കിലും ഗൗരവമേറിയ ഒരു വിഷയമാണ് ഇത്. മറ്റേത്വിഷയത്തെ അപേക്ഷിച്ചും ഫോക്ലോർ പഠനം നിറവേറ്റുന്ന ധർമ്മം സംസ്കാരപഠനം തന്നെയാണ്. സംസ്കാരത്തെ നേരിട്ടല്ല വൈവിധ്യമാർന്ന ഫോക്ലോർ രൂപങ്ങളിലൂടെയാണ് പകരുന്നത്. അപ്പോൾ അതിന്റെ തെരഞ്ഞെടുപ്പ് സൂക്ഷ്മതയോടെ വേണം നിർവ്വഹിക്കാൻ. അത് ലക്ഷ്യവേധി തന്നെയാവണം.

കേരളസർവ്വകലാശാലാലയങ്ങളിലൊട്ടായിട്ടും അഫിലിയേറ്റഡ് കോളേജുകളിലെ ബി എ മലയാളം സിലബസിലുമാണ് നിർബന്ധിതവിഷയമായി ഉള്ളത്. എന്നാൽ അഫിലിയേറ്റഡ് കോളേജുകളിലെ എം എ സിലബസിൽ ഐച്ഛികവിഷയങ്ങളിൽ ഒന്നാക്കിയിരിക്കുന്നു. കുട്ടികൾ പുതുതായി പഠിച്ചയപ്പെടുത്ത പഠനമേഖല എന്ന നിലയ്ക്കുള്ള പഠിച്ചയപ്പെടുത്ത മാത്രമാണ് ബി എ സിലബസിൽ ഉള്ളത്. അത് അങ്ങനെയാവുന്നതാണ് നല്ലത്. എന്നാൽ എം എ സിലബസിൽ നിർബന്ധിതവിഷയമല്ലാതാക്കിയിരിക്കുന്നു. ഉള്ളതിൽത്തന്നെ ഫീൽഡ്വർക്ക് പോലുള്ള പ്രയോഗതലങ്ങൾ ഒഴിവാക്കിയിരിക്കുന്നു. ഒരു നാടൻകലയുടെയും പ്രത്യേകപഠനമില്ല. ഫോക്ലോറിന്റെ നിർവ്വചനം, ധർമ്മം, ചരിത്രം എന്നിവയും ഇവിടെ ഉപയോഗിക്കപ്പെട്ടിരിക്കുന്നു. എന്നാൽ വാസ്തുവിദ്യ ഭക്ഷണപാനീയങ്ങൾ എന്നിവ ഉൾപ്പെടുത്തിയിരിക്കുന്നത് നന്നായിട്ടുണ്ട്. കേരളായുണിവേഴ്സിറ്റിയുടെ മലയാളവിഭാഗത്തിൽ നിർബന്ധിതവിഷയം തന്നെയാണ്. ഫോക്ലോറിന്റെ പഠനമേഖലകളെ വിദഗ്ദ്ധമായി തരംതിരിച്ചിട്ടുള്ള സിലബസാണിത്. നാടോടിപ്പാട്ടുകൾ എന്ന വിശാലലോകം കഥാഗാനങ്ങളിലേയ്ക്ക് ചുരുങ്ങിപ്പോയതും അരങ്ങുവഴക്കങ്ങൾ തീർത്തും നാടോടിയായതും ഒരു ചെറിയ പിഴവായി വേണമെങ്കിൽ കാണാം. ഫോക്ലോറും സാഹിത്യവും എന്ന ഒരു മേഖലയുടെ ആവശ്യം കൂടി ഈ സിലബസ് ഉൾക്കൊള്ളുന്നുണ്ട്.

മഹാത്മാഗാന്ധി സർവ്വകലാശാല എല്ലാ പഠനതലത്തിലും നിർബന്ധിതവിഷയമാക്കിയിരിക്കുന്നത് അഭിനന്ദനീയം തന്നെ. അഫിലിയേറ്റഡ് കോളേജുകളിലെ എം എ സിലബസ് സംസ്കാര ഫോക്ലോർ പഠനങ്ങളുടെ സങ്കരമായാണ് കാണുന്നത്. ആധു



നിക ഇലക്ട്രോണിക് യുഗത്തിന്റെ പശ്ചാത്തലത്തിൽക്കൂടിയും ഫോക്ലോറിസത്തെ സമീപിച്ചിരിക്കുന്നത് ഉചിതമായിരിക്കുന്നു. കലാപാരമ്പര്യത്തിൽ ശ്രദ്ധ കൂടിപ്പോയതായി കാണുന്നു. കടങ്കഥ പഴഞ്ചൊല്ല് എന്നിവയെ അപഗ്രഥിച്ചിട്ടില്ല. സാഹിത്യവും ഫോക്ലോറും ചർച്ചചെയ്തിടത്ത് നാടകസാഹിത്യത്തെ പരാമർശിച്ചിട്ടില്ല എന്നത് ഒരു കുറവു തന്നെയാണ്. യൂണിവേഴ്സിറ്റിയുടെതന്നെ മലയാള വിഭാഗത്തിലെ സിലബസ് പറഞ്ഞുറപ്പിച്ചവകളുടെ ആവർത്തനം മാത്രമായിപ്പോയി. നാട്ടുപുഴമകളെ സാമാന്യമായി പുറത്തുപോകുന്നതല്ലാതെ അപഗ്രഥിക്കുന്നില്ല. എന്നാൽ ബിരുദതലത്തിലെ സിലബസ് കുറിച്ചുകൂടി നിലവാരം പുലർത്തുന്നുണ്ട്. ഈ വിജ്ഞാനശാഖയെക്കുറിച്ച് പുതുതായി കേൾക്കുന്ന ഒരു വിദ്യാർത്ഥിയുടെ അന്വേഷണത്വരയെ വളർത്തുന്ന തരത്തിലുള്ള പാഠ്യപദ്ധതിയാണ് ഇവിടെ വിഭാവനം ചെയ്തിരിക്കുന്നത്.

സംസ്കൃതസർവ്വകലാശാല ഫോക്ലോറിന്റെ വിശാലമായ കാഴ്ചപ്പാടിനെ മാനിക്കത്തക്കതരത്തിൽ മൂന്ന് കോഴ്സായി വിഭജിച്ചിരിക്കുന്നു. മൂന്നിലും സൈദ്ധാന്തികതലമാണ് കൂടുതൽ പ്രായോഗികതലം വളരെ കുറവാണ്. ഫോക്ലോറിന്റെ ചരിത്രവും സിദ്ധാന്തവും ഫോക്ലോർ പഠനമേഖലകൾ നാടോടിസാഹിത്യം എന്നിവയാണ് നിർദ്ദേശിക്കപ്പെട്ടിരിക്കുന്ന കോഴ്സുകൾ. ഇവയൊന്നും തന്നെ നിർബന്ധിതമല്ല ഐച്ഛികമാണ് എന്നത് ഒരു വലിയ പോരായ്മയാണ്.

കാലിക്കറ്റ് യൂണിവേഴ്സിറ്റിയുടെ എം എ സിലബസ് ഫോക്ലോർ ജനുസ് പരമായ വിശകലനമാണ് നിർദ്ദേശിക്കപ്പെട്ടിരിക്കുന്നത്. വാമൊഴിവഴക്കങ്ങളെ സൈദ്ധാന്തികതലത്തിൽ മാത്രമേ ഇവിടെ അപഗ്രഥിക്കുന്നുള്ളൂ. ഫോക്ലോറിന്റെ ഏറ്റവും ചെറിയതലത്തിലുള്ള വിശകലനങ്ങളും വിശദീകരണങ്ങളും അപഗ്രഥനങ്ങളും ഉൾപ്പെടുത്തിയിരിക്കുന്നത് ഈ സിലബസിന്റെ നിലവാരത്തെ ഉയർത്തിയിരിക്കുന്നു. Orality to Literacy, Literacy to Orality എന്നിവയെ കാര്യമായിത്തന്നെ വിശദീകരിച്ചിരിക്കുന്നത് ഉചിതമായിരിക്കുന്നു. ഫീൽഡ് സ്റ്റഡിയൊന്നും ഇവിടെ നിർദ്ദേശിക്കപ്പെട്ടിട്ടില്ല. തീർത്തും സൈദ്ധാന്തികമാണ് ഈ സിലബസ് എന്നത് ഇവിടെ പ്രത്യേകം ശ്രദ്ധിക്കേണ്ടതാണ്. കാലിക്കറ്റ് സർവ്വകലാശാല എം എ തലത്തിൽ ഫോക്ലോറിനെ വേണ്ടവിധത്തിൽ പരിഗണിച്ചിട്ടില്ല എന്നുതന്നെ പറയാം. ബിരുദതലത്തിൽ നിർബന്ധിതവിഷയമാണെങ്കിലും സാമാന്യമായൊരറിവ് മാത്രമേ ഇവിടെ നിന്ന് ലഭിക്കുന്നുള്ളൂ. ഉപരിതലസ്വർശിയായുള്ള പാഠ്യപദ്ധതിയായിരിക്കുന്നു ഇത്.

ഫോക്ലോറിന് മാത്രമായി ഒരു ബിരുദാനന്തര ബിരുദ പഠനശാഖ വിഭാവനം ചെയ്തുകൊണ്ട് കാലിക്കറ്റ് യൂണിവേഴ്സിറ്റി ഈ വിഷയത്തിന്റെ പ്രാധാന്യത്തെ എടുത്തു കാട്ടിയിരിക്കുന്നു. എം എ ഫോക്ലോറിന്റെ സിലബസ് രണ്ടുവർഷത്തെ നാല് സെമസ്റ്ററുകളായി വിഭജിച്ചുകൊണ്ടുള്ളതാണ്. ആദ്യത്തെ മൂന്ന് സെമസ്റ്ററുകളിലെ പന്ത്രണ്ട് പേപ്പറുകളിലൂടെ ഫോക്ലോറിന്റെ സൈദ്ധാന്തികപ്രായോഗിക തലങ്ങളെ വിശദമായിത്തന്നെ പഠനവിധേയമാക്കുന്നു. നാലാം സെമസ്റ്ററിൽ ഫോക്ലോർപരമായ സമകാല പ്രസക്തിയുള്ള വിഷയങ്ങളാണ് ഉൾക്കൊള്ളിച്ചിരിക്കുന്നത്. ശുദ്ധമായഫോക്ലോറിനൊപ്പം വർത്തമാന



കാലത്തെ തൊഴിൽമേഖലകളിലൊന്നുകൂടി പരിചയപ്പെടുക എന്ന ഉദ്യേശ്യത്തോടെയുള്ള ചില ദീർഘവീക്ഷണങ്ങളും ഈ പാഠ്യപദ്ധതി പുലർത്തുന്നുണ്ട്. ഫീൽഡ് വർക്കിനെ ആധാരമാക്കിയുള്ള പ്രോജക്ട്, സമഗ്രവും സഫലവും ആകണമെന്ന് ഉദ്ദേശിച്ചിട്ടുള്ളത് തന്നെയാണ്. എന്നിട്ടും കോഴ്സ് നിർമ്മാണത്തോടു കൂടിയതുകൊണ്ടു കേടായിരിക്കാം. ഏതു പഠനത്തിന്റെയും ആത്യന്തികലക്ഷ്യം വരുമാനം ആയിത്തീർന്നതുകൊണ്ട് ഹിസ്റ്ററിക്കും ജ്യോഗ്രഫിക്കും മലയാളത്തിനുമൊപ്പം ഹൈസ്കൂൾതലം മുതൽ പഠിക്കേണ്ട ഒരു വിഷയമാക്കിയാലേ ഈ കോഴ്സിന് ഭാവിയിുള്ളൂ.

മലയാളസർവ്വകലാശാലയുടെ സംസ്കാരപൈതൃകപഠനം പാഠ്യപദ്ധതിയിൽ നാടോടിവിജ്ഞാനീയം അങ്ങിങ്ങായി പരന്നിരിക്കുന്നു. പൈതൃകസംസ്കാരപഠനങ്ങളും വിശാലമായ അർത്ഥത്തിൽ ഒന്നുതന്നെയാണ്. പക്ഷേ ഇവിടെ ക്ലാസിക്കൽ പാരമ്പര്യത്തിനാണ് മുൻതൂക്കം. നാടോടിക്ലാസിക്കൽ പഠനങ്ങളെ തുല്യങ്ങളായി നൽകാമായിരുന്നു. ഫീൽഡ്വർക്കിന് കാര്യമായ പരിഗണനയൊന്നും നൽകപ്പെട്ടിട്ടില്ല. എന്നാൽ നാടോടിപാരമ്പര്യത്തിനു കൂടി പ്രയോജനപ്പെടുത്താവുന്ന പുരാവസ്തുശേഖരങ്ങളും സംരക്ഷണവും നിയമങ്ങളും എന്ന പഠനമേഖല അഭിനന്ദനമർഹിക്കുന്ന ഒന്നാണ്.

മറ്റ് യൂണിവേഴ്സിറ്റികളിൽനിന്ന് വ്യത്യസ്തമായി കണ്ണൂർ യൂണിവേഴ്സിറ്റി ബിരുദതലത്തിൽ തന്നെ ഫോക്ലോർ പഠനത്തിന്റെ പ്രായോഗികതലത്തിന് പ്രാധാന്യം നൽകിയിരിക്കുന്നു. തെക്കൻഫോക് പാരമ്പര്യത്തെ വളരെ കുറച്ചു മാത്രമേ പ്രതിപാദിക്കുന്നുള്ളൂ. എങ്കിലും കേരളത്തിന്റെ ഫോക് പാരമ്പര്യത്തെപ്പറ്റി ചിന്തിക്കാൻ കൂട്ടികളെ പ്രാപ്തരാക്കുന്ന സിലബസാണിത്. എം എ സിലബസിൽ വിശദപഠനത്തിനായി നിരവധിവാങ്മയങ്ങളും ലേഖനങ്ങളുമാണ് നൽകിയിരിക്കുന്നത്. പഠിതാവിന്റെ ശ്രദ്ധയും അദ്ധ്യയനവും ഇതിലേക്ക് മാത്രം ഒതുങ്ങുന്ന തരത്തിലുള്ളതാണിത്. ഫീൽഡ്വർക്കിന്റെ അഭാവവും ഒരു കുറവു തന്നെയാണ്. കണ്ണൂർ യൂണിവേഴ്സിറ്റിയുടെ മലയാളവിഭാഗം അഫിലിയേറ്റഡ് കോളേജുകളിലെ എം എ സിലബസിന്റെ ഒരു ദുർബ്ബലാനു കരണമായി കാണുന്നു. ഫോക്ലോറും സാഹിത്യവും എന്നമേഖലയെ പരിചയപ്പെടുത്തുകയോ ആമുഖപഠനമായി വിശ്ലീകരിക്കുകയോ ചെയ്തിട്ടില്ല. കോളേജുകളേക്കാൾ പഠനസൗകര്യം കൂടുതലുള്ള ഡിപ്പാർട്ട്മെന്റുകളിലെ സിലബസ് കുറച്ചുകൂടി വിശാലമായതരത്തിൽ ആവാമായിരുന്നു.

എല്ലാ സർവ്വകലാശാലകളും ബിരുദതലത്തിൽ ഫോക്ലോർ നിർബന്ധിത വിഷയമാക്കിയിരിക്കുന്നത് ഉചിതമായിരിക്കുന്നു. പുതിയപഠനമേഖലയെ പരിചയപ്പെടുത്തുന്ന തരത്തിലുള്ള സിലബസ് തന്നെയാണ് എല്ലായിടത്തും നിർദ്ദേശിക്കപ്പെട്ടിരിക്കുന്നത്. ബിരുദാനന്തരബിരുദതലത്തിലെത്തുമ്പോഴാണ് ഐച്ഛികം എന്നനിലയിലേക്ക് ഈ മേഖല തരംതാഴുന്നത്. കേരളയൂണിവേഴ്സിറ്റിയുടെ മലയാളവിഭാഗം, മഹാത്മാഗാന്ധി സർവ്വകലാശാല, കണ്ണൂർ യൂണിവേഴ്സിറ്റി എന്നിവിടങ്ങളിൽ മാത്രമാണ് എം എ മലയാളത്തിന്റെ നിർബന്ധിത വിഷയങ്ങളിൽ ഒന്നായി ഫോക്ലോറിനെ തെരഞ്ഞെടുത്തിരിക്കുന്നത്.



കേരളസർവ്വകലാശാലയുടെ മലയാളവിഭാഗം, കണ്ണൂർയൂണിവേഴ്സിറ്റിയുടെ എം എ മലയാളം എന്നിവിടങ്ങളിൽ ഫീൽഡ്വർക്ക് അതിന്റെ സാമാന്യമായരീതിയിൽ ചേർത്തിരിക്കുന്നു. ഫീൽഡ്വർക്കിന് ഏറ്റവും കൂടുതൽ പ്രാധാന്യം നൽകിയത് കാലിക്കറ്റ് യൂണിവേഴ്സിറ്റിയുടെ എം എ ഫോക്ലോർ സിലബസാണ്. ഫോക് ലോറിനെ സംബന്ധിച്ച് ഏറ്റവും പ്രധാനപ്പെട്ടതാണ് ഫീൽഡ് സ്റ്റഡി. ഈ വിജ്ഞാനശാഖയെ ജീവത്തും ചൈതന്യവത്തുമാക്കുന്നത് ഇതാണ്. മറ്റ് പാഠ്യപദ്ധതികൾ അത് മറന്നു. ഇത് ഒരു പ്രധാനപോരായ്മയായി കണക്കാക്കാം.

പാശ്ചാത്യർ സ്വരൂപിച്ച ഫോക്ലോർ സിദ്ധാന്തങ്ങൾ കുട്ടികളെ മനസിലാക്കിക്കലാണ് യഥാർത്ഥ ഫോക്ലോർ പഠനമെന്ന് പല പാഠ്യപദ്ധതിയുടെയും ശിൽപ്പികൾ തെറ്റിദ്ധരിച്ചിരിക്കുന്നു. അവയും മനസിലാക്കേണ്ടതുതന്നെയാണ്. തനത് ഫോക്ലോർരൂപങ്ങളെ അറിയുകയും നന്നായി അറിയുന്നതിന് വേണ്ടി സ്വകീയമായ സിദ്ധാന്തങ്ങൾ രൂപവൽക്കരിക്കുകയും ചെയ്യുക എന്നതാവണം നമ്മുടെ ഫോക്ലോർ പഠനത്തിന്റെ അന്തഃസത്ത. ഈ അവബോധത്തിന്റെ അഭാവം മിക്ക പാഠ്യപദ്ധതികളിലും കാണാം. കേരളത്തിലെ എല്ലാ സർവ്വകലാശാലകളിലേയും പാഠ്യപദ്ധതികളെ ഏകോപിപ്പിച്ചാൽ മാത്രമേ കുറ്റമറ്റ ഒരു പാഠ്യപദ്ധതി ഉണ്ടാവുകയുള്ളൂ. സർവ്വകലാശാലകൾ സ്വയംഭരണ സ്ഥാപനങ്ങളാണെന്നിരിക്കെ ഇത് അസാധ്യമാണ്. കോളേജുകൾക്കുടി അത്തരത്തിലാകുമ്പോൾ ഫോക്ലോർ എന്ന പാഠ്യവിഷയത്തിന്റെ പ്രസക്തി തന്നെ ചോദ്യം ചെയ്യപ്പെടും.

കുറ്റമറ്റ ഒരു ഫോക്ലോർ പാഠ്യപദ്ധതി എന്ന ലക്ഷ്യം നിറവേറ്റാൻ ചെയ്യേണ്ട ഒരു പ്രധാനകാര്യമുണ്ട്. അത് ഈ വിഷയത്തിലെ അക്കാദമികേതര വിദഗ്ദ്ധ (Non-Academic experts) രൂടെ സേവനം ലഭ്യമാക്കുകയാണ്. തെയ്യം പാഠ്യപദ്ധതിയിൽ പ്രവേശിക്കുന്നത് തെയ്യംകെട്ടിയാടുന്നവരുടെ വിദഗ്ദ്ധോപദേശത്തിലൂടെയാവണം. പടയണിക്ക് വള്ളിക്കോട്ടുകാരുടെ നിർദ്ദേശങ്ങൾ ആവാം. ഇതുണ്ടായില്ലെങ്കിൽ അക്കാഡമിക് പണ്ഡിതന്മാരുടെ സൃഷ്ടിയായ ഫോക്ലോർ സിലബസ് 'ഏട്ടിലെപ്പശു' മാത്രമായിരിക്കും. സ്വതന്ത്രഫോക്ലോർ പഠനവും അക്കാദമികമായ പഠനവും സമാന്തരമായി മുഖാമുഖം നിൽക്കേണ്ടവയല്ല. അവ പരസ്പരപൂരകമായിരിക്കണം. കേരളത്തിലെ സർവ്വകലാശാലകളിൽ ഫോക്ലോർ പാഠ്യപദ്ധതികളുടെ ന്യൂനതകൾ പരിഹരിക്കാനുള്ള മാർഗ്ഗമാണിത്.



धर्म की आड़ में नारी शोषण का आख्यान 'हलाला'

शबाना हबीब *

“यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता” का जाप करनेवाले हमारे समाज में नारी की अवस्था बदत्तर होती जा रही हैं। चारों ओर समानता की बहस हो रही है। लेकिन फिर भी नारी की अवस्था में सुधराव नहीं आ गई। नारी के लिए जितनी भी योजनाएं बनाएं, जब वह अपनी ताकत पहचानकर खुद के लिए कुछ करने और कहने तैयार हो जाएगा तब ही इसमें कुछ बदलाव आ जाएगा। धर्म का उदय समाज को नए रास्ते में ले जाने के लिए हुआ था। लेकिन धर्म ने भी नारी को नहीं छोड़ा है। साहित्यकारों द्वारा धर्म की आड़ में चल रहे नारी शोषण को आधार बनाकर समय समय पर साहित्य लिखा करता है। इसी विषय को आधार बनाकर २०१६ में लिखा गया उपन्यास है ‘हलाला’।

भगवान दास मोरवाल द्वारा लिखा गया ‘हलाला’ उपन्यास में नारी मन के उथल-पुथल का सही चित्र प्रस्तुत होता है। हलाला इस्लाम धर्म की एक रिवाज है। जिसके अनुसार पति अपनी पत्नी को तलाक देने के बाद फिर उनके साथ संबंध स्थापित करना चाहता तो पत्नी को गैर मर्द के साथ दुबारा शादी करना पड़ेगी। और शारीरिक संबंध भी रखना पड़ेगा। फिर उनसे तलाक लेकर ही पहले पति के साथ रह सकती है। हलाला के बारे में लेखक कहता है कि – “हलाला का मतलब है एक तलाकशुदा औरत किसी दूसरे मर्द से निकाह करे, और फिर उससे या तो तलाक ले या उसके उस शौहर की मौत हो जाए, तभी वह पहले शौहर के लिए हलाल होती है – इसी का नाम हलाला है।” १. हलाला जैसे रिवाज के शिकार हुए एक नारी की व्यथा कथा ही हलाला उपन्यास का इतिवृत्त है। इस उपन्यास की नायिका नजराना को इन तमाम परिस्थितियों से



गुजरनी पड़ती है। इसलिए उनका मन उलझ जाता है। नजराना तीन बच्चों की माँ है। इसका परवाह किए बिना पति ने जबरदस्ती में उसे तलाक दे दिया।

तलाक एक ऐसी कुप्रथा है, जिसने न जाने कितनी मुस्लिम औरतों की जिंदगी बर्बाद किया है। हदीज के मुताबिक तलाक ऐसी जल्दबाजी में करनेवाला कार्य नहीं है। अगर पति पत्नी के बीच कुछ प्रश्न ऐसे आजाये जिससे दोनों एक साथ जीना नहीं चाहते तो पहले घरवालों से फिर जमात में जाकर कहना चाहिए। जमातवाले समझौता करने के लिए छह महीने का समय देता है। इन छह महीने में वे साथ रहते हैं और साथ सोते भी हैं। इसी बीच बच्चा पैदा हो जाते तो फिर भी तलाक के बारे में सोचने के लिए और भी समय देता है। किसी भी तरह आगे का जीवन साथ निभा नहीं सकते तो तलाक दे देते हैं। लेकिन आज कल यही हो रहा है कि जरा सी बात के लिए तलाक देते हैं।

नजराना बहुत सुन्दर थी। एक बार उनके ससुर की कुदृष्टि उनपर पड़ी। उसने उसे अपने बाहों में समाना चाहा। नजराना चिल्लाने लगी। आस पड़ोस के लोग इकट्ठा होते ही ससुर ने सारा अपराध उनपर थोप लिया। पिता के बहकाव में आकर ही पति ने उसका तलाक दे दिया। इसके बाद उनका जीवन बर्बाद हो जाती है। तलाक के बाद वह कहाँ जाएगी? नियाज के घर के किवाड़ पर बैठी रही। समाज की नज़रों से बचाने के लिए पिता और बेटा नजराना को मनाने लगा। लेकिन उसने उन लोगों के सामने यही शर्त रखी की पूरे पंजायत के सामने उनसे माफ़ी माँगना। लाचार होकर वे उनसे माफ़ी मांग लिया। लेकिन इससे काम नहीं चला। दुबारा नियाज के साथ रहने के लिए नजराना को हलाला होना पड़ेगा। यहाँ पर गलती किसने की और दंड किसको भोगना पड़ता है? नारी की इज्जत का क्या कोई महत्व नहीं है क्या? जो चाहे नारी पर अत्याचार कर सकते हो क्या? असल में हलाला से नारी पर ही अत्याचार हो रही है। न कि असले गुनाहकार को कोई दंड तो मिलता ही नहीं।

समाज और परिवारवालों के चाहने पर भी तलाक हुई नारी को दुबारा पहले पुरुष के साथ जीना है तो हलाला होना जरूरी है। नियाज की मां भी अपनी बहु को घर ले आने के लिए कुछ भी करने तैयार हुई। वह अपनी पड़ोसी नसीबन को मनाकर उनके जेठ से नजराना की दूसरी शादी कराती है। डमरू नामक युवक से उनकी शादी हो जाती है। वह एक नेक इंसान है। क्योंकि उसने नजराना के टूटे परिवार को फिर जोड़ने के लिए ही उनके साथ विवाह का नाटक रचा था। पंद्रह दिन तक साथ रहने के बाद उन्हें तलाक देंगे, लेकिन मुस्लिम रिवाज के मुताबिक साथ रहना ही नहीं हमबिस्तर भी होना पड़ता है। यानि की शारीरिक संबंध भी रखना पड़ता है। इसके बारे में



यों कह सकते हैं कि – “दरअसल हलाला धर्म की आड़ में बनाया गया एक ऐसा क़ानून है, जिसने स्त्री को भोग्या बनाने का काम किया है सच तो यह है कि हलाला मर्द को तथाकथित सजा देने के नाम पर गढ़ा गया ऐसा पुरुषवादी षड्यंत्र है जिसका खमियाजा अंततः औरत को ही भुगतना पड़ता है। सजा भी ऐसी है जिसे आदिम बर्बरता के आलावा कुछ नहीं कहा जा सकता।”^२।

बिना शारीरिक संबंध से तलाक नहीं मिलेगा। लेकिन पहले नजराना इसके लिए तैयार नहीं हुई। बाद में नियाज (पहला पति) के साथ रहने की इच्छा से वह इसके लिए राज़ी होकर डमरू के पास चली जाती है। लेकिन डमरू उसकी अवस्था जानकार उनको यह आश्वास देकर वापस भिजवा देती है कि जमात के सामने हमबिस्तर हुए ऐसा झूठ बोलेगा। अगले दिन सबेरे ही खबर तूफ़ान की तरह फैल गया कि दोनों का हमबिस्तर हो गया। यह समाचार सुनते ही नियाज की माँ उसे अपनाने के लिए हिचकते हैं। और कहती है – “मैं ना घुसणा दूँगी ऐसी रंडी ए अपना घर में।”^३।

वाकई डमरू ने जमात के सामने झूठ कहा। लेकिन उसकी इंसानियत को ढोस न पहुँचने के लिए, अपने सास के मन की बात जानकार नजराना ने जमात के सामने सत्य कहा। उनके सास भी दूसरे पुरुष से शारीरिक संबंध रखनेवाली नजराना को स्वीकार करने के लिए दुबारा सोच रही है। अपने ऊपर हो रहे इस अत्याचार से तंग आकर डमरू से तलाक दिलवाने के लिए इकट्ठे हुए जमातवालों से नजराना के इस कथन में नारी की नियति पर उनका विद्रोह और घुटन समा हुआ है, देखिये – “हम कोई लत्ता-कपड़ा है के जब जी करे पहन लेओ, और जब जी करे अन्ने उतार के फेंक देओ?”^४। इस्लाम धर्म में पुरुष को औरत का आका बताया है। पत्नी को पति जो कुछ कहता है उसका अनुसरण करना पड़ता है सर हिलाकर हां में हां मिलाना पड़ता है। लेकिन अपने ऊपर किये जानेवाले अत्याचार से तंग आकर नारी प्रतिशोध की आग में जलकर कुछ कहती है तो वह धर्म और धर्मवालों के खिलाफ हो जाएगा। लेकिन नजराना अडिग होकर अपना फैसला सुना देती है कि- “मेरी आबरू तो या आदमी ने वाही दिन तार –तार कर दी ही, जा दिन याने चौड़ा में मेरो आसरा छीन लिया हो, और मैं एक पराया मर्द के संग सोणे को मजबूर कर दी ही”^५।

औरत सब कुछ सहती है। लेकिन जब उनकी इज्ज़त का सवाल आ जाती है तब उनका रूप अलग हो जाती है। प्रतिकार की ज्वाला में धधकती नजराना से अपने बच्चों के बारे में पुछा तो उन्होंने ऐसा कहा कि – “बालक! मैंने उन चोदान को कोई ठेका ले राखे है ...वही पालोगो जाने वे पैदा करा है”^६। उन्हें अपने परिवार से बहुत प्यार था, इसलिए ही वह सबकुछ सहकर भी नियाज के साथ रहना चाहती है। लेकिन परिस्थिति ने उन्हें दुबारा सोचने को मजबूर कर दी।



अब तक इस्लामी परिवेश में पली नारी डरी, सहमी रहती थी | लेकिन इस उपन्यास के माध्यम से लेखक ने यह कर दिखाया कि इन नारियों में भी ऐसी ताकत है इस ऐसे समाज में लड़ने की | चार दीवारों के अंदर सिमटकर रहनेवाली मुस्लिम नारी ,परिस्थिति वश अपने औकात समझकर अपने लिए एक अच्छा निर्णय लेती है | अगर नजराना पहले पति के साथ रहना चाहती तो समाज उसे एक बतचलन औरत के सामान देखेगी | यह जानकार ही उसने डमरू के साथ जीने का निर्णय कर लेती है | यह उपन्यास सचमुच नारी विमर्श का नया रूप पाठकों के सामने पेश करते हैं | प्रतिशोध करनेवाली नारी का सही चित्र इस उपन्यास में दिखाया है | वर्तमान समय में सामाजिक अन्याय बढ़ता आ रहा है | ऐसे अन्याय के खिलाफ आवाज़ उठाना हमारा फ़र्ज है | हलाला की नायिका अपने उपर हो रहे अत्याचार के खिलाफ आवाज़ उठाती है | इसलिए हम कह सकते हैं हलाला एक ऐसा उपन्यास जिसमें तलाक जैसी कुप्रथा का खुला चित्र प्रस्तुत है | यह भी नहीं यह उपन्यास नारी मन की विह्वलता का सही चित्रण प्रस्तुत करते हैं |

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