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Environmental Responsiveness of Indian and Australian Conglomerates

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The paper aims to measure and compare the environmental disclosure and explore the relationship with demographics of the top Indian and Australian Companies. This research study covers the environmental disclosure for 10 years i.e. from 2009-10 to 2018-19, by applying content analysis using 8-point scale, Kolmogorov-Smirnov and Shapiro-Wilk tests, Levene test, Variance Inflation Factor, Durbin Watson test, t-test, Multi-Linear Regression for analysis and interpretation. The study explores insignificant difference of environmental disclosure between Indian and Australian companies. In both countries the environmental disclosure is positively influenced by firm size and leverage. Among Indian companies, board independence and profitability negatively affects the environmental disclosures and in case of Australian companies age has unfavourable influence on environmental disclosure. In this paper the Environmental Disclosure of only top 30 Indian and Australian companies has been studied for 10 years. Though the annual/sustainability reports of the respective companies have been studied twice and updated rating scale is used to give more authentic rating score, still the subjectively inherent in the rating scale remains a limitation. Though statistically significant differences do not prevail but still Australian companies need to improve the environmental disclosure to match their Indian counterparts. As age negatively influences the environmental disclosure of Australian companies, the Government of Australia/ appropriate authority should amend its laws to enforce/ induce aged companies to ameliorate contribution to environment. The Government of India should also direct the Indian companies with higher profitability to be sensitive to environmental issues. The paper is an attempt to evaluate the environmental performance of giant companies of environmental sensitive economies (i.e. Australia and India) on the basis of Global Benchmark (i.e. GRI).

Keywords: environmental disclosure, Global Reporting Initiative (GRI), Indian companies, Australian companies, firm size, profitability, leverage, age, board independence

Introduction

Sustainable development is of paramount importance for all countries – developed, developing or under developed – so that they may provide their citizens with better living conditions (OECD, 2001; UNCTAD, 2018). The ruthless consumption of natural resources is freighted with several adverse consequences. The most critical challenges faced by the countries are climatic changes, loss of biodiversity, unsustainable usage of water resources, deforestation, greenhouse gas emissions, degradation of soil quality and their ill effects on health (Lal, 2004; Kumar et al., 2010). The rate of consumption of natural resources is much higher as compared to the rate of their natural regeneration (Balsdon and Deacon, 2001). The reckless use of natural resources by industries has created ecological disturbances and this has led to scarcity of resources. Apart from unequal opportunity of resource use, this scarcity has provoked severe economic disruption and social unrest. Desertification and deforestation caused by industrial activities and adverse climatic changes are posing huge challenges to the sustainable development and have severely affected the lives and livelihoods of billions of people and organisms (UN, 2015).

Strenuous efforts should be made by companies to promote green growth (Kansal and Singh, 2012). Companies should adopt the SMM approach (Sustainable Materials Management) which facilitates the use of sustainable material, laying stress on the entire life-cycle of materials so as to conserve the natural capital, incorporating actions directed at reducing adverse environmental impacts and taking into consideration economic efficiency and social parity (OECD, 2012). The World Bank also fulfils its responsibility toward environment in an innovative way by designing debt products like (i) Green Bonds, which support the activities with low carbon emission (ii) Cool Bonds, which are climate themed (iii) World Bank Eco-Notes i.e. Notes whose amount are linked to Eco equity index (Kumar et al., 2010; Banga, 2019). In order to enhance corporate sensitivity towards environment, Global Reporting Initiative (GRI) is considered to be an excellent framework for voluntary reporting of social and environmental performance by business and other

organizations all over the world (Brown, 2009). It has been developed as one of the most trusted and widely used frameworks all over the world in the field of sustainability reporting (Global Reporting Initiative, 2016). 89% of the world's largest 250 corporations (by revenue) ranked by Fortune 500, report on sustainability performance using GRI framework (KPMG, 2017).

Objectives of the Study

1. to measure and compare the environmental disclosure practices of the selected Indian and Australian companies
2. to examine the impact of companies' demographics on environmental disclosure of selected companies, order of impact of demographics and relationship between companies' demographics and environmental disclosure

Literature Review and Hypothesis Development

Environmental Disclosure Practices of selected companies

Batra (2013) conducted a research in which environment disclosure practices of Indian, Malaysian and Singaporean companies were studied and it was found that the Indian companies disclosed more environmental information as compared to their counterparts. Other studies also found that the over the period of time, the extent and the quality of environmental disclosure has increased in India (Pahuja, 2009; Singhania and Gandhi, 2015; Prasad et al., 2017). It was also found that there was progressive increase in environmental reporting by Indian and Australian corporates when the regulatory authorities of their countries have made the disclosure of certain elements mandatory (Frost, 2007; Mishra and Siddiqui, 2018). Based on the reviews, the following hypothesis is being framed:

H₁: There is no significant difference between the Environmental Disclosures of Indian and Australian Companies.

Interrelationship between Firm Size and Environmental Disclosure

Many studies confirmed positive association between firm size and environmental disclosure (Brammer and Pavelin, 2006; Joshi et al., 2011). Firstly, larger firms have

more financial as well as human resources which assist them in disclosing more environmental information as compared to smaller firms (Galani et al., 2012). Secondly, shareholders of large firms are widely spread and in order to reduce the potential agency cost and information asymmetry, these firms tend to disclose more (Eng and Mak, 2003; Mudiyansele, 2018). Thirdly, in order to enhance their goodwill in the market, these firms disseminate more environmental information (Sun et al., 2010). Based on the above arguments, the following hypothesis is framed:

H_2 : The size of the firm tends to be positively associated with Environment Disclosure Score.

Interrelationship between Profitability and Environmental Disclosure

Literature showed mixed result regarding the association between profitability and environmental disclosure. Some studies found positive association between profitability and environmental disclosure (Li and McConomy, 1999; Ioannou and Serafeim, 2017). Environmental regulation motivates companies to reengineer their technologies that not only decrease environmental contamination but also lower the cost, make the companies more competitive and improve their financial position (Porter, 1991; Montabon et al., 2007; Roy and Ghosh, 2017). Studies by Yang et al., 2011 and Mathuva and Kiweu, 2016 found negative relationship between financial and environmental performance. Strict environmental policies for the suppliers enhance their purchasing costs, which lead to lower market acceptance, thereby reducing the sales growth (Chen et al., 2015). So, increase in these up front costs and dubious payoffs discourages the companies to undertake environmental initiatives (Hofer et al., 2012).

H_3 : The profitability of the firm tends to be positively associated with Environment Disclosure Score.

Interrelationship between Leverage and Environmental Disclosure

The studies which reported positive relationship between leverage and environmental disclosure pointed that agency cost of debt was higher for those firms which had

relatively more debt in their capital structure, thereby enabling the firms to increase voluntary disclosure (Jensen and Meckling, 1979; Leftwich et al., 1981; Joshi et al., 2011). It was also found that as the level of debt enhanced in the firm, the demand for monitoring information also increased. In order to fulfil such demands, managers increased voluntary disclosure relating to environment and social activities (Clarkson et al., 2008; Al Arussi et al., 2009). The literature which depicted an inverse relationship between leverage and environmental disclosure suggested that firms which had a large amount of debt were not able to devote their funds towards discretionary practices as the funds got diverted towards the payment of interest to debt-holders and to fulfil all other financial requirements (Brammer and Pavelin, 2006; Andrikopoulos and Krikilani, 2012; D'Amico et al., 2016).

H₄: The leverage of the firm tends to be positively associated with Environment Disclosure Score.

Interrelationship between Age and Environmental Disclosure

Many studies found a positive relationship between age and extent of environment disclosure. It was examined that with the passage of time, as the companies matured, their reputation and engagement in social responsibility activities became entrenched which became more rewarding to the companies (Roberts, 1992; Monteiro and Aibar-Guzmán, 2010). DAmico et al. (2016) asserted that as organizations mature, they are able to better solidify their control and reporting structure and commit more time to improving other information systems; while studies conducted by Joshi et al. (2011) and Akbas (2014) found no relationship between age of the companies and the amount of environmental disclosure.

H₅: The age of the firm tends to be positively associated with Environment Disclosure Score.

Interrelationship between Board Independence and Environmental Disclosure (INED)

Prior research studies offer evidence that the quality and extent of environmental

disclosure is influenced by the number of INED on the corporate board (Chen and Jaggi, 2000; Kathy Rao et al., 2012). INED keep a check on the managerial activities which reduced managers' opportunistic manipulations (Xie et al., 2003; Sun et al., 2010) and ultimately helped in better alignment with external stakeholders' perspective which provided a window for greater voluntary disclosure practices (Dewhirst and Wang, 1992; Brammer and Pavelin, 2006). Research studies also found inverse association between the extent of environmental disclosure and composition of board of directors (Eng and Mak, 2003; Gul and Leung, 2004).

H_6 : The proportion of Independent and Non-Executive Directors of the firm tends to be positively associated with Environment Disclosure Score.

Research Methodology

Universe of Study and Sample Size

The universe of the study consists of companies listed on Bombay Stock Exchange (BSE) and Australian Securities Exchange (ASX). From the universe of the study, the samples of top 30 non-financial companies from each exchange were selected on the basis of largest market capitalization.

Period of Study

The period of study spans 10 years from 2009-10 to 2018-19. As companies continued to re-establish themselves after the financial crisis in 2008, they were now aware of the positive impact that reporting of Environmental, Social and Governance (ESG) issues can have on their business. Further, in 2009-10 GRI boosted sustainability reporting globally by increasing the number of GRI Focal Points in Australia, India and Brazil etc., (Global Reporting Initiative, 2016).

Data Collection

The secondary data regarding environmental disclosure and companies' characteristics was collected from sources like annual reports/ sustainability reports/ official websites of the selected companies and various other websites like www.bseindia.com, www.asx.com.au, www.globalreporting.org etc.

Data Compilation - Content Analysis

In the present research, the environmental disclosure information and data of selected companies has been compiled using content analysis on the basis of the disclosure framework provided by Global Reporting Initiative i.e. GRI, G4. The 8-point scale which is being used in study (Kathiriya, 2017) has been modified for compiling environmental disclosure information and data which is shown in table below.

S.No.	Disclosure Pattern	Scale
1	ND	0
2	QD	1
3	QD + PD	2
4	QD + QUD	3
5	QD + MD	4
6	QD + PD + QUD	5
7	QD + PD + MD	6
8	QD + QUD + MD	7
9	QD + PD + QUD + MD	8

No Disclosure = ND, Qualitative Disclosure = QD

Pictorial Disclosure = PD, Quantitative Disclosure = QUD,

Monetary Disclosure = MD

Table 1

Disclosure Pattern and Scale

In the research, disclosure pattern is formed on the basis of permutation pattern. Qualitative disclosure, being the minimum, may be followed by corporates in combination with other disclosures like pictorial, quantitative and monetary disclosures. On the bases of the ability to reveal the information, disclosures have been

weighted in the following manner; MD>QUD>PD>QD> ND.

Research Technique - Regression Analysis

Prior to application of Multi-Linear Regression Model mentioned below, the statistical assumptions like (i) Normality (ii) Homogeneity of Variance (iii) Multi-collinearity (iv) Autocorrelation was tested. The following regression model is constructed in which firm size, profitability, leverage, age and board independence are taken as an independent variables and environmental disclosure score is the dependent variable. $EDS = a + b_1(FS) + b_2(PROF) + b_3(LEV) + b_4(AGE) + b_5(BDID) + e$
 Where, EDS= Environmental Disclosure Score; α = Constant; β_1, \dots, β_5 = Regression Coefficients; FS= Firm Size; PROF= Profitability; LEV= Leverage; AGE= Age of firm; BDID= Board Independence; ϵ = Error Term

Variables Defined

S.No.	Variables	Measurement	Supporting Literature
1.	Environment Disclosure Score	Total number of points awarded on the basis of GRI Framework (GRI, G4) and disclosure pattern and scale	(Eng and Mak, 2003 ; Arthur et al., 2017)
2.	Firm Size	Total Assets of the firm	(Buniamin et al., 2008; Chandok and Singh, 2017)
3.	Profitability	Return on Assets	(Ioannou and Serafeim, 2017; Jaggi et al., 2018)
4.	Leverage	Debt-Equity Ratio	(Andrikopoulos and Kriklani, 2012 ; Ezhilarasi and Kabra, 2017)
5.	Age	Number of years since the firm incorporated	(Akbas, 2014 ; Arora and Sharma, 2016)
6.	Board Independence	Proportion of Number of Independent and Non- Executive Directors	(Chen and Jaggi, 2 000; Buniamin et al., 2008)

Table 2: Variables Definition, Measurement and Source

Testing of Assumptions of Data

Test of Normality Kolmogorov Smirnov and Shapiro Wilk Tests

The normality of the data is achieved by applying the following combination of two methods as a single method cannot tackle all the problems (Singh and Singh, 2019; Verma and G. Abdel-Salam, 2019)

1. Logarithmic Transformation method (by using log 10) is used for normalizing the variables; firm size, profitability and age.
2. Power Transformation method is used for normalizing the variables, leverage and board independence. In this method raw data is transformed by computing its square root and then rescaled by the mean centred method and is defined as follows: $X'_{i,n} = p_{i,n} - m^p$

Where $p_{i,n} = \sqrt{\hat{X}_{i,n}}$; $X'_{i,n}$ Normalized Value, where i= variable and n= no. of

companies; $X_{i,n}$ = Value of Raw data; $\hat{X}_{i,n}$ = Raw data – Min. value of raw data;

$p_{i,n}$ = Square root of raw data; m^p = mean of squared root data

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Firm_Size_Log	.068	60	.200*	.976	60	.270
Profitability_Log	.096	60	.200*	.962	60	.059
Leverage_PT	.080	60	.200*	.968	60	.117
Age_Log	.099	60	.200*	.966	60	.094
Board Independence PT	.106	60	.094	.961	60	.052

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Table 3: Tests of Normality

As shown by Table 3, the p-values of all the variables range from 0.052 to 0.270 which is more than 0.05. So, it is concluded that the data is normally distributed.

Homogeneity of Variance- Levene test

Levene test statistics for profitability, leverage and board independence were insignificant but for firm size and age the value was initially significant. So, homogeneity of variance was achieved by applying Z-Score method (Reverter et al., 2005; Singh and Singh, 2019), in which standard deviation and mean measures were used to rescale the data by using following formula: $X'_{i,n} = \frac{X_{i,n} - \eta}{s_i}$

Where, $X'_{i,n}$ = Homogenized Value; $X_{i,n}$ = Value of Raw data; η = Mean; s_i = Standard Deviation

		Levene Statistic	df1	df2	Sig.
Firm_Size_Log_Z	Based on Mean	.191	1	58	.664
Profitability_Log	Based on Mean	.117	1	58	.733
Leverage_PT	Based on Mean	3.800	1	58	.056
Age_Log_Z	Based on Mean	.986	1	58	.325
Board_Independence_PT	Based on Mean	.153	1	58	.698

Table 4: Test of Homogeneity of Variance

Table 4 shows that the significance values of Levene Statistics, based on mean of all the variables, ranges from 0.056 to 0.733 which is greater than 0.05. So, it is concluded that there is homoscedasticity.

Multi-collinearity- Variance Inflation Factor (VIF)

Multi-collinearity is tested by using Variance Inflation factor. If the value of VIF is less than 10, it indicates the lack of multi-collinearity (Hair et al., 1998).

Model		Collinearity Statistics	
		Tolerance	VIF
1	Companies	.605	1.654
	Firm_Size	.629	1.589
	Profitability	.668	1.496
	Leverage	.700	1.428
	Age	.964	1.037
	Board_Independence	.559	1.790

a. Dependent Variable: Environmental_Disclosur_Score

Table 5 : Co-efficients^a

Table 5 shows that value of VIF for all the variables ranges from 1.037 to 1.790 which is substantially less than 10. Hence, it is concluded that there is no multi-collinearity among the independent variables.

Autocorrelation- Durbin Watson Test

If the value of Durbin Watson test statistics is closest to 2, then the residuals are uncorrelated (Neter et al., 1996; Asthana and Bhushan, 2016). Tables 10 and 11 show that the value of Durbin Watson test statistics is 1.94 and 1.90 which is closest to 2. Hence it is concluded that there is no autocorrelation.

Analysis and Discussion

Disclosure Score of Selected Companies

	N	Minimum	Maximum	Mean	Std. Deviation
EDS_Indian_Companies	30	182.00	1913.00	1090.50	543.40750
EDS_Australian_Companies	30	60.00	1859.00	863.10	554.52231
Valid N (listwise)	30				

Table 6 : Descriptive Statistics

Table 6 shows the descriptive statistics for both Indian and Australian companies. The minimum and maximum EDS for Indian companies is 182 and 1913 respectively which is more than the minimum and maximum EDS for Australian companies i.e. 60 and 1859 respectively. The mean disclosure score for the Indian companies i.e. 1090.50 is greater than the mean disclosure score for the Australian companies i.e. 863.10. So, it is concluded that Indian companies disclose more as compared to Australian companies.

Testing the significance of Mean Disclosure Score of Selected Companies

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	.125	.725	1.604	58	.114	227.40	141.74939	-56.34223	511.14223
Equal variances not assumed			1.604	57.976	.114	227.40	141.74939	-56.34471	511.14471

Table 7: Independent Samples Test

Table 7 shows that although there is a mean difference (i.e. 227.40) between the EDS of Indian and Australian companies but this difference is not statistically significant as the p-value at $t(58) = 1.604$ is 0.114, which is greater than 0.05 (level of significance). So we accept the hypothesis that there is no significant difference between the Environmental Disclosures of Indian and Australian Companies.

Impact of selected variables on environmental disclosure

This part of the study endeavours to study the degree of influence of each parameter on the Environmental Disclosure of Indian and Australian Companies.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	169.064	48.253		3.504	.002
1 Firm_Size	13.507	13.206	.233	1.023	.317
Profitability	-43.238	47.707	-.218	-.906	.374
Leverage	13.425	30.850	.093	.435	.667
Age	13.397	10.010	.229	1.338	.193
Board Independence	-13.653	21.734	-.128	-.628	.536

a. Dependent Variable: Environmental_Disclosur_Score

Table 8: Indian Companies Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	58.854	23.562		2.498	.020
1 Firm_Size	39.971	9.003	.738	4.440	.000
Profitability	40.055	23.903	.260	1.676	.107
Leverage	19.698	28.870	.114	.682	.502
Age	-.016	8.389	.000	-.002	.998
Board Independence	58.257	18.309	.467	3.182	.004

a. Dependent Variable: Environmental_Disclosur_Score

Table 9: Australian Companies Coefficients^a

Firm size

In the case of both countries i.e., India and Australia, firm size has a positive influence on EDS. This impact is statistically insignificant for Indian companies as the p-value of firm size as shown by Table 8, is 0.317 which is greater than 0.05, and for Australian companies this impact is statistically significant as the p-value as shown by Table 9, is 0.000 which is less than 0.05. As there is positive impact, the hypothesis is accepted for both Indian and Australian companies. Numerous studies have affirmed the positive association between firm size and EDS (Gao et al., 2005; Stanny and Ely, 2008; Chandok and Singh, 2017). In order to enhance their public image, reduce potential

agency cost and information asymmetry, larger firms tends to disclose more. Also, larger firms have more financial, technical and human resources which enable them to disclose more environmental information (Deegan and Gordon, 1996; Chaklader and Gulati, 2015; Mudiyansele, 2018).

Profitability

In the case of Indian companies, profitability had a negative impact and this impact is statistically insignificant as the p-value of profitability as shown by Table 8, is 0.374 which is greater than 0.05. As there is negative impact, the hypothesis is rejected for Indian companies. The companies which follow policies relating to environmental disclosures experience increase in upfront and purchasing cost resulting in lowering sales growth and uncertain payoffs (Galani et al., 2012; Hofer et al., 2012; Chen et al., 2015). On the other side, profitability positively impacts the EDS of Australian companies but this impact is statistically insignificant as the p-value of profitability as shown by Table 9, is 0.107 which is greater than 0.05. As there is positive impact, the hypothesis is accepted for Australian companies. Highly profitable companies are able to plough back their profits and invest them in reengineering their business processes. These companies are in the position to bear the additional cost of reporting the environmental information thereby making the companies more environment friendly and competitive (Porter, 1991; Li and McConomy, 1999; Sarkis et al. 2010).

Leverage

Leverage also influences EDS of both countries in a positive direction but this influence is statistically insignificant for both countries as the p-value of leverage as shown by Tables 8 and 9 is 0.667 and 0.502 respectively which are greater than 0.05. As there is positive impact, the hypothesis is accepted for both Indian and Australian companies. It was found that leverage tends to positively influence EDS because with increase in the amount of debt, the agency cost of debt also increases which demands the monitoring of all the information, thereby pushing the companies to disclose more (Jensen and Meckling, 1979; Leftwich et al., 1981; Al Arussi et al., 2009; Omnamasivaya and Prasad, 2016).

Age

In case of Indian companies, age has a positive impact but this impact is statistically insignificant as the p-value of age is 0.193 which is greater than 0.05, as shown by Table 8. As there is positive impact, the hypothesis is accepted for Indian companies. It was examined that as the companies mature, their experience becomes vast and they are able to improve their information disclosure system (Monteiro and Aibar-Guzmán, 2010; D'Amico et al., 2016). In the case of Australian companies, it has negative impact but this impact is statistically insignificant as the p-value of age is 0.998 which is greater than 0.05, as shown by Table 9. As there is negative impact, the hypothesis is rejected for Australian companies. This result is consistent with the findings of Liu and Anbumozhi (2009), Zeng et al. (2012) and Akbas (2014).

Board Independence

In the case of Indian companies, Board Independence had a negative impact and this impact is statistically insignificant as the p-value of BDID as shown by Table 8 is 0.536 which is greater than 0.05. As there is negative impact, the hypothesis is rejected for Indian Companies. It reveals that there is a substitute relationship between INED and disclosure level, in monitoring managers of selected Indian firms. These results are consistent with prior research studies conducted by Eng and Mak (2003), Gul and Leung (2004) and Michelon and Parbonetti (2012). On the other side, BIDI positively impacts the EDS of Australian companies and this impact is statistically significant as the p-value of BIDI as shown by Table 9 is 0.004 which is less than 0.05. As there is positive impact, the hypothesis is accepted for Australian companies. INEDs keep an eye on the activities performed by managers and drives them towards focusing on external stakeholders' perspective which provides the platform for greater environmental disclosure practices (Dewhirst and Wang, 1992; Brammer and Pavelin, 2006; Sun et al., 2010).

Order of Impact of Variables

Standardized coefficients of beta, as shown by Table 8, depict that for Indian companies firm size is the most important variable with the value of 0.233 units

followed by age (0.229 units), leverage (0.093 units), board independence (-0.128 units) and profitability (-0.218 units) i.e., FS>AGE>LEV>BDID>PROF.

Table 9 reveals that for Australian companies firm size is the most important variable with the value of 0.738 units followed by board independence (0.467 units), profitability (0.260 units), leverage (0.114 units) and age (0.000 units) FS>BDID>PROF>LEV>AGE.

Regression Model and Proposed Model

As per the values of Tables 8 and 9, the following regression model has been developed for Indian and Australian companies respectively:

$$EDS_{(ICs)} = 169.064 + 13.507(FS) - 43.238(PROF) + 13.425(LEV) + 13.397(AGE) - 13.653(BDID)$$

$$EDS_{(ACs)} = 58.854 + 39.971(FS) + 40.055(PROF) + 19.698(LEV) - 0.16 (AGE) + 58.257(BDID)$$

Intercept

In the regression model, the value of intercept is 169.064 and 58.854 which implies that the mean value of EDS of Indian and Australian companies is 169.064 and 58.854 respectively, when the values of selected independent variables are equal to zero. Thus, Indian companies have high intercept value as compared to Australian companies.

Impact of Variables

The unstandardized coefficients as shown in Tables 8 and 9 are incorporated in the regression model. In case of Indian companies, it is concluded that a unit increase in the firm size, leverage and age of the companies surges the EDS by 13.507, 13.425 and 13.397 units respectively whereas with a unit increase in the explanatory variables like profitability and board independence, EDS plunges by 43.238 and 13.653 units respectively. In the case of Australian companies, a unit increase in the firm size, profitability, leverage and board independence of the companies, enhances EDS by

39.971, 40.055, 19.698 and 58.257 units respectively whereas in the case of age, a unit increase in it, gives the EDS by 0.016 units.

Correlation and Coefficient of Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.564 ^a	.318	.176	53.28018	1.901

a. Predictors: (Constant), Board_Independence, Age, Leverage, Firm_Size, Profitability

b. Dependent Variable: Environmental_Disclosur_Score

Table 10: Indian Companies (Model Summary^b)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.741 ^a	.549	.455	40.52528	1.948

a. Predictors: (Constant), Board_Independence, Profitability, Age, Firm_Size, Leverage

b. Dependent Variable: Environmental_Disclosur_Score

Table 11 : Australian Companies (Model Summary^b)

Table 10 shows that for Indian companies, the relationship between EDS and selected independent variables is moderately positive as the value of correlation coefficient, R is 0.564. The value of R Square (R^2) is 0.318 i.e. 31.8%. It means that for Indian companies, this model is able to explain 31.8% of variance caused on EDS by the selected independent variables. Hence, there are more explanatory variables which influence the EDS of Indian firms.

Australian companies have a strong positive relationship between EDS and selected independent variables as the value of correlation coefficient, R shown by Table 11 is 0.741. The value of R^2 is 0.549 i.e. 54.9%. It means that for Australian companies, this model is able to explain 54.9% of variance caused on EDS by selected independent variables.

So, comparing the values of correlation coefficient and R^2 of both the countries it is concluded that this model is better for Australian than Indian companies.

Testing the Significance of Regression Model

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	31837.199	5	6367.440	2.243	.083 ^b
Residual	68130.667	24	2838.778		
Total	99967.867	29			

a. Dependent Variable: Environmental_Disclosur_Score

b. Predictors: (Constant), Board_Independence, Age, Leverage, Firm_Size, Profitability

Table 12: Indian Companies
ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	47939.535	5	9587.907	5.838	.001 ^b
Residual	39415.165	24	1642.299		
Total	87354.700	29			

a. Dependent Variable: Environmental_Disclosur_Scoreb. Predictors: (Constant),

Board_Independence, Profitability, Age, Firm_Size, Leverage

Table 13: Australian Companies
ANOVA^a

Table 12 depicts that when $F(5,24) = 2.243$, the p-value is 0.083 which is greater than 0.05. So, the result reveals that this regression model is insignificant for the Indian companies whereas the same regression model is significant for the Australian companies as the p-value when $F(5,24) = 5.838$, is 0.001 which is less than 0.05 as shown by Table 13.

S. No.	Research Hypothesis	Results of Indian Companies	Results of Australian Companies
1.	H ₁ : ED	Supported	
2.	H ₂ : FS	Supported	
3.	H ₃ : PROF	Not Supported	Supported
4.	H ₄ : LEV	Supported	
5.	H ₅ : AGE	Supported	Not Supported
6.	H ₆ : BDID	Not Supported	Supported

Table 14: Summary of Results of Research Hypothesis

Limitations

This paper studies the Environmental Disclosure of only top 30 companies of India and Australia for 10 years. Though the annual/sustainability reports of the respective companies have been studied twice and updated rating scale is adopted to give more authentic rating score, the subjectively inherent in the rating scale remains a limitation.

Recommendations for Stakeholders

1. The governments and companies of both nations should give impetus to environmental disclosure as the respective maximum score of 1859 and 1913 is below the GRI Benchmark Score of 8640 [Items(108)* maximum score(8)* number of years (10)].
2. The existing term 'Carbon Credits' should be replaced with 'Environmental Credits' to make this term more comprehensive. In order to promote 'Environmental Credits Business,' international bodies/ government should establish such exchanges.
3. In order to stimulate environmental activities and earning of 'Environmental Credits', tax authorities of each Government should link tax slabs with 'Environmental Credits'.
4. International funding agencies should also grant loans at subsidised rate to the companies carrying 'Environmental Credits'.

5. The research studies in developed nations reveal that the physiological, security and social needs of managers are already met with and hence they are motivated by esteem and self-actualization needs. Managers performing best on Environmental accounts should be honoured by international agencies, non-government organisations, national/ state governments etc. Such corporations should be given wide publicity as well.

Conclusion

The study reveals that the corporate disclosure of both Indian and Australian companies is highly dismal especially when measured against the globally accepted benchmark GRI. The respective governments and other statutory bodies should frame both inductive and punitive measures. Australian government should frame rules so that there is a progression of environmental authorities as the ages of companies advance. The Indian government, besides net worth and turnover criteria, should incorporate profitability parameter for enhancing spending on social activities.

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Cumulative Environmental Risk and Intelligence in Indian Children

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The present study is aimed at examining the impact of multiple environmental adversities on the IQ of 6 to 8 year old school going children. Eight risk factors were studied in 149 children. A cumulative risk score was computed which was the sum of the number of risks the child had experienced. Based on the number of risks the child faced the risk scores were categorized into 3 groups: low risk (0 to 1 risk), moderate risk (2 to 3 risks) and high risk (4 and above risks). The main outcome measure was the intelligence of the child as assessed by the Academic Scale of Developmental Profile II. As the risks increased, the IQ was found to decline ($F = 10.05, p < .000$) and each risk factor was associated with a decline of 3.79 IQ points. Regression analysis revealed that 30.1% ($F = 64.86, p < .000$) of the variance in the IQ was explained by the cumulative risk score and this was higher than the variance explained by any other risk factor. The multiplicity of risks appears to increase the likelihood of negative cognitive outcomes in young Indian children. Child care workers should use risk scores to identify the marginalized groups of children for early intervention efforts.

Keywords: intelligence, cumulative risk, environmental variables, developing country, children

Child development is strongly influenced by the quality of the social learning environment. Early exposure to adversities can change the course of brain development contributing to poorer cognitive, behavioural and adaptive outcomes. Studies estimate that 43 to 56 percent of young (less than 5 years) residing in the third world countries, including India, are not able to live up to their optimal potential because of several risk factors such as poverty, malnutrition, and lack of cognitive stimulation (McCoy et al., 2016; Richter et al., 2017). The discrepancy between children's performance and what they would have achieved in the absence of risk is considered the loss of developmental potential of children resulting in poor academic attainment and “intergenerational transmission of poverty” (Grantham-McGregor et al., 2007). It is inevitable that in such a scenario, the development of the nation is likely to be compromised (Aboud and Yousafzai, 2015; Dreze, Khera and Narayanan, 2007; Engle et al., 2007; Nair and Radhakrishnan, 2004).

In a pioneering study Sameroff et al (1987) found that children exposed to several adverse childhood experiences were more than 24 times as likely to have IQs less than 85 as compared to children who had none or few adversities. Interestingly, it was not any specific risk factor which uniquely hindered the child's cognitive development rather it was the number of risk factors which were related to lower cognitive development. The authors, after follow-up research, proposed that the compromised developmental outcome of children could be predicted by exposure to multiple risks from prolonged contact with multiple environmental stressors (Sameroff et al., 1993). In a comprehensive review, Walker et al. (2011) highlight that exposure of young child to multiple biological, psychological and social risks early in life compromises their development, and leads to greater inequality in outcomes throughout their lives. Several studies in this area have further corroborated and supported this developmental model across multiple areas including mental health (Goodman et al., 2007), cognitive ability (Pike et al., 2006; To et al., 2004), language skills (Stanton-Chapman et al., 2002; Stanton-Chapman et al., 2004), academic achievement

(Pungello et al., 1996; Rouse and Fantuzzo, 2009) and behavioural functioning (Deater-Deckard et al., 1998 ; McCrae and Barth, 2007; Pike et al., 2006).

Very few studies have examined risk factors and intellectual functioning in India. In a project from here, Makharia et al. (2016) studied 1065 school-going adolescents between 12 to 16 years of age and found that adolescents who resided in urban areas, participated in physical activities and had parents who were graduate or above in education, were more likely to have higher intellectual functioning. To the best of our knowledge no study in India has directly examined the premise that it is both the quality and quantity of social and family adversity which negatively impact children's intelligence. Given the importance of early cognitive development for later outcomes, the present study was conducted to understand the impact of multiple environmental adversities on the IQ of 6 to 8 year old school going children. Specifically, the research aims at examining the prevalence of risk factors present among young children and to study the individual and cumulative impact of these factors on their IQ.

Method

Participants:

A total of 149 six to eight year old school going children (Mean age = 6.90, SD = 0.51, Boys = 56%) from government and private schools of a North Indian city were enrolled. The sample was primarily Hindu (72.5%) and 56.4% lived in joint family homes with a mean monthly income of Rs.10,754 (150 US dollars approximately). Mothers, on an average, had completed 9.58 (SD = 5.37) years of schooling, and 15% of the mothers were illiterate. On the other hand, fathers had completed, on an average, 11.5 (SD = 4.11) years of schooling, and only 3.4% of the total number were illiterate. The present study is part of a larger study which examined the correlates of developmental functioning of Indian children.

Measures:

The IQ of the children was measured by the academic subscale of the Developmental Profile II (Alpern, Boll and Shearer, 1986). The DP II is a multidomain developmental

inventory which assesses a child's functioning in physical, social, communication, academic and adaptive behaviour domains. The profile can be used from birth to 9½ years. The authors suggest that the academic scale, which assesses skills needed for functioning in the school, can be used to calculate the IQ of the child.

A total of 8 environmental risk factors were studied including low income (comprising of the lower 3 categories of income as per Kuppuswamy socio economic status scale (SES scale, Kumar et al., 2007); low level of maternal education (less than middle school education); low level of paternal education (less than middle school education); low occupational status of the head of the household (unemployed, unskilled or semi-skilled); disadvantaged caste (scheduled caste); large family size (families with 4 or more children); higher birth order (children with birth order 3 and above); and absence of a parent. Presence of a risk was assigned a score of 1 and its absence was assigned a score of zero. A cumulative risk score was computed which was the sum of the number of risks the child had experienced. The score therefore could range from zero to 8. Based on the number of risks the child faced the risk scores were categorized into 3 groups: low risk (0 to 1 risk), moderate risk (2 to 3 risks) and high risk (4 and above risks).

Results

Prevalence of Risk Factors:

On an average, children experienced 1.48 (SD = 1.90) environmental risks. The most prevalent individual risk factor was low household income (30.9%) and the least prevalent was absence of parent (5.4%). One or more than one risk factors was experienced by 54.4% of the sample. More than 2/3rd of the sample was in the low risk group and experienced one or no risk factor. Only 17% of the sample met the criteria for high risk i.e. exposure to 4 or more risk factors. The risk factors were not distributed randomly and children who had been exposed to one risk factor were likely to be exposed to other risks as well. For instance, children from low income group also had fathers with low education (39.1%) and low levels of occupation (54.3%), mothers

with low education (63%), and belonged to the disadvantaged caste group (52.2%), and on an average were exposed to 3.63 (SD = 1.81) risk factors. Similarly, children with mothers with low levels of education on an average were exposed to 4.03 (SD = 1.70) risk factors.

Cumulative risk effects and IQ scores:

Table 1 presents the distribution of each risk factor along with the mean IQ scores. We found no gender differences, therefore all the analyses are presented for the entire sample.

Variable	Low Risk			High Risk			t-value
	N	Mean	S.D	N	Mean	S.D	
Income (US Dollars per month)	103	111.42	8.05	46	102.10	14.32	5.07**
Education of Mother (years)	111	111.27	8.12	38	100.60	14.8	5.53**
Education of Father (years)	125	110.88	8.30	19	95.39	16.56	6.45**
Occupation	114	111.30	8.25	35	99.91	14.83	5.75**
Caste	108	111.58	9.11	41	100.56	12.35	5.95**
Family size	140	109.53	10.54	9	93.18	10.46	4.51**
Birth Order	125	109.27	10.85	24	104.77	12.49	1.81
Absence of father	141	108.79	11.11	8	104.12	12.68	1.14

Table 1. Mean IQ Scores for Individual Risk Variables

Significant differences in the IQs of the children emerged for 6 of the risk factors, i.e., income, low maternal and paternal education, low occupational status, disadvantaged caste, and family size. There were significant differences between the high and low risk group, the largest difference being of 16.35 IQ points for family size.

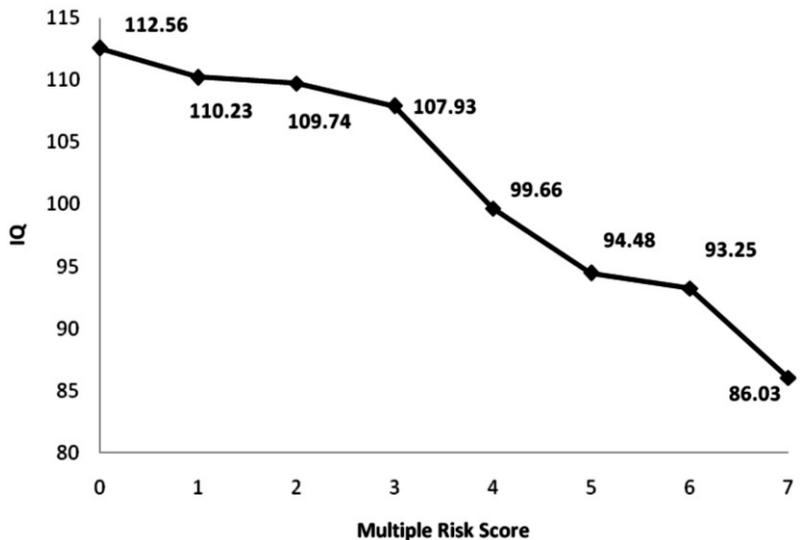


Figure 1. Multiple Risk Score and IQ

As the risks increased, the IQ was found to decline ($F = 10.05, p < .000$), and each risk factor was associated with a decline of 3.79 IQ points (Fig 1). When no risk factors were present, the mean IQ was 112.56 ($SD = 7.42$) and this declined to 86.03 ($SD = 5.25$) for children with 7 risk factors.

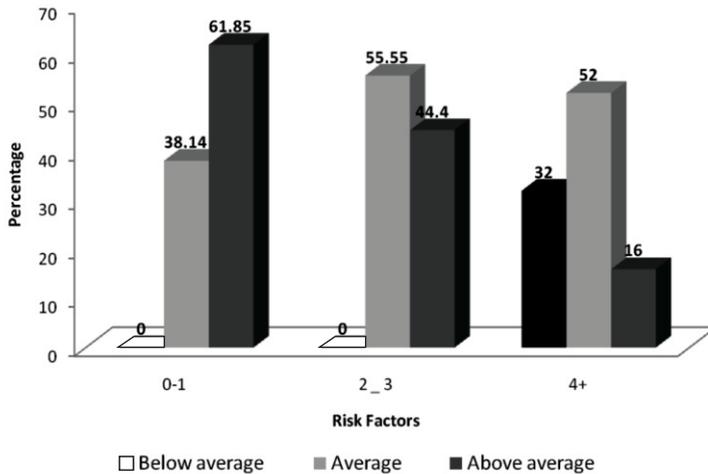


Figure 2. Percentage of Children with Low Average, Average and Above Average IQ as a Function of Risk

Figure 2 represents data in terms of the percentage of children with low average, average and above average IQ scores as a function of risk. The percentage of children with an IQ less than 90 increased as the number of risks increased. Children with low average IQ were exposed to 5.38 environmental risks ($SD = 1.18$) on an average, which was significantly higher ($F = 31.94, p < .000$) than the mean number of risks experienced by children with average ($M = 1.78, SD = 1.98$) or above average intelligence ($M = 0.80, SD = 1.20$).

Prediction of IQs from cumulative risk:

Bivariate correlations were calculated between each of the eight risk factor scores, cumulative risk score, IQ score and socio economic status score (Table 2).

Variables		1	2	3	4	5	6	7	8	9	10	11
1.	IQ	-										
2.	Income	.17*	-									
3.	Maternal Education	.49**	.43**	-								
4.	Paternal Education	.44**	.39**	.73**	-							
5.	Occupational level⁺	-	-	-	-	-						
		.43**	.24**	.53**	.55**							
6.	Caste⁺	-	-	-	-	-	-					
		.44**	.22**	.37**	.44**	.40**						
7.	Family Size	-	-.13	-	-	.42**	.28**	-				
		.38**		.61**	.50**							
8.	Birth Order⁺	-.15	-.10	-	-.10	.32**	.09	.58*	-			
				.39**				*				
9.	Absence of Father⁺	-.09	.01	-.15	.06	.08	.12	.16*	.22*	-		
								*	*			
10.	Socio-economic Status	-	-	-	-	.61**	.45**	.50*	.22*	.13	-	
		.39**	.49**	.74**	.76**			*	*			
11.	Cumulative Risk	-	.34**	-	-	.75**	.60**	.67*	.51*	.27*	.77	-
		.55**		.79**	.74**			*	*	*	**	

+ Dichotomous variable (higher score indicates higher risk)

* p < .05** p < .01

Table 2: Correlations among risk variables and IQ

Non-significant correlations emerged for only two risk factors including absence of parent and higher order birth. The highest correlation was found between IQ and cumulative risk score ($r = -0.55$, $p < .01$). It is noteworthy that among all the individual environmental variables, the highest correlation with IQ emerged for maternal education ($r = 0.49$, $p < .01$) and somewhat lower associations, although significant, emerged between fathers' education, income and SES index.

Multivariate regression analysis revealed that 30.1% ($F = 64.86$, $p < .000$) of the variance in the IQ of the child was explained by the cumulative risk score and this was higher than the variance explained by any other risk factor including a summary measure of socio-economic status which combines income, education, and occupation of parents into a single score (14.1%, $F = 26.71$, $p < .000$), income (2.2%, $F = 4.28$, $p < .04$), education of mother (23.5%, $F = 46.51$, $p < .000$), education of father (19.1%, $F = 34.78$, $p < .000$), and family size (14.1%, $F = 25.38$, $p < .000$).

Discussion

Identification of young children who are at risk for poor cognitive development and loss of developmental potential is one of the important objectives of any developmental program, particularly when identification endeavours focus on the under-served children (Choudhary et al., 2002). A recent meta-analysis of literature on developmental assessment outcomes covering 20,882 children from 21 developing countries, Sania et al. (2019) concluded that multiple risk factors which have traditionally been associated only with child survival and health also show negative associations with other developmental domains including cognitive, motor and language development. There is thus an emerging emphasis on taking a more holistic and macrosystem perspective when working with children living in adverse and impoverished environments. The results of the present study provide support to the cumulative risk model by showing that the IQ of the child is negatively influenced both by the quantity and quality of social and family risk factors. The findings add to the extant literature such that a similar trend is seen with Indian children who are exposed to similar threats and their impact is deleterious on the cognition of young children.

For example, Santos et al. (2008) examined the contribution of proximal and distal risk factors on cognitive development and found that low income, low levels of maternal education, absence of father, low birth weight and poor hygiene at home and in the neighbourhood were negatively associated with cognitive performance at five years of age. Contrarily, children who had been exposed to stimulating environment at home and had regular preschool attendance showed better cognitive outcomes.

In the present study, although multiple risk score had the highest correlation and explained the largest amount of variance in the IQs of children, interestingly among the risk factors, maternal education emerged as the single most important predictor. In fact, research is replete with the significance of maternal education in providing a more stimulating learning home environment for children which positively impacts children's cognitive outcomes and academic achievement (Davis-Kean, 2005; Donald et al., 2019; Magnuson, 2007; Malhi et al., 2018; Sidhu, Malhi and Jerath, 2010; Sirin, 2005). Malhi et al (2018) demonstrated that parental involvement in developmental activities and verbal interactions was associated with higher cognitive scores for toddlers. Evidence also indicates that poorly educated mothers are unable to provide a stimulating intellectual environment for the growing child (Davis-Kean, 2005; Kochanek, Kabakoff and Lipsitt, 1990; Kohl, Lengua and McMohan, 2000). Donald et al. (2019) emphasized that education of the mother was the strongest protective factor promoting multi-domain development of a child two years of age in a birth-cohort of vulnerable children.

There are some limitations of the study which should be considered including a small sample size, cross sectional design of the study and lack of using a standardized battery of intelligence tests as a measure of cognition. Nevertheless, the study is important for child mental health professionals as it focuses attention to the importance of providing early intervention services to children exposed to multiple risks. An understanding of risk and protective factors within the microsystem of the child can lead to a more comprehensive approach to intervention through better targeting of school children

with multiple risks so that maximum benefits can accrue with limited resources. Loss of developmental potential in childhood can set the child on a trajectory of poor education and income attainment, which is positively correlated with later life outcomes in terms of health, income and social status, while early intervention programs can facilitate favourable outcomes among children at high risk (Fink et al., 2016; Halfon and Inkelas, 2003; Shonkoff and Phillips, 2000). Identification of the risk profile of children may help in targeting those who can maximally benefit from early interventions.

To conclude, the results indicate that children exposed to multiple environmental risks have increased probability of developing adverse cognitive outcomes. Since a large proportion of children in India live in less than optimal socio-economic conditions, many of them may experience difficulty in realizing an optimum developmental potential in their adulthood, thus seriously undermining personal, familial and even national growth. Intervention programs in developing countries need to consider economic and social reforms which optimize children's development through a focus on reducing risk factors and enhancing protective factors.

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Gender, Religion and Class: Tracing Intersectionality from Arundhati Roy's *The God of Small Things* to *The Ministry of Utmost Happiness*

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Intersectionality is a theoretical framework that interrogates the overlapping systems of oppression operating within the institutionalized practices of a society to create discrimination or inequality. Arundhati Roy's approach to represent the marginalised and disenfranchised in her fiction is in line with the ubiquitous understanding of intersectionality as an examination of the simultaneity of oppression. This paper seeks to explore how Roy has devised a new technique to challenge the social, political and cultural structures of oppression through the intersecting universes of her fictional worlds in *The God of Small Things* (1997) and *The Ministry of Utmost Happiness* (2017). She investigates the social conflicts and relational clashes that inflict and drive the present-day Indian subcontinent. The topography of her narratives spans across the neglected aspects of the cultural landscape where all the dispersed identities merge into one another elucidating the vastness between the corrupt and the conscience-keepers of the society. By using the critical technique of intersectionality in her novels, Roy suggests how each system of oppression overlaps another, and that it is impossible to get rid of one kind of oppression without attacking another.

Keywords: intersectionality, Arundhati Roy, disenfranchised, storytelling, patriarchy, religious intolerance, class discrimination

In the recent decades, intersectionality has come to refer to the different forms of oppression that happen simultaneously to disentangle the “structural, disciplinary, hegemonic, and interpersonal domains of power [that] reappear across quite different forms of oppression” (Collins, 2002:18). However, intersectionality does more than exposing the oppressive social structures. It plays a major role in addressing the failures of individual movements and unifying them in a robust coalition. Arundhati Roy's approach to represent marginalised and disenfranchised in her fiction is in line with the ubiquitous understanding of intersectionality as an examination of the simultaneity of oppression. This paper seeks to interrogate the intersectionality of wide ranging issues related to gender, religion and class in her Booker Prize winning debut novel, *The God of Small Things* (1997), and to trace how these subjects resurface in her second novel which appeared after a period of twenty years, *The Ministry of Utmost Happiness* (2017).

Roy's fictional world simultaneously uproots a grove of issues to represent a motley of ostracised groups across social, political and geographical contexts. Through the intersecting universes of her fictional world, she has devised a new technique to challenge the social, political and cultural structures of oppression. Writing, for Roy, is a political act to resist the structural and systemic forces of violence. In an interview with Tim Lewis, she argues:

What I do worry about is the fact that writers have become so frightened of being political. The idea that writers are being reduced to creators of a product that is acceptable, that slips down your throat, which readers love and therefore can be bestsellers, that's so dangerous. (2018)

This is arguably the reason why she did not hasten to write another work of fiction after the success of her first novel. Fiction, she believes, is “the connective tissue between so many things...” which navigates through the complex layers of the prevailing culture that otherwise remains isolated (Roy, 2019).

In *The God of Small Things*, she explores the implicit issues of untouchability, communism, patriarchy and colonialism concomitantly through small things that

work under the surface to expose the underlying moral hypocrisy and political bigotry. She has based it on her first-hand experience by choosing a small town named Ayemenem in Kerala, where she herself grew up, as the setting for the story. While addressing her popularity back home after the success of her book, she says, “They [people from Ayemenem] want to embrace me and to say that this is 'our woman,' and yet they don't want to address what the book is about, which is their society and its intrinsic, callous brutality” (Roy, 2008:42). Roy strives to ascertain the political, cultural and social aspects of the segregated caste system, class discrimination and gender violence underneath the drama of a family tragedy.

The story begins with the return of Rahel to Aymenem to see her dizygotic twin, Estha which takes her to a fictive time slip of the small things that separated them twenty-three years ago after the death of their mother, Ammu. The socio-cultural politics of the situation intensifies when these small things alter the course of the lives of all the members of the family, sending each one of them off on spinning trajectories of irrevocable regret and pain. Rahel's maternal grandparents, Pappachi and Mammachi are representative of the upper caste Syrian Christians while Velutha and his family represent the paravans, the marginalised community of untouchables in Kerala. It is not only a coincidence that the upper caste Pappachi belongs to one of the richest families in the area while Velutha's family continues to struggle for making their both ends meet. By using these characters, Roy posits how religion intersects with other social structures that dictate power relations within individuals' lives, such as class, wealth status or social standing. There are various instances in the narrative that draw attention to the marginalization of the lower caste paravans: “Pappachi would not allow the Paravans into the house” (Roy, 1997:73). Furthermore, Velutha is paid less than the other touchable workers despite his superior skills. By taking a shot at the unjust system of the class based on the caste, the novel reveals the dualistic character of the disjointed and fractured society that legitimizes the cruel and brutal system of untouchability and religious bias.

Roy further foils the hypocrisy of religion by explaining the segregation of Syrian Christian community in Kerala. Caste system is based on the *varna* system of Hindu religion which consists of Brahmans (priests), Kshatriyas (warriors), Vaishyas (merchants) and Sudras (servants). This system determines the social status of individuals on the basis of their birth, and the upper caste Hindus use it as a tool to exploit and marginalize those who are supposedly lower. Due to their sufferings as untouchables, many Hindus belonging to lower caste of Sudras like Velutha's grandfather, Kelan, embraced Christianity during the British rule to avoid the scourge of marginalization. However, conversion to another religion does not end their social and economic oppression. Roy explores identity issues pertaining to the characters after the conversion, whereby Velutha's family is termed as the Rice-Christians. It is an offensive term for people who convert for material benefits. This is done in an attempt to separate the Dalits from the upper-caste Syrian Christians even after their conversion. Roy's reiteration of "Rice Christians" thus unravels a specific religious paradox (Das, 2013: 110). Even the casteless religion fails to safeguard the interests of its followers in an attempt to maintain the interests of the church. After independence, Velutha's family is declared casteless, and so no "government benefits like job reservations or bank loans at low interest rates" are allowed to them (Roy, 1997:74). This highlights the political inaction and indifference towards the problem of caste discrimination which hinders the development of the marginalised people.

The novel offers a critique to the politics of communists in Kerala where many lower-class people join the Marxist party in the hope of a classless society. Velutha, an untouchable, is an intelligent young man who becomes the card-holding member of the communist party in an attempt to eradicate the segregation and inequality underlying the social structure. Just like his grandfather had converted to Christianity, Velutha assumes that communism will get him the life he truly deserves. However, the communist party, just like the church, "worked within the communal divides, never challenging them, never appearing not to" (Roy, 1997:67). When Velutha is wrongly

accused of kidnapping Rahel, Estha and their cousin, Sophie Mol, the communist party refuses to come out in support of their devoted worker. When Inspector Thomas Mathews sends for Comrade K.N.M. Pillai asking him “whether the paravan had any political support,” the latter ensures that “he [Velutha] was on his own” (Roy, 1997:262). By portraying the injustices meted out to the people from lower caste, the novel becomes a space of contestation between the powerful and the powerless.

The purview of caste and class politics operates in consonance with gender, forming the basis of a segregated and patriarchal society. On the one hand, there are male characters like Pappachi and Chacko who exploit and subjugate women; on the other hand, there are women characters like Mammachi, Baby Kochamma and Kochu Maria perpetuating the patriarchal divisions of caste in not only being victims of male chauvinism but also the agents and facilitators of the same oppressive structure. All of them ostracize Ammu, the divorcee and her children, Rahel and Estha for being a burden on their maternal family. Mammachi represents the submissive wife who is despised by her husband on account of her talent. When she takes violin lessons in Vienna, Pappachi discontinues her lessons abruptly after the violin teacher tells him that his wife is “exceptionally talented” and “potentially concert class” material (Roy, 1997:50). Later, as her pickle business flourishes, he is jealous of her popularity and beats her more frequently and violently. As a victim herself, one would assume that Mammachi would treat her children, Ammu and Chacko equally. But she becomes complicit with Pappachi in equal measure when she denies Ammu the education she deserved while she sends Chacko to be a Rhodes scholar by selling her jewellery. The same Mammachi who builds a separate entrance for her divorcee son who has affairs with dalit women working in factories, justifying them as man's needs, reacts differently when she learns of her divorcee daughter having an affair with a *paravan*. Binayak Ray argues, “Mammachi's deification of the malleable Chacko and her destruction of the intractable Ammu go far towards universalizing the novel's overall theme”(2004:199). After she discovers Ammu's inter-caste affair with Velutha, she

does not merely condemn her daughter's attitude furiously thereby leading to her expulsion from the family, but also builds a false case against Velutha along with Baby Kochamma which eventually leads to his death. Roy thus unmasks the hypocritical mores of Indian society set for men and women differently.

Through the rigid positioning of oppressive structures operating within the society, she implicitly advocates greater social reform. However, rather than advancing her writing in a unidirectional way, she underlines small things, small events and small people during the course of her narrative to explain the functioning of various oppressive structures that intersect with one another in the society. Standing in the middle of this generational axis, Roy creates Velutha and Ammu as the transgressors who dare to defy the traditional norms. As a result of breaking love laws and living on their own terms, they become victims of the social and political exegesis and suffer the most. Through their suffering, Roy exposes the different structures of oppression that are intermittently working together against anyone who tries to deviate from, or break the rules. While discussing the functioning of intersectionality, Anna Carastathis explains, “In contrast to unitary or additive approaches to theorizing oppression, which privilege a foundational category and either ignore or merely 'add' others to it, intersectionality insists that multiple, co-constituting analytic categories are operative and equally salient in constructing institutionalized practices and lived experiences”(2014: 307). By using intersectionality in her novel, Roy suggests how each system of oppression overlaps another and it is impossible to get rid of one kind of oppression without attacking another.

The small things, small events and small people of *The God of Small Things* complicate and become bigger in Roy's next fictional work, *The Ministry of Utmost Happiness*. She has incorporated the political happenings in India during the twenty years which she took to publish her second novel. While discussing the narrative of her latest fiction, Roy states: “Can a novel be a city?...Can you stop it [from] being baby food, which can be easily consumed? So the reader also has to deal with complexities

that they are being trained not to deal with”(2018). In comparison with a circumscribed bounded space like the town of Ayemenem, the topography of the second novel is set within the crosswise neighbourhoods of Delhi, Gujrat, Kashmir and beyond. Roy uses a vast canvas by including widely different cultural, economic, social and political events from across the Indian subcontinent to give voices to the cohorts of marginalised: hijras, maoists, militants, the poor roadside dwellers, abandoned girls, toilet keepers, drug sellers etc.

Roy investigates the intersecting social conflicts and relational clashes that inflict and drive the present-day Indian subcontinent. Dedicated to “The Unconsoled,” Kishore Ram argues that this book culminates as the voice of everyone who has been suppressed:

This is a kind of book that is written not to win audiences and awards, but with a purpose that is at variance with the customary motivating impulse of a novelist. It has an obvious political dimension, intended to draw the attention of the readers to the central dilemmas experienced by the disenfranchised and subaltern communities of contemporary India.(2017: 92)

Instead of merely discussing the unseen suffering of the marginalised (like that of Velutha or Ammu in *The God of Small Things*), Roy makes an attempt to additionally expose the immense plurality of iniquities which result in large scale violence, wars, riots etc. in *The Ministry of Utmost Happiness*. By narrating through the perspective of a transgender who is born Aftab and becomes Anjum as the primary character in *Ministry*, Roy examines the socio-cultural authority which constructs the meaning of gender in social as well as political context. She exposes the politics of heteronormative Indian society that restricts the gender identities of transgender communities within it. One of the hijras in the novel, Nimmo explains to Aftab as to why God made Hijras:

It was an experiment. He decided to create something, a living creature that is incapable of happiness. So he made us....for us the price-rise and school-admissions and beating-husbands and cheating-wives are all *inside* us. The riot is *inside* us. The war is *inside* us. Indo-Pak is *inside* us. It will never settle down. It can't.(Roy, 2017: 23).

By labelling the heterosexuals as normal people, the society has ostracized the transgenders as the abnormal individuals who do not deserve fulfilling lives. Judith Butler argues that “Discrete genders are part of what 'humanizes' individuals within contemporary culture; indeed, those who fail to do their gender right are regularly punished” (1990: 522). The categorical representation of Khwabgah (the name given to the house of hijras in old Delhi) where Anjum finds her true identity and the outside world which rejects her orientation is an attempt to expose the presumed reification and the stigmatization of sexual minorities in the Indian society.

The narrative presents the perspective of religious minorities to denounce the rise of religious fascism in modern-day India. Through Anjum's traumatic visit to Gujrat during Godhra riots, Roy throws light on the predicament of religious minorities. The lynching of Saddam's father by Hindu fanatics in the name of cow-protection depicts how the most vulnerable citizens suffer from Hindu fanaticism. Angelo Monaco argues that the character of Saddam, a lower caste Hindu who is forced to become Muslim to escape his past, possesses the “incendiary combination of low caste and religious tension running through him”(2018: 66). In her attempt to lay bare this religious intolerance, Roy doesn't only focus on the victims of religious fanaticism but also the psyche of the fanatics. The first-person narrative of Tilo's landlord, Biplab, a Brahmin and a high-ranking Indian government official, epitomizes the perspective of a typical Hindu nationalist:

We [Indians] have our troubles, our terrible moments, but yes these are only aberrations. I feel a rush of anger at those grumbling intellectuals and professional dissenters who constantly carp about this great country. Frankly, they can only do it because they are allowed to. (Roy, 2017: 147)

Biplab's perception echoes the rationale of the state to suppress any kind of dissent. However, the turn of events which make him transform his views in favour of Kashmiri Independence is an integral part of the novel. It can be seen as Roy's deliberate attempt to reinforce the ideals of resistance and freedom.

The novel provides space to the disenfranchised lower class, from a transgender to a displaced migrant worker, in its fictional realm. The setting of the novel first in Khwabgah with the hijra community, then in graveyard with Anjum (displaced transgender), Saddam Hussain (Hindu-turned-Muslim running fake drug business) and a blind Imam, and finally in Jantar Mantar with the victims of the infamous Bhopal Gas Tragedy, the activists of Narmada Bachao Andolan, Sewage Workers Union, mothers of the Disappeared in Kashmir provide a perfect setting for Roy's kaleidoscopic narrative that testifies the interconnectedness among different kinds of oppression. The intersection of these disenfranchised sections in the novel is an attempt to expose how the same oppressive structure is responsible for their marginalisation. By bringing these people from lower social class together at one place, Roy emphasizes on how this oppressive structure can be foiled by uniting these disjointed forces of resistance.

Patrick Grzanka claims that “theorizing oppression was never the end point” and that writing “demand[s] new theorizing, new methods, and new forms of social action” (1997: xxii). Roy unites her storytelling skills with a complex portrayal of society by using an omniscient narrative voice. Towards the end, she brings together her disjointed characters which serves to portray the ambitious scope of her narrative. With the multi-layered perspectives, she successfully addresses the diverse socio-political questions as gender identity, religious intolerance, anti-globalisation, environmentalism, migration, anti-nuclear campaigning etc. In *Ministry*, the intersectional narrative entails the possibility of culminating in a world where resistance becomes a powerful weapon to convey larger truths of the fragmented smaller worlds.

The India of *The God of Small Things* and *The Ministry of Utmost Happiness* thus offers space to the downtrodden who otherwise occupy the marginal spaces in the society. Roy constructs an alternative universe in her novels, symbolized by the abandoned History House which becomes the place of lovemaking for Ammu and

Velutha, and the haunted graveyard which emerges as a place of shared joy for Anjum and her friends, away from the confines of the social order. The topography of her narratives spans across the neglected aspects of the cultural landscape where all the dispersed identities merge into one another elucidating the vastness between the corrupt and the conscience-keepers of the society. She makes the reader believe that a new social order is possible if the marginalized communities disintegrated on the basis of gender, religion and class, are incessantly joined together in a shared movement against the systemic forces of oppression. Intersectionality provides the tools to analyze the “production of power and processes between gender, race, ethnicity etc. and is involved with analysing social and cultural hierarchies within different discourses and institutions” (Bruillard et al., 2006: 62). In her fictional writings, Roy fuses fact and fiction to use the powerful weapon of storytelling for communicating the different cultural, economic, social and political events from across the Indian subcontinent. She advocates the hybrid narrative format in an attempt to encapsulate the complexity of the Indian society. By using the critical technique of intersectionality, she succeeds in safeguarding the spasmodic voices of the marginalized and disfranchised against the globalizing forces of violence which present a contrasting image of India as a stable democracy.

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Waste to Wealth: Recycling Paper for Adornment

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Jewelry is always considered a significant part of an Indian woman's attire. Apart from accentuating her femininity and beauty, it signifies her social status too. She has always been exploring different materials to ornate herself with: it can be pieces developed out of metal, clay, paper, stones etc. Handmade jewelry is known to have unique characteristics. Though machine made products are available in enormous range in the market handmade products are considered unique and carry a notion of having been 'crafted with emotions'. Not only this, sustainability is another significant aspect that is significant today. Mining for gold, silver, diamonds, gemstones and other metals causes pollution, greenhouse gas emission and soil erosion. So, it is the need of hour to create more and more articles using eco-friendly raw material or recycling processes. Taking inspiration from the present issue of sustainability, researchers have created light weight jewelry pieces using Papier-mâché art. Different designs of jewelry were created using paper pulp, painted with acrylic fabric colors and finally embellished with stones and beads. These pieces were evaluated by 40 respondents in the age group of 18-20 years to check their acceptability.

Keywords: handicraft, Papier-mâché, recycling, jewelry

Introduction

India is famous for its diverse traditions, language, culture and wide range of handicrafts. Indian handicraft industry has been credited with creating and producing highly artistic products all over the world. This industry has proved to give employment opportunities to many artisans. Every state of India has its unique handicraft tradition like metal ware, wood ware, hand printed textiles, scarves, Papier-mâché, leather crafts, hand knotted carpets, embroidered goods, shawls, stone carvings, imitation jewelry etc. One of the famous handicrafts of India is Papier-mâché.

Papier-mâché is a French word which means chewed or masticated paper. This craft is used in developing numerous artistic commodities which are always in demand at different crafts' fairs. Some of the products include religious idols, paper weights, hanging bells, jewelry boxes and decorative pieces etc. Some of the Indian states mastering in this art work are Rajasthan, Maharashtra, Gujarat, Madhya Pradesh, West Bengal, Kashmir, Orissa, Bhopal etc. Although Papier-mâché craft is pursued at many places but, Kashmir has been the most renowned for its intricate artwork. The Kashmiri Papier-mâché products, have earned worldwide fame for their attractive designs, functional utility and high quality craftsmanship and this craft has remained a key economic activity in the Kashmir valley. Looking at the sustainability issues and wastage of paper by people in society, the present study was undertaken with following objectives in mind:

Objectives:

- to trace a brief history and manufacturing process of Papier-mâché art
- to design and create jewelry pieces using Papier-mâché
- to check the acceptability of the created products by college students

Creating products out of discarded materials: Reviewing Literature

Several researchers (Modi, 2013; Kaur and Kaur, 2014; Kim, 2014; Kushwaha and

Swami, 2016; Shah, 2018) have attempted to create products out of waste or discarded materials. With the aim of bringing waste back to the production process, a research was undertaken to use the waste generated in the design studio to create different value-added products like shopping bags, dresses and accessories including jewelry and neckpieces (Modi, 2013).

A study was done on development of eco-fashion accessories from leftover pieces of zari or brocade fabrics. Different techniques were used to embellish the products. Out of these appliqué, patchwork, bead and mirror work were preferred the most. 20 designs were prepared and shown to judges to select the most preferred ones, and finally five selected designs were used for preparing shrugs, handbags, footwear, clutch bags and stoles (Kaur and Kaur, 2014).

29 designs of high value-added upcycled luxury handbags were created from pre-consumer wastes from sewing and manufacturing process of fashion products. These handbags were intended to be sold as a limited exclusive line in Dubai's Harvey Nichols and Bloomindale's. This study was generally applicable in the future development of trading markets (Kim, 2014).

The waste generated from industries in the form of small pieces, cuttings and strips was collected to develop new products. Different techniques like interlacing, pasting and stitching of leather scraps were used to create products. The final 30 products created were then evaluated and liked by respondents for the creativity and innovation, color combination, designs and styles used (Kushwaha and Swami, 2016).

A project experimenting with techniques like integration and disintegration to create various surface designs using consumer waste was undertaken. Formal party wear collection was designed using the developed fabrics. Dresses for men and women were made keeping in mind the consumer usage, sustainability, serviceability and innovation. The surfaces developed were sturdy, easy to maintain and washable (Shah, 2018).

History of Papier-mâché:

Papier-mâché is believed to have originated in China, where paper was invented. This art then spread to Japan and Persia where it was used for developing masks and other things used for different festivities. With time this art became popular across the world market, and during 1800s it was adopted by many countries.

In India, Kashmir was the first state to adopt the art for making ornamental items by using paper pulp. King Zain-ul-Abidin was the first one to adopt this paper pulp craft to develop decorative objects. Mir Sayyed Ali Hamdani, a Sufi mystic, came to Kashmir during late 14th century with his followers and many of these were craftsmen of Papier-mâché (Saraf, 1987). Hence the craft started in Kashmir, India and moved to other areas subsequently. Gwalior, Ratlam and Bhopal are also known for Papier-mâché art. Craftsmen of Tamil Nadu are very popular for their contribution in excellent life-sized human figures of Papier-mâché.

Art of crafting Papier-mâché artifacts: Papier-mâché is a painstaking process and followed by skilled artisans called as *sakhta* makers. First of all, paper pieces are soaked in water for four to five weeks. These are then dried, and the dried material is converted into powder. This powdered paper is then mixed with rice water to facilitate coagulation. Prepared pulp is then applied in layers on the molds of wood or brass. A material similar to plaster of paris, called as *Gutchi* makes a layer above the layers of paper. After drying, joints of objects are rubbed with a file made of wood called *kathwa* and the surface of object is polished for smoothening effect. To the interior and exterior surface of the objects, a paste of chalk and glue is applied with combination of gold and silver foils. If after drying, cracks appear on the surface, more layers of paper are applied and then polished again to get smooth surface (Nabi, 2019).

Splendor of colors: Glue and pigments are used for painting designs on the dried surface of the raw Papier-mâché product. Earlier/traditionally different natural colors, extracted from turmeric, saffron and walnut shell or pomegranate were used to obtain

hues like yellow, brown and orange. But in present times, poster colors and paints are used as substitutes for these traditional colors. Colors are used with an adhesive compound known as *dor* made of *zarda*, glue and sugar. For painting, brushes made of hair of cats, goats or donkeys are used. Golden color is commonly used to highlight some portions of design. Final coat of varnish renders a shine on the colored lifestyle product.

Popular motifs and designs: This handicraft is famous for its brilliant colors, motifs and elaborate designs especially the Kashmiri Papier-mâché. Some of the designs include scenes of Kashmir, hunting scenes of kings, apples, pomegranates, peaches, cherries, apricots or green almonds or walnuts, fish, birds, deer, rabbits, lotus and lotus pods, creepers, roses, Mughal patterns etc. Some of the famous designs and motifs are:

- **Gul-andar-Gul (Flower within flower):** It is a pattern displaying flowers in bunches.
- **Gul-e-Wilayat (Foreign flower):** It includes foliage, stems and sometimes birds like bulbul or kingfisher.
- **Irani Gulab:** It is a rose motif used with several florets.
- **Hazaara (Thousand flowers):** The most traditional and commonly used pattern is *hazara* – thousand flowers pattern. This design attempts to display every conceivable flower of local environment.
- **Bagal Daar:** It is a set or a boxed pattern of flowers commonly used by many artists. The art of Papier-mâché practiced in different states of India exhibits uniqueness in motifs and products. Models of Khajuraho and Sanchi along with figures of deities are famous art pieces of Madhya Pradesh; unique Kathakali dance figures are prepared in Kerala; Ujjain is famous for Papier-mâché cartoons and toys; Assam is famous for cards, file folders, jewelry boxes and special masks to be worn by locals for local folk festivals; Rajasthan specializes in crafting animals, birds, toys, furniture etc.



Plate 1: Papier-mâché products from Kashmir



Plate 2: Papier-mâché dancing doll

Methodology

The present research was carried out in two phases:

1. Experimental Phase
2. Evaluation Phase

Experimental Phase: Process of Designing and Crafting Papier-mâché products

In the experimental phase of study, various designs of jewelry – ear rings and neckpieces were created using the following material: waste paper, white flour, glycerin, salt, water, fevicol, fabric colors (acrylic), fevicyl 3-D cone outliners/liquid embroidery tubes, thin metal wires for making hooks, earring hooks and stones/beads for ornamentation. Tools that were used for crafting jewelry pieces included scissors, knife, long needle to make holes in beads, spoon/spatula, mixer grinder for making pulp, paint brushes, a piece of cardboard etc.



Plate 3: Material and tools for Papier-mâché

The steps that were followed for making these products are as follows:

1. Discarded/waste paper at researchers' home and office were shredded into small pieces so that all the fibers of paper can be separated.
2. Pieces of paper were soaked in water and kept for eight to ten days for softening.
3. Extra water was drained out after ten days and the soaked paper stock was put into a mixer to prepare a soft pulp.
4. In a large mixing bowl, white flour, glue (fevicol) and a pinch of salt was added to the soft pulp to facilitate coagulation.
5. A few drops of glycerin were added to the pulp and kneaded well to get soft and smooth dough.



Plate 4: Preparation of paper pulp

6. Different shapes and forms were created. Small shapes for ear rings were cut with sharp cutters or knives. Then all the pieces were allowed to dry for three to four days. Thin wires were inserted in the shapes prepared for ear ring and beads. In all, 40 different pieces of jewelry were created.

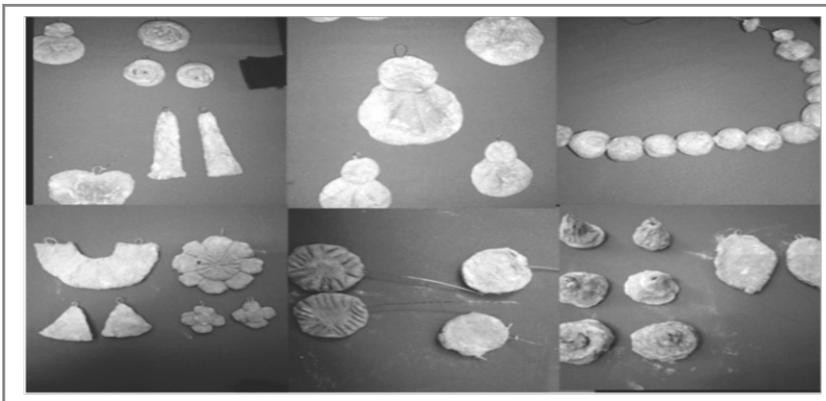


Plate 5: Some of the raw pieces of jewelry

7. After drying, jewelry pieces were painted with acrylic colors. Dark or contrast color scheme was used and these were finally decorated with beads and stones to enhance the attractiveness of the crafted pieces. Some pieces were differently decorated using acrylic 3-D cone outliner.

8. Strings of prepared beads were made with thin metal wires and ear ring hooks were attached to the pieces.



Plate 6&7: Some of the final Papier-mâché Jewelry pieces

Evaluation phase

Forty students from Mehr Chand Mahajan DAV College for Women, Chandigarh were selected by random sampling method to assess the created jewelry pieces. The jewelry pieces were shown to them and they were asked to assess and rate them by filling out a question naire in which they were asked about their preference of metal or material for the jewelry, the item of jewelry i.e. neckpiece, ear rings, bracelets, rings and any other item. They were also asked to rate the jewelry on a scale of 1-5 in terms of colors, designs etc., the most liked quality of the shown pieces, whether they would like to

place an order for the same and if they would like to wear the jewelry themselves or gift it to somebody. Their responses were analysed by calculating percentages and were represented in the form of pie-charts and bar-graphs.

Results and Discussion

After analysing the responses of the respondents with regards to evaluating Papier-mâché jewelry, following results are obtained:

1. Figure 1 shows preference of respondents for material used for jewelry: 45% of the respondents preferred gold and 15% preferred silver. The data shows that 40% of the respondents liked to experiment and preferred beaded jewelry (22.5%), paper jewelry (10%) or jewelry prepared out of other/different materials (7.5%).

WHICH KIND OF METAL/MATERIAL YOU PREFER FOR JEWELRY
40 responses

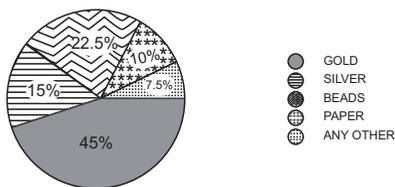


Figure 1: Preference of material

2. Respondents were asked to rate their liking for the created Papier-mâché jewelry pieces. 95% of them liked the shown jewelry pieces (Figure 2).

DID YOU LIKE THE ABOVE DESIGNS OF PAPER MACHE JEWELRY
40 responses

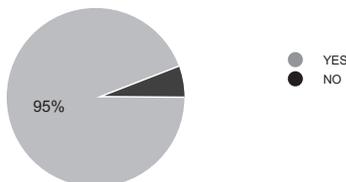


Figure 2: Liking for Papier-mâché

3. The respondents were asked to rate the shown jewelry pieces as per their preference. They were asked to rate the pieces on 5-point scale i.e. Excellent (1), good(2), average(3), poor(4),very poor (5)¹.40% of them rated these pieces as excellent, 22.5% as good and 32.5% as average.

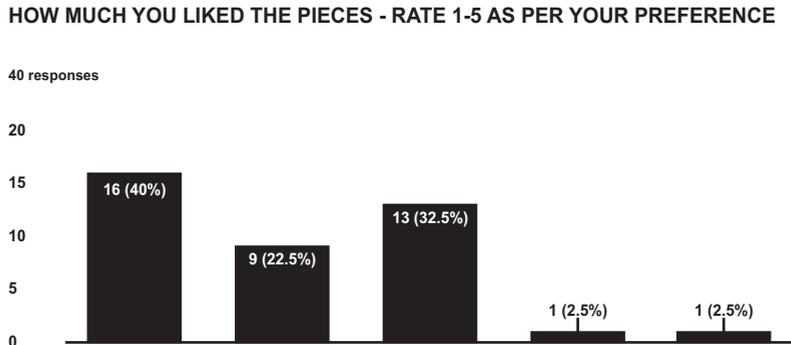


Figure3: Rating of jewelry

4. Distribution of respondents on the basis of their liking for the designs of jewelry was done. 47% of the respondents rated jewelry designs as excellent, 25% as good and 17.5 % as average.

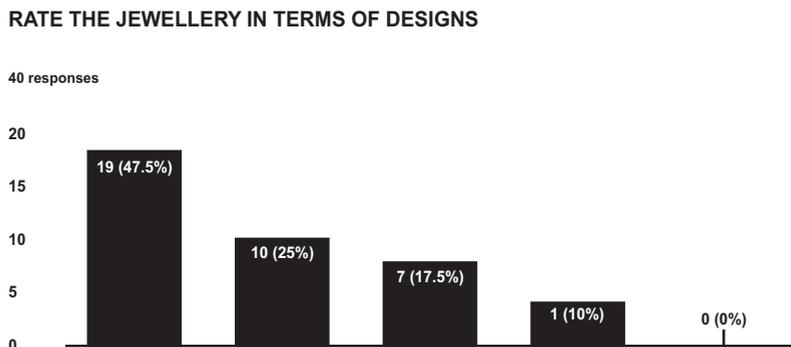


Figure4: Grading of designs

5. Respondents were also asked to rate the color combination used in the jewelry. Most of the respondents (52.5%) rated the color combination of jewelry as excellent, 22.5% found it good and 17.5% rated it average. 2.5% found it poor and 5% found it very poor.

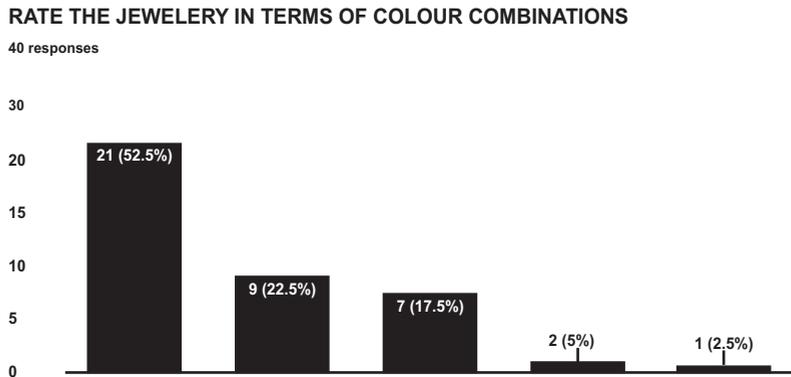


Figure5: Rating of color

6. Respondents were asked about various aspects of the created jewelry that they liked the most. 64.1% of them found the Papier-mâché jewelry to be unique and different from what one gets in the market, 20.5% liked the colors and 17.9% of them liked designs of the jewelry. Many of the respondents wore the pieces and wanted to have the same in their wardrobe.

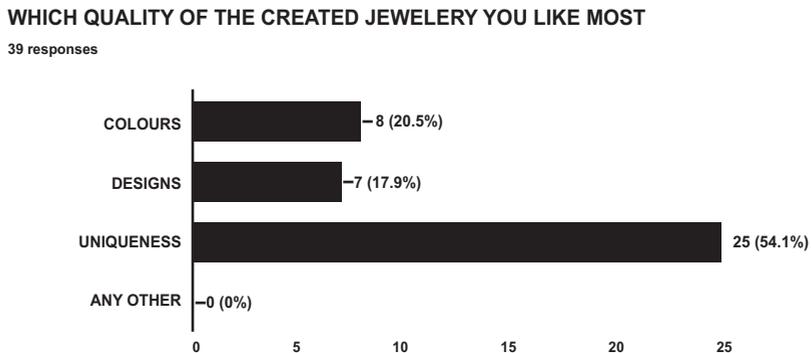


Figure6: Factor appealing to respondents

7. Respondents were asked to share if they would want to wear the created pieces.70% of them said that they would want to wear these pieces on various occasions.

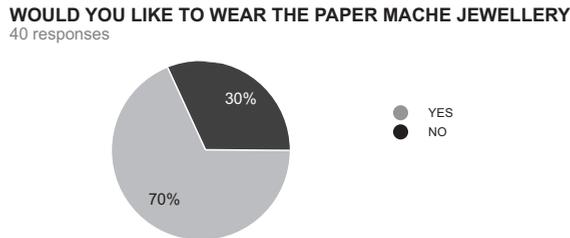


Figure7: Acceptance of pieces

8. Respondents were asked about their willingness to place the order for jewelry pieces. 60% of them were interested in placing an order for the created jewelry.

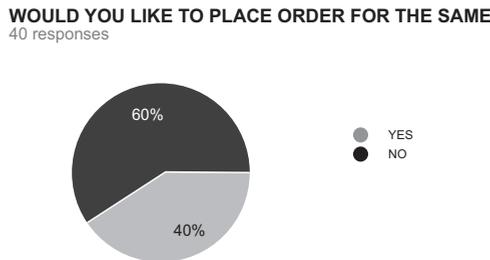


Figure8: Willingness to order

9. Respondents were asked, whether they would buy jewelry for themselves or for gifting to others. 57.5 %of them wanted to buy the jewelry for themselves whereas 42.5 % wanted to buy these pieces for gifting to their mothers,sisters and friends.

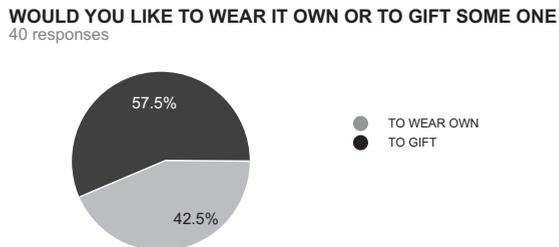


Figure9: Purpose of order

Conclusion

To make our environment sustainable it is very important to create as well as use as many recycled products as possible. It is not always necessary to do it on large scale or in industries or units, recycling process can be started from our homes – old clothes and discarded paper from every household can be easily recycled. Many products are being made these days by recycling of paper like paper towels and napkins, toilet paper and tissues, printing material, greeting cards, paper baskets, bags etc. By recycling paper, natural resources can be conserved, energy can be saved, and green-house gas emission can be reduced.

Present research was carried out to creatively use the art of Papier-mâché to craft unique pieces of jewelry with discarded paper. Different designs of ear rings and neck pieces were created using waste papers. These pieces were appreciated for attractive designs and color combination. It was concluded from the study that most of the girls of age group 18-20 prefer earrings to wear as jewelry. Most of the respondents liked the Papier-mâché jewelry shown to them and most of them wanted to place order for the same. So it can be inferred that the created products had good acceptability and marketability. The research study done can be useful for artisans involved in handmade jewelry as well as for young entrepreneurs. More products as decorative items, hair accessories and toys can be created by using waste paper with the technique of Papier-mâché. Besides creating innovative, light-weight products, the research will also contribute towards sustainability.

Notes

1. The same scale has been used for points 4 and 5 as well.

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अन्य होने की व्यथा

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शोध सार : हिन्दी उपन्यास के फलक को जिन विमर्शों, सरोकारों एवं कथानकों ने समृद्ध किया उनमें किन्नर विमर्श एक महनीय दर्जा प्राप्त विमर्श है। किन्नरों की संघर्ष यात्रा को उपन्यासकारों ने बड़ी तन्मयता एवं संवेदनशीलता के साथ अपने कथा-साहित्य में उकेरा है। साहित्यकारों ने इनके व्यक्तिगत जीवन की पड़ताल कर उनकी मनोभूमि, अंतर्द्वन्द्व, जटिलताओं का बड़ी सूक्ष्मता से चित्रण किया है। चित्रा मुदगल, प्रदीप सौरभ, नीरजा माधव, निर्मला भुराड़िया, भगवंत अनमोल, अर्चना कीचर आदि साहित्यकारों ने तृतीय लिंगी के मनोभावों का चित्रण किया है। सभी साहित्यकारों का उपक्रम इस समाज को मुख्यधारा के साथ आस्यूत कर समाज में इन्हें प्रतिष्ठापित कर इनकी प्रतिभा को देश के सामने रखना है। आज भी किन्नर वर्ग अनेक सम्मानित पदों पर आरुढ़ हो अपनी सेवाएं दे रहे हैं तथा स्वयं को प्रमाणित कर रहे हैं। रचनाकारों ने इस समाज की रचनाशीलता को अपनी कलम द्वारा सृजित किया। इस शोध-पत्र का ध्येय किन्नरों की जीवन शैली को सार्वजनीन कर उनके प्रति सौहार्द का भाव जागृत करना है।

मूल शब्द : जनश्रुति, आच्छादित, परिदृश्य, परिवेश, संवर्द्धित, आबद्ध, अभीप्सा

‘समन्वयशीलता’ भारतीय मनीषा एवं संस्कृति का प्रमुख वैशिष्ट्य है। भारत जैसे राष्ट्र ने सदैव विश्व-बंधुत्व का आह्वान किया, परन्तु यह कटु सत्य है कि यह बात सभी सन्दर्भों में समान रूप से लागू नहीं होती। बहुवर्गीय सामाजिक संरचना के आवरण के पीछे मूल संरचना में हमारा समाज दो वर्गों में बंटा हुआ है। स्त्री और पुरुष दो वर्ग ही मुख्यधारा में परिगणित है। जन्म से ही इनके वर्ग एवं भूमिका का निर्धारण हो जाता है। इन्हीं दोनों वर्गों के समानान्तर एक और वर्ग

है, जो न स्त्री है और न ही पुरुष है, लेकिन हमेशा से समाज का अभिन्न एवं अलक्षित हिस्सा रहा है, जिसे समाज तीसरी दुनिया, थर्ड जेंडर, किन्नर और हिजड़ा आदि के रूप में चिह्नित करता है। पहले इन्हें ख्वाजासरा कहा जाता था और ये महलों के रनिवास में रहते थे। प्राचीन ग्रंथों शास्त्रों, पौराणिक कथाओं में इनके अस्तित्व के प्रमाण हैं। कौटिल्य के अर्थशास्त्र में भी इनका उल्लेख मिलता है। किंवदंतियों, जनश्रुतियों, लोक/मिथकों में उल्लेख है कि जब राम का प्राकट्य हुआ था तब भी हिजड़ों ने बधाई गा कर दशरथ के प्रांगण में मंगलाचरण गाया था और जब कृष्ण का आविर्भाव हुआ था तब भी इस वर्ग ने बधाई गाई थी। द्वारिका में जब कोई भी उत्सव /महोत्सव होता था इनकी उपस्थिति रहती थी। भारत के विभिन्न राज्यों में थर्ड जेंडर या किन्नरों की स्थिति, संस्कृति और उनसे जुड़ी परम्पराएँ पृथक - पृथक हैं।

दलित विमर्श, स्त्री विमर्श, आदिवासी विमर्श, वृद्ध विमर्श, थर्ड जेंडर विमर्श और किसान विमर्श जैसे अस्मितावादी विमर्शों ने साहित्य जगत् में ऐसा परिदृश्य उपस्थित कर दिया है, जिससे साहित्य का अध्ययनकर्ता इनके ऊपर आच्छादित संकटों से परिचित हुआ। तीसरी दुनिया की अभिव्यक्ति, उनका संघर्ष एवं पीड़न साहित्य में कम मात्रा में देखने को मिलता था, किन्तु बीसवीं शताब्दी के उत्तरार्द्ध और इक्कीसवीं सदी के आरम्भ में किन्नरों के अन्य होने की व्यथा को भी एक साहित्यिक मंच मिला, जिसमें किन्नरों की जीवन-यात्रा की, उनके विभिन्न पड़ावों एवं उनकी भाव धारा की शल्य चिकित्सा की गयी।

नीरजा माधव द्वारा प्रणीत उपन्यास 'यमदीप' किन्नर समुदाय के परिवेश, उनकी भाषा, उनकी संवेदनाएँ, विवशता एवं उपेक्षा को बहुत ही मार्मिक रूप में परिलक्षित करता है। उपन्यास का आरम्भ ही ऐसे प्रकरण के साथ होता है, जिसमें तथाकथित मर्दानगी का दंभ भरने वाले पुरुष समाज नपुंसक प्रतीत होते हैं और किन्नर समुदाय वास्तविक मनुष्यता का उदाहरण प्रस्तुत करते हैं। एक विक्षिप्त स्त्री, जो किसी पुरुष की वासना का आखेट बनी थी, प्रसव वेदना से कराह रही है। उसकी चीत्कार तथाकथित स्वयं को पुरुष कहलाने वाली जाति को द्रवित नहीं करती। वे मात्र मूक एवं तमाशबीन बने उस दर्दनाक परिदृश्य को देख रहे हैं, किन्तु नाजबीबी जो एक किन्नर है उस पगली स्त्री की प्रसव वेदना से विहल हो उठती है। वह वहाँ उपस्थित समाज से स्त्री की सहायता की गुहार लगाती है, किन्तु कोई भी व्यक्ति अपने कदमों को आगे नहीं बढ़ाता। आलोच्य उपन्यास में जहाँ पुरुष एवं स्त्री संज्ञा से विभूषित जाति की संवेदनशून्यता

एवं क्रूरता को व्यजित किया है, वहीं किन्नर समुदाय की भावनाओं, वत्सलता, उनके ममत्व, उनकी करुणा की संस्कृति को स्पष्ट किया है। विक्षिप्त स्त्री की मृत्यु हो जाने के पश्चात् नाजबीबी की मित्र शबनम उसे उस प्रकरण - स्थल से चलने के लिए कहती है, किन्तु नाजबीबी की आत्मा उस नवजात बालिका को वहाँ छोड़ने के लिए तैयार नहीं थी। वह नवजन्मी बच्ची को ऐसे समाज में छोड़ कर जाना नहीं चाहती थी, जहाँ मानवता गौण हो, वह उसे अपने साथ अपने समाज में ले जाने का निर्णय लेती है।

“नाजबीबी की गोद में आधी साड़ी में लिपटी बच्ची आँखें बंद किये सोई थी। शायद जन्म की असह्य पीड़ा से वह शिथिल हो गई थी। नाजबीबी के हृदय में एक संवेदना की तेज लहर उमड़ी थी। किसके भरोसे छोड़े वह इस बच्ची को? कोई पालने को तैयार नहीं। ऐसे छोड़ देने पर कौवे नोचकर नहीं...नहीं... उसने बच्ची को और सावधानी से थाम लिया।”

साहित्य अकादमी पुरस्कार से सम्मानित चित्रा मुदगल ने अपने उपन्यास 'पोस्ट बॉक्स न. 203 नाला सोपारा' में थर्ड जेंडर वर्ग की जिन्दगी के मार्मिक पहलुओं का बहुत संजीदगी के साथ संस्पर्श किया है। विनोद से बिन्नी बने युवक की मनः स्थिति का अत्यधिक दारुण चित्रण है। सम्पूर्ण उपन्यास पत्र शैली में लिखा गया ऐसा उपन्यास है, जिसमें पत्र जवाबी तौर पर होते हैं। विनोद द्वारा लिखे गए पत्रों के माध्यम से ही माँ का जवाब सामने आता है। अभी तक जितने भी उपन्यास लिखे गए, उनमें वर्णित पात्र अपने परम्परागत रीति - रिवाजों का विरोध नहीं करते, परन्तु नाला सोपारा उपन्यास का पात्र विनोद स्वाभिमानी और आत्मनिर्भर है। समाज द्वारा थोपे गए नियमों की परवाह न कर एक प्रेरणा स्रोत के रूप में हमारे सामने आता है। लिंग - दोषी के रूप में पैदा हुए अपने मंजले बेटे विनोद से अत्यधिक आत्मीयता एवं लगाव होते हुए भी, सामाजिक दबाव एवं बदनामी के भय से, घर के भीतर बड़े बेटे - बहू की मानसिक परेशानी और सबसे बढ़ कर किन्नरों की मंडली के आतंक से प्रकम्पित माँ को लगभग चौदह वर्ष की अवस्था में अंततः विनोद को किन्नरों के सुपुर्द करना ही पड़ता है।

विनोद कद और आकार की दृष्टि से अपने अन्य सहपाठियों के जैसा ही है। अंतर सिर्फ इतना है कि वह अन्य सहपाठियों की तरह स्कूल की चारदीवारी से सटकर खुले में अपनी पेंट के बटन खोल कर निवृत्त नहीं हो सकता। जहाँ तक पढ़ने का सवाल है, वह अपनी कक्षा में सदा प्रथम आता था। बावजूद इन गुणों के उसे नारकीय द्वार पर धकेल दिया जाता है। विनोद के साथ हुई इस सामाजिक और पारिवारिक प्रताड़ना को देखते हुए हमारे भीतर एक सहानुभूति पैदा होती है कि एक कम उम्र के बच्चे को उसके परिवार से मात्र इसलिए अलग कर दिया

जाता है क्योंकि वह शारीरिक रूप से अक्षम है। उस बच्चे की बुद्धि की दिव्यता को गौण मान उसे उसकी मूल जड़ों से दूर कर किया जाता है। जननांग विकलांगता का अर्थ यह कदापि नहीं है कि उनके भीतर हृदय नहीं है। वह मनुष्य नहीं है, वह भावों के मर्म से अपरिचित है। पत्र द्वारा बा से बातचीत के दौरान वह कहता भी है - “जननांग विकलांगता बहुत बड़ा दोष है लेकिन इतना बड़ा भी नहीं कि तुम धड़ का मात्र निचला हिस्सा भर हो। मस्तिष्क नहीं हो, दिल नहीं हो, आँख नहीं हो, तुम्हारे हाथ-पैर नहीं है”² विनोद अपने व्यक्तित्व से, अपनी वाक्पटुता से सभ्य समाज की दोहरी मानसिकता को व्यक्त करता है। वह समाज के सभ्य और संभ्रात लोगों के दोहरे चेहरे को अनावृत्त करता है। वह अपनी बिरादरी को सचेत करता है कि यह समाज उन्हें केवल स्वार्थवश ही अपने घर अमंत्रित करता है। स्वार्थ सिद्धि इन तथाकथित पूर्ण मनुष्यों की वृत्ति है। विनोद वर्तमान व्यवस्था की संकीर्ण सोच पर तमाचा मारता हुआ कहता है “वो, जो आपको इंसान नहीं समझते, आपके जीने मरने से उन्हें कोई फर्क नहीं पड़ता। अंधेरे के बावजूद वह आपकी मैयत को कंधा देने नहीं पहुँचते। आँसू नहीं बहाते। रूढ़ि नियति की है। जीवित रहते धिक्कार की चप्पलों से आपको पीटेंगे। मरणोपरांत आपको अपनी ही बिरादरी से पिटाएंगे। जिनके नवजात शिशुओं को ढूँढ़ - ढाँढ़ नाच - गाने आशीषने पहुँचते हैं आप। उन्हीं के घर दूसरे रोज पहुँचकर दिखाएँ? घर का दरवाजा आपके मुँह पर भेड़ दिया जाएगा।”³

निर्मला भुराड़िया ने अपने उपन्यास ‘गुलाम मंडी’ में समाज द्वारा अलक्षित एवं उपेक्षित किन्नर समुदाय की समस्याओं का प्रस्तुतीकरण किया है। यह समुदाय समाज के तयशुदा रखाँचों में फिट नहीं आता है। इसी कारण समाज द्वारा इन्हें हेय और हिकारत की दृष्टि से देखा गया। अंगूरी पात्र को निमित्त बना कर लेखिका ने पाठक वर्ग के समक्ष इस वर्ग से जुड़े सरोकारों को उठाया है। सत्ता चाहे पूंजी की हो या पितृसत्ता की वह अपने स्वार्थ के लिए जीती है। समाज का विषम लैंगिक विभाजन पूंजी और सत्ता के इसी गठजोड़ को सामने लाता है। उपयोग और उपयोगिता की तर्ज पर जिसने एक पूरे समुदाय को ही मुख्यधारा से विलग कर दिया। अंगूरी का व्यक्तित्व समाज की इसी उपेक्षा को सामने लाता है और मनुष्यता के तकाज़े पर मनुष्य होने की माँग करता है। उपन्यास के एक अंश में कल्याणी द्वारा अंगूरी के गुरु के कौवा पालने पर, कल्याणी के मन में उठे प्रश्नों का जवाब देते हुए, अंगूरी कहती है . ‘हमारी जात के तो ये ही हैं, हमारे सगे वाले। तुम लोग उनको दूरदुराते हो, हम मोहब्बत से पालते हैं। इस पर कल्याणी का कहना था कि श्राद्ध के दिनों में तो हम भी कव्वों को ही खीर - पूरी खिलाते हैं।’ इस पर अंगूरी अपने समाज के सच के जरिये अपनी तुलना कौवे से करते हुए, किन्नर समुदाय की अथाह व

उपेक्षित पीड़ा को उनके समक्ष सार्वजनीन करती हुई कहती है कि श्राद्ध के दिनों में ही ना। स्वार्थ रहता है न तुम्हारा। आड़े दिन में, जो कहीं कच्चा आ कर बैठ जाए न तुम पर, तो नहाओगी - धोओगी, अपशुन मनाओगी। जैसे हम ना तुम्हारे जो तो शादी-ब्याह हो तो नाचेगी गाँएगी, शगुन पाएँगी, मगर यूँ जो रास्ते में आ पड़ी ना हम, तो हिजड़ा कह कर धिक्कारोगी। पत्रकार निर्मला भुराड़िया समाज में इस बहिष्कृत समुदाय को स्थापित करने की पुरजोर वकालत करती हुई दिखाई देती हैं। यदि प्रकृति ने इस वर्ग के साथ अन्याय किया तो क्या समाज भी इन्हें उपहास का पात्र समझे। इनमें मानवीय संवेदनाएँ हैं, इनकी देह भी माँस, मज्जा, रक्त और हड्डियों से निर्मित हैं। पुरुष और स्त्री वर्ग की तरह इस समुदाय में भी करुणा का स्रोत उद्वेलित होता है, किन्तु समाज इन्हें अपमानित कर अपने पौरुष का दंभ भरता है। लेखिका इस समुदाय को मानवीय गरिमा दिलवाना चाहती है। किन्नर समुदाय की पैरवी करती हुई वह लिखती हैं। “बचपन से ही देखती आई हूँ उन लोगों के प्रति समाज के तिस्कार को, जिन्हें प्रकृति ने तयशुदा जेंडर नहीं दिया। इसमें इनका क्या दोष? त्यागे हुए, दूरदुराये गए, सताए गए और अपमान के भागी बने। इन्हें कई नामों से पुकारा गया मगर तिरस्कार के साथ ही क्यों? आखिर ये बाकी इंसानों की तरह मानवीय गरिमा के हक्कदार क्यों नहीं।”⁴

प्रदीप सौरभ कवि, पत्रकार और कुशल फोटोग्राफर के रूप में विख्यात हैं। इन्होंने अपने उपन्यास ‘तीसरी ताली’ के कलेवर को समाज द्वारा निरादृत समुदाय से संवर्द्धित किया। प्रदीप सौरव किन्नरों की दारुणिक स्थिति के लिए समाज को जिम्मेवार मानते हैं। समाज की मनःस्थिति का निरीक्षण उपन्यासकार ने बड़ी ही सूक्ष्मता से किया है कि मानसिक रुग्ण बच्चे की उन्नति एवं शिक्षा के लिए उनके परिवार वाले उस बच्चे पर करोड़ों रुपये खर्च करते हैं, किन्तु लिंग अस्पष्टता वाले शिशु के जन्म लेते ही, हम उसे घर से विसर्जन करने के लिए भाँति - भाँति के विचारों की श्रृंखलाओं में आबद्ध हो जाते हैं। वे लिखते हैं - “हम सब असल में एक सामन्ती मानसिकता या कहें, लिंगधारी मानसिकता वाले समाज में रह रहे हैं, हमारे भीतर लिंग को लेकर गहरे तक गर्व का भाव है। मानसिक रूप से ग्रस्त बच्चों को हम करोड़ों रुपये खर्च करके पालते हैं, लेकिन लिंग अस्पष्ट वाले बच्चे को हम तुरंत परिवार से बाहर कर देते हैं। हमारा पौरुष और हमारी मर्दानगी अच्छे काम की बजाए जब तक मूँछों से तय होगी तब तक इस मानसिकता से छुटकारा संभव नहीं।”⁵ प्रदीप सौरव ने काफी अध्ययन के बाद हिजड़ों की जीवन शैली, उनकी भाषा, गद्दियों एवं गद्दियों के उत्तराधिकारी को लेकर होने वाले विवाद, किसी को जबरदस्ती हिजड़ा बनाने, चुनरी रस्म, गुरु परम्परा का निर्वाह, गिरिया रखने, किन्नरों की ममत्व भावना, उनकी संवेदनाओं, उनकी व्यथा, क्षोभ, आत्मग्लानि और संघर्ष को ‘तीसरी ताली’ में

परत - दर - परत उधेड़ा है। हाशियाकृत समाज का बारीकी से अनुसंधान कर उपन्यासकार ने तीसरी सत्ता के अभिशप्त जीवन की पड़ताल की है। 'विजय' पात्र के द्वारा उपन्यासकार ने किन्नरों की अभीप्सा को स्पष्ट किया है कि ये वर्ग ताली मारना नहीं, समाज द्वारा अपने कृत्य से ताली बजवाना चाहता है, यानी समाज से प्रशंसा प्राप्त करना चाहता है। लिंगदोषी विजय समाज की अंधप्रथाओं को तोड़ना चाहता है, अपनी अस्मिता को समाज में प्रतिष्ठित करना चाहता है, वह नाच - गाना न कर अपने वजूद को स्थापित करना चाहता है। विजय, जो कि व्यवसाय से फोटोग्राफर है, शारीरिक रूप से विकृत होने पर भी वह कुदरत व समाज की खोखली मान्यताओं का अतिक्रमण कर उनसे अनवरत संघर्ष करता है। विजय कहता है: "दुनिया के दंश से अपने - आपको बचाने के लिए मैं नाचना - गाना नहीं, नाम कमाना चाहता था। भगवान् राम के उस मिथक को झुठलाना चाहता था, जिसके कारण तीसरी योनी के लोग नाचने - गाने के लिए अभिशप्त है, परिवार और समाज से बेदखल है.....।" 6

महेन्द्र भीष्म एक संवेदनशील, परिवेश के प्रति सजग, समाज के सरोकारों के प्रति प्रतिबद्ध रचनाकार हैं। क्षरित एवं तिरोहित होती मानवीय संवेदनाओं की खोज और अत्याधुनिकता की दौड़ में शामिल जिन्दगी की विवशताओं से अपसंस्कृति के गर्त में धंसते जा रहे जीवन मूल्यों के चित्रों को इन्होंने अपनी रचनाओं में उकेरा है। इनके द्वारा प्रणीत उपन्यास 'मैं पायल....' में उपहास का पात्र माने जाने वाले किन्नरों की वेदना, दुश्वारियों, परिवार - समाज में उनके प्रति नजरिये की अंतर्कथा है। समाज के अतिरिक्त ऐसे समुदाय को स्वयं के परिवार में भी कई तरह की अवमानना सहन करनी पड़ती है। इन्हें तुच्छ समझ इनके साथ तुच्छ एवं शुष्क व्यवहार किया जाता है। माता - पिता का करुणा का स्रोत इनके प्रति सूख जाता है। मूक, बधिर, दृष्टि बाधित बच्चे के लिए माँ - बाप की करुणा अनिवर्चनीय होती है, किन्तु कमर से नीचे की विकृति उनके लिए असहनीय होती है। मानसिक कष्ट के साथ - साथ शारीरिक कष्ट भी इन्हें दिया जाता है। ऐसे ही एक परिवार की गाथा उपन्यासकार ने विवेच्य उपन्यास में प्रस्तुत की है "बेटी की लैंगिक विकृति के जाहिर होने से सामाजिक अवमानना, अपनी आन - बान पर धब्बा समझने की मनोवृत्ति, बड़े बेटे की आवारगी से कुंठाओं से ग्रस्त पिता एक दिन जुगनी को पानी में नहला गीले बदन पर चप्पलों से पीट - पीट कर अधमरी कर देते हैं। इसके पहले अक्सर पिटाई तो होती ही थी। इस बार पीटने के बाद पिता जुगनी को समाप्त करने के लिए गले में फंदा डाल कर टाँग देते हैं।" 7

भगवंत अनमोल के उपन्यास 'जिन्दगी 50 - 50' का केवल साहित्यिक पाठकों को ही नहीं

अपितु पूरे विश्व को स्वागत करना चाहिए। भगवंत अनमोल ने वास्तव में इस उपन्यास के द्वारा एक ऐसा दस्तावेज़ प्रस्तुत किया है जिससे किन्नर बच्चा संरक्षण एवं पोषण पा सकता है। सामाजिक अवहेलना की परवाह न करते हुए, भगवंत अनमोल अपने किन्नर बच्चे के होते ही उसे अफसर बनाने की सोचता है। यह सोच वास्तव में एक साहसी पिता की विस्तृत सोच को उद्घाटित करती है। वास्तव में ऐसे ही परिवारों की तलाश है, जो अपने किन्नर बच्चों को दया अथवा दंडनीय दृष्टि से न देख साधारण बच्चों के समान उनका संपोषण करें। जब भगवंत अनमोल एक किन्नर का पिता बनता है, तो उसे अनायास अपने किन्नर भाई हर्षा की याद आती है, जिसके साथ परिवार ने न्याय नहीं किया, हताश व विवश हर्षा उपेक्षाओं को सहन न कर पाई अतः आत्महत्या कर लेती है। उन्हीं प्रकरणों को याद करता हुआ, भगवंत अपनी माँ को बच्चा होने की खबर देते हुए कहता है “माँ भगवान् ने हमें गलती सुधारने का मौका दिया है.....हाँ माँ ! इस बार हम उसे वे सारी खुशियाँ देंगे, जो हर्षा को नहीं दी गई। हम उसे बड़ा अफसर बनायेंगे, जो लोग सपने में भी नहीं सोच सकते।”⁸

स्त्री-पुरुष की संरचना प्रकृति प्रदत्त है। जैविक आधार ने स्त्री-पुरुष और तृतीय लिंगी को शारीरिक-भिन्नता प्रदान की है। मानव-समाज में परस्पर भिन्न लिंगी मनुष्य एक-दूसरे के पूरक और सहयोगी रहे हैं, किन्तु मानव सभ्यता के विकास से ही लिंग भेद के कारण दमन, अन्याय, शोषण और असमानता का लंबा इतिहास है जिसमें विशेषकर तृतीय लिंगी समुदाय को हाशिये पर धकेल दिया गया। डॉ. एम.फिरोज खान द्वारा सम्पादित पुस्तक ‘हम भी इंसान हैं’ में किन्नर समुदाय के अतीत और वर्तमान के संघर्ष का यथार्थ प्रस्तुतीकरण किया है। साफिया सिद्दकी की कहानी ‘अपना दर्द’ में राजू का मनोवैज्ञानिक चित्रण है। शरीर से आधा स्त्री और आधा पुरुष होने के कारण उसे समाज, परिवार के क्षिप्र एवं नुकीले वाग्बाण सहने पड़ते हैं। परिवार की आत्मीयता से वंचित राजू को विवश हो कर किन्नरों में मिलना पड़ता है। जहाँ किन्नर उसे अपने वर्ग में सम्मान देते हैं वहीं उसे जीविका निर्वहन के लिए ताली न पीटकर मेकअप का कार्य करने के लिए प्रेरित करते हैं- “वह (राजू) आधा पुरुष और आधा स्त्री है। दोनों तरह के मनोभाव लेकर वह जीता रहा है। राजू की ऐसी हरकतों के कारण उसका बड़ा भाई, पिता और पड़ोस वाले उस पर तंज कसते रहते हैं। उसे दुत्कारा जाता है। वह किन्नरों में मिल जाता है, जिनका पेशा नाचना-गाना, भीख माँगना और लूटपाट आदि करना होता था। किन्नर मौसी ने उसे सहारा दिया और मेकअप का कार्य करने को प्रेरित किया।”⁹

प्रकृति ने यद्यपि कुछ मनुष्यों के साथ अन्याय कर उन्हें लिंग दोष दिया है, किन्तु लिंग-दोष

उतना पीड़ित नहीं करता, जितना समाज, परिवार और मित्र उस लिंग - दोषी को मानसिक कष्ट देते हैं। हिंदी साहित्य का ध्येय सदैव उन अवाञ्छित, तिरस्कृत एवं अलक्षित लोगों को मुख्यधारा में जोड़ना है, जो हीन दृष्टि से अवलोकित किये गए। चाहे वे वृद्ध हों, स्त्री हों, दलित हों या किन्नर हों। किन्नरों के जीवन की पड़ताल आज पूरी मुस्तैदी से की जा रही है। उनके संघर्षों, आत्मद्वन्द्वों और उपलब्धियों को साहित्यकार पाठक वर्ग के सामने रखकर इनके प्रति उनकी रूखी संवेदनाओं को परिवर्तित करना चाहता है।

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Low Voting Turnout: A Challenge for Parliamentary Democracy in India

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Parliamentary Democracy refers to governance through participation, discussion and resolution. The founding fathers of the Constitution resolved for Parliamentary Democracy as the most suitable form of government for the country and the same was upheld by the Apex Court as '*Basic Structure*' as well as '*Way of Life*' (*Kesavananda Bharati*, 1973; *R. Chandevaram*, 1995). The basic idea behind adoption of this form of government was to ensure representation to the citizens and to provide a responsible government. For the first purpose, the concept of adult franchise along with freedom of speech and expression was provided in the Constitution of India. The soul of democracy is the astute participation of citizens in the election process to form a popular government which could decide the destiny of the country. From first to seventeenth General Election to the House of the People, it is evident that the people's participation in elections did not achieve the figure of seventy percent ever, which clearly indicates that our country is still waiting for a popular will and people's government. The absence of more than thirty percent is neither a good reflection nor what the makers of the Constitution would have envisaged. This continuous silence of about one-third eligible voters is causing dilemma and adversely affecting the democratic process. The issue of overcoming the low voting turnout is neither addressed by any Election Reform Committee nor answered by the Election Commission of India, in a pointed manner. Therefore, the present research paper attempts to find, through primary and secondary data, the causes, effects and possible solutions for low voting turnout.

Keywords: Constitution of India, elections, parliamentary democracy, participation, right to vote and voting turnout

I. Introduction

The basic attributes of Parliamentary Democracy are participation, discussion and resolution. Parliamentary form of government provides for a responsible government through direct or indirect election or nomination. Parliamentary Democracy as a form of government is a product of the Constitution of India, or it can be said that India has a constitutional democracy. The functioning of Parliamentary Democracy is based on the provisions of the Constitution, statutes and their interpretation by the judiciary. The other aspects for which the Constitution of India does not provide specifically like discretions of the President and Governors and parliamentary privileges are to be interpreted and governed by the British parliamentary conventions and their interpretations. While deciding various issues through election petitions the Supreme Court held that Parliamentary Democracy is the basic structure of the Constitution (*Kesavananda Bharati*, 1973) and “free, fair and regular elections are its essence” (*Km. Shradha Devi*, 1982).

The right to vote to the citizenry is ensured by the Constitution of India and granted by the enactment of the relevant statutory enactments under the constitutional umbrella, and these broadly include the Representation of the People Act, 1950 (Act No. 43 of 1950) and the Representation of the People Act, 1951 (Act No. 43 of 1951). The former was enacted for the purpose of allocating seats, for delimitation of constituencies for election of the House of People and the State Legislatures, to decide the qualification of electorates, to prepare the electoral rolls for such elections, to provide for filling the seats in the Council of States in Union Territories and other matters related to elections. And the latter was enacted to conduct the elections of the Parliament and State Legislatures, qualifications and disqualifications of the Members of the Houses, corrupt practices, offences related to the elections and other mater connected with election process. The other major statutes regulating the elections include the Parliament (Prevention of Disqualification) Act, 1959 (Act 10 of 1959), the Registration of Electors Rules, 1960, the Conduct of the Elections Rules, 1961 and the Model Code of Conduct for Guidance of Political Parties and Candidates.

II. People's participation and the law in democratic India

The very first step towards achieving political justice in the democratic system is the participation of citizens in the election process. Participation may be understood as taking part in the public discussion, protest, supporting or criticizing the government actions, highlighting issues of public importance etc.. All these activities and actions are meaningless unless a citizen does not take part in elections by casting his vote vigilantly. To ensure participation of the citizens in elections, the concept of adult suffrage was adopted and amended to include young citizens in to democratic process. The cardinal principle of the democracy is “free and fair elections”. To ensure free and fair elections and to secure political justice, 'right to vote' with equal value was granted to the citizens. The participation of people in elections may be direct or indirect but participation is a precedent condition for a democratic system to flourish in the true sense. The major attributes of the election process are freeness, fairness and regularity of elections for the success of Parliamentary Democracy. Justice Hugo of the Supreme Court of USA had rightly opined: “No right is more precious in a free country than of having a voice in the election of those who make the laws under which we must live” (Sorabjee, 2006: 83-84).

The founding fathers of the Constitution had the vision and strong belief that the parliamentary form of government would be key to achieve the goal of social, economic and political justice for the citizens. Perhaps, they vested the political sovereignty in the 'people of India' with a strong belief that India got independence after a long and continuous struggle with countless sacrifices and therefore, the people of India will understand the importance of the representative form of government and would actively and enthusiastically participate in the democratic process of elections. The basic question regarding voting, whether voting is a constitutional right or a statutory right, was raised almost after the golden jubilee of the first General Election of 1952. In the case of *Union of India v. Association for Democratic Reforms* (AIR 2002 SC 2112), the question whether the right to vote is a constitutional right or a statutory right came into picture when a contention was raised as to whether voters

have a right to know the antecedents of the candidate seeking election? Prior to this, regarding the issue of nature of right to vote, the observation of the Apex Court in the case of *Jyoti Basu v. Debi Ghosal* (AIR 1982 SC 983) was that “The right to vote is neither a fundamental right nor a common law right. It is merely a statutory right, pure and simple.” But the Apex Court while deciding status of 'right to vote' in the case of *Union of India v. Association for Democratic Reforms* (AIR 2002 SC 2112), held that the right to vote is a constitutional right, as it emanates from Article 326 of the Constitution. This right has been conferred on all citizens on the basis adult suffrage; that is all those citizens who have attained the age of 18 years are considered legally responsible for their actions. Since this right is further 'shaped by the statute' namely, the Representation of the People Act, 1951, is also termed it as 'Statutory Right'. It is not very accurate to describe it as a Statutory Right, pure and simple.

The second question as to whether the freedom to vote has any link with the fundamental right to freedom of speech and expression under Article 19(1) (a) of the Constitution was taken up by the Justice P. Venkatarama Reddy. While deciding the question, he observed:

Though the initial right [that is 'right to vote'] cannot be placed on the pedestal of a fundamental right, but, at the stage when voter goes to polling booth and casts his vote, his freedom to express arises. The casting of vote in favour of one or the other candidate tantamount to expression of his opinion and preference and that the final stage in exercise of voting right marks accomplishment of freedom of expression of the voter. That is where Article 19 (1)(a) is attracted. Freedom of voting as distinct from right to vote is thus a species of freedom of expression and therefore, carries with the auxiliary and complimentary rights such rights to secure information about the candidate, which are conducive to the freedom...[Thus], the fundamental right to freedom of expression sets in a voter actually cast his vote. (*Union of India*, 2002)

The very 'right to vote' in election is given uniformly to all eligible citizens without discrimination: “The free and fair elections are the essence of Parliamentary Democracy as the citizenry reflect their 'will' through the voting in elections” (*B.R. Kapoor*, 2001).

In Indian Parliamentary democracy, political sovereignty is vested in the citizens and is reflected through people's participation in elections, which is evident through voting turnout. The issue regarding 'Will of the People' and 'Supremacy of the Constitution of India' was contested in *B.R. Kapoor v. State of Tamil Nadu and Anr.*, ((2001) 07 SCC 231). In favour of 'will of the people,' the argument was advanced that in Parliamentary Democracy the sovereignty lies with the People therefore, 'will of the people is supreme'. Rejecting this contention, the Apex Court held:

There is no doubt that in Parliamentary Democracy the 'will of the people' is supreme and must prevail. But in India the will of the people is not like prevalent in United Kingdom. One thing must be understood, that in written Constitutional framework the 'Will of the People' can be exercised within the permissible limits of the Constitution. Whenever the 'will of the people' will go against Constitution, it is the duty of the Court to declare it unconstitutional. When the people of India, once enacted, adopted and given the Constitution of India to themselves, the Constitution become the fundamental law of the land and the people are bound to obey the Constitution. (*B. R. Kapoor*, 2001)

The Constitution of India pledges political sovereignty in the citizens through the provisions enshrined and the laws enacted thereunder. But in the absence of legal framework, which enables compulsory exercise of right to vote in India, the perception about the exercise of this right varies from citizen to citizen, depending upon their perception about parliamentary democracy. And till date, due to low voting turnout in elections, the effective exercise of collective will of citizenry or popular will is not accomplished, in true sense.

III. People's participation in General Elections

It may be submitted without hesitation that from the very day when the people of India resolved India into “Sovereign, Socialist, Secular, Democratic and Republic” to achieve the goals enumerated in the preamble of the Constitution, they had shown their commitment towards their aspirations and responsibilities. Let's analyze the commitment of “we the people” in the formation of a popular, responsible democratic government by the General Elections from 1951 to 2019 with the help of following table (Singh, D. and Kumar, M., 2019:40):

General Elections	Year	Total Electorates	Voting Turnout	Voting Turnout (%)	% of votes share by Majority Party out of the total Voting Turnout
1.	1951	173,212,343	105,950,083	44.87	44.99/ INC
2.	1957	193,652,179	120,513,915	45.44	47.78 /INC
3.	1962	216,361,569	119,904,284	55.42	44.72 /INC
4.	1967	250,207,401	152,724,611	61.04	40.78 /INC
5.	1971	274,189,132	151,536,802	55.27	43.68/INC
6.	1977	321,174,327	194,263,915	60.49	41.32/BLD
7.	1980	356,205,329	202,752,893	56.92	42.69/INC(I)
8.	1984	379,540,608	241,246,887	63.56	49.10 / INC
9.	1989	498,906,129	309,050,495	61.95	39.53/INC
10.	1991	498,363,801	282,700,942	56.73	36.26/INC
11.	1996	592,572,288	343,308,090	57.94	28.80/INC
12.	1998	605,880,192	375,441,739	61.97	25.98/BJP
13.	1999	619,536,847	371,669,104	59.99	28.30 INC
14.	2004	671,487,930	389,948,330	58.07	26.53/INC
15.	2009	716,985,101	417,357,674	58.21	28.55/INC
16.	2014	834,082,814	554,175,255	66.44	31.34/ BJP
17.	2019	910,512,091	613,656,298	67.40	37.76/BJP

Table 1: Result of General Elections

It is very important to consider the voting pattern and percentage in the General Elections to know the onset and practical functioning of Parliamentary Democracy. The major findings of the voting turnout analysis of General Elections from 1951 to 2019 are as follows:

i. The lowest voting turnout was recorded in first and second General Elections respectively primarily because the Indian National Congress (INC) played a pivotal role in the freedom struggle from the British rule and hence was the dominant political party, bringing contentment in the mindset and passive interest of electorates towards voting.

ii. In the third, fifth, seventh, tenth, eleventh, thirteenth, fourteenth and fifteenth General Elections voting turnout reflects sailing with all sails full and as close to the wind as possible because in these elections the voting turnout was above 55% but did not touch 60%, exhibiting apathy of the electorates to a great extent.

iii. In the fourth General Elections of 1967, the overall voting turnout increased due to sensitization about voting rights as well as awareness regarding policy matters and its implementation among voters but in these General Elections, although INC returned to power, it had a decreased vote percent (Kothari, 1971: 231-250). In 1971 the voting turnout was a little less than that of third General Elections reflecting apparent complacency for Smt. Indira Gandhi's regime. In fourth, sixth, eighth, ninth, and twelfth General Elections the voting turnout exhibits that with increasing awareness the turnout crossed 60% but did not reach 65%.

iv. In sixth General Elections held in 1977, the increase in voting percentage is considered to be for the reason of popular anti-corruption movement led by Shri Jayaprakash Narayan, coming together of opposition parties under the umbrella of Janata Dal coalition against the INC and the breeding animosity against the INC, for anti-incumbency and above all for the imposition of the first-ever National Emergency, giving the first non-INC Government to the country.

v. The political volatility in the country and the internal feud between Janata Party leaders stunned the faith of the electorates resulting in low turnout in seventh

General Elections of 1980 and the election results tilted the scales in favour of INC for stable and strong government whereas the increase in voting turnout in the General Elections of 1984 was marked to the issue of widespread unrest for India's territorial integrity besides sympathy in favour of INC due to Indira Gandhi's assassination.

vi. Unearthing scandals, rising terrorism, LTTE issue stared at slight dip in the voter turnout (despite reduction in the voting age from 21 to 18 years) in 1989 General Elections followed by further dip in 1991 due to polarized environment due to the fallout of Mandal Commission and the Ram Janmabhoomi-Babri Masjid disagreement. Slight upward change was witnessed in 1996 and further in next General Elections evidencing growing awareness. The thirteenth, fourteenth and fifteenth General Elections saw, barring slight change in turnout, primarily a passive interest.

vii. The continuous struggles of socio-political and other organizations against the scams and corruption made voters aware about their voting rights, which saw a magical increase of 8.23% in voting turnout in the sixteenth General Elections of 2014.

viii. Seventeenth General Elections of 2019 saw the highest voting turnout so far, reflecting overwhelming endorsement for the incumbent regime, through people's participation and interest.

In last 70 years, eligible electorates increased by approximately 425%. In the first General Election total eligible electorate was 173,212,343 and it has reached 910,512,091 in seventeenth General Elections, whereas the voting turnout crossed the mark of 50% only as total voting turnout percentage in first General Election was 44.87 and in seventeenth General Elections it reached 67.40. The average voting turnout percentage observed in all the General Elections comes out to be 58.33. Meaning thereby, on an average, more than 40% of eligible voters have not participated in the General Elections so far.

IV. Factors responsible for low voting turnout

From the analysis; it is evident that more than 40% of eligible voters have not participated in elections due to various reasons. After 70 years, this absence of 32.60% in particular and 40% in average shows the lopsided commitment of “we the people”. Here, it is also pertinent to submit that there are many factors due to which people's participation in elections gets affected. This silence of more than one-third eligible voters is affecting Parliamentary Democracy adversely. To explore the possible reasons for low voting turnout and to get the depth and breadth of understanding, the convenience sampling method for the collection of primary data was adopted, during February 15, 2020 to May 15, 2020, using an online questionnaire as respondents were easily available Pan-India for response through a Google form link on their mobile phones/desk-tops/laptops irrespective of their social, religious and economic backgrounds.

Out of total 1026 respondents who filled the questionnaire, 877 (616 were from States and 261 were from Union Territories (UTs)) had exercised the right to franchise whereas, 149 never exercised the right to franchise. Of these 1026 respondents, 734 (477 males, 256 females and 1 transgender) were from States and 292 (181 males, 110 females and 1 transgender) were from UTs of India. Overall, there were 658 males, 366 females and 2 transgender respondents.

On the basis of age profile, respondents were categorized into four categories, namely; age upto 25 years (476 respondents), 26-45 years (421 respondents), 46-65 years (121 respondents) and above 65 years (8 respondents). And on the basis of occupation/profession 218 respondents were Government employees (94 males and 31 females from States and 48 males and 45 females from UTs), 137 respondents were Private employees (81 males and 33 females from States and 15 males, 7 females and 1 transgender from UTs), 159 were Self-employed (110 males and 15 females from States and 28 males, 6 females from UTs), 497 were Researcher/Students (192 males, 163 females and 1 transgender from States and 90 males and 51 females from UTs) and 15 House-wives (14 from States and 1 from UTs).

With the objective to ascertain the awareness of the voters, the first question posed was 'what do you understand about voting in elections?' In response to this question, of the total 734 respondents (comprising of 477 males out of which 417 voted, 256 females out of which 199 voted and 1 transgender who did not vote) from different States, 373 respondents (235 males, 137 females and 1 transgender) considered voting in elections as their right; 329 respondents (219 males and 110 females) considered voting as duty; 3 respondents (all males) considered voting as burden; 19 respondents (14 males and 5 females) considered voting as liability and 10 (6 male and 4 female) didn't know how to categorize it. Whereas, out of 292 respondents (comprising of 181 males out of which 163 voted, 110 females out of which 98 voted and 1 transgender who did not vote) from different UTs, 149 respondents (86 males, 62 females and 1 transgender) considered voting in elections as their right; 133 respondents (91 males and 42 females) considered voting as duty; 2 respondents (all females) considered voting as burden; 3 (1 male and 2 females) considered voting as liability and 5 (3 male 2 female) didn't know how to categorize it.

From the above analysis, it is evident that females are more aware as compared to men because 53.51% females from States and 56.36% from UTs consider voting is a right as against 49.26% males from States and 47.51% males from UTs, while 42.96% females and 45.91% males from States consider voting as duty. Further, respondents of UTs are more aware than States pertaining to their understanding about voting in elections. The General and collective analysis is discussed as below:

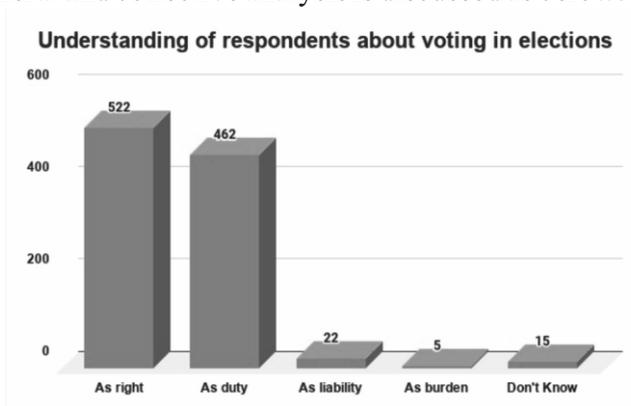


Chart I : Public Understanding about Voting

From the collective analysis of the total responses received, as depicted in Chart I above, it is found that 50.87% respondents consider voting as right and 45.02% consider it as duty. 2.14% respondents take it as liability and a mere 0.48% consider it as burden whereas 1.46% expressed their inability to classify it as right, duty, liability or burden. Therefore, from this data it can be easily deduced that citizens are still not very clear in their understanding about the very nature of their participation in Parliamentary Democracy because on the one hand, voting is the exclusive right available to the citizens of India and on the other, there is absence of legal framework that makes voting compulsory as duty. That is why 49.13% respondents do not consider voting as their right and 54.98% respondents do not consider voting as their duty.

The second question was asked to understand the main factor(s) responsible for low voting turnout. The following factors were considered by the respondents for low voting turnout, with the choice to tick multiple options i.e. poverty/illiteracy/unawareness; non-availability of suitable candidate; less faith in fairness of election process; business in their profession/occupation; passive interest of people; and inaccurate and flawed electoral rolls.

In response to this question, 412 respondents (261 males and 151 females) from States and 155 respondents (98 males, 56 females and 1 transgender) from UTs considered poverty/illiteracy/unawareness whereas 337 respondents (216 males, 120 females and 1 transgender) from States and 147 respondents (86 males, 60 females and 1 transgender) from UTs considered non-availability of suitable candidate as the reason for low voting turnout. Further, 303 (174 males, 128 females and 1 transgender) from States and 134 (79 males, 54 females and 1 transgender) from UTs expressed less faith in fairness of election process as the reason. 246 (172 males and 74 females) from States and 76 (49 males and 27 females) from UTs said that people are busy in their profession/occupation while 374 (253 males and 121 females) from States and 176 (108 males and 68 females) from UTs found passive interest of people the reason for low voting turnout.

Further analysis reflects that 54.71% males and 58.98% females from States consider poverty/illiteracy/unawareness as the main factor for low voting turnout. Whereas 59.66% males and 61.81% females from UTs consider passive interest of people as the second most important factor followed by non-availability of suitable candidate by 45.28% males and 46.87% females from States and 47.51% males and 54.54% females. This clearly reflects that the females over males have firm opinion on most of the factors responsible for low voting turnout.

The following chart depicts the overall responses of the respondents:

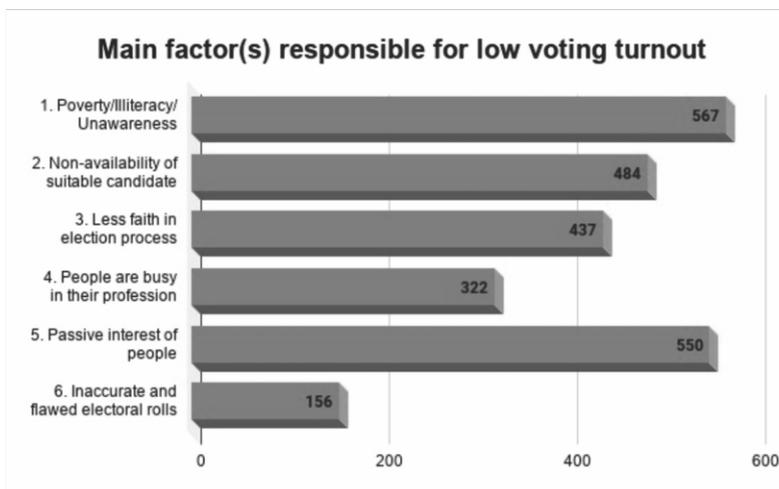


Chart II: Factors responsible for low turnout

Considering the chart above, and the analysis conducted, the following assertions are advanced:

- i. Inaccuracy and flawed electoral rolls and occupancy in profession/occupation are less effective factors responsible for low voting turnout.
- ii. Poverty, illiteracy, unawareness of voters, passive interest of people, non-availability of suitable candidate and less faith in the election process are major factors responsible for low voting turnout in the States as well as Union Territories.

Moreover, due to heterogeneity in population, people show greater concern in

Legislative Assembly elections rather than General Elections. This can be perceived through the results of Legislative Assembly elections where voting turnout percentage has crossed even 80% on many occasions. The passive interest of people in elections cannot be said to be caused due to a single reason. There are many contributory factors due to which people's interest becomes passive. The possible compelling reasons for the same are given below.

- i. Non-fulfillment of the poll promises and poor performance of government is the foremost factor responsible for low voting turnout. Public trust is belied when the government does not work on the lines of the election manifesto to fulfill people's aspirations;
- ii. Decline in national character, spirit and values among the citizenry, criminalization of politics and family-based political parties cannot be ruled out as relevant factors for low voting turnout;
- iii. 'Right to vote' has ensured political justice only to some extent; whereas social and economic inequality is rampant;
- iv. Since independence, the basics of life like food, clothing and shelter are yet to be ensured by the government, what to say of eloquent promises about health, education and employment;
- v. The problem of unemployment among youth is also a contributory factor for low voting turnout as young educated people are waiting for employment and employed people are facing job insecurity or losing job due economic instability;
- vi. At times political parties try to confuse citizenry by raising the issues or false propaganda for their vested political gain rather than raising issues of local interest and national importance;
- vii. The working class is often callous in exercising the right to franchise, due to outstation workplace, despite the fact that voting day is a holiday;

Sometimes elections are boycotted by the people due to local issues like being deprived of basic amenities, non-attentive attitude of elected representatives,

disturbance of peace/security in local area and influence of religious or community or pressure groups *etc.*

It is pertinent to mention here that without any collateral duty government offers various welfare schemes to protect the 'social security' of the citizenry. And, in the absence of a collateral duty, citizens take voting very lightly, as non-voting does not affect the benefits they derive from the various schemes. If these schemes were extended only to those electorates who have participated in the process of parliamentary democracy by voting citizens would be bound to take voting seriously and they will come forward to vote in maximum numbers thereby increasing the voting turnout. There is an embryonic need that the citizenry should come to vote in large numbers; after all, democracy is game of numbers only!

V. Adverse effects of low voting turnout on the spirit of Parliamentary Democracy

The danger of low voting turnout easily can be understood by the following instance. Suppose, in a constituency of 1,00,000 registered voters; V, W, X, Y and Z are contesting candidates. In elections, 60,000 voters (60%) exercised their right to vote out of which V, W, X, Y and Z secured 17,100 (28.5%), 3,000 (5%), 17,700 (29.5%), 10,200 (17%) and 6,000 (10%) votes respectively and 6,000 voters (10%) opted for 'None of the Above' (NOTA) option. According to 'first-past-the-post' system (FPTP), X has majority votes (17,700 *i.e.* 29.5% of the votes polled *i.e.* 60,000) and declared duly elected from that constituency. But the moot question is, whether X has representing the majority or is a popular choice? According to conceptual democracy, the answer is negative. As per the figures, he is the choice of 17,700 voters only *i.e.* 29.5% of the votes polled. The remaining 42,300 voters have not voted for him and 40,000 voters did not express their will. Mathematically, out of 1,00,000 voters of the constituency; 82,300 voters did not vote for him, directly or indirectly. Therefore, how can it be called 'Will of the People'? Is it not a mockery of the participatory election process in the name of Parliamentary Democracy?

Democracy is all about participation of the citizenry as Abraham Lincoln defined it “Government of the people, by the people and for the people.” Now the question is when the people are not showing awe-inspiring participation in the democratic system, how can it be identified as participatory in nature or representative in character? How can the objective of Democracy be achieved? This non-participation of one-third eligible voters is adversely affecting the core of Democracy. This non-expressive citizenry is not only affecting the popular will but also the spirit of Parliamentary Democracy.

VI. Conclusion and Suggestions

Voting turnout is an expression of the emotions of the electorates, which are associated either with an anti-incumbency wave or an overwhelming endorsement for the serving regime. In light of the above-mentioned data and its analysis, it is submitted that even after Seventeen General Elections our country has not achieved popular will or popular majority due to low voting turnout. The success of Parliamentary Democracy can be ascertained only when maximum participation from all sections of society is ensured. It is true that voting is a human affair and depends upon many factors, therefore 100% participation cannot be ensured. Even with compulsory voting system in many democratic countries the highest voting turnout ever recorded is that of 91.9% in Belgium. But our experience of voting turnout in General Elections is not commensurate with the popular emotional commitment expressed on Constitution Day. Democracy can afford any other problem except the silence of majority as it challenges the very premise on which it stands. Therefore, it is pertinent to cure the problem of low voting turnout to save the spirit of Parliamentary Democracy.

Parliamentary Democracy is a reflection of collective character of electorates and its very root is an individual voter. When an individual's national character and values will be high then participation and result of democratic process would ensure the development of nation in all walks of life. Today, citizens need to understand the value

and power of their vote so that a popular government can be formed and effective governance can be ensured through it. For healthy democracy, awareness of voter's free will, unbiased approach, ability to think over issues and future approach is necessary. Therefore, voters' awareness programs should be frequently conducted by the Election Commission of India. Basic amenities including food, clothing and shelter besides health, education and employment should be provided in a time-bound fashion so that people's faith in democratic system grows as advanced under the Directive Principles of State Policy in the Constitution of India. Media should encourage voters to participate in election along with providing them with a platform to discuss and debate the local as well as notional issues. Political parties should refrain from raising issues only for their hidden political motives.

Last but not the least, the concept of welfare state is in the fundamental structure of the Constitution of India and the state plays a key role in the protection and promotion of economic and social well-being of its citizenry. Also, India is said to be the biggest state in the world in terms of Gross Domestic Product (GDP), money spent for social welfare initiatives in the form of sops and/or schemes extended by different departments and ministries of the Government (like Deen Dayal Upadhyaya Antyodaya Yojana, Pradhan Mantri Jan Dhan Yojana, Mahatma Gandhi National Rural Employment Guarantee Act – MGNREGA, Pradhan Mantri Ujjwala Yojana, Ayushman Bharat Yojana, etc.) besides diverse subsidies and/or concessions (like those on LPG, Housing loans, Income Tax and for promotion of small industries etc.). Presently, there is a technology-linked identity drive in the country for these sops/schemes and/or subsidies/concessions with Aadhar Card (UIDAI). The need of the hour is to link all the prevailing and future social welfare initiatives including sops/schemes and/or subsidies/concessions with voting. These social welfare initiatives should be given only to the citizens who have actually participated in the election process by exercising their right to franchise. If adopted on the pattern of “One Nation, One Card,” it is bound to give tremendous boost to the voting turnout which will bring sea change in the outlook and mindset of citizens towards the elections in general and voting in particular.

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ਪਾਲ ਕੌਰ ਕਾਵਿ ਦਾ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਪ੍ਰਵਚਨ

ਡਾ ਪ੍ਰਵੀਨ ਕੁਮਾਰ

ਸਹਾਇਕ ਪ੍ਰੋਫੈਸਰ

ਸਕੂਲ ਆਫ ਓਪਨ ਲਰਨਿੰਗ

ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ, ਚੰਡੀਗੜ੍ਹ

ਵੀਹਵੀਂ ਸਦੀ ਦਾ ਅੱਠਵਾਂ ਦਹਾਕਾ ਵਿਸ਼ਵ ਪੱਧਰ ਤੇ ਤਬਦੀਲੀ ਦਾ ਦਹਾਕਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਵਿਸ਼ਵ ਦੇ ਪ੍ਰਮੁੱਖ ਸਿਧਾਂਤਕ ਸਰੋਕਾਰਾਂ ਵਿਚ ਤਬਦੀਲੀ ਦਾ ਦੌਰ ਆਰੰਭ ਹੁੰਦਾ ਹੈ। ਇਸ ਤਬਦੀਲੀ ਦਾ ਅਸਰ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਉੱਪਰ ਵੀ ਪਿਆ ਹੈ। ਇਸ ਅਸਰ ਅਧੀਨ ਸਮਕਾਲੀ ਨਾਰੀ ਕਵਿੱਤ੍ਰੀਆਂ ਨੇ ਵੀ ਕੱਟੜ-ਨਾਰੀਵਾਦ (Radical Feminism) ਨੂੰ ਨਵੇਂ ਜ਼ਾਵੀਏ ਤੋਂ ਵਿਚਾਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ ਹੈ। ਕੱਟੜ-ਨਾਰੀਵਾਦ ਦੇ ਸਿਧਾਂਤਕ ਵਿਚਾਰਾਂ ਵਿਚ ਮਰਦ ਅਤੇ ਸਮਾਜ ਨੂੰ ਹੀ ਪ੍ਰਮੁੱਖ ਕਾਰਨ ਮੰਨਿਆ ਗਿਆ ਸੀ। ਇਸ ਦੌਰ ਵਿਚ ਹੀ ਉੱਤਰ-ਨਾਰੀਵਾਦ (Post Feminism) ਆਪਣੀ ਸਿਧਾਂਤਕ ਸੰਰਚਨਾ ਨੂੰ ਉਭਾਰਦਾ ਹੈ। ਇਹ ਸਾਹਿਤ ਅਧਿਐਨ ਦੇ ਖੇਤਰ ਵਿਚ ਅਧਿਐਨ ਵਿਧੀ ਦੇ ਰੂਪ ਵਿਚ ਉਜਾਗਰ ਹੁੰਦਾ ਹੈ। ਇਹ ਔਰਤ ਦੀ ਬਹੁਰੰਗੀ ਹੋਂਦ ਨੂੰ ਸਮਕਾਲੀ ਸੰਦਰਭ ਵਿਚ ਵਿਚਾਰਦਾ ਹੈ। ਵਿਸ਼ਵੀਕਰਨ ਦੇ ਦੌਰ ਕਾਰਨ ਪੰਜਾਬੀ ਨਾਰੀ-ਸਰੋਕਾਰਾਂ ਵਿਚਲੀ ਤਬਦੀਲੀ ਨੂੰ ਪਾਲ ਕੌਰ ਦੇ ਅਵਚੇਤਨ ਨੇ ਕਿਵੇਂ ਗ੍ਰਹਿਣ ਕੀਤਾ ਹੈ, ਇਸ ਖੋਜ-ਪੱਤਰ ਵਿਚ ਵਿਚਾਰਿਆ ਜਾਵੇਗਾ। ਨਾਰੀ ਦੇ ਅਸਤਿੱਤਵ ਦੇ ਮੂਲ ਕਾਰਨਾਂ ਦੀ ਪਹਿਚਾਣ ਕੀਤੀ ਜਾਵੇਗੀ ਅਤੇ ਉਸ ਦੇ ਕੁਦਰਤੀ ਰੂਪ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ ਨੂੰ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਦੇ ਸੰਦਰਭ ਵਿਚ ਵਿਚਾਰਿਆ ਜਾਵੇਗਾ। ਪਾਲ ਕੌਰ ਦੀ ਕਵਿਤਾ ਵਿਚ ਪੇਸ਼ ਹੋਈ ਨਾਰੀ ਚੇਤਨਾ ਨੂੰ ਬਹੁਵਾਦ (Pluralism) ਦੇ ਸੰਕਲਪ ਰਾਹੀਂ ਪੇਸ਼ ਕੀਤਾ ਜਾਵੇਗਾ। ਇਸ ਅਧਿਐਨ ਵਿਚ ਨਾਰੀ ਅਤੇ ਮਰਦ ਦੀ ਮਹੱਤਤਾ ਨੂੰ ਵੱਖਰਤਾ ਦੀ ਸੰਰਚਨਾ ਵਿਚੋਂ ਤਿਆਰ ਕਰਕੇ ਉਹਨਾਂ ਦੇ ਪਿੱਛੇ ਕੰਮ ਕਰਦੇ ਸੂਤਰਾਂ ਦੀ ਤਲਾਸ਼ ਕੀਤੀ ਜਾਵੇਗੀ। ਵਰਤਮਾਨ ਦੌਰ ਵਿਚ ਨਾਰੀ ਦੇ ਭਾਸ਼ਾਈ ਮਾਡਲਾਂ ਦੇ ਬਦਲ ਰਹੇ ਸਿਧਾਂਤਕ ਸਰੋਕਾਰਾਂ ਨੂੰ ਪਾਲ ਕੌਰ ਦੇ ਕਾਵਿ ਰਾਹੀਂ ਸਮਝਣ ਦਾ ਯਤਨ ਕੀਤਾ ਜਾਵੇਗਾ।

ਮੂਲ ਸ਼ਬਦ: ਉੱਤਰ-ਨਾਰੀਵਾਦ, ਕੱਟੜ-ਨਾਰੀਵਾਦ, ਬਹੁਵਾਦ

ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਸੰਕਲਪ ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਅਖੀਰਲੇ ਦੋ ਦਹਾਕਿਆਂ ਸਮੇਂ ਹੋਂਦ ਵਿਚ ਆਇਆ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਸੰਕਲਪ ਨੇ ਪਾਪੂਲਰ ਕਲਚਰ ਨੂੰ ਬੜੀ ਤੇਜ਼ੀ ਨਾਲ ਆਪਣੇ ਕਲਾਵੇ ਵਿਚ ਲੈ ਲਿਆ ਹੈ। ਅਕਾਦਮਿਕ ਜਗਤ ਵਿਚ ਕਈ ਵਿਦਵਾਨਾਂ ਨੇ ਇਸ ਸੰਬੰਧੀ ਵਿਵਾਦਗ੍ਰਸਤ ਪ੍ਰਸ਼ਨ ਪੈਦਾ ਕੀਤੇ ਅਤੇ ਕਈ ਵਿਦਵਾਨਾਂ ਨੇ ਇਸ ਦੀ ਪ੍ਰੋੜਤਾ ਵੀ ਕੀਤੀ ਹੈ। ਇਸ ਸੰਕਲਪ ਨੇ ਅਕਾਦਮਿਕ, ਰਾਜਸੀ ਅਤੇ ਸਭਿਆਚਾਰਕ ਖੇਤਰਾਂ ਨਾਲ ਮਹੱਤਵਪੂਰਨ ਸੰਵਾਦ ਰਚਾਇਆ ਹੈ। ਅਕਾਦਮਿਕ ਖੇਤਰ ਵਿਚ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਸੰਕਲਪ ਉੱਤਰ-ਆਧੁਨਿਕਤਾ, ਉੱਤਰ-ਸੰਰਚਨਾਵਾਦ ਅਤੇ ਉੱਤਰ-ਬਸਤੀਵਾਦ ਦੇ ਸਮਾਨਾਂਤਰ ਵਿਚਰਦਾ ਹੈ। ਇਹ ਲਿੰਗ (Gender) ਅਤੇ ਪਹਿਚਾਣ (Identity) ਨੂੰ ਨਵੇਂ ਸਿਰਿਓਂ ਸਮਝਣ ਦੀ ਸੂਝ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਇਸ ਨੂੰ ਇਕਹਰੇ ਅਰਥਾਂ ਵਿਚ ਬਿਆਨ ਕਰਨਾ ਸੰਭਵ ਨਹੀਂ ਹੈ। ਇਹ ਸਿੱਧਾਂਤ ਬਹੁਵਾਦ ਦੇ (Pluralism) ਅਰਥਾਂ ਨੂੰ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। ਉੱਤਰ- ਨਾਰੀਵਾਦ, ਨਾਰੀਵਾਦ ਦੀ ਸਿਧਾਂਤਕਾਰੀ ਨਾਲ ਜੁੜੇ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਪ੍ਰਤੀਉੱਤਰ ਬਣਦਾ ਹੈ। ਇਹ ਔਰਤਾਂ ਦੀ ਵਿਦਿਅਕ ਅਤੇ ਕਿੱਤਾ ਮੁਖੀ ਲੋੜਾਂ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖ ਕੇ ਨਾਰੀਵਾਦ ਦਾ ਪੁਨਰ ਨਿਰਮਾਣ ਕਰਦਾ ਹੈ। ਇਹ ਔਰਤਾਂ ਦੇ ਉਤਸ਼ਾਹ-ਵਰਧਕ ਘਰੇਲੂ ਜੀਵਨ ਦੀ ਮੰਗ ਕਰਦਾ ਹੈ। ਇਹ ਲਿੰਗ (Gender) ਅਤੇ ਔਰਤ ਦੀ ਸ਼ਕਤੀ ਨੂੰ ਇਕਹਰੇ ਅਰਥਾਂ ਤਕ ਸੀਮਿਤ ਨਹੀਂ ਰੱਖਦਾ ਸਗੋਂ ਮੀਡੀਆ ਨਾਲ ਜੋੜ ਕੇ ਬਦਲਦੇ ਅਰਥਾਂ ਨੂੰ ਸਪਸ਼ਟ ਕਰਦਾ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਇਕਹਰੇ ਸਿਧਾਂਤ ਵਿਚ ਔਰਤ ਦੀ ਬੁਲੰਦ ਆਵਾਜ਼ ਉੱਤਰ -ਨਾਰੀਵਾਦ ਸਮਕਾਲੀ ਹਾਲਤਾਂ ਨਾਲ ਜੋੜਦਾ ਹੈ। ਇਹ ਔਰਤ ਦੇ ਸੂਝਪਣ ਵਿਚੋਂ ਹੱਲ ਦੀ ਤਲਾਸ਼ ਕਰਦਾ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦ, ਨਾਰੀਵਾਦ ਦੇ ਸਰੋਕਾਰਾਂ ਨੂੰ ਬਦਲਵੇਂ ਰੂਪ ਵਿਚ ਅਧਿਐਨ ਦਾ ਵਿਸ਼ਾ ਬਣਾਉਂਦਾ ਹੈ। ਇਹ ਔਰਤ ਦੀ ਆਰਥਕਤਾ ਨਾਲ ਜੁੜੇ ਪਾਸਾਰਾਂ ਨੂੰ ਸਹੀ ਦਿਸ਼ਾ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਇਹ ਸਿਧਾਂਤ ਇਸ ਵਿਸ਼ੇ ਉਪਰ ਵਧੇਰੇ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ ਕਿ ਔਰਤ ਆਪਣੇ ਨਿੱਜੀ ਹੱਕਾਂ ਦੇ ਇਸਤੇਮਾਲ ਰਾਹੀਂ ਕੋਈ ਕੰਮ ਜਦੋਂ ਮਰਜ਼ੀ ਕਰ ਸਕਦੀ ਹੈ ਅਤੇ ਜਦੋਂ ਮਰਜ਼ੀ ਛੱਡ ਸਕਦੀ ਹੈ। ਹਰ ਇਕ ਨੂੰ ਔਰਤ ਦੇ ਕੰਮ ਦਾ ਮੁੱਲ ਦੇਣਾ ਹੀ ਪਵੇਗਾ। ਇਹ ਸਿਧਾਂਤ ਉਸ ਦੇ ਸ਼ੋਸ਼ਣ ਤੋਂ ਇਨਕਾਰੀ ਹੈ। ਇਹ ਔਰਤ ਦੀ ਸਮਾਜਕ ਹੋਂਦ ਬ ਰਕਰਾਰ ਰੱਖ ਕੇ ਉਸ ਦੇ ਸਰੋਕਾਰਾਂ ਦਾ ਪ੍ਰਤੀਉੱਤਰ ਬਣਦਾ ਹੈ। ਇਸ ਦੇ ਉਲਟ ਨਾਰੀਵਾਦ ਨਾਲ ਸੰਬੰਧਤ ਔਰਤਾਂ ਸਮਾਜ ਨੂੰ ਲਛਮਣ ਰੇਖਾ ਸਮਝਦੀਆਂ ਹਨ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਮਰਦ ਅਤੇ ਔਰਤ ਸਮਾਜ ਦੇ ਦੋ ਪਹਿਲੂ ਸਮਝਦਾ ਹੈ। ਇਸ ਸਿਧਾਂਤ ਵਿਚਲੇ ਔਰਤ ਅਤੇ ਮਰਦ ਇਕ ਦੂਸਰੇ ਦੇ ਪੂਰਕ ਹਨ। ਨਾਰੀਵਾਦ ਪਾਪੂਲਰ ਸਭਿਆਚਾਰ ਨਾਲ ਸੰਮਿਲਿਤ ਹੋ ਗਿਆ

ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਦੇ ਸਿਧਾਂਤ ਦਾ ਦਾਇਰਾ ਅਕਾਦਮਿਕ ਖੇਤਰ ਤੋਂ ਇਲਾਵਾ ਬਹੁਤ ਵਿਸ਼ਾਲ ਹੈ। ਮੇਰੀ ਵਾਲਸਟੋਨ ਕਰਾਫ਼ਟ ਆਪਣੀ ਪੁਸਤਕ ਏ ਵਿੰਡੀਕੇਸ਼ਨ ਆਫ਼ ਦੀ ਰਾਈਟਸ ਆਫ਼ ਵਿਮਨ (A vindication of the Rights of Women) ਵਿਚ ਲਿਖਦੀ ਹੈ ਕਿ ਨਾਰੀ ਪ੍ਰਮੁੱਖ ਰੂਪ ਵਿਚ ਮਨੁੱਖੀ ਜੀਵ ਹੈ ਤੇ ਫਿਰ ਲਿੰਗਕ ਜੀਵ। ਲਗਭਗ ਦੋ ਸਦੀਆਂ ਪਹਿਲਾਂ ਹੋਏ ਨਾਰੀ ਬਾਰੇ ਅਧਿਐਨ ਦੇ ਵਿਸ਼ੇ ਸਭਿਆਚਾਰਕ ਵੱਖਰੇਵਿਆਂ ਕਾਰਨ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਾਲ ਬਦਲ ਚੁੱਕੇ ਹਨ। 1869 ਈ. ਵਿਚ ਜੌਨ ਸਟੂਅਰਟ ਮਿਲ ਦੀ ਸਬਜੈਕਸ਼ਨ ਆਫ਼ ਵਿਮਨ (The Subjection of Women) ਪੁਸਤਕ ਵਿਚ ਮਰਦ ਅਤੇ ਔਰਤ ਦੀ ਸੋਚ ਨੂੰ ਇਕਸੁਰ ਕਰਨ ਲਈ ਵਿਆਹ ਪ੍ਰਬੰਧ ਨੂੰ ਤਰਜੀਹ ਦਿੱਤੀ ਗਈ ਸੀ। ਜੇ. ਐਸ. ਮਿੱਲ ਨੇ ਵੀ ਔਰਤ ਅਤੇ ਮਰਦ ਦੇ ਸੰਤੁਲਨ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਦੀ ਚਰਚਾ ਕੀਤੀ ਹੈ। ਨਾਰੀਵਾਦ ਮਰਦ ਪ੍ਰਧਾਨ ਸਮਾਜ ਵਿਚ ਨਾਰੀ ਵਿਰੋਧੀ ਕੀਮਤਾਂ ਦੇ ਵਿਰੋਧ ਵਿਚੋਂ ਪੈਦਾ ਹੋਈ ਸਿਆਸੀ ਲਹਿਰ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਸੀ।

ਨਾਰੀਵਾਦ ਨੇ ਸਾਹਿਤਕ ਗਤੀਵਿਧੀਆਂ ਵਿਚ ਵੀ ਚਰਚਾ ਛੇੜੀ। ਕੁਝ ਵਿਦਵਾਨਾਂ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤ ਸਿਰਫ਼ ਚੇਤਨਤਾ ਦੇ ਫ਼ੈਲਾਅ ਤੱਕ ਹੀ ਸੀਮਤ ਹੈ। ਵਾਸਤਵ ਵਿਚ ਨਾਰੀਵਾਦ ਦੀਆਂ ਸਿਧਾਂਤਕ ਗਤੀਵਿਧੀਆਂ ਵਿਚ ਖੜੋਤ ਆਉਣ ਕਰਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਸਿਧਾਂਤ ਹੋਂਦ ਵਿਚ ਆਇਆ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਸੰਕਲਪ ਦੀਆਂ ਜੜ੍ਹਾਂ ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਆਰੰਭ ਵਿਚ ਵੇਖੀਆਂ ਜਾ ਸਕਦੀਆਂ ਹਨ। 1919 ਈ. ਵਿਚ 'ਫੀਮੇਲ ਲਿਟਰੇਰੀ ਰੈਡੀਕਲ' (Female Literary Radical) ਨਾਮ ਦੀ ਪੱਤ੍ਰਿਕਾ ਸ਼ੁਰੂ ਹੋਈ ਜਿਸ ਵਿਚ ਇਹ ਦੱਸਿਆ ਗਿਆ ਕਿ 'ਅਸੀਂ ਹੁਣ ਲੋਕਾਂ ਨਾਲ ਦਿਲਚਸਪੀ ਰੱਖਦੇ ਹਾਂ ਨਾ ਕਿ ਔਰਤਾਂ ਅਤੇ ਮਰਦਾਂ ਵਿਚ।' ਇਸ ਪੱਤ੍ਰਿਕਾ ਅਨੁਸਾਰ ਨੈਤਿਕ, ਸਮਾਜਕ, ਆਰਥਕ ਅਤੇ ਰਾਜਨੀਤਕ ਮੂਲ ਆਧਾਰਾਂ ਨੂੰ ਲਿੰਗ ਦੇ ਆਧਾਰ ਤੇ ਨਿਰਧਾਰਤ ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਦਾ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਦਾ ਸੰਕਲਪ ਸੂਜਨ ਬੋਲੋਟਿਨ (Susan Bolotin) ਵੱਲੋਂ ਪਹਿਲੀ ਵਾਰ ਵਰਤਿਆ ਗਿਆ ਸੀ। ਉਸ ਨੇ ਇਸ ਦੀ ਵਰਤੋਂ 'ਵੋਇਸਜ਼ ਫਰੋਮ ਦੀ ਪੋਸਟ ਫ਼ੈਮੀਨਿਸਟ ਜਨਰੇਸ਼ਨ' (Voices From the Post Feminist Generation) ਲੇਖ ਵਿਚ ਕੀਤੀ। ਇਹ ਲੇਖ 17 ਅਕਤੂਬਰ 1982 ਈ. ਨੂੰ ਨਿਊਯਾਰਕ ਟਾਈਮਜ਼ ਮੈਗਜ਼ੀਨ (New York Times Magazine) ਵਿਚ ਛਪਿਆ ਸੀ। ਇਸ ਲੇਖ ਵਿਚ ਔਰਤ ਨਾਲ ਸੰਬੰਧਤ ਸਰੋਕਾਰਾਂ ਦੇ ਬਦਲਾਵ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਗਿਆ ਹੈ। ਨਿਊਯਾਰਕ ਵਿਚ ਕੁਝ ਨੌਜਵਾਨ ਔਰਤਾਂ ਦੀ ਇੰਟਰਵਿਊ ਕੀਤੀ ਗਈ। ਇਸ ਇੰਟਰਵਿਊ ਵਿਚ ਉਹਨਾਂ ਕੋਲੋਂ ਨਾਰੀਵਾਦ ਨਾਲ ਸੰਬੰਧਿਤ ਸਵਾਲ ਕੀਤੇ ਗਏ। ਉਹਨਾਂ ਨੇ ਦੱਸਿਆ ਕਿ ਨਾਰੀਵਾਦ ਵਾਲੀਆਂ ਔਰਤਾਂ ਕੌੜਾ ਬੋਲਦੀਆਂ ਹਨ। ਉਹ ਔਰਤਾਂ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਤੋਂ ਖੁਸ਼

ਨਹੀਂ ਹਨ। ਕੁਝ ਨਾਰੀਵਾਦੀ ਔਰਤਾਂ ਖੁਸ਼ ਵੀ ਹਨ ਉਹਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਵਿਚ ਉਤਸ਼ਾਹ, ਠਰੰਮਾ ਅਤੇ ਸਹਿਨਸ਼ੀਲਤਾ ਹੈ। ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਔਰਤਾਂ ਲੋਕਾਂ ਨੂੰ ਦੁਖੀ ਕਰਦੀਆਂ ਹਨ ਅਤੇ ਆਪ ਵੀ ਦੁਖੀ ਹੁੰਦੀਆਂ ਹਨ। ਇਸ ਲੇਖ ਵਿਚ ਨਾਰੀਵਾਦ ਬਾਰੇ ਗੰਭੀਰ ਚਰਚਾ ਹੋਈ ਅਤੇ ਸਿੱਟਾ ਇਹ ਨਿਕਲਿਆ ਕਿ ਨਾਰੀਵਾਦ ਅਤੇ ਪਾਪੂਲਰ ਕਲਚਰ ਦੇ ਰਲਗੱਡ ਹੋਣ ਤੋਂ ਉਪਰੰਤ ਕੋਈ ਤੀਸਰਾ ਬਦਲ ਆਉਣਾ ਚਾਹੀਦਾ ਹੈ।

ਇਸ ਤਰ੍ਹਾਂ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਦਾ ਸਿੱਧਾਂਤ ਬਹੁਤ ਸਾਰੇ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਪ੍ਰਤੀਉੱਤਰ ਬਣ ਕੇ ਆਉਂਦਾ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਅੰਗਰੇਜ਼ੀ ਦੇ ਸੰਕੇਤਕ-ਪਦ 'Post Feminism' ਦਾ ਸਮਾਨਾਰਥੀ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਸੰਕਲਪ ਨਾਲ ਅਗੇਤਰ ਉੱਤਰ ਦੇ ਜੋੜ ਤੋਂ ਉੱਤਰਨਾਰੀਵਾਦ ਸੰਕੇਤਕ-ਪਦ ਬਣਿਆ ਹੈ। ਅਗੇਤਰ 'ਉੱਤਰ' ਨਾਂਵ ਵੀ ਹੈ ਅਤੇ ਕਿਰਿਆ ਵੀ ਹੈ। 'ਉੱਤਰ' ਬਹੁਤ ਸਾਰੇ ਅਰਥਾਂ ਦਾ ਧਾਰਨੀ ਹੈ। 'ਉੱਤਰ' ਅਸੀਂ ਕਾਲ -ਸਾਪੇਖ ਨਾਲ ਨਿਰਧਾਰਤ ਕਰਦੇ ਹਾਂ। ਅਕਾਦਮਿਕ ਜਗਤ ਵਿਚ 'ਉੱਤਰ' ਅਗੇਤਰ ਲੰਮੇ ਸਮੇਂ ਤੋਂ ਵਿਧੀਵਤ ਵਿਸ਼ਲੇਸ਼ਣ ਦਾ ਵਿਸ਼ਾ ਰਿਹਾ ਹੈ। ਇਸ ਵਿਧੀਵਤ ਵਿਸ਼ਲੇਸ਼ਣ ਵਿਚੋਂ ਹੀ ਉੱਤਰ-ਸੰਰਚਨਾਵਾਦ, ਉੱਤਰ-ਆਧੁਨਿਕਤਾਵਾਦ ਅਤੇ ਉੱਤਰ-ਬਸਤੀਵਾਦ ਦੇ ਸੰਕਲਪ ਪੈਦਾ ਹੋਏ ਹਨ। ਜਦੋਂ ਇਹ 'ਉੱਤਰ' ਨਾਰੀਵਾਦ ਨਾਲ ਜੁੜਿਆ ਤਾਂ ਇਹ ਬਹੁਤ ਚਰਚਿਤ ਹੋ ਗਿਆ। ਇਸ 'ਉੱਤਰ' ਅਗੇਤਰ ਤੋਂ ਪਹਿਲੋਂ ਸਾਹਿਤਕ ਜਗਤ ਵਿਚ 'ਪਾਰ' (beyond) ਸ਼ਬਦ ਪਰਿਵਰਤਨ ਦੀ ਪਛਾਣ ਬਣਦਾ ਸੀ। ਇਹ 'ਉੱਤਰ' ਰੂਪ ਆਪਣੇ ਤੋਂ ਪੂਰਬਲੇ ਅਧੂਰੇ ਪ੍ਰਵਚਨ ਦਾ ਵਿਸਤ੍ਰਿਤ ਰੂਪ ਹੈ। ਇਹ 'ਉੱਤਰ-ਰੂਪ' ਪੁਰਾਣੀਆਂ ਧਾਰਨਾਵਾਂ ਵਿਚ ਸਭਿਆਚਾਰਕ ਤਬਦੀਲੀ ਆਉਣ ਕਾਰਨ ਉਹਨਾਂ ਨੂੰ ਨਵੇਂ ਸਿਰਿਓਂ ਘੋਖਣ ਦਾ ਕੰਮ ਕਰਦੇ ਹਨ। ਉਹ ਆਪਣੇ ਤੋਂ ਪਹਿਲੇ ਇਕਹਰੇ ਅਰਥਾਂ ਨੂੰ ਰੱਦ ਕਰਕੇ ਬਹੁਵਾਦ (Pluralism) ਉਪਰ ਆਪਣੀ ਨੀਂਹ ਸਥਾਪਤ ਕਰਦੇ ਹਨ। ਇਹ ਰੂਪ ਕਿਸੇ ਵੀ ਨਿਸ਼ਚਤ ਸਿਧਾਂਤਕ ਪਰਿਪੇਖ ਨੂੰ ਨਵੇਂ ਸਿਰਿਓਂ ਅਨਿਸ਼ਚਤਤਾ, ਸਥਾਨਕਤਾ ਅਤੇ ਆਪੇਸ਼ ਰਾਹੀਂ ਘੋਖਣ-ਪਰਖਣ ਦੀ ਸ਼ਕਤੀ ਰੱਖਦੇ ਹਨ। ਨਾਰੀਵਾਦ ਅੱਗੇ 'ਉੱਤਰ' ਅਗੇਤਰ ਲੱਗਣ ਨਾਲ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਆਪਣਾ ਪ੍ਰਭਾਵ ਸਥਾਪਤ ਕਰਦਾ ਹੈ। ਇਸ ਨਾਲ 'ਉੱਤਰ' ਦੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ। ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਦੇ ਵਿਰੋਧ ਵਿਚੋਂ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਤਾਂ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਪਰ ਇਸ ਦੀ ਆਪਣੀ ਹੋਂਦ ਸਭਿਆਚਾਰਕ ਵੱਖਰੇਵਿਆਂ ਕਰਕੇ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਇਤਿਹਾਸਕ ਪਰਿਪੇਖ ਤੋਂ ਅਗਲਾ ਹਿੱਸਾ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਹੈ। ਉੱਤਰ ਅਤੇ ਨਾਰੀਵਾਦ ਵਿਚ ਸਮਾਸ ਚਿੰਨ੍ਹ (hyphon) ਪਾਉਣ ਨਾਲ ਜਾਂ ਉਤਾਰਨ ਨਾਲ ਕੋਈ ਅੰਤਰ ਨਹੀਂ ਹੁੰਦਾ। ਇਸ ਸਮਾਸ ਚਿੰਨ੍ਹ ਨਾਲੋਂ ਜ਼ਿਆਦਾ ਉਸ ਦੇ ਅਰਥਾਂ ਦਾ ਸਪਸ਼ਟ ਹੋਣਾ ਬਹੁਤ

ਜ਼ਰੂਰੀ ਹੈ। 'ਉੱਤਰ' ਦਾ ਅਰਥ ਵਿਰੋਧੀ ਨਹੀਂ ਸਗੋਂ ਉਹ ਅਕਾਦਮਿਕ ਜਗਤ ਵਿਚ ਉਹਨਾਂ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਪ੍ਰਤੀਉੱਤਰ ਹੈ ਜੋ ਨਾਰੀਵਾਦ ਦੇ ਅੰਦਰ ਅਤੇ ਬਾਹਰ ਸਭਿਆਚਾਰਕ ਵੱਖਰੇਵਿਆਂ ਤੇ ਨਾਰੀਵਾਦ ਦੇ ਸਿੱਧਾਂਤਕ ਚੌਖਟੇ ਦੇ ਆਪਸੀ ਸੰਵਾਦ ਵਿਚੋਂ ਉਤਪੰਨ ਹੁੰਦੇ ਹਨ। ਵਿਅਕਤੀਗਤ ਜਾਂ ਉਦਾਰਵਾਦੀ ਨਾਰੀਵਾਦ, ਸਮਾਜਵਾਦੀ ਜਾਂ ਮਾਰਕਸਵਾਦੀ ਨਾਰੀਵਾਦ ਅਤੇ ਕ੍ਰਾਂਤੀਕਾਰੀ ਨਾਰੀਵਾਦ ਨੂੰ ਪ੍ਰਵਚਨ ਅਨੁਸਾਰ 1690 ਈ. ਤੋਂ 1982 ਈ. ਤੱਕ ਵੰਡਿਆ ਹੈ। ਇਸ ਦੇ ਸਿੱਧਾਂਤਕ ਚੌਖਟੇ ਵਿਚ ਖੜੋਤ ਆਉਣ ਕਾਰਨ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਆਪਣੀ ਹੋਂਦ ਨੂੰ 1982 ਈ. ਵਿਚ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਸੰਕਲਪ ਵਿਚ ਮੁੱਢਲੀਆਂ ਕਿਰਤਾਂ ਨੇ ਨਾਰੀ ਦੇ ਸਵੈ ਨੂੰ ਪਛਾਨਣ ਦਾ ਯਤਨ ਕੀਤਾ। ਮਾਰਕਸਵਾਦੀ ਨਾਰੀਵਾਦ ਨੇ ਨਾਰੀ ਨੂੰ ਸਮਾਜ ਅਤੇ ਆਰਥਕਤਾ ਨਾਲ ਜੋੜ ਕੇ ਚਰਚਾ ਦਾ ਵਿਸ਼ਾ ਬਣਾਇਆ। ਕ੍ਰਾਂਤੀਕਾਰੀ ਨਾਰੀਵਾਦ ਵਿਚ ਔਰਤ ਨੇ ਸਮਾਜ ਅਤੇ ਮਰਦ ਨੂੰ ਨਕਾਰਨ ਦਾ ਯਤਨ ਕੀਤਾ। ਇਸ ਦੇ ਫਲਸਰੂਪ ਇਸ ਦੇ ਸਿਧਾਂਤਕ ਪਰਿਪੇਖ ਬਾਰੇ ਕਈ ਪ੍ਰਸ਼ਨ-ਚਿੰਨ੍ਹ ਉੱਭਰ ਕੇ ਸਾਹਮਣੇ ਆਏ। 1982 ਈ. ਵਿਚ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਨੇ ਸਭ ਤੋਂ ਪਹਿਲੋਂ ਇਹ ਨਾਅਰਾ ਲਾਇਆ ਕਿ "ਅਸੀਂ ਹੁਣ ਲੋਕਾਂ ਵਿਚ ਵਿਸ਼ਵਾਸ ਰੱਖਦੇ ਹਾਂ ਨਾ ਕਿ ਮਰਦ ਜਾਂ ਔਰਤ ਵਿੱਚ।" ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਅਖੀਰ ਵਿਚ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਸੰਕਲਪ ਹੋਂਦ ਵਿਚ ਆਇਆ। ਇਹ ਵਿਸ਼ਾਲ ਸਭਿਆਚਾਰਕ ਵਰਤਾਰੇ ਨਾਲ ਜੁੜਿਆ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਸੰਕਲਪ ਬਾਰੇ ਡਾ. ਸਟੈਫਨੀ ਗੈਂਜ (Stephanie Genz) ਦਾ ਵਿਚਾਰ ਹੈ: Liberal Feminism ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਦੇ ਜੋਬਨ ਵਿਚ ਵਿਸ਼ੇਸ਼ ਬਦਲਾਵ 1960-70 ਈ. ਵਿਚ ਆਇਆ। ਇਸ ਦੇ ਸਿਧਾਂਤਕ ਰੂਪਾਂਤਰਣ ਵਿਚ ਤਬਦੀਲੀ ਇਹ ਵਾਪਰੀ ਕਿ ਵਿਚਾਰ-ਚਰਚਾ ਸਮਾਨਤਾ ਤੋਂ ਵੱਖਰਤਾ ਦੇ ਮੁੱਦੇ ਤੇ ਸ਼ੁਰੂ ਹੋਈ। ਨਵੀਂ ਪੀੜ੍ਹੀ ਦੀਆਂ ਔਰਤਾਂ ਦਾ ਮੁੱਖ ਟੀਚਾ ਪਹਿਚਾਨ ਬਣਿਆ। ਇਹ ਔਰਤਾਂ ਓਦੋਂ ਜਾਗਰੂਕ ਹੋਈਆਂ ਜਦੋਂ ਨਾਰੀਵਾਦ ਸਮਾਜਕ, ਸਭਿਆਚਾਰਕ ਅਤੇ ਰਾਜਨੀਤਕ ਮੁੱਦਿਆਂ ਨਾਲ ਜੁੜਿਆ ਸੀ। 1970 ਈ. ਵਿਚ ਨਾਰੀਵਾਦੀ ਸੰਕਲਪ ਰਾਜਨੀਤਕ ਅਤੇ ਸਮਾਜਕ ਲਹਿਰ ਹੀ ਬਣ ਕੇ ਰਹਿ ਗਿਆ। ਔਰਤਾਂ ਨੇ ਪੂਰੀ ਮਰਦ ਜਾਤੀ ਨੂੰ ਆਪਣਾ ਮੁੱਖ ਨਿਸ਼ਾਨਾ ਬਣਾ ਕੇ ਇਸ ਉਪਰ ਦੋਸ਼ ਲਾਉਣੇ ਆਰੰਭ ਕੀਤੇ। ਨਾਰੀਵਾਦੀ ਔਰਤਾਂ ਨੇ ਨਾਰੀਤਵ ਨੂੰ ਛੱਡ ਕੇ ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਰੂਪ ਅਖ਼ਤਿਆਰ ਕਰ ਲਿਆ। ਕੁਝ ਔਰਤਾਂ ਨੇ ਨਾਰੀਵਾਦ ਦੀ ਸੀਮਤ ਸੋਚ ਨੂੰ ਛੱਡ ਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਵਰਗੇ ਵੱਡੇ ਪਾਸਾਰਾਂ ਨਾਲ ਸੰਬੰਧ ਸਥਾਪਤ ਕੀਤਾ।

ਉੱਨੀਵੀਂ ਸਦੀ ਦੇ ਅੱਠਵੇਂ ਦਹਾਕੇ ਵਿਚ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਸਿਧਾਂਤ ਦੀ ਉਤਪਤੀ ਨਾਲ ਇਸ ਦਾ ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਵੱਲੋਂ ਵਿਰੋਧ ਵੀ ਹੋਇਆ। ਇਹ ਸਿਧਾਂਤ ਅਰਥ ਦੇ ਪੱਧਰ ਤੇ ਉੱਤਰ-

ਆਧੁਨਿਕਤਾਵਾਦ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦਾ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਸਿਧਾਂਤਕ ਸਰੋਕਾਰਾਂ ਦਾ ਗਹਿਨ ਅਧਿਐਨ ਕਰਦੇ ਹਾਂ ਤਾਂ ਸਭਿਆਚਾਰਕ ਵਖਰੇਵੇਂ, ਰਾਜਨੀਤਕ ਪਾਸਾਰ ਅਤੇ ਮੀਡੀਆ ਦੀ ਭਰਮਾਰ ਨਾਲ ਇਸ ਉਪਰ ਪ੍ਰਸ਼ਨ ਚਿੰਨ੍ਹ ਲੱਗਣਾ ਸੁਭਾਵਕ ਹੀ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਸਿਧਾਂਤ ਨਾਰੀ ਦੀ ਵਿਅਕਤੀਗਤ ਸੁਤੰਤਰਤਾ, ਨਾਰੀ ਦਾ ਅਤਿਆਚਾਰ ਅਤੇ ਨਾਰੀ ਦੀ ਸਮਾਜ ਪ੍ਰਤੀ ਜ਼ਿੰਮੇਵਾਰੀ ਆਦਿ ਸਰੋਕਾਰਾਂ ਨਾਲ ਚਰਚਾ ਆਰੰਭ ਕਰਦਾ ਹੈ। ਇਹ ਸਿਧਾਂਤ ਮਰਦ ਲਈ ਇਕ ਪਤਨੀ ਦੇ ਰੂਪ ਵਿਚ ਪ੍ਰੇਮਿਕਾ ਅਤੇ ਇਕ ਲੜਕੀ ਲਈ ਦੋਸਤਾਂ ਵਰਗੇ ਪਿਤਾ ਦੇ ਬਿੰਬ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਦੇ ਸਿਧਾਂਤਕ ਚੌਖਟੇ ਨੂੰ ਸਮਝਣ ਲਈ ਨਾਰੀਵਾਦ ਦੇ ਸਿਧਾਂਤਕ ਪਰਿਪੇਖ ਦੀਆਂ ਪਰਤਾਂ ਤੋਂ ਜਾਣੂ ਹੋਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਜਾਨ-ਲੌਕ (John Lock) ਦੀ ਪੁਸਤਕ ਸੈਂਕਡ ਟਰੀਟਾਈਜ਼ ਆਫ ਗੌਰਮੈਂਟ (Second Treatise of Government) 1690 ਈ. ਤੋਂ ਔਰਤ ਦੀ ਜਾਗਰੂਕਤਾ ਬਾਰੇ ਚਰਚਾ ਸ਼ੁਰੂ ਹੁੰਦੀ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਇਤਿਹਾਸਕ ਪਰਿਪੇਖ ਨੂੰ ਵਿਚਾਰਦੇ ਹਾਂ ਤਾਂ ਇਹ ਇਕ ਲਹਿਰ ਤਕ ਸੀਮਤ ਰਹਿ ਜਾਂਦਾ ਹੈ। ਅਰਥਾਤ ਇਸ ਦੇ ਸਿਧਾਂਤਕ ਪਹਿਲੂਆਂ ਤੇ ਰੋਕ ਉਸ ਵਕਤ ਲੱਗਦੀ ਹੈ ਜਦੋਂ ਔਰਤ ਦੇ ਸੰਦਰਭ ਅਤੇ ਮੁੱਦਿਆਂ ਵਿਚ ਅੰਤਰ ਆ ਜਾਂਦਾ ਹੈ। ਜੌਨ ਸਟੂਅਰਟ ਮਿਲ (J.S. Mill) ਨੇ ਆਪਣੀ ਪੁਸਤਕ ਦੀ ਸਬਜੈਕਸ਼ਨ ਆਫ ਵਿਮਨ (The subjection of women) ਵਿਚ ਵਿਆਹ ਪ੍ਰਬੰਧ ਦੀ ਪ੍ਰੋੜਤਾ ਕਰਕੇ ਔਰਤ ਦੀ ਬਰਾਬਰੀ ਦੀ ਚਰਚਾ ਕੀਤੀ ਹੈ। ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤਕ ਪੜਾਵਾਂ ਵਿਚ ਇਕਸੁਰਤਾ ਦੀ ਘਾਟ ਰੜਕਦੀ ਹੈ। ਪਹਿਲਾ ਪੜਾਅ ਔਰਤਾਂ ਦੀ ਜਾਗਰੂਕਤਾ ਤਕ ਸੀਮਤ ਰਿਹਾ ਹੈ। ਇਸ ਵਿਚ ਔਰਤਾਂ ਨੇ ਸਰੀਰਕ ਤਸ਼ੱਦਦ ਦੇ ਖਿਲਾਫ ਆਵਾਜ਼ ਉਠਾਈ। ਇਸ ਪੜਾਅ ਵਿਚ ਔਰਤ ਦੀ ਵੋਟ ਦੇ ਅਧਿਕਾਰ ਦੀ ਚਰਚਾ ਆਰੰਭ ਹੋਈ। 1880 ਈ. ਵਿਚ ਅਮਰੀਕਾ ਵਿਚ ਪਹਿਲੀ ਨਾਰੀਵਾਦੀ ਇੰਟਰਨੈਸ਼ਨਲ ਵਿਮਨ ਆਰਗੇਨਾਈਜੇਸ਼ਨ (International Women Organization) ਹੋਂਦ ਵਿਚ ਆਈ। ਔਰਤਾਂ ਵੱਲੋਂ ਵੱਖ ਵੱਖ ਜਥੇਬੰਦੀਆਂ ਸਥਾਪਤ ਕੀਤੀਆਂ ਗਈਆਂ। ਦੂਸਰੇ ਪੜਾਅ ਵਿਚ ਲਿੰਗਭੇਦ, ਪਰਿਵਾਰ, ਪੁਨਰ ਉਤਪਾਦਕ ਹੱਕ (reproductive rights), ਸਮਾਨਤਾ, ਦਫ਼ਤਰੀ ਕੰਮ-ਕਾਜ ਵਿਚ ਬਰਾਬਰੀ, ਜਾਇਦਾਦ ਦੇ ਬਰਾਬਰੀ ਦੇ ਹੱਕ, ਆਦਿ ਸਰੋਕਾਰਾਂ ਨੂੰ ਅਪਣਾਇਆ। ਦੂਸਰੇ ਪੜਾਅ ਵਿਚ ਔਰਤਾਂ ਨੇ ਰੈਡੀਕਲ ਰੂਪ ਅਖ਼ਤਿਆਰ ਕਰ ਲਿਆ। ਇਸ ਦੇ ਫਲਸਰੂਪ ਪਹਿਲਾ ਨਿਸ਼ਾਨਾ ਮਰਦ ਜਾਤ ਨੂੰ ਬਣਾਇਆ ਗਿਆ। ਔਰਤਾਂ ਦੇ ਰੈਡੀਕਲ ਹੋਣ ਨਾਲ ਸਮਾਜ ਵਿਚ ਤਿੱਖੀ ਪ੍ਰਤਿਕਿਰਿਆ ਆਰੰਭ ਹੋਈ। ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਔਰਤਾਂ ਦਾ ਨਾਰੀਵਾਦੀ ਹੋਣਾ ਸਮਾਜ ਲਈ ਸੰਕਟਗ੍ਰਸਤ ਹੋ ਗਿਆ। ਨਾਰੀਵਾਦ ਦਾ ਸਿਧਾਂਤਕ ਵਿਕਾਸ ਇਕ ਲਹਿਰ ਵਿਚ ਤਬਦੀਲ ਹੋਣਾ ਸ਼ੁਰੂ ਹੋ ਗਿਆ। ਜਿਸ ਨਾਲ ਪਹਿਲੀਆਂ ਕੁਝ

ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਨੇ ਇਹ ਮੰਗ ਕੀਤੀ ਕਿ ਸਾਨੂੰ ਆਪਣੀ ਹੋਂਦ ਨੂੰ ਪਹਿਚਾਨਣ ਦੀ ਲੋੜ ਹੈ। ਨਾਰੀਵਾਦ ਆਪਣੇ ਸਿਧਾਂਤਕ ਮੁੱਦਿਆਂ ਤੋਂ ਉਖੜ ਕੇ ਮਰਦ ਦੇ ਵਿਰੋਧ ਤਕ ਸੀਮਤ ਹੋ ਗਿਆ। ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਔਰਤਾਂ ਨੇ ਮਨੁੱਖਾਂ ਨੂੰ ਘ੍ਰਿਣਾ ਨਾਲ ਵੇਖਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਔਰਤਾਂ ਦੀ ਮਰਦ ਨਾਲੋਂ ਸਰੀਰਕ ਵੱਖਰਤਾ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵਿਹਾਰਕ ਪੱਧਰ ਤੇ ਮਰਦਾਂ ਵਾਂਗ ਵਿਚਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਔਰਤਾਂ ਦਾ ਬੱਚੇ ਨੂੰ ਜਨਮ ਦੇਣਾ ਇਕ ਖੂਬੀ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਆਪਣੀ ਦੇਹ ਨੂੰ ਘ੍ਰਿਣਾ ਨਾਲ ਵੇਖਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਪੱਛਮ ਵਿਚ ਔਰਤਾਂ ਵੱਲੋਂ ਇਹ ਜ਼ੋਰ ਦਿੱਤਾ ਗਿਆ ਕਿ ਅਗਰ ਮਰਦ ਖੁੱਲ੍ਹੀ ਛਾਤੀ ਨਾਲ ਘੁੰਮ ਸਕਦਾ ਹੈ ਤਾਂ ਸਾਨੂੰ ਵੀ ਇਸ ਤਰ੍ਹਾਂ ਘੁੰਮਣ ਦੀ ਆਗਿਆ ਦਿੱਤੀ ਜਾਵੇ। ਉਪਰੋਕਤ ਬਹੁਤ ਸਾਰੀਆਂ ਧਾਰਨਾਵਾਂ ਆਉਣ ਕਰਕੇ ਨਾਰੀਵਾਦ ਦਾ ਸਿਧਾਂਤ ਇਹਨਾਂ ਮੁੱਦਿਆਂ ਹੇਠ ਦੱਬ ਕੇ ਰਹਿ ਗਿਆ। ਸੂਜਨ ਫਲੌਦੀ (Susan Faludi) ਆਪਣੀ ਪੁਸਤਕ ਬੈਕਲੈਸ਼: ਦੀ ਅਨਡਿਕਲੋਰਡ ਵਾਰ ਅਗੇਂਸਟ ਅਮੇਰੀਕਨ ਵਿਮਨ (Backlash: The Undeclared war Against American Women) ਵਿਚ ਲਿਖਦੀ ਹੈ ਕਿ ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਨੇ ਜੋ ਕੁਝ ਪ੍ਰਾਪਤ ਕੀਤਾ ਉਸ ਨੂੰ ਖਤਮ ਕਰ ਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਆਪਣੀ ਹੋਂਦ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। 1980 ਈ. ਵਿਚ ਜਵਾਨ ਔਰਤਾਂ ਨਾਰੀਵਾਦ ਨੂੰ ਪਸੰਦ ਕਰਦੀਆਂ ਸੀ। ਉਸ ਵਕਤ ਆਪਣੇ ਆਪ ਨੂੰ ਨਾਰੀਵਾਦੀ ਅਖਵਾਉਣਾ ਖੂਬੀ ਸਮਝਦੀਆਂ ਸੀ ਪਰ ਹੁਣ ਮੀਡੀਏ ਨੇ ਇਹ ਸਾਬਤ ਕਰ ਦਿੱਤਾ ਹੈ ਕਿ ਨਾਰੀਵਾਦ 70 ਸਾਲਾਂ ਵਾਲੀਆਂ ਔਰਤਾਂ ਦੀ ਪਸੰਦ ਹੈ ਜਦ ਕਿ ਜਵਾਨ ਲੋਕ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਨੂੰ ਪਸੰਦ ਕਰਦੇ ਹਨ ਅਤੇ ਇਹ ਇਕ ਨਵਾਂ ਰਸਤਾ ਦੱਸਦੇ ਹਨ। ਉੱਤਰ-ਨਾਰੀਵਾਦ ਪਹਿਲਾਂ ਵਾਲੀ ਔਰਤ ਦੀ ਲਹਿਰ ਨੂੰ ਨਕਾਰਦਾ ਹੈ। (Susan Faludi, 1992:80)

ਉੱਤਰ-ਨਾਰੀਵਾਦ ਨੇ ਆਪਣੀ ਹੋਂਦ ਨੂੰ ਬਹੁਤ ਜਲਦੀ ਅਪਣਾਇਆ ਹੈ। ਉੱਤਰ ਨਾਰੀਵਾਦ ਬਾਰੇ ਡਾ. ਸੁਰਜੀਤ ਭੱਟੀ ਆਖਦੇ ਹਨ ਕਿ ਹਾਲਾਤ ਅਤੇ ਚਿੰਤਨ ਇੰਨੀ ਤੇਜ਼ੀ ਨਾਲ ਬਦਲਣ ਲਗ ਪਏ ਹਨ ਕਿ ਨਾਰੀਵਾਦ ਜੋ ਇਕ ਸਾਹਿਤ ਸਿਧਾਂਤ ਵਜੋਂ 1960 ਈ. ਤੋਂ ਬਾਅਦ ਆਪਣੇ ਆਪ ਨੂੰ ਸਾਹਿਤ-ਆਲੋਚਨਾ ਦੇ ਖੇਤਰ ਵਿਚ ਸਥਾਪਤ ਕਰਦਾ ਹੈ। 1980 ਈ. ਤੋਂ ਬਾਅਦ ਪੱਛਮ ਵਿਚ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਭਾਵ Post-Feminism ਦੀ ਗੱਲ ਵੀ ਕਈ ਪੜਾਅ ਅੱਗੇ ਲੰਘ ਗਈ ਹੈ। ਨਾਰੀਵਾਦ ਦੀ ਵਿਰੋਧੀ ਪ੍ਰਤਿਕਿਰਿਆ ਇਸ ਤੋਂ ਪੂਰਬਲੇ ਸਮੇਂ (ਪੂਰਵ-ਰੈਡੀਕਲ ਨਾਰੀਵਾਦ) ਦੀ ਮੰਗ ਕਰਦੀ ਹੈ। 1992 ਈ. ਵਿਚ ਮੀਡੀਏ ਨੇ ਇਹ ਪ੍ਰਮਾਣਿਤ ਕਰ ਦਿੱਤਾ ਕਿ ਨਾਰੀਵਾਦ ਬਿਮਾਰ ਮਾਨਸਿਕਤਾ ਦਾ ਹਿੱਸਾ ਹੈ। ਇਹ ਹੰਭਿਆ, ਥੱਕਿਆ ਅਤੇ ਉਦਾਸੀ ਦਾ ਚਿਹਨ ਹੈ। ਨਾਰੀਵਾਦ ਵਿਚ ਨਾਰੀ ਆਪਣੇ ਵਿਰੋਧ ਨੂੰ ਆਪ ਹੀ ਸਿਰਜਦੀ ਹੈ। ਇਕ ਕਾਰੋਬਾਰੀ ਔਰਤ ਘਰ ਵਾਲੀ

ਔਰਤ (House wives) ਨੂੰ ਆਪਣੇ ਤੋਂ ਵੱਖਰੇ ਵਰਗ ਵਿਚ ਰੱਖਦੀ ਹੈ। ਇਹ ਵਰਤਾਰਾ ਠੀਕ ਉਸੇ ਤਰ੍ਹਾਂ ਹੈ ਜਿਵੇਂ ਪਿਤਰਕੀ (Patriarchy) ਪ੍ਰਬੰਧ ਔਰਤ ਨੂੰ ਨਕਾਰਦਾ ਸੀ। ਜਿਸ ਸਮੇਂ ਨਾਰੀਵਾਦ ਦਾ ਉਦੈ ਹੋਇਆ ਉਸ ਸਮੇਂ ਔਰਤ ਦੀ ਹਾਲਤ ਬਹੁਤ ਚਿੰਤਾਜਨਕ ਸੀ। ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਨੇ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਪ੍ਰਭਾਵ ਘਰੇਲੂ ਔਰਤਾਂ (House wives) ਉਪਰ ਪਾਇਆ। ਇਹਨਾਂ ਔਰਤਾਂ ਨੂੰ ਇਥੋਂ ਤਕ ਕਿਹਾ ਕਿ ਇਹ ਬੋਤਲਾਂ ਵਿਚ ਬੰਦ ਕੀਤੀਆਂ ਹੋਈਆਂ ਹਨ। ਨਾਰੀਵਾਦ ਦੀ ਪੂਰਬਲੀ ਧਾਰਨਾ ਵਿਚ ਬੈਟੀ ਫਰਾਏਡਨਜ਼ (Betty Friedan's) ਫੇਮਾਨਈਨ ਮਿਸਟਕ (Feminine Mystique) ਪੁਸਤਕ ਵਿਚ ਘਰੇਲੂ ਔਰਤ ਨੂੰ ਖੁਸ਼ੀ ਤੇ ਖੇਡੇ ਭਰਿਆ ਜੀਵਨ ਦਰਸਾਉਂਦੀ ਹੈ ਪਰ ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਨੇ ਉਪਰੋਕਤ ਧਾਰਨਾ ਨੂੰ ਇਕ ਮਿੱਥ ਦਰਸਾਇਆ ਹੈ। ਪਰ ਆਪਣੀ ਧਾਰਨਾ ਦਾ ਕੋਈ ਸਿੱਧਾਂਤਕ ਪਹਿਲੂ ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਕੋਲ ਕੋਈ ਨਹੀਂ ਸੀ।

ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਦੇ ਹਿੱਸਿਆਂ ਵਿਚ ਵੰਡੀ ਗਈ। ਇਕ ਉਹ ਨਾਰੀਵਾਦੀ ਚਿੰਤਕ ਸਨ ਜੋ ਨਾਰੀ ਨੂੰ ਹੋਰ ਪਾਸਾਰਾਂ ਨਾਲ ਜੋੜ ਕੇ ਦੇਖਦੇ ਸੀ। ਕੁਝ ਅਜਿਹੇ ਚਿੰਤਕ ਸਨ ਜੋ ਨਾਰੀ ਨੂੰ ਪਿਤਰਕੀ (Patriarchy) ਪ੍ਰਬੰਧ ਨਾਲ ਜੋੜ ਕੇ ਦੇਖਦੇ ਸਨ। ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਸੱਤਵੇਂ ਅਤੇ ਅੱਠਵੇਂ ਦਹਾਕੇ ਵਿਚ ਮੀਡੀਏ ਦੇ ਪਾਸਾਰ ਨੇ ਔਰਤ ਦੇ ਅਕਸ਼ ਨੂੰ ਬਦਲ ਦਿੱਤਾ। ਇਸ ਦੇ ਫਲਸਰੂਪ ਨਾਰੀਵਾਦ ਦੀਆਂ ਪੂਰਵ ਧਾਰਨਾਵਾਂ ਉਪਰ ਪ੍ਰਸ਼ਨ ਚਿੰਨ੍ਹ ਲੱਗ ਗਿਆ। ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਦਾ ਪੂਰਨ ਅੰਤਰ 1990 ਈ. ਵਿਚ ਖੁੱਲ੍ਹ ਕੇ ਬਾਹਰ ਆ ਗਿਆ। ਇਸ ਲਹਿਰ ਦੀਆਂ ਅੰਦਰੂਨੀ ਵੱਖਰਤਾਵਾਂ ਕਰਕੇ ਸਥਿਤੀ ਚਿੰਤਾਜਨਕ ਹੋ ਗਈ। 1992 ਈ. ਵਿਚ ਸੂਜਨ ਫਲੋਦੀ (Susan Faludi) ਨੇ ਨਾਰੀਵਾਦ ਬਾਰੇ ਤਿੱਖੀਆਂ ਪ੍ਰਤਿਕਿਰਿਆਵਾਂ ਦਿੱਤੀਆਂ। ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਵਿੱਚ ਉਥਲ-ਪੁਥਲ ਤਿੱਖੀ ਪ੍ਰਤਿਕਿਰਿਆਂ ਨਾਲ ਹੀ ਨਹੀਂ ਸਗੋਂ ਇਸਦੀ ਅੰਦਰਲੀ ਟੁੱਟ ਭੱਜ ਹੋਰ ਵੀ ਕਈ ਕਾਰਨਾਂ ਕਰਕੇ ਵਾਪਰੀ। 1979 ਈ. ਵਿਚ ਮਾਰਗਰੇਟ ਥੈਚਰ (Margaret Thatcher) ਦਾ ਇੰਗਲੈਂਡ ਵਿਚ ਰਾਜ ਭਾਗ ਆਉਣ ਕਾਰਨ ਨਾਰੀਵਾਦ ਵੱਖਰੇ ਰਾਜਨੀਤਕ ਪਾਸਾਰਾਂ ਨਾਲ ਜੁੜਣ ਲੱਗ ਪਿਆ। ਇਸ ਵਿਚ ਸਮਾਜਕ, ਆਰਥਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਤਬਦੀਲੀਆਂ ਆਈਆਂ। ਇਸ ਨਾਲ ਔਰਤਾਂ ਦੀ ਲਹਿਰ ਉਪਰ ਮਾਰੂ ਅਸਰ ਹੋਇਆ। ਅੱਤਵਾਦੀ ਨਾਰੀਵਾਦ ਦੇ ਵਿਰੋਧ ਵਿਚ ਬੋਲਣਾ, ਮੀਡੀਏ ਦਾ ਅਸਰ, ਰਾਜਨੀਤਕ ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਹੋਰ ਬਦਲਾਵਾਂ ਨਾਲ ਔਰਤ ਦਾ ਨਾਰੀਤਵ ਅਤੇ ਘਰੇਲੂਪਣ ਵਿਚ ਅੰਤਰ ਆਇਆ। ਸੂਜਨ ਫਲੋਦੀ ਦੇ ਅਕਾਦਮਿਕ ਅਧਿਐਨ ਨੇ ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਉਪਰ ਮਾਰੂ ਅਸਰ ਪਾਇਆ। ਇਸ ਨਾਲ 1980 ਈ. ਤੋਂ 1990 ਈ. ਵਿਚ ਔਰਤ ਦੀ ਪਹਿਚਾਣ ਦਾ ਮੁੱਦਾ ਮੁਸ਼ਕਲ ਵਿਚ ਪੈ ਗਿਆ। ਇਸ ਨਾਲ ਕੰਮ-ਕਾਜੀ

ਔਰਤਾਂ ਆਪਣੇ ਆਪ ਨੂੰ ਥੱਕੀਆਂ ਹਾਰੀਆਂ ਮਹਿਸੂਸ ਕਰਨ ਲੱਗੀਆਂ। ਜੋ ਇੱਕਲੀਆਂ ਔਰਤਾਂ ਸੀ ਉਹ ਕਿਸੇ ਮਰਦ ਦੀ ਉਡੀਕ ਵਿਚ ਰਹਿਣ ਲੱਗੀਆਂ। ਜੋ ਔਰਤਾਂ ਬਾਂਝਪਣ ਦਾ ਸ਼ਿਕਾਰ ਸਨ ਉਹ ਹੋਰ ਵੀ ਜ਼ਿਆਦਾ ਪਰੇਸ਼ਾਨ ਹੋ ਗਈਆਂ। ਕੁਆਰੀਆਂ ਕੁੜੀਆਂ ਹਿਸਟੀਰੀਆ (Hysteria) ਦੀ ਬਿਮਾਰੀ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਗਈਆਂ। ਇਕੱਲੀਆਂ ਰਹਿਣ ਵਾਲੀਆਂ ਔਰਤਾਂ ਇਕੱਲਤਾ ਮਹਿਸੂਸ ਕਰਨ ਲੱਗੀਆਂ। ਹਾਈ-ਫ਼ਾਈ (ਉਚੇਰੇ ਵਰਗ) ਔਰਤਾਂ ਮਾਨਸਿਕ ਰੋਗਾਂ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਗਈਆਂ। ਜਿਸ ਨਾਲ ਉਹ ਨੀਂਦ ਦੀਆਂ ਗੋਲੀਆਂ ਖਾ ਕੇ ਸੌਣ ਲੱਗੀਆਂ। ਇਸ ਨਾਲ ਔਰਤਾਂ ਦੇ ਸੰਬੰਧ ਮਰਦਾਂ ਨਾਲ ਤਬਾਹ ਹੋ ਗਏ। ਔਰਤਾਂ ਅਤੇ ਮਰਦਾਂ ਵਿਚਕਾਰ ਸੰਬੰਧ ਟੁੱਟਣ ਦਾ ਮੁੱਖ ਕਾਰਨ ਨਾਰੀਵਾਦ ਬਣਿਆ। ਔਰਤਾਂ ਵੱਲੋਂ ਇਹ ਕਾਮਨਾ ਵੀ ਕੀਤੀ ਗਈ ਕਿ ਅਸੀਂ ਸਮਾਨਤਾ ਤਾਂ ਚਾਹੁੰਦੀਆਂ ਹਾਂ ਪਰ ਇਸ ਦੇ ਨਾਲ ਉਪਰੋਕਤ ਮੁਸ਼ਕਲਾਂ ਨਹੀਂ ਚਾਹੁੰਦੀਆਂ। ਬਹੁਤ ਸਾਰੀਆਂ ਵੱਡੇ ਕਾਰੋਬਾਰੀ ਔਰਤਾਂ ਨੇ ਵੀ ਇਹ ਮੰਗ ਕੀਤੀ ਕਿ ਅਸੀਂ ਕਾਰੋਬਾਰੀ ਜਿੱਤ ਤੋਂ ਇਲਾਵਾ ਮਰਦਾਂ ਨਾਲ ਚੰਗਾ ਵਿਹਾਰ ਅਤੇ ਵਿਆਹ ਦੀ ਮੰਗ ਵੀ ਕਰਦੀਆਂ ਹਾਂ। 2005 ਈ. ਅਤੇ 2006 ਈ. ਵਿਚ ਸੰਸਾਰ ਦੀਆਂ ਪਹਿਲੀਆਂ ਦਸ (Top Ten) ਔਰਤਾਂ ਵਿਚੋਂ ਉੱਤਰੀ ਅਮਰੀਕਾ (North America) ਦੀ ਬਰਨੈਂਡ ਸੀ ਬਰਨਸ (Brends C. Barnes) ਨਾਮ ਦੀ ਔਰਤ ਹੈ। ਜਿਸ ਦੀ ਸਵੈ-ਜੀਵਨੀ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣਾ ਬਹੁਤ ਸਾਰਾ ਸਮਾਂ ਆਪਣੇ ਤਿੰਨ ਬੱਚਿਆਂ ਨਾਲ ਬਿਤਾਉਂਦੀ ਹੈ। ਉਹ ਆਪਣੇ ਘਰੇਲੂ ਜੀਵਨ ਤੋਂ ਵੀ ਬਹੁਤ ਖੁਸ਼ ਹੈ। ਇਕੀਵੀਂ ਸਦੀ ਦੀ ਆਲੋਚਨਾਤਮਕ ਖੋਜ ਇਹ ਦਰਸਾਉਂਦੀ ਹੈ ਕਿ ਬਹੁਤ ਸਾਰੀਆਂ ਔਰਤਾਂ ਆਪਣੇ ਘਰ ਪਰਿਵਾਰ ਨੂੰ ਪਹਿਲ ਦਿੰਦੀਆਂ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਖੋਜਾਂ ਨਾਲ ਨਾਰੀਵਾਦੀ ਸੋਚ ਵਿਚ ਕਾਫ਼ੀ ਉੱਥਲ-ਪੁੱਥਲ ਹੋਈ ਹੈ। ਨਾਰੀਵਾਦ ਦੀ ਦੂਸਰੀ ਲਹਿਰ ਆਪਣੇ ਪੂਰੇ ਜੋਬਨ ਤੇ ਸੀ ਜਦੋਂ ਨੌਜਵਾਨ ਔਰਤਾਂ ਇਸ ਨਾਲੋਂ ਵੱਖ ਹੋਣੀਆਂ ਸ਼ੁਰੂ ਹੋ ਗਈਆਂ।

ਨਾਰੀਵਾਦੀ ਸਿੱਧਾਂਤ ਦਾ ਜਦੋਂ ਗਹਿਰਾਈ ਨਾਲ ਅਧਿਐਨ ਕਰਦੇ ਹਾਂ ਤਾਂ ਇਸ ਦੀਆਂ ਤਿੰਨੋਂ ਲਹਿਰਾਂ ਵਿਚ ਬਹੁਤ ਸਾਰੇ ਪ੍ਰਸ਼ਨ ਮੂਲਕ ਮੁੱਦੇ ਪਏ ਹਨ, ਜਿਹਨਾਂ ਦਾ ਹੱਲ ਹੋਣਾ ਜ਼ਰੂਰੀ ਹੈ। ਨਾਰੀਵਾਦ ਦੀਆਂ ਤਿੰਨੋਂ ਲਹਿਰਾਂ ਵਿਚ ਇਕਸਾਰਤਾ ਨਹੀਂ ਹੈ। ਹਰੇਕ ਲਹਿਰ ਇਕ ਦੂਸਰੇ ਨਾਲੋਂ ਭਿੰਨ ਹੈ। ਪਹਿਲੀ ਲਹਿਰ ਦੀ ਔਰਤ ਚੇਤਨਤਾ ਦੇ ਪੜਾਅ ਦੇ ਨਾਲ ਨਾਲ ਸਭਿਆਚਾਰਕ ਅਮੀਰੀ ਤੋਂ ਵੀ ਜਾਣੂ ਸੀ। ਦੂਸਰੀ ਲਹਿਰ ਦੀ ਔਰਤ ਆਪਣੇ ਆਪੇ ਦੇ ਨਾਲ ਨਾਲ ਸਭਿਆਚਾਰਕ ਅਮੀਰੀ ਜੋ ਉਸ ਦੀਆਂ ਜੜ੍ਹਾਂ ਵਿਚ ਪਈ ਹੈ, ਉਸ ਨੂੰ ਵੀ ਭੁੱਲ ਗਈ। ਔਰਤ ਆਪਣੀ ਬਹੁਗੁਣੀ ਸ਼ਖ਼ਸੀਅਤ ਨੂੰ ਵਿਸਾਰ ਕੇ ਵਿਵਾਦਪੂਰਨ ਲਹਿਰ ਵਿਚ ਤਬਦੀਲ ਹੋ ਗਈ। ਇਸ ਨਾਲ ਵਿਚਾਰਧਾਰਾ ਉਪਰ

ਵਿਚਾਰਧਾਰਾ ਭਾਰੂ ਪੈਣ ਲੱਗੀ। ਇਸ ਦੇ ਫਲਸਰੂਪ ਯਥਾਰਥਕ ਸਿੱਟੇ ਪਿੱਠ-ਭੂਮੀ ਵਿਚ ਚਲੇ ਗਏ। ਹਰ ਔਰਤ ਦੀ ਆਪਣੀ ਹੀ ਵਿਚਾਰਧਾਰਾ ਵਿਚਰਨ ਲੱਗੀ। ਨਾਰੀਵਾਦ ਦੇ ਦੋ ਹਿੱਸੇ ਹੋਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ। ਨਿਓਮੀ ਵੂਲਫ (Naomi Wolf) ਦੀ ਪੁਸਤਕ ਦ ਬਿਊਟੀ ਮਿੱਥ (The Beauty Myth) ਵਿਚ ਲੇਖਿਕਾ ਨੇ ਨਾਰੀਵਾਦ ਦੇ ਅਸਲੀ ਸਰੂਪ ਤੋਂ ਜਾਣੂ ਕਰਵਾਇਆ, ਉਸ ਨੇ ਦੱਸਿਆ ਔਰਤ ਨੇ ਸਮਾਜ ਨੂੰ ਨਕਾਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਨਾਰੀਵਾਦ ਦੀ ਵਿਚਾਰਧਾਰਾ ਇਕ ਛੋਟੀ ਚੀਕ ਵਿਚ ਤਬਦੀਲ ਹੋ ਗਈ। ਇਸੇ ਲੜੀ ਅਧੀਨ ਨਿਓਮੀ ਵੂਲਫ ਨੇ ਅਗਲੇਰੀ ਪੁਸਤਕ ਫਾਇਰ ਵਿਚ ਫਾਇਰ (Fire with fire) ਵਿਚ ਉਪਰੋਕਤ ਮਸਲਿਆਂ ਦਾ ਹੱਲ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਰਾਹੀਂ ਦੇਣ ਦੀ ਚਰਚਾ ਕੀਤੀ। ਪੈਟਰਿਕਾ ਮਾਨ (Patrica Mann) ਮਾਈਕਰੋ-ਪੌਲਟਿਕਸ: ਏਜੰਸੀ ਇਨ ਪੋਸਟ ਫੈਮੀਨਿਸਟ ਏਰਾ (Micro Politics: Agency in a Post Feminist Era) ਪੁਸਤਕ ਵਿਚ ਇਹ ਵਿਚਾਰ ਦਿੰਦੀ ਹੈ, ਨਾਰੀਵਾਦ ਦਾ ਬਦਲਾਵ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਹੈ ਜੋ ਔਰਤ ਦੇ ਮਸਲਿਆਂ ਨੂੰ ਜੜ੍ਹ ਤੋਂ ਵੇਖਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ। ਇਹ ਔਰਤ ਦੀ ਪਹੁੰਚ ਤੋਂ ਅਗਾਂਹ ਦੀ ਚਰਚਾ ਕਰਦਾ ਹੈ ਅਤੇ ਨਾਰੀਵਾਦ ਦੇ ਸਰੋਕਾਰਾਂ ਦਾ ਹੱਲ ਸੰਸਾਰਕ ਪ੍ਰਵਚਨਾਂ ਨਾਲ ਜੋੜ ਕੇ ਕਰਦਾ ਹੈ। (Patrica Mann, 1994:118).

ਉਪਰੋਕਤ ਸਰੋਕਾਰਾਂ ਦੇ ਦਵੰਦ ਸਦਕਾ ਪੰਜਾਬੀ ਕਵਿਤਾ ਵਿਚ ਵੀ ਭਾਰੀ ਬਦਲਾਅ ਵਾਪਰਿਆ ਹੈ। ਇਸ ਦਹਾਕੇ ਦੇ ਨਾਰੀ ਕਾਵਿ ਨੇ ਵੀ ਨਾਰੀਵਾਦੀ ਚੇਤਨਾ ਤੋਂ ਵਿਕਾਸ ਕਰਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚੇਤਨਾ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕੀਤਾ ਹੈ। ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਅਖੀਰਲੇ ਦਹਾਕਿਆਂ ਵਿਚ ਜਿੱਥੇ ਰੈਡੀਕਲ ਨਾਰੀਵਾਦੀ ਕਵਿਤਾ ਦੀ ਭਰਮਾਰ ਸੀ ਉਥੇ ਇੱਕੀਵੀਂ ਸਦੀ ਦੇ ਪਹਿਲੇ ਦਹਾਕੇ ਵਿਚ ਸੰਤੁਲਨ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਰੈਡੀਕਲ ਕਵਿਤਾ ਸਿਰਫ ਮਰਦ ਵਿਰੋਧੀ ਹੋ ਕੇ ਸੀਮਤ ਘੇਰੇ ਵਿਚ ਸਿਮਟ ਜਾਂਦੀ ਸੀ ਪਰ ਸਮਕਾਲੀ ਕਵਿਤਾ ਆਰਥਕ, ਰਾਜਨੀਤਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਪਹਿਲੂਆਂ ਤੋਂ ਵੀ ਪ੍ਰੇਰਿਤ ਹੈ। ਇਸ ਦੌਰ ਦੇ ਕਾਵਿ ਨੇ ਮਰਦ ਵਿਰੋਧਾਂ ਤੋਂ ਉੱਪਰ ਉੱਠ ਕੇ ਹੋਰ ਪਸਾਰਾਂ ਵੀ ਘੋਖਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਇਸ ਕਵਿਤਾ ਨੇ ਬਹੁਤ ਸਾਰੇ ਨਵੇਂ ਬਿੰਬਾਂ ਦੇ ਵਰਤਾਰੇ ਨਾਲ ਸਾਹਿਤ 'ਸਤਯਮ ਸ਼ਿਵਮ ਸੁੰਦਰਮ' ਅਰਥ ਪ੍ਰਦਾਨ ਕੀਤੇ ਹਨ। ਇੱਕੀਵੀਂ ਸਦੀ ਦੇ ਪਹਿਲੇ ਦਹਾਕੇ ਦੀ ਕਵਿਤਾ ਵਿਚ ਪਾਲ ਕੌਰ ਦੀ ਵੱਡੀ ਭੂਮਿਕਾ ਹੈ। ਪਾਲ ਕੌਰ ਦਾ ਕਾਵਿ ਰੈਡੀਕਲ ਨਾਰੀਵਾਦ ਵਾਂਗ ਮਰਦ ਵਿਰੋਧੀ ਨਹੀਂ ਰਹਿ ਜਾਂਦਾ ਸਗੋਂ ਇਹ ਨਾਰੀ ਦੀ ਹੌਂਦ ਪਹਿਚਾਨਣ ਦੇ ਯਤਨ ਵਿਚ ਹੈ। ਇਹ ਕਾਵਿ ਨਾਰੀ ਕੱਟੜਤਾ ਗ੍ਰਹਿਣ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਇਸ ਦੇ ਰਾਜਨੀਤਕ, ਆਰਥਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਤੱਥਾਂ ਨਾਲ ਸੰਵਾਦ ਰਚਾ ਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚੇਤਨਾ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ।

ਫਿਰ ਉਠਦੀ ਏ ਆਪਣੀ ਰਾਖ ਵਿਚੋਂ
ਚਿਰ ਕੁਆਰੀ ਕੁੜੀ
ਕਰਦੀ ਏ ਛੋਟਾ ਮੋਟਾ ਕੋਰਸ
ਕਿਸੇ ਛੋਟੇ ਮੋਟੇ ਸਕੂਲ ਜਾਂ ਦਫ਼ਤਰ ਤੋਂ
ਅਰੰਭਦੀ ਏ ਆਪਣੀ ਯਾਤਰਾ
ਤੇ ਤੁਰਦੀ ਜਾਂਦੀ ਏ ਨਿਰੰਤਰ। (ਪਾਲ ਕੌਰ,1999:35)

ਪਾਲ ਕੌਰ ਦੀ ਕਵਿਤਾ ਨਿਰੋਲ ਮਰਦ ਵਿਰੋਧੀ ਨਹੀਂ ਹੁੰਦੀ ਸਗੋਂ ਔਰਤ ਦੇ ਇਤਿਹਾਸਕ ਸਫ਼ਰ ਦੇ ਪੜਾਵਾਂ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਨਾਰੀ ਆਪਣੇ ਨਿੱਜੀ ਤਜ਼ਰਬੇ ਵਿਚੋਂ ਹੀ ਜ਼ਿੰਦਗੀ ਦੇ ਅਰਥਾਂ ਪਹਿਚਾਣਦੀ ਹੈ। ਕਵਿੱਤ੍ਰੀ ਨਾਰੀ ਦੀ ਹੋਂਦ ਦੇ ਵਿਸਤਾਰ ਦਾ ਵਰਨਣ ਕਰਦੀ ਹੈ। ਪਾਲ ਕੌਰ ਆਪਣੇ ਕਾਵਿ ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਧਾਰਨਾਵਾਂ ਤੋਂ ਬਚਾ ਕੇ ਆਪਣੀ ਸੁਰ ਤਿੱਖਾ ਨਹੀਂ ਕਰਦੀ ਸਗੋਂ ਉਹ ਨਾਰੀ ਦੀ ਸੰਤੁਸ਼ਟੀ ਦੇ ਅਰਥਾਂ ਨਾਲ ਸੰਵਾਦ ਪੈਦਾ ਕਰਦੀ ਹੈ। ਪੁਰਾਤਨ ਨਾਰੀਵਾਦੀ ਧਾਰਨਾਵਾਂ, ਜਿਹਨਾਂ ਵਿਚ ਇਹ ਦਰਸਾਇਆ ਜਾਂਦਾ ਸੀ ਕਿ ਨਾਰੀ ਮਰਦ ਦੇ ਹੱਥਾਂ ਵਿਚ ਖੇਡ ਰਹੀ ਹੈ ਅਰਥਾਤ ਉਹ ਮਰਦ ਲਈ ਇਕ ਕਠਪੁਤਲੀ ਹੈ। ਪਰ ਇੱਕੀਵੀਂ ਸਦੀ ਦੀ ਨਾਰੀ ਆਪਣੀ ਵੱਧ ਭਾਵੁਕਤਾ ਤੋਂ ਬਚ ਕੇ ਵਰਤਮਾਨ ਪ੍ਰਸਥਿਤੀਆਂ ਦਾ ਅਧਿਐਨ ਕਰ ਰਹੀ ਹੈ। ਉਸ ਅਨੁਸਾਰ 'ਬਰਾਬਰਤਾ' ਦੇ ਮੁੱਦੇ ਖ਼ਤਮ ਕਰਨ ਦੀ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ। ਉੱਤਰ -ਨਾਰੀਵਾਦੀ ਚੇਤਨਾ ਵਿਚ ਉਹ ਲਿਖਦੀ ਹੈ:

ਨਾ ਮੁਕਣ ਵਾਲੀਆਂ ਗੱਲਾਂ-
ਵਾਦ-ਵਿਵਾਦ, ਸੰਵਾਦ-
ਪਰ ਬੋਲਦਿਆਂ-ਸੁਣਦਿਆਂ ਹੀ ਪਤਾ ਲਗਾ
ਕਿ ਅਸਲ ਚ ਨਹੀਂ ਹੁੰਦਾ ਕਿਤੇ ਕੋਈ ਸੰਵਾਦ -
ਵਕਤ ਦੇ ਦਾਅ ਦੀ ਗੱਲ ਏ
ਕਦੇ ਕੋਈ ਕਹਿੰਦਾ ਏ ਤੇ ਕਦੇ ਕੋਈ
ਕਦੇ ਕੋਈ ਸੁਣਦਾ ਏ ਤੇ ਕਦੇ ਕੋਈ (ਪਾਲ ਕੌਰ,2005:48)

ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤ ਨੇ ਔਰਤ ਦੀ ਸੀਮਾ ਨਿਸ਼ਚਤ ਕਰਕੇ ਉਸਦੀ ਅਨਿਸ਼ਚਿਤਤਾ ਤੇ ਪ੍ਰਸ਼ਨ ਚਿੰਨ੍ਹ ਲਗਾਏ ਹਨ। ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤ ਉਹਨਾਂ ਸਮਿਆਂ ਵਿਚ ਆਪਣੇ ਜੋਬਨ ਤੇ ਆਇਆ ਜਦੋਂ ਕੇਂਦਰ ਮੁਖੀ ਸਿਧਾਂਤਾਂ ਦਾ ਬੋਲ ਬਾਲਾ ਸੀ। ਕੋਈ ਵੀ ਸਿਧਾਂਤਕ ਪੈਰਾਡਾਇਮ ਜਦੋਂ ਆਪਣੀ ਸੀਮਾ ਨਿਰਧਾਰਤ ਕਰਦਾ ਹੈ ਤਾਂ ਅਸਲ ਵਿਚ ਉਹ ਉਸ ਦੇ ਸਮਕਾਲੀ ਸਰੋਕਾਰਾਂ ਤੋਂ ਵਾਂਝਾ ਰਹਿ ਜਾਂਦਾ ਹੈ। ਇਸ ਦੇ ਫ਼ਲਸਰੂਪ ਬਹੁਤ ਸਾਰੇ ਅਜਿਹੇ ਤੱਤ ਅਧਿਐਨ ਤੋਂ ਬਾਹਰ ਰਹਿ ਜਾਂਦੇ ਹਨ, ਜੋ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਹੁੰਦੇ ਹਨ। ਉਦਾਹਰਨ ਵਜੋਂ, ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤ ਨੇ ਬਹੁਤ ਸਾਰਾ ਜ਼ੋਰ ਮਰਦ ਦੀ ਬਰਾਬਰਤਾ ਤੇ ਲਾਇਆ ਹੈ। ਉਸ ਨਾਲ ਔਰਤ ਦੀ ਆਪਣੀ ਹੋਂਦ ਦੇ ਅਰਥ ਗੁਆਚ ਗਏ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਸਿਧਾਂਤ ਨੇ ਵੱਧ-ਭਾਵੁਕਤਾ ਨਾਲ ਰਿਸ਼ਤਾ ਜੋੜੀ ਰੱਖਿਆ। ਉਸ ਨਾਲ ਨਾਰੀ ਹਾਸ਼ੀਆਗਤ ਹੋ ਗਈ। ਪਰ 1980 ਈ. ਵਿਚ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤ ਨੇ ਹੋਂਦ ਗ੍ਰਹਿਣ ਕੀਤੀ। ਇਸ ਸਿਧਾਂਤ ਨੇ ਔਰਤ ਬਹੁਵਾਦ (Pluralism) ਨਾਲ ਜੋੜ ਕੇ ਉਸ ਦੀ ਹੋਂਦ ਦੀ ਚਰਚਾ ਕੀਤੀ। ਔਰਤਾਂ ਅਤੇ ਮਰਦਾਂ ਦੀ ਸਰੀਰਕ ਬਣਤਰ ਵੱਖਰੀ ਹੋਣ ਕਰਕੇ ਵੱਖਰੀ-ਵੱਖਰੀ ਪਹਿਚਾਣ ਬਣਦੀ ਹੈ। ਔਰਤ ਬਹੁਵਾਦੀ ਸਰੂਪ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਉਦਾਹਰਨਾਂ ਪੰਜਾਬੀ ਲੋਕ ਕਹਾਣੀਆਂ ਵਿਚ ਵੀ ਮਿਲ ਜਾਂਦੀਆਂ ਹਨ। ਪਾਲ ਕੌਰ ਦਾ ਕਾਵਿ ਵੀ ਔਰਤ ਦਾ ਬਹੁ-ਦਿਸ਼ਾਵੀਂ ਹੋਣ ਦਾ ਸਬੂਤ ਦਿੰਦਾ ਹੈ। ਕਵਿੱਤ੍ਰੀ ਦੀ ਚੇਤਨਾ ਦੇ ਪਾਸਾਰ ਧਰਤੀ, ਸਮੁੰਦਰ, ਮਾਰੂਥਲ, ਜੰਗਲ, ਪਹਾੜ ਅਤੇ ਖੇਤਾਂ ਆਦਿ ਉੱਤੇ ਭਾਰੂ ਹੁੰਦੇ ਨਜ਼ਰ ਆਉਂਦੇ ਹਨ। ਔਰਤ ਬਹੁ-ਦਿਸ਼ਾਵੀਂ ਹੋਣ ਕਰਕੇ ਕਦੀ ਬੂੰਦ ਬਣਦੀ ਹੈ ਅਤੇ ਕਦੇ ਖੁਦ ਸਮੁੰਦਰ ਵਾਂਗ ਫ਼ੈਲਦੀ ਹੈ:

ਨਦੀ ਏ ਇਕ ਵਗਦੀ ਪਈ
ਸੀਨੇ ਮੇਰੇ ਵਿਚ
ਧਰਤ ਹਾਂ ਜਿਵੇਂ ਕੋਈ
ਫੈਲੇ ਸਮੁੰਦਰ ਕਿਤੇ
ਕਿਤੇ ਮਾਰੂਥਲ
ਜੰਗਲ, ਪਹਾੜ, ਖੇਤ
ਰਾਹ ਪਗਡੰਡੀਆਂ
ਹੋ ਰਹੇ ਵਿਸਰਜਤ

ਜੰਗਲ, ਪਹਾੜ, ਖੇਤ

ਰਾਹ ਪਗਡੰਡੀਆਂ

ਤੇ ਸਮੁੰਦਰ ਵੀ ਇਸ ਅੰਦਰ

ਕਦੀ ਬੂੰਦ ਬਣ ਜਾਂਦੀ

ਤੇ ਕਦੇ ਹੋ ਜਾਂਦੀ ਸਮੁੰਦਰ ਮੇਰਾ। (ਪਾਲ ਕੌਰ, 2007:9-11)

ਇੱਕੀਵੀਂ ਸਦੀ ਵਿਚ ਮੀਡੀਆ, ਪਾਪੂਲਰ ਕਲਚਰ, ਸਾਇੰਸ ਅਤੇ ਤਕਨਾਲੋਜੀ ਦਾ ਬੋਲ ਬਾਲਾ ਹੈ। ਦੁਨੀਆਂ ਦਾ ਬਹੁਤ ਵੱਡਾ ਹਿੱਸਾ ਕੰਪਿਊਟਰ ਦੇ ਮਾਊਸ ਥੱਲੇ ਵਿਚਰ ਰਿਹਾ ਹੈ। ਨਾਰੀ ਦੇ ਇਤਿਹਾਸਕ ਹਵਾਲਿਆਂ ਦਾ ਅਧਿਐਨ ਕਰਦੇ ਹਾਂ ਤਾਂ ਉਹ ਅਣਗੌਲੀ ਹੀ ਰਹੀ ਹੈ ਪਰ ਵਰਤਮਾਨ ਸਮੇਂ ਵਿਚ ਹਰ ਸਰੋਕਾਰ ਬੜੀ ਵਿਦਵਤਾ ਨਾਲ ਵਿਚਾਰ ਰਹੀ ਹੈ। ਨਾਰੀ ਦਾ ਇਤਿਹਾਸ ਬਹੁਤਾ ਚੰਗਾ ਨਾ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਉਹ ਸੰਘਰਸ਼ ਚੋਂ ਉੱਭਰੀ ਹੈ। ਇਸ ਸੰਘਰਸ਼ ਨੇ ਹੀ ਨਾਰੀ ਚੰਗੇ ਸਮਾਜ ਦੀ ਸਿਰਜਨਾ ਲਈ ਉਭਾਰਿਆ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਮੁਤਾਬਿਕ ਨਾਰੀ ਦੀ ਹੈਸੀਅਤ ਮਰਦ ਨਾਲੋਂ ਵੱਖਰੀ ਹੈ। ਇਸ ਲਈ ਉੱਤਰ-ਸੰਰਚਨਾਵਾਦੀ ਚਿੰਤਕ ਯੱਕ ਲਾਕਾਂ, ਹੈਲਨ ਸਿੱਖੂ ਅਤੇ ਲੂਸ ਇਰਗਿਰੇ ਨੇ ਵੀ ਨਾਰੀ ਲਈ ਨਵੀਆਂ ਭਾਸ਼ਾਈ ਵਿਉਂਤਾਂ ਸਿਰਜਨ ਲਈ ਜ਼ੋਰ ਦਿੱਤਾ ਹੈ। ਇਹਨਾਂ ਚਿੰਤਕਾਂ ਅਨੁਸਾਰ ਨਾਰੀ ਦੇ ਅਵਚੇਤਨ ਵਿਚ ਜੋ ਕੁਝ ਪਿਆ ਹੈ ਉਸ ਲਈ ਭਾਸ਼ਾਈ ਚਿਹਨ ਹੀ ਨਹੀਂ ਮਿਲ ਰਹੇ। ਗਿਆਨ ਮੀਮਾਸਾਂ ਨੇ ਵੀ ਕਿਹਾ ਹੈ ਕਿ ਬੇਸ਼ੱਕ ਭਾਸ਼ਾਈ ਵਰਤਾਰੇ ਬਦਲਣਾ ਔਖਾ ਜ਼ਰੂਰ ਹੈ ਪਰ ਅਸੰਭਵ ਨਹੀਂ। ਨਾਰੀ ਦੀ ਹੋਂਦ ਬਾਰੇ ਪਾਲ ਕੌਰ ਦੀ ਕਾਵਿ ਚੇਤਨਾ ਵੀ ਨਵੇਂ ਮਾਪ ਦੰਡਾਂ ਦੀ ਮੰਗ ਕਰਦੀ ਹੋਈ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ:

ਤੁਰਦੀ, ਉਡਦੀ, ਡਿੱਗਦੀ

ਬਹਿੰਦੀ ਤੇ ਫਿਰ ਉਠਦੀ

ਛਿਲਤਰ ਵੀ ਮੇਰੇ ਅੰਦਰ

ਤੀਰ ਵੀ ਮੇਰੇ ਅੰਦਰ

ਤੇ ਸਫ਼ਰ ਪੈਰਾਂ ਚ ਨਹੀਂ

ਮੱਥੇ ਚ ਹੁੰਦਾ। (ਪਾਲ ਕੌਰ, 2007:22-23)

ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚਿੰਤਕ ਨਾਰੀ ਸਮਾਜ ਵਿਚ ਰਹਿ ਕੇ ਆਪਣੀ ਹੋਂਦ ਦੇ ਪ੍ਰਗਟਾਵੇ ਲਈ ਪ੍ਰੇਰਦੇ ਹਨ। ਇਸ ਦੇ ਉਲਟ ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਦਾ ਬਹੁਤਾ ਜ਼ੋਰ ਸਮਾਜ ਤੋੜਨ ਵਿਚ ਸੀ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਸਮਾਜ ਅਤੇ ਮਰਦ ਹੀ ਔਰਤ ਉੱਪਰ ਬੰਦਸ਼ਾਂ ਲਗਾਉਂਦੇ ਹਨ ਪਰ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ ਇਕੱਲਤਾ (Isolation) ਵਿਚੋਂ ਨਾਰੀ ਵਿਕਾਸ ਨਹੀਂ ਕਰ ਸਕਦੀ। ਉਸ ਆਪਣੇ ਆਪੇ ਦੇ ਪ੍ਰਗਟਾਵੇ ਲਈ ਸਮਾਜ ਅਤੇ ਮਰਦ ਦੋਵੇਂ ਚਾਹੀਦੇ ਹਨ। ਪਾਲ ਕੌਰ ਦੀ ਨਾਰੀ ਚੇਤਨਾ ਵੀ ਸਮਾਜਕ ਬੰਧਨਾਂ ਤੋੜਦੀ ਨਹੀਂ ਹੈ ਸਗੋਂ ਉਸ ਵਿਚ ਰਹਿ ਕੇ ਸ਼ਹੁ ਦਰਿਆਵਾਂ ਦੀ ਮੱਛਲੀ ਬਣਨ ਲਈ ਪ੍ਰੇਰਦੀ ਹੈ:

ਬਰੇਤਿਆਂ ਤੇ ਨਹੀਂ ਜਾ ਸਕਦੀ ਮੱਛਲੀ

ਕੁਝ ਪਲਾਂ ਤੋਂ ਜ਼ਿਆਦਾ।

ਜੀਣ ਵਾਸਤੇ, ਉਸ ਉਤਰਨਾ ਹੀ ਹੁੰਦਾ ਏ

ਪਾਣੀਆਂ ਵਿਚ (ਪਾਲ ਕੌਰ, 2007:27)

ਕਵਿੱਤ੍ਰੀ ਸਮਾਜ ਦੇ ਬਿੰਬ ਲਈ ਪਾਣੀ ਅਤੇ ਨਾਰੀ ਲਈ ਮੱਛਲੀ ਦਾ ਬਿੰਬ ਵਰਤ ਕੇ ਨਾਰੀ ਦੀ ਮਾਨਸਿਕਤਾ ਉਪਰ ਪ੍ਰਸ਼ਨ ਚਿੰਨ੍ਹ ਲਗਾਉਂਦੀ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਨਾਰੀ ਕੋਲ ਆਪਣੀ ਹੋਂਦ ਪ੍ਰਗਟ ਕਰਨ ਲਈ ਬਹੁਤ ਥੋੜ੍ਹਾ ਸਮਾਂ ਹੁੰਦਾ ਹੈ:

ਬਰੇਤੇ ਤੇ ਪਈ ਮੱਛਲੀ ਕੋਲ

ਕੁਝ ਪਲ ਹੀ ਹੁੰਦੇ ਨੇ

ਜੀਣ ਤੇ ਮਰਨ ਦੇ ਵਿਚਾਲੇ!

ਲੈ ਜਾਵੇ ਮਾਛੀ ਕੋਈ

ਵਪਾਰੀ ਕੋਈ

ਜਾਂ ਵਹਾਅ ਕੇ ਲੈ ਜਾਵੇ ਲਹਿਰ ਕੋਈ ਤੇ

ਜਾਂ ਫਿਰ ਇਕ ਛਿਣ ਹੀ ਹੁੰਦਾ ਏ

ਮਾਰ ਦੇਵੇ ਛਾਲ ਆਪ ਹੀ ਅੰਦਰ

ਤੇ ਹੋ ਜਾਵੇ ਮੱਛਲੀ

ਸ਼ਹੁ-ਦਰਿਆ ਦੀ। (ਪਾਲ ਕੌਰ, 2007:27-28)

ਉਪਰੋਕਤ ਕਾਵਿ-ਸਤਰਾਂ ਦੇ ਆਧਾਰ ਤੇ ਔਰਤ ਦਬਾਉਣ ਨਾਲ ਉਸ ਦਾ ਨਾਰੀਤਵ ਖਤਰੇ ਵਿਚ ਪੈ ਜਾਂਦਾ ਹੈ। ਨਾਰੀ ਆਪਣੇ ਵਿਚ ਵਿਚਰਣ ਦਾ ਮੌਕਾ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ ਪਰ ਇਸ ਦੇ ਨਾਲ ਹੀ ਪਾਲ ਕੌਰ ਦੀ ਚੇਤਨਾ ਮੱਛਲੀ ਦੀ ਅਜਿਹੀ ਆਜ਼ਾਦੀ ਤਕ ਸੀਮਤ ਰਹਿੰਦੀ ਹੈ, ਜਿਸ ਨਾਲ ਸਮਾਜਕ ਮੁੱਲਾਂ ਤੇ ਕੋਈ ਫ਼ਰਕ ਨਹੀਂ ਪੈਂਦਾ। ਉਹ ਸਮਾਜ ਵਿਚ ਰਹਿ ਕੇ ਆਪਣੇ ਸ਼ਹੁ ਪ੍ਰਗਟ ਕਰੇ, ਇਹ ਹੀ ਉਸਦੀ ਮਹਾਨਤਾ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ ਨਾਰੀਵਾਦੀ ਚਿੰਤਕਾਂ ਨੇ ਸਮਾਜਕ ਪ੍ਰਬੰਧ ਤੋੜਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਬਹੁਤ ਸਾਰੀਆਂ ਅਜਿਹੀਆਂ ਨਾਰੀਆਂ ਜੋ ਨਾਰੀਵਾਦ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਆਪਣੇ ਘਰ (ਸਮਾਜ) ਛੱਡ ਕੇ ਇਕੱਲੀਆਂ ਰਹਿਣ ਲੱਗੀਆਂ ਪਰ ਉਹਨਾਂ ਦੀ ਮਾਨਸਿਕਤਾ ਵਿਚ ਉਹ ਰਿਸ਼ਤੇ ਨਾਤੇ ਘਰ ਪ੍ਰਤੀ ਪ੍ਰੇਮ ਉਹਨਾਂ ਦੇ ਅਵਚੇਤਨ ਵਿਚ ਪਿਆ ਰਿਹਾ ਸੀ। ਉਹ ਵਾਪਸ ਆਪਣੇ ਘਰ ਤਾਂ ਨਹੀਂ ਪਰਤਦੀਆਂ ਪਰ ਉਹਨਾਂ ਦੀ ਮਾਨਸਿਕਤਾ ਇਕ ਦਵੰਦ ਵਿਚ ਵਿਚਰਦੀ ਹੈ। ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਚਿੰਤਕ ਵੀ ਇਸ ਵਿਸ਼ੇ ਉੱਪਰ ਜਿਆਦਾ ਜ਼ੋਰ ਦਿੰਦੇ ਹਨ ਕਿ ਇਕੱਲਤਾ ਵਿਚ ਕੋਈ ਵੀ ਤਰੱਕੀ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਪਾਲ ਕੌਰ ਦੀ ਕਾਵਿ ਚੇਤਨਾ 'ਦਹਿਲੀਜ਼ ਦੇ ਇਸ ਪਾਰ' ਕਵਿਤਾ ਵਿਚ ਉਹ ਸਮਾਜ ਤੋਂ ਬਾਹਰ ਵੀ ਵਿਚਰਦੀ ਹੈ ਪਰ ਵਾਪਸ ਫਿਰ ਸਮਾਜ ਵਿਚ ਆ ਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਸੋਚ ਦੀ ਧਾਰਨੀ ਹੋ ਜਾਂਦੀ ਹੈ:

ਜੰਮੀ ਤਾਂ ਦਹਿਲੀਜ਼ ਦੇ ਉਸ ਪਾਰ ਸਾਂ
ਪਰ ਜੀਵੀ ਹਾਂ ਦਹਿਲੀਜ਼ਾਂ ਤੋਂ ਬਾਹਰ!

ਫਿਰ ਸੜਕਾਂ ਗਲੀਆਂ ਤੇ ਘਰਾਂ-ਦਰਾਂ ਚੋ
ਕੱਚੀ ਪਗਡੰਡੀ ਕੋਈ

ਤੇ ਬਣਾ ਲਿਆ ਇਕ ਟਿੱਲਾ ਆਪਣਾ।

ਕਰਦੀ ਹਾਂ ਯਾਤਰਾ ਰੋਜ਼

ਇਸ ਟਿੱਲੇ ਤੋਂ

ਸੜਕਾਂ ਗਲੀਆਂ ਤੇ ਘਰਾਂ-ਦਰਾਂ ਤੀਕ! (ਪਾਲ ਕੌਰ, 2007:31-32)

ਉੱਤਰ-ਨਾਰੀਵਾਦ ਅਤੇ ਨਾਰੀਵਾਦ ਮੂਲ ਰੂਪ ਵਿਚ ਪੱਛਮੀ ਸਿਧਾਂਤ ਹਨ। ਇਸ ਲਈ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਦਾ ਪੰਜਾਬੀ ਸਾਹਿਤ ਉੱਪਰ ਪ੍ਰਭਾਵ ਵੱਧ ਰਿਹਾ ਹੈ। ਪਾਲ ਕੌਰ ਦੀ ਚੇਤਨਾ ਵਾਲਾ ਸਮਾਜੋਂ ਬਾਹਰਲਾ ਟਿੱਲਾ ਕਦੇ ਜਗਦਾ ਹੈ ਅਤੇ ਕਦੀ ਬੁਝਦਾ ਹੈ। ਉਹ ਸਮਾਜ ਤੋਂ ਬਾਹਰ ਆਪਣਾ ਇਕ ਟਿੱਲਾ ਤਾਂ ਬਣਾ ਲੈਂਦੀ ਹੈ ਪਰ ਆਪਣੇ ਅਵਚੇਤਨ ਦੇ ਭਾਰ ਹੋਲਾ ਕਰਨ ਲਈ ਵਾਪਸ ਸਮਾਜ ਲਈ ਸੜਕਾਂ ਗਲੀਆਂ ਦਾ ਰਸਤਾ ਬਣਾ ਲੈਂਦੀ ਹੈ ਅਤੇ ਰੋਜ਼ਾਨਾ ਕਾਸਾ ਫੜ ਕੇ ਵਾਪਸ ਆਉਂਦੀ ਜਾਂਦੀ ਹੈ। ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਕਵਿਤਾ ਸਾਂਝੇ ਆਦਰਸ਼ ਤੋਂ ਮੁਕਤ ਹੋ ਕੇ ਵਿਕੇਂਦ੍ਰਤਾ ਨਾਲ ਜੁੜੀ ਹੈ। ਇਹ ਕਵਿਤਾ ਅਨਿਸ਼ਚਤਤਾ ਦਾ ਪ੍ਰਵਚਨ ਸਿਰਜ ਰਹੀ ਹੈ। ਪੰਜਾਬੀ ਕਾਵਿ ਵਿਚ ਬਹੁਤ ਸਾਰੀ ਅਜਿਹੀ ਕਵਿਤਾ ਹੈ ਜੋ ਮਰਦ ਵੱਲੋਂ ਲਿਖੀ ਜਾ ਰਹੀ ਹੈ ਪਰ ਇਹ ਕਾਵਿ ਔਰਤ ਕਾਮ ਸੁੱਖ ਦੀ ਤ੍ਰਿਪਤੀ ਹੇਠ ਮੰਡੀ ਦੀ ਵਸਤੂ ਵਿਚ ਤਬਦੀਲ ਕਰ ਦਿੰਦੇ ਹਨ। ਅਜਿਹਾ ਕਾਵਿ ਰੁਮਾਂਟਿਕਤਾ ਤੋਂ ਦੂਰੀ ਸਥਾਪਤ ਕਰ ਲੈਂਦਾ ਹੈ। ਸਮਕਾਲੀ ਨਾਰੀ ਕਾਵਿ ਵਿਚੋਂ ਪਾਲ ਕੌਰ ਅਜਿਹਾ ਕਾਵਿ ਸਿਰਜਦੀ ਹੈ ਜੋ ਮਨਜੀਤ ਟਿਵਾਣਾ ਵਾਂਗ ਕੱਟੜ ਨਾਰੀਵਾਦ ਨਹੀਂ ਗ੍ਰਹਿਣ ਕਰਦਾ ਸਗੋਂ ਮਰਦ ਉੱਪਰ ਆਪਣਾ ਅਹਿਸਾਨ ਕਰਨ ਤੋਂ ਉਪਰੰਤ ਵੀ ਮਰਦ ਲਈ ਉਦਾਹਰਨ ਹੀ ਬਣ ਕੇ ਉੱਭਰਦਾ ਹੈ। ਉਹ ਮਰਦ ਵੀ ਉਸ ਦੀ ਆਜ਼ਾਦੀ ਦੇਣ ਦੇ ਹੱਕ ਵਿਚ ਹੈ। ਉਹ ਉਸ ਨਾਲ ਸੱਤ ਜਨਮਾਂ ਤੱਕ ਸਾਥ ਨਿਭਾਉਣ ਦੀ ਪਰੰਪਰਾ ਨਾਲ ਨਹੀਂ ਜੁੜਦੀ ਸਗੋਂ ਉਸ ਆਜ਼ਾਦ ਕਰ ਦੇਣਾ ਚਾਹੁੰਦੀ ਹੈ। ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਅਖੀਰਲੇ ਦਹਾਕਿਆਂ ਵਿਚ ਲਿਖਿਆ ਬਹੁਤਾ ਨਾਰੀ ਕਾਵਿ ਮਰਦ ਇਕ ਪਰੰਪਰਾ ਵਿਚ ਬੰਨ੍ਹਣ ਲਈ ਤੱਤਪਰ ਹੈ। ਪਰ ਪਾਲ ਕੌਰ ਅਜਿਹੀ ਚੇਤਨਾ ਜਨਮ ਦਿੰਦੀ ਹੈ ਜਿਸ ਨਾਲ ਦੋਨਾਂ ਦੀ ਆਜ਼ਾਦੀ ਤੇ ਕੋਈ ਫ਼ਰਕ ਨਹੀਂ ਪੈਂਦਾ:

ਪਰ ਦੋਸਤ! ਕੋਈ ਪਿੰਜਰਾ ਨਹੀਂ ਮੇਰੇ ਕੋਲ
 ਚਾਹਿਆ ਸੀ ਇਕ ਖੂਬਸੂਰਤ ਪੰਛੀ
 ਲਡਿਆਉਣਾ, ਤਲੀਆਂ ਤੇ ਚੋਗ ਚੁਗਾਉਣਾ
 ਤੇ ਉਡਾ ਦੇਣਾ ਉਸ
 ਉਹਦੇ ਅੰਬਰਾਂ 'ਤੇ!
 ਮੈਂ ਤਾਂ ਬੱਸ, ਹਰ ਤੂਫ਼ਾਨ ਤੋਂ ਬਾਅਦ
 ਹੋਵਾਂਗੀ ਹਾਜ਼ਰ, ਲੈ ਕੇ ਪੰਖ ਹੋਰ
 ਭਰਨ ਲਈ ਤੇਰੇ ਪੰਖਾਂ 'ਚ ਉਡਾਣ!

ਉਦੋਂ ਤੱਕ

ਜਦੋਂ ਤੱਕ ਹਰ ਅੱਗ ਵਿਚੋ, ਰਾਖ ਵਿਚੋਂ

ਕੁਕਨੂਸ ਵਾਂਗ ਮੁੜ ਜੰਮਣ ਦੀ

ਤੈ ਆ ਨਾ ਜਾਵੇ ਜਾਚ! (ਪਾਲ ਕੌਰ,2007:47)

ਉੱਤਰ-ਨਾਰੀਵਾਦ ਬਹੁਤ ਸਾਰੇ ਉਲਝੇ ਸਰੋਕਾਰਾਂ ਦਾ ਪ੍ਰਤੀਉੱਤਰ ਬਣ ਕੇ ਉੱਭਰਦਾ ਹੈ। ਜਿਸ ਵਿਚ ਨਾਰੀ ਮਰਦ ਨਾਲ ਆਪਣਾ ਰੌਲਾ ਮੁਕਾ ਕੇ ਇਕ ਮੁਕਤੀ ਹਾਸਲ ਕਰਦੀ ਹੋਈ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ:

ਤੇਰਾ ਮੇਰਾ ਕਾਹਦਾ ਰੌਲਾ

ਕਾਹਦਾ ਓਹਲਾ

ਤੈਥੋਂ ਲੁੱਕਾਂ

ਤਾਂ ਲੀਰ ਲੀਰ ਬੱਸ ਲਿਪਟੀ ਜਾਵਾਂ।

ਖਿੱਦੋ ਜਿਹੀ ਤੇਰੇ ਹੱਥੀਂ ਆਵਾਂ

ਖੇਡੇ ਤੂੰ, ਮੈਂ ਉਧੜਦੀ ਜਾਵਾਂ।

ਜੇ ਤੇਰਾ ਮੇਰਾ

ਕੋਈ ਰੌਲਾ, ਕੋਈ ਓਹਲਾ

ਤਾਂ ਕੀ ਏ ਉਹ

ਜੋ ਸਾਹੀਂ ਮੇਰੇ ਵੱਸਦਾ ਰਹਿੰਦਾ

ਅੰਦਰ ਮੇਰੇ ਵਰ੍ਹਦਾ ਰਹਿੰਦਾ

ਰਗਾਂ 'ਚ ਮੇਰੇ ਪਿਘਲਦਾ ਰਹਿੰਦਾ

ਚਿਤ ਮੇਰੇ ਖਿੱਚਦਾ ਰਹਿੰਦਾ

ਰੂਹ ਦੇ ਅੰਦਰ ਵਸਦਾ ਰਹਿੰਦਾ! (ਪਾਲ ਕੌਰ,2007:83)

ਉੱਤਰ-ਸੰਰਚਨਾਵਾਦੀ ਯੱਕ ਲਾਕਾਂ ਨਾਰੀ ਦੀ ਅਜਿਹੀ ਸਥਿਤੀ ਦੀ ਪਹਿਚਾਨ ਕਰਦਾ ਹੈ, ਜਿੱਥੇ ਲਿੰਗ ਦੀ ਦਵੈਤ ਨਹੀਂ ਹੁੰਦੀ। ਉਸ ਅਨੁਸਾਰ ਮਨੁੱਖੀ ਦਿਮਾਗ ਵਿਚ ਭਾਸ਼ਾਈ ਚਿਹਨਾਂ ਤੋਂ ਉਪਰੰਤ

ਕੁਝ ਚਿਹਨ ਐਕਸੀਡੈਂਟ ਦੇ ਰੂਪ ਵਿਚ ਇੱਧਰ ਉੱਧਰ ਉਡ ਰਹੇ ਹੁੰਦੇ ਹਨ। ਉਹ ਅਵਸਥਾ ਸ਼ਿਸ਼ੂ (Infant) ਅਵਸਥਾ ਹੈ ਪਰ ਜਦੋਂ ਸ਼ਿਸ਼ੂ ਮਰਦਾਵੀਂ ਭਾਸ਼ਾਈ ਵਰਤਾਰੇ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ ਤਾਂ ਉਹ ਆਪਣੀ ਹੋਂਦ ਉੱਥੇ ਹੀ ਗਵਾ ਦਿੰਦਾ ਹੈ। ਇਸ ਲਈ ਭਾਸ਼ਾਈ ਵਰਤਾਰੇ ਵੀ ਬਦਲਣ ਦੀ ਲੋੜ ਹੈ। ਲਿੰਗ (Gender) ਸਮਾਜ ਦੁਆਰਾ ਬਣਾਇਆ ਜਾਂਦਾ ਹੈ। ਮਰਦ ਅਤੇ ਔਰਤ ਦਾ ਫ਼ਰਕ ਵੀ ਓਨਾ ਹੀ ਵੱਧਦਾ ਜਾਂਦਾ ਹੈ ਜਿਉਂ ਜਿਉਂ ਉਹ ਸਭਿਆਚਾਰ ਵਿਚ ਵੱਡੇ ਹੁੰਦੇ ਜਾਂਦੇ ਹਨ। ਲਿੰਗ ਦਾ ਪਾੜਾ ਓਨਾ ਹੀ ਗਹਿਰਾ ਹੁੰਦਾ ਹੈ। ਲਿੰਗ ਦੀ ਇਕਮੁਕਤਾ ਬਚਪਨ ਵਿਚ ਨਿਰਧਾਰਤ ਨਹੀਂ ਹੁੰਦੀ। ਉਥੇ ਬਰਾਬਰਤਾ ਪਨਪਦੀ ਹੈ। ਸਮਾਜ ਵਲੋਂ ਲਿੰਗ ਨਿਰਧਾਰਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਪਾਲ ਕੌਰ ਆਪਣੀ ਕਵਿਤਾ 'ਤੀਲ੍ਹਾ ਤੀਲ੍ਹਾ' ਵਿਚ ਲਿੰਗ ਦੀ ਬਣਤਰ ਵੱਖ -ਵੱਖ ਹਿੱਸਿਆਂ ਵਿਚ ਬਿਆਨ ਕਰਦੀ ਹੈ:

ਨਿੱਕੀ ਹੁੰਦੀ ਸਾਂ
ਤਾਂ ਰੁਸ ਕੇ ਕਿਸੇ ਆੜੀ ਨਾਲ
ਤੋੜ ਦੇਂਦੀ ਸਾਂ ਤੀਲ੍ਹਾ।
ਫਿਰ ਤਿਣਕਾ ਤਿਣਕਾ ਇਕੱਠਾ ਕਰਦੇ
ਅਸੀਂ ਆ ਖਲੋਂਦੇ ਸਾਂ ਸਾਹਵੇਂ
ਵੱਟਦੇ ਘੁਰੀਆਂ
ਮਾਰਦੇ ਮੁੱਕੀਆਂ
ਹੱਥਾਂ ਤੇ ਹੱਥ ਵਜਾਉਂਦੇ
ਪਾ ਲੈਂਦੇ ਗਲ ਵਕੜੀ
ਫਿਰ ਲੱਭਦੀ ਸਾਂ ਕੋਈ ਚੂੜੀ ਦਾ ਟੋਟਾ
ਉਹਦੀ ਤਲੀ ਤੇ ਭੰਨ ਕੇ ਵੇਖਦੀ
ਟੋਟਾ ਟੁਟਦਿਆਂ
ਜਿੰਨਾਂ ਬਰੀਕ ਕਣ ਭੁਰਦਾ
ਮੰਨਦੇ ਅਸੀਂ ਉਤਨਾ ਡੂੰਘਾ
ਉਤਨਾ ਕਰੀਬੀ ਹੈ ਪਿਆਰ (ਪਾਲ ਕੌਰ, 2007:93)

ਸਾਹਿਤ ਵਿਚ ਬਹੁਤ ਸਾਰੀਆਂ ਅਜਿਹੀਆਂ ਪਰਿਸਥਿਤੀਆਂ ਦਾ ਵਰਨਣ ਹੁੰਦਾ ਹੈ ਜੋ ਕਈ ਵਾਰੀ ਜਟਿਲ ਸਰੋਕਾਰਾਂ ਦਾ ਪ੍ਰਤੀਉੱਤਰ ਬਣ ਜਾਂਦੀਆਂ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਵਿਚ ਔਰਤ ਮਰਦ ਦਾ ਅੰਤਰ ਕਈ ਥਾਵਾਂ ਉੱਤੇ ਖਤਮ ਹੋ ਜਾਂਦਾ ਹੈ। ਨਾਰੀਵਾਦ ਦੇ ਦੂਸਰੇ ਪੜਾਅ ਵਿਚ ਔਰਤ ਵਲੋਂ ਬੱਚੇ ਪੈਦਾ ਕਰਨਾ ਪੈਰ ਦੀ ਬੇੜੀ ਸਮਝਿਆ ਜਾਂਦਾ ਸੀ। ਇਹ ਮੰਨਿਆ ਜਾਂਦਾ ਸੀ ਕਿ ਔਰਤ ਦੀ ਤਰੱਕੀ ਵਿਚ ਬੱਚਾ ਰੁਕਾਵਟ ਹੈ। ਪਰ ਉੱਤਰ-ਨਾਰੀਵਾਦ ਨੇ ਬੱਚੇ ਜਨਮ ਦੇਣਾ ਔਰਤ ਦੀ ਖੂਬੀ ਦੱਸਿਆ ਹੈ। ਇਹੀ ਵੱਡਾ ਫ਼ਰਕ ਮਰਦ ਨਾਲੋਂ ਵਖਰਾਉਂਦਾ ਹੈ ਅਤੇ ਔਰਤ ਬਹੁਵਾਦ (Pluralism) ਨਾਲ ਜੋੜਦਾ ਹੈ। ਇਸ ਨਾਲ ਔਰਤ ਦੇ ਵਜੂਦ ਮਜ਼ਬੂਤੀ ਪ੍ਰਦਾਨ ਹੁੰਦੀ ਹੈ। ਪਾਲ ਕੌਰ ਦਾ ਕਾਵਿ ਵੀ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਪ੍ਰਕਿਰਿਆ ਖੂਬੀ ਦੱਸਦਾ ਹੈ। ਇਸ ਨਾਲ ਉਸ ਨਾਰੀ ਦੇ ਅਕਸ਼ ਦੀ ਮਹਾਨਤਾ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ:

ਬ੍ਰਹਿਮੰਡ ਦੀ ਬਾਰਿਸ਼ ਸੀ
ਜ਼ਰਬ ਹੋਇਆ
ਵਜੂਦ ਮੇਰਾ
ਵਜੂਦ ਨਾਲ
ਸ਼ਰਮ ਗਿਆ ਮਨ
ਭਿੱਜ ਗਿਆ ਦਿਲ
ਜਗ ਪਿਆ ਮੱਥਾ
ਮਨ ਸੀ ਕੁੱਖ
ਦਿਲ ਸੀ ਕੁੱਖ
ਮੱਥਾ ਸੀ ਕੁੱਖ
ਤੇ ਜੰਮੀ ਤੂੰ
ਮੇਰਾ ਹੀ ਰੂਪ
ਇਕ ਇਕ ਨਕਸ਼ ਲੱਗਾ ਉਘੜਨ
ਤਾਂ ਬਣ ਗਈ ਤੂੰ
ਕੋਈ ਤਲਿੱਸਮੀ ਸ਼ੀਸ਼ਾ
ਜਿਸ ਚਲ ਫੈਲਿਆ ਸੀ ਸਫ਼ਰ ਤੇਰਾ
ਦੂਰ ਦੂਰ ਤਕ ਅੱਗੇ! (ਪਾਲ ਕੌਰ, 2007:143)

ਇੱਕੀਵੀਂ ਸਦੀ ਦਾ ਯੁੱਗ ਮੀਡੀਏ, ਪਾਪੂਲਰ ਕਲਚਰ, ਸਾਇੰਸ ਅਤੇ ਤਕਨਾਲੋਜੀ ਦਾ ਯੁੱਗ ਹੈ। ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਕਾਵਿ ਕਿਸੇ ਇਕ ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਨਹੀਂ ਵਿਚਰ ਰਿਹਾ। ਚੇਤਨ ਕਵੀਆਂ ਨੇ

ਸਮਕਾਲੀ ਸਰੋਕਾਰਾਂ ਆਪਣੀ ਕਵਿਤਾ ਦਾ ਵਿਸ਼ਾ ਬਣਾਇਆ ਹੈ। ਇਹ ਰੁਝਾਨ ਨਵ-ਬਸਤੀਵਾਦੀ ਵਿਸ਼ਵੀਕਰਨ ਵੱਲ ਪ੍ਰਤਿਰੋਧਕ ਸੁਰ ਅਪਣਾਉਂਦੇ ਹਨ। ਇਸ ਸਮੇਂ ਵਿਚ ਵੀ ਬਹੁਤ ਸਾਰੇ ਪ੍ਰਗਤੀਵਾਦੀ ਅਤੇ ਜੁਝਾਰਵਾਦੀ ਕਵੀਆਂ ਦੀ ਸੁਰ ਕਾਫ਼ੀ ਤਿੱਖੀ ਹੈ ਪਰ ਇਸ ਦੇ ਨਾਲ-ਨਾਲ ਮਿੱਥਾਂ ਦੇ ਰੂਪਾਂਤਰਨ ਦਾ ਰੁਝਾਨ ਵੀ ਹੈ। ਮੀਡੀਏ ਦਾ ਬਹੁਤ ਵੱਡਾ ਹਿੱਸਾ ਵੀ ਮਿੱਥਕ ਹਵਾਲਿਆਂ ਨਾਲ ਸਮਾਜ ਉੱਪਰ ਨਵ-ਬਸਤੀਵਾਦੀ ਅਤੇ ਵਿਸ਼ਵੀਕਰਨ ਦੇ ਪ੍ਰਭਾਵ ਪੀਡਾ ਕਰਨ ਲਈ ਤੱਤਪਰ ਹੈ। ਇਸ ਸਮੇਂ ਪੂੰਜੀ ਕੇਂਦਰ ਵਿਚ ਆਉਣ ਕਰਕੇ ਰਿਸ਼ਤਿਆਂ ਵਿਚ ਵੀ ਕੜਵਾਹਟ ਵਧੀ ਹੈ। ਸਮਕਾਲੀ ਪੰਜਾਬੀ ਨਾਰੀ ਕਾਵਿ ਵੀ ਕੱਟੜ ਨਾਰੀਵਾਦੀ ਧਾਰਨਾਵਾਂ ਛੱਡ ਕੇ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਧਾਰਨਾਵਾਂ ਅਪਣਾ ਰਿਹਾ ਹੈ। ਨਾਰੀਵਾਦੀ ਧਾਰਨਾ ਅਨੁਸਾਰ ਪਿਤਰਕੀ ਪ੍ਰਬੰਧ ਅੱਗੇ ਬੇਵੱਸ ਕਵਿਤਾ ਹੁਣ ਨਵੇਂ ਰੁਝਾਨ ਵਿਚ ਆਪਣੀ ਹੋਂਦ ਮਰਦ ਨਾਲ ਤੁਲਨਾਉਣ ਨਾਲੋਂ ਆਪਣੀ ਵੱਖਰਤਾ ਵਿਚ ਸਵੈ ਪ੍ਰਗਟਾਵੇ ਦਾ ਜ਼ਰੀਆ ਬਣਦੀ ਹੈ:

ਹੁਣ ਨਹੀਂ ਵਰਨਾ ਛਮ ਛਮ
 ਕਿਸੇ ਪਹਾੜ ਨਾਲ ਟਕਰਾ ਕੇ
 ਤੇ ਵੇਲਾ ਨਹੀਂ ਹੁਣ
 ਹੁਜਰੇ 'ਚ ਬੈਠੇ ਰਹਿਣ ਦਾ
 ਹੁਣ ਤਾਂ ਪਹਾੜ 'ਚ ਬਣਾ ਕਿ ਸੁਰੰਗ
 ਅੱਗੇ ਨਿਕਲ ਜਾਣ ਦਾ ਵੇਲਾ ਹੈ। (ਪਾਲ ਕੌਰ, 2009:14)

ਪਾਲ ਕੌਰ ਦੀ ਕਾਵਿ ਦ੍ਰਿਸ਼ਟੀ ਅਜਿਹੀ ਔਰਤ ਦੀ ਅਗਵਾਈ ਕਰਦੀ ਹੈ ਜੋ ਮਰਦ ਨਾਲ ਬਰਾਬਰਤਾ ਜਾਂ ਪਿਤਰਕੀ ਪ੍ਰਬੰਧ ਤੋਂ ਆਜ਼ਾਦੀ ਨਹੀਂ ਮੰਗਦੀ ਸਗੋਂ ਸਵੈ-ਵਿਸ਼ਵਾਸ ਨਾਲ ਜ਼ਿੰਦਗੀ ਜਿਉਣ ਦੀ ਸਮਰੱਥਾ ਰੱਖਦੀ ਆਪਣੇ ਅਸਤਿਤੱਵ ਸਪੇਸ ਤੱਕ ਫੈਲਾ ਰਹੀ ਹੈ:

ਦੂਰ
 ਧੁਰ ਸਿਖਰਾਂ ਦੀ ਚੋਟੀ ਸਰ ਕਰਨਾ ਹੈ
 ਤਾਂ ਘਟਾਉਣਾ ਪੈਣਾ ਏ
 ਆਪਣੇ ਮੋਢਿਆਂ ਤੋਂ ਬੋਝ!
 ਕਿਰ ਲੈਣ ਦੇ

ਜੋ ਕਿਰਦਾ ਮੁੱਠੀਆਂ 'ਚ
 ਡਿਗ ਲੈਣ ਦੇ
 ਜੋ ਡਿਗਦਾ ਹੈ ਪਿੱਠ ਪਿਛਿਓ!
 ਜੇ ਹੁਜ਼ਰਾ ਹੈ ਅੰਦਰ
 ਤੇ ਜ਼ਿਹਨ 'ਚ ਅੰਬਰ
 ਤਾਂ ਹਲਕੀ ਹਲਕੀ
 ਹੌਲੀ ਹੌਲੀ ਪੱਬ ਧਰਦੀ
 ਕਰ ਲਵੇਂਗੀ ਯਾਤਰਾ ਅਗੇਰੀ। (ਪਾਲ ਕੌਰ, 2009:14)

ਕੋਈ ਵੀ ਸਿਧਾਂਤਕ ਪੈਰਾਡਾਇਮ ਓਨੀ ਦੇਰ ਸਫਲਤਾ ਹਾਸਲ ਨਹੀਂ ਕਰ ਸਕਦਾ ਜਿੰਨਾਂ ਚਿਰ ਉਹ ਸਮਾਜਕ, ਆਰਥਕ, ਸਭਿਆਚਾਰਕ ਮੁੱਦਿਆਂ ਤੋਂ ਜਾਣੂ ਨਹੀਂ ਹੁੰਦਾ। ਨਾਰੀਵਾਦ ਦੀ ਅਸਫਲਤਾ ਦਾ ਇਕ ਕਾਰਨ ਇਹ ਵੀ ਬਣਿਆ ਕਿ ਉਸ ਨੇ ਔਰਤ ਨੂੰ ਸਮਾਜ ਨਾਲੋਂ ਤੋੜਨ ਦੀ ਕੋਸ਼ਿਸ ਕੀਤੀ। ਨਾਰੀਵਾਦੀ ਸਿਧਾਂਤ ਅਨੁਸਾਰ ਔਰਤ ਅਤੇ ਮਰਦ ਵਿਚ ਬਰਾਬਰਤਾ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਪਰ ਉੱਤਰ-ਨਾਰੀਵਾਦੀ ਸੋਚ ਦੇ ਧਾਰਨੀ ਇਸ ਬਰਾਬਰਤਾ ਨਕਾਰ ਕੇ ਵੱਖਰਤਾ ਤੇ ਜ਼ੋਰ ਦਿੰਦੇ ਹਨ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਮਰਦ ਅਤੇ ਔਰਤ ਦੋਵੇਂ ਮਨੁੱਖ ਹਨ। ਇਹਨਾਂ ਦੀ ਸਰੀਰਕ ਬਣਤਰ ਵੱਖਰੀ ਹੋਣ ਕਰਕੇ ਇਹ ਇਕ ਦੂਸਰੇ ਤੋਂ ਵੱਖਰੀ ਪਛਾਣ ਰੱਖਦੇ ਹਨ। ਪਰ ਇਹ ਇਕ ਸਮਾਜ ਵਿਚ ਰਹਿ ਕੇ ਇਕ ਦੂਸਰੇ ਦੇ ਪੂਰਕ ਹਨ। ਅਰਥਾਤ ਇਹਨਾਂ ਵਿਚ ਮਨੁੱਖਤਾ ਅਤੇ ਪੂਰਨਤਾ ਹੋਣ ਕਰਕੇ ਵੱਡੀ ਸਾਂਝ ਵੀ ਬਣਦੀ ਹੈ। ਲਿੰਗ ਦਾ ਨਿਰਧਾਰਨ ਸਮਾਜ ਨੇ ਕੀਤਾ ਹੈ। ਅਰਥਾਤ ਮਰਦ ਅਤੇ ਔਰਤ ਆਪਣੀ ਸੰਪੂਰਨਤਾ ਚ ਹੀ ਇਕ -ਮਿਕ ਹੋ ਸਕਦੇ ਹਨ। ਭਾਵ ਸਮਾਜਕ ਲਿੰਗ ਭੁੱਲ ਕੇ ਹੀ ਵਿਚਰ ਸਕਦੇ ਹਨ। ਅਜਿਹੀ ਹੀ ਸਥਿਤੀ ਪਾਲ ਕੌਰ ਦੀ ਕਾਵਿ ਦ੍ਰਿਸ਼ਟੀ ਪੇਸ਼ ਕਰਦੀ ਹੈ।

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Impact of FDI on Indian Economy

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Every economy wishes to achieve the highest sustainable growth. The growth of a country is supported by availability of required resources. Money is one of the major resources that lead to development. India, being a developing economy, needs a lot of finance for its development. Due to low level of income, India depends upon external infusion of funds in the form of FDI. This paper makes an attempt to analyze the trend of inflow of FDI and to evaluate whether FDI actually contributes to the growth of an economy. For this purpose data has been collected from secondary sources including government publications, websites etc. The analysis is made by calculating coefficient of correlation using SPSS. Various parameters such as GDP, tax collection, foreign exchange reserve and merchandise export have been used. From the study we found out that there is a growth in inflow of FDI in monetary terms but the growth rate shows a fluctuating trend. And when we analyze the relationship between FDI and various selected parameters they show a positive relation in monetary terms but the hypothesis doesn't hold true when a comparison is made between the percentage growth rate of FDI with that of GDP, tax collection and merchandise export. Only in case of Foreign exchange reserve does the hypothesis hold true to some extent. So we can say that FDI contributes to the growth of an economy but this is not the only factor responsible for the growth of the country.

JEL Classification: C12, F21, F43, O47

Keywords: economic growth, Foreign Direct Investment, GDP, Foreign Exchange Reserve, tax collection

Introduction

Inflow of foreign investment is not a new development in India. Traces of foreign capital can be historically observed as early as the 16th century, when East India Company came to India. But this led India into slavery for almost 200 years and became a bitter experience. After independence Government of India realized the urgent need for economic growth and development of the country. But the rate of saving and investment was very low; this led to the re-entry of foreign capital in Indian economy. Initially government was very reluctant to provide freedom to foreign investors, so inflow of foreign capital was restricted to few areas. With the passage of time, considering the benefits attached, the government has liberalized its FDI policy. Now, in India two broad routes are available for foreign investment:

1. Government Route – Prior approval by government is needed before investment
2. Automatic Route – FDI is allowed without prior approval by Government or Reserve Bank of India

Now many areas are open for foreign capital with 100 percent of investment limit such as agriculture, plantation, defense manufacturing, civil aviation etc.

FDI provides multidimensional benefits to the host country i.e. increase in employment, production, national income, GDP, export etc. In order to capitalize these benefits on one hand and to fulfill its obligations towards the international organization i.e. IMF, WTO, World Bank etc. on the other, government is modifying its FDI policy time and again.

In order to analyze the impact of FDI a time span of 15 years is taken into consideration (2004-2019). Over this period there is rapid increase of 10 times of FDI flow in India. Since 2000, Service sector attracts the highest amount of FDI followed by Computer hardware & software and telecommunication sector. Mauritius is the biggest investor of foreign capital in Indian market followed by Singapore and Japan. India's ranking among top 20 preferred countries for FDI has dropped down to 11 in 2019 from 8 in 2017 (World investment report 2019, UNCTAD). The move towards Demonetization in 2016 and the introduction of GST in 2017 negatively affected the flow of FDI. However, government is making all efforts to attract FDI in prospective areas. Initiatives like “Make in India”, abolition of Foreign Investment Promotion Board (FIPB) etc. promise to impact FDI flow positively in India.

Review of Literature

Nair and Minimol (2017) try to analyze the impact of FDI on Indian Economy by relating it with GDP and stock market from the period of 1992-2015 and observes an increasing trend in the FDI and a strong positive correlation between FDI and SENSEX as well as FDI and NIFTY.

Chandana Chakraborty and Peter Nunnenkamp (2008) make a sector level analysis on Economic Reforms, FDI and Economic Growth in India and conclude that the growth effects of FDI vary widely across sectors. FDI stocks and output are mutually reinforcing in the manufacturing sector, whereas any causal relationship is absent in the primary sector.

Qaiser Abbas et al. (2011) apply the regression model to find whether the growth of the SAARC country depends on FDI and inflation or not and conclude that increase in FDI increases the GDP.

Khan and Mehboob (2014) examine the effects of FDI inflow on GDP on the production function theory by balanced panel data of World Development Indicators from 1992 to 2010 of 59 countries representing the global economy. Their study reveals that in the context of global economy FDI influences and positively contributes to the GDP indirectly through causing other factors of production by the means of facilitating capital formation and employment opportunities.

Athukorala (2003), in his paper “The Impact of Foreign Direct Investment for Economic Growth: A Case Study in Sri Lanka”, tries to find out the short run and long run relationship between FDI and economic growth using econometric model and the results show that FDI inflows do not exert an independent influence on economic growth. Further, the direction of causation is not from FDI to GDP growth but GDP growth to FDI.

Aggarwal and Khan (2011), in their paper “Impact of FDI on GDP: A Comparative Study of China and India”, investigate the effect of FDI on growth of these two economies by using the multiple regression approach. China's growth is more affected

by FDI than India's and FDI is not as significant as other variables to predict growth. The reasons behind the edge China enjoys are bigger market structure, better socio-economic policies, better investment opportunities, liberal government incentives, developed infrastructure, cost effectiveness, and macro-economic climate. India on the other hand has talented management system, rule of law, transparent system of work, cultural affinity and regulatory environment.

Several studies have been made to see the impact of FDI on various economies of different countries but most of the studies have seen the direct impact of FDI on GDP whereas in the present paper we have tried to see the growth from different parameters in relative terms by calculating their percentage growth over the years.

Objectives of the Study

1. to study the trends of flow of FDI in India
2. to analyze the impact of FDI on Indian Economy

Hypothesis of the Study

1. Flow of FDI is increasing year after year.
2. There is a positive relationship between various indicators of growth of economy and FDI

Research Methodology

Data Collection: The study is descriptive and analytical. Secondary data collected from various websites and news bulletins of Reserve Bank of India, various issues of UNCTAD, Economic Survey – Government of India and Fact Sheets on FDI have been considered for the study. The data has been collected for a period of fifteen years from 2004-2005 to 2018-2019 to see the long-run impact of FDI.

Data Analysis: For analyzing the data, simple average, year after year growth rate, growth rate on the basis of base year and coefficient of correlation has been calculated by using Excel and Statistical Package for Social Sciences (SPSS).

Findings and Interpretation:

1. Trend of FDI in India

Year	FDI (In Rs Crore)	FDI Growth Rate	Growth of FDI taking 2004-05 as base year
2004-05	26947		
2005-06	39457	46%	46%
2006-07	102652	160%	281%
2007-08	139421	36%	417%
2008-09	190645	37%	607%
2009-10	157819	-17%	486%
2010-11	132358	-16%	391%
2011-12	154961	17%	475%
2012-13	146954	-5%	445%
2013-14	186830	27%	593%
2014-15	215893	16%	701%
2015-16	294258	36%	992%
2016-17	283292	-4%	951%
2017-18	253977	-10%	843%
2018-19	301932	19%	1020%

Table 1: Trend of FDI in India (Source: www.rbi.org.in)

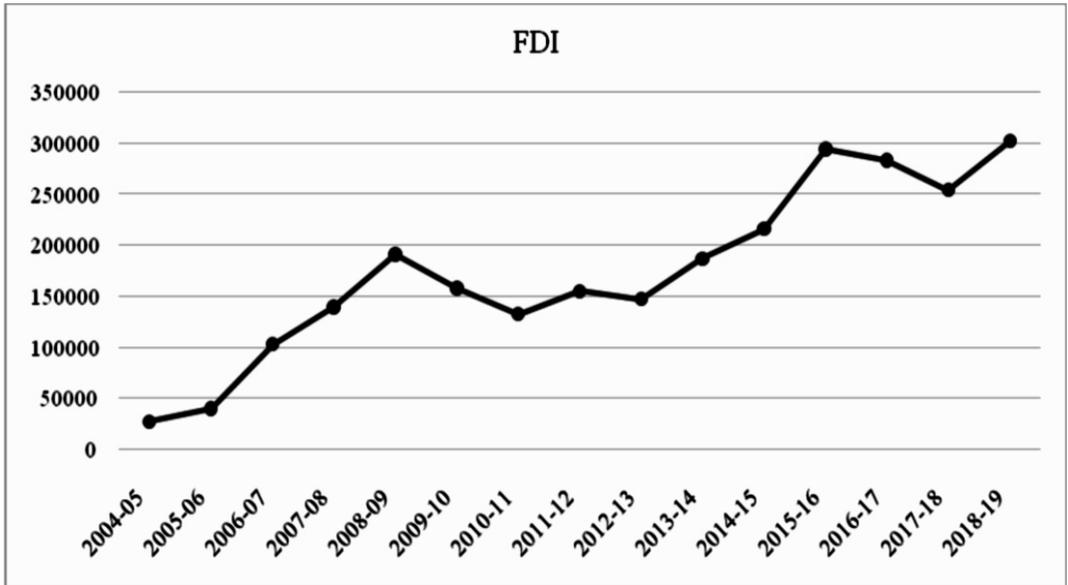


Figure 1: Flow of FDI in India (Rs Crore)

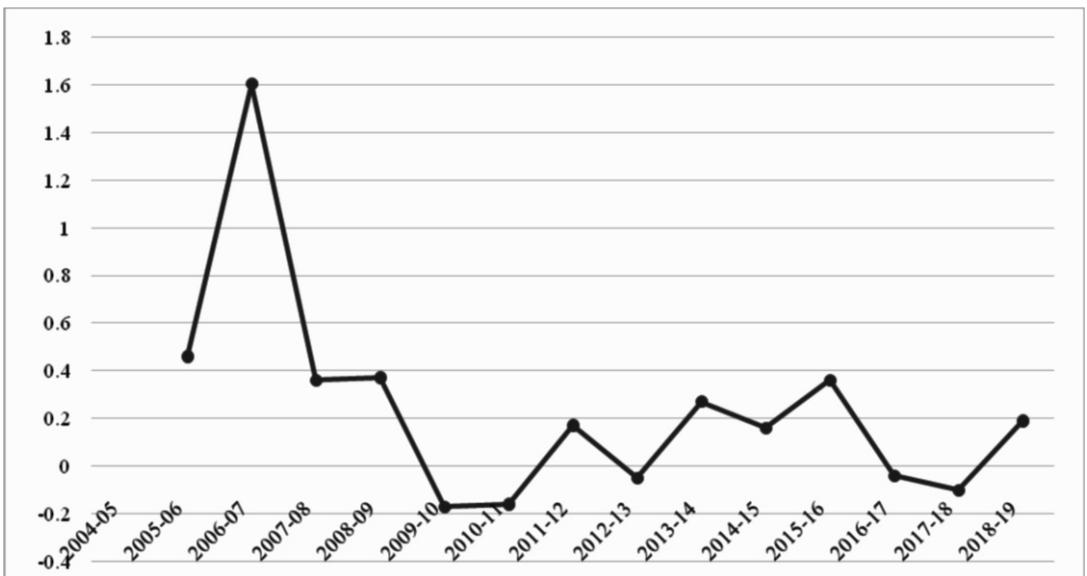


Figure 2: Growth Rate of inflow of FDI in India

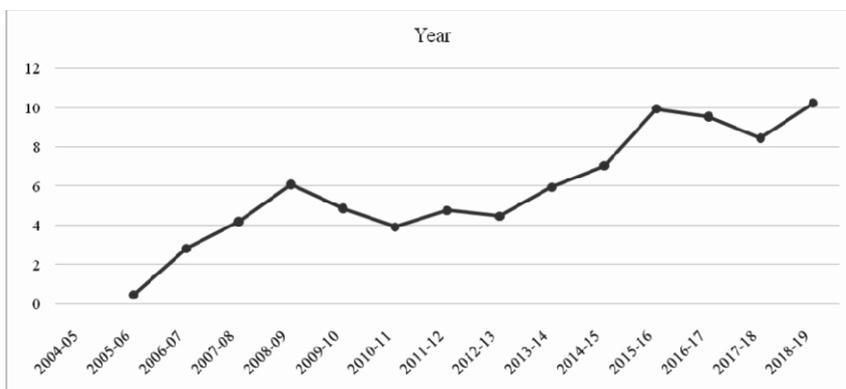


Figure 3: Growth Rate of flow of FDI in India in comparison to the base year 2004-05

The graphical representation of FDI clearly shows that flow of FDI is increasing in India when we see it in absolute figures but in terms of rate of growth it is not quite impressive and even has a negative rate in the years 2009-10, 10-11, 12-13, 16-17 and 17-18. The reason for this negative growth for the initial period from 2009-13 is the economic recession and in the years 2016-18 the negative results are an outcome of demonetization in 2016 and introduction of GST in 2017. The average of 15 years' growth rate is 24 percent. Major growth was seen in the year 2006-07 having a tremendous rate of 160 per cent but after that it has not shown such temperament. But if we take 2004-05 year as base then we can easily make out that over the 15 years FDI has increased fantastically showing us a growth rate of 1020 per cent which is a remarkable growth. So we can conclude that India is welcoming FDI with positivity and it has a great job to do for India's development.

2. FDI and various indicators of Growth of Economy

- i. FDI and GDP at Constant Price as well as at Current price:
 - FDI and GDP at Constant Price

GDP represents total volume of goods and services produced in a country for a given period of time. Production is basically dependent on the factors of production (Man, Money, Material, Machine and Method). Money is the one factor that leads to the acquisition of the all other factors. Since India is a developing country with low income and high population, the rate of capital formation is very low. In order to

overcome this obstacle FDI is constantly being promoted in the country. Due to this it becomes of utmost importance to judge the relationship between these two variables. For the analysis here, FDI represents Net FDI (Gross FDI in India excluding Repatriation abroad) and GDP both at constant prices (2011-12) and at current prices are taken into consideration.

Year	FDI (In Rs Crore)	GDP (In Rs Crore)	Growth Rate	Growth Rate
		Constant Price	FDI	GDP
2004-05	26947	5480380		
2005-06	39457	5914614	46%	8%
2006-07	102652	6391375	160%	8%
2007-08	139421	6881007	36%	8%
2008-09	190645	7093403	37%	3%
2009-10	157819	7651078	-17%	8%
2010-11	132358	8301235	-16%	8%
2011-12	154961	8736331	17%	5%
2012-13	146954	9213017	-5%	5%
2013-14	186830	9801370	27%	6%
2014-15	215893	10527674	16%	7%
2015-16	294258	11369493	36%	8%
2016-17	283292	12298327	-4%	8%
2017-18	253977	13179857	-10%	7%
2018-19	301932	14077586	19%	7%
Coefficient of Correlation		0.91088233		0.10074965

Table 2: FDI and GDP at Constant Price (Source: www.rbi.org.in)

		VAR00002	VAR00003
VAR00002	Pearson Correlation	1	.911**
	Sig. (2-tailed)		.000
	N	15	15
VAR00003	Pearson Correlation	.911**	1
	Sig. (2-tailed)	.000	
	N	15	15

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

Table 3: Correlation between FDI and GDP at Constant
Rate

		VAR00004	VAR00005
VAR00004	Pearson Correlation	1	.101
	Sig. (2-tailed)		.732
	N	14	14
VAR00005	Pearson Correlation	.101*	1
	Sig. (2-tailed)	.732	
	N	14	

Table 4: Correlation between growth rate of FDI and growth rate of GDP at Constant Rate

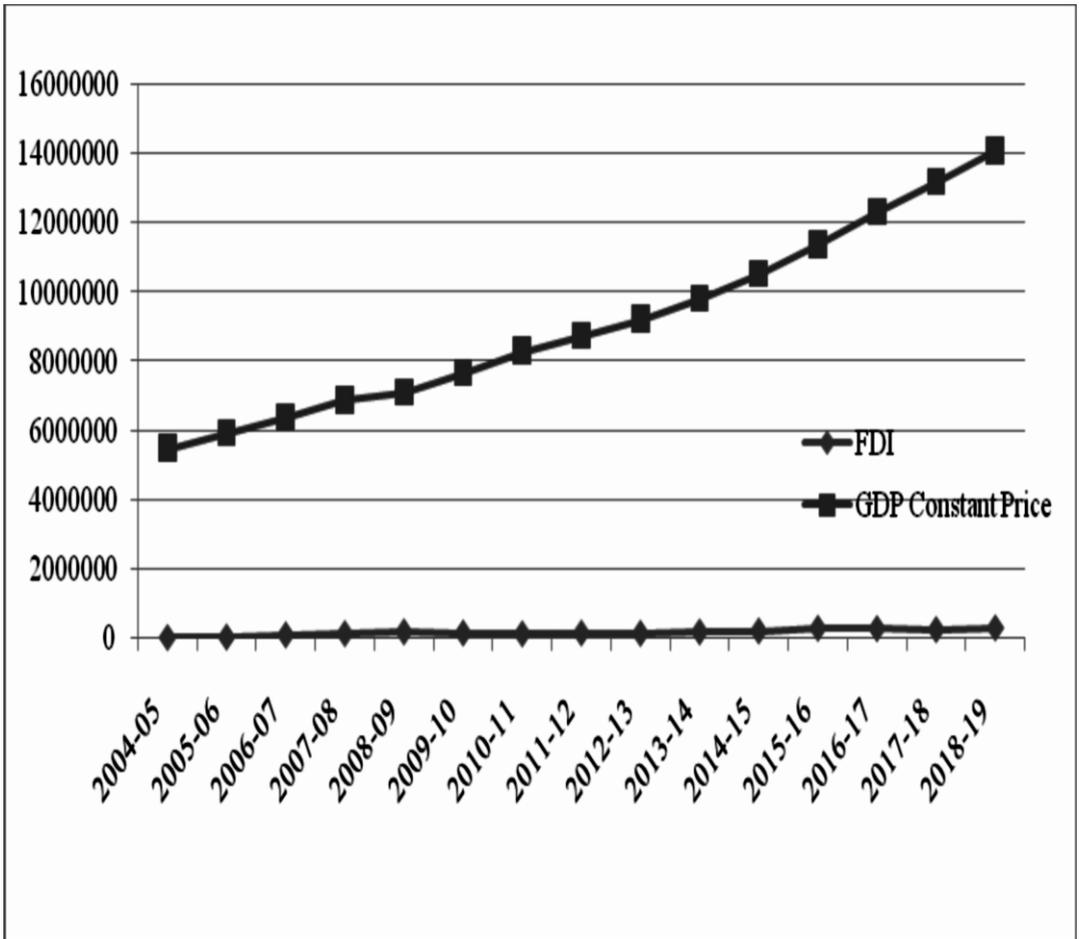


Figure 4: FDI and GDP at Constant Price

* FDI and GDP at Current Price

Year	FDI	GDP (In Rs Crore)	Growth Rate	Growth Rate
		Current Price	FDI	GDP
2004-05	26947	3186332		
2005-06	39457	3632125	46%	14%
2006-07	102652	4254629	160%	17%
2007-08	139421	4898662	36%	15%
2008-09	190645	5514152	37%	13%
2009-10	157819	6366407	-17%	15%
2010-11	132358	7634472	-16%	20%
2011-12	154961	8736330	17%	14%
2012-13	146954	9944013	-5%	14%
2013-14	186830	11233522	27%	13%
2014-15	215893	12467959	16%	11%
2015-16	294258	13771874	36%	10%
2016-17	283292	15362386	-4%	12%
2017-18	253977	17095005	-10%	11%
2018-19	301932	19010164	19%	11%
Coefficient of Correlation		0.897871826		0.17738931

Table 5: FDI and GDP at Current Price (Source: www.rbi.org.in)

		VAR00002	VAR00003
VAR00002	Pearson Correlation	1	.898**
	Sig. (2-tailed)		.000
	N	15	15
VAR00003	Pearson Correlation	.898**	1
	Sig. (2-tailed)	.000	
	N	15	15

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

Table 6: Correlation between FDI and GDP at Current Rate

		VAR00004	VAR00005
VAR00004	Pearson Correlation	1	.177
	Sig. (2-tailed)		.544
	N	14	14
VAR00005	Pearson Correlation	.177*	1
	Sig. (2-tailed)	.544	
	N	14	

Table 7: Correlation between growth rate of FDI and growth rate of GDP at Current Rate

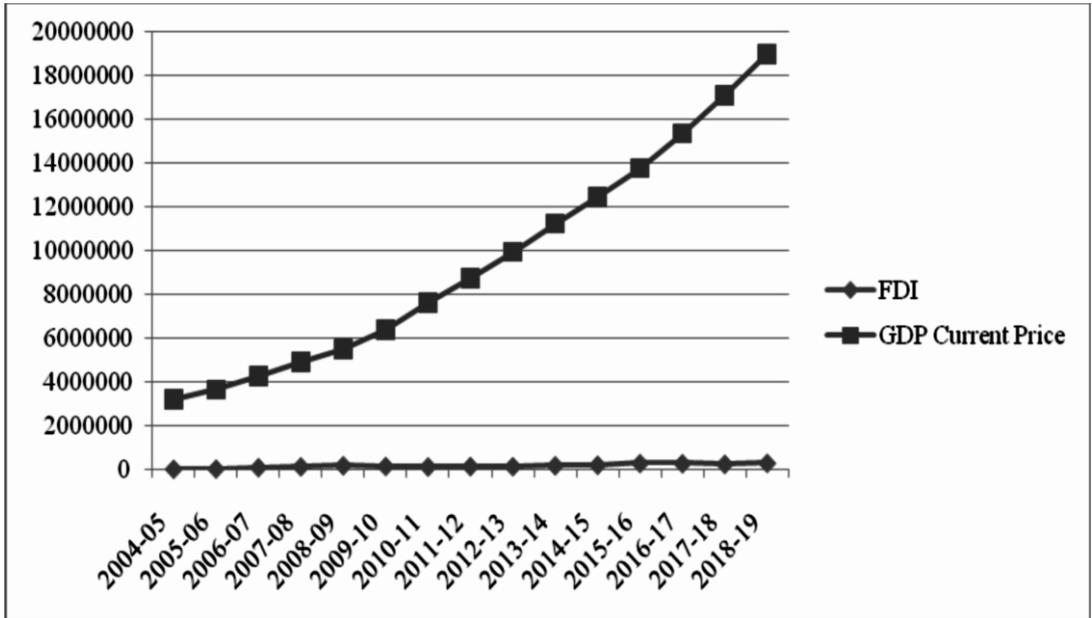


Figure 5: FDI and GDP at Current Price

An observation of the coefficient of correlation between FDI and GDP both at constant price and at current price shows us a high degree of positive correlation would lead one to the conclusion that GDP increases with the increase in FDI, but the real picture becomes clear when we try to establish the relationship between rate of growth of FDI and rate of growth of GDP. The coefficient of correlation comes to a low of 10percent only in case of GDP at constant price, whereas almost 18percent in case of GDP at current prices. In the year 2006-07 FDI was increased at an all-time high of 160percent but the rate of growth of GDP in that year is just 17percent. Similarly we can see in the year 2009-10 and 2010-11, even with decreasing rate of FDI the GDP is increasing, forcing us to conclude that the high degree correlation between FDI and GDP in simple terms of Rupee value is just by chance. There are various other factors that lead to the growth of GDP but FDI in spite of having a high degree correlation is not a good indicator of growing GDP.

ii. FDI and Foreign Exchange Reserve

Every country maintains foreign exchange reserve to keep the currency stable, keep the price of export competitive, meet the situation of crises, maintain the confidence of investors etc. Through FDI the country's stability to generate foreign exchange reserve can be increased in the form of increased exports, import substitution, reduction in foreign debt etc. So, an analysis was made to find out whether these two variables are related to each other or not. Here foreign exchange reserve represents the total reserve of the country including foreign currency, SDR, gold and reserve trenced position.

Year	FDI (In Rs Crore)	Foreign Exchange Reserve (In Rs Crore)	Growth Rate	Growth Rate
			FDI	FER
2004-05	26947	619116		
2005-06	39457	676387	46%	9%
2006-07	102652	868222	160%	28%
2007-08	139421	1237965	36%	43%
2008-09	190645	1283865	37%	4%
2009-10	157819	1259665	-17%	-2%
2010-11	132358	1361013	-16%	8%
2011-12	154961	1506130	17%	11%
2012-13	146954	1588420	-5%	5%
2013-14	186830	1828380	27%	15%
2014-15	215893	2137640	16%	17%
2015-16	294258	2378740	36%	11%
2016-17	283292	2398200	-4%	1%
2017-18	253977	2760850	-10%	15%
2018-19	301932	2855880	19%	3%
Coefficient of Correlation		0.943727447		0.51986648

Table 8: FDI and Foreign Exchange Reserve (Source: www.rbi.org.in)

		VAR00002	VAR00003
VAR00002	Pearson Correlation	1	.944**
	Sig. (2-tailed)		.000
	N	15	15
VAR00003	Pearson Correlation	.944**	1
	Sig. (2-tailed)	.000	
	N	15	15

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

Table 9: Correlation between FDI and Exchange Reserve

		VAR00004	VAR00005
VAR00004	Pearson Correlation	1	.520
	Sig. (2-tailed)		.057
	N	14	14
VAR00005	Pearson Correlation	.520	1
	Sig. (2-tailed)	.057	
	N	14	

Table 10: Correlation between growth rate of FDI and growth rate of Foreign Exchange Reserve

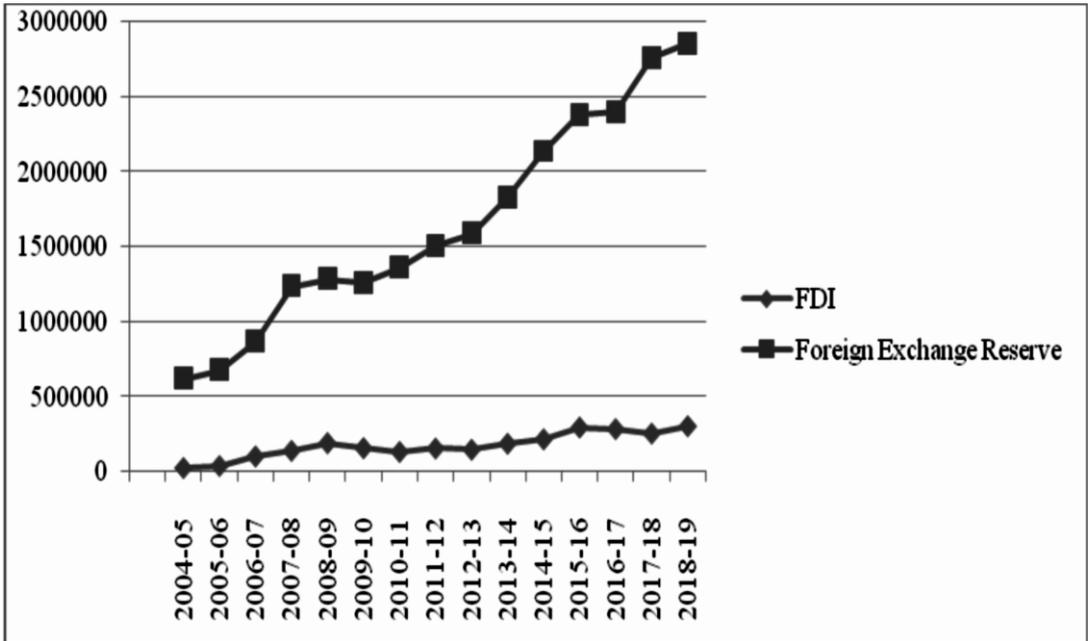


Figure 6: FDI and Foreign Exchange Reserve

The Coefficient of correlation between FDI and Foreign Exchange Reserves is highest in all the indicators taken into consideration. There is also a positive moderate degree correlation between growth rate of FDI and growth rate of Foreign Exchange Reserves. Among all the indicators only the foreign exchange reserves have this much degree which holds true for our hypothesis to some extent that there is a positive relationship between FDI and Foreign Exchange Reserve.

3. FDI and Tax Collection

Tax is one of the major sources of revenue for government. The money collected is used for various development and non-development purposes. Variety of taxes are imposed in India for example custom on import and export, corporate tax on income of companies, DDT on dividend income etc. With the increase in FDI the overall tax collection may increase as it will lead to increase in production increasing sales leading to increase in collection of GST on one hand and increase in income will attract more income tax leading to increase in collection of income tax on the other hand.

Increase in tax collection represents growth in overall economy. The FDI inflow is compared with tax collection to find out whether these two variables are related or not. Tax collection represents total amount of tax collected in the form of direct and indirect taxes by both center and state governments.

Year	FDI (In Rs Crore)	Tax Collection (In Rs Crore)	Growth Rate	Growth Rate
			FDI	TC
2004-05	26947	485375		
2005-06	39457	576594	46%	19%
2006-07	102652	724023	160%	26%
2007-08	139421	877496	36%	21%
2008-09	190645	926304	37%	6%
2009-10	157819	984611	-17%	6%
2010-11	132358	1250067	-16%	27%
2011-12	154961	1442752	17%	15%
2012-13	146954	1687959	-5%	17%
2013-14	186830	1846545	27%	9%
2014-15	215893	2020728	16%	9%
2015-16	294258	2297101	36%	14%
2016-17	283292	2622145	-4%	14%
2017-18	253977	3013223	-10%	15%
2018-19	301932	3494102	19%	16%
Coefficient of Correlation		0.890642817		0.37294012

Table 11: FDI and Tax Collection (Source: www.rbi.org.in)

		VAR00002	VAR00003
VAR00002	Pearson Correlation	1	.891 **
	Sig. (2-tailed)		.000
	N	15	15
VAR00003	Pearson Correlation	.891 **	1
	Sig. (2-tailed)	.000	
	N	15	15

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

Table 12: Correlation between FDI and Tax Collection

		VAR00004	VAR00005
VAR00004	Pearson Correlation	1	.373
	Sig. (2-tailed)		.189
	N	14	14
VAR00005	Pearson Correlation	.373	1
	Sig. (2-tailed)	.189	
	N	14	

Table 13: Correlation between growth rate of FDI and growth rate of Tax Collection

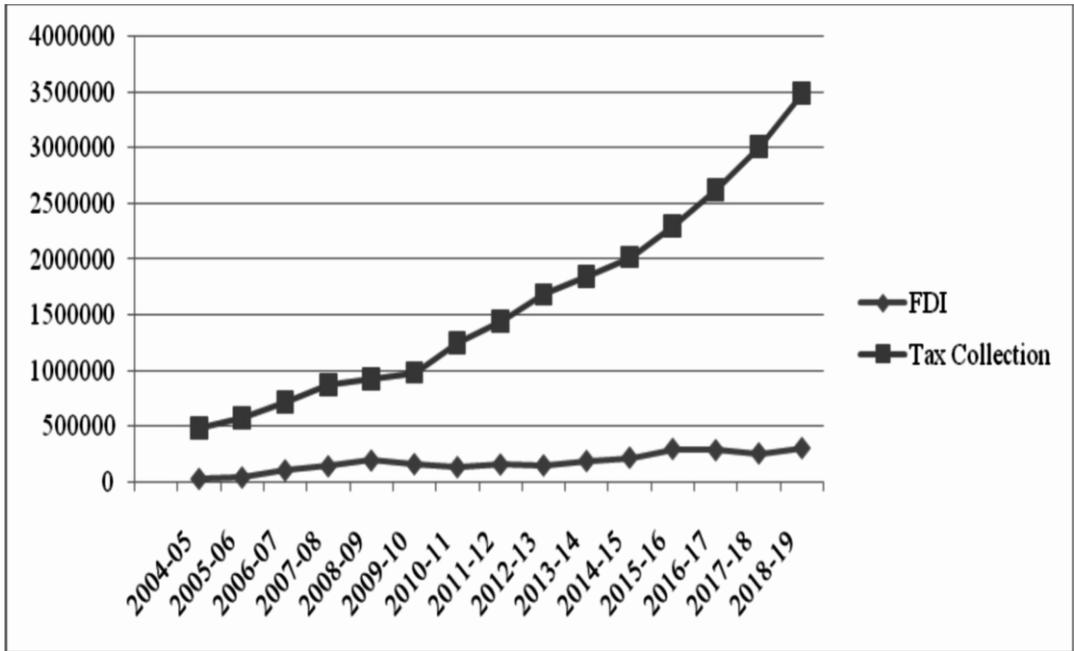


Figure 7: FDI and Tax Collection

When we try to establish the correlation between FDI and Tax Collection there is again a high degree positive correlation between indicating that increase in FDI leads to increase in tax collection but again if we see the rate at which FDI is increasing does not correspond with the rate of tax collection, giving us a low degree positive correlation. This can be concluded that tax collection has increased due to increase in FDI but other factors are more prominent for increasing tax collection rather than FDI. So FDI cannot be considered the major contributor.

4. FDI and Merchandise Exports:

Merchandise Export reflects the sale of product outside national boundaries. This has many benefits for the exporting country, as it leads to increase in foreign earning, development of industries and output, increase in employment avenues etc. But in order to avail these benefits the first thing that needed is quality product that matches international standards. Being a developing country, India cannot single-handedly

produce as per international standards. It requires huge investment in export-oriented units. With the introduction of FDI new manufacturers enter market with a wide variety of products, manufacturing abilities, technology etc. which ultimately impact export of the country positively. So here, we analyze FDI and merchandise export to find out how these two variables are related.

Year	FDI (In Rs Crore)	Merchandise Export (In Rs Crore)	Growth Rate	Growth Rate
			FDI	ME
2004-05	26947	375340		
2005-06	39457	456418	46%	22%
2006-07	102652	571779	160%	25%
2007-08	139421	655864	36%	15%
2008-09	190645	840755	37%	28%
2009-10	157819	845534	-17%	1%
2010-11	132358	1142922	-16%	35%
2011-12	154961	1465959	17%	28%
2012-13	146954	1634318	-5%	11%
2013-14	186830	1905011	27%	17%
2014-15	215893	1896445	16%	0%
2015-16	294258	1716384	36%	-9%
2016-17	283292	1849434	-4%	8%
2017-18	253977	1956515	-10%	6%
2018-19	301932	2307726	19%	18%
Coefficient of Correlation		0.845672707		0.25005786

Table 14: FDI and merchandise exports (Source: www.rbi.org.in)

		VAR00002	VAR00003
VAR00002	Pearson Correlation	1	.846**
	Sig. (2-tailed)		.000
	N	15	15
VAR00003	Pearson Correlation	.846**	1
	Sig. (2-tailed)	.000	
	N	15	15

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

Table 15: Correlation between FDI and Merchandise

Exports

		VAR00004	VAR00005
VAR00004	Pearson Correlation	1	.250
	Sig. (2-tailed)		.389
	N	14	14
VAR00005	Pearson Correlation	.250	1
	Sig. (2-tailed)	.389	
	N	14	14

Table 16: Correlation between growth rate of FDI and growth rate of Merchandise Exports

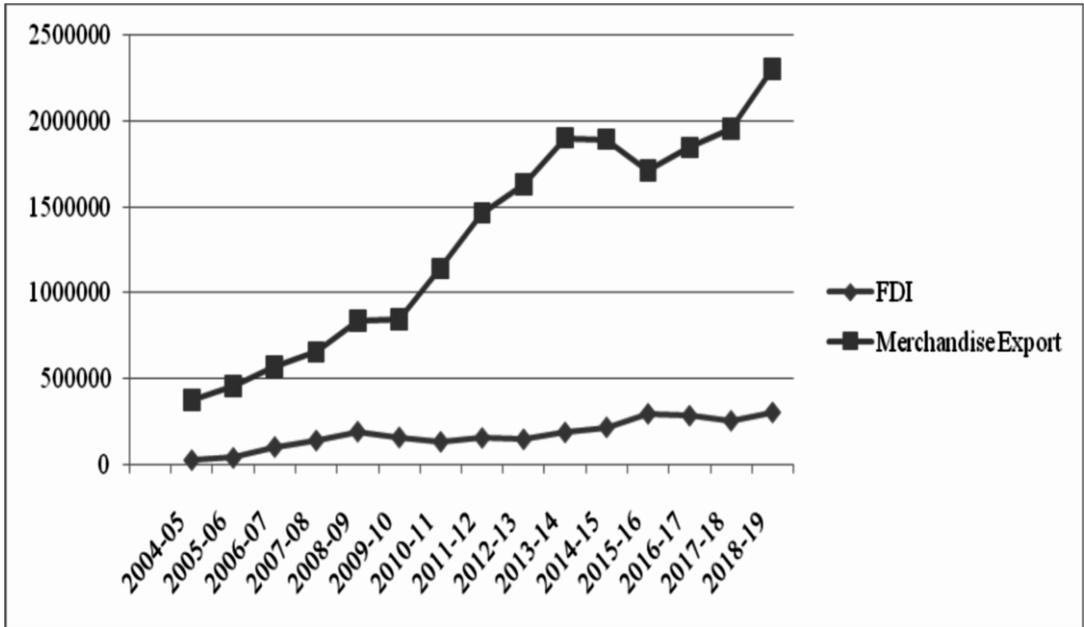


Figure 8: FDI and Merchandise Exports

There is a high degree positive correlation between FDI and Merchandise Exports but a very low degree correlation exists between growth rate of FDI and Growth Rate of Merchandise Exports. It is worth mentioning here that in the year 2014-15 there is 16percent increase in FDI but there is no change in merchandise exports and in the next year (2015-16) when FDI was increased by 36percent, still merchandise exports fall by 9percent instead of growing, and notably when in next two years FDI is reducing but merchandise exports are increasing., So our hypothesis does not hold true that Merchandise exports increases due to increase in FDI.

Findings:

1. The trend of FDI is increasing though it has a downfall in some years but over a period of 15 years it has shown a remarkable increase of 1020 percent.
2. There is high degree positive correlation between FDI and GDP in simple terms of Rupee value which shows that with increasing FDI, GDP also

increases. However, on calculating the correlation from growth rate our hypothesis holds false and thus we can say that in spite of having a high degree correlation between FDI and GDP, FDI is not a good indicator of growing GDP.

3. Foreign exchange reserves have the highest degree of correlation among all the indicators taken for study, and this also holds true for our hypothesis to some extent that there is a positive relationship between FDI and Foreign Exchange Reserve.
4. Tax collection has increased due to increase in FDI but the other factors are more prominent for increasing tax collection than FDI. So FDI cannot be considered the major contributor.
5. Our hypothesis does not hold true in case of establishing relationship between Merchandise exports and FDI and concludes that ME does not increase due to increase in FDI.

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**Determinants of Purchase Decision of Women regarding Health Insurance:
An Empirical Study**

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There is a huge opportunity in the health insurance market especially in the women segment which is quite under served. The purpose of this study is to have a clear understanding of the factors which influence the purchase decision of health insurance among women, so that the marketers and policy makers can engage them in a better way as customers of health insurance policies. The data has been collected from 350 respondents with the help of questionnaire, and the results of EFA indicate five factors, namely: quality of service, promotional factors, financial factors, benefits and coverage and convenience which influence purchase decision among women in Punjab towards health insurance.

Keywords: women buyers, decision making, health insurance

Introduction

Health insurance in India is a growing segment, yet it hasn't taken off fully and several measures are needed to improve and expand insurance coverage. People all over the world realize the importance of health insurance policy as the unforeseen uncertainties have become the order of the day. In addition to physical illness, accidents and emergencies in the form of natural calamity demand for protection and

well-being of human life at all times. Although health insurance is a mandatory in developed countries, developing countries are yet to impose regulations on its purchase.

Despite the fact that the role of women in household management is now changing, there are not many studies focused on their insurance behaviour. A better understanding of women buying behaviour of health insurance would surely facilitate better market penetration in the women segment, but there is lack of knowledge in this section of study. This research is oriented towards the study of purchase intention of health insurance policy among women. While there have been several approaches to study consumer behaviour, there is little evidence of a study which explains the purchase intention of women towards insurance. This research evaluates the significance of purchase intention on buying behaviour of women. The purpose of this research is to examine health insurance purchase intention among women in India. By determining which factors most influence women's health insurance purchase decisions, the current study can be instrumental in helping insurance providers to design more effective programs for potential women consumers of health insurance.

Review of Literature

Socio economic development and health of the citizens of a country go hand in hand. Undoubtedly India is progressing on the economic development front but health system in India needs a lot of improvement, and health insurance penetration can play an important role in it (Miller et al., 2004; Dang et al., 2016). It is imperative that the government launches more health insurance schemes, and more studies are required to investigate the awareness levels amongst people about these schemes and the various determinants that will drive the Indian population to go for health insurance, especially in the domain of women who constitute indispensable pillars of the society.

Many studies have been conducted to understand the growth of health insurance in Indian health insurance industry and to measure the customer awareness, satisfaction and perception toward buying health insurance products from insurers. Mavalankar

and Bhat (2000) analyzed the healthcare setup in India. According to them, India still lags behind many of the developing nations in the healthcare sector. In India, health insurance is a newer term and there is a plenty of scope for this sector. Ellis et al. (2000) identified the existing pattern of healthcare financing in India mainly focusing on the implication of financial burden on consumers in India and analyzing the strengths and weakness of the Indian healthcare system.

Sharma (2011), in his paper, stated that both Indian and Chinese economies have a huge potential for health insurance since 45% of world population lives in these two countries. Patil et al. (2002) found that 75% of health resources and health infrastructure is concentrated in urban area where only 27% of the population lives. In India, knowledge and awareness about health insurance are important factors for health insurance purchase decision.

While studying policy holders' awareness and factors influencing purchase decision towards health insurance, Anandalakshmy and Brindha (2017) discovered that the reasons that influence people to take health insurance policy were coverage of the life risk followed by saving, income tax relief and others. Empirical studies in Ahmedabad (Joshi and Shah, 2015) and in Bardoli and Mandvi Region (Panchal, 2013) also showed similar results.

An inducing factor to go for health insurance was that a small amount of money was paid every year for the assurance of free medical treatment when required (Netra and Rao, 2019). Bawa and Ruchita (2011), with reference to Punjab, opined that while deciding to go for health insurance people expected comprehensive coverage with least cost, contribution by employer, least formalities and purchase or suggestions by friends and relatives. Study of 500 Haryana females showed that they looked for reputed agents, goodwill of company, tax gains and coverage of diseases while purchasing health insurance (Pahwa and Gupta, 2019).

Some studies have tried to analyze reasons for low penetration of health insurance in India (Wadhawan, 1987; Ellis et al., 2000, Mavalankar and Bhat, 2000). Problems

faced by insurance policy holders were terms and conditions stated by the company, formalities during claims, less number of hospitals, poor service, rate of premium, poor response from agents at the time of claims, misstatements given by agents, less than expected sanctioned amounts and delay in claim settlement (Priya and Srinivasan, 2015). Studies on the determining factors that influence consumer behavior towards insurance products have been conducted by Arpah et al. (2012) and Sen (2008). These studies observed the linkage between the economic and demographic variables and the demand for insurance services. The study by Arpah et al. is regarded as a pioneer in this area. Literature related to the domain of insurance also identifies factors like the extent of loss, probability of loss, risk aversion of the buyer and insurance premium charges which impact buying of insurance-based products like health insurance (Mossin, 1968; Cameron et al., 1988; Schlesinger, 1999). To understand the consumer behavior towards insurance products the study of factors like product characteristics, consumer characteristics and marketing actions is required (Chen et al., 2009).

Although quite a few studies have been carried out with regard to health insurance, yet they are mainly male oriented. The driving factors that propel women to purchase health insurance might not be the same. It is therefore of vital significance to identify and study the determinants which affect the purchase decision of health insurance by women especially in a country like India where women are relegated to playing the second fiddle to men in the family. Therefore, the objective of this study is to identify the factors which determine the purchase decision of health insurance policies among women.

Research Methodology

The study is based on both primary and secondary data and the existing literature will be used to determine the factors influencing buying decision of women regarding health insurance.

Geographical: The study was conducted in the state of Punjab among the female respondents of four main cities of the state: Chandigarh, Amritsar, Ludhiana and Jalandhar. The state of Punjab has been considered for the study as there is an alarming increase in the number of patients suffering from various chronic lifestyle diseases like hypertension and diabetes, as well as critical illnesses like cancer (Punjab: Disease Burden Profile, 1990 to 2016), which is posing a huge challenge for its economy in terms of rising medical costs. These cities are selected on the basis of population and density.

Population: The study was conducted among female respondents above 18 years of age. The data of respondents was collected on the basis of purposive sampling method as only females who have not yet purchased health insurance were included in the study. A pre-tested structured questionnaire was used as an instrument of data collection. Sample size for the study was 400. Due to ambiguous and missing data in some cases, 352 questionnaires were used for the analysis.

The present study is an effort to determine the underlying factors for purchase behaviour in women. In this study non-user women of health insurance of four cities of Punjab state were taken as sample unit. The female respondents surveyed in this study were above 18 years of age, who have never bought any health insurance policy. Table 1 describes the demographic profile of the sample. From 352 respondents, majority (37.7%) were from 31- 40 yrs age group and 39.4% were postgraduate. Among the occupation categories majority respondents (31.8%) were employed in private organizations and 27.6% were homemakers. 55.9% of respondents were married and 61.6% were in a nuclear family structure. Majority of respondents had one family member dependent on them and 29.5% were earning 20,000 to 30,000 rupees per month.

Demographic Variables	Categories	N	Percentage
Age	18-30yrs	76	21.5
	31-40yrs	133	37.7
	41-50yrs	87	24.7
	51-60yrs	45	12.7
	Above 60 yrs	11	3.1
Education	Undergraduate	34	9.65
	Graduate	113	32.1
	Postgraduate	139	39.4
	Doctorate	36	10.2
	Professional	23	6.5
	Others	7	1.9
Employment	Unemployed	17	4.8
	Student	31	8.8
	Housewife	97	27.6
	Self-employed/ Business	23	6.5
	Practicing professional	26	7.4
	Private organization service	112	31.8
	Government service	46	13.1
Marital Status	Single	114	32.3
	Married	197	55.9
	Divorced/separated	35	9.94
	Widow	6	1.7
Type Of Family	Single	28	7.9
	Nuclear	217	61.6
	Joint	107	30.4
No. Of Dependent Family Members	Nil	59	16.8
	One	102	29
	Two	86	24.4
	More than two	105	29.8
Monthly Income Of Self	Less than 10000	34	9.7
	10000-20000	69	19.6
	20001-30000	104	29.5
	30001-50000	87	24.7
	More than 50000	58	16.5
City	Chandigarh	88	25
	Amritsar	88	25
	Ludhiana	88	25
	Jalandhar	88	25

Source: Author Compilation

Table 1: Demographic profile of sample

Factor Analysis

In the present study, non-user women's attitude and perception towards health insurance was measured to know the determinant factors for their purchase decision. Factor analysis is a data reduction tool which helps in reducing large number of variables into fewer dimensions. Therefore, in this study factor analysis is used to identify underlying dimensions and reducing the variables for summarization based on their correlation with each other. Relationships among interrelated variables were examined and reduced in few underlying factors in this study

KMO Measure of sample adequacy

Kaiser-Meyer-Olkin (KMO) measure is an index used for checking the sample adequacy before factor analysis. This test compares the magnitudes of observed correlation coefficients to the magnitudes of the partial correlation coefficients (Malhotra and Dash, 2009). KMO test value below 0.5 indicates that the correlation between pairs of variables cannot be explained by other variables and factor analysis may not be appropriate. In this study KMO test value is 0.935 which verifies the sample adequacy. Bartlett's test of sphericity Chi square (352) is 6219.617, $p < 0.001$, which indicates sufficiently large correlation between items for conducting principal component analysis.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.935
Bartlett's Test of Sphericity	Approx. Chi-Square	6219.617
	df	528.000
	Sig.	0.000

Source: SPSS Output

Table 2: KMO and Bartlett's Test

33 statements were used in measuring underlying factors for purchase decision making. Principal component analysis conducted on these 33 items with varimax rotation (orthogonal) found that five factors have Eigen values of more than 1 (Kaiser's criteria) and explained 59.18% of variance in total. The Scree plots break between the steep slope and gradually trailing off from the sixth component, the line is getting flat, which shows five prominent factors to represent most of the variance.

Items	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
	Quality of Service	Promotional factor	Financial factor	Benefits and Coverage	Convenience
Health insurance policies are easily accessible to everyone	0.664				
The process of taking health insurance cover is relatively easy	0.599				
Government scheme for health insurance motivate people to purchase it	0.545				
Brochures and websites give good information about health insurance policies and schemes	0.685				
Health insurance companies give sufficient advance information regarding policy renewal	0.727				
Health insurance companies give good responses to queries and clarifications from customer	0.707				
Settlement of claims by health insurance companies are Satisfactory	0.684				
Premium charge by health insurance companies are reasonable	0.651				
Health insurance provides comprehensive medical coverage	0.669				
Trust in the service provider is essential while selecting a health insurance policy		0.498			
Advertisements influence customers' decision to purchase health insurance		0.573			
Word of mouth communication influences customer decision to purchase health insurance		0.667			
Attractive schemes influence customers' decision to purchase health insurance policy		0.692			
Earlier claim settlement experience influence customers' decision to purchase health insurance policy		0.558			
Social awareness about health care has positive influence on purchase decision of health insurance by customers		0.496			
Trustworthy brand name influences one's selection of health insurance provider		0.496			
Agent's persuasion influence customers' decision to purchase health insurance policy		0.591			
Tax benefit on premium is an important consideration while purchasing health insurance		0.512			

Source: Author Compilation

Table 3: Summary of factor analysis

Table 3 shows a summary of factor analysis loading after rotation with factors' Eigen values, percentage of variance and Cronbach alpha values. After rotation items made cluster on five factors as per their correlation values. A varimax rotation was used for this extraction. In varimax, factors are minimized with higher loading on them. These were factors of quality of service, promotional factors, financial factors, benefits and coverage, and convenience which determine the purchase behaviour of women. To measure reliability of factors, Cronbach's alpha test was applied, which reflects homogeneity among a set of items, varying from 0 to 1. However, a good reliability should produce at least a coefficient value of 0.7 (Hair et al., 1995), and it has come out to be more than 0.7 for five components i.e. factor 1 (0.896), 2 (0.880) 3 (0.874), 4 (0.826) and 5 (0.756). It shows high reliability for factors.

Findings of the Study

Following five factors were extracted from the results of factor analysis:

Factor 1: Quality of service

In several studies quality of service has been indicated as a key factor in affecting purchase decision. Service quality is antecedent to customer satisfaction and then customer satisfaction is antecedent to customer loyalty (Buttle, 1996; Caruana, 2002; McDougall and Levesque, 2000; Teas, 1994). In health insurance easy process, accessibility, faster claim settlement and quick customer service are critical factors which influence the buying behaviour. In this study this factor represents the majority of variance (36.28%). The high Cronbach alpha (0.896) also found this factor to be reliable in the analysis.

Factor 2: Promotional factor

Advertisement is termed as an effective tool to emotionally motivate consumers to buy a product (Moore, 2004) and help in influencing consumer's attitudes toward the brand until their purchase intent (Goldsmith and Lafferty, 2002). Health insurance companies undertake various initiatives to promote their policies and to build positive

brand perception. It is found in this study that promotion factors such as advertising, agent persuasion, branding, attractive schemes and word of mouth publicity affect the purchase decision. This factor explains second highest variance (9.736) for this study and Cronbach alpha value (0.880) also justifies the reliability of this factor in purchase behaviour.

Factor 3: Financial factor

Studies have found significant relationship of financial factors in decision making process. Bansal et al. (2015) found that the benefits of taking health insurance included minimization of financial burden toward medical expenses. Varghese (2013) also linked cost and purchase relationship in his study. Utility of purchasing and paying premium for insurance policies and fear of hidden charges are major concern before buying health insurance therefore financial aspects also play an important role in determining purchase behaviour. This factor contributes 5.969 % of variance and Cronbach alpha value (0.874) validates its reliability.

Factor 4: Benefits and Coverage

The study of Bawa and Ruchita (2011) found that in opting for health insurance people prefer policies with comprehensive coverage and least cost. In addition to these, attractive features of policies can be a vital factor in determining consumer's attitude about purchase decision. Consumers expect that their health insurance plan should cover critical illnesses and cover the expense at the time of emergencies so that there would be no burden on their pocket. Therefore benefits and comprehensive coverage are amongst important factors in influencing their purchase. In this study this factor explains 3.886% variance and high Cronbach alpha value (0.826) finds it to be to be reliable.

Factor 5: Convenience

In prior available literature convenience of approach, less paperwork and formality are listed as important factors in developing a positive perception towards buying

insurance policies (Anita, 2008; Aami and Ahmad, 2013). Ease of approach facilitates smooth buying experience; hence this factor is found to be important in purchase decision process. For this study, this factor explains 3.314% variance and Cronbach alpha value (0.756) finds this factor to be reliable.

Discussion

The concept of health insurance especially among women is at a nascent stage. The women consumers are under-served and under-covered in terms of health insurance. From the point of view of practitioners and academicians it is important to understand the factors which determine the purchase decision of women towards health insurance. In the present study quality of service has come out to be a predominant factor which influences the purchase of health insurance among women. The same has been proven in earlier studies also (Kumar et al., 2019). The other two factors which have come up significantly from the study are promotional factors and financial factors. Chen et al. (2009) also observed that the awareness created by promotional efforts of the companies impact purchase decision of the buyers. Financial factors like hidden costs involved in the policy, reimbursement procedure and cost of the policy hold a lot of significance (Bansal et al., 2015). The fourth factor concluded from the study i.e. coverage and product benefits provided by the health insurance policies like critical illnesses covered and availability of preventive health packages, also need to be considered by the marketers. The convenience factor lays emphasis on less formalities involved in the policy and better health care of the family members.

Conclusion

Life styles are changing resulting in new disease patterns that call for long term and costly medication, and such rising medical expenses can plunge a household into the depth of poverty and indebtedness. Beyond a level, the government cannot cover individual health care costs due to fiscal constraints. But it is not easy to convince people when they are healthy to spend money on health insurance and be prepared for future contingencies. It can be due to lack of awareness regarding health insurance and some other complex factors which influence their buying decision. The empirical

study of these factors conducted under this research can give direction to the marketers in designing their marketing mix strategies and policy makers in increasing awareness in the context of health insurance.

The study also makes an effort in the direction of understanding a very under-served consumer segment of health insurance i.e. women who have very unique medicare needs. Moreover, in spite of the fact that the role of women in household management is now changing and statistical evidences are suggesting the importance of female participation in financial decisions of families required for inclusive growth, there are not many studies focused on their insurance behaviour. A better understanding of women buying behaviour of health insurance would surely facilitate better market penetration in the women segment as well as improving overall health insurance coverage.

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Electronic Waste Awareness: A Survey in Chandigarh Tricity, India

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One of the terrible ecological crises that we are facing today is environmental pollution. Changing life style has a major impact on our environment. Today, we are living in the world of technology, and electrical and electronic equipment have become our necessity. New developments in technology and new features daily attract people to buy more of electronic gadgets, which in turn results in production of more of e-waste (electronic waste). E-waste is the most hazardous waste consisting of toxic heavy metals and organic pollutants. So it has become a necessity to develop more environmentally benign ways to manufacture electrical and electronic equipment. E-waste requires proper disposal or recycling methods for its management. Most of the materials from E-waste can be recovered and recycled, instead of being cast aside as waste. City beautiful Chandigarh is developing in IT sector, which is good for the economic growth of the city. But development in IT sector results in usage of more of electrical and electronic equipment that leads to generation of more e-waste. A questionnaire-based survey was conducted to identify awareness level of Tricity population about e-waste as well as its disposal and management practices. Our survey shows that a major percentage of tricity's population is unaware of hazards of e-waste. To protect the City Beautiful, it is necessary to make the population aware about the hazards of E-waste, and also to set up more of recycling and disposal centers with their advertisements in order to reduce the health impacts of hazardous E-waste.

Keywords: tricity, Chandigarh, e-waste, electrical and electronic equipment

Introduction

Chandigarh city is a Union Territory of India and capital of Punjab and Haryana, its adjoining states. The combined area of three cities – Chandigarh, Mohali and Panchkula, is known as Tricity area. Chandigarh has one of the highest per capita incomes in India and was graded as the cleanest city of the country in 2014 as per a survey conducted by Ministry of Urban Development, Government of India (*Chandigarh Metro*, 2019). According to a survey done by LG Electronics in 2015, it was graded as the happiest city in India (*Business Standard*, 2015). The government is a major employer in Chandigarh. The city has about 15 registered, medium to large-scale industries, and over 2500 small industries including paper manufacturing, sanitary ware, pharmaceuticals, electrical appliances etc. Rajiv Gandhi Chandigarh Technology Park (Chandigarh IT Park) is the city's first initiative to enter into IT world. City's substructure, its closeness to states of Haryana, Punjab, Delhi and Himachal Pradesh, and IT bent attracts the IT industries to look for business in this city. Major Indian companies and MNCs like Quark, Infosys, IBM, Tech Mahindra, Amadeus IT Group, DLF EVRY, Dell and Airtel have formed their base here. Nowadays, electronic business is the world's fastest growing sector. Therefore, growth of IT and related industries has increased the usage as well as disposal of electrical and electronic equipment (EEE), which further increases the quantity of electronic waste (e-waste). Hence, study of e-waste management practices and policies has become crucial. Also, smart phones have changed the face of the society and given a new definition to social status. Nowadays people are dependent on smart phones for information and communication. In India, approximately 30 million smart phones are purchased every quarter and this percentage keeps on increasing drastically every year (*IBEF*, 2018).

E-waste is designated as discarded electrical or electronic devices. Second hand electronics, meant for reuse, resale, recover, recycling or disposal are described as e-waste. Casual processing of e-waste may result in adverse impacts on human health and environment. Scraps like CPUs comprise of toxic heavy metals such as lead (Pb),

zinc (Zn), barium (Ba), cadmium (Cd), beryllium (Be), copper (Cu) etc. Approximately 40% of lead and 70% of heavy metals in landfills are due to e-waste, which further contaminate the groundwater (*The Hindu Business Line*, 2016). Singh, Thind and John (2018) have conducted health risk assessment of workers exposed to heavy metals in e-waste recycling sites of Chandigarh and Ludhiana, Punjab, India. In the study, they found that Ba, Cu, Pb and Zn are the major pollutants in e-waste dismantling sites of the studied cities and a major metal of concern is Pb, which poses health risks to adults and children. Also, it was confirmed that adults have life time risk of cancer from exposure to chromium (Cr) in contaminated soil.

India ranks fifth among the largest e-waste producers in the world (*The Hindu*, 2016) with Maharashtra standing first in e-waste generation followed by Tamil Nadu and Uttar Pradesh; whereas city-wise, Mumbai stands first followed by New Delhi, Bangalore and Chennai (*Deccan Herald*, 2016). Ravindra and Mor have observed an average annual generation of 17 kg of e-waste from each house of Chandigarh, resulting in annual generation of 4100 tonnes of e-waste from all the houses of Chandigarh (2019: 221).

In India, out of 2 million TPA (tonnes per annum) of e-waste generated, only about 4,38,085 TPA is recycled. Therefore, only 2% of India's total e-waste gets recycled because of poor infrastructure, legislation and framework leading to worse effects on the environment and health of the people. The remaining 98% of e-waste is dismantled by scrap dealers instead of being recycled (*Times of India*, 2018; Arya, Gupta and Bhardwaj, 2018). Most of the materials from e-waste can be recovered and recycled, instead of being cast as waste. It has been indicated that 63 tonnes of valuable heavy metals like iron (Fe), Pb, aluminum (Al), Cu, Cd, silver (Ag), gold (Au) and palladium (Pd), having potential of urban mining, could be extracted from e-waste annually (Ravindra and Mor: 221). Ministry of Environment, Forest and Climate Change has introduced Extended Producer Responsibility (EPR) in e-waste Rules, including collection of 30% waste in first two years and up to 70% in seven years (*The Hindu Business Line*, 2016).

Research methodology

The present study is a theoretical research based on the primary data collected by the authors from 265 randomly selected people within Chandigarh Tricity. It is based identifying laptops and mobile phones as components of e-waste. The study was designed with an aim to analyze respondents' socio-economic status, their EEE purchase patterns and awareness about EEE waste and its disposal methods. The results were analyzed statistically using SPSS software.

Results and discussion

Socio-economic findings of the study

1. Majority of the surveyed respondents are below the age of 20 years representing 31.3% of the sample size. The respondents in the age group of 20-30 years and 30-40 years made up 28.3% each of the sample, followed by respondents between 40-50 years, making 7.2%, and above the age of 50 comprising 4.9% of the sample.
2. All the 265 respondents are educated including those with higher secondary education, graduation, post-graduation and above.
3. Survey shows that 46% respondents are married and 54% are single.
4. It has been observed that 58.1% of respondents surveyed belong to joint family and 41.9% come from a nuclear family.
5. Our study shows that 80% respondents have their own accommodation and only 20% live in rented houses.
6. Further, respondents are categorized as private employees/private professionals, government employees, own business and pursuing studies in order to predict the source of income and the possession of EEE gadgets. In the current sample of Tricity, 37% of respondents are pursuing studies followed by private employees/private professionals (33.2%), own business (22.3%), and government employees (7.5%).

7. The survey reveals that 36.2% of 265 respondents belong to a category of having zero income, followed by 27.5% of respondents with monthly income between Rs. 20,000-50,000, 22.6% having monthly income above Rs. 50,000 and remaining 13.6% having monthly income below Rs. 20,000.

Purchase patterns and disposal methods for EEE

It has been found that more than half of the respondents (53.0%) believe that laptop/mobile is a basic need. The other factors that influence respondents for purchase of EEE are advanced features (23.8%), status symbol (6.5%), increased income (5.3%) and advertisements (4.8%) (Table 1). These results confirm that EEE gadgets have become indispensable. The advancement in new technology and introduction of new features attract people to buy new EEE and also cause rapid reduction in prices of these gadgets.

Influencing Factor	Responses	
	N	Percent
Basic need	212	53.0%
Status symbol	26	6.5%
Advanced features	95	23.8%
Advertisement	19	4.8%
Increased income	21	5.3%
Others	27	6.8%
Total	400	100.0%

Respondents had liberty of choosing more than one option

Table 1: Distribution of respondents based on influencing factors for the purchase of personal electronic gadgets (laptop/mobile)

1. The survey shows that out of 265 respondents, 59.6% own both laptop and mobile phone, whereas 36.2% respondents own only mobile phone, 1.9% own only laptop and 2.3% own none of these. Also, 55.5% respondents own one laptop and 10.6% own two or more. 75.8 % respondents own one mobile phone, 15.1% own two, and 7.2 % own more than two mobile phones. These results again confirm that EEE has become a necessity today.

2. It has been identified that respondents have spent from zero to Rs. 50,000 on EEE in last one year and the purchase of new gadgets has been done more by males (67.2%) than females (32.8%). So the contribution of females in purchasing as well as possessing the EEE gadgets is less than that of males.

3. It has been found that mobile phones have been replaced every 1-2 years by majority of the respondents mainly due to their advanced features. On the other hand, laptops have been replaced once in five years by most of the respondents.

4. The main reason behind the replacement of laptop is wear out beyond repair followed by redundancy and need for change. The main factor behind the replacement of mobile phones so frequently is wear out beyond repair, followed by the factor that people just want to get a new one, redundancy, and introduction of a new model respectively. This shows that the life cycle of EEE, especially mobile phones is very short and after 1-2 years these mobile phones become waste.

5. Table 2 shows that most of the respondents (30.2%), owing to ignorance of hazards of e-waste, keep their EEE no longer in use, at home only. The other disposal methods include giving it to a family member, reselling it, giving it to recycling center and stripping it for spare parts. 2.3% of e-waste is also disposed off in dustbin with the other household waste.

Disposal method of unused working electronic gadget	Responses	
	N	Percent
Keep it at home	119	30.2%
Give to family member	111	28.2%
Resell it	111	28.2%
Give to recycling Centre	34	8.6%
Strip it for spare parts	10	2.5%
Dispose off in dustbin	9	2.3%
Total	394*	100.0%

*Respondents had liberty of choosing more than one option

Table 2: Distribution of respondents on the basis of what they do with working electronic gadgets which they no longer use

Disposal method of broken electronic gadgets	Responses	
	N	Percent
Keep it at home	103	31.1%
Sell it	88	26.6%
Recycling Centre	78	23.6%
Strip for spare parts	20	6.0%
Throw it in dustbin	42	12.7%
Total	331*	100.0%

*Respondents had liberty of choosing more than one option

Table 3: Distribution of respondents on the basis of what they do with their broken electronic gadgets

6. Also, most of the respondents (31.1%) keep their broken EEE gadgets at home only (Table 3). This shows that most of the respondents of surveyed sample are unaware of the health impacts of EEE waste.

Findings of respondents' awareness about EEE waste

1. From our survey, we have identified that 68.3% of the respondents are aware of the term e-waste, however 31.7 are unaware. 75.5% of the respondents are aware of the hazards of e-waste on environment if not handled carefully.
2. Though a major section of respondents is aware of e-waste and its hazards on environment, 62.3% of respondents are unaware of chemicals present in these EEE gadgets.
3. 33.2% of the respondents are unaware of environmental policy regarding e-waste disposal at their workplace, and 26.8% said that their workplaces do not have any environmental policy regarding the same. Only 24.5% of the respondents of surveyed sample have environmental policy regarding e-waste disposal at their workplace.

How organizations deal with e-waste	Responses	
	N	Percent
Sell as scrap	55	15.7%
Give it away	24	6.9%
Sell to recycling companies	63	18.0%
Sell as second hand	34	9.7%
Keep it in storage	23	6.6%
Not applicable	51	14.6%
Do not know	100	28.6%
Total	350*	100.0%

*Respondents had liberty of choosing more than one option

Table 4: Distribution of respondents on the basis of how their organizations deal with e-waste

4. Most of the respondents (32.9%) don't know how their organizations deal with the EEE waste, whereas 21.9% know that their organizations sell EEE waste to the recycling companies, followed by other disposal methods (Table 4).

5. 66.8% of the surveyed respondents say that if they are made aware about the health hazards as well as environmental impacts of the e-waste, they would like to pay a small amount for the proper disposal of hazardous e-waste, whereas, rest of the respondents don't wish to pay for appropriate disposal of hazardous e-waste.

6. The primary media from where the respondents get information about disposal of e-waste are internet, friends/family, newspaper, television, radio and user manual of the product. More than half of the respondents are influenced by internet (51.3%).

7. From our survey, we have identified that most of the respondents (88.3%) do not know any company near them that deals with the proper disposal of e-waste. Merely 11.7% respondents are aware of the companies dealing with proper disposal of e-waste near them.

8. 71.3% respondents are unaware of e-waste guidelines of Government of India.

9. It has been found that 64.62% respondents know that EEE is hazardous to the environment, 9.8% find e-waste as eco-friendly, which is very disappointing, and 26% don't have any knowledge.

Statistical Analysis

In order to test the statistical significance of relationship between different variables, Chi-square test was performed using IBM SPSS 19.0. A probability level of $p \leq 0.10$ was considered statistically significant and the distribution of respondents on the basis of relationship between studied variables is given in Table 5.

Statistical analysis shows that 38.6% of the respondents below the age of 20 years i.e. younger generation of Tricity is more aware of e-waste guidelines of Government of India, however, only 7.7 % of the respondents above the age of 50 years i.e. older generation is having knowledge of the same. Further, Chi-square test shows a statistically significant relationship between these two as p value (0.086) is less than the assumed level of significance (i.e. 0.10).

The type of employment has a significant relationship with awareness of environmental policies regarding e-waste at workplace as well as awareness of chemicals present in electronic gadgets. The statistical analysis reveals that 50% of the surveyed government employees of Tricity are aware of environmental policies regarding e-waste at their workplace, whereas only 34.1% of the surveyed private sector employees are having knowledge of the same, indicating that government sectors in Chandigarh follow environmental policies regarding e-waste. Chi-square test shows a statistical significance relationship between the two variables as p value (0.001) is less than the assumed level of significance (i.e. 0.10). However, most of the private professionals (73.9%) are equipped with the knowledge of chemicals present in electronic gadgets and less than half of the surveyed government employees (45.0%) are aware of chemicals present in the electronic gadgets. The Chi-square test shows that p value is 0.013 for these two variables, which is less than the assumed level of significance (i.e. 0.10), so, these variables have significant relationship.

Furthermore, it has been observed that respondents equipped with higher education are more aware of chemicals present in electronic gadgets. For this, Chi-square test shows p value as 0.103, which is almost equal to the assumed level of significance (i.e. 0.10) hence, educational qualification and awareness of chemicals present in these electronic products are related significantly.

The monthly income of respondents has apparent relation with number of laptops and mobile phones they have. High income influences people to buy more of these electronic gadgets which usually have limited life and ultimately pile up as e-waste. A Chi-square test shows that p value is 0.000 for variables monthly income and number of laptops and 0.02 for variables monthly income and number of mobiles, both are less than the assumed level of significance (i.e. 0.10), hence confirms significant relationship between these variables. Monthly income also influences amount of money spent by people on electronic gadgets. It has been observed that respondents having high income (41.7%) have spent high on electronic gadgets in past one year in contrast to those having less income or no income. Chi-square test shows statistically significant relationship between these two as p value (0.000) is less than the assumed level of significance (i.e. 0.10).

AGE						
	(% within Age)	Below 20 years	Between 20-30 years	Between 30-40 years	Between 40-50 years	Above 50 years
Are you aware of e-waste guidelines of Government of India?	Yes	38.6%	28.0%	22.7%	26.3%	7.7%
	No	61.4%	72.0%	77.3%	73.7%	92.3%
TYPE OF EMPLOYMENT						
	% within Type of employment	Private employee/ Private professional	Government employee	Own business	Pursuing studies	
Do you have environmental policies regarding e-waste at your workplace	Yes	34.1%	50.0%	22.0%	12.2%	
	No	27.3%	25.0%	32.2%	23.5%	
	Do Not Know	29.5%	25.0%	28.8%	40.8%	
	Not Applicable	9.1%	.0%	16.9%	23.5%	
Are you aware of chemicals present in these electronic products?	Yes	73.9%	45.0%	50.8%	62.2%	
	No	26.1%	55.0%	49.2%	37.8%	
	EDUCATIONAL QUALIFICATION					
		% within Educational qualification	Higher secondary	Graduate	Postgraduate and above	
	Yes	54.3%	63.3%	69.9%		
	No	45.7%	36.7%	30.1%		
MONTHLY INCOME						
	% within Monthly income	Below 20,000	Between 20,000-50,000	Above 50,000	No income	
How many laptops do you own?	1	55.6%	47.9%	63.3%	56.3%	
	2 or more	2.8%	9.6%	23.3%	6.3%	
	None	41.7%	42.5%	13.3%	37.5%	
How many mobile phones do you own?	1	83.3%	74.0%	65.0%	81.3%	
	2	16.7%	13.7%	18.3%	13.5%	
	More	.0%	9.6%	16.7%	2.1%	
	None	.0%	2.7%	.0%	3.1%	
How much have you spent on electronic gadgets (laptop/mobile phone) in the past one year?	Below 20,000	58.3%	38.4%	28.3%	40.6%	
	Between 20,000-50,000	16.7%	28.8%	23.3%	22.9%	
	Above 50,000	8.3%	16.4%	41.7%	13.5%	
	Zero	16.7%	16.4%	6.7%	22.9%	

Table 5: Distribution of respondents on the basis of studied variables.

Conclusions

E-waste poses major threat to health as well as environment. Development in technology leads to production of more and more of EEE, which further results in accumulation of more e-waste. A number of variables were considered in the survey in order to identify the awareness level as well as reasons of production of more of e-waste. Statistical analysis, particularly chi-square test, shows a significant relationship between age and awareness about e-waste guidelines of Government of India and it has been observed that younger generation of Tricity is more aware.

Also, analysis of relationship between type of employment and awareness of environmental policies regarding e-waste at workplace shows that government employees are more aware. Further, type of employment and educational qualification have an apparent relationship with awareness of chemicals present in these electronic products; private professionals and respondents possessing higher education are more equipped with knowledge of chemicals present in electronic gadgets.

It has been found that people having high income own greater number of laptops/mobile phones and also spend more on these gadgets in past one year. Chandigarh, being the City Beautiful is severely facing hazards of e-waste. City's population is educated enough, but not fully aware about health impacts of this kind of waste. Second hand or broken electronic gadgets are even more harmful, and may have potential health impacts. E-waste should be segregated from rest of the household waste and should be handed over to authorized recycler for its proper disposal. Educational institutions, private companies and government sectors should encourage their students and employees to deposit their household e-waste at their respective organizations/workplace, and further, organizations should hand over the collected e-waste to the concerned recycler. Suitable laws (local as well as national) and strict policies are the major keys to the eco-friendly world.

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Swayam Shikshan Prayog(SSP): Ecofeminist Theory to Praxis

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At the core of ecofeminist philosophies is the belief that subordination of women, exploitation of nature and other forms of oppression are interlinked, and that they reinforce each other in patriarchal culture premised on mindless consumerism and capitalism. There has been an ever-burgeoning number of ecofeminist communities across the world. Some of them may not be using the umbrella term 'ecofeminism' to identify themselves but the networks and movements they create in their efforts to manage natural resources sustainably are fundamental in shifting the trajectory of global development from that predicated on erosion of biodiversity and depletion of natural resource, to that based on natural capital management. The present paper attempts to contextualize a Pune-based NGO *Swayam Shikshan Prayog* (SSP) within the material base of ecofeminism. SSP empowers thousands of women from the drought-prone state of Maharashtra to act as decision-makers, and improves their health and economic well-being. The organization intersects nutrition, sustainable agriculture and gender by supporting and sustaining self-help and saving groups, which engage women as farmers, entrepreneurs, and leaders.

Keywords: ecofeminist communities, material ecofeminism, *Swayam Shikshan Prayog* (SSP), sustainable agriculture, self-help groups

The earth, the air, the land and the water are not an inheritance from our fore fathers but on loan from our children. So we have to handover to them at least as it was handed over to us.

– Mahatma Gandhi(qtd. in Pisupati)

Introduction to Ecofeminism

At the core of ecofeminist philosophies is the belief that subordination of women, exploitation of nature and other forms of oppression are interlinked, and that they reinforce each other in patriarchal culture, which in addition to other factors, is premised on Western scientific paradigm of mindless consumerism and capitalism. Mies and Shiva state, “Ecofeminism is about connectedness and wholeness of theory and practice. . . . We see the devastation, of the earth and her beings by the corporate warriors, and the threat of nuclear annihilation by the military warriors, as feminist concerns” (2010: 14).

Since the beginning of the twentieth century, rapid climate change and global warming have been giving us warning signs of impending ecological disasters, more devastating and ruthless than ever before. Many feminists and environmentalists like Charlene Spretnak have critiqued the rapid advancement of technological progress in this context. Spretnak posits:

Our society is facing a crisis in agriculture, a crisis in education and literacy, a crisis in national security and the arms race, a crisis in the international debt situation, and in the state of the global environment. . . . The assumptions of modernity, the faith in technological “progress” and rapacious industrialism, along with the militarism necessary to support it, have left us lost indeed. . . . We are entangled in the hubris of the patriarchal project, to dominate nature and the female. (1987: 6)

Vandana Shiva, an Indian activist and environmentalist, cites the development paradigm of 'Reductionist Science' as the culprit behind environmental degradation and exploitation of women. She posits, “The basic ontological and epistemological assumptions of reductionism are based on homogeneity. . . . Reductionist science is a source of violence against nature and women because it subjugates and dispossesses them of their full productivity, power and potential” (2010: 22).

Ecofeminism and Third-World Countries

In Third-World countries, the trajectory of development of rural women foregrounds

issues of power, inequality, marginalization, social and ecological injustice, and leads to an interrogation of the structural and socio-economic dynamics of poverty, imbalance in power and exclusionary mechanisms and policies that keep women subservient. At the same time, dominant power structures threaten the ecological balance because of their skewed development perspective. Gaard and Murphy comment on the ideological wars and activism started by ecofeminists to combat various forces of exploitation.

They are waged for environmental balance, heterarchical and matrifocal societies, the continuance of indigenous cultures, and economic values and programs based on subsistence and sustainability. The foundation and ground of ecofeminism's existence, then, consists of both resistance and vision, critiques and heuristics. (1998: 2)

Serious studies pertaining to the role of women in sustainable economic development, activism, and pioneering efforts as custodians of environment started in the 1980s. The environment movement in India works within a wide continuum of socio-economic and ethical engagements which has resulted in various activist movements aimed at redressing the problem of diminishing natural resources. It is pertinent to note that many individuals, activists and burgeoning groups working voluntarily within environmental movements, concern themselves with protesting against activities which hamper the interests of the local communities and threaten ecological balance. Such resistance movements include protests against building large dams on rivers, rampant mining in hills, commercial agriculture and destruction of forests. The Sardar Sarovar Project that led to the beginning of the Narmada Bachao Andolan in 1985, The Chipko Movement of 1973 led by Gaura Devi and the other women, Appiko Movement in Southern India and The Silent Valley Movement against the proposed hydroelectric dam in Kerala are some of the movements which highlight the interconnections between caste, class, gender and environment. However, such environmental movements are 'defensive' resistance movements. Through this study, it is proposed that in addition to resistance movements, we need expand our focus from protests and demonstrations to concrete contribution towards developing sustainable solutions which would not only uplift women but also help in healing nature.

With rural and indigenous women actively challenging and thwarting reckless deforestation in the Global South, scholars began theorizing the epistemological and ontological relationship between gender roles, identities and environmental ethics. Such theoretical positions in academia underscore feminist and ecological concerns but it is only through concrete struggles and collective, inventive and creative grassroots movements that the patterns of domination may be challenged and toppled and ideals of an egalitarian world may be achieved to some extent. There have been an ever-burgeoning number of ecofeminist communities across the world; some of them may not be using the umbrella term 'ecofeminism' to identify themselves. The networks and movements they create in their efforts to manage natural resources sustainably are fundamental in shifting the global development trajectory from the Western capitalist and patriarchal reductionist model based on mindless resource-depletion to the one based on natural capital management and effective resource management.

Some Western scholars including Carol J. Adams, Miriam Starhawk, Carol P. Christ and Charlene Spretnak celebrated women's natural (or one may say essentialist) connection with earth, while others sought to contextualize women's connection with nature within material conditions like social division of labour and the trajectory of power relations that impact their access to resources, their vulnerability to power structures and their eco-political agency.

Indian Ecofeminists like Vandana Shiva consider the 'feminine' as part of a matrix of belief that includes the immanent life-force of mother earth or '*Prakriti*' as it is called in India, but the 'feminine' may also be reflected in women's biological and socio-economic position as providers of food and as mothers. Shiva's work impacted the work of researchers in the field of Women, Environment and Development (WED), but WED focused more on rural women's hands-on experience and knowledge of the natural environment rather than the spiritual-cultural ecofeminist views of Shiva (Resurrección, 2017: 2). Bina Agarwal does not altogether deprecate Shiva's stance

and maintains that though the latter does emphasize the material conditions of life as the basis of relationship between women and nature, yet she has ignored in-built, systemic inequalities such as “caste, class, power, privilege, and property relations which predate colonialism” (1992: 126), all of which are likely to have a significant role in the creation of current systems of domination. Such homogenization of women jeopardizes the full redress of gender inequalities. Agarwal's critique of the essentializing approach and homogenization is not only theoretical but also based on in-depth empirical research in India encompassing her path-breaking work on agriculture, property rights and the environment compiled over the last three decades. In response to Shiva's critique and analysis, Agarwal presents an intersectional form of ecofeminism termed 'feminist environmentalism' (1992: 126), which she uses to juxtapose women and ecology while also taking into account the influence of class, gender and caste on the structures of power. Such intersectional ecological-feminist approach addresses these issues in a way that “people can recognize common cause across the boundaries of race, class, gender, sexuality, species, age, ability, nation - and affords a basis for engaged theory, education, and activism” (Gaard,2011: 44). Agarwal claims that the 'close' relationship women share with the environment is not biologically determined; rather, it is fluid, contingent and dependent on their role in society based on their ethnicity, class, caste or social position. Leslie McCall heralded intersectionality as “the most important theoretical contribution that women's studies . . . has made” (qtd. in Kings, 2017: 66). The division of resources and labour are factors which greatly influence gender differences in attitudes towards the conservation of the environment. Agarwal's approach is similar to what Rocheleau has called 'feminist political ecology' (qtd. in Neefjes, 2000: 26); both approaches are premised on the material relations and their structuring by gender and power equation. In contrast to the idealist, philosophical, cultural and spiritual framework of ecofeminism, Ariel Salleh endorses the Marxist argument that hands-on praxis needs to be integrated with grounded political theory. Owing to its twin spotlight on bodies and economics, Ariel

Salleh considers ecofeminism “embodied materialism” (1997: ix). Embodied materialism takes cognizance of the unpaid labor done by women, indigenous peoples and peasants, whose productive work ethics and creative energies are disregarded by the dominant economic and social system. Salleh's stance makes politics of production deeply and consistently material and connects theory to praxis. According to Salleh, “Embodiment joins the experience and knowledges of workers, mothers, peasants, gatherers, making Left politics whole” (189-90). In this context, multiple grassroots movements of women operating within local base and working in tandem with a global movement for ecological, economic, and gender justice, are manifestations of 'embodied materialism'. Moreover, several researches in this field underscore the need for equitable rights-based methodology for gender, environment and sustainable development.

Role of Women and Agenda of Sustainable Development

In the current global scenario, the need to integrate policy and practice by employing diverse methodologies in redressing environmental issues continues to be a sought-after research agenda, and the agency of women as catalysts for healing earth is being recognized by the Governments, NGOs and other grassroots organizations. More than ever, there is a need for an alternative transformative approach to sustainable development in the wake of heightening global ecological crisis. Taking into consideration the preamble of 'Transforming our world: the 2030 Agenda for Sustainable Development,' with its focus to leave no one behind, it may be deduced that the three dimensions of sustainable development – the economic, social and environmental – call for a gender-environment intersection.

***Swayam Shikshan Prayog* (SSP): An alternative transformative approach**

The present paper studies an Indian NGO *Swayam Shikshan Prayog*, meaning self-learning experiment, as an alternative transformative approach to sustainable development and seeks to address women's participative, equitable and efficient role

in creating and managing collective groups which aim at deconstructing capitalist and patriarchal global market system, and insist on self-sufficiency and natural resource management. It uses the theoretical inferences drawn from intersectional analysis theory and Vandana Shiva's and Bina Agarwal's ecofeminist approaches to contextualize *Swayam Shikshan Prayog* (SSP), an organization informed by its social and ethical commitment to feminism, environmentalism, and social justice, within the fold of material ecofeminism.

SSP's functional units consist of multi-dimensional, loosely structured, flexible and democratic collectives of women. The paper discusses the efforts, success, challenges and probable improvement measures of *Swayam Shikshan Prayog* (SSP), and evaluates its role in promoting an economic growth model based on sustainable practices. SSP, formally launched in 1998 in Pune, works to empower grassroots women's collectives to move from 'Margin to Mainstream'. As stated in their Project Summary, SSP activities have reached over 5 million peoplesince 2009 and have empowered over 1,45,000 women to revitalize local and household economies (Torres, 2019). By sensitizing and mobilizing rural women in water-scarce and climate-threatened regions, SSP has opened up pathway for unconventional livelihood and multiplied household earnings. In the last ten years, SSP's interventions have spawned over 1,70,000 rural women entrepreneurs, farmers and business leaders, who have in turn impacted over 5 million people to date ('About Us'). The grassroots women leaders of SSP confront challenges, use multi-pronged approaches and seek opportunities in diverse areas like agriculture, health, water and sanitation. These emerging women entrepreneurs seek to dismantle the iron grip of patriarchy in areas which were once considered to be male bastion like leadership roles, entrepreneurial roles, technical know-how of businesses and start-ups and decision-making roles. SSP has empowered women farmers and entrepreneurs to assume leadership roles for combating climate change by ensuring food security, creating employment opportunities, boosting local economies and partnering with

government. Instead of being viewed as beneficiaries, these empowered women drive local initiatives and create lasting social and environmental impact. Their work and skill-based pattern relies on experiential learning which includes diverse hands-on learning activities before putting them into action, kinetic learning activities, professional training and course-related fieldwork.

For the last two decades, Prema Gopalan, the founder of the SSP and her team have been pioneering unflinching support to women from India's (and especially Maharashtra's) rural areas, challenging socially constructed gender roles and creating sustainable farming models worth emulation. SSP won the United Nations Development Programme's Equator Prize for promoting ecologically sustainable agriculture in drought-prone Marathwada in 2017 and Prema Gopalan was awarded 'Social Entrepreneur of the Year 2019' jointly founded by Jubilant Bhartia Foundation and Schwab Foundation for Social Entrepreneurship.

The initiative and goals of SSP reject the 'essentialist' stance that celebrates women's biological connection with nature; rather it adopts an intersectional approach which is inclusive and takes into cognizance multiple factors responsible for subjugation of women and environmental degradation, for example capitalism, patriarchy, consumerism, dualistic Western paradigm (divide between male/female, mind/body, nature/culture) and reductionist model of science. With regard to the success behind the functioning of SSP, it is not necessary to earmark their productive role in sustainable development because of some 'innate' or 'essentialist' feminine roles of women as eco-warriors that predispose them to understand the rhythms of nature in holistic terms. Rather many case studies ('Stories from Grassroots Women' as mentioned on their website) reveal that perspective, response and involvement of poor peasant women towards environment are deeply enmeshed in their material reality – in their reliance on and actual use of natural resources for survival, the know-how of natural processes imbibed during interaction with nature and cultural milieu which defines division of labour and modes of thinking in these communities. Kings

maintains that, “the intersectional project has provided ecofeminism (and feminism) with a convenient opportunity to confront some of the skeletons in its closet, forcing the discipline to challenge a past which was too often essentialist and exclusionary” (2017: 64). Bina Agarwal's intersectional approach provides theoretical as well as practical ground for empowering women through grassroots network of small-scale entrepreneurship and land ownership. She argues:

The positive aspects of this link should not serve as an argument for the continued entrenchment of women within a given division of labor. Rather, they should serve as an argument for creating the conditions that would help universalize this link with nature, for instance, by declassing and degendering the ways in which productive and reproductive activities are organized (within and outside the home) and how property, resources, knowledge, and power are distributed. (1992: 149-50)

The areas of focus of SSP are manifold as well as interlinked and include climate resilience, food security and agriculture, livelihoods, clean energy, health, water, sanitation, skill building, entrepreneurship and women's leadership, but the scope of this paper allows for an analysis mainly of its nature-friendly agricultural growth model. In a largely male-dominated society where men have control over access to land and infrastructural backup, NGOs like SSP can play a pivotal role in deconstructing gender myths and work towards a more gender-egalitarian approach. Bina Agarwal also emphasizes upon the non-conventional approach of family-based farming, experimental and alternative institutional arrangements, encompassing various degrees of joint collaboration in investment and management by groups of women (1998:A3)

As mentioned on their website, SSP promotes a “one acre model” of cultivation where women negotiate with men in their families and borrow control on a small piece of land, nearly a one acre plot, to experiment, exhibit and promote sustainable and equitable agricultural practices ('Women in Leadership'). In a typical one-acre resilient agricultural model more than hundred crops can be grown on a single acre of land. This bio-diversity model ensures nutritional security of a household. Raising multiple crops in a single plot of land reduces the dependence on chemical fertilizers and

pesticides, and organic manure and fertilizers give better output. Hence, multiple-cropping results in enhanced nutritional security, soil fertility, agro-biodiversity and better income generation of rural families.

Summary and Review of some Case Studies:

Archana Bhosale received training about the benefits of organic farming, organic seed processing, soil and water conservation and vermi-compost from SSP. In 2010, Archana started *Krishi Mahila Mandal* which adopted 'one acre model' for vegetable cultivation and organic farming. She spearheaded women to make the contribution in the form of labour and seeds. Since then her efforts have been lauded in the form of awards and recognitions which have boosted her confidence and encouraged her to become a 'woman with a cause' ('Archana Bhosale - A woman with a cause!').

Malan Raut's family hailing from the drought prone area of Latur district was undergoing extreme financial constraints due to negligible earnings from two acres of land. They built a farmhouse and started living in the field and laid hands on multi-crops farming. Malan got an opportunity to undergo training on Micro-enterprises at the Agro Science Center at Latur. SSP provided for her specialized training in water-saving horticulture techniques like mulching and making manure from the waste products etc. The family eventually came out of the mire of poverty and is earning a decent income which helps feeding their family well ('A Successful Model for Marginal Farmers!').

Uma Shitole, hailing from Naigaon village in Osmanabad district, turned into a village entrepreneur to spread awareness on clean energy products and services and other environmental conservation activities besides focusing on basic hygiene of women. Her pioneering efforts gained recognition when she received Unnati fellowship award in May 2018 ('Uma Shitole, The Environmental Savior on World Environment Day!'). These success stories of women, through their association with SSP, speak volumes about the concrete contribution made by women in the field of social activism and

environmental conservation. Also notable is the fact that their involvement in this field is not solely based on their biological connection with nature, as has generally been emphasized by spiritual-cultural ecofeminists, rather it is their social and material position in the society which defines their role and prepares them to confront patriarchal as well as environmental challenges. To suggest that women are innately more conservationist is to fall into the trap of biological determinism, though it was hailed by a sect of cultural/spiritual ecofeminists. Women working with SSP at grassroots level in a bottom-up non-hierarchical approach are certainly pioneers in creating longer-term safety nets and becoming aware so that community members understand and can claim their entitlements. The teaching-learning sessions of SSP bring together experts from *Krishi Vigyan Kendras* (KVKs) and agriculture universities and women who are encouraged “to adopt organic farming methods using bio compost and bio pesticides, mixed cropping, cultivation of nutritive vegetables, millets and pulses to ensure local food-safety and security”(‘Women in Leadership’).

In addition, SSP has broadened its networking by extending its support and promoting women leaders in climate and disaster affected states in Bihar, Odisha, Assam, Maharashtra, Tamil Nadu and Gujarat (‘Women in Leadership’). It empowers thousands of women to act as decision-makers and seeks to improve their health and economic well-being. SSP's project Arogya Sakhi is introducing community women to function as community health friends (*sakhis*) for other women in rural Maharashtra. These women go from door to door, equipped to create health awareness, collect health information and also conduct some basic medical tests for rural women (Pareek, 2015). The intersectional approach of the organization is conspicuous in the ways it juxtaposes nutrition, sustainable agriculture and gender by promoting and sustaining self-help groups which engage women as farmers, entrepreneurs and leaders. Such networking provides a platform to local women to forge their own sustainable development ideas, to promote kinship and compatibility with like-minded women and organizations and to disseminate their knowledge and skill in a wider network thereby paving ground for widespread subsistence economy.

SSP and Policy Change

It is significant to ponder over the viability, sustainability and practicality of SSP in the economic growth chart of the Indian economy. Traditionally, women in Marathwada region, despite their active engagement with farming, have been only considered as farm labour, bereft of decision-making role in their farms and without access to the government-led flagship programmes or welfare schemes targeted towards building the capacity of women farmers. To address these multifarious issues, SSP claims to have channelled its women-led climate resilient farming model starting in 2014 targeting women from the marginal and landless groups in the Marathwada region. In the climate-threatened regions of Maharashtra, marginal farmers, in order to reap benefits, mostly grow cash crops which consume more water, chemical fertilizers and pesticides. These areas have reported high rate of farmer suicides due to failed crops and farmers are unable to pay agricultural loans. In fragile zones, the long-term benefits in shifting to better resource mobilization, organic farming coupled with amelioration of women's roles are increasingly acknowledged even by the Government. In an exemplary shift of policy, the Government of Maharashtra has taken wide cognizance of SSP's model and has not only integrated the approach with existing policies but also selected SSP to implement the *Mahila Kisan Sashaktikaran Pariyojana* (MKSP) initiative (which ran from 2016 to 2019) to support over 21,000 women farmers (Torres10). Women are involved in core decisions involving growing of crops, increasing biodiversity and resource-conservation practices.

Challenges

The pathway to recognition and success has neither been easy for *SSP* nor has the struggle ended. According to Bina Agarwal, "The gender gap in the ownership and control of property is the single most critical contributor to the gender gap in economic well-being, social status, and empowerment (1994: 1455). Prema Gopalan also cites that a mounting challenge in front of them is that women are not legally entitled to the land and are treated as mere labour on the farms (qtd. in Banerjee, 2018). Despite its

growth model being a scalable and replicable initiative which connects all the vital dots, Gopalan recalls how this “one-acre model” met with resistance because it was a mammoth task to convince the males and the patriarchs of the benefits of alternative modes of farming. Gradually, after living through the drought years and witnessing the benefits of drought-resistant farming, this experimental model was ratified by the males of the family as well.

Though SSP has piloted and culminated many projects successfully, it has to fight many socio-economic and cultural challenges and needs to update its existing growth strategies. According to Prema Gopalan, there are more serious bottlenecks that the existing business model needs to surmount. She maintains that organizations aspiring to uplift poor rural women are valued for their output and commitment but typically suffer from working capital constraints because of risks involved ('Prema Gopalan, Swayam Shikshan Prayog', 2011). Because of localized consumer base, the issue of establishing an economical supply chain due to lack of proper infrastructure and transport in rural areas remains another obstruction. These challenges aggravate because the profit margins are relatively less, thus hampering the efficacy and functioning of essential building blocks – capacity building, use of ICT and customer databases ('Prema Gopalan, Swayam Shikshan Prayog', 2011). Most notably, the challenge of reconciling and balancing a profitable business venture and positive social impact lingers on. Also, there is a need to evolve a strategy of making partnerships work between the social and the business sector to cater to the needs of local, low income markets. To develop and sustain NGOs like SSP, concerted legal, social, infrastructural and institutional changes on the part of governments and political parties are the need of the hour.

The Way Forward

Some of the challenges being faced can be tackled by generating more awareness among women as well their families. Each stage of the agricultural cycle needs a different kind of information and technical skill. Women farmers, because of

handicaps in adapting to and learning technological skill due to low-level of literacy, limited time and restrictive social norms, are not able to partake of many opportunities like public and private extension services, market linkages and government welfare schemes for farmers.

For long-term real growth and sustainable development plan, it becomes pertinent that the policymakers plan and execute growth stratagems that recognise and respond to the gender-based needs. For the better functioning of NGOs committed to bringing about concrete socio-economic and environmental reforms, certain reforms may be initiated as suggested by the Gender Environment Report, 2017:

- recognize women's land and property rights through appropriate legislation
- promote changes to customary laws and structures to ensure that women have rights to land and property equal with men
- develop progressive legislation that recognizes women's rights to land and property ('Gender, the Environment and Sustainable Development in Asia and the Pacific', 2017)

SSP needs to be cognizant of their limitations in their vision and its implementation. One of the measures could be involving community members in participatory videos whereby besides the training given by SSP volunteers and trainers, they could clear their doubts and increase their skill base through clearing queries and connecting with co-farmers. Digital Green, an India-based NGO has done an exemplary task in the use of participatory videos, partnering with extension services and other NGOs to train and facilitate farmers in using low-cost equipment and to produce short videos on a variety of topics including improved agricultural production and post-harvest techniques, market linkages and government schemes. Radio could be an accessible, affordable and portable option for small-hold farmers to receive technical and market information. Call-in programming can be employed to enable real-time interactions and small women farmers could benefit from such technologies.

From the above discussion, SSP may be described as an integrative, intersectional and effective form of civic engagement, social activism, environmental stewardship and gender justice. In the present times, rural communities have been hit hard by the COVID-19 crisis. Families are struggling with looming hunger and loss of livelihoods. In this state of distress, SSP continues to contribute meaningfully to empower grassroots women's networks and communities across Maharashtra, Kerala and Bihar by providing economic relief to mitigate the impact of this humanitarian, economic and health crisis. Through COVID-19 Relief Campaign, the generated revenue has reached out to thousands of vulnerable households across many districts in Maharashtra, Bihar and Kerala. The Sakhi Task Force of SSP has ensured distribution of dry ration package and hygiene essentials to the needy.

Though not overtly political in its activism, SSP continues to work in the areas covered by ecofeminist communities across the globe. Besides critiquing the value-based dualisms and ideological biases in the society, ecofeminism also strives for a reconstructive function. Hence, the ecofeminist social philosophy must expand to include imperatives for action. By adopting a bottom-up approach and broad-based democratic participation of marginalized groups, SSP has contributed to reconstruction in many drought-prone regions and made its presence felt in the local as well as global arena. By moving away from the 'essentialist' stance, the paper has shown how the lives and struggles of women connected with SSP are deeply entrenched in their material realities, and their conservationist approach should not be likened to their 'spiritual' and 'just 'biological' connection with nature. While this philosophy of women's biological connection with nature may provide ethical and moral base to ecofeminism, but the reality of women in the Third-World countries is rooted more in their struggle for survival than anything else. The coming years will test the endurance and resilience of SSP even more in the wake of heightening global environmental crisis and growing gender debates across the world.

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Voices from the Hills: Demand for Gorkhaland

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The paper focuses on the demand of Gorkhaland out of the state of West Bengal. Through the use of narratives, an effort has been made to bring forward the problems faced by the local people residing in that region. Interviews with local leaders have been used to provide a political angle to the whole issue. The reasons behind the emergence of demand for Gorkhaland have remained the same for centuries but to hear them from people of the region gives a new perspective to understand them. The paper also discusses the impact of Gorkhaland agitation on the lives of the people. In the last part of paper an effort has been made to look for a possible solution to address the grievances of people.

Keywords: Gorkhaland, new state, ethnicity, regionalism

Demand for new states is not a new phenomenon in India. Since independence the voices for separate states can be heard from different corners of the country. These demands have been of different magnitude and influence. Over the period of time, a change has been witnessed in the nature of these demands. Earlier initiated on the basis of language and ethnicity, the present demands are based more on economic disparities within the region. This paper will be considering one such demand, Gorkhaland, which has its roots in ethnicity and economic backwardness of the region.

'Gorkhaland' is the name proposed for a new imagined state in West Bengal that comprises of districts of Darjeeling, Kalimpong and Kurseong. The demand for Gorkhaland can be traced back to 1907 when the Hillsmen's Association called for the formation of a separate province. After that the demand never faded.

Filling the research gap

A lot of subjective work has been done on Gorkhaland movement that highlights the reasons behind the movement. Gupta (1999) states that it was due to immigration of Nepalis to the region that the ethnic composition of Darjeeling gradually changed during second half of 19th century and ethnic complexities arose. Nath(2005) used the concept of “double homeland” to explain the vulnerable condition of Nepali people in India where the Indian Nepalis are treated as the citizens of Nepal. Work by Golay (2006) focuses on the issue of “crisis of identity” to understand the emergence and formation of the Gorkha/Nepali identity in India and its continuing crisis. Bagchi (2012) defines the movement more as a political struggle of Nepali speaking community with the state of West Bengal. Samanatha (2000) also highlights sectarian considerations of the political parties as a reason behind the upsurge of movement. Kaushik (2007) stated that the problems of Gorkhas, which led to the emergence of demand of separate state ranges from economic backwardness to insecurity to alienation to integration.

The available literature, thus, highlights the problems prevalent in the region and the reasons behind them but not much empirical work has been done on the subject. Sarkar (2013) in his work emphasizes on ethnicity and history of Gorkhaland movement and does field work to have a deeper understanding of the whole issue. The author, however, covers just 50 respondents through questionnaire and that too educated ones. He has ignored the less educated and poor people who are more likely to be affected by the ongoing movement.

This paper, thus, makes an attempt to fill up that research gap and makes an effort to capture the voices of common people in the region.

Methodology

To trace the reasons of behind the demand of Gorkhaland, the researcher visited the district of Darjeeling and Kurseong in October 2015 to interact with the masses and seek their views on the issue of Gorkhaland. 200 respondents were selected for the interview. To collect data from the residents, semi-structured questionnaire was used

and face-to-face interviews were conducted. Interviews were conducted with an aim to collect information on the problems being faced by people in the region that led them raise their voice for new state and on the nature of local leadership. Most of the questions were kept open-ended for the people. Focus group discussions were also done. Help of a translator was taken to communicate with respondents using their regional language and efforts were made to accurately translate the interviewees' answers and comments.

Visit was also paid to Gorkha Territorial Administration (GTA) office, Gorkha Janmukti Morcha (GJM) office, Gorkha Janmukti Nari Morcha office, Gorkha Janmukti Yuva morcha office, HMI institute, tea gardens and North Bengal University.

Profile of the Respondents

The respondents could not be selected on the basis of particular criteria as the issue of Gorkhaland is very sensitive in the region and people are afraid to talk about the same. The researcher, however, has tried her best to cover all the pertinent categories of respondents in the study. Keeping in view the sensitivity of the issue, the identity of the respondents has not been revealed.

Out of 200 respondents, 66 per cent belongs to Gorkha community, 34 per cent others that included Bengalis, Buddhists, Bihari, Manipuri, Ladakhi and Kashmiri, residing permanently in the region.

Tracing the Reasons behind Gorkhaland

This section of paper traces the reasons behind the demand for Gorkhaland. The first reason can be traced from the profile of respondents. As far as educational qualification is considered, just 47 per cent of the respondents belonging to Gorkha community were graduates or had attained higher degrees and 8 per cent were pursuing their graduation. There is a very close link between the education and the demand for Gorkhaland. Earlier, not many people in the Hills were educated. Most of

the graduates or school or college-going students are first generation learners. This newly educated class is unable to find suitable jobs in the Hills as the occupation in the region is restricted to tea gardens, timber or tourism. So this newly educated class is more hopeful about a better future if the state of Gorkhaland is created.

The issue of unity and integrity has always been an important subject of debate when the demand of new state is taken up. When people were questioned, 'is it detrimental to Indian unity if small states are continuously created', 36 per cent of respondents were in agreement, 62.5 per cent disagreed and 1.5 per cent gave no reply. There prevails a view among people in the hills that smaller states perform better. This view was well accepted after the formation of Sikkim as the 22nd state of the India. The new state of Sikkim witnessed a rapid change in terms of progress and development. A land locked state like Sikkim that was less developed earlier, emerged as a model of development. It is interesting to note that out of those who did not consider smaller states against Indian unity, 30 per cent were not in favour of creation of Gorkhaland.

95.5 per cent of the respondents rendered their support to the movement and several reasons were stated for their support. Some simply supported the movement because they are Gorkhas and formation of Gorkhaland would protect the rights of Gorkha community. Some people support the movement as they feel that only this can avoid further conflicts and bring region to peace. There prevails a deep urge amongst people to reduce the prevailing tensions in the region so that people may stay in a peaceful structure.

One of the supporter giving support to the movement said, "*Karna hi padega*....It has become a general demand." Another respondent stating his reason for support said, "I have no idea. Not interested in it. Yes but for my children it would be good if Darjeeling develops after Gorkhaland."

It is also observed that many people of Gorkha community who were involved in menial jobs supported the movement because they simply follow the orders of their leaders and feel that their leaders are struggling for the cause of their community.

In all, 11 per cent of respondents opposed the movement. This comprised of 4.5 per cent Gorkhas, 63 per cent Bengalis and 24 per cent people belong to other communities. 2 per cent of respondents refused to respond on the issue.

Many of those who opposed the movement felt that the movement was politically motivated for individual monetary gain for a small section of society. Many were against the partition of Bengal and thus stood against the movement. Another reason for opposing the movement is the method employed for it. Ongoing strikes, bandhs, etc have adversely affected the life of common person. There also prevails a feeling that creation of new state can accentuate new political problems in the region.

For few the state is not viable as the area under demand is too small to form a state. Further there was a feeling that Gorkhaland won't be self-reliant: Darjeeling constituency has only one Member of Parliament, so it will not get adequate representation at the Centre. There were, however, few respondents who were against the creation of Gorkhaland as separate state but they simultaneously felt that the reasons advocated by Gorkhas for demanding the state are just.

One of the respondents (name not revealed), who felt that creating smaller states is detrimental to the unity of Indian state, opposed the movement as he sensed that other regions would demand further for smaller states following the example. At the same time, however, he admitted that there are a lot of problems faced by Gorkhas.

Further, there are two aspects of the economic condition prevalent in the region. First, as per official documents Darjeeling is not an underdeveloped part of West Bengal. Second, poverty also prevails among Nepalis, Bhutia, Lepchas and other communities residing in Darjeeling. Thus it would not be correct to say that only Gorkhas are suffering in the region.

Identity Issue

The primary argument offered for championing the claim for Gorkhaland is the issue of identity. Gorkhas claim to have a separate identity from those people residing in plains. They wail that they are treated as outsiders in their own land. They are not

acknowledged as bonafide citizens of India. The biased attitude of society towards Gorkhas has contributed a lot in boosting the movement. People in the Hills perceive that if they get Gorkhaland, their community will be embraced in national mainstream. Further they assert that they are insisting on Gorkhaland within the framework of Indian constitution so that they can have a better administration, legislation and jurisdiction.

A shopkeeper, talking on the identity issue stated, “People say that we have come from Nepal. We have everything – proof of residence, Ration card and Aadhar card but still people say that we do not belong to this place. People beyond Siliguri try to dominate us.”

Fostering the demand, one of the respondents, a Tea-Garden Worker, emphasised, “The overall development of the region is not possible under the existing structure. Linguistically, and culturally Hill people are different and also our representation in policy making and administration is almost nil.”

Also, these people consider that Gorkhas, due to their unique looks, are discriminated against in other states of India. It is, however, noteworthy that not only are Gorkhas demanding separate state but also the people belonging to different communities in the region support the demand.

Economic Backwardness/ Discrimination

In comparison with Bengalis, the people of Gorkha community feel that they are economically backward. Talking about the discrimination rampant in the region, Vikram Rai, Media executive, GTA said, “The government of West Bengal has no proper policies regarding development in the Hills. Also, the local government in the Hills has failed as the government of West Bengal has not given it full autonomy in administration and the region has been economically as well as politically neglected.” People contend that Darjeeling has enormous potential yet it is economically backward. They also denounce the myth that Darjeeling is in a better shape than most

parts in India. In support of their argument they state that no big industry has been established in the region except for tea industry and that too is in doldrums. In addition, majority of the tea garden owners are from Bengal and the region of Darjeeling is just producing labour.

It is well known that economy of Darjeeling region is mainly based on tea, timber and tourism. However all these industries have experienced a set back over the period of time. Talking about the poor state of tea industry, a respondent (waiter) shared the economic scenario of a tea garden, in which his family members work:

Tea gardens by government have become sick gardens and many have shut down and handed to private corporations. When British were here, they introduced tea and tea planted by Britishers is cropping today also. 200 years old tea is produced here. No new tea is introduced by the government. It is not working to make the tea quality better. There is competitive market right now. Tea is being produced in Srilanka, Nepal. Government needs to address these problems.

He further added,

Workers in tea garden don't get enough wages. That is why they are moving out and going to big cities for work. Now most people in Darjeeling are educated. They don't work in gardens as their parents feel this is not right place for their children to work...my family members get Rs 90 per day by working in tea garden i.e. 2700 per month. From this, Sunday being a holiday, wages are cut. Leave money is also cut.

Mamta, a middle-aged tea-garden worker, narrating her story said that she has two daughters. Her elder daughter has done MA but she is still unemployed and is sitting back home and younger one is studying in the first year of graduation. Mamta is strongly in favour of Gorkhaland as this could provide employment to her children. She participates in the agitations for the creation of Gorkhaland and has also gone for 5-days' hunger strike. Speaking about her poor economic condition she said,

We get Rs 120 as daily wages. In this I have to raise my two children. I sell timber to run my household and educate my daughters. Earlier we were paid just Rs 65 as daily wages. It is due to the efforts made by Bimal Gurung that it arose to Rs 120.

Talking about economic backwardness, respondents blamed lack of employment opportunities in public as well as private sector, poor educational infrastructure and discrimination in employment as reasons behind it. In addition, most of the big projects are concentrated in plains due to which the revenue and employment resources are not adequately generated in the Hills. There is lack of job security despite people being skilled and professional. There is a hope amongst people that with creation of Gorkhaland, employment opportunities will rise, they won't have to go outside the state for job and their survival in Darjeeling will become easier.

Talking about lack of employment opportunities with Gorkha people, a tourist guide (name not revealed) in a Tea Estate stated his own experience: "I did not want to come in tourism. I wanted to join police but because of Bengal people we have competition with them. If we had Gorkhaland, I am sure there would have been at least 60 percent of my chance to be in a government job."

People in the region feel the pangs of tremendous economic exploitation. This factor has further strengthened the movement as economic issues tend to bring people closer. A feeling has emerged in the region that Bengal wants to keep them as a colony. They feel that they are being treated by the state government in a manner similar to how the British treated India before independence.

Talking about discrimination done by the state government, a primary school teacher stated, "Gorkhaland is a border area. We have China, Bangladesh, Nepal and Bhutan. Kashmir gets a lot of support from Centre government because of its nearness to Pakistan but here all money goes to West Bengal government and not Darjeeling."

The above arguments clearly depict the miserable economic situation of Gorkhas in the region and their hopes to have a better development in their new state.

Lack of Educational Development

Another problem faced by people in the region is that though the region has many missionary schools which were set up by British, and a few colleges too, but these institutions are too expensive for the poor people of the region to afford. Even if they

manage with their studies and become graduates, they have nothing to do after that. They move to cities as they don't get employment in the region itself. Comparing the growth of Gorkhaland with other parts of the state, a local businessman, said,

I have been here since my childhood. But as compared to other regions in West Bengal, I have not seen any development and growth in the region of Darjeeling. I studied in Hindi medium school but the situation of that school is even worse as it was 15 years back. Tourism has developed a bit in last three-four years but as compared to other tourist destinations of West Bengal state, this region has not developed. If there is lack of development, business will not flourish in the region. If Gorkhaland becomes the state, it will develop.

In the past demand was raised to set up a university in Darjeeling. The proposal was accepted by the Centre government and Darjeeling was sanctioned a university but the university was later set up in Siliguri as the University of North Bengal. People in the region are still demanding establishment of Central University in Darjeeling.

Under GTA, education was transferred as a subject to GTA. However, for setting up an educational institution, land is required. Land and land reform subjects are vested with West Bengal government. The subject has not been completely transferred to GTA due to which it has not been able to do much affective work in the field of education.

Talking about Education as a subject under GTA, Roshan Giri stated,

As per GTA agreement, separate School Service Commission to recruit teachers in schools and Higher Secondary schools is to be established. GTA's existence has come to be three years and three months but School Service Commission has not been formed yet.... Higher education is a transfer subject to GTA but the Higher Education Department, the Director of Public Instruction has not been transferred. There are volunteer teachers appointed by school managing committee. These teachers are demanding regularisation of service but we are not able to do that because to fill up vacant post approval of state government is needed. So we are not allowed to work GTA in an autonomous way.

Historical Factors

Another reason given by Gorkhas justifying their demand is based on history. Gorkhas claim that historically they were never part of the state of West Bengal. The region is regarded as 'no man's land'. The region was annexed from Nepal and Bhutan by East

India Company. People consider it a historical blunder that Darjeeling was included in West Bengal.

Claiming their right on the land, people of Gorkha community say that they are not migrants or refugees. The land was ceded to British India long back and thus the Gorkha community own the land they are residing in. They have been residing here since their forefathers' time and it's their birth right to claim and secure their land.

Talking about the historical facts, Binay Tamang, GTA executive member, said,

When India got independent in 1947, all over India Tricolour was hosted. Darjeeling was the only region where Pakistan flag was hosted for two days. At that time there was no owner of this land. After that it was kept under Bihar province of Bhagalpur for nine months. After that due to administrative difficulties it was given to West Bengal.

[The above statement by Tamang, however, is not based on any relevant fact as he had no proof for giving any justification for this.]

Language/ Culture

The demand for Gorkhaland has been a long standing one. People of the region stated that their language and culture is completely different from that of the people residing in plains. When the Indian state was reorganised on linguistic principle, their demand for statehood was turned down. They also discussed how difficult it was for them to get their language recognised in the Indian Constitution. Even after getting their language recognised, Nepali language has not got their due place in the state.

Talking about discrimination on the linguistic grounds, a female teacher (name not revealed), said, “Though Nepali language has been recognised in the 8th schedule of the Indian constitution but still they and their language is discriminated as they have to pass Bengali language examination for promotion.”

Lack of Share in Political Power

Another issue raised by people is that they are not only discriminated on economic and educational grounds but also with regard to share in administration and political process. People have a grudge that their voices are unheard as they lack representation

in the political bodies. There is only one Member of Parliament (MP) from the region and one MP cannot do miracle. As a consequence, the Gorkhaland agitation is mainly grounded in and around Darjeeling only. Also, in a huge legislative assembly of West Bengal they have only few members. Every decision is dominated by the plains in Bengal. Thus, Gorkhas feel a political suppression.

Difficulties and Discrimination Faced by the Gorkha Community

When inquired about the problems been confronted by people in region, the most common answer received was 'the discrimination faced by the Gorkha community'. The issue of identity has become a very sensitive issue in the Hills as it both hurts and agitates them to strengthen their call for Gorkhaland. Here are some of their shared views:

“Nepal being our neighbour country, we Indian Gorkhas are treated as citizens of Nepal.”

“We are treated as second class citizens. We are asked to leave and go back to Nepal. We are treated as 'darwans', 'kanchas', 'guards', 'illiterates.’”

“We are looked upon with suspicion, derogatory comments are made and we have difficulty in finding rented accommodation in big cities.”

“In education, service, appointment, promotion, social manner we are asked 'do you belong to Nepal?’”

“Due to close relation with Nepal and Indian government's Accords of pact, we, true citizens of India are labelled as citizens of Nepal. Our cultural and language similarities to Nepal lead to misunderstanding. But what Gorkhas has contributed to this nation is never recognised.”

The above views clearly indicate the reason why Indian Gorkhas are demanding for separate state of Gorkhaland. Their biggest grievance is that they are not treated as citizens of India, and they always have to prove that they are Indian. Thus there has emerged a feeling of identity crisis amongst people of Gorkha community in India.

Imagining the Gorkhaland state:

There is a hope amongst the Gorkha community that if the state of Gorkhaland is created then they will be treated as Indians. People will not only know about Indian Gorkhas but will also learn about history of Darjeeling; and geographically they will learn where Darjeeling is placed on the Indian map. The supporters of the movement say that if they get Gorkhaland then they can claim like others that they are from the state of Gorkhaland, one of the units of Indian Federal system. Just like Bihar for Biharis, Bengal for Bengalis'. With formation of Gorkhaland, Gorkhas can say they are from Gorkhaland.

Now the dream of having better opportunities is not the aim of few people but dream of all. In an interview, a tourist female guide in HMI said that the creation of Gorkhaland will provide her coming generation a better and secured future. Though she was in early 20s and unmarried but she knew that it is very difficult at present to achieve statehood status. So, she dreams of a bright future for her children.

The focus of people in the Hills is not only to secure their identity but to have identity with economic development. Gorkhas do not want to be dependent on government of West Bengal for their development. Under the banner of Gorkhaland they want to chalk out their own development plans, strategies, laws, etc but before that they need to secure their identity.

Some respondents, however, seemed unsure about the future in Gorkhaland. They said that nothing can be depicted about future. Also, it depends upon the political leaders who will lead them. Another serious concern is that by creating Gorkhaland only the identity of Gorkhas will be secured and that of people belonging to other communities residing in the region might suffer. There are chances that later Lepchas, Bhutia and other tribal people would also demand separate state. There is no denying the fact that within every state there are communities that feel discriminated against in comparison to the dominant communities. Thus, it is necessary that these issues are considered

with utmost care in a newly formed state. The survey lays bare the eagerness for Gorkhaland among people in the Hills. They support all those who promise them to fulfil their demand of creating Gorkhaland. There is no doubt that as and when any agitation begins, it naturally affects the life of common people and the local administration's work moves at a snail's pace. But still the feeling of Gorkhaland and oneness in Gorkhas has been so deeply inculcated in them, that people stay steadfast in their demand.

Many difficulties have been faced by the Gorkhas in fulfilling their demand. They agitated, organised *bandhs* and hunger strikes. Common people have suffered but still they support the movement as they believe that 'today's pain is tomorrow's gain'. There are many problems in their path but they are not scared and are determined to keep on fighting for their deserved rights.

Looking for a possible solution

To sum up, it can be stated that the movement has led to economic and social crippling effect. The life of common people residing in the region has become miserable due to the ongoing agitation. Frequent strikes raises the price of essential products. During agitation schools are closed and the students suffer in their studies. It has also become difficult for daily wage workers to survive during *bandhs*. It has also affected tourism, the main source of income for the region.

In addition, after listening to the voices from the Hills, it can be concluded that the demand for Gorkhaland is related more with the emotions of people. People are not agitating against the state, rather they are looking for possible solutions to address their problems. As an outcome of this research, some possible measures to address the issue may be suggested. First possible solution is the creation of Gorkhaland, which is a long pending demand of the region. While adhering to this demand, Indian state has to see that such a state is economically and politically viable, otherwise it will be a burden on the Indian state. Second alternative is that the region remains within the state of West

Bengal and is offered some administrative and economic package. Earlier too such a package was offered to the region in the form of GTA but there were problems in its implementation and also the powers were not transferred to GTA as promised. Hence, any such package offered in future should be implemented in true spirit. The third possible solution is making proposed Gorkhaland into a Union Territory. This alternative is being demanded in the region since the creation of Jammu and Kashmir and Ladakh as Union territories by BJP government in 2019.

Keeping in view the strategic significance of the region, the problems and issues of people needs to be addressed otherwise it could threaten the federal fabric of Indian democracy.

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यज्ञ एवं पर्यावरण

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एम.सी.एम. डी.ए.वी कॉलेज फॉर वूमैन,
सेक्टर 36ए चण्डीगढ़।

वेदों में यज्ञों द्वारा ही भगवान की पूजा और प्राप्ति का विधान बताया गया है। मध्यकाल में यज्ञ को विकृत तथा विलुप्त होते देख महर्षि दयानंद ने यज्ञ को ज्ञान, विज्ञान का कारक बनाकर उसे आध्यात्मिक मंच पर पुनः प्रतिष्ठित किया। जीवन में परोपकार एवं समाज कल्याण के लिए किया जाने वाला प्रत्येक कर्म यज्ञ है। राष्ट्र रक्षा, शिक्षा का प्रसार, दीन दुखियों की सेवा, अज्ञान निवारण और समाज के सभी वर्गों का दुःख निवारण भी इसी यज्ञ का भाग है। पंचमहायज्ञ ब्रह्मयज्ञ,, देवयज्ञ, आदि यज्ञ का ही भाग है। यज्ञ और पर्यावरण के परस्पर सम्बन्ध को जानने से पहले सर्वप्रथम पर्यावरण और यज्ञ को जानना अनिवार्य है। शरीर को प्रदूषण रहित और सुरक्षित रखने के लिए पर्यावरण के सभी तत्त्वों को स्वच्छ और सुरक्षित रखना परमावश्यक है। यज्ञ शब्द यज् धातु से बनता है महर्षि पाणिनी ने यज् धातु के तीन अर्थ किए हैं। देवपूजा, संगतिकरण और दान देना। यज्ञ के द्वारा हम परमात्मा की स्तुति प्रार्थना एवं उपासना करते हैं और यज्ञ का संचालन करने वाले विद्वानों को भी सम्मान देते हैं। यज्ञ मुख्यतः चार विद्वानों के निर्देशानुसार किया जाता है। यज्ञ का जितना अधिक विस्तार एवं प्रसार होगा उतना ही मनुष्य के स्वभाव में दुष्टता का अभाव होगा और उदारता का भाव उत्पन्न होगा और सर्वत्र सद्भाव का वातावरण होगा साथ ही पर्यावरण शुद्ध होगा क्योंकि यह सबका संस्कार करता है। इस प्रकार यज्ञ भौतिक परिवेश की शुद्धि के साथ व्यापक स्तर पर मनुष्य के स्वभाव की भी शुद्धि करता है। पर्यावरण की सुरक्षा यज्ञ में और यज्ञ का

संरक्षण उसके निरन्तर क्रियान्वयन में ही उपलब्ध है। यज्ञ से सुगन्धित द्रव्यों का धुँआ अन्तरिक्ष में व्याप्त हो कर स्थित प्रदूषण को समाप्त करने में समर्थ है ।

मूल शब्द :यज्ञ', पर्यावरण ,विराट् पुरुष ।

ऋग्वेद के दशम् मण्डल के श्लोकानुसार

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकम् महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः।¹

अर्थात् सत्यनिष्ठ विद्वान् लोग यज्ञों द्वारा ही पूजनीय परमेश्वर की पूजा करते हैं। यज्ञों में सब श्रेष्ठ धर्मों का समावेश होता है। यज्ञों द्वारा भगवान की पूजा करने वाले महापुरुष दुःखरहित मोक्ष प्राप्त करते हैं जहां सब ज्ञानी लोग निवास करते हैं।

मध्यकाल में यज्ञ को विकृत तथा विलुप्त होते देख महर्षि दयानन्द ने यज्ञ को ज्ञान, विज्ञान का कारक बनाकर उसे आध्यात्मिक मंच पर पुनः प्रतिष्ठित किया, और कहा "एते पंच महायज्ञाः मनुष्यैर्नित्यं कर्त्तव्याः" अर्थात् ब्रह्मयज्ञादि पंच महायज्ञों को मनुष्य को नित्यप्रति करना चाहिए। महर्षि दयानन्द ने देश के उद्धार के लिए अपना जीवन लगा दिया। ऐसे सन्त बहुत कम हुए हैं जिन्होंने सन्यासी जीवन में समाज के उद्धार के लिए अनेकों कार्य किए। उन्होंने कहा कि

आत्मोन्नति और पर्यावरण शुद्धि के लिए यज्ञ सर्वश्रेष्ठ कर्म है लेकिन यह याज्ञिक कार्यों का ही एक भाग है। जीवन में

परोपकार एवं समाज कल्याण के लिए किया जाने वाला प्रत्येक कर्म यज्ञ है। राष्ट्र रक्षा, शिक्षा का प्रसार, दीन दुखियों की सेवा, अज्ञान निवारण और समाज के सभी वर्गों का दुःख निवारण भी इसी यज्ञ का भाग है। पंचमहायज्ञ ब्रह्मयज्ञ, देवयज्ञ, आदि यज्ञ का ही भाग है।

यज्ञ और पर्यावरण के परस्पर सम्बन्ध को जानने से पहले सर्वप्रथम पर्यावरण और यज्ञ को जानना अनिवार्य है। पर्यावरण की समस्या तो आज चिन्ता का मुख्य विषय बनी हुई है। सांसारिक विषयों के प्रति आकृष्ट लोभाविष्ट मनुष्य ने तो समस्त सृष्टि का जीवन दुष्कर

कर दिया है। आज पृथ्वी दूषित, जल दूषित, वायु दूषित, तेज दूषित ,आकाश दूषित, सर्वत्र दूषित वातावरण है। सम्पूर्ण चराचर जगत् पंचतत्त्वों पृथ्वी, जल, तेज, वायु और आकाश पर ही निर्भर है। जब ये सभी तत्त्व दूषित होंगे तो जीवन चलाना कठिन हो जाएगा। संस्कृत वाङ्मय में तो पर्यावरण का चिन्तन आज से हजारों वर्ष पूर्व ही दिखलाई देता है। वैदिक साहित्य में तो पर्यावरण के प्रति जागरूकता विश्वसाहित्य में सर्वाधिक प्राचीन है। समस्त सृष्टि के कल्याणार्थ हमारे वैदिक ऋषियों ने शान्ति पाठ में द्यौ, अन्तरिक्ष, पृथ्वी, जल, औषधि, वनस्पति, विश्वेदेवाः और ब्रह्म सभी की शान्ति के लिए शान्तिपाठ किया है²। शान्तिपाठ पर्यावरण जागरूकता का उल्लेख विराट् पुरुष से समस्त सृष्टि की उत्पत्ति में प्राप्त होता है। समस्त चराचर जगत् को एक ही शरीर का भाग कहकर अन्तर्सम्बद्ध बताया गया है। यथा

ब्राह्मणोऽस्य मुखमासीद्वाहू राजन्यः कृतः ।

उरु तदस्य यद्वैश्यः पद्भ्यामं शूद्रो अजायत ॥

चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत ।

मुखदिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥³

ऋग्वेद के पुरुषसूक्त में जिस सर्वहुत यज्ञ से सृष्टि की परिकल्पना की गयी है वह पुरुमेधयज्ञ था। उस यज्ञ में सर्वरूप विराट् पुरुष की आहुति हुई। उस यज्ञ में वसन्त घी, ग्रीष्म ईंधन और शरद् ऋतु हविष्यान्न था।

यथा – यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्मः इध्म शरद्धविः ॥⁴

वहीं बताया गया है— तस्माद्यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् पशून् ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ।⁵ अर्थात् ऐसे अद्भुत यज्ञ से विराट् पुरुष ने वायव्य, आरण्य और ग्राम्य पशुओं को उत्पन्न किया ।⁶ नाभि से अन्तरिक्ष, शीर्ष से द्युलोक, पैरों से पृथ्वी एवं श्रोत से दिशाओं की सृष्टि भी उसी ने की

नाभ्यां आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

पदभ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ।।⁷

उसी यज्ञ से अश्वादि दोनों जबड़ों में दांत वाले पशु (गर्दभ, अश्वतर) गायें और भेड़बकरियां उत्पन्न हुई हैं ।⁸

अतः इस सृष्टि—उत्पत्ति के वर्णन से यह स्पष्ट होता है कि देवता, मनुष्य, पशु—पक्षी, पर्यावरण का अङ्गभूत जो भी कुछ है सब उसी विराट् पुरुष से उत्पन्न हुआ है ।

पर्यावरण के अन्तर्गत आकाश, पृथ्वी, सूर्य, चन्द्र, नक्षत्र—मण्डल, वायु, अग्नि, वन, पर्वत, नदी सागर सभी कुछ है । पर्यावरण शब्द का व्युत्पत्तिपरक अर्थ है — परि अर्थात् चारों ओर से आवरण अथवा जिसके द्वारा यह चराचर जड़, चेतन भौतिक जगत घिरा हुआ है, वही पर्यावरण है ।

चराचर सभी प्राणी इस भौतिक पर्यावरण में आश्रित रहते हुए जीवन धारण करते हैं । हमारा शरीर भी पृथ्वी, जल, अग्नि, वायु और आकाश इन पांच भौतिक तत्त्वों से बना हुआ है । अतः शरीर को प्रदूषण रहित और सुरक्षित रखने के लिए पर्यावरण के सभी तत्त्वों को स्वच्छ और सुरक्षित रखना परमावश्यक है । परन्तु हम सब अपने निजि स्वार्थ के लिए, अपने लाभ के लिए, अपने बुरे संस्कारों एवं पापकर्मों से या अज्ञानतावश लगातार वृक्षों वनस्पतियों, पशु—पक्षियों, नदी—झरनों, समुद्रों, आकाशादि का विनाश कर रहे हैं, इन्हें प्रदूषित कर रहे हैं । इनके प्रदूषण से पृथ्वी, जल, तेज, वायु, आकाशादि भौतिक तत्त्वों पर भी प्रभाव पड़ता है । जब चारों ओर से हमें जीवन देने वाले पर्यावरण के ये अंग अपने मूल रूप में नहीं रह पाते तब प्रदूषण की समस्या का जन्म होता है ।

नाना प्रकार के रोग, व्याधि और दैवी आपदाओं जैसी विसंगतियों को दूर करने के लिए हमारे प्राचीन ऋषियों ने पृथ्वी, अंतरिक्ष और द्युलोक में स्थित पर्यावरण को संतुलित रखनेवाली प्राकृतिक शक्तियों का गहन अध्ययन किया और उन्हें मानव की शक्ति से परे का समझकर उनके स्वरूप के अनुसार उन शक्तियों को विभिन्न देवताओं के रूप में कल्पित किया । जबकि मूलस्वरूप से शक्ति एक होने पर भी उपाधिभेद से अनेक प्रकार

की हैं। उसी प्रकार देवता भी मूलतः एक और अभिन्न होने पर भी बाह्यदृष्टि से अनेक एवं भिन्न हैं।⁹ उन शक्तियों को यथावत् तथा अपने अनुकूल बनाए रखने के लिए ऋषियों ने भिन्न-भिन्न कर्मों से उनकी आराधना की। इन्हीं कर्मों में यज्ञ भी एक श्रेष्ठ कर्म है,¹⁰ जिसके माध्यम से दैवरूपी प्राकृतिक शक्तियों को उद्बुद्ध एवं सक्रिय किया जाता है।

यज्ञ शब्द यज् धातु से बनता है महर्षि पाणिनी ने यज् धातु के तीन अर्थ किए हैं। देवपूजा, संगतिकरण और दान देना।

1. देव पूजा — देव पूजा अन्न, वस्त्र, स्थान, आसन आदि अनेक प्रकार की सेवा, शुश्रूषा से हो सकती है। तैत्तिरीय उपनिषद् में लिखा है “मातृ देवो भव”, “पितृ देवो भव”, “आचार्य देवो भव,” “अतिथि देवो भव”। हमें इन्हीं चार देवों की पूजा, आदर, सत्कार करना चाहिए।

यज्ञ के द्वारा हम परमात्मा की स्तुति प्रार्थना एवं उपासना करते हैं और यज्ञ का संचालन करने वाले विद्वानों को भी सम्मान देते हैं। यज्ञ मुख्यतः निम्नलिखित चार विद्वानों के निर्देशानुसार किया जाता है।

क.) होता — ऋग्वेद में निपुण/विद्वान् को होता के नाम से पुकारा गया है।

ख.) अध्वर्यु — यजुर्वेद के ज्ञाता को अध्वर्यु के नाम से पुकारा जाता है।

ग.) उद्गाता — प्रत्येक यज्ञ की समाप्ति पर सामदेव के गान करने वाले विद्वान् को उद्गाता कहा गया है।

घ.) ब्रह्मा — सारे यज्ञ का संचालन और अपने साथी याज्ञिकों से यज्ञ विधियों को संचालित कराने वाले को ब्रह्मा कहा गया है।

2. संगतिकरण — इसका भाव है संगति करना, मिलना —जुलना, इकट्ठे बैठना, मानव बनकर संसार का कल्याण करना।

3 दान — इसका अर्थ है देना। दान से आत्मिक विकास होता है और अन्य जरूरतमंद का भी भला होता है। ऋग्वेद

में भी कहा गया है 'केवलाधो भवति केवलादी'¹¹ अर्थात् जो व्यक्ति अकेला खाता है, वह पाप खाता है इसके विपरीत बांट कर खाने वाला यज्ञशेष ग्रहण करता है। यज्ञ की परिभाषा करते हुए महर्षि दयानन्द लिखते हैं – जो अग्निहोत्र से लेके अश्वमेध पर्यन्त व जो शिल्प व्यवहार और पदार्थ विज्ञान जो कि जगत् के उपकार के लिए किया जाता है उसको यज्ञ कहते हैं।¹² अतः यज्ञ शब्द देवपूजा, संगतिकरण और दान अर्थ वाली यज्ञ (धातु) से निष्पन्न है, जिसका तात्पर्य है—प्राणरूप देवशक्तियों को प्रसन्न करना, दो तत्त्वों के मेल से नूतन तत्त्व का निर्माण करना अथवा अखिल जगत् में प्रवर्तित आदान—प्रदान की सतत् प्रक्रिया में संतुलन बनाए रखना। यज्ञ की यह प्रक्रिया प्रकृति में निरन्तर चलती रहती है जिसके परिचालक देवता आदित्यरूप अग्नि और सोम हैं। सूर्यरूपी अग्नि अनवरत प्रकृति से सोमरूपी अन्न की आहुति भक्षण करता रहता है और अपनी शक्ति को पुष्ट करता रहता है, यही कारण है। कि सूर्य से रात—दिन अनन्त ऊर्जा निकलती रहती है तथा अखिल ब्रह्माण्ड में फैलती रहती है (सोमेन अदित्या बलिनः) तथापि उसकी शक्ति क्षीण नहीं होती। इसलिए इस प्रपंच को अग्निषोमात्मक कहा जाता है।¹³ हमारे शरीर में भी यही क्रिया चलती रहती है। जठराग्नि के रूप में यहाँ विद्यमान वैश्वानर अग्नि भी नित्यशः अन्न (भोज्य पदार्थ) की आहुति ग्रहण करता है जिससे शक्ति—सम्बर्द्धन होता रहता है।¹⁴ इसी प्राकृतिक यज्ञ की भाँति ऋषियों ने भी यज्ञ करना आरम्भ किया जिससे प्राकृतिक शक्तियाँ क्षीण न हों तथा उनमें विसर्गितियाँ उत्पन्न न हों। और वे वातावरण को शुद्ध बनाकर पर्यावरण में संतुलन बनाए रखें। स्वयं 'यज्ञ' शब्द से भी यह बात सिद्ध है, क्योंकि यह शब्द यज्ञ धातु से निष्पन्न है, जिसका एक अर्थ संगतिकरण भी है। अतः निश्चयेन यज्ञ से प्राकृतिक शक्तियों में संगति स्थापित की जाती है इसलिए भी यह सर्वाधिक उपयुक्त कर्म है।

यज्ञ वस्तुतः ब्रह्माण्ड का केन्द्रबिन्दु एवम् उद्भवस्थल भी है।¹⁵ तैत्तिरीय —ब्राह्मण में इसी को भुवनरूप स्वीकार किया गया है।¹⁶ अनेक मन्त्रों से ऋत तथा यज्ञ की अभिन्नता सिद्ध है।¹⁷ शतपथ — ब्राह्मण' के अनुसार यज्ञ ऋत का कारण है जो शाश्वत नियमों का पर्याय है।¹⁸ उसी ऋत के अन्तर्गत समग्र सृष्टि नियन्त्रित है। उसी को सार्वभौम सत्ता के रूप में स्वीकार किया गया है।¹⁹ तथा वहीं परमेष्ठी स्वीकार किया गया है जिसका कोई अतिक्रमण

नहीं कर सकता। उसी ऋत के अन्तर्गत यह भूमि प्रतिष्ठित है।²⁰ अतः ऋतरूप यज्ञ—तत्त्व ब्रह्म से अभिन्न माना गया है।²¹ गीता में भी ब्रह्म को यज्ञ में प्रतिष्ठित माना गया है।²² अतः विश्व की सत्ता यज्ञ में निहित है तथा सृष्टि के अंत में यही शेष रहता है।²³

‘ऊर्ज’ प्राणिमात्र के लिए आवश्यक तत्त्व हैं जिससे उन्हें बल और प्राण प्राप्त होता है। वे सभी तत्त्व ऊर्ज हैं जिनसे मनुष्य दैहिक तथा आध्यात्मिक शक्ति प्राप्त करता है। औषधियों का उत्तम रस एवम् अन्न का सार ऊर्ज है।²⁴ तात्पर्य यह है कि ऊर्जा शक्ति का नामान्तर है। प्राकृतिक शक्तियाँ ही ऊर्जा का स्रोत हैं। इसलिए हमारा श्रेष्ठतम कर्म यज्ञ भी इस ‘ऊर्ज’ की प्राप्ति के लिए संचालित होता है।²⁵ अतएव यज्ञ कर्मकाण्ड ब्रह्माण्ड में कार्यरत प्रकृति की अनन्त शक्तियों में परस्पर समन्वय एवं सामंजस्य स्थापित करने के लिए ऊर्जा प्रदान करता है। सभी शक्तियों के अधिष्ठात्री देवता यज्ञकर्म से सन्तुष्ट होते हैं तभी उनमें समरूपता आती है। उन विराट् महाशक्तियों को अनुरूप बांधे रखने का मूल उद्देश्य यज्ञ—सम्पादक से ही सम्भव होता है। अग्नि में निक्षिप्त आहुतियाँ भस्म होकर भी नष्ट नहीं होती बल्कि अग्नि की महाशक्ति तत्त्वे देवताओं के निमित्त प्रक्षिप्त इन आहुतियों की गन्ध को सूक्ष्म रूप में उन—उन देवताओं तक पहुंचाता है तथा हविर्गन्ध पाकर इन महाशक्तियों के अधिष्ठातृ देवता प्रसन्न हो उठते हैं जिसके परिणामस्वरूप प्रकृति में तनाव नहीं रहता क्योंकि यज्ञ ब्रह्माण्ड का केन्द्रबिन्दु है।²⁶ तथा यही विश्व का भरण—पोषण करता है और उसे सत्ता में रखता है।²⁷

यज्ञ के लाभ

क) आध्यात्मिक लाभ — अग्नि के गुणों को धारण करना, वस्तु शुद्धि, जातीय उन्नति, वेद रक्षा।

ख) आधिभौतिक लाभ — जलवायु शुद्धि, वनस्पति वृद्धि, शारीरिक आरोग्यता, वर्षा वृद्धि।

ग) यज्ञ मनुष्य की मानसिक और वाचिक शुद्धि भी करता है।²⁸ क्योंकि यज्ञ करते समय सत्य बोलने का संकल्प कराया जाता है। जिस मन्त्र का यज्ञ में उच्चारण किया जाता है, वह भी यज्ञरूपा है, क्योंकि वह ध्वनि प्रदूषण को दूर करती है। इसीलिए उसे ‘विश्ववायुः

‘विश्वधाया और विश्वकर्मा’ कहा गया है।²⁹ अर्थात् वह सबको दीधार्यु प्रदानकर³⁰ उनका धारण-पोषण करती है और वातावरण को शुद्ध रखते हुए सभी कार्यों के सुचारु संचालन में सहयोग देती है।

‘वाजसनेयि संहिता में यज्ञ को वसु अर्थात् निवासयोग्य संसार को पवित्र करने वाला कहा गया है।³¹ क्योंकि यज्ञ के लिए किए जाने वाले समग्र कर्म पवित्र हैं,³² अतः वे सम्पूर्ण वातावरण को पवित्र करते हैं। यह मातरिश्वा अर्थात् वायु का शोधक माना गया है।³³ वायु शुद्धि से दुर्गन्धादि दोष-समूह तथा हानिकारक कीट पतंगादि सन्तप्त होकर नष्ट हो जाते हैं। इस प्रकार यज्ञ वायु को शुद्ध करके वातावरण को शुद्ध बनाता है। इसलिए इसे विश्वधाया कहा गया है।³⁴ यह ‘शतधार और सहस्रधार’ अर्थात् असंख्य देवों एवं प्राणियों को भी धारण करने वाला बतलाया गया है।³⁵ ‘वाजसनेयि –संहिता में एकत्र यज्ञ को राक्षसों अर्थात् कीटाणु आदि को सन्तप्त करने वाला तथा दानहीनता की भावना को नष्ट करने वाला भी माना गया है।³⁶ इसलिए यज्ञ की उदार-उदात्त भावना का उद्देश्य ही वातावरण की शुद्धि के द्वारा सब प्राणियों का कल्याण करना है। इसी को दृष्टिगत करते हुए वाजसनेयि संहिता में ऋषि कहता है कि मैं यज्ञानुष्ठान सब प्राणियों के सुख के लिए तथा दरिद्रता के नाश के लिए करता हूँ, दानहीनता के लिए नहीं।³⁷

तो यज्ञ दानहीनता की भावना को नष्ट करके परस्पर सहयोग का वातावरण भी बनाता है यज्ञ का जितना अधिक विस्तार एवं प्रसार होगा उतना ही मनुष्य के स्वभाव में दुष्टता का अभाव होगा और उदारता का भाव उत्पन्न होगा और सर्वत्र सद्भाव का वातावरण होगा।³⁸ साथ ही पर्यावरण शुद्ध होगा क्योंकि यह सबका संस्कार करता है³⁹। इस प्रकार यज्ञ भौतिक परिवेश की शुद्धि के साथ व्यापक स्तर पर मनुष्य के स्वभाव की भी शुद्धि करता है।

निष्कर्ष

अतः यज्ञ से प्राकृतिक शक्तियों में संगति स्थापित की जाती है। यह सर्वाधिक उपयुक्त कर्म है यहां तक कि विश्व की सत्ता यज्ञ में निहित है यही विश्व का भरणपोषण करता है तथा सृष्टि के अंत में यही शेष रहता है। पर्यावरण की सुरक्षा यज्ञ में और यज्ञ का

संरक्षण उसके निरन्तर क्रियान्वयन में ही उपलब्ध है। यज्ञ से सुगन्धित द्रव्यों का धुँआ अन्तरिक्ष में व्याप्त हो कर स्थित प्रदूषण को समाप्त करने में समर्थ है अतः शुद्धता की रक्षा के लिए यज्ञ करना चाहिए।

1. ऋग्वेद 10/90/16
2. यजुर्वेद 36/11
3. ऋग्वेद 10.90.12,13
4. वही 10.90.6.
5. वही 10.90.8
6. वही 10.90.8
7. वही 10.90.14
8. तस्मादश्वा आजयन्त ये के चोभयादतः गावो ह जज्ञिके तस्मात् तस्माजाता अजावयः
9. ऋ० 1.164.46: एकं सद्द्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वनमाहुः
10. शत० ब्रा०, 1.7.1.5: यज्ञो वै श्रेष्ठतमं कर्म ।
11. ऋग्वेद 10/117/6
12. आर्योद्धेश्यरत्नमाला विषय पृ०47
13. बृहज्जा० उप० , 2:7: अग्निषोमात्कर्म जगत्:।
14. शत० ब्रा०, 14.8.10.1: अयमग्निवैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यतः तुल० गीता. : 15 : 14 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
15. तै० ब्रा०, 2.4.75: यज्ञः बभूव भुवनस्य गर्भः
16. वही, 3.3.75: यज्ञो वै भुवनम्।
17. मै० सं.,1.10.12: ऋतं वै सत्य यज्ञः।
18. शत० ब्रा०, 1.3.4.16 यज्ञो वै ऋतस्य योनिः।
ऋ०, 10.92.4: ऋतस्य हि प्रसितिर्घौरूरुव्यचो नमो मारमतिः पनियसी।
19. ऋ० 5,63,7: ऋतेन विश्वं भुवनं विराजते।

20. तै0 ब्रा0. 2.5.5.1: ऋतमेव परमेष्ठी ऋतं नात्येति किंचन् ऋते भूमिरियं श्रिताः 1 मै0, सं. 1.14.243;
21. शत0 ब्रा0 3.1.4.15; ब्रह्म यशः, वही, 1:1.2.13 यज्ञो वै विष्णुः।
22. गीता 3.15: ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्।
23. तै0 ब्रा0 1.8.1.2: यज्ञ एवं अन्ततः प्रतिष्ठिति।
24. यजु0, 1.1 पर द्रष्टव्य उवटभाष्य—ऊर्ज बलप्राणनयोः। ब्रीह्यादेर्धान्यस्य श्रीरादेश्च सेचनस्योत्पत्त्यर्थं त्वां सनमयामि। रसपरिणामो हि वृष्टिरन्नदिक च यथा—‘अग्नैवै धूमो जायते धूमादभ्रमभ्रादृष्टिः’ इति। तत्रैव महीधरभाष्य ऊर्जति सर्वान्मनुष्यपश्वादी न्वलयति दृढशरीरान्करोति। यद्वा पानादिना प्राणयति प्रकर्षण चेष्टचतीति व्युत्पत्तिद्वयेन वृष्टिगतो जलात्मको रस ऊर्जशब्देनोच्यते।
25. यजु0: 1.1 इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणे।
26. तै0 ब्रा0, 2.4.7.5: यज्ञः बभूव भुवनस्य गर्भः
27. यज्ञो वै विश्वरूपाणि यज्ञमेवैतेन सम्भरति। तै0 ब्रा0 1.8.1.2.
28. वाज0 सं0 1.11 (क) शत0: ब्रा0 1.1.1.4—5: सत्यं चैवानृतं च सत्यमेव देवा अनृतं मनुष्या इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवतानुपैति। स वै सत्यमेव वदेत्।
29. वही 1.4: सा विश्ववायुः सा विश्वकर्मा सा विश्वधाया।
30. तत्रैव द्रष्टव्य, उवटभाष्य—सा गौर्विश्वस्य जगतः आयुषो दात्री; महीधर भाष्य।
31. वाज0.सं0., 1.2: वसोः पवित्रमसि द्यौरसि पृथिव्यसि। अत्रैव द्रष्टव्य महीधरभाष्यः—वासयति वृष्ट्यादिद्वारा स्थापयति विश्वमिति वसुः यज्ञः 1 तुल शत0 ब्रा0 1.7.1.9: यज्ञो वै वसुर्यज्ञस्य पवित्रमसि।
32. वही. 1.3
33. वही. मातरिश्वनो धर्मोऽसि।
34. वही 1.2 तथा 4; अत्रैव द्रष्टव्य उवट एवं महीधरभाष्यणां लोकानां धारणात् विश्वधा विश्वं दधातीति विश्वधाः विश्वधारणसमर्थासि लोकत्रयरूपत्वात्।
35. वही 1.3; अत्रैव द्रष्टव्य महीधरभाष्य—विश्वान्सर्वान्देवान्दधाति क्षीरदध्यादिहविर्दानेन पुष्पातीति विश्वधायाः; द्रष्टव्य दयानन्दभाष्य।
36. वही 1.7; प्रत्युष्टंरक्षः प्रत्युष्टा अरातयो निसृप्त रक्षो निसृप्ता अरातयः। नतैव, द्रष्टव्य महीधरभाष्य।

37. वही 1.11: भूताय त्वा नारातये स्वरभिविख्येष दृहन्तां दुर्याः पृथिव्याम्। अत्रैव दयानन्दभाष्य—उत्पन्नानां प्राणिना सुखाय बहुदानकरणार्थं दारिद्र्यविनाशाय वा तँ यज्ञं। उवटमहीधरभाष्य।

38. वहीं. 1.9; द्रष्टव्य उवटमहीधरभाष्य।

39. तै0 ब्रा0 3.2.7.4.: यज्ञमेव प्रजापतिं संस्करोति आत्मानमेव तत्संस्करोति।

सन्दर्भ सूची

- 1 ऋ0 — ऋग्वेद
- 2 शत0 ब्रा0 — शतपथ ब्राह्मण
- 3 बृहज्जा0 उप0— बृहदारण्यक उपनिषद्
- 4 तै0 ब्रा0 — तैत्तिरीय ब्राह्मण
- 5 मै0 सं0 — मैत्रायणी संहिता
- 6 यजु0 — यजुर्वेद
- 7 वाज0 सं0 — वाजसनेयि संहिता

Youth and Mobile Phones:A Sociological Study

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Mobile phones have become part of the life of ordinary citizens even in remote villages and small towns in India. Their impact on the quantity and quality of social interaction is evident. Sociologists are concerned with the social impact of the increased use of mobile phones on public, especially the youth. In this study an attempt is made to assess the extent and nature of use of mobile phones along with the positive and negative impacts of mobile telephony, with special focus on the youth. The primary data has been collected from 100 youth from a small town Amlloh in District Fatehgarh Sahib, in Punjab. The respondents were purposively selected to give representation to the various categories of youth. Results show that the youth are deeply impacted due to over use of mobile phones. The research calls for deeper understanding of the social impacts of mobile telephone through sociology of mobile phones.

Keywords: youth, villages, mobile telephony, social impacts

Introduction

Cell phone usage has grown at an unprecedented rate in the Indian subcontinent in the past few years. Initially due to high costs, mobile subscriptions were very few and the service was mainly availed of by business executives and professionals. However, increase in competition led to the lowering of costs. This led to a massive boom in the number of mobile phone users, especially among the younger population.

India also witnessed a rapid increase in the number of mobile phone users in recent years. According to Telecom Regulatory Authority of India reports in (2012), the number of mobile subscribers in India was about 929.37 million making it the world's

second largest cellphone using developing countries (TRAI, 2012). Motorola, Nokia, Samsung, Sony Ericsson etc. were the popular mobile phone brands in Indian market. These companies were luring their customers by introducing latest mobile phones at regular intervals (Singla, 2010).

State of research regarding mobile phone usage

The research on the increasing impact of mobile phones on society led to emergence of sociology of mobile phones (Roos, 1993). This branch of sociology embraces the sociology of internet, social media and social networking sites by the very nature of the structure of mobile telephony including its physical and social composition (Goffman, 1963). A meta-analysis of the research on mobile phones is presented below.

Plant (2001) argued in her findings that phones have made life much easier by increasing the accessibility of friends, colleagues and relatives. The information and views can be shared instantly. Further a bunch of researchers found that many a times, people conceal their real locations while talking to each other. They also described, how sometimes people pretend to be busy on the mobile phones in order to avoid conversation with those present before them (Lasen, 2002; Lever and Katz, 2007; Ling, 2000; Ling, 2001; Lofland and Lofland, 1984; Manning, 1996; Nilsson, Nulden and Olsson, 2001).

Harkin (2003) describes the growing public interest in mobile technology. He describes how mobile phones are being used to show and mobilize public opinion in Britain. He illustrates with an example where in just one hour of November 2002, 200,000 votes were cast through short messaging service (SMS) for contestants in the television program and pop stars.

Srivastava (2005) claims that the mobile phone is increasingly being seen as a fashion accessory and status symbol. It is becoming an overwhelming aspect of social status, especially among the youth. It keeps us connected with the outer world. Chen and Kinshuk (2005) found that educational institutions are also starting to realize the potential of mobile technology in the accessing educational sources.

Campbell (2006) conducted a study on the effect of mobile phones on teenage girls. The research finds that parents are now allowing phones to their children, especially teenager girls to remain connected with them. This way they can feel safe. However, the girls look at the opportunity as a means for independence.

Prashant and Rathoure (2014), in the study on the impact of cell phones on secondary school students in central India, found that the increased use of phones among young students can be attributed to their association with finding one's sense of uniqueness, identity and independence by the users. He also explained the concept of cyber bullying as associated with mobile phones. Literature reveals that there are significant differences in the usage of mobile phones between girls and boys. While girls are more likely to use them in social contexts, boys use them for various purposes like marketing and socializing (Katz, 1999; Kopomaa, 2000; Ling, 2001).

Further, there have been some studies on the positive and negative impacts of the use of mobile phones (Chatterjee, 2014; Crabtree, Nathan and Roberts, 2003; Geser, 2004; Grant and Kiesler, 2001; Harper, 2001). But there are lesser number of studies to understand the preference and impact of cell phones on the lives of youth in the small towns, especially in India.

Objectives of present study

- I) to prepare a socio-economic profile of the 'young' mobile users in Amluh town in Punjab
- II) to understand the extent and nature of use of mobile phones.
- III) to explore the impact of use of mobile phones on social life of youth

Methodology

The universe of the present research study was village Amluh in District Fatehgarh Sahib in Punjab. A total of 100 youth were selected on the basis of purposive sampling giving an equal representation to the male and female youth. The interview schedule was used to collect the data which included questions related to the choice, preferences

and experiences of the respondents with regard to the mobile phones usage by them. The youth were asked specific questions pertaining to their own mobile phone usage in order to understand the impact of mobile phones on their social life. The data was collected, tabulated and analyzed.

Socio-economic profile of the respondents

The profile was prepared to know the caste, class, occupation, monthly income, type of family structure and education background of the respondents. The study of respondent's profile was important to understand whether socio-economic dimensions play any role in the use of mobile phone and the choice of brand of mobile phone etc. In the present study the researcher was interested in knowing as to who the decision makers are and what their main considerations regarding the selection of model and budget for purchase of the mobile phone are.

As mentioned earlier, in all 100 respondents were selected, 50 of them were male and 50 female. Youth selected as respondents belonged to different age categories. In all 14 (14%) belonged to age category 15-20, 44(44%) of the youth belong to 20-25 age group. 24 (24%) belong to 25-30 age group, 18 to 30-35. Out of male 40% of male and 48% of female respondents belong to 20-25 age group. The findings show that the majority of the respondents were in the age category of 20-25 years.

Further, of the respondents, 11% were post graduate, 36% were under graduate, 30% were matric and 23% were under matric, therefore most of the respondents were under graduate. Further, 38% of the respondents were students, 21% were housewives, 23% were in private jobs, 12% were in business and 6% were engaged in agriculture. This shows that most of the respondents were students. Further, analysis revealed that 42% of the males were student and 42% of the females were housewives.

A majority of 62% respondents lived in joint families and 38% were from nuclear family. The data shows that 51% respondents' monthly income was less than Rs. 5,000. 28% respondents had monthly income between Rs 5,000 to 10,000, 16% respondents earned between Rs 10,000 to 20,000 and only 5% respondent's salary was more than

Rs 20,000. This shows that maximum number of respondents had an income of less than Rs. 5000.

The socio-economic profile of the mobile users in Amloh village in Punjab thus clearly shows that youth belonging to all the age, caste and class categories use mobile phones.

Model of the phone owned by the respondents

The decision to purchase the phone, the choice of model of phone along with the extent and the kind of use of mobile depicts the social psychology of the youth. The choice of the model of mobile phone and the kind of use of mobile can give an idea of the role, social status and beliefs of persons. Further it also depicts the cultural norms and values of the respondents.

Model of Phone	Number	Percentage
Nokia	33	25.4%
Oppo	7	5.4%
Samsung	40	30.8%
Sony Ericsson	16	12.3%
Apple	5	3.8%
Micromax	16	12.3%
Karbon	6	4.6%
Blackberry	4	3.1%
HTC	3	2.3%
Total	130	100%

*Multiple responses

Table 1.1: Distribution of the respondents on the basis of model of the phone

The data in the above table shows that the people use various types of mobile phones of almost all brands. Multiple responses show that many of them own more than one mobile phone. Every brand claims to have new features such as better camera, higher capacity for storing messages and several in built applications.

Number of mobile phones

The following data show the number of mobile phones owned per respondent. It is evident from the data that 68% respondents use one mobile phone. However, quite a few (25%) of them were found carrying two or more mobile phones. Many of the youth carry one simple and other branded phone for general and special use. The branded and costly phones are used by youth to create impression on their friends and family members.

Number of Phones	Number	Percentage
One phone	68	68%
Two phones	25	25%
Three and above phone	7	07%
Total	100	100%

Table 1.2 Distribution of Respondents on the Basic of Number of Phones per respondent

Decision making for the purchase of mobile phone

Children are often not allowed to purchase mobile phones. But in case of youth, it is very difficult to resist the temptation to purchase a mobile phone. In the present study an attempt was made to examine the decision making for the purchase of mobile phone. It is imperative to mention here that majority of the respondent in our sample are in the age group of 20-25 years.

Decision maker	Number	Percentage
Father	12	12%
Elder brother/ sister	5	5%
Self	48	48%
Friends	25	25%
Sales person	10	10%
Total	100	100%

Table 1.3 Distribution of respondents on the basis of decision maker for the purchase of a mobile phone

Above table shows that 48 percent of the respondents stated that they themselves have taken the decision to buy mobile phone, and 25% stated that their friends took the decision on their part. Only 12 % and 5% stated that their father and older siblings took this decision for them.

Payment for the purchase of a mobile phone

It was considered important to know who paid for the purchase of cell phone for the respondent. The mobile phones were very costly earlier so people depended upon their employers or families to pay for their phones. Since the respondents were young, it was expected that in most of the cases payments will be paid by the parents or by the employers.

Financer	Number	Percentage
Father	56	56%
Elder brother/ sister	12	12%
Self	21	21%
Company	5	5%
Friends	6	6%
Total	100	100%

Table 1.4 Distribution of respondents on the basis of financer of the mobile phone

Table 1.4 shows that in most of the cases (56%) respondents got the payment for their phones from their fathers. Whereas 21% cases were of self-purchase. Further in 12% cases older siblings sponsored a mobile phone for respondents. Surprisingly in 6% cases, friends provided the finance to buy mobile phone. The findings suggest that majority of the respondents are dependent on their parents for the purchase of mobile phone but despite this they are exercising their choice when it comes to making decision regarding the brand and type of phone they want to have.

Reasons for buying the mobile phone

Since the presence of mobile phone with every young person was evident in the sample, it was expected that they will have multiple reasons to explain the need for the phone. The youth were asked for their reasons for buying mobile phones.

Reasons	Male		Female	
Peer pressures	12	24%	16	32%
Security	15	30%	20	40%
Business	15	30%	4	8%
Showoff	8	16%	10	20%
Total	50	100%	50	100%

Table 1.5 Distribution of respondents on the basis of reasons for buying the mobile phones

Table 1.5 shows that 32% of the males and 8% of the females purchased phone for business purpose, whereas 40% of the females and 30% of males purchased for security purpose. 32% of the women and 24% of the men purchased due to peer pressure and 20% of the women and 16% of the men bought mobile phone for showing off. Hence, the findings reveal that most of the females in the study have purchased the phone for security reasons and most of the males purchased it for business purposes.

Thus, mobile phone appeals to both the male and female respondents for variety of reasons. During informal discussions, some of them said that they use it for academic purposes and a few said that they use mobile phones for paying electricity bills and recharging their mobile phones.

Data reveals that for most of the respondents, peer pressure and the urge to show off to one's friends was very significant in the need for a mobile phone. The women largely felt secure when they had a mobile phone in their hand. They can inform their friends and relatives in case of any problem or emergency.

Usage of mobile phone per day

In order to know about the extent of use of mobile phone, it was decided to ask about the amount of time respondents were spending on the mobile phone.

Use in Hours	Number	Percentages
0-2 hours	11	11%
2-4 hours	54	54%
4-6 hours	21	21%
More than 6 hours	14	14%
Total	100	100%

Table 1.6 Distribution of respondents on the basis of hours of mobile phone usage

Table 1.6 shows that 54% respondents use mobile phone 2-4 hours per day, whereas 21% use mobile phone for 4-6 hours. Around 14% respondents use mobile phone for more than 6 hours per day and 11% use mobile phone for less than 2 hours daily. From the findings it can be generalized that majority of the respondents are using the mobile phone for more than 2 hours everyday in the present study, which makes a significant claim on their energy too.

Kind of usage of mobile phone

Mobile phones today have several features which make the phones very useful in different ways.

Kind of Use	Number	Percentage
SMS	11	11 %
Call	54	54 %
WhatsApp	21	21 %
Internet	14	14 %
Total	100	100%

Table 1.7 Distribution of the respondents on the basis of the features of the mobile phones which are used by them

Table 1.7 shows that 54% respondents use mobile phone for calling, 21% use it for WhatsApp, 14% use it for internet while 11% use it for SMS (Short Message Service). Most of respondents used the mobile phones for calling. A large number of respondents said that they use phone for WhatsApp, SMS and internet.

Since internet packages are becoming more affordable now, young boys and girls are using WhatsApp and other messenger services for interacting with each other.

Sending a message saves a lot of time. It is formally used for sharing documents and information; the use of these apps and services is often informal too as they allow for building friendships through sharing of jokes, quotations, morning and evening salutations.

Impact of mobile telephony

This part of the research paper, focuses on the perceived impact of mobile telephony on social interaction, lifestyle and their perception regarding feeling of privacy and openness during conversation on the phone or via messages.

Perception regarding social interaction

The most important part of the research on the sociology of mobile telephony is the analysis of the impact of mobile phones on the social interaction. The intensity and nature of social interaction is expected to be impacted due to use of mobile phones. Therefore respondents were asked regarding change in social interaction because of mobile phone usage, and their responses were recorded as under.

Change in Interaction	Number	Percentage
Increase	71	71%
Decrease	9	9%
.....	20	20%
Total	100	100%

Table 1.8 Distribution of the respondents on the basis of their perception regarding the impact of mobile phone on social interaction

Table 1.8 shows that 71% respondents stated that mobile phone has increased their social interaction. 20% stated they can't say anything regarding social interaction and 9% respondents suggested decrease in social interaction due to mobile phone.

Life style and mobile phone usage

Lifestyle includes the social habits learnt through culture. It includes habits like timing of food, getting up, dressing style etc.

Impact on Lifestyle	Number	Percentage
Too much	45	45%
Medium	39	39%
Very less	16	16%
Total	100	100%

Table 1.9 Distribution of the respondents on basis of their perception regarding the impact of mobile phone on their life

As demonstrated in Table 1.9, 45% respondents said that the use of mobile phone has very intense impact on their life style. 39% said that it has medium impact and 16% suggested little impact on their life style. Thus, majority of the respondents said that their life style is impacted by the use of mobile phones.

Privacy during use of mobile phones

Mobile phones carry features to record and preserve the messages of the users. Thus, it is natural that people may prefer to talk 'face to face' while they discuss matters of utmost secrecy. In this regard trust on the mobile network company as well as on friends is very important. People wish to be sure that the messages and other information shared by them will not be misused. Thus, a question was asked in this regard to ascertain whether they are sure about protection of their privacy.

Protection of Privacy	Number	Percentage
Yes	59	59%
No	20	20%
Can't say	21	21%
Total	100	100%

Table 1.10 Distribution of respondents on the basis of respondents' perception regarding protection of privacy during use of mobile phones

Table 1.10 shows that 59% respondents said that they think their privacy is protected during mobile phone usage,20% said that they think their privacy is not protected and 21% were unsure. Thus, majority of the respondents said that their privacy is protected during mobile phone usage.

During informal discussions, some of them said that they receive phone calls at any time of the day; their data is always at risk of being stolen etc. However, most of them said that they are quite comfortable during conversation and do not fear any misuse of their shared information during conversation on the mobile phones.

Feeling of Freedom during messages/ talk on App

Many people nowadays use various applications such as WhatsApp, Skype, Duo etc. to make video calls to their friends and relatives. Such calls are cheap as the cost of using internet packs is less than making direct calls on phone. It was important therefore to know how much freedom do they feel while talking on the apps. It could also help us to know whether there is some fear of loss of privacy during the use of various applications for talking or sending messages.

Freedom during messages/talk on app	Feel free		Feel scary	
	Number	Percentage	Number	Percentage
Boys	30	60%	20	40%
Girls	20	40%	30	60%
Total	50	100%	50	100%

Table 1.11 Distribution of respondents on the basis of perceived freedom during app based interaction

Table 1.11 shows that 30 (60%) of the boys feel free while using these apps, whereas 30(60%) of the girls feel scared while using such apps. This may be because of the

social condition customary in a Punjabi society where girls are subject to suffering in case their secret conversations are recorded or leaked, while boys do not have such fears of social stigmatization in their mind.

Awareness of health hazards of mobile phone usage

The health hazards related to overuse of mobile phones are often reported in newspapers. It was therefore pertinent to know about perception of the respondents in this regard.

Awareness of Health Hazards	Number	Percentage
Yes	53	53%
No	18	18%
Does not matters	29	29%
Total	100	100%

Table 1.12 Distribution of respondents on the basis of awareness regarding health hazards of mobile phone usage

Table 1.12 shows that 53% respondents are aware of health hazards of mobile phone usage. However, 29% do not bother for these hazards associated with mobile phone usage. 18% have no awareness of health hazards related with mobile phone usage. Thus, majority of the respondents were found to be aware regarding the health hazards related to overuse of mobile phones.

Impact of mobile phone usage on the environment

Impact on the Environment	Number	Percentage
Yes	47	47%
No	39	39%
Can't say	14	14%
Total	100	100%

Table 1.13 Distribution of the respondents on the basis of their perception regarding impact of mobile phone usage on environment

Table 1.13 shows that 47% respondents were aware of the mobile phone impact on environment, contrary to this 39% said that mobile phone has no impact on environment and 14% were not very sure about it. Thus, most of the respondents were aware of the harmful impact of mobile phones on the environment.

Life without mobile phone

This question was posed in order to ascertain dependence of the youth on mobile phone. A hypothetical question was asked if they can live without phone for a day.

Live without mobile phones	Number	Percentage
Yes	28	28%
No	48	48%
Can't say	24	24%
Total	100	100%

Table 1.14 Distribution of the respondents on the basis of their perception regarding life without mobile phone for a day

Table 1.14 illustrates that 48% respondents specified that they cannot live without mobile phone even for a day, while 34% said that they could not comment and 28% stated that they can live without mobile phone for a day. Therefore, majority of the respondents feel that they cannot live with mobile phone even for a day. The data shows that most of the youth have become dependent upon the mobile phones, making it very difficult for them to live without mobile phones for more than a day in most of the cases.

The following conclusions can be drawn on the basis of the findings in the present paper.

- a) Mobile phone is used by the youth in large numbers.

- b) The mobile phone has many advantages over the stationary phones due to their portability.
- c) The youth are becoming dependent on the mobile phones.
- d) The various apps have made the mobile phone a much desired instrument for the youth.
- e) Social networking and interaction have increased due to the escalation in the use of mobile phones.
- f) The nature of interaction is changing due to the usage of mobile phone. People are spending more time on social networking.

Summary and Conclusion

Increased use of mobile phones has brought about a change in the existing forms of social interaction among youth. The messenger apps are becoming significant part of the daily life of the users. Mobile applications are used by the youth for variety of purposes such as entertainment, exchange of information and greater social connectivity.

The impact of the mobile phone on social and psychological aspects of the users is evident through various aspects. The increase in social interaction and social networking is becoming part of the changed social life of the youth. The researcher advocates further research in this area for deeper understanding of the impact of mobile phone on the various cultural and social institutions in India.

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The Grammatical Progression of *Lolva* on Twitter

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This paper aims to examine the development of *Lolva* from being an internet slang term to a potential grammatical unit on the social networking site Twitter. For this purpose, data is drawn in the form of tweets available in the public domain. On analysis, it is found that *Lolva* is lexicalized by Twitter users. Additionally, it is found that fluidity characterizes *Lolva* as its syntactic functions appear to be changing and it seems to be a word of different parts of speech at the same time. Sociolinguistic analysis has been undertaken to study the relationship between language use and social factors. As a result, it is found that people of good academic and professional backgrounds use *Lolva* in their informal communication. This research is relevant in the field of contact linguistics, sociolinguistics, and conversational style on twitter and may be used as a reference for future synchronic and diachronic investigations of other slang terms in different socio-cultural situations.

Keywords: Twitter, *Lolva*, Internet slang, parts of speech, contact linguistics, sociolinguistics

Introduction

The present research is an attempt to study the expanding use and functions of the acronym *Lolva* on Twitter in the Indian context. It is a Bihari or Bhojpuri version of *Lol* and its variants. Bihari is an Indo-Aryan language spoken in the Indian state of Bihar. Bihari or Bhojpuri language has its distinct phonological features. 'va' or 'wa' are colloquial suffixes with labiodental and labiovelar sounds respectively that appropriate the pronunciation of the English acronym *Lol*. This is an interesting example of language contact as Bihari sounds conjugate with the initialism *Lol*. Nordquist (2018) believes that “*Language contact* is the social and linguistic

phenomenon by which speakers of different languages (or different dialects of the same language) interact with one another, leading to a transfer of linguistic features”. Previous studies focused on language contact at the level of words, phrases, and clauses among languages across the world. The current research delves into the analysis of language contact in the Internet slang term *Lolva*, as it is used in a very unconventional way on a range of issues and topics.

Initially, *Lol* was used to denote 'lots of love'. With time its meaning changed. Now, it means 'laugh out loud' or 'laughing out loud' and expresses amusement in electronic communication. Ticak (n.d.) reports that “The acronym came about during the 1980s, and by 1993, it had an established use in early forms of electronic communication”. However, its meaning is drastically changing where it does not necessarily imply that the situation is funny or hilarious but calls for light-hearted ambience in critical and serious conversations. It is used to avoid displeasure and resentment in online communication between friends and colleagues too, which exemplifies the constant change and evolution of language in terms of structure, usage and meaning on Twitter. Internet language, particularly on Twitter, has interesting features. It is dynamic and continuously reshapes itself for demographic and geographical boundaries. Twitter users are talking and speaking in written form. Words and long sentences are replaced by different kinds of acronyms, slang terms, emojis, symbols, and memes expressing different emotions, states of mind, and viewpoints.

Lol and its variants are used at the end of a sentence or at the beginning to express laughter in its varied forms such as roaring with laughter, chuckling, giggling, howling, or simply smiling. Overtime, its role has changed and it has other connotations such as mockery, sarcasm and irony as this phrase is used as a tool of criticism in online communication. Over the years, people have also started using *Lol* in their spoken language where it may or may not be accompanied by laughter for already stated reasons. *Lol* written in capitals signifies an emphasis on a particular context in which it is usually written. Similarly, *Lolva* or *Lolwa* written in capitals indicate that a person is laughing out loud or bursting with laughter. It is mostly used in informal electronic communication where there are no set rules of writing and people write creatively and bring variations too.

Just as Indians write *Lolva*, people living abroad write *Lolcano* (a portmanteau of *Lol* and volcano implying an outburst of laughter) in their Twitter posts or chats. Lauren Squires, a linguistics professor at Ohio State University claims that online communities are “developing new ways of communicating, and those new ways get transferred to how people are speaking outside of writing” (cited in Paulas, 2017).

Grammatically, *Lol* and its variants hold importance too. Twitter data reveals the use of *Lol*, *Lolva*, *Lolwa*, etc. as a lexical item at different positions in a clause or a sentence. This shows the dynamic and ubiquitous nature of this phrase. The present research aims to examine the distribution of *Lolva* at various positions in the data from the perspective of both linguistics and sociolinguistics, and also for social variables such as class and gender. Apart from that, this study probes the use of *Lolva* as different parts of speech and analyzes its functions in clauses and sentences.

Review of literature

Laughter is a unique human trait that occurs sometimes consciously and sometimes unconsciously. In internet-based conversations, actual laughter is conveyed through a variety of terms and acronyms –through the use of *haha*, *hehe*, *hoho*, *rofl* (rolling on the floor), *Lmao* (laughing my ass off), and *Lol* (laughing out loud). All these expressions are examples of e-laughter. Among all these terms, *Lol* has been the most commonly used acronym for several years. *Lol* has also found its way into dictionaries. Carey (2013) opines in his blog that *Lol* is the “poster child of txtspk and internet lingo”. He also refers to LOLspeak as a “quasi-dialect” and “the preserve of unwitting LOL cats”. Vaughan and Gawne (2011, cited in Carey, 2011) opine that LOL speak is “a form of language play that serves in-group cohesion.”

Notably, *Lol* is no longer considered 'laughing out loud' (Curzan, 2013).

LOL is now a way to flag that a message is meant to be funny (similar to *jk* – 'just kidding') or to signal irony. *LOL* can also be a way to acknowledge that a writer has received a text – a written version of a nod of the head and a smile. (Curzan, 2013)

Linguist McWhorter refers *Lol* “the texting equivalent of black English's *yo*, a nugget of new colloquial grammar establishing a warm shared frame of reference” (cited in Carey, 2013). Tagliamonte and Denis reported in their study on Canadian teens' conversations on Instant Messenger (henceforth IM) that *Lol* was the most used acronym and it was used by the “participants in the flow of conversation as a signal of interlocutor involvement, just as one might say mm-hm in the course of a conversation”(2008: 11).

Markman (n.d) investigated the pragmatic use of acronym *Lol* in the conversations of IM. The analysis was based on the IM activity of 104 undergraduate students who were involved in both task-based and social conversations. The research revealed that *Lol* had not only been lexicalized but also displayed features of discourse markers. The research showed a repeated pattern of *Lol* in different ways, i.e., stand-alone *Lol*, transmission-final *Lol* and transmission-initial *Lol*. The stand-alone *Lol* mainly functioned as a turn-taking device and phatic filler. The transmission-final *Lol* functioned as a tag question such as 'you know/y' know'. The transmission-initial *Lol* performed the function of alignment with the participation framework started by participants and eased the disagreement. Other not so frequent uses were: multiple uses of *Lol* in a Transmission unit and medially placed *Lol* in a Transmission unit. Besides, this research reported that there were no significant gender differences in the use of *Lol*. Although, mixed-sex and same-sex conversations did affect its frequency.

Baron (2004: 411), while investigating language use in IM conversations, found that the “most frequent acronym used was lol (laughing out loud), an acronym that has even found its way into spoken usage among some college students”. She adds that lol was “not always used to indicate the humorous response suggested by the words 'laughing out loud'. Rather, both lol and heehee (or haha) are commonly used as phatic fillers for the equivalent of OK, cool, or yeah.”

Ticak (n.d.) maintains that *Lol* “is also used in spoken language, even though saying *lol* creates a contradictory situation where you're saying that you're laughing out loud instead of actually laughing out loud.”

Stone (2019) identifies *Lolas* as an imperative phrase and describes its initial use as a command. Furthermore, it represents not only emotions and reactions, but also a grammatical category of nouns and verbs. Likewise, Ticak (n.d.) states in his blog that *Lol* can be used as an interjection and a verb.

University of York (2018) claims that Francesca Duchi, an undergraduate from the University of York, examines in her research the evolving use of the acronym *Lol*. Her analysis is based on tweets available in the public domain posted between October 2017 and January 2018. According to her research, *Lol* is generally used in Tweets to express negative feelings and emotions about the self and other people in a playful and non-serious way. The Twitterati exploit the meaning of *Lol* for being connected with laughter to create playful moments when posting controversial tweets that in turn act as a guard against mockery, disapprobation, and humiliation. She further claims that the use of *Lol* makes up for the laughter, tone, and facial expression which are present in actual face-to-face conversations. Its use is not just restricted to common people. Duchi maintains that *Lol*'s usage is very common among young celebrities who use social media as an instrument to communicate with their fans, in the same way as used by the latter in their social circle.

McKay (2015: 16) provides details regarding the online use of *Lol*. She maintains that its first documented use was noted in 1989 in the FidoNet newsletter. McWhorter (2013, cited in McKay) claims that it is now popular in spoken communication too where it is pronounced as 'loll'. Morgan (2011, cited in McKay) claims that *Lol* lays the foundation of many lexical innovations like 'lolzfest', 'loller-skates', and 'lolcats'. Furthermore, Oxford English Dictionary (2011) provides two definitions of *Lolas* as an interjection “used to draw attention to a joke or humorous statement, or to express amusement”, and as a noun which is “an instance of the written interjection 'LOL'.”

Urban dictionary (2005) claims that “its original definition was 'Laughing out loud' (also written occasionally as 'Lots of laughs'), used as a brief acronym to denote great amusement in chat conversations. Now, it is overused to the point where nobody laughs out loud when they say it”. McWhorter (2013, cited in McKay, 2015) believes that it is a “marker of accommodation” than a sign of laughter.

Sociolinguistics and structural linguistics are interdisciplinary areas of research wherein the structure of language is investigated for social variables, and the study of the grammatical advancement of *Lolva* on Twitter will serve as a means to further sociolinguistic and structural linguistic analysis in the Indian context. Nordquist (2019b) maintains that “Sociolinguistics takes language samples from sets of random population subjects and looks at variables that include such things as pronunciation, word choice, and colloquialisms. The data is then measured against socio-economic indices such as education, income/wealth, occupation, ethnic heritage, age, and family dynamics to better understand the relationship between language and society”. Crossman (2019) defines sociolinguistics as “the study of the connection between language and society and the way people use language in different social situations.”

In the case of contact linguistics, it is important to understand Code-switching and Code-mixing. For some, these are same. Morrison (n.d) defines Code-switching as a “process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting”. Nordquist (2019a) maintains that “*Code switching* (also code-switching, CS) is the practice of moving back and forth between two languages or between two dialects or registers of the same language at one time. Code switching occurs far more often in conversation than in writing. It is also called *code-mixing* and *style-shifting*.”

Many linguists have conducted their research in the above-mentioned areas on this micro-blogging site. Kim et al. (2014) examined the interplay of language and network structures of multilingual societies using Twitter through computational analysis. Tweets were taken from Twitter users of Switzerland, Qatar, and Quebec.

Tastan (2012) drew the data of messages posted on Twitter in English by local students for two months for his paper and presented language contact between Turkish and English on Twitter where local Turkish students borrowed lexical items from the English language demonstrating Code-switching.

Novianti (2013), in a case study, explored different types of Code-switching, the language used, and the reasons why respondents code-switched on Twitter. Poplack's (1980) framework was used to infer the types of Code-switching. Hoffman's (1991) and Saville-Troike's (1986) theory was the basis for investigating the reasons for using Code-switching.

Sihombing and Meisuri (2014) studied the types of Code-switching done on Twitter and the reasons behind the Code-switching done on Twitter. The main objective was to study the contextual types of Code-switching and grammatical types of Code-switching done on Twitter and the reasons why people code-switched on twitter.

Research methodology

The data for the research was collected from www.twitter.com for the time frame of almost one year from 2 April 2018 to 30 April 2019. The acronyms *Lolva* or *Lolwa* was typed in a Twitter search and a list of tweets containing the same were available date wise. For the sake of convenience, only those tweets were collected that had *Lolva* in them. For analysis, only those hash-tagged *Lolva*'s and @names were considered that were syntactically tied to a clause or a sentence in a tweet. Tweets containing *Lolwa* were ignored for this research. Apart from tweets, biographical information concerning Twitter users was also recorded for examination and analysis for the aforementioned research questions.

Data collection

The data collected for this research study comprises of 191 tweets where *Lolva* is placed at various positions. These are publicly available bilingual tweets containing linguistic features of both Hindi and English. Some tweets are written solely in the Roman script or Devnagri script. Twitter users have also used hashtag symbol # before *Lolva* on some occasions to make their tweets available with similar hash-tagged words. In most cases, these tweets are written in the context of the Indian political situation or general elections happening in India or about some political figures such as

Narendra Modi or Rahul Gandhi. Most such tweets have people casually making jokes about not very serious things. These tweets were analyzed thoroughly to see the distribution of *Lolva* at different positions in a clause or sentence. Interestingly, *Lolva* is also lexicalized by Twitter users and functions as different parts of speech. In most instances, these tweets are written as a reply to some other tweets. These tweets are interesting for sociolinguistic analysis too as it is intriguing to see people of which gender, socio-economic, educational, and professional background post such tweets.

Data analysis

A careful observation of the data suggests that there are two types of distinctions. Firstly, *Lolva* is differentiated based on its position in the tweets. Secondly, it is categorized based on parts of speech.

Distribution of *Lolva* at various positions in the Tweets:

Twitter's famous slang *Lolva* is used solely in most tweets. Of 191 tweets, 69 tweets have stand-alone *Lolva* or they may be accompanied by one or more smileys. In most tweets, it is used in a hilarious or sarcastic context. If not in response to some other tweet, it is still used in a self-deprecating or ironic tone anywhere in a tweet. It is a reaction to some assertion. The other tweets have *Lolva* at the beginning, middle, or end. *Lolva* appears at the beginning of a tweet 43 times, 29 times in the end, and only 50 times in the middle, i.e., anywhere between the first and the last word of the tweet. Out of these 191 tweets, *Lolva* appears with hashtag sign #10 times.

Use of *Lolva* as different parts of speech:

As stated earlier, *Lolva* is categorized based on the part of the speech to which it belongs. A part of speech is a class with which words are identified depending upon their syntactic functions. To situate the grammar of *Lolva*, it becomes imperative to mention that this slang term represents five major parts of speech. Of these five, this research first discusses its verb related use as most data suggests the use of *Lolva* as an imperative phrase or a command. The same was claimed by Stone (2019) in his study regarding *Lol*. In addition to that, the same word which is coming as a verb appears to

be an interjection also as *Lolva* exhibits the properties of an interjection too. A careful analysis reveals that stand-alone *Lolva* in all 69 tweets appears to be acting both as an imperative verb and an interjection. In some other tweets, it usually precedes or succeeds some thoughts or statements and is not syntactically tied to them. There is a large chunk of data available to support this claim. Some of the examples are:

A. *Lolva* as an imperative verb or interjection

(1) THIS IS THEIR BEST ATTACK lolva

(2) NEVER ENDING EDUCATION lolva

(3) Lolva.....CONGRESS AND *majboot*

..*Pagla gaye ho kya????*

'Lolva.....Congress and strong

..Have you gone mad????'

(4) Lolva *koi or EXCUSE nai mila* TOPIX CHANGE *krney ka? Larki MY FOOT*

'Lolva didn't get any excuse to change the topic? Girl my foot'

(5) Lolva! CONGRESS HAS PROMISED ACTION AFTER FINDING ITSELF
AT THE RECEIVING END OF CRITICISM

Not only does the data represent the imperative use of the verb but also as an indicative verb. An instance is given below:

B. *Lolva* as the main Verb

(6) LOLva *rahe ho sirji. Angrezzi mein gyan dene se gundayi chhup nahi jaayegi*

'You are laughing out loud Sirji. Hooliganism can't be hidden by giving knowledge in English'

Lolva is classified as adjectives and nouns too. For example:

C. *Lolva* as an adjective:

(7) Lolva MOMENT

(8) HEY MEHTARD! SHE IS A GIRL AND GIRLS OFTEN HAVE
HUSBANDS NOT WIVES.... Lolva MOMENT

(9) JUST GOOGLE “lolva *salam*”

'Just google “lolva salute”'

(10) *Bhai is ka kuch nhi ho sakta,,,lolva hai ye*

'Brother he is hopeless,,,He is lolva'

(11) FEELING lolvakyon *lagraha*

'Why feeling lolva'

These are some tweets where *Lolva* is used as an adjective. It modifies the noun 'moment' in 7 and 8 and 'salam' in 9. *Oxford Learners' Dictionary (OLD)* identifies *Lol* both as an adjective and as an adverb which means 'extremely funny'. OLD has cited a similar example of 'lol moment'. It claims that *Lol* comes only before the noun in informal communication but this research offers an exception to this definition. In the illustrations 10 and 11, *Lolva* appears as a predicative adjective.

(12) *Mujhe pata tha tu darpo khai dar kar sabse pehle PHOTO hi hatayaga is liye kal hi SAVE kar lit thi lolva panchi*

'I knew you are timid and will remove your photo first out of fear. That's why I saved it yesterday only lolva bird'

(13) *Lolva Salam LIBERAL lomdi*

'Lolva Salute liberal fox'

(14) *Lolva Salam COMRADE*

'Lolva Salute comrade'

(15) *IDON'T LIKE MAO OPIUM. I HATE MARX Charas. LIER lolva Salam*

'I don't like Mao opium. I hate Marx Hashish. Lier lolva Salute'

(16) *1 SMILE tere poore hafte ki soch se zyada ENTERTAINING hai lolva vakeel*

'1 smile is more entertaining than your thoughts of one full week lolva lawyer'

(17) *Lolva Congressi Rajiv Shukla IS A CHAIRMAN OF IPL*

'Lolva congressman Rajiv Shukla is a chairman of IPL'

(18) *LOLVA FAN?*

(19) *LENIN OPIUM IS SO POWERFUL. Lomdi Kamrede lolva Salam. GO TO HELL*

'Lenin opium is so powerful. FoxComrade lolva Salute. Go to hell'

(20) Lolva *Kaam* RADE

'Lolva comrade'

In the above tweets, fluidity characterizes *Lolva* as it comes in different ways. It is difficult to assign one part of speech to it as it appears to be an adjective, verb, and interjection at the same time. This is owing to the liberty that Twitter users take and customize the words as they require and want. As a result, it can be seen in the above illustrations that *Lolva* is coming as an adjective as it precedes the word of the noun category and is syntactically connected with succeeding words. But if seen from the perspective of other parts of speech, it appears to be a verb and interjection too. Therefore, this study draws the inference that fluidity of words is also a part of speech. A noteworthy point is that in almost all the tweets except a few *Lolva* comes without punctuation marks which also make it difficult to differentiate if it is an adjective, interjection, verb, or noun in the vocative case. The use of *Lolva* with punctuation marks may help in the clarity and understanding of written language. Punctuation marks add to the meaning of the language. Without punctuation marks, *Lolva* appears to be fluid. Some illustrations are given below where a question mark or an exclamation point has been used, with the latter ensuring *Lolva* as an interjection or an interrogative word.

(21) Lolva??

(22) LOLva!!!

(23) Lolva!!!!

D. *Lolva* as an adverb:

The acronym *Lolva* is used as an adverb as in illustration number 24.

(24) Ha hahahahahaha lolva lolva *ke gaal dard ho gaye. Gazab*

'Ha hahahahahaha pain in cheek by laughing out loud. Fantastic'

E. Nominalization of *Lolva*:

Lolva appears as a headword in a noun phrase, as in:

(25) SUPER DUPER *vala* lolva

'Super-duper lolva'

(26) SO, JUNIOR TENDULKAR TAKES HIS MAIDEN INT WICKET! WHAT A SENSATIONAL NEWS! THIS IS REAL LOLva

(27) MOBILE NUMBER *ka Lolu* lolva

'Lolu lolva of mobile number'

Lolva appears as a noun in a vocative case (in the form of address) too. Some of the illustrations are:

(28) AFTER KOHLI'S WICKET, AUS : HAHA WE WON THE MATCH YEAH. MEANWHILE DHONI : *are* LOLVA *abhi tumhra Baap Zinda hai*

'After Kohli's wicket, Aus:haha we won the match yeah. Meanwhile Dhoni: Hey LOLVA your father is still alive'

(29) BE HAPPY IN FRONT OF PEOPLE WHO DON'T LIKE YOU IT KILLS THEM SPECIALLY YOU lolva

(30) Like U Lolva

Lolva appears in the nominative case as well. Reportedly, Stone (2019) has noted the nominative use of *Lol* in his research study. Similarly, this research also reports the use of *Lolva* in the nominative case. Some of the instances are:

(31) WHAT TOP ANCHOR OF NDTV?? HE JUST TALK FLUENT BIHARI HINDI WITHOUT ANY WEIGHT. OBSERVE HIS FACE THAT LOLVA HAS ALL PROBLEMS EVERYWHERE ON HIS FACE...

(32) *Lolvaho gya*

'Lolva done'

(33) *Lolva ho gya modi k Sath kal Jaise doosre k Gale padte the kal koi uske gale pad gya*

'Lolva happened with Modi yesterday as he would cling to others likewise somebody clung to him yesterday'

(34) *Jaykant ji..yeh to aapke saath LOLva hui gava*

'Jaykantji..LOLva has happened with you'

(35) *Ye lolva kya hota h*

'What is this lolva'

Lolva is also used in the possessive or genitive case:

(36) Lol. IS IT YOUR GUYS *ghar wapsi lolva ke ghar aa hi gaye*

'Lol. Is it your guy's homecoming returned to lolva's home'

Semantically, the use of *Lolva* is very flexible. Its meaning is not restricted to just 'laugh out loud' or 'laughing out loud. It is used in other contexts too where it is crossing borders of verbs and interjections. Reportedly, Mc Whorter describes *Lol*'s use as a pragmatic particle (2013, cited in Carey, 2013). This research also confirms *Lolva*'s use as a discourse marker. It is not syntactically tied to the words, phrases, clauses, or sentences that precede or succeed it. Its usage is similar to other words and expressions such as *well, you know, I mean, as a matter of fact, frankly*, etc. It conveys a speaker's point of view and frame of mind towards what he or she is conveying.

Uses and functions of *Lolva*

Twitter users are very economical in their language use and send across their meaning through *Lolva* without creating new words. Its role is changing very fast from one class of words to another, which is suggestive of its inherent flexibility. The nominalization process of *Lolva* takes place smoothly and effortlessly. It takes place without any change to the morphology of the term. Twitter users are very creative and use *Lolva* as nouns, verbs, adverbs, and adjectives without adding any affixes to it. These are novel ways of creating a new word-stock.

Additionally, *Lolva* does not only mean that a person is laughing out loud but its meaning can be understood in the context and its placement in the sentence in which it is used. Not only that but also it adds to the context by giving people command to laugh as the statement that precedes or succeeds it give the impression that it is meant to be funny. Over the years, it also experiences a meaning shift. It conveys the attitude of

people involved with each other in discussion. Carey (2013) claims that Mc Whorter calls *Lol* a “marker of empathy and accommodation”. The same holds for *Lolva* in the Indian scenario.

This research does not find regular spellings of *Lolva* and it is used multifariously as *Lolva*, *LOLVA*, *LOLva*, *lolva*, or *loLva*, making it unsuitable for formal communication. Stone (2019) believes that for *Lol* to be a word (particularly a noun), it needs to have regular spellings and pronunciation, a workable definition, and correct capitalization. This is true in the case of *Lolva* too as it is a *Lol*'s socio-cultural variant in the Indian/Bhojpuri context. It is used in both uppercase and lowercase and sometimes in a blend of both. Linguists believe there is a lot more distinction between its use in upper and lower case.

Interestingly, *Lolva* coexists with other e-laughter forms also only to stress that situation is very funny, amusing, sarcastic, or ironic. There are a few illustrations below:

- (37) Hahahalolva
- (38) Hehehe...Lolva
- (39) HAHAHAHA... Lolva XD

Urban Dictionary (2004) defines XD as “an internet expression that will hopefully replace LOL as the laughing symbol”. In illustration 39, three laughter forms exist side by side and their presence together suggests that the context is hilarious and the subject can't help but laugh uncontrollably. This is another way where laughter forms add to the meaning.

Sociolinguistic analysis

Sociolinguistic analysis entails the study of the relationship between social variables such as gender, socio-economic, and professional background of Twitter users and the use of *Lolva* by them on Twitter. For this analysis, 191 tweets containing *Lolva* were investigated thoroughly. Users' profile that gives information regarding their social

background was also studied and analyzed. It was found that some of the tweets containing *Lolva* were posted by the same users. All in all, 191 tweets were posted by 152 Twitter users. Of these, 16 are female Twitter users, and 116 male Twitter users. In 20 tweets, the gender of the users is not clear. They do not mention their identity either through their Twitter usernames or profile photo. It shows significant gender differences in the use of *Lolva* on Twitter that suggests that *Lolva* is more popular among men than women. Besides, it indicates that men do not like to stick to standard language on Twitter and involve themselves in small talk and online wrangling. They do not maintain the sanctity of the English language and voice their opinion in mixed languages.

A probe of the users' Twitter accounts reveals that some of these are highly educated people and belong to urban cities in India. Their professional and educational background shows that they have decent and at least working knowledge of the English language. It is noteworthy that not all users report their education, profession and social background on their Twitter handle. Some give information regarding professional background only while others mention their city or country only. Some give all the details. The sociolinguistic analysis is based on available information. Out of 191, 35 share their professional and educational background that produces some interesting observations. These 35 users are academically and professionally sound. They are well-informed people and belong to the elite class. These netizens are abreast of the latest news headlines, issues and events nationally and internationally and have good exposure to the English language.

Interestingly, medical professionals, IT professionals, research scholars, web content writers, etc., use this kind of language, which suggests that highly educated and competent people do not hesitate to use colloquial language in their tweets and interpersonal chats. For them, it is less about standardized language and more about the fun attached to online interaction through informal language. They like to play with words and toy with any random idea.

These professionals belong to developed and urban cities of India such as Ludhiana, Delhi, Noida, Jodhpur, Ahmadabad, Vadodra, Mumbai, Navi Mumbai, Pune, Aurangabad, Hyderabad, Bangalore and Mangalore.

Residents from big cities in Pakistan, such as Islamabad and Rawalpindi, also use *Lolva*. Not only Indians but also netizens living in foreign countries are fond of using *Lolva* in their tweets. People (mostly Indians) living in foreign lands such as Australia; Stockholm, Sverige; Connecticut, USA; Amsterdam, Netherlands; Kuala Lumpur; Richmond VA; Ottawa, Canada; Fremont; Sydney, New South Wales; England; and Copenhagen, Denmark also employ *Lolva* in their Twitter posts.

It can be inferred then that qualified professional men living both abroad and in urban and metropolitan cities of India are creative and witty with language use. They make smarter use of language and coin newer expressions at the expense of grammar and appropriate selection of words.

It is noteworthy that some users of *Lolva* are well-known personalities, such as Rupin Pahwa (acoustic singer and songwriter), Samir Kagalkar (Ph.D. from IIM Bangalore, serves as an additional private secretary to Union Minister for Chemicals and Fertilizers), Suresh Nakhua (BJP Spokesperson, Mumbai), Joey Pathak (Creative Head – Socio Sketch) and Deepika Bhardwaj (Journalist and Filmmaker, Director of 'Martyrs of marriage' streaming on Netflix). It shows the popularity of the term among well-qualified and distinguished personalities, who are generally considered well-versed in the English language. The idea of linguistic-prestige and high-esteem attached to the English language is of bygone days. These are economically sound and affluent people who are not status-conscious and language-conscious on Twitter. They have their way and introduce newer colloquial expressions and slang terms. They contradict old notions that standard English is the prerogative of the rich and the educated members of the society. Also, Twitter does not impose restrictions and obligations on the rules of punctuation, capitalization and grammar of the standard

language. Consequently, these users have a rather lax approach to the English language. The prime motive for using such language is to generate fun and entertainment, to satirize and to mock. Besides, people consciously or unconsciously copy other persons' writing. These are some trends in language that stay for some time and may eventually change.

Conclusion

Lolva is a popular slang term in computer-mediated communication particularly on Twitter notably in the geographical location of India and its neighboring countries. It is fascinating to see the evolution of *Lolva* and its variants. It is employed in a variety of ways in different contexts as it is very flexible in its use. Its meaning is broad and evolutionary. Previously, it would mean 'lots of love' and 'laugh out loud'. Now it is used in other contexts to tease or to mock at someone in a hurtful way. Over the years, it also experiences meaning shift as it signals different attitudes of sarcasm, irony, empathy, understanding, etc. People laugh online in non-serious and playful situations and in serious and embarrassing situations too using *Lolva*. People usually join each other in online laughter.

It is not just an acronym, imperative phrase, and discourse marker but it evolves to be an interjection, verb, noun, adjective, and adverb too. In the future, it may mean 'lots of luck', 'lots of laughter', or something else or there might be a possibility that girls or boys may mean it differently in their informal chats and posts. Whatever the case may be, *Lolva* and its variants are very interesting linguistic constructions that provide future researchers an opportunity to study it in different socio-cultural contexts.

Regardless of its position in a sentence, it is interesting from structural and contact linguistics. Diachronic investigations and historical research will undoubtedly lay interesting results. It allows future researchers to study it from the standpoint of discourse analysis also. Although purists eschew *Lolva* and are contemptuous about it, linguists interested in investigating conversational style on Twitter will see it as a

possibility. Thus, this study is a distinctive work in the areas of English grammar, conversational style, contact linguistics, socio-linguistics, and Internet slang terms.

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Women-Sports: An Analysis of Inter College Achievements in Women Category of Panjab University Chandigarh from 1993 to2019

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The growth of Women sports has been a gradual process in the world. But over time, women have come to participate in almost every sport at international level. Every country has its own history of development of Women sports. India has recently shown good results in Women category as compared to men. The performance of a player is a result of continuous efforts put in over the years. Interschool and Inter college competitions are the base of Indian sports. In north India some educational portalslike Panjab University have always been known for promotion of sports and games. The University has recently won MAKKA Trophy and *Khelo India* University Games. Women sports is the key area where more focus is needed at the grass root level in India.

Keywords: Women sports, performance, university sports, competition, tournament

Introduction

Sports is an activity which is considered universal and equal for all. In today's world where feminism has come to be a global movement, women are fighting for equality. In many areas all over the world it is being observed that women are performing better than men. In sports also women are performing equally well as men. The success of women at international level depends upon the opportunities and support available in their home country.

There are 29 countries including India in which women won more medals than men in Rio Olympics 2016(Rebecca, 2016). But it was not easy for women to enter into Olympic Games and other international sports events. In ancient Olympic Games women were even not allowed to see the Olympic events. After the introduction of modern Olympic Games in 1896 women were allowed to participate in few events. Many countries in the world have their own social and cultural norms which do not allow women to participate in professional sports. In India sports have always been a part of society since Vedic period and some states in modern India have promoted women sports. Punjab is among one of these states(Singh et al., 2002). In India, Punjab is one of the leading states in sports. Many state awards and promotional schemes are run through government of Punjab for sports persons.

Historical development of Sports in Punjab

In the 20th century, Indian Princes were promoting sports. Maharaja of Patiala, Bhupinder Singh (1891-1938), was a great sports lover. He played a key role in origin of BCCI in 1927. National Institute of Sports was also built in Patiala and currently it is the biggest sports institute in Asia that has produced great coaches for country. Punjab has many sports clubs. Rural sports festivals are also a regular feature of Punjabi culture. Sansarpur village in Punjab is known as the hub of hockey in the country. Many Olympians hail from this village. Punjab has also contributed immensely in women sports. Rajkumari Amrit Kaur (Former Health Minister of India), Kanwaljeet Sandhu (Arjun Awardee in Athletics), who won gold medal at 1970 Bangkok Asian games and Ajinder Kaur (Arjun Awardee in Hockey), under whose leadership the Indian team entered 1974 Hockey World Cup, all hail from Punjab. Rupa Saini, Krishna Saini and Prema Saini have also done very well in Hockey at international level(Kaur, 1992).

The universities of Punjab have been winning the prestigious MAKA Trophy. This trophy is given to the university who wins maximum points in the Inter-university, National and International competitions. Starting from 1956 this trophy has been won

by universities of Punjab the maximum number of times. Panjab University, Chandigarh has won this trophy 13 times. In *Khelo India* University Games 2019, Panjab University won first place in India, with a tally of 17 gold, 18 silver and 10 bronze medals.

S. No	Year	Name of University
1	1958-59	Panjab University Chandigarh
2.	1960-61	Panjab University Chandigarh
3.	1961-62	Panjab University Chandigarh
4.	1967-68	Panjab University Chandigarh
5.	1968-69	Panjab University Chandigarh
6.	1969-70	Panjab University Chandigarh
7.	1970-71	Panjab University Chandigarh
8.	1971-72	Panjab University Chandigarh
9.	1994-95	Panjab University Chandigarh
10.	1995-96	Panjab University Chandigarh
11.	2004-05	Panjab University Chandigarh
12.	2018-19	Panjab University Chandigarh
13.	2019-20	Panjab University Chandigarh

Table 1: MAK A Trophy Winner List

History of Panjab University Sports

The birth of Panjab University and its sports is the outcome of western education and its expansion in India. The education system of India attaches a great significance with western education and organized games in universities. Panjab University, Chandigarh, earlier known as Panjab University Lahore, has always been known for promotion of sports in the country (Garret, 1964).

In 1893, Pundit Hari Krishna Kaul, an alumnus of Government College Lahore, conceived the idea of having an intercollege tournament. He moved a proposal in the syndicate for the grant of Rupees 5000 for holding an Inter-collegesports tournament. Opposition came from Vice Chancellor, Sir Charles Roe, but the idea was supported by Sir William Rattigan and eventually the first intercollege tournament was held in 1896 for athletics and cricket (Brar, 2017).

In the year 1926, the syndicate decided to establish the department of Physical Training for improving the health and physical state of students. Syndicate also decided to impart some courses to improve military and sports skills among students. Later “Play for All” objective was included in this programme. To realize these objectives different colleges started appointing teachers and subsequently compulsory physical training was introduced in 1932 (Appendix-J, Basu, 1946).

Development Women Sports in Panjab University Chandigarh

Keeping in mind the importance and benefits of sports, the authorities of Panjab University thought it fit to extend the services of Physical Training and Sports to the female students of affiliated colleges. Therefore, during the session 1941-42 the University took a very big step in this direction and selected a highly qualified first directress from United States.

Successful competition for women was conducted by the Panjab University Women Sports Committee during the year 1944-45. The competition was conducted in five disciplines i.e. Badminton, Netball, Tennis, Athletics and Swimming. Panjab University Chandigarh has given many international women players to country. Sital Kaur from P.U. Campus (Athletics), Ashoo Bala from MCMDAV College, Chandigarh¹ (Athletics), Inderjeet Sandhu from Govt. College Ludhiana (Basketball) are some examples. Now competitions are conducted in 30 disciplines for women. All competitions are conducted under Panjab University Sports Council rules. The Inter-collegiate competitions are conducted for many categories. The affiliated colleges are divided into categories according to the strength of students in the college. The

University currently has 188 colleges affiliated to it. It has one rural regional centre and three regional centres otherwise. All regions participate in inter college competitions organized by Panjab University.

Objective of the study

Inter-college competitions are the back bone of the Inter-University Competitions. Many countries have focused on the development of sports talent at university and inter college levels and have won medals in Olympics. The University School of Southern California has won maximum medals in Olympics. To promote the sports in India inter college competitions are very necessary. The objectives of the study are:

- to determine the top four colleges in Women sports of university and then to find out the best college of Women sports in Punjab University in the last 20 years
- to analyze the sports achievement of Women colleges in Panjab University, Chandigarh

Significance of Study

In sports it is necessary to make long-term plan for training. This study of the grass route level performance will enable the trainers to plan ahead for success at higher levels. Secondly the research will add knowledge to the area of Women sports, which is relevant to improve participation of women in various sports events. The study will also help the All India Inter-University Association to identify the key women institutions for promotion of university sports and may also catch the attention of Ministry of Sports to initiate special facilities for the institutions that are performing well in sports.

Procedure and Data Collection

The current study is an analysis of sports performance of various colleges of Panjab University in Women category. Data has been collected from 1993 to 2019 with the view to consider performance at intercollege competitions. For the purpose of this

study, colleges under category A (having more than 500 students) have been considered and the study is focused on General Championship (winners) called Shri Shadi Lal Trophy which started in 1950. Due to constraints in availability of records, the study is limited to span of 25 years (1993-2019). Data has been obtained from Annual Report Books of Punjab University Sports Council and minutes of meetings of various committees of the University. Only Top four positions are taken into consideration according to the rules of All India Inter University Association. It must also be added that the various intercollege tournaments that are conducted are strictly in adherence to the rules and regulations of Panjab university sports council.

Year and session	Overall first position	Overall second position	Overall third position	Overall fourth position
1993-94	Govt.College for Girls, Sec 11,Chandigarh	MCMDAV College for Women,Sec36, Chandigarh	Khalsa College for Women, Ludhiana	Govt.College for Women, Ludhiana
1994-95	MCM DAV College for Women, Sec 36,Chandigarh	Govt. College for Girls, Sec 11,Chandigarh	Govt.College for Women, Ludhiana	Khalsa College for Women, Ludhiana
1995-96	MCM DAV College for Women, Sec 36,Chandigarh	Govt.College for Girls, Sec 11,Chandigarh	Govt.College for Women, Ludhiana	Khalsa College for Women, Ludhiana
1996-97	MCM DAV College for Women, Sec 36, Chandigarh	Govt.College for Girls, Sec 11,Chandigarh	P.U.,Chandigarh	G.N.College, Ludhiana
1997-98	MCM DAV College for Women,Sec 36, Chandigarh	Govt.College for Girls, Sec 11,Chandigarh	GGS. College for Women, Sec26,Chandigarh	Govt.College for Women, Ludhiana
1998-99	MCM DAV College for Women,Sec 36,Chandigarh	P.U.,Chandigarh	Govt.College for Girls Sec 11,Chandigarh	Khalsa College for Women, Ludhiana

1999-2000	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S.College for Women, Sec26, Chandigarh	Govt.College for Girls, Sec 11, Chandigarh	Khalsa College for Women, Ludhiana
2000-01	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S.College for Women, Sec26, Chandigarh	Govt.College for Girls, Sec 11, Chandigarh	Khalsa College for Women, Ludhiana
2000-01	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	Govt.College for Girls, Sec 11, Chandigarh	Khalsa College for Women, Ludhiana
2001-02	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	Govt.College for Girls, Sec 11, Chandigarh	Khalsa College for Women, Ludhiana
2002-03	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	Govt.College for Girls, Sec 11, Chandigarh	P.U., Chandigarh
2003-04	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	P.U., Chandigarh	Govt.College for Girls, Sec 11, Chandigarh
2004-05	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	P.U., Chandigarh	Khalsa College for Women, Ludhiana
2005-06	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	Govt.College for Girls, Sec 11, Chandigarh	P.U., Chandigarh
2007-08	G.G.S. College for Women, Sec26,	MCM DAV College for	P.U., Chandigarh	Khalsa College for

2010-11	G.G.S. College for Women, Sec26, Chandigarh	P.U., Chandigarh	Khalsa College for Women Ludhiana	MCM DAV College for Women, Sec 36, Chandigarh
2011-12	Khalsa College for Women, Ludhiana	P.G.G.C. Sec 11, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	P.U., Chandigarh
2012-13	Khalsa College for Women, Ludhiana	P.G.G.C. Sec 11, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	P.U., Chandigarh
2013-14	G.G.S. College for Women, Sec26, Chandigarh	Khalsa College for Women, Ludhiana	G.N.Girls College, Ludhiana	P.G.G.C. Sec 11, Chandigarh
2014-15	G.G.S. College for Women, Sec26, Chandigarh	P.U., Chandigarh	Govt. College for Women, Ludhiana	P.G.G.C. Sec- 11, Chandigarh
2015-16	G.G.S. College for Women, Sec26, Chandigarh	Khalsa College for Women Ludhiana	P.U. Campus Chandigarh	DAV College, Sec 10, Chandigarh
2016-17	DAV College, Sec 10, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	P.U. Campus Chandigarh	Khalsa College for Women, Ludhiana
2017-18	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	Khalsa College for Women, Ludhiana	D.D.Jain College, Ludhiana
2018-19	MCM DAV College for Women, Sec 36, Chandigarh	G.G.S. College for Women, Sec26, Chandigarh	DAV College, Sec 10, Chandigarh	Khalsa College for Women, Ludhiana

Table 2: Positions Won By Top Four Winning Colleges Based On General Efficiency Shield

Name of the College	Number of Wins of General Championship
MCM DAV College for Women Sec 36 Chandigarh	15
G.G.S.College for Women Sec 26 Chandigarh	6
Khalsa College for Women Ludhiana	2
D.A.V.College Sec 10 Chandigarh	1
P.G.G.C.SEC 11 Chandigarh	1

Table 3: Frequency table depicting General Efficiency Sports Shield of 25 years

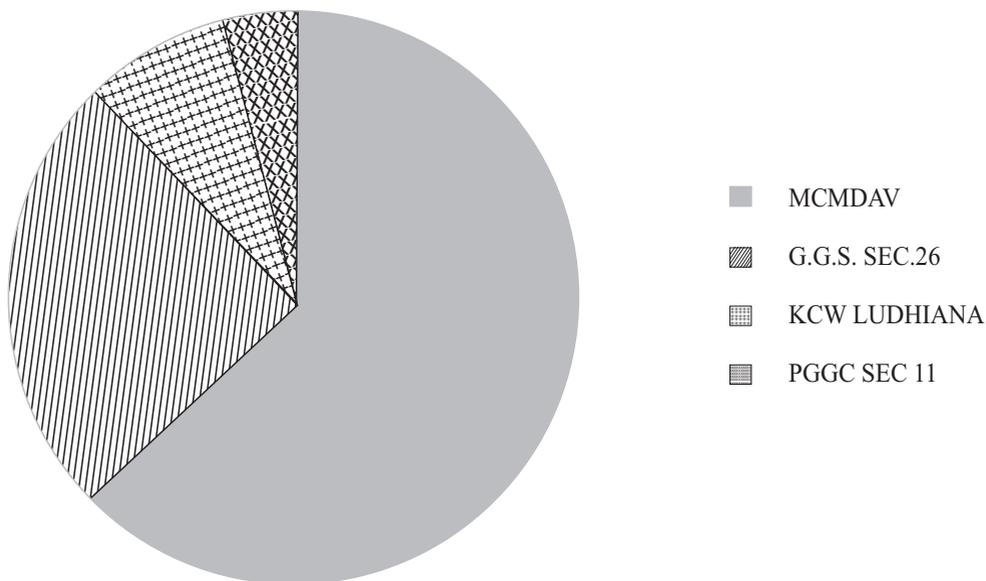


Chart 1: Pie Chart depicting institution-wise victory²[Percentage w.r.t performance of top 4 colleges]

Year	MCM DAV College for Women, Chandigarh	GGs College for Women, Chandigarh	KCW College, Ludhiana	PGGC College, Sec 11, Chandigarh
1993-94	74	40	44	94
1994-95	282	136	128	262
1995-96	300	132	120	150
1996-97	291	126	152	218
1997-98	304.5	250	159	250
1998- 99	344	180.5	166	180.5
1999-2000	413	275	163	244
2000-01	383	334	180	248
2001-02	411.5	300	66.5	254
2002-03	415	350	67	180
2003-04	420.5	299.5	136	151
2004-05	466	385	131	107
2005-06	382	303	142	151
2006-07	384	300	141	143
2007-08	333	577	174	118.5
2008-09	414.5	406	150	99.5
2009-10	147	508	72	91
2010-11	134.5	261	197	127.5
2011-12	113.5	144.5	253	161.5
2012-13	118	276	342	289.5
2013-14	92	931	749	493
2014-15	62	602	137	224
2015-16	155.5	716	365.5	118.5
2016-17	11800	19125	12490	3875
2017-18	26790	26655	16990	3200

Table 4: Total points gained by top four Colleges

Conclusion

On the basis of the above tabulated data, it can be concluded that:

1. MCM DAV College for Women, Sector 36, Chandigarh has won the General Efficiency Shield maximum times.
2. G.G.S. College for Women, Sector 26, Chandigarh is second in winning General Efficiency Shield.
3. Six colleges have repeatedly won first four positions.
4. G.G.S. College for Women, Sector 26, Chandigarh won runners up trophy (Krishna Kishore Challenge Shield) maximum times, followed by P.G.G.C. College, Sector 11, Chandigarh.
5. MCM DAV College for Women, Sector 36, Chandigarh has won the runners up trophy (Krishna Kishore Challenge Shield) twice.
6. MCMDAV College for Women showed decline in performance from 2009 to 2015. However, it began regaining its winning position in 2016-17.

Recommendations

1. The same type of study can be done for Inter-university tournaments.
2. The motivational techniques used by winner colleges may be applied at other institutions.
3. The factors which have helped the MCM DAV College for Women to win the trophy may also be analyzed and used by other institutions for better performance.
4. The study can be done for International Achievers of different colleges.
5. A similar study may be done in men category for inter-collegiate tournaments.
6. The study may be used to gain sports schemes for promotion of Women sports in leading colleges.

Notes

¹ Mehr Chand Mahajan DAV College for Women is referred to as MCM DAV College in University Report Book of Sports.

² The performance of D.A.V.College, Sector 10 is not included in pie chart because the college started participating in the Women category after 2006, as earlier it was only a men college.

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Financial Distress Analysis of State Road Transport Undertakings of India (An Application of Altman's Z-score Model)

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It has been observed that State Road Transport Undertakings in India are under deep financial distress from a long period of time. A number of rehab steps have been taken for the upliftment of the financial condition of SRTUs but the financial condition of SRTUs is getting worse so that most of them are operating in the imminent risk of bankruptcy. The paper is an attempt to predict the possibility of bankruptcy in SRTUs. The paper is written with the objectivity to evaluate the probability of bankruptcy in SRTUs and also to suggest the way through which this could be avoided and overcome. In order to observe the utmost accuracy in predicting the possibilities of bankruptcy in SRTUs, the paper suggests an application of Altman's Z-score method. The paper is based on secondary data collected from different SRTUs and also from Central Institute of Road Transport, Pune, India from the year 2010 to 2017. For the purpose of in-depth study for evaluating the probability of bankruptcy, five major SRTUs are selected from India. The results arrived from the application of Altman's Z-score are then statistically proved by applying ANOVA technique.

Keywords: State Road Transport Undertakings (SRTUs), bankruptcy, Altman's Z-score

Introduction

Financial Distress is a state in which a business is not able to generate so much of its earning that could be sufficient to bear its expenses and liabilities. Financial distress comprises of two words 'Finance' and 'Distress'. The term finance may be defined as the management of money. It also includes utilization, polarization and distribution of

financial resources. The *Oxford Concise Dictionary* defines finance as money resources of state. The word distress is a relative term, which is normally used to express the deterioration and debilitation (Purnanandam, 2008); financial distress represents an immediate phase between solvency (financial health) and potential bankruptcy (financial illness). It is a very wide term, which is used in different aspects according to the situation and condition. 'Sickness', "failure" and "insolvency" are some of the terms which are almost similar though not identical to the term distress. Financial distress is a condition of a business in which a business entity could not earn a reasonable rate of return on its capital employed. In other words, a business unit is said to be financially distressed when it is not able to generate sufficient funds to meet its financial obligations. According to Baldwin and Mason(1983), when a firm's business deteriorates to the point where it cannot meet its financial obligations, the firm is said to have entered the state of financial distress. The situation persists due to high fixed cost, illiquid assets or revenue sensitive to economic crises. In Corporate Finance, financial distress is a term used to indicate a condition when promises to creditors of a company are broken or are honored with difficulty, and sometimes can lead to bankruptcy. Financial distress in any concern is a plodding process; it does not appear suddenly. Financial distress is revealed in several stages and forms, which are symptomatic of gradual weakness and sickness in a business concern. If the financial distress signs are ignored, it can be devastating for a company. There may be a condition when the financial obligations are too high and cannot be paid: in that situation bankruptcy may be the only option.

Application of Altman's Z-score

Altman Z-Score was propounded by Professor Edward Altman in 1967; in 2012 an updated version called Altman Z-Score Plus was introduced by him. The technique is effective in evaluating the credit risk in any kind of business. The Altman Z-Score is a score formula, used to predict the chance of a business organization to move towards bankruptcy within a period of two years(Coyle 2000).A high Z-score indicates "health" and a low Z-score indicates "potential failure". The formula is helpful in predicting the financial health by using financial statements. The method explains that

if the calculated score of Z-value is greater than 2.99, the firm is said to be safe and have a minimum chance of being bankrupt. If the Z-value lies between 1.81 and 2.99, the firm has a moderate possibility of bankruptcy, and if the Z-value is less than 1.81 then there is a very high probability of the firm going bankrupt (Wahlen et al., 2011). Z-score of 3.00% translates into probability of bankruptcy of 2.75% while a Z-score of 1.81 translates into a probability of bankruptcy of 20.9%. Thus Z-score that corresponds to probability of less than 2.75% indicates a low probability of bankruptcy; probability between 2.75% and 20.9% indicates grey area and above 20.9% indicates high probability area. The Altman Z-score is calculated through the following formula:

$$\mathbf{Z\text{-Score} = 1.2A + 1.4B + 3.3C + 0.6D + 1.0E}$$

A = Working Capital / Total Assets

B = Retained Earnings / Total Assets

C = Earnings before Interest and Tax / Total Assets

D = Market value of Equity / Total Liabilities

E = Sales / Total Assets

Although the Z-score is the most accurate method for calculating the probability of bankruptcy, the output of the method depends upon the input. In other words, if the financial information is manipulated or fabricated, the effect of the information reflects on the results. Moreover the method is not suitable for new firms or firms having little earnings.

Application of the Concept of Financial Distress in SRTUs

India is a fast developing country wedded to the policy of establishing a socialistic pattern. A huge investment has been made in the public sector by the government since independence. Of late the government has shifted to the policy of liberalization, privatization and globalization of economy. The impact of these initiations is also reflected in the financial position of road transport undertakings. Although a lot of efforts are made by the government to run these units proficiently. But despite most of the undertakings are running at a loss. These SRTUs had to face a cut throat competition from the private sector. In such a situation, it is very essential for these SRTUs to identify their financial weakness and accordingly make efforts to overcome the same. The finance function plays an important role in the affairs of business

management but it has generally received less emphasis than production and distribution functions. 'Precaution is always better than cure' becomes a useful phrase here. It is always better to identify any problem early on so that necessary steps may be taken to overcome the same. Financial distress analysis is an effective tool which facilitates early attention towards sickness and weakness in the financial condition of any business. Although the main objective of SRTUs is to serve and not to make profits but it is essential for any concern to earn as much earning as is necessary for the survival. It is observed that except a very few undertakings, most of the undertakings in India are continuously facing losses and struggling for survival. Their financial condition is so bad that the aids given by the government are also found insufficient. In this kind of situation, a threat of insolvency is always around. In order to get rid of the situation, the first step should be to identify the area in which the financial weakness is found.

Review of Literature

Vijayan (2018) studied financial crises of SRTUs with a case study of Kerala State Road Transport Corporation (KSRTC). He observed that income and expenditure in KSRTC are closely associated. It is also observed that KSRTC is facing heavy losses throughout the study period due to uncontrolled operating expenditures.

Madhushani and Kawshala (2018) analyzed the Impact of Financial Distress in Financial Performance with special reference to listed Non-banking Financial Institutions of Sri Lanka. They took a sample of 29 major non-banking financial institutions of the country. The institutions are classified on the basis of Altman's Z-score in different categories characterizing the possibility and probability of financial distress. The study explained how non-banking financial institution's financial performance is affected by financial distress.

Maheshawri (2015) studied financial distress and rejuvenation mechanism for State Road Transport Undertakings in India with a Case Study of Rajasthan State Road Transport Undertaking. The paper, through the rejuvenation mechanism, measured and analyzed various financial aspects and dimensions of RSRTC. The paper used Zevgren's logit probability analysis technique to predict the probability of financial distress. It concludes that a number of reasons such as excessive operating expenditure, social cost and limitation on revenue are responsible for the financial distress in RSRTC.

Nikoloas and Apostolos (2009) analyzed and examined all listed companies of Athens Stock Exchange during the period of 2002-2008. The study applied Altman's Z-score model in order to predict the financial distress and bankruptcy on the companies under study. The study found that Altman's Z-score model performed well in predicting the financial distress and bankruptcy in corporate firms.

Mishra and Nandgopal (1993) studied the SRTUs in India. They suggested various reforms and privatization strategies asserting that there is a need for privatization in SRTUs as most of them are facing continuous losses and struggling for survival. Most of the SRTUs are not able to generate their own financial resources and are facing imminent bankruptcy. Thus, for handling the pressure of economic growth, SRTUs need to be privatized.

Objectives of Study

Numerous attempts have been made to study the SRTUs. But it is relevant to focus attention on the analysis of financial distress in them because most of the undertakings are continuously facing heavy losses. Therefore, it appears that a profound study of the financial distress analysis of SRTUs is extremely important. The study is undertaken for the following objectives.

1. to assess the financial efficiency of SRTUs under study by applying the technique of Altman Z-Score
2. to compare the probability of financial distress among STRUs under study on the basis of Altman Z-Score
3. to highlight the major reasons responsible for the financial distress in SRTUs
4. to probe if there is any significant difference between the financial positions of SRTUs under study
5. to offer the constructive suggestion in order to improve financial position of SRTUs under study

Research Methodology

The data related to the present study of units is collected from primary as well as secondary sources. The published annual reports and other statements prepared by the

units are used as secondary data. For the purpose of the study, annual reports and other financial and non-financial statements from 2010-11 to 2016-17 are considered which are provided by the SRTUs. In addition to this, the statistical data published by various institutions like Central Institute of Road Transport (T&R), Pune, articles and research papers published in journals and magazines are also used. For the analysis, the financial statements of SRTUs are recast and represented in the form of tables and diagrams. The possibility of bankruptcy in SRTUs under study is analyzed by applying Altman's Z-score technique.

Area of the study

Presently, there are 71 State Transport Undertakings engaged in Passenger Road Transport. The State Transport Undertakings in India are formed under four ways: The study is limited to the SRTUs formed under Road Transport Corporation Act, 1950.

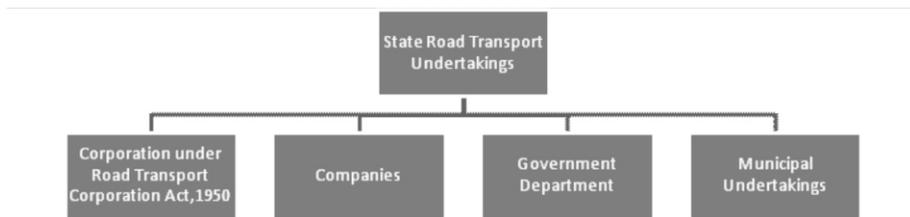


Figure 1

The SRTUs operating in India are further divided into three categories



Figure 2

Keeping in view the time, resource constraints and data availability, the SRTUs of plain areas are selected. The study is limited to the SRTUs operating in the plain areas of India. SRTUs from plain areas are preferably selected because the working conditions and infrastructure in hilly areas and city transport are not comparable with the SRTUs working in the plain areas.

For in-depth study, samples of 5 major SRTUs are taken from India on the basis of convenient sampling method as follows:

1. Maharashtra State Road Transport Corporation (MSRTC)
2. Rajasthan State Road Transport Corporation (RSRTC)
3. Gujarat State Road Transport Undertaking (GSRTC)
4. Uttar Pradesh State Road Transport Undertaking (UPSRTC)
5. Andhra Pradesh State Road Transport Undertaking (APSRTC)

The selected SRTUs cover more than 50% of the total revenue, cost and area of operations and fleet strength of SRTUs operating in India under corporation structure.

Hypotheses

For the present study the following hypotheses are formulated:

Null Hypothesis (H_0): There is no significant difference in the probability of bankruptcy in the SRTUs under study.

Alternate Hypothesis (H_1): There is significant difference in the probability of bankruptcy in the SRTUs under study.

Table 1 represents the value of Z-score based on the Altman's Z-score equation for RSRTC from the year 2010-11 to 2016-17. As depicted in the table, the Z-score of RSRTC in 2010-11 was -1.44 which a clear indication of high probability of bankruptcy. In comparison the position improved a bit in the following year that is 2011-12 in which the Z-score reached -0.64 although that degree is also considered as a high probability of bankruptcy in RSRTC. In the year 2012-13 the Z-score reached at -3.98 which deepened the intensity of situation in a negative way. But after that the score improved with the considerable margin and reached 1.525 in 2013-14 and 1.582

in 2014-15, only to reduce to 1.281 in 2015-16. According to Altman's Z-score if the Z-score is less than 1.81 then the probability of bankruptcy is high but in case of RSRTC it was always less than 1.81 till 2015-16 which clearly depicted that RSRTC was in deep financial distress and moved very fast towards bankruptcy although the probability of bankruptcy was diluted in the years 2014, 2015, 2016. But in the year 2016-17 the Z-score reached 1.882 which gave a relief to the RSRTC as the score is above 1.81. The Z-score in 2016-17 is an indication that RSRTC is trying to get out of the distress very hard and manage to land into the moderate degree of bankruptcy from the high degree of bankruptcy.

Year	A	B	C	D	E	Z-score
2010-11	-0.077	-3.42	-0.28	-1.09	3.432	-1.44
2011-12	-0.155	-3.4	0.643	-1.13	3.406	-0.64
2012-13	0.0487	-5.03	-0.59	-1.61	3.205	-3.98
2013-14	0.0008	0.927	-0.05	0.44	0.204	1.525
2014-15	-0.01	0.841	0.106	0.41	0.236	1.582
2015-16	0.0032	0.761	-0.08	0.376	0.22	1.281
2016-17	0.0258	0.551	0.775	0.301	0.23	1.882

Table 1: Altman's Z-score in RSRTC

Table 2 presents the Altman's Z-score for MSRTC. In the year 2010-11, the Z-score was 15.87 which was so far from the possibility of bankruptcy in MSRTC. In other words, the MSRTC was not facing bankruptcy. The same trend continued till 2012-13 in which the Z-score was 14.38 but afterwards MSRTC didn't manage to sustain its momentum. In the year 2013-14 the Z-score reached 1.33 which was an indication of high probability of bankruptcy. Although in the year 2014-15 MSRTC managed to maintain its Z-score at 1.70 which indicates a moderate chance of bankruptcy: the

score should be treated as a sign of improvement because in the previous year it had a high possibility of bankruptcy with the Z-score of 1.70. In the year 2015-16 the Z-score was 1.77 but in the 2016-17 the Z-score of MSRTC reached 0.358 which is a strong indicator of high probability of bankruptcy.

Year	A	B	C	D	E	Z-score
2010-11	0.472	-0.088	1.094	0.39	14.003	15.87
2011-12	0.427	-0.047	1.24	0.407	13.648	15.68
2012-13	0.317	-0.21	0.504	0.33	13.442	14.38
2013-14	0.215	-0.467	0.441	0.286	0.857	1.33
2014-15	0.288	-0.804	0.91	0.341	0.967	1.702
2015-16	0.266	-0.935	1.121	0.377	0.945	1.774
2016-17	0.093	-1.012	0.665	0.383	0.2299	0.358

Table 2: Altman's Z-score in MSRTC

The journey of GSRTC in the context of Altman's Z-score was progressive. It was started from the high probability of bankruptcy but gradually it managed to change the situation and convert the high probability of bankruptcy into no probability of bankruptcy. The Z-score of GSRTC in 2010-11 was -2.32 which denotes the high probability, from there in the year 2011-12 the score reached at -0.93 which is a not as intense as before. The trend continued in the year 2012-13, 2013-14 too in which the score reached at -0.51 and -0.37 respectively. In the year 2014-15, for the first time the Z-score of GSRTC turned positive and reached 1.356; the trend continued in the following year too in which the Z-score reached at 1.699 which is a positive sign for GSRTC because it is moving towards the less probability of being bankrupt. In the year 2016-17, GSRTC succeeded in coming out of the danger zone as the Z-score

Year	A	B	C	D	E	Z-score
2010-11	-0.43	-2.249	-0.454	-0.64	1.449	-2.32
2011-12	-0.49	-1.145	-0.022	-0.296	1.026	-0.93
2012-13	-0.382	-0.82	0.093	-0.206	0.804	-0.51
2013-14	-0.417	-0.822	0.149	-0.107	0.83	-0.37
2014-15	-0.504	1.0404	0.114	-0.149	0.855	1.356
2015-16	-0.2	1.1495	0.038	-0.096	0.807	1.699
2016-17	0.5039	1.3124	-0.272	-0.084	0.772	2.233

Table 3: Altman's Z-score in GSRTC

Except in 2013-14, UPSRTC gradually improved its condition and reached at a safe position by the end of the study period. Its Z-score was 0.35 in the year 2010-11 which is a strong sign of proximity of bankruptcy, although it moved a little bit towards improvement in the year 2011-12 in which its score reached 0.69 but the fear of bankruptcy was still there. In 2012-13 the score reached 1.42 which decreased the possibility of bankruptcy but in the year 2013-14 the UPSRTC saw a downfall as its Z-score was decreased to 0.69 which again increased the probability of bankruptcy. It was good to see that UPSRTC bounced back in the year 2014-15 when its score reached 1.62 which ultimately reduced possibility of bankruptcy. From there, in the year 2015-16 and 2016-17, UPSRTC managed to nullify its chance to be bankrupt and landed in the safe zone as the Z-score was 1.92 and 2.4 respectively.

Year	A	B	C	D	E	Z-score
2010-11	-1.316	-1.806	1.075	-0.47	2.862	0.35
2011-12	-1.08	-1.716	1.111	-0.44	2.813	0.69
2012-13	-1.226	-1.751	0.938	0.456	3.002	1.42
2013-14	-1.299	-1.918	0.925	-0.53	3.51	0.69
2014-15	-0.961	-1.54	1.246	-0.33	3.202	1.62
2015-16	-0.861	-1.457	1.265	-0.21	3.185	1.92
2016-17	-0.629	-0.884	1.249	-0.04	2.703	2.4

Table 4: Altman's Z-score in UPSRTC

APSRTC faced a lot of volatility during the study period. Its score reduced in the beginning but then it increased with a good margin and brought UPSRTC near the safe zone. But by the end of study period it seems to have again reached the danger zone. The Z-score in APSRTC was 0.969 in 2010-11 but in 2011-12 it reached 0.364 which worsened the condition. In 2012-13 the situation improved when Z-score reached at 1.461 which minimized the probability of bankruptcy. In 2013-14 APSRTC got out of the danger zone as its Z-score reached at 12.3 but APSRTC could not maintain the same momentum as in the following years the Z-score again reached below the ideal level that is 1.81.

Year	A	B	C	D	E	Z-score
2010-11	-0.039	-0.818	0.226	-0.313	1.913	0.969
2011-12	0.015	-0.769	-0.09	-0.302	1.509	0.364
2012-13	0.186	-0.979	0.415	-0.384	2.222	1.461
2013-14	0.072	-0.672	-0.04	-0.264	13.2	12.3
2014-15	-0.03	0.6288	-0.01	0.2794	0.601	1.472
2015-16	-0.023	0.4508	-0.03	0.2	0.491	1.091
2016-17	-0.032	0.5956	-0	0.2615	0.47	1.291

Table 5: Altman's Z-score in APSRTC

Interstate comparison of SRTUs

Table 6 depicts the interstate comparison of Altman's Z-score among the SRTUs under study. According to the table, in 2010-11 only MSRTC managed to be in the safe zone as its Z-score was above the standard score of 1.81 with a great margin of 15.87, rest of the SRTUs were struggling for being out of the fear of bankruptcy. In this context the condition of GSRTC was really considerable. The situation was same in 2011-12, when only MSRTC with the Z-score of 15.68 brought itself in the safe zone; all other SRTUs were facing a high probability of bankruptcy. In this year also GSRTC and RSRTC were in worse situation. In 2012-13 again MSRTC's Z-score was far above the standard score that is 1.81 but in that year RSRTC faced a very high probability of being bankrupt and UPSRTC and APSRTC showed improvement from their past records. But in 2013-14 the scenario changed as MSRTC stood below the standard score of 1.81 and RSRTC improved remarkably and managed to bring itself close to 1.81 which meant less probability of bankruptcy. In this year APSRTC had its score at 12.3 which brought it out of the fear of bankruptcy. Although in 2014-15 each and every SRTU had probability of being bankrupt but still the year brought positivity for all. In this year all the SRTUs improved and brought their score near the ideal score. By the end of the study period RSRTC had moderate possibility of bankruptcy as it had its Z-score of 1.88; GSRTC and UPSRTC also succeeded to maintain their score at 2.233 and 2.4 respectively and had a moderate chance of bankruptcy, while MSRTC, which was leading in the early years struggled to avoid the chance of bankruptcy and APSRTC had a chance of bankruptcy but improved.

YEAR	RSRTC	MSRTC	GSRTC	UPSRTC	APSRTC
2010-11	-1.44	15.87	-2.32	0.35	0.969
2011-12	-0.64	15.68	-0.93	0.69	0.364
2012-13	-3.98	14.38	-0.51	1.42	1.461
2013-14	1.525	1.33	-0.37	0.69	12.3
2014-15	1.582	1.702	1.356	1.62	1.472
2015-16	1.281	1.774	1.699	1.92	1.091
2016-17	1.882	0.358	2.233	2.4	1.291

Table 6: Interstate Comparison of SRTUs Altman's Z-score

Hypothesis Testing

In the words of Fisher, “Analysis of variance is the technique used to estimate the separation of variance, ascribable to one group of cases from the variance ascribable to other group” (qtd. in Storch and Zwiers, 2001: 143).

Source of Variance	Sum of Squares	Degree of Freedom	Variance	Variance Ratio (F)	Table Value	Conclusion
Between the Samples	251.09	4	62.773	3.80	2.69	The Table value is less than the calculated value of F, so difference is significant and H ₀ is rejected
Within the Samples	495.45	30	16.515			

Table 7: Hypothesis Test (ANOVA)

As depicted in Table 7, the significant difference in probability of bankruptcy in the SRTUs under study is hypothetically tested through the application of a statistical technique called analysis of variances (ANOVA). It is clearly shown in the table that the calculated value of F was 3.80 where as the table value was 2.69 at the 5% level of significance and at 4 and 30 degree of freedom respectively. As the calculated value of F, value is more than the table value so it was interpreted that the difference in the probability of bankruptcy in the SRTUs under study is significant; in other words the null hypothesis that there is no significant deference in the probability of bankruptcy in SRTUs under study is rejected.

Conclusion

As seen in the above study, the probability of bankruptcy in SRTUs was more in the early years. Except for MSRTC, most of the SRTUs were in the fear of bankruptcy but year by year the condition was improved and by the end of study most of the SRTUs

managed to bring themselves in a comparatively stable position from where a good future can be predicted. SRTUs must look after their financial management practices and management of assets. RSRTC was struggling in the beginning of the study period – its probability of bankruptcy was very high – but by the end of the study it managed to bring itself from high to moderate probability of bankruptcy. MSRTC had just the reverse situation – it didn't have any probability in the beginning to go bankrupt but by the end it had a very high probability of bankruptcy. The journey of GSRTC was so volatile it had its probability of bankruptcy at highest peak and from there it reached the point where it had a very low probability of bankruptcy. The UPSRTC and APSRTC also have similar trends as GSRTC in the study period. It was proven from the application of statistical tools that there is a significant difference in the probability of bankruptcy in the SRTUs under study. SRTUs undergoing such situation must concentrate their attention to the issue and take immediate action to at least minimize the chance to be bankrupt.

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**Ambiguity Inherent in the 'Pure' Suffering of
Thomas Hardy's *Tess (of the d'Urbervilles)***

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This paper is intended to examine the ambivalences in Tess's character that position her so that she must constantly suffer while atoning for the men who use her as a plaything. The paper will examine the veracity of Tess's agency, her actual share in the proceedings attributed to chance and fortune, and her subversion (if any) of the ritual domination by men that comes to the fore in this novel. It will be established that Tess is indeed a woman who lived a troubled life but she is not entirely the pure virtuous woman Hardy claims her to be. Tess's actions contribute to her suffering but her complex characterisation does not allow her to be a simple and willing receptacle for the use of men. This ambivalence must be examined to challenge the ambiguity related the conflicting systems of value and sexuality that build the novel.

Keywords: ambivalence, Tess, Hardy, morality

The character of Tess in Thomas Hardy's *Tess of the d'Urbervilles* (1892) constitutes the suffering brought upon a woman by her mismanaged pursuit of untroubled love. Hardy crucifies Tess at the altar of her sins but simultaneously also comments on the inevitability of her mistakes and in so providing a moralistic touch to his protagonist's suffering, Hardy creates a creature full of ambivalences in the persona of Tess. Despite the very raw deal that the author decides for her which is in accordance with the values of the Cult of Domesticity prevalent at the time, the element of Tess's agency needs to be investigated without being clouded by the emotional repercussions of her life. In conclusion, I will establish that although Hardy paints her as a good woman he uses her flawed persona as a device to criticise constrained Victorian notions of sexuality.

I

Tess is wronged by Alec d'Urberville when he betrays her trust by raping her under the dim prospects of marriage and an abundant life for an impoverished Tess and her family. Her desire for a good life is again thwarted by Angel Clare, proclaimed liberal but real-life conservative who turns out to be quite unforgiving of his wife's past. Finally, in continuing strokes of Christian morality befitting the rural setting of the novel, Tess suffers unjust treatment at the hand of villagers who nurture double standards about the sexuality of women. Tess, evidently comes across as a tragic creature who demands sympathy from the reader. However, the sub text of the novel, as Laura Claridge remarks, is full of "subtle complicity" on Tess's part in the aforementioned events that elicit sympathy from the reader (1986:326). Contradictorily, the surface narrative denies such claims in the descriptions of Tess as a sharp-tongued and witty heroine who seems too clever to fall for these ploys of men in the first place. Barring these contradictions that are the subject of this paper, it is clear that in most textual readings Tess does appear to be a victim of societal mendacity when she murders Alec to reap some happiness with Angel but as the overarching moralistic narrative decrees, she must be punished for her actions and thus, her end is quite tragic.

The novel is a battlefield of conflicts; the dialectic of the unique persona of the title when contrasted with the universalized subtitle ("A pure woman faithfully presented")ⁱ symbolizes the contradictions that plague Tess's character. Claridge recognizes the difficulty of the circumstances where authorial intent seemingly exonerates Tess from all her mistakes, making a disinterested value judgment impossible (1986:325). Tess's moral culpability is brought into question through Hardy's repeated insistence on her 'pure' character that is inconsistent with the angry yet smart Tess we encounter at the beginning. Hardy consistently strives to paint a picture of Tess and how she *should* feel which does not concur with her insistence on an emotionally oriented response. Claridge pinpoints this dilemma by quoting Virginia Woolf's remarks on the same, "It is as if Hardy himself were not quite aware of what he did as if his consciousness held more than he could produce" (Woolf, cited in Claridge 325). Thus, Tess is not deserving of sympathy that she has received

from her creator (and subsequent generations of readers); rather her culpability in the disasters of her life needs to be investigated with much scrutiny.

Kathleen Blake alleges that *Tess* is a novel about Hardy's assessment of a woman that he has been refining from *Far from the Madding Crowd* (1874) till his almost feminist assessment in *Jude The Obscure* (1894). He paints Tess as an aesthetically pure woman while simultaneously portraying her as the object of love, both aesthetic and carnal. Blake goes back to the subtitle, "A Pure Woman Faithfully Presented," and devotes her words to investigate the innumerable connotations of the word 'pure'. Hardy himself suggested that critics of the novel ignore the "meaning of the word in Nature, ... not to mention the spiritual interpretation afforded by the finest side of their Christianity" (Hardy, cited in Blake 1982, 690).

In the populist imagination, Tess is an unwed mother who is religiously non-conformist, a frequent fornicator and murderess, and thus 'impure'. Hardy rejects this over-simplification by frustrating the employment of the word 'pure', he asks the reader to look for wider alternate meanings of the word (and by extension, her character) that place her beyond this commonplace understanding. He thus helps the growth of meaning towards the archetypal, and in this generic conception of meaning serves to sketch ambiguity in the inherent signifier ('pure') that describes Tess's character from the beginning.

Purity and chastity are many a time interchangeable words for Hardy where pure is linked to the preservation of erotic and sexual sensibility through Angel Clare's notion of the "unsullied", "spotless" and "intact" state of sexuality (Hardy, 1998:337, 445). For Alec, physical completeness is not as important but he also invokes morality through his belief that Tess will remain ideologically "unsmirched" by his physical seduction (411). In this way, 'pure' denotes an integral and essential sense of wholeness that is linked to the sexual condition of the hymen. The rupture of this membrane will essentially sully the character of a woman. In presenting such

commonplace notions via his narrative, Hardy chronicles the sexual double standards that existed in his society. Simultaneously, he pokes fun at the hypocrisy of the situation by Angel Clare'sⁱⁱ indecisiveness when he goes abroad and meets a Brazilian stranger to whose “cosmopolitan mind such deviations from the social norm, so immense to domesticity, were no more than are the irregularities of vale and mountain-chain to the whole terrestrial course” (433).

These descriptions of Tess's purity must be contextualised with contemporary discourse on the position of women in nineteenth-century England. The Cult of Domesticity as much as the Victorian image of the submissive and frail woman as the angel in the House, delegated the proper position of a woman as inside the house and confined her character to the patriarchally-designated traits of purity of body, piety of spirit, love of domesticity and a penchant for submissiveness to the other sex. Hardy, of course, familiar with these principles imposed upon womanhood shows in Tess the violent ambivalence that results from a clash between an independent spirit forcefully fashioned in these terms.

The first instance of dissimilitude arises at the beginning of the novel when the reader encounters a Tess who cleverly uses her hat flying off as an excuse to get off the cart that Alec is driving so recklessly. It is indeed difficult to consign this image with that of a Tess who is “so tractable that any villain can have his way with her” (Claridge 326). The subtext of Hardy's narrative seeks to pinpoint her complicity while being seduced by Alec while the surface narrative suggests this unsullied nature as her biggest flaw as it makes her pliant and submissive.

The purity of her character is exaggerated in her representation as a field woman who “has somehow lost her margin, imbibed the essence of her surroundings, and assimilated herself with it” (Hardy, 1998: 111). In the minutiae of her physical appearance, Tess is a reservoir of limitless possibilities as her eyes are not blue, black, gray or brown but “rather all those shades together, and a hundred others...tint beyond

tint” (Hardy, 1998: 114). As an embodiment of the universal, both through her depiction amidst natural beauty and via her physicality, Angel cannot decide what he likes beyond this universality. The risk that this situation engenders leads one to the final act of the novel, where Tess as a victim of these cross currents, murders Alec to earn Angel back.

II

Hardy's generalizations of her character suffer a setback in little irregularities of narrative such as the undecorated and unremarkable “Keelawell's Marmalade jar” that Tess uses to place flowers on her dead child's grave (Hardy, 1998: 123). A page before, Hardy defines Tess by associating her with nature and animal myths in the baptism scene and calls her a “*thing* of immaculate beauty” (120). In the following scene, he immediately contextualises her surroundings with specific references to the make and purpose of a jar. By particularizing her intentions at places while universalizing at the rest, Hardy is himself complicit in creating a picture of incongruity and ambiguity in Tess's persona.

Considered “the light of the home”, society deemed women to be intellectually unfit and physically frail (Welter, 1966: 151). In *Tess*, the reader comes across a practical demonstration of such constraints on a woman's heart much in the manner that Louisa's life in *Hard Times* breaks down after continued subjection to the utilitarian ideologies of her father and husband. In *Far From the Madding Crowd*, Hardy is aware of the restrictive force of language when he states through the character of Boldwood, who is requesting the widowed Bathsheba to marry him: “It is difficult for a woman to define her feelings in language which is chiefly made by men to express theirs” (Hardy, 1874: 371). His poetry has been analysed for several unusual words and “oddities” (Hynes, cited in Salter 1973, 257), generally beginning with *un*ⁱⁱⁱ, *en*, *out*, *up*, and *on* (Salter 1973, 258). Hardy thus brings to the fore the semantic need for a new language to encourage new thought at the near end of the Victorian era.

Through this reading, the novel questions the sexual stereotyping of Tess' character, but since that is not the primary focus of the narrative, the reader hardly observes the feminist subtext. Tess will forever be a 'pure' woman aesthetically understood; she is “unbroken, unspoilt, unadulterated, unflawed, perfect” (Duffin, cited in Davis 1997, 397). The purity of her character, evoked by the “pure woman” description from the subtitle, is the shield the author uses to direct readerly condescension and indifference away from Tess when she commits the sinful act of choosing Alec and then subsequently murdering him.

Hardy is quite ambiguous about what he means by sexual illicitness. He titles the chapter on Sorrow's (the child of Alec and Tess's union) baptism as “The Midnight Baptism, A Study in Christianity” so that the reader may become aware of the hypocritical insinuations of a religious society that places societal rules above the matters of the heart. But he is unclear about his notions of sexual legitimacy and hypocrisy. Tess's rape signifies that free choice might destroy the purity of coming generations.

Tess is ambiguously characterised to the extent that she is quite vague about how much of a sexually charged creature she might be allowed to become. The incongruence in Hardy's views about Tess's sexuality is a major factor in the ambiguity that drives her to the point of murder. Nature diffuses uniqueness through the medium of sex in *Tess*. Tess's partial duplication in the character of her surviving sister and her imprint on Angel's heart obscures the already complex notions of love and sex in the novel (Blake, 1982:694).

Moreover, the ambiguity of the narrative in the description of her seduction is contained in the conclusion that I wish to draw. Tess is left alone in the woods by Alec who then leaves and rides around till he has lost his way. Hardy leaves a great deal to the imagination and the reader finds the enterprise questionable. Was she seduced or not? Did Alec and Tess live together as husband and wife in the period of a few weeks

that follow between this last description at The Chase and the next chapter located “some few weeks” later (Hardy87)? It might be that the Tess' tiredness and her inability to remember the exact sequence of events [she is very indecisive when Alec asks her to accept him, “I don't know-I wish-how can I say yes or no-” (Hardy 67), the entire sexual encounter is glossed over by Hardy with an arbitrary statement on why “this beautiful feminine tissue, sensitive as gossamer” should have been “traced” with “a coarse pattern” (72) but later she is advised by Joan not to tell Angel anything since it was “not [her] fault at all” (178)] could be a response to mitigate her from the guilt of the rape/seduction. In any case, a clear description would have put an end to these speculations that currently heighten the ambiguity inherent in the narrative.

Furthermore, Tess's response to this episode is also noteworthy for its contradictions. She seems torn by her emotions and says, “... if I had sincerely loved you, if I loved you still, I should not so loathe and hate myself for my weakness as I do now!... My eyes were dazed by you for a little while, and that was all” (Hardy 97). Hardy-as-narrator thinks differently:

She had never wholly cared for him, she did not at all care for him now. She had dreaded him, winced before him, succumbed to adroit advantages he took of her helplessness; then, temporarily blinded by his ardent manners, had been stirred to confused surrender awhile. (Hardy104)

While the subtext makes her out to be a helpless creature, her own words deny this loveless brutality and point to a willing submission (Davis, 1997:399). This is a clear violation of the purity of character that a Victorian heroine must possess but the veiled dissonance remains lost to many readers. Instead, Tess is remembered as a character with a willing attitude, a being who can rise from the ashes that destiny has forced her into. Hardy transforms her prior attitude as a willing submissive to a human creature who was fated to fail. Foreshadowing the call for language that reevaluates vocabulary commonly attributed to women by twentieth-century feminists like Luce Irigaray and Simone de Beauvoir, Hardy makes Tess only human while at the same time employing

the narrative ambiguity in her personality that finds her responsible for her actions. In doing so, he goes against the dictates of his time, anticipating a heroine as well as a setting that allows women to break free from the Cult of Domesticity.

III

It may be said that Tess “though impure in the act, was a pure woman in the tendencies of her mind and heart” (Bailey, cited in Schweik 1962, 14). Her actions and those of characters around her point to conflicting signs that the novel unravels, though the results leave one discontent. As Angel Clare remarks when he begins to question his assessment of Tess, “... he now began to discredit the old appraisements of morality. He thought they wanted readjusting. Who was the moral man? Still more pertinently, who was the moral woman?” (Hardy. 432). He goes on to say that the “beauty or ugliness of a character lay not only in its achievements... not among things done, but among things *willed*” (432; emphasis added). At one point, Tess herself views her rape/seduction as a biological question: “Was once lost always lost really true of chastity?... The recuperative power which pervaded organic nature was surely not denied to maidenhood alone” (126).

In a scene that questions the sin of her actions, there is a moment when the sun shines on her like a “golden-haired, beaming, mild-eyed God-like creature” (Hardy 109). Thus, the naturalism implicit in these passages is highly at odds with the idealism that pervades the novel. The reality of the surrounding world is reflected in her subjectivity: “Upon her sensations the whole world depended to Tess; through her existence; all her fellow-creatures existed, to her. The universe itself only came into being for Tess on the particular day in the particular year in which she was born” (Hardy 198).

In these myriad perspectives, Tess's moral polity becomes multi-faceted. Evelyn Hardy has commented on this need to crucify herself for the guilt^{iv} that rightfully belongs to others but which Tess superimposes on herself: “Her simplicity and *purity*

are adulterated with a strain likely to bring about her downfall” (Hardy, cited in Schweik 1962, 18; emphasis added). Whatever explanations Hardy brings to the fore remain deeply inconsistent descriptions of a complex personality that is driven by contrary impulses of martyrdom and self-sacrifice. In another time, this spirit might have added to the 'purity' quotient of a woman but contemporarily, such disparities serve to only heighten inherent ambiguity.

By insinuating the presence of extreme morals that just stop shy of a social lynching, Hardy presents a very sarcastic view of the countryside in the nineteenth century. Tess seems to be a pawn in this respect; her harsh judgment is necessary to extenuate the real picture of the century's moral (per)version. According to this reading of the novel, Tess is indeed a woman of ambiguity but in doing so she is just like any human, torn asunder by emotions contrary to the self. She makes the *mistake* of being with Alec^v, but it is one which is forgivable and as Hardy suggests, need not end with murder. She hoped to forget her 'ruined' past and lead a life beset with mundaneness with Angel, but that plan goes awry due to the unforgiving nature of her beau, who is *also* human, albeit a very mono-dimensional one in the description. Thus, it is the picture of erroneous humanity that Hardy seeks to represent in the novel. He succeeds at this enterprise by making Tess the point of resonance for all emotions that mankind suffers from. She is the eye of of this sentimental storm and in doing so, Hardy belies the Victorian inclination for a closeted emotional consciousness and hidden passions of sexuality much discussed in the introduction to *The History of Sexuality* (1976) where Foucault discusses the Victorian repression of sexuality and uses that as a springboard to pinpoint institutions that drive such repression.

Dorothy van Ghent, the literary critic, and author, in *The English Novel: Form and Function* (1953), believes that a novel is a representation of human experience. For her, even the imagined universe of a novel must reflect the conditions of life at a specific time and place. This brand of criticism focuses on how the external is mimicked or reversed in the internal and draws parallels to contextualise the time a

text was written in and the time it represents. In *Tess*, however, one encounters a paradox in characterization, religious representation, and societal mores. Both expectations of a unified accumulation of events, and hope for a unified end, are consistently frustrated. Scrutiny of form disallows a reading of the novel which will clarify this confusion, but textual incoherence seems the least of one's worries when faced with a master of the literary canon who dares to go *against* his text, and consequently, his times.

IV

In conclusion, there are many possible readings of the text, and especially of *Tess*, that merit the thesis of ambiguity presented in the introduction. On the one hand, Hardy extensively draws on the cultural stereotype of a woman who is an all-serving heroine in a “fantasy of almost pornographic dimensions” (Moers, cited in Blake 1982, 703). He evokes the notions of a male-oriented and male-dictated fantasy that owes its narrow strictures to the limitations of language already elaborated above. On the other hand, he also particularizes *Tess* (expectedly in her physicality but also in terms of her surroundings, actions, and sexuality). As Van Ghent aptly notices, Hardy pays homage to the idea of “particularized life” (cited in Blake 1982, 700). This dialectic that situates itself between the universal and the concrete is necessary to delineate the ambiguity inherent in the personality that *Tess* possesses. As mentioned, *Tess* is overtly clever and witty but within the subtext, she is described with metaphors from nature describing her as “fresh and virginal daughter of nature” creating a contradictory personality (Hardy 1894, 125).

Simply said, *Tess* is a pure woman and she is determined to live as a woman with pure motivations. Contextually, she is a woman trying to live in her time. Once the reader superimposes this simple desire to live *as* a woman in her own time with the tumultuous current of the sub text, the reader realises the dangerous dichotomy of an aestheticism and knowledge at the core of the novel. In effect, *Tess* frustrates our efforts to over-simplify her situation and break down her life into parts as our analysis (and

those of others before) yields no major conclusion apart from verifying the fact that Tess *as* a pure woman is inspirational, beautiful and much loved. But while *being* a pure woman, this token of purity costs her her life. She is at once an object of desire and an aesthetic object; her life is composed of emotional cross-currents so intricately intertwined that the reader is unable to find any clear ground. What is left behind is a picture of socio-personal ambiguity that is a decisive observation of sexuality at the turn of the nineteenth century.

Notes

ⁱHe subtitled the novel as “a pure woman faithfully presented.” Does he mean to say that this is the fate that awaits a woman pure of heart and body? I believe that in context established at the end of the novel, Hardy presents a sardonic subtitle to begin with.

ⁱⁱAs we now know, Hardy shaped Angel from his understanding of the poet, Shelley. As an idealist and simplifier in love (Blake, 1982: 692), Hardy thought that Shelley's poetry expressed desire for the breed of women rather than any one woman. In incorporating this universality in Angel's mind, Hardy signals the notion of purity that the society around Clare wanted him to aim for. As Shelley put it in *Laon and Cynthia*, 'One shape of many names'- this is what Angel sees in Tess's 'unsullied nature'.

ⁱⁱⁱSome of his “oddest *un-* coinages” are “unsuccess, unsight, unhope, unshame, uncare and the verbs, unknow, unbe, unblooms, unsee” and such (Salter 1973, 257). Salter claims that the general critical consensus behind such words is Hardy's negative view of life. In his conclusion, Salter cites not only the author's negative perspective but also his insistence on reshaping language as the impetus behind these unusual coinages.

^{iv}Such as the instance of the killing of the Derby field horse where Tess had no part in the killing but still regarded herself as a “murderess” (Hardy 38).

^vThe reader must note that it is really Alec who is at fault here. Hardy cannot be absolved of patriarchal generalisations regarding Tess in the novel. See Katherine Blake's essay on a better elaboration of this subject. For the purpose of argument in this paper then, we will go by Hardy's vision of Tess as a pure woman who was 'spoilt' by Alec due to her own large heartedness and sheltered lifestyle as a child.

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Effect of Legal Systems in the Growth of Market-based and Bank-based Financial Systems: Cross-country Study

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The legal practice in most of the countries is categorized as either common law or civil law. Keeping in view the importance of legal systems, the present study underscores their effect in the development of market-based and bank-based financial systems. The empirical examination of a sample of 50 countries for the period 1996-2015 by applying Panel OLS regressions indicates that common law encourages both equity and debt markets, whereas civil law significantly influences bank-based system, but has non-significant effect on market-based system.

JEL Classification: G2, K15, C33

Keywords: common law, civil law, financial system, financial structure, bank-based system, market-based system

Introduction

The formation of common law and civil law began in England and France respectively. Common law was mainly prepared by judges who were experts in solving legal disputes under the guidance of merchants and subsequently common law offered more independence to judges and strong protection of property rights. However, civil law was prepared by scholars in France in the larger interest of the society under supervision of the Roman Empire. The civil law curtailed judges' freedom and gave more power to the State. It was adopted by Germany and Scandinavia. Since these countries became prominent colonizers across the world they introduced their legal systems in their colonies. Later, other countries also

adopted one of the two legal systems. These legal systems continued even after the colonizers quit their colonies (La Porta et al., 2008). Thus, based on their legal system, majority of the countries are classified as UK, France, Germany and Scandinavia.

Further, legal system plays an important role in the development of financial structure – bank-based system and market-based system. Common law strongly protects the property rights of minority shareholders and so more people participate in stock market which leads to growth of market-based system (La Porta et al., 1997, 1998). However, civil law is weak in protecting property rights leading to preference of banks over stock markets (Diamond, 1984). Further, legal system via company laws influences financial market, since legal codes within company laws determine the protection of property and credit rights of small investors. Common law is flexible in adopting better legal codes but civil law is rigid and therefore common law is more updated over time and civil law. However, formation of World Trade Organisation (WTO) harmonized trade policy, legal codes, tax systems, ownership patterns and other regulatory arrangements economies (Sachs et al., 1995).

Theoretical considerations

The financial system provides a platform in resource mobilization from surplus to deficit, however, in this process friction arises due to asymmetric information and moral hazard problems. Broadly, financial system consist of – market-based system (MBS) and bank-based system (BBS). In different countries MBS and BBS dominate over each other. The dominance and more specifically development of MBS and BBS, *ceteris paribus*, depends on legal system. The legal system which strongly protects shareholders' property rights, creditors' rights improves financial system. Further, in common law, MBS prospers due to strong shareholders' property rights whereas, BBS is preferred in civil law, where shareholders' property is weakly protected.

Empirical evidence

The effect of legal system on bank-based and market-based financial system has been empirically studied by various scholars. Many studies have observed that legal origin influences development of bank-based and market-based financial system.

La Porta et al. (1997) empirically investigated the link between legal environment and financial markets by using a sample of 49 countries. All these countries were classified according to origin of their legal system – English, French, German and Scandinavian. They applied OLS regressions and found that legal rules and their enforcement influences the size and extent of a country's capital markets. Besides, common law countries have more developed capital markets compared to civil law countries.

Modigliani and Perotti (1997) investigated the relationship between weakly enforced regulation and development of securities and debt markets. They found that insufficient legal rules perpetuate political intervention and thereby poorly protect small investors' property rights. This leads to low confidence in securities markets. As a result investment through intermediation is preferred, since in banks legal contracts are enforced through private agents. Hence, under ambiguous rules and weak enforcement debt is preferred over equity.

La Porta et al. (1998) examined the variations in legal rules, the origins of these rules and the quality of their enforcement and whether these variations matter for corporate ownership patterns, by using 49 countries from Europe, North and South America, Africa, Asia and Australia. They applied cross-section OLS regression methods to estimate the efficiency of judicial system, rule of law, corruption, risk of appropriation, repudiation of contracts by government and accounting standard due to different legal origins. They found that common-law countries favour all investors. It was observed that ownership concentration tends to increase due to poor investors' protection. In addition it was also acknowledged that poor protection of investors has adverse effect on financial development and economic growth (however, despite poor protection of investors' property rights, France and Belgium are among the most developed countries).

La Porta et al. (2000) discussed the importance of legal system for effective corporate governance. They found that legal protection of investors is an effective way to achieve better corporate governance. Effective corporate governance translates into

valuable and broad financial markets, dispersed ownership of shares and efficient allocation of capital across firms.

Glaeser and Shleifer (2001) tried to show efficient solutions to the problem of the design of legal systems to protect property rights in different environments. They observed that the historical design of legal systems in France and England has long lasting impact and still holds relevance in the present legal system. They found that in these countries a system of law enforcement depending on decentralized adjudication was the most efficient and there was greater security of property rights. On the contrary, in the weak law and order countries law enforcement depending on centralized adjudication by government employees was the most efficient but offered less security of property rights.

Acemoglu et al. (2001) studied the effect of institutions on economic performance in different European colonies. Here they proposed a theory of institutional differences among countries colonized by Europeans. In colonies where European set up was that of 'extractive states,' they did not introduce much protection for private property and also did not provide checks and balances against government expropriation. Further they argued that even after independence colonial state and institutions persisted. Upon empirical examination of data from 64 colonial countries for the period of 1985-95 applying OLS regressions, they observed the large effects of institutions on per capita income.

Beck et al. (2003) empirically examined the relationship between legal system and initial endowment and financial development using a sample of 70 former colonies for the period 1990-95. They found that legal systems brought by colonizers along with initial endowments in the colonies played an important role in stock market development and property rights protection. However, initial endowments better explained the cross-country variation in financial intermediary and stock market development than legal origin.

Levine (2005) reviewed the relationship between law, endowments and property rights. In his paper he described two views – law view and endowment view – which broadly explain protection of property rights. In law view, differences in legal tradition in Europe spread through conquest, colonization and adoption across the world. The different legal traditions led to differences in property rights. In endowment view, he argued that differences in natural resources, climate, population and disease environment influenced the formation of institutions which have been shaping property rights. The empirical study suggests that legal origin and natural resource endowments shape property rights.

Roe (2006) argued that legal origin is not important in determining the strength of financial markets. He found that post-world war politics played a crucial role in divergent ownership structures and the differing depths of securities markets. In the war almost every core civil-law country suffered military invasion and occupation which destroyed even strong institutions, while no core common-law country collapsed under the war. Post-war world's richest nations were dominated by ideologies and politics. The differences in politics and tasks made one group of countries pro stock markets and another group either indifferent or antagonistic to stock market. Thus political economy is more important than legal origin in financial market development.

Harper and McNulty (2008) studied the relation between legal origin and size of the financial system in transition economies. To empirically examine all the hypotheses they used data of 115 countries for the period 1995-1999 and found that Russian legal origin has strong negative impact on financial development.

La Porta et al. (2008) examined the impact of legal origin on economic outcomes using a sample of up to 150 countries for different periods. They found that common law was more associated with greater judicial independence and lower judicial procedures compared to civil law. Moreover, they observed that these indicators were more effective in contract enforcement and protection of property rights. However, civil law was associated with a greater hand of government ownership and regulation

than common law. Government ownership and regulation leads to more corruption, larger black economy and higher unemployment, which adversely impact the market. Klerman et al. (2011) explored whether legal origin or colonial history is responsible for economic outcomes. They argued that colonial powers along with legal origin also imposed educational policy, health policy and local administration and self-government. They observed from the study of data of up to 110 countries for maximum period of 1960 to 2007 that, impact of colonizer was a better predictor of post-colonial growth rates than legal origin.

Oto-Peralias and Romero-Avila (2014) empirically examined the presence of heterogeneity in relationship between legal traditions and finance in former colonies by using up to 100 ex-colonies for different periods. They found negative relation between endowments and financial development in common-law countries. However, finance does not depend on level of endowments in civil-law countries. Moreover, at low level of endowments, common law is associated with higher financial development, but as the level of endowments increases difference between British and French legal systems decreases.

Thus, it can be concluded that, evolution of common law and civil law in different political and economic circumstances led to development of different legal system. Common law was prepared by judges those who were experts in solving legal disputes under the influence of merchants. They framed common law which strongly protected private property rights. However, civil law, prepared under the guidance of intellectuals and Napoleon, emphasized on social welfare and therefore, offered weak protection of private property rights. Civil law was also appropriated and adopted by Germany and Scandinavia. The German legal system emphasized on clear legal codes and Scandinavian legal system stressed on law enforcement. Based on above observations the objective of the present study is to find whether legal system plays any role in the development of MBS and BBS? The hypothesis for the present research is that common law leads to growth of MBS and civil law leads to development of BBS.

Data and Methodology

Data

The annual time series data sample of 50 countries is collected from secondary sources. The main source of data is the official website of World Development Indicators (WDI), 2017. Data is also collected from other sources, such as Worldwide Governance Indicators (WGI), 2015. The missing values of some years in database is imputed by applying Nearest Neighbourhood technique (kNN, where k=5) and then applied boxplot to detect outliers which is treated using Winsoring technique.

Variables for the study

GDP per capita (gdppc): Gross domestic product per capita in constant 2010 US dollars

Market capitalisation (mc): value of listed domestic shares on domestic exchanges (% of GDP)

Domestic credit (dc): domestic credit to private sectors by banks (% of GDP)

Legal origin (lo): English, French, German, and Scandinavian

Voice and accountability (va), Political stability (ps), Government effectiveness (ge), Regulatory quality (rq), Rule of law (rl), Control of corruption (cc)

Methodology

The basis of selection of sample countries is: a) less intervention of government in economic activities; socialist countries are excluded; b) availability of data. The countries' GDP per capita income classification is adopted from the World Bank for determination of developed and developing countries. Thereafter, financial structure index is constructed by applying first principle component analysis (PCA). To investigate the effect of legal system on the development of market-based system and bank-based system, panel ordinary least square (OLS) regression is applied. Following are regression models:

Market capitalization=f(Legal system, GDP per capita, Policy control variables) (1)

Domestic credit=f (Legal system, GDP per capita, Policy control variables)
(2)

Dummies are used for legal systems. In equation (1) and (2) explanatory variable is legal system, gdppc is used as control variable and policy control variables are va, ps,

ge, rq, rl and cc. Then models are checked for auto correlation and auto correlation problem is resolved by applying Prais-Winsten transformation.

Countries' legal system

The history of modern world has been deeply influenced by colonization. Europeans started different types of colonization policies in different parts of the world depending on their interests, which created different sets of institutions. In countries where the settlers settled, they tried to replicate European institutions with strong emphasis on private property and checks against government power. Thus colonizers introduced their own political and legal systems in their colonies. The European colonizers later freed their colonies and allowed to form local government. But in those freed countries the colonial state and institutions persisted even after independence (Acemoglu et al., 2001). Thus, there are primarily four different types of legal systems across the world and most countries have acquired their legal systems through occupation and colonization (La Porta et al., 1998). The U.K. Legal system is also known as 'common-law' system and other three legal systems – France, Germany and Scandinavia, are known as 'civil-law' system. The legal systems in the sample of 50 countries are presented in Table- 1.

Legal system	Country
UK	Australia, Bangladesh, Canada, Ghana, Hong Kong, SAR, India, Ireland, Israel, Jamaica, Kenya, Malaysia, New Zealand, Nigeria, Pakistan, Singapore, South Africa, Thailand, United Kingdom, United States, Zambia, Zimbabwe.
France	<small>Algeria, Belgium, Brazil, Chile, Colombia, Costa Rica, Cuba, France, Greece, Italy, Mexico, Morocco, Portugal, Spain, Tunisia, Venezuela, etc.</small>
Germany	Austria, Germany, Japan, Korea, Switzerland
Scandinavia	Denmark, Finland, Norway, Sweden.

Source: La Porta et al. (2008)

Table 1: Presence of legal system in 50 countries

Legal system: Stylized facts

The United Kingdom, France, Germany and Scandinavia were the main colonizers across the world. All these colonizers have their own history. These countries evolved their legal system over the period through various social, political and economic churning processes. The UK legal system, also known as common law, was developed by judges who were experts in solving legal disputes, keeping in mind the interest of merchants which would provide strong protection to property and contract rights. Further, French legal system, also known as civil law, was developed after French Revolution by scholars and intellectuals, who were interested in giving power in State's hand to alter property rights. The civil law were introduced by France in Germany and in the Scandinavian countries. But later in 1897 Germany incorporated greater judicial law system. Furthermore, Scandinavian laws despite being a part of civil law tradition, kept distinct legal codes from French and German legal systems (La Porta et al., 2008: 288-90). Hence, common law is the best from the point of view of investors' protection and civil law offers less protection to investors' property rights. But law enforcement was stronger in civil-law countries compared to common-law countries La Porta, et al. (1997, 1998). The ranking of strong investors' protection and law enforcement is mentioned in Table 2.

Legal system		Law Enforcement (Rank)
U.K	1	Moderate (3)
Scandinavian	2	Very Strong (1)
German	3	Strong (2)
French	4	Weak (4)

Source: La Porta et al (1997 and 1998)

Table 2: Investors' Protection and Law Enforcement under different Legal Systems

Concept of bank-based and market-based financial systems

The financial system mainly consists of bank-based and market-based systems, which is known as financial structure. The financial structure in any financial system is presence of banks relative to stock markets (Demirguc-Kunt and Levine, 2001). Both systems are found to exist in all the modern developed and developing countries of the world. In some countries market-based system dominates over bank-based system and in others, vice-versa. This is also true in the case of developing countries: in some countries bank-based system play more important role compared to market-based system and vice-a-versa in other developing countries (Goldsmith, 1969). However, there is no uniformly accepted empirical definition of bank-based and market-based financial system (Tadesse, 2006). These definitions are constructed keeping in mind the availability of data which directly or indirectly represents the bank-based and market-based financial system. The definition constructed by Beck et al. (2000) and Demirguc-Kunt and Levine (2001) is comprehensive is widely accepted.

Construction of bank-based and market-based financial system

To construct financial structure of the sample countries, Principal component analysis (PCA) is applied, which is based on Demirguc-Kunt and Levine (2001) and Tadesse (2002, 2006). The financial structure index is calculated separately for developed and developing countries. The value of financial structure index above mean value is considered as market-based system and below categorised as bank-based system.

Developed countries		
Country	Financial structure index	Financial structure
Luxembourg	-3.155	BBS
New Zealand	-2.636	BBS
Austria	-2.311	BBS
Ireland	-2.238	BBS
Portugal	-1.585	BBS
Belgium	-0.634	BBS
Norway	-0.546	BBS
Denmark	-0.402	BBS
Germany	-0.391	BBS
Israel	-0.255	BBS
Japan	-0.042	BBS
Italy	-0.002	BBS
France	0.089	BBS
Netherlands	0.402	MBS
Korea, Rep.	0.453	MBS
Australia	0.466	MBS
United Kingdom	0.486	MBS
Spain	0.717	MBS
Canada	0.768	MBS
Finland	1.048	MBS
Singapore	1.090	MBS
Sweden	1.286	MBS
Switzerland	1.345	MBS
United States	2.965	MBS
Hong Kong	3.079	MBS
Mean	-0.0001	

Developing countries		
Country	Financial structure index	Financial structure
El Salvador	-2.566	BBS
Panama	-2.474	BBS
Ecuador	-2.124	BBS
Bangladesh	-1.670	BBS
Argentina	-1.589	BBS
Ghana	-1.338	BBS
Zambia	-1.323	BBS
Costa Rica	-1.255	BBS
Venezuela	-1.191	BBS
Cote d'Ivoire	-1.054	BBS
Kenya	-0.540	BBS
Nigeria	0.058	MBS
Jamaica	0.331	MBS
Chile	0.640	MBS
Thailand	0.822	MBS
Indonesia	0.855	MBS
Malaysia	0.890	MBS
Philippines	0.930	MBS
Mexico	1.052	MBS
Brazil	1.415	MBS
Pakistan	1.621	MBS
India	1.736	MBS
Turkey	1.851	MBS
South Africa	2.199	MBS
Zimbabwe	2.724	MBS
Mean	0.0000	

Source: Author's computation

Table 3: Financial structure in developed and developing countries

Link between legal system and financial structure

In developed countries in UK legal system six out of nine countries are MBS and three BBS. In developing countries in UK legal system eight out of eleven are MBS and three BBS. In developed countries in France legal system out of seven countries two are MBS and five are BBS. Since the UK legal system strongly protects private property rights and France legal system is weakest in protecting private property rights therefore more MBS in UK legal system and more BBS in France legal system are found.

Countries	UK		France		Germany		Scandinavian	
	MBS	BBS	MBS	BBS	MBS	BBS	MBS	BBS
Developed countries (in Nos.)	6	3	2	5	2	3	2	2
Developing countries (in Nos.)	8	3	6	7	0	1	0	0

Source: Author's computation

Table 4: MBS and BBS in different legal systems

As Table 5 shows, average market capitalization growth was faster than domestic credit in developed and developing countries during 1996-2015 in all legal systems. However, in developed countries stock market grew faster in civil-law countries and it was faster in common-law developing countries. The probable reasons are convergence effect (Barro and Sala-i-Martin, 1992) and government policy intervention.

Countries	Legal system	Market cap. GDP ratio (in %)	Domestic credit GDP ratio (in %)
Developed countries	UK	5.85	1.72
	France	10.81	1.71
	Germany	22.38	0.62
	Scandinavian	9.11	8.65
Developing countries	UK	15.81	4.57
	France	9.55	3.18
	Germany	9.99	2.79
	Scandinavian	NA	NA

Source: Author's computation

Table 5: Average growth rate for the period (1996-2015)

Empirical findings

Descriptive statistics

In Table 6 mean GDP per capita of sample countries is US\$ 24848.80 over the period 1996-2015. But, there are huge gaps of GDP per capita between developed and developing countries. Further, there is large variation in market capitalization GDP ratio from minimum 0.51 to maximum 1254.47. Also large variability of domestic credit GDP ratio in sample countries is observed. Furthermore, the variation in governance performance of all indicators is very large, especially between developing and developed countries.

Variables	Mean	sd	min	max
GDP per capita	24848.80	23811.88	457.30	111069.21
mc	78.88	116.85	0.51	1254.47
dc	73.69	47.38	2.40	233.40
va	0.60	0.83	-1.67	1.80
ps	0.15	1.03	-2.81	1.76
ge	0.73	1.05	-1.55	2.44
rq	0.66	1.00	-2.24	2.26
rl	0.59	1.12	-2.03	2.10
cc	0.64	1.20	-1.50	2.47

Source: Author's computation

Table 6: Descriptive statistics

Correlations

The Pearson correlation coefficients of variables for study of the sample for the period 1996-2015 are presented in Table 7. The correlation between market capitalization GDP ratio and GDP per capita and governance performance are not strong. Whereas domestic credit GDP ratio is relatively strongly related to above variables. Hence, the better va, ps, ge, rq, rl and cc are strongly associated with domestic credit development.

Variables	gdppc	mc	dc	va	ps	ge	rq	rl	cc
gdppc	1.00								
mc	0.25	1.00							
dc	0.58	0.44	1.00						
Va	0.76	0.15	0.58	1.00					
ps	0.73	0.28	0.58	0.81	1.00				
ge	0.82	0.37	0.71	0.85	0.82	1.00			
rq	0.77	0.38	0.69	0.85	0.81	0.95	1.00		
rl	0.82	0.32	0.70	0.89	0.84	0.97	0.95	1.00	
cc	0.83	0.35	0.69	0.87	0.86	0.97	0.94	0.97	1.00

Source: Author's computation

Table 7: Correlation matrix

Regression findings

In Table 8 regression models are estimated to find the relationship between legal systems and market-based system. In the model (8) after controlling GDP per capita and other policy control variables it is found that UK legal has statistically significant effect on development of market-based system, whereas France, Germany and Scandinavian legal systems have non-significant role in progress of market-based system. Since, UK legal system strongly protects outside shareholders' property rights therefore it generates confidence among investors and hence investors are encouraged to participate more in the stock market activities. However, in France, Germany and Scandinavian legal systems minority shareholders' property rights are weakly protected and therefore many investors' lack confidence in participating in market-based system. Beck et al. (2003) have also found that French legal system has significantly lower level of stock market development than UK legal system.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Dependent variable: Market capitalisation of listed domestic companies (% GDP)								
Intercept	-0.379 (0.39)	-0.282 (0.52)	-0.358 (0.42)	-0.205 (0.64)	-0.262 (0.55)	-0.235 (0.59)	-0.084 (0.85)	0.497 (0.27)
GDP per capita	0.426 (0.00)	0.493 (0.00)	0.419 (0.00)	0.325 (0.00)	0.362 (0.00)	0.359 (0.00)	0.318 (0.00)	0.279 (0.00)
UK #	0.730 (0.00)	0.695 (0.00)	0.733 (0.00)	0.731 (0.00)	0.710 (0.00)	0.733 (0.00)	0.760 (0.00)	0.678 (0.00)
France #	-0.213 (0.23)	-0.265 (0.14)	-0.208 (0.24)	-0.127 (0.48)	-0.175 (0.32)	-0.141 (0.43)	-0.089 (0.63)	-0.024 (0.89)
Germany#	-0.187 (0.36)	-0.238 (0.24)	-0.184 (0.37)	-0.132 (0.52)	-0.169 (0.40)	-0.167 (0.41)	-0.125 (0.54)	-0.159 (0.43)
va*		-0.549 (0.01)						-1.253 (0.00)
ps*			0.035 (0.76)					-0.064 (0.60)
ge*				0.577 (0.04)				0.570 (0.12)
rq*					0.382 (0.50)			0.038 (0.89)
rl*						0.368 (0.06)		0.501 (0.11)
cc*							0.527 (0.02)	0.562 (0.06)
R²	0.185 (0.00)	0.190 (0.00)	0.186 (0.00)	0.192 (0.00)	0.190 (0.00)	0.190 (0.00)	0.192 (0.00)	0.217 (0.00)
D-W statistic	2.36	2.36	2.36	2.35	2.36	2.35	2.35	2.35

Source: Author's computation

Note: GDP per capita= log(GDP per capita); # dummy variables, * log(3+variable); va=Voice & accountability, ps= Political stability, ge= Government effectiveness, rq= Regulatory quality, rl= Rule of law, cc= Control of corruption.

Table 8: Effect of Legal System on Market-Based System

In Table 9 in Model (8) coefficient of UK legal system is 0.531 and thereby it has significant effect on bank-based system. Moreover, coefficient of France and Germany legal systems are 0.306 and 0.430 because of which both these legal system have positive effect on bank-based system.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Dependent variable: Domestic credit to private sector by banks (% GDP)								
Intercept	-0.578 (0.01)	-0.533 (0.02)	-0.561 (0.01)	-0.554 (0.02)	-0.554 (0.02)	-0.533 (0.02)	-0.621 (0.01)	-0.417 (0.08)
GDP per capita	0.449 (0.00)	0.478 (0.00)	0.444 (0.00)	0.435 (0.00)	0.434 (0.00)	0.427 (0.00)	0.465 (0.00)	0.441 (0.00)
UK #	0.563 (0.00)	0.459 (0.00)	0.565 (0.00)	0.563 (0.00)	0.558 (0.00)	0.564 (0.00)	0.558 (0.00)	0.531 (0.00)
France #	0.297 (0.00)	0.274 (0.00)	0.301 (0.00)	0.308 (0.00)	0.306 (0.00)	0.321 (0.00)	0.277 (0.00)	0.306 (0.00)
Germany#	0.456 (0.00)	0.433 (0.00)	0.459 (0.00)	0.464 (0.00)	0.460 (0.00)	0.462 (0.00)	0.447 (0.00)	0.430 (0.00)
va*		-0.237 (0.02)						-0.410 (0.00)
ps*			0.029 (0.59)					0.026 (0.66)
ge*				0.078 (0.57)				0.177 (0.32)
rq*					0.088 (0.35)			0.007 (0.95)
rl*						0.123 (0.20)		0.359 (0.01)
cc*							-0.080 (0.44)	-0.215 (0.12)
R ²	0.476 (0.00)	0.479 (0.00)	0.477 (0.00)	0.477 (0.00)	0.477 (0.00)	0.478 (0.00)	0.476 (0.00)	0.486 (0.00)
D-W statistic	1.84	1.85	1.84	1.84	1.83	1.83	1.84	1.84

Source: Author's computation

Note: GDP per capita= log(GDP per capita); # dummy variables,

* log(3+variable); va=Voice & accountability, ps= Political stability,

ge= Government effectiveness, rq= Regulatory quality, rl= Rule of law, cc= Control of corruption.

Table 9: Effect of Legal System on Bank-Based System

Modigliani and Perotti (1997) observed that in common law, due to poor protection of small investors' rights, securities markets become unreliable. The transactions shift towards debt market since it protects the interest of investors through private enforcement. In addition, we find that UK legal system is more effective than civil law in development of bank-based system. Thus, UK legal system encourages both securities and debt markets.

Conclusion

The common law strongly protects property rights of minority shareholders, while civil law is weak in protection of property rights. France, Germany and Scandinavia legal systems are varied forms of civil law. The legal codes, independence of judges and law enforcement vary in these legal systems, leading to difference in protection of property rights. The outcomes of regressions indicate that common law plays an important role in development of market-based system but France, Germany and Scandinavian legal systems were not significant in the development market-based system. Further, in the development of bank-based system UK, France and Germany legal systems played a significant role.

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