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Editorial

Welcome to the 2018 Volume (No. 6) of *Academia: Journal of C. M. College*. The canvas of issues, insights, visions, and research problems accommodated in this volume showcases *Academia*'s commitment to foster a plurality of ideas. Such an unwavering commitment reflects the centrality of *Academia*'s mission of promoting locally appropriate, culturally sensitive and socially significant aspects of life. The voice and write-ups of our contributing authors gain special prominence and substance in the volume to an extent that they resonate with *Academia*'s dreams to democratize issues of concern across the cultures and beliefs of India and abroad. We definitely feel that such endeavours would contribute greatly to the available knowledge not only in the field of language and literature but also in the other areas of pursuits. To meet this objective, this issue of *Academia* has published papers not only of authors from different parts of India but also of authors belonging to the different parts of the globe.

An exploration into the published papers speaks volumes about innovations and boldness in our authors' writings. To elaborate, K. Thomas Baby examines various types of communication and their roles in enhancing the communicative and pragmatic competence of ESL/EFL learners. Ashok Kumar Saini discusses some of the important but normally ignored issues of the society in Vijay Tendulkar's works. Anita Sharma explores the awakened feminine consciousness in the poetic world of Kamala Das. Anuradha Bhattacharyya examines those aspects of Oskar's characters which make him complex. S. Ramamurthy illustrates the effect of Charles Dickens on Mulk Raj Anand, the famous Indian novelist. Mahima Kashyap portrays the society, family, marriage, religion, and law which suppress and exploit Tess beyond proportions and ultimately cause her death. Reshma Tabassum examines Maulana Abul Kalam Azad's views about English Language and English Language Teaching.

Mohan Mishra evaluates the contributions of arts and sculpture to Indian history. Reena Kumari attempts to discover if there is any relationship between finance and agricultural growth in India and finally suggests some suitable measures to effect sustainable agricultural growth. Mushtaque Ahmad examines the education scenario in Muslim community and recommends scientific education for their holistic development. Vikash Kumar does an in-depth and data-oriented study of different aspects of prostitution and its legality in India. V. Sasirekha analyses the work life balance of women police whose job is

stressful and extremely dangerous though they are expected to show their highest level of efficiency and alertness in all situations of life. Avinash Srivastava provides rationale for studying and reciting Sigalovada Sutta and also basic ideas of Applied Ethics. Ajay Kumar, in his paper on Water Analysis, explores physico-chemical parameters of Wetlands of Rahika. Gazala Shaheen explores Taj Mahal from the perspective of historical tourism. Diwakar Jha attempts to understand the roles of several factors necessary to achieve sustainable coastal tourism in India. D. P. Gupta tries to assess the impact of cashless transaction on Indian economy. Ajay Kumar in his paper, 'On Characterization of Projective Variety and its Reality,' analyses the features of multiplicities of projective dual.

R. K. Amar examines historical philosophy of Hegel critically. Sanjay Sahni elaborates the reasons behind the lower caste movements in Bihar. Geetanjali Kumari discusses water preservation and the contribution of Buddhism in water harvesting. Bibhuti Anand evaluates the relevance and contribution of Harimohan Jha in Maithili Literature. Rajkumar Jha investigates into Ushakiran Khan's novel, *Anuttarit*, and its hero's (Samresh Mishra's) contribution to society in pre-Independent India. Narayan Jha pays tribute to Vidyapati, the legendary poet of Mithila. Suresh Paswan analyses the reasons and remedies of female exploitation in our society. Ragini Ranjan discusses the emotions and feelings expressed in Prof. Umanath Jha's Story Collection, *Ateet*. Abhilasha Kumari examines *Saat Natak*, a collection of plays by a renowned dramatist, Mahendra Malangia. Basant Kumar expresses his views on Rajkamal's perspectives on different aspects of his women characters. All the contributors of Urdu papers are characterized by their concern for universal brotherhood, social justice and excellence in life as well as literature.

In closing, I wish to celebrate the determination and perseverance of the contributing writers who have showcased their various discourses of global and contemporary importance effectively. May our *Academia* readership remain growing forever and may our commitment to *Academia* take us from success to success.



Amrendra Sharma
Executive Editor

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Teaching Effective Communication Strategies to EFL Learners

Dr. K. Thomas Baby

ABSTRACT

This paper attempts to figure out the communication problems of second language speakers by analyzing critically some of the important aspects of their communication such as how second language speakers actually communicate in given situations and what is the structure of their spoken utterances. The study aims to find out why learners usually employ formal written structures in their communication and how variations in meanings can be brought about by structure and intonation of an utterance. The study also examines in detail various typologies of communication in order to enhance the communicative and pragmatic competence of EFL/ESL learners. Finally, the study recommends several effective language learning activities such as matching, sequencing, dialogues, discussions, debates, puzzles, role-plays, and problem-solving tasks. If such activities are conducted with proper communication strategy applications, EFL/ESL learners will be able to communicate effectively in real life situations.

Keywords : *Communication strategies; pragmatic competence; EFL/ESL learners; teaching and learning; meaning and structure; spoken discourse.*

Introduction

A rational and realistic integration of the skills of comprehension (reading & listening) and the skills of expression (writing & speaking) are of vital importance to any ELT curriculum. A critical evaluation of the existing ELT curriculum in general reveals that the primary focus of most ELT curriculum is centred on the description and teaching of written language. This has resulted in a total neglect of the spoken language, often to the point of failing to demarcate the difference between formal written expressions and naturally occurring discourses in the communicative contexts of real life situations. Likewise, regarding the skills of comprehension, reading is assigned a place of prominence while listening is relegated to the background. The undue emphasis on writing and reading skills often affects the listening and speaking skills adversely. This obvious imbalance in the curriculum is due to the fact that reading and writing skills are easy to be taught under the controlled conditions of a classroom. Moreover, structured materials and standardized testing and assessment tools are available in plenty in these two skill areas. Furthermore, they can be administered with the simple devices of pen and paper. Lack of standardized materials and accurate testing and assessment tools are the major reasons for the neglect of teaching effectively speaking and listening skills to EFL/ESL learners.

In order to examine the structure of spoken English among educated second language speakers, a set of pre-fabricated sentences with possible alternatives of conversational language using particles and phrasal verbs were administered to a group of nursing students who had undergone nearly six hundred hours of language instruction during their Foundation Course. Finally the result of the survey is analyzed in the light of various communication theories in order to understand effective communication strategies.

Analysis of the problem

The teaching of speaking and listening skills incorporated in today's ELT curriculum fails to develop the communicative and pragmatic competence of the learners to interact effectively in real life situations. This drawback in the curriculum may not obviously produce an adverse effect so long as the learner interacts only within his ethnic community. This is due to the fact that the learner's interaction is limited to people with similar linguistic behaviour confined to that particular homogeneous society. Moreover, in such situations, expressions of written language may usefully serve the purpose of communication. However, the neglect of the skills of listening and speaking will have a direct and adverse impact on the learner, when he/she has to operate in a multi-cultural environment. In this context, the learner might experience difficulties in comprehending the utterances of speakers from a different social and cultural orientation. Furthermore, the application of written expressions in such situations may fail to serve the purpose of effective communication.

Since comprehension and legibility are the basic parameters of any communication test, second language speakers who are not exposed to the nuances of spoken English may often face difficulties with regard to the pragmatic aspects of communication. This happens when they interact with people from diverse linguistic backgrounds including native speakers of English. In this analysis, the emphasis is placed not on the actual delivery of speech but on the structure of spoken expressions and the consequent breakdown in communication. Though intonation and accent are vital to the cumulative effect of an utterance, they are not given elaborate treatment as the emphasis is on the structure of the spoken discourse. However, with regard to the phonetic features of the utterance, the internationally accepted Received Pronunciation (British R.P) is taken to be the ideal goal.

Communication in specific contexts

Teaching effective communication strategies to EFL/ESL learners demands a critical analysis of how they actually communicate in given contexts. Furthermore, it is extremely important to understand the structure of their utterances. Most importantly, it is necessary to examine and analyze how the language of a learner is different from that of a native speaker. The most singular difference in the communicative act of a learner and that of a native speaker is related to the structure of their utterances. While native speakers employ

particles and phrasal verbs in ample measure in their conversation, EFL/ESL speakers have a marked preference for single word verbs.

In order to test this hypothesis a survey was conducted using a set of pre-fabricated sentences with single word verbs along with alternative sentences using particles and phrasal verbs. This was administered to a group of nursing students who have undergone nearly six hundred hours of language instruction during their Foundation Course. The participants were asked to mark their choice from the alternatives in their act of communication. A number of specific contexts relating to academic situations and day-to-day interactions in real life were chosen for this purpose. Fifty students were selected at random from students who completed their foundation course. Later, a follow-up analysis session was arranged to discuss the result of the survey and to ascertain the reasons for their choice of single word verbs instead of phrasal verbs and particles. All the example sentences given below in this instance are taken from the book Phrasal Verbs and Idioms by Workman (1993).

Academic situations

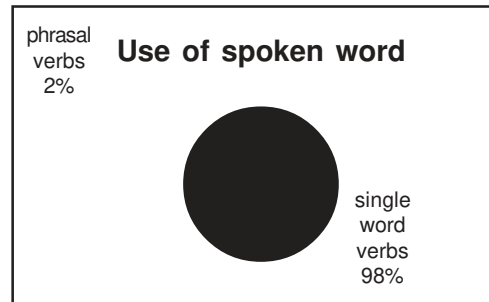
1. Can I **give** you my homework tomorrow?
Can I **hand in** my homework tomorrow?
2. Can you **check** my homework?
Can you **go through** my homework?
3. Could we **postpone** our meeting until tomorrow?
Could we **put off** our meeting until tomorrow?
4. I must **begin** work.
I must **get down to** work.
5. I didn't **pass** the exam.
I didn't **get through** the exam.
6. I **passed** my History exam with only 54%.
I **scraped through** my history exam with only 54%.
7. Can I **write down** your name and address?
Can I **take down** your name and address?
8. She's **remaining at the same level** as the other students in the class.
She's **keeping up** with the other students in the class.

9. Everyone in class is studying well, but I'm **getting worse**.
Everyone in class is studying well, but I'm **falling behind**
10. I must **reach the same level** as the other students in my class.
I must try to **catch up with** the other students in my class.

Situations from day-to-day interactions

1. The room looks terrible. It really needs **decorating**.
The room looks terrible. It really needs **doing up**.
2. The cooker doesn't work. It needs **repairing**.
The cooker doesn't work. It needs **seeing to**.
3. We could **start living** here immediately.
We could **move in** here immediately.
4. We **discussed** the problem yesterday.
We **talked over** the problem yesterday.
5. I must **stop** eating chips.
I must **cut out** eating chips.
6. I've **started playing** golf as a hobby.
I've **taken up** golf as a hobby.
7. I **recovered consciousness** a few seconds later.
I **came round** a few seconds later.
8. I can't **tolerate** that noise any longer.
I can't **put up with** that noise any longer.
9. We **leave** our flat on Friday.
We **move out** on Friday.
10. The curtains don't **match** the wallpaper.
The curtains don't **go with** the wallpaper.

The result of the survey



Nearly ninety eight percent of the participants in the survey invariably opted for single word verbs rather than sentences with phrasal verbs and particles in both academic and real life situation sentences. In the follow up analysis and discussion session, the participants gave various reasons for their choice of single word verbs instead of phrasal verbs. Most of the participants said they were sure of the meaning of single word verbs while they were not very sure of the meaning of the phrasal verbs. Many of the participants declared that they were not familiar with the use of phrasal verbs because they rarely used them in their ELT classes or during their interactions with people within or outside their classroom context. Furthermore, they claimed that in a given situation the single word verbs came to their mind rather easily. In addition to the above reasons cited by most of the participants, some of the participants who had better language skills were of the opinion that it was rather confusing for them to opt for phrasal verbs because it could be used with different meanings in different contexts.

Reasons for the application of formal structures

The result of the survey and the follow up discussion with the participants revealed positively that second language speakers instinctively choose formal written structures in their act of communication. The findings from the survey and the discussion about application of formal structures using single-word verbs in conversation by EFL/ESL speakers can be summarised as follows.

- *Since second language speakers learn writing first, when the need arises for speaking, they tend to use written expressions.*
- *Materials designed for speaking skills in ELT curriculum are mostly structured for general applications unsuitable for specific situations.*
- *For clarity of expression and to avoid confusion arising from the use of phrasal verbs, second language speakers always prefer single word verbs even in informal situations where verb particles are more appropriate.*

- *Since vocabulary learning is an important part of second language learning, they look for content words in the act of communication.*
- *A Phrasal verb can have different meanings in different contexts according to its use. This can be very confusing to a second language learner.*
- *Intonation patterns can give different shades of meaning to the same sentence according to the need of the speaker. This often causes difficulties to a learner.*

In short, this survey revealed that the choice of single word verbs by EFL/ESL speakers is a by-product of the undue influence of writing and reading skills in their ELT curriculum. This underlines the need and necessity for **restructuring the syllabus** for speaking skills by focussing more attention on the pragmatic aspect of the language and the teaching of **effective communication strategies** to EFL/ESL learners.

Restructuring the syllabus

The preference of EFL/ESL learners for single word verbs in their act of communication points to the general problem of all the second language speakers. When a second language speaker wants to communicate in a given situation, a written structure immediately comes to his mind. In most cases, he tries to translate his thoughts into a written structure. This is due to the fact that most ELT materials for listening and speaking skills, usually teach spoken English in generalised structures. When such structures are applied in informal discourses of actual life situations, they need not necessarily fit into the given contexts. Hence, there is a difference in the structure of spoken discourse used by an educated second language speaker and a native speaker. Moreover, the EFL/ESL speakers need more time to translate their thoughts into spoken utterances. This can often cause communication breakdown in conversational contexts.

In order to rectify the problem of using single word verbs by L2 learners in informal discourses where phrasal verbs are more appropriate, it is necessary to restructure the present ESL/EFL curriculum. This restructuring can be done effectively by incorporating the pragmatic aspects of spoken discourses while designing the syllabus for speaking skills. The focus of the present curriculum is on providing written formats for spoken utterances without taking into account the dynamic nature of spoken words. There are two serious drawbacks for this method. Firstly, the same sentence can have different shades of meaning based on the nature and context of the utterance. Secondly, when the same sentence is spoken with different intonation patterns, it can have different meanings. A learner may often find it difficult to distinguish these subtle differences. In order to distinguish such subtle differences of meaning based on structure and intonation, it is necessary to incorporate the pragmatic aspects of language while designing the syllabus for speaking skills. The importance of pragmatic skills in communicative competence is illustrated with examples in the following sections.

i) Variation of meaning based on structure and context

The pragmatic aspect of language is vital to the teaching of any spoken discourse. When learners employ written structures for communicative purposes, they fail to understand the distinction between written language and spoken discourses. The inadequacy of generalised structures for speaking skills can be illustrated with some simple examples. Let us take the case of two close friends who are both second Language speakers of English. One of them visits the other at his place. How will the former offer his help to the other to carry his bag or to get him a taxi. If he applies his theoretical knowledge of the language he would say one of the following:

Would you like me to carry your bag?

Shall I carry your bag?

Can I carry your bag?

All the three sentences are structurally correct and can be used as offers of help. The first two offers are definitely devoid of the elements of intimacy and informality needed in the dialogue between two close friends. The third option may sound even offending to a discerning listener. In this context none of the above statements can match the appropriateness of the following sentence.

“Give me your bag - I will carry it”

One may not find this expression in a textbook on speaking skills for *offering help* because the general rule is to use an auxiliary such as *would, shall, can or Let*.

Another instance can be getting a taxi. Our theoretical knowledge may prompt us to use one the following:

Would you like me to get a taxi?

Shall I get you a taxi?

Can I get you a taxi?

The above options are also impersonal.

“I will get you a taxi” – is obviously a better choice in this context. This too may not figure in a textbook on speaking skills.

The formal structure of offers starting with auxiliaries can be sometimes offending to a person who is really in need of help.

In such cases **“I will help you”** is better than **“Shall I help you”**.

Similarly, if you say:

“Would you like me to pay the bill?” Or “Shall I pay the bill.”

Your friend might feel that you don't want to pay. Here again it is better to say:

“I will pay the bill.” Or “Let me pay the bill.”

This is also true of invitations. The formal structure that is taught for invitations can appear redundant in many situations.

“We would like to invite you for dinner next Sunday.”

This is formally right, but it lacks the warmth and cordial informality usually seen between close friends. The following sentence would be more suitable for the occasion.

“Join us for dinner next Sunday.”

As an invitation is usually accompanied by an auxiliary verb, you may not find this expression in a standard textbook.

ii) Variation of meaning based on intonation

In spoken English, variations of meaning in the same utterance can be brought about by different patterns of intonation. A second language speaker who is not exposed to the nuances of spoken English used by native speakers may find it difficult to understand and make use of such devices in his/her conversation.

Intonation plays a prominent role in spoken discourses. It can have different uses in conversational contexts. According to Kenworthy (1987) intonation patterns can be employed to give different shades of meaning to the same sentence. Some of its important uses are the following.

- ***Intonation is used to show whether a situation is basically open or closed.*** A high rising tone at the end is used for situations open for negotiation or confirmation. A good example is the conversational OK people often use. Likewise, a high rising pitch at the end is used when something is reserved or kept back. e.g. I like his wife, (but not him).
- ***Intonation is used to show involvement.*** Noises made on quite high or even high rising pitch usually shows more involvement. e.g. yes-yes-ah.
- ***Intonation is used to show expectations.*** The best example of this is the use of tag questions. If we say, “He doesn't know, does he?” with a falling pitch on the tag, we expect the answer to be: “No, he doesn't” which means confirmation or agreement. Here, we are showing through the use of our voice that we have some information that we are quite sure is correct.
- ***Intonation is used to show feelings.*** The conventional polite way of inviting someone's attention ‘Excuse me’ is spoken in a normal pitch in ordinary situations. The aim is

just to invite the attention of someone to make a request. In formal situations when you want to accost a dignitary through a pressing audience to the stage or to make a request to the public to be silent or to make way for the dignitary, a higher than usual starting pitch and a final rising pitch is used to show one's respect to the status of the dignitary.

A second language speaker may find these intricacies of intonation rather confusing. O'Connor (1967) says English intonation is *English*. It is completely different from the intonation of any other language. There is a common belief that intonation is the same for all languages, but this is far from reality. English has its unique English tunes, and these are completely different from the normal tunes of any other language. In addition a learner must learn the meanings as well in order to understand English intonation in its true sense. For example *Thank you* may be said in two ways. If the voice starts high and ends low while speaking, it shows real gratitude. On the other hand, if the voice starts low and ends high, it shows a rather casual acknowledgement of something not very important. Thanking a friend for his invitation is a good example of the first instance. Saying thanks at a post office is an example of casual acknowledgement of something unimportant.

In the opinion of Roach (1983) the only efficient way to learn to use the intonation of a language is through careful listening and imitation of a native speaker's intonation. In other words it should be done in the same way a child learns its first language. Therefore, an adult learner of English should acquire English intonation in a similar (though much slower) way – through listening to and talking to English speakers. Roach (1983) further says it is perhaps discouraging to say that learners of English who are not able to talk regularly with native speakers of English, or who do not get an opportunity to listen regularly to colloquial or spoken English, may not learn English intonation. On the other hand, it may be possible to learn very good pronunciation of the segments and use stress correctly without necessarily interacting or listening to native speakers regularly.

According to linguists, learning English intonation is difficult for second language speakers. At the same time it is vital to language learning activity because intonation patterns can give different shades of meaning to the same sentence. Since speaking is a skill unique to each individual, a generalised syllabus for speaking skills is not sufficient enough to ensure the desired result. Therefore, it is necessary to restructure the existing syllabus for speaking skills by focussing more attention on the dynamic nature of spoken words. It can be achieved by incorporating specific activities to develop pragmatic skills and by providing clearly marked out practice sessions for learning intonation patterns in the ELT curriculum. In order to understand the dynamics of spoken utterances and to solve the challenges of

communication faced by L2 speakers, it is necessary to restructure the present ELT syllabus. In addition, recent researches have shown that teaching effective communication strategies is the best solution for the communication problems encountered by most EFL/ESL learners. In order to develop communicative competence, learners should acquire pragmatic skills and communication strategies and employ them appropriately. Pragmatic skills and communication strategies are the most important components for sustaining interaction with others. The following section deals with the vital question of the effectiveness of teaching communication strategies in order to develop the pragmatic skills of L2 speakers.

Teaching effective communication strategies

The most important aim of learning a language is to acquire the ability to communicate successfully in that language. Communicative action is not merely speech acts of language components but it demands participation in conversation by engaging in different types of discourse leading to active and sustaining interaction with others. This can happen only when we employ effective communication strategies in the process of transferring ideas or messages to another person. EFL/ESL speakers often find themselves in situations where they fail to transfer their ideas effectively. According to Bialystok (1990) there are multiple reasons for such communication breakdown encountered by L2 speakers. He says: “the familiar ease and fluency with which we sail from one idea to the next in our first language is constantly shattered by some gap in our knowledge of a second language”. The L2 speaker can achieve communicative competence only when he/she overcomes these gaps which can be in the form of a word, a structure, a phrase, a tense marker or an idiom. In this context, teaching verbal or non verbal communication strategies can meet the challenges of breakdown in communication arising from performance variables or insufficient competence. The debatable question is whether strategic competence in communication is teachable or is there a need to teach them.

It is universally accepted that if an EFL/ESL learner wants to communicate successfully in a target language, his/her pragmatic competence in L2 must be well developed. However, many linguists believe that it need not be taught separately as it develops naturally along with linguistic competence. For example, Kasper says: “pragmatic competence as one of the goals for L2 learning does not necessarily imply that pragmatic ability requires any special attention in language teaching.... because perhaps pragmatic knowledge simply develops alongside lexical and grammatical knowledge, without requiring any pedagogic intervention”. Many linguists believe that there is no justification in teaching strategies in isolation because communication strategies are natural expressions integrated closely with the process or the act of communication. Just as a child learns his first language by listening to the language, an adult learner must learn the language and not the strategy as

Bialystok (1990) says “what one must teach students of a language is not strategy, but language.”

If these views are accepted, how can we account for the communication problems faced by many EFL/ESL learners who have very good lexical and grammatical knowledge? This question is partially answered by Kasper in the following statement. “Indeed, adult NNS (EFL/ESL learners) do get a considerable amount of L2 pragmatic knowledge for free. This is because some pragmatic knowledge is universal, and other aspects may be successfully transferred from the learners’ L1”. Even if this view is accepted, it doesn’t rule out the need for pedagogic intervention and explicit instruction to meet the challenges of communication gaps faced by EFL/ESL learners. Moreover, these ideas take into account only the cognitive processes involved in communication strategies.

Typologies of Communication Strategies

There are numerous proponents who advocate direct teaching of communication strategies to L2 learners. Prominent among them are O’Malley and Chamot (1990) who advocate pedagogic intervention by direct training of communication strategies. They claim that students should be apprised of the goals of strategy instruction and should be made aware of the strategies they are being taught because they believe that communication strategies are an adaptation to the failure to realize a language production goal. Similarly scholars like Wenden (1991) and Oxford (1990) underline the necessity and usefulness of informed training as a necessary concomitant of successful learning activity. Wenden (1991) says informed learners are the real learners. According to him they have acquired the learning strategies, the knowledge about learning and the attitudes that enable them to use these skills and knowledge confidently, flexibly, appropriately and independently of a teacher. Similarly, Oxford (1990) is of the view that communication strategies are learning strategies employed by EFL/ESL learners to control and improve their own learning. These strategies help learners to gain new information about what is appropriate and make them more fluent in the target language.

Teaching communication strategies to L2 learners is therefore not only a need in the EFL/ESL classroom context but it is a necessity in order to avoid communication breakdown in the target language. The direct instruction of communication strategies to L2 learners can have multiple benefits. Primarily, it teaches them how to cope with communication difficulties and helps less proficient learners to have necessary tools to keep a conversation going. Moreover, it provides the opportunity to enhance their repertoire of language skills. Numerous researchers have vindicated these facts through their research. Brett (2001) observed that pupils incorporated some communication strategies they had been taught into their L2 speaking and used a wide range of social strategies in interactions with one another. Furthermore, they showed an awareness of the workings of such

interactions. Therefore, an awareness of the communication strategies and their conscious application is the primary condition for achieving fluency in a second language.

Initially, the awareness of the strategies may not bring in the desired result in communicative situations but conscious and continuous application of these strategies can bring in and develop natural communication skills in a learner. Such conscious repetitions by the learners result in getting these strategies embedded in their unconscious psyche and help them to overcome the gaps in their communication. Hence, researchers like Lam (2006) and Campillo (2006) underline the effectiveness of communication strategy teaching on learners' performance and strategy use on task effectiveness. Campillo (2006) focuses more on compensatory strategies employed by learners to cope with problematic vocabulary to solve gaps in communication to keep the flow of conversation. Therefore, teaching communication strategies to L2 learners is inevitable for the successful acquisition of the target language. Based on this assumption, various communication strategies were formulated by different linguists. Therefore, a brief analysis of some of the prominent typologies of communication strategies and their effectiveness is an inevitable part of this discussion.

According to Jorda (1997) the notion of second language communication strategies first appeared in Selinker's (1972) article on interlanguage. Subsequently, Váradi (1973) and Tarone (1977) formulated a more scientific analysis of communication strategies which was based on Selinker's notion and provided an effective set of communication strategies for subsequent research. Tarone's taxonomy provided the best tool to analyze the behaviour of her subjects in specific communicative situations. Jorda (1997) further says that Tarone herself pointed out some of the drawbacks of her taxonomy but many subsequent researchers have adapted her typology and formulated other strategies. This peculiar scenario gave rise to the existence of a confusing array of different communicative strategies of ambiguous validity. In the opinion of Bialystok (1990) the numerous taxonomies formulated by different critics differ primarily in terminology and overall categorizing principles. There isn't any significant difference in the substance of specific strategies. Taking into account various typologies proposed and the effectiveness of their applications, Jorda (1997) finally presents a detailed taxonomy of communication that emerged from all the above stated conceptualizations and specific strategies (pp2-4).

COMMUNICATION STRATEGIES**EXPLANATION OF STRATEGY****A. Avoidance or Reduction Strategies**

1. Message abandonment	Leaving a message unfinished because of linguistic difficulties
2. Topic avoidance	Avoiding topic areas or concepts which pose linguistic difficulties.

B. Achievement or Compensatory Strategies

1. Circumlocution	Describing or exemplifying target object or action (e.g., the thing you open doors with for key).
2. Approximation	Using an alternative term which expresses the meaning of the target lexical items as closely as possible (e.g. ship for sail boat).
3. Use of all-purpose words	Extending a general empty lexical item to contexts where specific words are lacking (e.g. overuse of thing).
4. Word-coinage	Creating a non existing L2 word based on a supposed rule (e.g. paintist for painter).
5. Use of nonlinguistic means	Mime, gesture, facial expression.
6. Literal translation	Translating literally a lexical item an idiom, a compound word or structure from L1 to L2.
7. Foreignizing	Using an L1 word by adjusting it to L2 phonologically (e.g. adding an L2 suffix).
8. Code switching	Using an L1 word with L1 pronunciation.
9. Appeal for help	Turning to the conversation partner for help directly or indirectly

C. Stalling or time gaining strategies

1. Use of fillers/hesitation devices	Using filling words or gambits to fill in pauses and to gain time to think (e.g. now, let me see...).
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According to Jorda (1997) in the second half of the 1980s, prominent researchers like Bongaerts, Kellerman and Poulisse pointed out that the existing typologies of

communication strategies suffered from the drawback of explaining strategy types with single or isolated examples instead of demonstrating how these typologies could be applied to cohesive speech or writing. Moreover, they tended to be more product-oriented than process oriented which is essential for language learning. Furthermore, these critics were of the opinion that these typologies were essentially descriptive and suffered from two major deficits. The first is the failure to distinguish the psychological process from the linguistic product and the second is the failure to account for the linguistic and non-linguistic constraints that influence the choice of a particular strategy. As a result, these critics advocated a different taxonomy of communication strategies which gave more focus on identifying the cognitive processes that underlie the choice of a strategy.

Subsequently, they proposed a process-oriented typology reflecting three fundamental conditions. The first condition is its *psychological plausibility*, which emphasized that the strategies incorporated in this taxonomy should be compatible with cognitive processing and problem-solving behaviour. The second condition is *parsimony* which upheld minimum possible strategy types relevant for the data collected for identifying and solving specific communication problems. Finally, the third condition insisted that taxonomy should be *generalisable* across tasks, items, languages and learners. This condition underlined that no strategies should be uniquely associated with certain tasks or certain items.

Poulisse (1990) criticized the above typology by arguing that the difference between conceptual and linguistic strategies is essentially one and the same. They do not refer to different or unrelated processes involved in the production of these strategies. Apart from this, Poulisse (1990) also shows the differences in the processes underlying analytic and holistic conceptual strategies. In relation to the differences in these strategies and considering the processes involved in the use of linguistic transfer strategies, Poulisse (1990) further says that holistic strategies are more similar to linguistic transfer strategies than to conceptual analytic strategies. Therefore, she presented a different typology which was similar to Levelt's (1989) model of speech production consisting of three components.

The first is a cognitive component known as *conceptualizer* which produces preverbal messages which are transferred to a linguistic component named the *formulator*. Subsequently, the *formulator* encodes them grammatically and phonologically through its access to a lexicon that can give the messages linguistic forms. Finally, it goes to the *articulator*, which is capable of producing the messages. Poulisse (1990) says that her taxonomy is very reliable because it is based on the psycholinguistic model of speech production mentioned above. A brief analysis of the typologies of communication strategies presented above can become useful only if they can be taught and practiced in specific classroom contexts. Furthermore, the teaching of these strategies should enable the learners to apply and use them effectively in situations of real life.

Framework for teaching communication strategies

The most challenging task in teaching communicative strategies to EFL/ESL learners is the selection or choice of appropriate strategies that are useful for them in specific situations. Several factors are to be taken into consideration when selecting the strategies appropriate for particular group of students. According to Bialystok (1990) three potential factors are vital in the choice of communication strategies. They are L2 proficiency level, the features of the communicative situation and the nature of the task. In addition to these, some researchers take into consideration other factors like the social context and the learners' cultural background.

Littlemore (2001) goes further to claim that even learners' cognitive styles contribute to determine their communication strategy preferences. In his view learners with a holistic cognitive style when faced with gaps in their target language lexis, favour comparison based strategies, whereas learners with an analytic cognitive style focus on the individual features of the target item. Therefore there is no single strategy or universal solution for dealing with the communication problems of L2 speakers. Such problems need to be dealt with a one to one format based on each specific situation. This method demands a very high level of discretion from the teacher. The teacher is required to apply the general tools and methods of imparting effective communication strategies that are best suited for each particular situation in the EFL/ESL teaching context unique to his/her specific classroom conditions.

Conclusion

The undue emphasis on writing skills in the ELT curriculum is largely responsible for the use of formal written expressions in informal conversations of second language speakers. Along with this, unfamiliarity with the nuances of spoken English in applied situations is another major problem. Moreover, second language speakers tend to use single word verbs rather than phrasal verbs or verbs with particles. This may promote clarity of communication, but the spoken discourse will become a formal structure devoid of the informal nature of conversational language. Finally, learners should be aware of the fact that modulation of voice and variations in intonation and accent can bring about changes in meaning.

In order to teach effective communication strategies, EFL/ESL learners should be introduced to the nuances of conversational language along with various types of daily discourses in normal daily life. Once the learner understands that daily discourse situations are completely different from the usual academic environment in which most of their interactions take place, EFL/ESL learners will be better equipped to acquire effective communication strategies. Taking into consideration the influence of various factors, no

single strategy or typology is sufficient enough to meet the needs of a learner. O'Malley and Chamot (1990) suggest four learner training sequences for different learning situations. In this sequence, initially, learners are shown how to identify their current learning strategies. This is followed by an explanation of the rationale behind the application of these strategies. After this learners are given suitable materials for practice. Finally, learners are given opportunities to evaluate their success rate in practising the strategies.

Therefore, instead of recommending a fixed framework for communication strategy training, a number of instructional activities can be appropriately chosen and sequenced according to classroom settings. This can be done by grouping learners and providing each group with a specific communicative situation followed by practice sessions. Furthermore, teachers should figure out the most appropriate activities suited for specific conditions in each classroom to create communicative opportunities for learners to practice and learn. These activities should ultimately aim at filling in knowledge gaps of the learners. There are several effective language learning activities such as matching, sequencing, dialogues, discussions, debates, puzzles, role-plays, and problem-solving tasks. If such activities are conducted with proper communication strategy applications, EFL/ESL learners will be able to communicate effectively in real life situations.

Finally, the findings of this study are corroborated by two major recent studies. The first one is a doctoral thesis which studied the effects of teaching communication strategies on Thai Learners of English. In this study, Kongsom (2009) the researcher studied the effects of explicit teaching of communication strategies to 62 fourth year engineering students at King Mongkut's university who received a 12 week communication strategy-based instruction. According to the researcher, the students considered the taught strategies in communication strategy instruction useful, especially pause fillers and hesitation devices, approximation, self repair and circumlocution. The findings of the study showed that the students tended to be more aware of the taught communication strategies. The second one is a study by Lam (2006) about the effects of ESL oral communication strategy teaching done at secondary ESL classrooms. This study also corroborated the fact that it is desirable to incorporate strategy-based instruction into the normal curriculum on a long-term basis to yield optimal results.

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Driving Towards Self-discovery and Excellence : Some Reflections on Vijay Tendulkar's Works

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ABSTRACT

The contemporary dramatists too elucidate on the existent issues that get overlooked in the flash of recent ways of living. In Vijay Tendulkar plays, we in general find contemporary socio-political issues. He has concentrated on the alienation of the modern individual. He has tried his best to satirize contemporary politics and depicted social and individual tensions in his plays as well. The evil too in the world has been nicely portrayed by him at large in his dramas. He always has been controversial, because he has always been contemporary in his concerns, social, political and theatrical. He has been the leading playwright of Marathi for more than fifty years. He started his career as a dramatist with his play, 'Shreemant' (The Rich Man) in 1955. In 1948 he worked as Sub-Editor in 'Navbharat'. He also worked for 'Maratha' and 'Loksatta'. He was the Executive Editor of 'Vasudha' and 'Deepawali'. He wrote columns for 'Manus' and 'Maharashtra Times' too.

Key Words: Casteism in India, Contemporary dramatists, Marathi playwright, Marathi folk dance and culture Socio-political issues

Introduction:

In Vijay Tendulkar plays, we in general find contemporary socio-political issues. He has concentrated on the alienation of the modern individual. He has tried his best to satirize contemporary politics and depicted social and individual tensions in his plays as well. The evil too in the world has been nicely portrayed by him at large in his dramas. He always has been controversial, because he has always been contemporary in his concerns, social, political and theatrical. All his plays compact with the oppression of the weak by the powerful. Tendulkar is one of the dramatists who have picturized the contemporary age he lives in. What distinguishes him from his fellow dramatists is the fact that he not only picturizes but also dramatize and not only raises issues but also rises to provide remedies to the riddles recurring from time to time (Binod Mishra, 2008, 39).

A writer is born in a society which has got certain traditions. The life style of the people in that social setup is decided by the prevailing religious ideas, rituals, philosophy, modes of thinking and behaviour, its manners and etiquettes etc. These form the raw material of the writers in their creative efforts and the writers support them, appreciate them or

attack them in their works of art (Vandna Pathak & Urmila Dabir, 2009, 101.) Tain in his dominant *History of English Literature* reveals race, moment, and milieu as the three issues that mould literature. It is certainly the amassing of all past experiences, however as critics such as Rané Wellek says, it is more prominently the circumstances of a meticulous time of the history of a country or a race, the Zeitgeist. Tain relates his feelings regarding civilization to literature. For him a work of literature is a transcript of contemporary manners, a representation of a certain kind of mind. Behind each document there is a 'man.' One studies the document in order to know the man. But Tain is not a biographer; when he writes 'man,' not the individual author but the author as a representative of his race, surroundings, and epoch (Netscape.com, 2006).

The contemporary dramatists too elucidate on the existent issues that get overlooked in the flash of recent ways of living. Tendulkar in an interview says, What is reality? The coexistence of the observer and the happening makes the reality. Reality becomes reality only when it is seen. There is nothing like absolute reality. Your perception of what is happening combined with the happening makes the picture of reality complete. Don't get frustrated, write what you see (<http://passionforcinema.com>).

Vijay Tendulkar has been the leading playwright of Marathi for more than fifty years. He started his career as a dramatist with his play, '*Shreemant*' (The Rich Man) in 1955. He was born on 6th January 1928. In 1948 he worked as Sub-Editor in '*Navbharat*'. He also worked for '*Maratha*' and '*Loksatta*'. He was the Executive Editor of '*Vasudha*' and '*Deepawali*'. He wrote columns for '*Manus*' and '*Maharashtra Times*'. His album of one-act plays *Ajagar Ani Gandharva* (The Python and the Gandharva) won Maharashtra State Government Award. Tendulkar has to his credit a number of Marathi plays which have been translated not only on English but also in some other languages. His well known plays are *Ghashiram Kotwal*, *Silence! The Court is in Session*, *The Vultures*, *The Fifth Woman*, *Sukhararn Binder*, *Safar* (Journey), *Kamala*, *Kanyadan*, and *The Cyclist* etc.

Tendulkar play '*Silence! The Court is in Session*' was awarded the Kamaladevi Chattopadhyay Award in 1970 and in 1978 he became the member of General Council, Sahitya Academi, New Delhi. He worked as a guest lecturer at Tata Institute of Social Sciences, Bombay since 1979 to 1981 and in the year 1979 he became the Vice-Chairman of the National School of Drama. The film '*Akrosh*' won Filmfare Award for the best screenplay in 1983 and in 1984 he was awarded '*Padma Bhushan*.' Drama festival of his plays was organized by Amol Palekar at Pune in 2005 and in 2004, '*The Tendulkar Festival*' sponsored by the Indo-American Arts Council was also organized at New York.

In the middle of Marathi playwrights, Tendulkar remained in burning dialogue because of his controversial plays. His play *Ghashiram Kotwal* is variously appraised and enjoyed by the audience in India and overseas. Initially it was written in Marathi with the

Marathi folk dance, music and culture. The play symbolizes the chronological incident of Nana Phadnavis's approach. In the prologue of the play he writes, "This is not historical play. It is a story, in prose, verse, music and dance set in a historical era. Ghashirams are creations of socio-political forces which know no barriers of time and place. Although based on a historical legend, I have no intention of commentary on the morals, or lack of them, of the Peshwa, Nana Phadnavis or Ghashiram. The moral of this story, if any, may be looked for elsewhere" (iv), (Tendulkar Vijay, *Ghashiram Kotwal*, 1986).

Therefore, he acknowledges the legend from the history. He has presented the verity that Ghashirams are shaped by the social-political compels too. Ghashiram Kotwal is not a new theme for the Marathi literature. Moroba Kanhoba Vijaikar's novel *Ghashiram Kotwal* appeared in 1873, (The History and Culture of the Indian People, 1991, 187)

Tendulkar's *Ghashiram Kotwal* was performed in 1972 in Pune. The play begins with the dance and song of Hindu God Ganapati and Goddesses Saraswati. In this play the dramatist presents the Brahman from Shingeri, Tanjore, Rameshwar, Kumbhakonam, Banaras and Poona. This drama is a bitter satire on the so-called corrupted priests of the contemporary society. But what matter most in his play is the technique or the proper symbols at the proper places which makes this scathing and sarcastic presentation lively and humorous. Thus, the dramatist has presented the existent portrait of Indian society. Tendulkar's *Silence! The Court is in Session* (2008), has a well - knit plot and the dramatic techniques employed here are extremely pertinent and exemplary. The central theme of this play is the plight and predicament of a woman whose bodily wealth is plundered by a gang of selfish men. It is the story of the Miss Leela Benare, a dutiful and punctual school teacher, who becomes the victim of the carnal desire of some men who seldom take care of her modesty and position in society. The humiliations faced by Miss Leela Benare were unbearable to a forsaken woman who is in the constant search for an identity of a married woman.

The play was initially written in Marathi under the name *Shanta! Court Chalu Ahe*, which was afterward translated in to numerous languages. The anecdote of the play is concerning the members of a theatre coterie in exploration of a topic that could become further interesting to the audience. The title of the drama itself is somewhat humorous. It brings to light the authoritative attitude prevalent in the majority of the law courts. The title reveals how the legal system while warning people to listen also intimidates the accused by the mere exclamation of the word *Silence!* We come across this authoritative and manly voice many times when in the mock play. Accordingly the play *Silence! The Court is in Session* is by all accounts a satire on judiciary.

The issues of power and violence find place in all his plays in English translation. His plays are not written for the purpose of pure amusement. He portrays in his plays, the

vicious stages of man in our society nowadays. In *The Vultures*, Tendulkar exhibits on the stage, the complete bloodshed arising from greed and immorality. It portrays the domestic violence caused by ravenousness. The selfishness and greed of human being are the central issues of the play. The characters in the play are ever ready to deceive one another to acquire extra wealth. The internal battle between good and evils feature strongly in all his plays. Evil people in his plays are selfish, self-centered and incapable of worship. The vulturine nature dominates the relations of middle class family in 'Vultures.' The play is an exceptionally dominant anecdote of cruel violence and terrible greed. The play was essentially written 14 years before it was produced (1970) and published in 1971. The play shocked the conservative sections of the society then, as Tendulkar used the language which was not normally used on the stage.

The play *Kanyadan* is possibly the most contentious of Tendulkar's plays. It deals with psychological study of the social tensions caused by the casteism in India side by side with the development of Jyoti's character from a soft-spoken and highly cultured Brahmin girl into a hardened spouse of her Dalit husband. The difference among upper castes and Dalits is a tremendously insightful question which features in Tendulkar's *Kanyadan*. Jyoti, the daughter of a Brahmin family, make a decision to marry a Dalit writer, Aran. Even after more than sixty years of sovereignty, Dalits continue to undergo desolation and ill-treatment at the hands of the upper castes. Jyoti comes from a politically and socially dynamic family. Nath Devlanikar, her father, is an MLA. Her mother, Seva is a social worker. This play presents the accurate portrait of the public. It can't be termed as anti-Dalit or anti-Brahmin. The play shows how our romantic idealism fails miserably. The disparity in the society and the sufferings of the people are the major concerns of Tendulkar. He believes in the common man. The basic question 'Why does innocent suffer?' remains unanswered. The question like 'Why should the dishonest thrive?' troubles him, (Amarnath Prasad & Satish Barbuddhe, 2008, xiii).

Therefore, *Kanyadan* is not the story of triumph; it is the permit of trounce and logical perplexity. It presents expression to a profound rooted malaise and its pains. Tendulkar appears pragmatic and he raised the burning communal problem of untouchability through intellectual confusion. Arundhati Banerjee writes: Tendulkar is highly realistic not only in the delineation of characters and human relationships but in the depiction of the setting in which these characters enact the drama of their lives, (Tendulkar Vijay, *Five Plays*, 2005, xv).

Tendulkar in *Kamala* uses satire to scoff at the hypocrisy of the urban upper middle class. At the centre of the play is a self-seeking journalist, Jaisingh Jadhav, who treats the women he has purchased from the flesh market as an object that can buy him a promotion in his job and a reputation in his professional life. Sarita, his wife, is well educated and hails from a village called Phaltan. Kamalabai is Sarita's servant and she too hails from

Phaltan. Though highly educated, Sarita lets herself be reduced to the status of a slavish, docile wife. Tendulkar explores the position women in contemporary Indian society. Through Sarita, Jadhav's wife, who is in her own way as exploited as Kamala, Tendulkar exposes the chauvinism intrinsic in the modern Indian male who believes himself to be liberal indeed.

In *Kamala*, Tendulkar's vision of the family becomes more violent. He demonstrates the bestiality and atrocity of people in a family living in a nauseatingly consumerist world. Like in most of his plays, in *Kamala* too, Tendulkar projects women as victim. The play highlights the gender stereotyping that is forced upon the women. In this play the theme is borrowed from a real-life incident.

Contrary to his other plays, *His Fifth Woman* was written in English and graphically portrays the discriminations and disproportions suffered by women in this male-dominated mundane world and explores the life after death. It visualizes a picture of the next world based on the egalitarianism where there is no distinction between the rich and the poor and between the man and the woman. In this play Tendulkar advocates the cause of the economic independence of woman, which will ensure that their wishes and body may not be trampled down under manly vanity. Dr. Balwant Bhaneja writes: His plays show how complex the responses of the human heart and soul are leaving us with no option but to engage with his protagonists and the emotional world they inhabit, (Bhaneja, Balwant, Introduction, 2006, xiii).

The Cyclist (Safar, 1991) is Vijay Tendulkar's final play and perhaps his eventual comment on himself and the reality surrounding him. Tendulkar in his early sixties in 1991 has written 28 full-length plays, his work singularly recognized for its intellectual integrity, innovative form and content. Despite its numerous productions, *The Cyclist* has continued to confound its directors and audiences. It is a proficiently crafted, uninterrupted piece about the adventure of life told through a cyclist's journey. As an experimental playwright, his each play, in its form and structure, is different from the previous one. The play is not about one but three journeys: geographical, an historical journey of the bicycle, and a psychological exploration. In the play, unlike most of Tendulkar's other plays, there is no strong female character.

Vijay Tendulkar does not pursue verbosity and contemptible sentimentalism of Marathi Theater or contemplates only on a superior story. This of course doesn't mean that he does not tell an excellent account but that he is also interested in efficient presentation. His interest in form and technique has facilitated him to remain 'experimental' persistently. The most important contribution of Vijay Tendulkar as a playwright is his circumspectly crafted forms and designs. Modes of narration, story telling, metaphoric composition and an apt presentation of music make the writer grand in the field of dramatic art. He dives

deep into the psyche of middle class life, takes his materials from myths and legends of our golden past and tries his best to make these characters of legends the vehicle of his new vision of life. His works demonstrate the absurdity of contemporary life and his vigorous and perpetual struggle to gain excellence even amidst of the tribulations of the world.

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Feminine Consciousness in the select Poetry of Kamala Das

Dr. Anita Sharma

ABSTRACT

The paper tries to explore the awakened feminine consciousness in the poetic world of Kamala Das with a formalistic approach. In Indian society it is always risky to break the conventions .But writers like Kamala Das with appropriate assertions consider social acceptance or censure largely irrelevant to their decisions. Kamala Das is a bilingual writer born on 31st March 1934. Her collected poems published in 1984 won her Central Sahitya Academy Award. Her raw uninhibited and unconventional poetry brought her in the forefront. The Postcolonial Indian English poetry has witnessed the marvelous talent of Kamala Das who is primarily a poet of feminine longings and desires. Her poems have high degree of love intensity and a disregard for nice feminine concealments, an aggressive assessment of man woman relationship with a rebel voice. Her poetic themes have always been the shadowy borderline between fulfillment and unfulfillment of love.

Keywords: *feminine, consciousness, formalistic, theme, postcolonial*

The paper tries to explore the awakened feminine consciousness in the poetic world of Kamala Das with a formalistic approach. In Indian society it is always risky to break the conventions .But writers like Kamala Das with appropriate assertions consider social acceptance or censure largely irrelevant to their decisions. Kamala Das is a bilingual writer born on 31st March 1934. Her collected poems published in 1984 won her Central Sahitya Academy Award. Her raw uninhibited and unconventional poetry brought her in the forefront. The postcolonial Indian English poetry has witnessed the marvelous talent of Kamala Das who is primarily a poet of feminine longings and desires. Born in Southern Malabar in Kerala, she received most of her education at home. She can be better introduced in her own words:

I am Indian, very brown, born in
Malabar, I speak three languages, write in
Two, dream in one....
...
I had a house in Malabar
and a pale green pond.
I did all my growing there. (OP, 36)

As a confessional poet, her inner most thoughts and deepest emotions in her poetry reveals the general core of pain, “I must let my mind striptease/ I must....Autobiography.” She was not highly educated or influenced by any writer, “didn’t get a chance to go to college.....I have never wanted to fall under the influence of any writer. Such a situation would adulterate my mind.....I prefer my coffee black. My lemon is sour. I feel that each one of us has an original voice, and however unimpressive it might be, it has right to stay pure.”(Naik, 159) Her views depict her tendency to support her superficial views with irrelevancies rather than with arguments. According to her autobiography, her marital life was inharmonious with her husband’s emotional brutality and insensitivity. Mrs. Das never felt guilty to enter into extra marital relationship because her husband had done nothing to sustain either her loyalty or her respect. She wrote in a suicidal frenzies, “Wipe out the paints, unmolds the clay./ Let nothing remain of that yesterday...” This was sent to P.E.N at a young age as a ‘mother and a disgruntled wife’ who sitting beside seashore began as a poet. “I began to write poetry with the ignoble aim of wooing a man....I feel forced to be honest in my poetry.”(Naik, 160) Her poems have high degree of love intensity and a disregard for nice feminine concealments, an aggressive assessment of man woman relationship with a rebel voice. Her poetic themes have always been the shadowy borderline between fulfillment and unfulfillment of love. Feminine aspect is expressive in indicating the erotic streams of turbulent love, emotional expressions, stark confessions and doting sensations like the Australian poetess Judith Wright. As we read Mrs. Das’ poetry, we come across the resonant themes of traumatic frustration, suppression and violence in an unmistakable manner. The failure of marriage and the failure of getting love eventually create an emotional vacuum in her heart. Feeling irritated and “tired” of “lust” of her unresponsive husband, she declares that “someday” she will flee away by breaking down the “cocoon” of this oppressive marriage.

I shall someday leave, leave the cocoon
You built around me with morning tea,
Love-words flung from doorways and of course
Your tired lust. I shall someday take
Wings fly around... (SC, 52)

There are a number of poems, in her poetical collection *The Descendants*, like “A Request”, “Substitute”, “The Invitation”, “Captive”, “The Descendants” and “Convicts”, which deal with the fury of the poetess at not receiving adequate love from her husband. The inexpressible pain, anguish and dilemma in love render her pessimistic to the core of her heart. She feels lonely, dejected and defeated in life. This is how we find her saying desperately:

My love is an empty gift, a gilded
Empty container, good for show, nothing else. (TD, 17)

This pervasive discontentment haunts her continuously and she starts experiencing a great obsession with love which remains unfulfilled in her life. Deep anguish overpowers her heart leaving her hopeless and helpless. She desperately yearned for a kind word, an affectionate glance from her husband, but what she received was only carnal love. She admits in her autobiography, “Coldness took hold of my heart then. I knew then that if love was what I had looked for in marriage I would have to look for it outside its legal orbit. I wanted to be given an identity that was lovable.” Not finding the love she seeks but only the covetousness of her spouse, she comes to believe that there is only crudeness and violence in the orbit of legitimate source. Rejecting the Hindu woman’s virtues, modesty and reticence, she heads towards the pathetic road of infidelity and is driven into others’ arms:

I enter others
Lives, and
Make of every trap of lust
A temporary home. (TD, 21)

Having lost her way on the disturbing forays of adultery, she now ventures outside and starts begging “love” at “strangers’ doors”.

I who have lost
My way and beg now at strangers ‘doors to
Receive love, at least in small change? (SC, 15)

Braving the eyes of “neighbors”, she continues on this unwarranted frantic search for love which is doomed in her life. The troubled experience of this innocent struggle to find love emerges in a dramatic distillation as she declares:

I run up the forty
Noisy steps to knock at another’s door.
Through peep-holes, the neighbors watch,
They watch me come
And go like rain.... (OP, 51)

But there is a constant tussle between the oppressive weight of tradition behind and the inherent quest for feminine autonomy in her poetic verses. It is this quest which compels her to assess the worth of a woman in the world, who is presumably supposed to perform the assumed roles. We can see how candidly they lay bare a woman’s heart. Kamala comments philosophically that:

We are all alike,
We women,
in our wrappings of hairless skin (TD, 31)

Kamala Das is undoubtedly a poet of love and sex. She admits in her autobiography that there is a lot of love in her poems. An unabashed treatment of love in her poems in India, is almost unconventional and unexpected, especially when it comes from the pen of a woman. Her voice is powerful and bold indeed. It raises a lot of controversies on her name. But she breaks down these shackles of conventional or conservative colonial women and successfully establishes a new identity and prominent place for herself in this postcolonial era. Unlike other women poets of India, she treats love in a frank and uninhibited manner which is erotic most of the times. In this sense, poets like Gauri Deshpande and Mary Faulkner are very close to her. Her poetry is charged with overpowering emotions impregnated with a sense of urgency rejoicing in the tumult and ecstasy of sexual passion leading to “Endless female hungers” as we find in the poem “The Looking Glass,” wherein the poetess advocates the necessity to surrender oneself in love:

Gift him all,
 Gift him what makes you woman, the scent of
 Long hair, the musk of sweat between the breasts,
 The warm shock of menstrual blood, and all your
 Endless female hungers.... (TD, 25)

The passage signifies the richness of emotions, the openness and the frankness in discovering the secrets of love-making which is hardly to be found in any other Indo-English woman poet. There are different shades of love in the treatment of man-woman relationship in her poetry and her very first volume *Summer in Calcutta* bears ample evidence of it. She feels happy and contented in love which makes her “life” beautiful.

Until I found you,
 I wrote verse, drew pictures,
 And, went out with friends
 For walks....
 Now that I love you,
 Curled like an old mongrel
 My life lies, content,
 In you.... (SC, 31)

But this sort of happiness is only short-lived for Kamala as life is not a bed of roses for her. She was married at the tender age of fifteen to an insensitive and uncaring cousin who only wanted “sex” after “dinner” made her life pathetically miserable and actually set her on the path of promiscuity and adultery. Describing her husband, she says: “My husband was immersed in his office-work, and after work there was the dinner, followed by sex. Where was there any time left for him to want to see the sea or dark buffaloes of the slopes?”

(Autobiography) Her hollow marital relationship and the physical love which her husband thrust on her turned her revengeful towards him. She had visualized marriage as a lovely bond of love, warmth and togetherness. But she did not achieve what she dreamed. Her tormented thoughts and painful emotions break free in her poetry.

You planned to tame a swallow, to hold her
In the long summer of your love so that she would forget
Not the raw seasons alone, and the homes left behind, but
Also her nature, the urge to fly, and the endless
Path ways of the sky. (OP, 1)

Living in such a cramping, unhealthy and undesirable atmosphere has an adverse effect on Kamala's personality turning her vision tragic and her verse full of melancholy. Her feminine consciousness and her rhetoric modes in English in her poem 'Introduction', shut her family, friends and critics mouth who all dared her to write in a foreign tongue.

The language I speak
Becomes mine, its distortions, its queerness
All mine, mine alone. It is half English, half
Indian, funny perhaps, but it is honest.
It is as human as I am human... (Ow.33)

She felt the pain of growing up and adolescence, "Told me I grew, for I became tall, my limbs/ swelled and one or two places sprouted hair.../the weight of my breast and womb crushed me". Despite social pressure she had a keen desire to be even with the male world. 'Then...I wore a shirt and my/brother's trousers, cut my hair short and ignored/my womanliness. Dress in sarees, be girl/be wife, they said. Finally the self realization through desire and love empathized in her expressions.

I met a man, loved him. Call
Him not by name, he is every man
Who wants a woman, just as I am every
Woman who seeks love. In him...the hungry haste
Of rivers, in me...the ocean's tireless
Waiting.....I am sinner,
I am saint. I am the beloved and the
Betrayed. (SC, 60)

Following in her footsteps many women authors are violently breaking away from the traditional roles of women in search of their individuality. In their introduction to *Psyche: The Feminine Poetic Consciousness*, Barbara Signet and Carol Rainey point out that a

“conflict between passivity and rebellion against the male oriented universe” is one of the themes that preoccupies these modern women poets. Denise Levertov warns: ‘don’t lock me in wedlock, I want/ marriage, and /encounter—,’ and Sylvia Plath, though tenderly was concerned more with just the unbearability of being a woman. Kamala Das’ poetry strongly rebel against this male oriented universe giving out a free frank and almost naked assertive expression, like the Punjabi writer Amrita Pritam.

The editors of *Psyche* discovered that the women poets reject images glorified by male chauvinism such as Aphrodite, Helen and Eve- the purveyors of man’s joy and destruction. Instead they find their ties close to Leda, Cassandra, and Loll’s wife—all victims of the Gods or society struggling to express themselves. Kamala Das identifies herself mythically with Radha Krishna, Vrindavan, or Mira Bai in search of Lord Krishna, the true and eternal lover, “Vrindavan lives on in every woman’s mind,/and the flute, luring her/ From home and her husband.” She glorifies childbirth like the Australian poet Judith Wright as a long cherished fulfillment of eternal love, ‘When once my heart was vacant, fill the/ Emptiness, stranger, fill it with a child.’ (Jaisurya) In a confessional mode Das is more close to Anne Sexton than Sylvia Plath as she is precipitated by the need to solve her personal problems through a kind of self imposed therapy. Her works presents rebelliousness with a degree of tenderness of a true feminist. Courage and honesty are the strength of her character and poetry. Her autobiography “My Story” talks of the highly regimental atmosphere in which she grew because of excessive parental control. Even marriage failed to extricate her from the sense of identity crisis and non being. In her poem “composition” she writes:

I asked my husband
Am I a hetero
Am I lesbian
Or am I just plain frigid
He only laughed
...
The answers must emerge from within. (SC.21)

Such existential questions pertain to the sphere of the reality of one’s existence leading to self evolution. Her poem “An Introduction” gives an expression to the poet’s sense of loss and her struggle for identity:

Dress in sarees, be girl.
Be wife, they said. Be embroiderer, be cook,
Be a quarreler with servants. Fit in, oh!
...
Choose a name, a role...

But the poet breaks away from the traditional role of a woman:

Then...I wore a shirt and mine
Brother's trouser, cut my hair short and ignored
My womanliness... (OW, 33)

On the other hand, "The Old Playhouse" subjugates her being a woman and talks about the typical feminine role in a patriarchal society:

You called me wife,
I was taught to break saccharine into your tea and
To offer at the right moments the vitamins. Covering
Beneath your monstrous ego, I ate the magic loaf and
Became a dwarf.(OP.1)

The term confessional was first of all used to describe Robert Lowell's poetry in his 'Life Studies' (1959) showing intense personal emotional experience. Das' frank and bold treatment of her private life in her poetry perfectly keep her with the confessional poets. Like Lowell, Sylvia Plath, Anne Sexton, Roethke, Berryman, Dorothy Livesay she is concerned with man as a victim. Sexual humiliation becomes a central experience in her autobiography, *My Story* where she confesses, 'In the orbit of licit sex, there seemed to be only rudeness and violence.'(Das, 33) All her quests for love end in disasters of lust.

As the convict studies
His prison's geography
I study the trappings
Of your body (O.P, 48)

She struggles to relate the private experience with the outer world in search of her identity; I have no joys which are not yours, no/Aches which are not yours. I too call myself I... (27) Her experiences are common and ordinary unlike Walt Whitman whose "I" becomes "we" transcending all the barriers of individuality as he plunges deep into mere existence. In her poem 'The Suicide' confessional monologue is addressed to the sea:

"Bereft of soul
My body shall be bare
Bereft of body
My soul shall be bare"
Which would you rather have?
O kind sea? (OS, 34)

Kamala's relentless search for true love fulfills itself in her mythical lover Krishna.

Her boat is safely anchored in Krishna who is her true and trusted lover. Her deep love for “Ghanashyam” is highlighted in a moving poem “Ghanashyam”, in the collection *Tonight, This Savage Rite* (1979), where she adores her Lord lover:

Ghanashyam,
You have like a koel built your
Nest in the arbour of my heart.
My life, until now a sleeping jungle
Is at last astir with music. (*Tonight, This Savage Rite, p.18*)

Her troubled soul finds rest in Krishna’s divine love. This is beautifully illustrated in the poem “Radha”, where she identifies herself with the Lord and sentimentally depicts the ecstasy Radha experiences in Krishna’s embrace.

Everything in me
Is melting, even the hardness at the core
O Krishna, I am melting, melting, melting
Nothing remains but
You... (TD, 9)

Her unflinching devotion to Lord Krishna not only makes her happy and contented but also comes to her rescue at last saving her from a life of utter sadness and suffering. Her desire for death is assertive because for her life is not going to be new and redeeming, ‘If love is not to be had/I want to be dead, just dead...only the soul knows how to sing/at the vortex of the sea (35-38) The poem reminds one of the Sylvia Plath’s ‘Lady Lazarus’ and Roethke’s ‘the Lost Son’. Her poetry overflows from a bursting experience leaving far behind objective correlative. Karl Malkoff comments: ‘It is precisely out of the conflict between the movements towards psychic wholeness and the yearning for disintegrations that the basic tension of confessional verse originates’ (Malkoff, 35). The same strategy is adopted by Kamala Das in her passionate verses.

The emerging consciousness of Kamala Das is much realistic than the female writers of the west. Religion, politics and even literature has caged and battered women for centuries where sometimes a return seems to be impossible. Das expresses her fear in “The Play House” exploring through the endless pathways of the vast sky. Virginia Wolf said, “these were two adventures of my life. The first-killing the angel in the house-I think I solved. She died. But the second, telling the truth about my own experiences as a body, I do not think I solved” (Eagleton, 80). The poet here surpasses all her contemporaries. She has not only killed the angel but also told the truth about her experiences as a body. Following Radha Krishna myth, the real ultimate woman in her comes out in the form of poetry:

Call

Him not by name, he is every man
 Who wants a woman, just as I am every
 Woman who seeks love.....
 I have no joys which are not yours" (OS, 97)

This personal experience of the mortal body becomes a universal experience in a cosmic way. It heightens the petty human awareness in the modern context. Kamala Das is an honest soul depicting her female journey from victimization to consciousness. The quest for freedom is a predominant theme in her poetry. 'We are all alike/we women/only the souls vary (24) Many critics like Erica Jong criticize Das for her honest frank expressions; 'written with sperm, not menstrual blood' (24) But factually she drew her material from her experiences as a biological wife or biological mother and wrote as a literary cosmic mother to all. The queer central theme of her poems lies in understanding Eros and Thanatos. According to Wilber, Eros then is the undying power of seeking; living, willing and so on. And it is never satisfied because it finds only substitutes. Eros is ontological hunger." (Wilber, 152) Thanatos is "an instinctual desire for death that in Freudian theory is one of two primal instincts" (Webster). For Das in actual life Eros remains substituted with artificial relationship, denying the bliss side of life. She has outlived all kinds of criticism and has been confessional in her writing. "Be Amy, or be Kamala, or better/still, be Madhavikutty" (96). She transcends all categories and reflects in her poem the essence of womanhood.. Tagore very rightly said that only a woman can appreciate the pain and suffering of another woman. Kamala Das' sensibility articulates without inhibitions the plight and predicament of women dome to live in an intensely manmade world. She is regarded as a great champion of freedom for women. Married life for her is a mere farce. In the poem "The Descendents" she ironically provides a panacea for a happy married life:

Husbands and wives, here is my advice to you,
 Obey each other's crazy commands...
 Turn your home into a merry dog house.
 Marriage is meant to be all this, anyway,
 Being arranged in most humorous way. (O P ,47)

Though her married life is full of frustrations and loneliness yet she yearned for freedom and pretends to be "happy wife". In her poem "The suicide", "I must pretend/I must act / the role/ of happy woman, /happy wife". She is certainly in search of feminine autonomy yet resilient. Her inner strength and integrity paving her resolute way through an exploitative, sexually discriminatory world serve as an inspiring light of hope and endeavor. The question of women's superiority or inferiority to men is irrelevant. What is relevant is

her effort to be whole human being. . The major themes in her poetry are love, relationships, womanhood, search for identity and self assertion. Her private angst and suspended identity negate all relationships in quest of self:

I shall someday leave, leave the cocoon
You built around me..
I shall someday take
Wing; fly around, as often petals
Do, when free is air (OP, 28)

Writers like Kamala Das do not slavishly adhere to a single theme, form and structure in their works. They are able to confront the often unquantifiable variety of human life and experience in the face of the complexity of their own individual consciousness and successfully communicate the result to their readers. Structurally speaking Das' poetry in context and flavor manifests true Indianness with such images as "monsoon clouds", "menstrual blood", the corpse bearers voice 'Bol Hari bol', the fiery gulmohar", "anklets, jingling, jingling etc. Such modes of human concerns and artistic expressions are reflected in the writings of many post independence poets like Mamta Kalia, Eunice de Souza, Imtiaz Dharker, Sujata Bhatt, Meena Alexander, Smita Agarwal, Tara Patel and others. Her verses therapeutic effect acts like an emotional purgative, purging the self of suffering and resulting in ultimate tranquility and security. Her disappointment about the concept of true love due to the neglected childhood, the dejection and failure of her marriage accounts for the realism, pain, irony and misery in Das' poetry. Kamala tried to reach the goal of discovering herself through introspection, reflection, confessions and finally channeled her tensions into devotion transcending the physical world into a spiritual world:

Free from the lust of human bondage, I turned to
Krishna. I felt that the show had ended and the
Auditorium was empty
...
I asked Him. Your face seems familiar. I am
Not playing any role, I am myself, He said. (OP,101)

This commitment however does not turn her deaf to the call of her inner self; she realizes that "other/journeys are all so easy but / not the inward one, the longest / route home and the steepest/descent ...". This double commitment to the self and to other compliments poetics of Kamala. Kamala Das has raged into the male bastion with a highly sexually explosive kind of writing, a transparency and an unabashed candor which has lent an air of freshness to women's poetry in India.

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The Character of Oskar in *The Tin Drum*

Dr. Anuradha Bhattacharyya

ABSTRACT

Oskar Matzerath, the chief character of 'The Tin Drum' is technologically literate, a product of more than just one region and heritage and he is the citizen of a culture that said the most important stuff about itself in a world language. He is a morally complex character. He is a revealer of Nazi activities whereas he conceals the entire family's goings on. He is as sick as everyone else in these dubious times. He is one of the frustrated rebels not acting out of idealistic concern at all but out of anger. He has no particular political leanings and he has no strategy to play upon. He is a mirror of his time. The magic of the tin drum is presented realistically in the scene of a rally and it shows how a loosened screw in Hitler's Germany could have easily given her a different course in history. It shows that it is the hypnosis of Aryan alias Christian neighbours that caused the maximum strife to the Jewish citizens. It implies that art has the ability to defeat war and hatred.

Keywords: *Gunter Grass, The Tin Drum, Magic Realism, Nazi Germany, Art and Vergangenheitsbewältigung*

The Tin Drum (Die Blechtrommel) published in 1959 made the German author Gunter Grass instantly famous. It tells the story of Oskar Matzerath in an aesthetic style or genre of fiction now known as magic realism (Taberner, 2009). The story narrates magical elements as real occurrences, presented in a straightforward manner that places the real and the fantastic in the same stream of thought. The Swedish Academy, upon awarding him the Nobel Prize in Literature in 1999, noted him as a writer 'whose frolicsome black fables portray the forgotten face of history' (web). On the surface the story has no clear magical attributes and everything is conveyed in a real setting, but Oskar's character breaks the rules of our real world. The author gives precise details of the real world such as the date of birth of the protagonist. Oskar narrates his own story, strangely remembering every minute detail of his birth even detailing things that happened to his mother before his birth as if from first hand knowledge.

Oskar is technologically literate, a product of more than just one region and heritage and he is the citizen of a culture that said the most important stuff about itself in a world language. The work deals with the rise of Nazism and with the war experience in the unique cultural setting of Danzig where Grass was born (now Gdańsk) Poland in 1927 and the delta of the Vistula River. *Cat and Mouse* (1961) and *Dog Years* (1963), sequels to *The Tin Drum*, portray the area's mixed ethnicities and complex historical background in lyrical

prose that is highly evocative (Braun, 2008). *The Tin Drum* was a novel that challenged modern realism and the role of the narrator and is classed as a piece of postmodern fiction.

In 1945, at the end of the Second World War, Grass came to West Germany as a homeless refugee. For several decades he had been a supporter of the Social Democratic Party of Germany and its policies. He would take part in German and international political debate and was known in Germany for his zeal in berating and holding up to derision those who refused to take full ownership for Germany's Nazi past. He was a novelist, poet, playwright, illustrator, graphic designer and sculptor. *The Tin Drum* is a product of his imagination chiseled by these gifts. In the figure of Oskar he has represented a typical German boy living during the rise of Nazism, Hitler's hypnotizing speeches and war fanaticism. *The Tin Drum* covers the period from the 1920s through the 1950s and ranges from Danzig to Cologne, Paris and Normandy. The book describes the actions of the Nazi regime from *Kristallnacht* to the execution of the survivors of the Polish Post Office. By a queer destiny, Oskar is crystallized in the body of a three year old boy playing a red and white lacquered tin drum, which was very common during his time. A small boy in appearance but aging gradually in intellect, Oskar has the dual advantage of observing without being observed. Like all small boys, he is very attached to his mother and follows her around. Oskar's intelligence is fully developed, but he pretends to be an idiot, blabbering like a child and avoiding all adult responsibility. He is a protagonist on whom Grass casts shame and derision on the German mindset of the 20th century prior to the War. In truth, he avoids complicity of all kinds until the end of the war years. The book has been hailed as a memorial of twentieth century Germany. Hitler's actions and ethnic cleansing programs during World War II were widely condemned, especially in the Western world that Germany is in. The people of the country faced something of an identity crisis in coming to terms with their 'misdeeds' or coming beyond a *Schadenfreude*. There have been protests against creating a state sponsored holocaust memorial and Grass's book was unacceptable for a few years after its publication (Taberner, 2009, pp.xiv-xviii). The term politics of memory (*Geschichtspolitik*) is applied to the contrary attempt. While a holocaust memorial as a national monument to victims of such past conflicts and beyond was met with protests, the written book in the form of a fiction eased the way to coming to terms with their painful history. In German, it is called *Vergangenheitsbewältigung*.

The Tin Drum is a novel full of painful, unsettling images. The black humour implied in these images can create a sense of nausea. The author's fabulations are rich and can be considered analogous to the painful recollections of the injustices which each German's neighbour faced during the Second World War. The most remarkable is the sight of a crude fisherman who uses a severed horse's head to catch eels. If it were possible to imagine such a thing happening in reality in the times when nothing shocking was impossible, we can well sympathize with Oskar who loses his mother soon after viewing such a scene. It is as

if the fisherman was a cruel fascist and Oskar's mother Agnes a naïve German who happened to witness a dreadful sight. The self-abasement with which she commits suicide by eating the most disgusting fish she can find is the representative guilt of the neutral Germans who lived during the Nazi regime. Another outrageous atrocity is dealt out to the wounded Polish postal worker Jan by forcing him to play cards as blood drains out of his body.

Oskar is a morally complex character. He is a revealer of Nazi activities whereas he conceals the entire family's goings on. He is as sick as everyone else in these dubious times. He is one of the frustrated rebels not acting out of idealistic concern at all but out of anger. He has no particular political leanings and he has no strategy to play upon. He is more of a mirror of his time.

However, the novel has more sensible things to offer than mere criticism of fascism. Oskar is physically upset and also emotional at the death of his mother. He suffers from an identity crisis as he suspects that certain of his features, such as the colour of his eyes, resemble that of his mother's cousin and lover rather than that of her husband. He sits outside the hotel where Agnes goes for a rendezvous with Jan. Oskar calculates that she stays with Jan for exactly 45 minutes. He sits on the opposite wall and practices his art of screaming to shatter the glass window panes of the neighbourhood. At times it seems that Oskar prefers to accept his mother's Polish lover as his father, rather than her husband, a staunch Nazi party member. Probably, the reader would prefer the Polish father so as to feel empathetic with Oskar. But this, like much of Oskar's worldview, is based as much on personal whim rather than actual evidence. Having Polish parents would give him an identity preferred by many who do not want to be guilt ridden by belonging to the Aryan cult. Jan is executed for defending the Polish Post Office in Danzig during the German invasion of Poland.

The mother too suffers from the dual existence of being married to Alfred Matzerath and loving Jan. It is a personal suffering with no sign of political considerations. Rather, it is in Alfred that Grass embodies the Nazi fanaticism. He is a staunch Nazi party member. Alfred swallowed the Nazi pin when the Russians tried to take it away after they captured Danzig. The Russians shoot him directly. Later they try to take away Oskar's drum. The novel is replete with the details of the Russian occupation of Danzig, in a way showing that troops behave like animals wherever they go and whatever ethnic group they may belong to.

The title of the novel compels us to look into the function of the tin drum in Oskar's life. It is a source of rhythm for him. It was a toy, common in those days. In the first place, it is received as a toy on his third birthday. At the same time he decides to stop growing. The tin drum has an effect on Oskar's mind and character, far more diabolic than pleasurable. He falls head down into the cellar and gets injured. The mother blames the father for this

accident since it was he who had forgotten to close the door to the cellar. It becomes a poignant issue between Alfred and Agnes and gives her an excuse to toy around more with Jan and avoid the husband: a ploy which Alfred easily accepts since he is also fond of Jan. It is Jan who can control her temper and Alfred politely walks away when he suspects that the illicit relationship is underway. Oskar watches all this innocently until his mother's sudden death. Soon after, Alfred keeps a kitchen-maid named Maria. This eighteen year old girl does the housekeeping which includes taking care of Oskar, the child. By now a teenaged Oskar has actually developed erotic sensations and blushes when Maria rubs him in the bathtub. At first she ignores it but soon she becomes Oskar's mistress. Oskar suffers a tremendous shock when one day he returns home to find Alfred copulating with Maria. The sound of the drumming intensifies as he enters the hall as if it were the perfect utterance he would like to give to his anguish.

When Maria becomes pregnant, Alfred marries her as if it were his child that she bore in her womb. Oskar believes that Maria's son is actually his, comparing his features but is disappointed to find that the baby persists in growing up, and will not join him in pausing at the age of three.

The tin drum acts as an instrument of protest. In chapter nine: The Rostrum, Oskar manages to disrupt the Nazi rally by playing his drum. Oskar plays a rhythm which is more complex and sensual than the march step of the rally. The possibility of using the drum otherwise than Nazi marching is shown in this scene. Oskar enters under the rostrum where a crowd is gathered and changes a march into a dance. The magic of the drumming is presented realistically and it shows how a loosened screw in Hitler's Germany could have easily given her a different course in history. It shows that it is the hypnosis of Aryan alias Christian neighbours that caused the maximum strife to the Jewish citizens. Another fact that is implied in this description is that art has the ability to defeat war and hatred.

Born with an adult's capacity for thought and perception, Oskar decides never to grow up when he hears his father declare that he would grow up to become a grocer. He is gifted with a piercing shriek that can shatter glass or be used as a weapon. Oskar spends hours practicing his scream which is inaudible but which breaks glasses. He declares himself to be one of those 'auditory clairvoyant babies', whose 'spiritual development is complete at birth and only needs to affirm itself'. The term clairvoyance (from French *clair* meaning 'clear' and *voyance* meaning 'vision') is used to refer to the ability to gain information about an object, person, location or physical event through means other than the known human senses. Basically, it is a form of extra-sensory perception. A person said to be clairvoyant has paranormal and psychic abilities. Though termed a pseudoscience, the gift of clairvoyance has been explored by many political groups to establish knowledge of activities or plans of opposing groups. This pseudoscience received support from the US and Soviet governments both during and after the Cold War, and both governments made

several attempts to harness it as an intelligence gathering tool. However, claims for the existence of clairvoyance are highly controversial. Parapsychology explores this possibility, but the existence of the paranormal is generally not accepted by the scientific community. Clairvoyance is often listed as an example of fraud or self-delusion. Chance occurrences can be misunderstood as Parapsychological achievement. Gunter Grass employs this feature to give Oskar a breadth of knowledge, since his narration begins from his mother's conception and he is able to describe a lot of action that he as a character would have not been able to bear witness. By this device, Oskar Matzerath gets the status of an unreliable narrator. His sanity or insanity never becomes clear. He tells the tale when confined in a mental hospital during the years 1952-1954, in first person, though he occasionally diverts to third person, sometimes within the same sentence. As an unreliable narrator, he may contradict himself within his autobiography, as with his varying accounts of the people surrounding him.

The scream is conversely a weapon. As opposed to the nondescript tin drum that is his fetish, the scream functions as an instrument that propels his life forward. First, during the war, Oskar joins a troupe of performing dwarfs who entertain the German troops at the front line. But when Roswitha, his second love, is killed by Allied troops in the invasion of Normandy, Oskar returns to his family in Danzig where he becomes the leader of a criminal youth gang named The Dusters. Oskar's scream has the power to break glass and he uses it to rob stores by breaking their front windows. Grass's magical poetic imagery subtly aligns with political as well as cultural events of those days and the reader realizes that Oskar is somehow an embodiment of *Kristallnacht*, the night of broken glass which signaled the unmasked aggression of the Nazi Party. In becoming offensive, Oskar begins to symbolize the violence in the Nazi regime rather than subduing it with the music and harmony of his drumming.

The criminal gang members call him Jesus. There are elements of allegory, myth and legend in the book. There are religious overtones, which mimic the parapsychology fable. Then he refers to himself and his penis as Satan later in the book when he is in Düsseldorf. It grows with time and he is able to use it for earning a living. He poses nude with a nude female model and lights up the imagination of a modern artist.

In Düsseldorf, Oskar again regains a sense of dignity that he had in his early days as a child drumming away silently. Although after Alfred's death, he had vowed not to play on his drum, at a friend's request, he plays a measure. The ensuing events lead Klepp, Oskar's friend who is a self-proclaimed communist and jazz flutist and Oskar and Scholle, a guitarist, to form the Rhine River Three jazz band. Soon after, they are discovered by Mr. Schmuhs who invites them to play at the Onion Cellar club. After a virtuoso performance, a record company talent seeker discovers Oskar as an excellent jazz drummer and offers a contract. Oskar soon achieves fame and wealth.

By now, in the aftermath of World War II, Oskar revised his earlier decision not to

grow up and grew into an ugly hunchback. He had initially not realized that he only maintained his childlike appearance but he could not alter time. Eventually, Oskar realizes that life continues on beyond his control. He now realized that after his immense experiences, he has become capable of taking more complex decisions and one such decision for him was to stop being a child. Particularly, after his mother and two fathers were dead, he had Maria and her son Kurt to look after. They all move to Düsseldorf. Oskar embarks on an intense program of self-improvement. "I educated myself at almost no cost in the company of thousands determined to learn, to make up for the education they'd missed, who took courses in night school." (Grass, 1959, p. 415)

Here Grass emphasizes on the post World War issues concerning Germany. They "discussed collective guilt with Catholics and Protestants, shared that guilt with all who thought: Let's get it over with now, be done with it, and later, when things get better, there'll be no need to feel guilty" (*ibid*). A congregation of repentant Germans begging mercy before Christ can be visualized through these lines. The theme of war and guilt associated with the Holocaust make Germany, among all the other warring nations, uniquely guilty.

Oskar lives alone now and works as a model for painters. Later he works as a musician. He falls in love with Sister Dorothea who does not reciprocate his love. In view of this, one may consider Oskar guilty of murdering her. She is discovered murdered and the culprit is undisclosed. The narration does not allow us to consider Oskar a murderer but he himself collects Dorothea's severed ring finger from the fields and allows himself to be falsely convicted of the murder and is confined to an asylum for the insane, where he writes his memoirs.

One day while walking through a field he finds a severed finger: the ring finger of Sister Dorothea, who has been murdered. He then meets and befriends Vittlar. Oskar may have become disillusioned with his clairvoyance since he could gain neither love nor happiness from all his self-ordained rate of growth. He could neither grow as an adult with their passions, like he saw in his mother and thought of as horrid nor by remaining a child could he prevent the changes in his surroundings that affected his life so deeply. His parents died due to social change; he had to flee his city due to political upheavals; he had to perform as an artist in spite of himself and he could not get love in spite of his fame as an artist. Whichever cause may be the most poignant, it was all of these factors which left him disillusioned and removed from society. All the decisions he took and all the skills he possessed were in vain. It was therefore, a foregone conclusion that he would go mad. Since in this magical realist novel the narrator-protagonist takes all the decisions himself, Oskar decides to let himself be convicted and quarantined.

The novel consists of some of the most disturbing and unforgettable scenes in

modern German literature. They have contributed not only to the novel's fame, but also the outrage with which this book was initially met. The initial reaction to *The Tin Drum* was mixed. It was called blasphemous and pornographic and legal action was taken against it and its author. However, by 1965 public acceptance was gathered, and it rather became recognized as a classic of post-World War II literature, both in Germany and around the world. Gunter Grass took a step further to reveal in 2006 that at the age of seventeen he was drafted into the Waffen-SS in 1944, and served as an assistant tank gunner in a panzer division. This was after his fame as the conscience of Germany had soared as high as to accomplish the Nobel Prize for him in 1999. This surprising revelation shook the reputation of the illustrious author. It is worth noting here that Gunter Grass has not been a Marxist like many of the world famous European authors of the twentieth century. He also published a poem *What Must Be Said* in April, 2012 against Germany's continued military support to the Jewish nation Israel. He feared that Israel was already a nuclear state and posed a threat to world peace. Nevertheless, taking cue from the literary theory of Roland Barthes, the book can be read as a masterpiece in the genre of magic realism.

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A Study of Influence and popularity : Charles Dickens and Mulk Raj Anand

Dr. S.Ramamurthy

Influence has always been a key concept of comparative literature studies for the very reason that no author or work originates in a state of vacuum. Influence study is based on the concept that there is always a relationship between the receiver and the borrower. This relationship is a decisive factor for the writer who is affected by the influence. The reception and popularity of a writer is generally assessed by the number of critical studies which have appeared on his works, articles and reviews in journals and periodicals, the number of the editions of his works, their translations and the quantum of sales of the writer's works both in his own country and in other countries. An attempt is made in this paper to study the influence and popularity of Charles Dickens, the British novelist and on Mulk Raj Anand the renowned Indian novelist. Among the English novelists, Charles Dickens is very popular with Indian readers. His themes, the theme of suffering and the theme of exploitation have a perennial appeal for the Indian public. Tagore, Premchand and Anand, for instance, saw in their writings a Dickensian concern for the sufferings of the poor at the hands of the wealthy.

Charles Dickens became very popular in all the countries because all his novels were also translated into many languages, especially into German, French and Russian during his lifetime. *The Christmas Books* of Dickens were popular in both France and Germany. The Russian translator of Dickens, Irinarkh Vvedensky wrote to Dickens in 1849 that 'for the last eleven years your name enjoyed a wide celebrity in Russia, and from the banks of the Neva to the remotest parts of Siberia you are read with avidity. Your *Dombey* continues to inspire with enthusiasm the whole literary Russia.'

A genial testimony to the enduring popularity of Dickens is provided by the large number of streets which are still named not only after him, but after the characters from his works. It is interesting to note that London has a Dickens Square, Pickwick Street, Weller Street, Sawyer Street, Little Dorrit Court, Copperfield Street and Pegotty Place! This shows that Dickens' characters have attained universality which is a characteristic of all literary creations. During his life time in England, Dickens was constantly being stopped in the streets by workers and lower middle class readers of his books who wanted to shake hands with him, and thank him from the bottom of their hearts. Today the audience for Dickens is still expanding through adaptations made for the television, cinema and the theatre. Statistics presented by his publishers reveals that he is the most widely read English author after Shakespeare.

Conrad had confessed that he had read Dickens's *Bleak House* innumerable times. Bernard Shaw remarked: "He (Dickens) was by far the greatest man since Shakespeare that England has produced in that line."⁷ Turgenev considered Dickens the greatest nineteenth century English novelist. To Tolstoy all the characters of Dickens were his personal friends. Trollope reports that dealers in Tea who wanted to increase their sales by offering books and gifts had found Dickens's works to be the most reliable inducements. Almost all the novels of Dickens appeared in the form of serials. Dickens was influenced by the following books: Roderick Random' 'Peregrine Pickle' 'Humphrey Clinker', 'Tom Jones,' 'The Vicar of Wakefield,' 'Don Quixote' 'Gill Blass' and 'Robinson Crusoe' Arabian Nights', and the 'Tales of the Genii' were the favourites books of Dickens.

Dickens's admiration for Henry Fielding was so great that he named one of his sons 'Fielding'. The picaresque incidents in *Pickwick Papers* are in fact, based on *Tom Jones*. The general, discursive, ironical tone of *Olive Twist* is unmistakably that of Fielding. The treatment of Fagin's character derives from Fielding's Newgate satire, *Jonathan Wild, The great*. Of all the books that Dickens read to any other imaginative work, Cervantes *Don Quixote* had influenced Dickens so much that his characters Pickwick and Sam Weller in *Pickwick Papers* are the replicas of Don Quixote and Sancho Panza.

Interestingly, Dickens's influence was strong on the Victorian novelists. Gissing's book *Charles Dickens* is an exhaustive study of influences on Dickens. The Brontes, Trollope, Collins, Reade and George Eliot were influenced by Dickens. Ruskin was influenced by Dickens and *Unto This Last*, the decisive work of revolt by Ruskin, reveals this effect of his. George Bernard Shaw admits that the novels of Dickens had their impact on him. To a certain extent Gissing and Wells had the impact of his works.

Among the Indian writers writing in English, the influence of Dickens can be easily perceived on Mulk Raj Anand. Talking of Dickens's popularity, Anand himself has said;

As long as the world is poised between the few rich and the many poor, Dickens will be read as Tolstoy is read in Russia. In U.K just now there is a revival.

Mulk Raj Anand himself is an admirer of Dickens. He has read the novels of Dickens which have left deep impressions on him. The novels of Anand have also been translated into several Indian languages. In fact, Dr K.R. Srinivasa Iyengar's monumental volume *Indian Writing in English* is a study of all the Indian writers, particularly Narayan, Raja Rao and Anand. It is a stupendous work in which Prof Iyengar had taken pains to introduce their works in a chronological order. Iyengar's book created a lot of interest in readers that persuaded them to read and assess Indian writers writing in English. In his article, "What the Dickens, Do you mean? Anand tells us of the influence of Dickens on him and how he became to conceive and write his novel *Coolie*. He was trying to convince the readers that he was doing for India what Dickens had done for England. Like Dickens who demonstrated

the effects of the Industrial revolution on the poor, Anand is also trying to examine the implications of the ‘incidence of the new God, Money power – the dialectic of the rich and the poor. He admits that he owes to Dickens mainly the confirmation of his own obsession with the poor. “I took courage from him to try and bring into writing those underworld characters who had not so far entered polite literature.

Overwhelmed by Dickens’s empathy for the weak and down-trodden, Anand writes; I must confess that my passion for rejected, which I had imbibed from my own life, certainly gained its intensity, to an extent, from the novels of Charles Dickens. Anand admits that he got the courage to face facts and transformed them imaginatively from Dickens’s *Pickwick Papers*. Talking of Dickens’s characterization, Anand observes that Dickens’s gift for characterization is the most important thing that impressed him. He says:

My heroes, like those of Dickens, are also young people, But the folk of our landscape, are aware of the elements, earth, air, fire and water.

In fact, Anand took the cue from Dickens and directed his writing against various social abuses. In his letter to me Anand says that he has been influenced by the themes of Dickens to a certain extent, treatment of children specially, but not exactly by the actual writings of Dickens. He states that the parallelisms between the works of Charles Dickens and Mulk Raj Anand will make a worthwhile study. He admits that his readings in Dickens, however, during his early London days left deep impressions, because of the contempt in which he was held in Virginia Woolf’s circles. Though Anand differs from Dickens in many respects, the influence of Dickens on him seems to have been so great as to make him follow Dickens as his model in delineating character and treating social reality. What is common between these two writers is that both narrate the sorrows of their people, and their joys, rather than to ask them to join a political party. Both Dickens and Anand were influenced by Smollett and Fielding, the novelists of the 18th century. While the influence of Dickens on Tolstoy and Dostoevsky is well known, Anand too is fond of Tolstoy, Dostoevsky and Gorky. In other words, Anand has come under the influence of Dickens, not only directly but also through his European masters who had themselves been no less influenced by Dickens.

The influence of Dickens apart, one can find in Anand various other influences too. He gives a catalogue of names of numerous writers in his book, *Apology for Heroism*. The most important among them are Aristotle, Rousseau, Karl Marx, Ruskin, the Bloomsbury intellectuals, Locke, Iqbal, Gandhi, Buddha, Tagore, Nehru, Premchand, Sarath Chatterji, Bankim Chand Chatterji, Tolstoy, Dostoevsky, Gorky, Gogol, Turgenev, James Joyce, Cervantes, Fielding, Smollett, Dickens, Hardy, D.H.Lawrence, Wyndham Lewis, Sartre, Freud, Adler, Jung, Einstein, Byron, Shelley, Keats, Mazzini, Proudhon, Victor Hugo, Goethe, Heine G.W.M. Reymonds, Charles Garvice and Rider Hggard. The impact of these

writers on him can be seen in his novels and a close study of his novels reveals that Anand owes to these novelists in his construction of plots, choice of themes technique and style.

Another remarkable influence on Anand is Karl Marx. Marx's 'Letters on India' enlarged his vision, He writes :

And a whole world was opened to me. All the threads of my past reading, which had got tied up into knots, seemed suddenly to straighten out, and I began to see not only the history of India but the whole history of human society in some sort of inter-connections. The fact that Marxian dialectic, had naturally developed out of Hegel, whom I had read, added to the zest of my preoccupation with it.

It seems that Mulk Raj Anand is also writing under the influence of Gogol, Tolstoy and Gorky, when he deals with the lives of ordinary men like sweepers, coolies, plantation workers and labourers in his novels. The other literary influences which have shaped Anand's fiction are the *Panchatantra Stories*, *The Folk Tales of Punjab*, *The Stories of Gorky*, *The Prose Poems of Turgenev* and *The Fables of Theadore Powys*. The influence of poet Iqbal on Anand has also been quite considerable. Anand declares that Iqbal's *Secrets for the Self* is one of the books that has influenced him. Though he had differences of opinion with Iqbal on matters connected with religion, he agreed with him on his theory of art which seems to have left a clear impression on him. There are various impacts on Anand, and it is very difficult to say who has exacted the greatest influence on him. In one way or the other all these influences have created awareness in him to look at the society critically and exercise his thoughts on various problems concerning the society. Certain writers like Dickens, James Joyce and Tolstoy have left an indelible impression on Anand. Their writings have affected his thoughts and shaped his mind and art. Just as Dickens was influenced by French Revolution to write the novel *A Tale of Two Cities* Anand was influenced by the World Wars who wrote the novel *Across the Black Waters* . Both Anand and Dickens were not only influenced by the writers of their liking but also by certain historical incidents and events and that enabled these writers to bring out realistic novels.

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Tess of the D'Urbervilles: A Hardyian Critique of Institutionalized Oppression of Women

Mahima Kashyap

ABSTRACT

Thomas Hardy is one of the most eminent novelists of nineteenth century who differs from the other writers of the age in terms of setting of his novels, as his focus is mostly the rural countryside, and also, in relation with the concerns and issues underlying his novels, as reflected in the portrayal of women characters and scepticism towards the conventional belief system(s). In his Tess of the d'Urbervilles, Hardy portrays the society, family, marriage, religion, law and labour as subjugating forces which suppress Tess and eventually culminates in her execution. The paper is an attempt to highlight these oppressive forces, study their repercussions in the life of an individual and deliberate upon Hardy's stance in relation to these.

Keywords: *Oppression, institutionalization, subjugation, exploitation, outcaste*

Thomas Hardy's *Tess of the D'Urbervilles* was published in 1891 and was one of the most controversial novels. It was the bitter attacks on Hardy by the conventional reviewers and critics following his *Tess* and *Jude the Obscure* (1895) that he completely gave away novel writing. Hardy was one of those writers who were much ahead of time and anticipated events much earlier than they came to happen, therefore, often finding themselves amidst controversies. He was a literary revolutionary in several ways especially in terms of the issues he dealt with. He showed his concern regarding issues related to women when there wasn't much being written about women and the first wave of feminism was just about to begin. His women characters defy the set Victorian norms which confined women majorly to a domestic space. That's why, someone like Bathsheba Everdene who inherits her uncle's farm in *Far From the Madding Crowd* sets herself apart from the conventional female protagonists of the time. Hardy's female protagonists are strong-willed, independent, and able to voice out their feelings. While studying the way Hardy portrays his female characters, Irving Howe declared in 1966 that Hardy had a special knack "for creeping intuitively into the emotional life of women," and "[a]s a writer of novels [he] was endowed with a precious gift: he liked women." Several critics endorsed Howe's comments and in several studies on Hardy's women, scholars celebrated Hardy as a man with what Howe had called an "openness to the feminine principle". (Kramer 98)

However, to be able to comprehensively understand Hardy's concerns and treatment of women as reflected in his novel *Tess of the D'Urbervilles*, one has to delve deep into the text to find out such elements. Also, the oppression of Tess is not just one-dimensional,

various social institutions, like marriage, family, religion, law, all combine together to suppress the individual self of a woman. The novel opens with a revelation of Jack Durbyfield's lineage to him by a parson. He is supposed to have belonging to one of the ancient and knightly families of d'Urbervilles, the revelation which becomes the object of pride for Jack Durbyfield but it also begins the unending misfortunes of his eldest daughter Tess, her miseries ending only with her life. Hardy describes Tess in these words:

“She was a fine and handsome girl – not handsomer than some others, possibly – but her mobile peony mouth and large innocent eyes added eloquence to colour and shape.” (Hardy 21)

The ‘innocent eyes’ that Hardy is mentioning hasn't seen much of the world and it hints at Tess's lack of experience of the world. Since she lacks worldly knowledge, direct exposure to the world is certain to put her through tough circumstances. This is very clearly hinted at when she goes beyond her area for the very first time on a business in chapter IV. The horse, named Prince, dies and objective of journey is ruined. Thus, begins her miseries.

Hardy points out at her inexperience further in Chapter V;

“The Vale of Blackmoor was to her the world, and its inhabitants the races thereof....She had hardly ever visited the place, only a small tract even of the Vale and its environs being known to her by close inspection.” (Hardy 46)

The description of her narrow idea of the world and limited experience hint at the impending encroachment upon her innocence. That she's known nothing beyond the Vale of Blackmoor in itself provides a strong hint that something unknown is waiting outside the valley. Seeing the social strata she belongs to, the condition of her family and the writer's comment on her inexperience, the readers can easily anticipate that something outside is definitely not going to bring her any good. Hardy has already called her involvement with d'Urbervilles as “quagmire”. The most remarkable thing that one finds is that being the eldest daughter of the family, most of the responsibilities fall upon Tess and she displays a manly strength in bearing those. Though she doesn't know the world outside, she is fearless and prepared to receive whatever the “unknown” world has to give her.

As soon as she reaches The Chase in hope of finding her assumed distant relative, she finds “now all was contrary to her expectation”. (Hardy 48) There she finds a strange Alec d'Urberville who adorns her with roses. However, “in looking downwards a thorn of the rose remaining in her breast accidentally pricked her chin” (Hardy 54) suggesting that a deep wound awaits her on that course. The hint goes unnoticed leading to further acceptance of the proposal to take care of a fowl-farm at d'Urbervilles. Her family bids her adieu assuming and treating her as if she has made a feat in having secured this job. A very prominent evidence of her being a strong-willed and independent woman is when she resists Alec's advances towards her and then Alec speaks, “Very well, Miss Independence. Please

yourself.... Then I shall not hurry.... My good Lord, what a kick-up they are having there!" (Hardy 80)

It is not only that the readers are informed about unexceptional signs of Tess's integrity and dignity but even other characters in the novel also recognise it. Angel, too, realises that when he finds out from his father that Tess didn't approach them for help even in times of need when he had deserted her. "...and then for the first time it occurred to Angel that her pride had stood in her way, and that she had suffered privation." (Hardy 415)

However, Alec finally manages to seduce and 'taint' Tess when he finds an opportunity to rescue her from her mates. Hardy is sympathetic towards her and questions the very existence of God in his scepticism: "But, might some say, where was Tess's guardian angel? Where was the providence of her simple faith? (Hardy 90)

Tess, here, becomes the representative of the working class women who often went through several kinds of exploitation. They hardly had any legal rights to ensure their safety from such exploitations or to assure any kind of justice. Hardy adopts a very tender attitude towards Tess in particular, for the wrongs she had suffered and all the women in general when he writes:

"Why it was that this beautiful feminine tissue, sensitive as gossamer, and practically blank as snow as yet, there should have been traced such a coarse pattern as it was doomed to receive; why so often the coarse appropriates the finer thus, the wrong man the woman, the wrong woman the man, many thousand years of analytical philosophy have failed to explain to our sense of order." (Hardy 90-91)

Yet Tess is not a fragile woman, she knows well to convey her feelings and doesn't hesitate from doing so. In a conversation before she leaves Alec, she does speak against the stereotyped view regarding women. It is Tess who becomes Hardy's mouthpiece in conveying a strong message regarding women's personal feelings which is often overlooked by the guardians of patriarchal system. "Did it never strike your mind that what every woman says some women may feel?" (Hardy 94)

And Tess, has confidence enough to assert that, "...I have honour enough left...", again re-echoing the writer's own idea about her when he calls her "pure woman". She is certainly not the one who would submit herself to Alec's whims but, also, without realizing that she was naive in worldly affairs and the men, in general, are perilous and questions her mother : "I was a child when I left this house four months ago. Why didn't you tell me there was a danger in men-folk? Why didn't you warn me?" (Hardy 100)

But Tess's hardships had just begun. Even after such a misery that had fallen upon her and impregnated her, there were a great many in lot for her. Society is a major oppressive

agent in exploitation of women and the misfortune favoured the society with an occasion. She became an object of everybody's talk:

“The people who had turned their heads turned them again as the service proceeded; and at last observing her they whispered to each other. She knew what their whispers were about, grew sick at heart, and felt that she could come to church no more.” (Hardy 103)

Also, “...they could not refrain from mischievously throwing in a few verses of the ballad about the maid who went to the merry green wood and came back a changed state.” (Hardy 111)

Moreover, Tess has already begun feeling an outcaste in the society and among the people she grew up; “...at the present stage of her existence living as a stranger and an alien here, though it was no strange land she was in.” (Hardy 108)

Tess is, however, a woman of exceptional strength. She could not be put down by society and when the season of harvest came, she did come to assist her family on the fields. Hardy adopts a compassionate attitude towards the working women in general. He, thus, describes:

“But those of the other sex were the most interesting of this company of binders, by reason of the charm which is acquired by woman when she becomes part and parcel of outdoor nature.... A field-man is a personality field; a field-woman is a portion of the field; she has somehow lost her own margin, imbibed the essence of her surrounding, and assimilated herself with it.” (Hardy 106)

Hardy has all sympathy for the women working on the field. At the same time, he also highlights the greater capacity of women to adapt in different situations and their ability to become one with nature.

Hardy also attacks religion as an institution which plays a detrimental role in the suppression of women. The illegitimate child of Tess is not baptized and even after all her care succumbs to fever and dies. In order to be able to perform proper rites after its death, she baptises the child herself naming it Sorrow. However, when she goes to the vicar, though he doesn't deny the child having been christened, he denies the Christian burial for the child. Tess was this far, perhaps, only a social outcaste, but now she was also cast out of God's favour. Hardy, through Tess, condemns such institutionalization of religion. Tess again decides to leave her home because, “were she to remain they [her siblings] would probably gain less good by her precepts than harm by her example.” (Hardy 121)

This suggests how family, too, distances itself on different precepts when misfortune falls upon Tess. Later she secures a job at Talbothays dairy. Hardy staunchly advocates for

the causes of women and is up against various kinds of exploitation a woman faces. Hardy, here, makes an important comment on the strength of women: “Let the truth be told – women do as a rule live through such humiliations, and regain their spirits, and again look about them with an interested eye.” (Hardy 125)

Whatever little time of her life that Tess spent at the Dairy with her comrades and her association with Angel Clare was pleasant. Angel and Tess develop some affection for each another; the latter however is bothered by her past and tries to reveal her past to Angel with no success. They marry, and with this also begin another row of miseries upon Tess. On the very evening of their marriage, she reveals her past on finding some similarities with the case Angel just opened her to about his past. Angel confesses to her about his “eight-and-forty hours” involvement with some other women. Tess instantly forgives him and reveals her past with Alec which she hoped to be forgiven for as easily as she had forgiven him. But Angel’s reply shatters her, “O Tess, forgiveness does not apply to the case! You were one person; now you are another. My God – how can forgiveness meet such a grotesque – prestidigitation as that!” (Hardy 259)

While stating this, Hardy also criticises the hypocrisy of men. Angel expects to be forgiven for his past, but he is not prepared to forgive Tess for something in which her own will was not involved. The men, who consider themselves a superior race, can demand forgiveness for a bigger offence but would not agree to forgive women for a mistake which has been forcibly brought upon them. When Tess tries to negotiate with Angel and explain her that in many such cases women have been forgiven and that her love has been intense, Angel retorts back rudely, “...you are an unapprehending peasant woman, who have never been initiated into the proportions of social things.” (Hardy 264)

Angel reduced her from the lady she became on marrying him to a peasant woman. She strongly bears his desertion too. She is a Hardy woman and thus, her strength is immense. Hardy re-emphasises her purity when he says, “She looked absolutely pure.” (Hardy 269)

His intention is to accentuate her moral purity. Hardy was severely criticised for this and for adding “A Pure Woman” as the subtitle of the novel because in doing so he was defying Victorian norms. But at the same time, he was following his intellectual mentors like Mill and Darwin. Though the pressure of editor and conventional reviewers did force him to make some alterations, he would keep his intentions unaffected. The same pressure of society is what Hardy also portrays in Angel, however, in different ways. It was also for the fear of the secret being revealed to the society that Angel turns away from Tess.

“With all his attempted independence of judgement this advanced and well-meaning young man [Angel], a sample product of the last five-and-twenty years, was yet the slave to custom and conventionality when surprised back into his early teachings.” (Hardy 300)

In *Angel*, Hardy attempts to portray those men of the age who had imbibed the intellectualism of the age and yet couldn't yet completely away the barriers of conventions. *Angel*, however, advance he may be in this ideas and thoughts, couldn't practice those. Till the time he realized, it was too late for both of them and the separation became inevitable. Hardy criticises such intellectuals of words and advocates for Tess; "In considering what Tess was not, he overlooked what she was, and forgot that the defective can be more than the entire." (Hardy 300)

The time went by and the little money that Tess had went into her family and other needs leaving her destitute once again. She began looking for work again and landed up working with Marian (an associate at the Dairy) on a farm. The past that had spoiled her present again happened to come vis-a-vis her. Accidentally though, Alec and Tess happened to meet and the former's earlier feelings were revived and his advances too renewed. Thus, through Tess, Hardy again criticises the double standards prevalent among men in the society.

"You, and those like you, take your fill of pleasure on earth by making the life of such as me bitter and black with sorrow; and then it is a fine thing, when you have had enough of that, to think of securing your pleasure in heaven by becoming converted!" (Hardy 347-8)

Tess had learned to oppose and speak against injustice done to her. Alec who had pretended to have converted had now reverted his steps to the same path that he was treading years before. Somehow he had become a detrimental force behind Tess's sufferings but the ultimate sufferer was none but Tess. The crime might be of a man, but he could continue to live in whatever ways he wished to. All disrepute and sufferings were but the lot of women.

This was, however, not the end of Tess's anguish. Hardy describes the condition of working women in the Victorian England when the industrialization was at its peak and several children and women were employed at different workplaces for the purpose of profitmaking. The women and children were not paid the remuneration in proportion of the labour they were forced to put in. Hardy takes into account such discrimination against them too, and severely attacks such practices. The incessant work and hardship that Tess was put through at the farm can be summed up in these words: "It was the ceaselessness of the work which tries her so severely, and began to make her wish that she had never come to Flintcomb-Ash" (Hardy 367)

The condition at workplaces and the pressure they endured of working overnight has been frequently mentioned by Hardy. Yet another strong evidence of portrayal of such a picture is depicted in these words,

"In the afternoon the farmer made it known that the rick was to be finished

that night, since there was a moon by which they could see to work, and the man with the engine was engaged for another farm on the morrow. Hence the twanging and humming and rustling proceeded with even less intermission than usual.” (Hardy 374)

The conditions of women at work, the reason for her employment and the discrimination against her have been voiced out in these lines:

“For some probably economical reason it was usually a woman who was chosen for this particular duty, and Groby gave as his motive in selecting Tess that she was one of those who best combined strength with quickness in untying, and both with staying power, and this may have been true.” (Hardy 367)

Therefore, one can justly assert that while writing *Tess of the D'Urbervilles*, Hardy was championing women's cause and voicing for those who couldn't speak for themselves through his characters. There were a lot of protests going on, and changes were also made in the law to provide some security to women and children but to no avail in practical aspects. This is further apparent when Alec confronts the owner for making Tess work at steam-threshing, “...the farmer...has no right to employ women at steam-threshing. It is not proper work for them;” (Hardy 377)

However, calamities haven't ended for Tess. Her family becomes destitute after Jack Durbyfield's death and finally, conditions force her to accept Alec's proposal for the sake of her family. Meanwhile, Angel realises his mistake and comes back inquiring about Tess not realizing that it was too late to make up for what is lost. In a certain fit of agitation, Tess murders Alec to join Angel and frees herself from the clutches of Alec. In the endeavour to escape, they, next, halt at Stonehenge where Tess is caught and executed in Wintonchester, the capital of Wessex. Hardy calls her place of execution a blot and describes it in these words:

“From the middle of the building an ugly flat-topped octagonal tower ascended against the east horizon, and viewed from this spot, on its shady side and against the light, it seemed the one blot on the city's beauty. Yet it was with this blot, and not with the beauty, that the two gazers were concerned.” (Hardy 345-6)

Hardy calls the place of execution a 'blot' because, indeed, there was no justice given to Tess. The law which was this far blinded to the injustices against her suddenly becomes aware of her crime and tags her as a felon when she tries to free herself from an oppressive force. The writer attacks the legal system which though known for justice, becomes an oppressive agent for Tess and this is yet another exploitation of poor Tess. He, thus, takes a satirical take on the idea of justice:

“‘Justice’ was done, and the President of the Immortals, in Aeschylean phrase, had ended his sport with Tess. And the d’Urberville knights and dames slept on in their tombs unknowing.” (Hardy 446)

Though Tess might appear violating the Victorian norms and wouldn’t be acceptable to Victorian sensibility, Hardy portrays her in sympathetic light; to the conventional Victorian readers she might appear immoral and a “fallen woman” but for Hardy she is morally pure and a victim of several subjugating forces, society, marriage, family, religion and the master at the workplace; freedom from all the wretchedness coming only through her execution. In a modern reader, she is sure to excite pathos and admiration for her. She carries with her strong sense of moral obligation and righteous intentions which imparts her unexceptional strength which Hardy seems to have asserting in the text. Though “she looked upon herself as a figure of Guilt intruding into the haunts of Innocence”, Hardy seems to be taking a stance for her and stating that “there was no difference” between Tess and the innocent because she broke no law of nature. What came upon her was thrust upon her by force and not her will. So the sexual assault she bore was to be no fault of hers. Time and again, society has made her a victim of its suppressing norms. Also, Rosemarie Morgan sees in Hardy’s writings an attempt to transcend the gender stereotypes of his time in order to create “active, assertive, self-determined women” (Kramer 98). Hardy is given universal value, and his characters are seen to be representatives of all women and men in all historical periods.

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Maulana Abul Kalam Azad's Views about English language and English Teaching

Dr. Reshma Tabassum

Maulana Abul Kalam Azad forefather came to India from Herat in Babar's days. They first settled in Agra and later moved to Delhi. He belonged to a scholarly family. His father was a man who believed in humanitarian and traditional manner of education. His view on modern education was not positive as he held the opinion that it destroys religious faith. So, the question of providing modern education to Azad was never thought of. As Azad grew up he realized that his education did not satisfy his present need, so it needs to be amalgated with modern education. This made him move out of his family orbit and search his own.

We can understand his likeness for modern education from the following lines:

“I realize that a man could not be truly educated in the modern world unless he studied modern Science, Philosophy and Literature. I studied that I must learn English.” (India Wins Freedom, 1988)

His extreme hunger to learn the English Language made him start learning the English alphabet from Maulvi Mohammad Yusuf Jafri, who was the chief examiner of the Oriental Course of Studies. Gradually, he started reading newspaper. His dedication towards English was so great that he was able to read Bible. He used to consult dictionary where ever he used to get stuck. This helped him gain enough knowledge of English and he devoted himself especially to the study of History and Philosophy. Whatever he studied, he studied it from heart and this is the reason that his education was so complete. In whatever field he involved himself educational, political, music, etc. he tried to be perfectionist.

He was very fond of music. In the words of Maulana Azad:

“Mai apni jindagi ki ehteyaj (jarurat khahish) m se har cheez ke begair rah sakta hoon lekin mousiqi (music) ke begair khush nahi rah sakta”

(Aina-e-Abul Kalam Azad, 1976)

(I can live without anything which is necessary for me in life, but to live without music is very difficult.)

The reason for his deep likeness may be the climatic condition of Arab. The people of Arab in general were fond of music. When they travelled in the desert area and get tired, they used to get entertainment from music. As Maulana Azad family came from Arab, it might be his inherited likeness or it may be his own. Whatever be the reason he was extremely

fond of music. He used to go near the bank of river Yamuna and play the Sitar. He used to get deeply involved in it that the entire scenario of the place changed and appeared in his eyes as the moon coming down from its position, the water of the Yamuna rising high and the tomb of Taj Mahal bowing down. When he used to stop playing after sometime then there was cut mark in his finger from the string, but his deep love and involvement did not give him any sort of pain or paved his path

There are so many instances where it is found that whatever path he undertook, he tried to do his best because of his deep involvement in it. Though he did not experience modern education, but his informal exposure was not less, as he is looked as visionary of modern educational enterprise. As for example if he wanted to know anything related to any topic in Philosophy, or English or History, then he consulted many books till he felt satisfied and developed a clear concept. His friend called him Encyclopedia. His sharp memory retained the things he read. His earlier traditional education and his informal modern education was a bridge between the old and the new.

Jawaharlal Nehru was a close friend of Azad. He always admired him because of his sharp intelligence. His appreciation and love for him can be judged from his letters to his daughter Indira from Ahmadnagar jail.

“Maulana is an extraordinarily interesting person. The more I know him and I have known him now for over twenty one years the more I find in him. He has an astonishing memory and his information on variety of subjects is Encyclopedic. He is soaked in the lore of the middle ages. He has Plato and Aristotle on his fingertips.” (Nehru's Letter to his Daughter)

He became a recognized scholar in his teens. In *Azad ki Kahani* he acknowledges Sir Syed's influence on his life and thought. Though he had great regard for Sir Syed but wherever he found things which did not appeal him, he opposed. For example, Sir Syed did not want the Muslims to join in the fight against the Britishers, because they were educationally and economically very poor. He feared that for the smooth running of the car both the wheels should be parallel and balanced, in the like manner both the communities i.e. Hindus and the Muslims should be strong. His views were appreciated by Jawaharlal Nehru, but Maulana strongly opposed Sir Syed and in his lecture which he said though educationally and economically weak but they should participate otherwise they would be blamed forever for not participating in the war against the Britishers. All their contributions for the nation would be forgotten.

He believed that education was more important than any issue. He knew that education maketh a complete man. It is only education which provides broad vision to a person. Maulana's great study of variety of books made him a great intellectual person. He believed that:

“Educationists should build the capacities of the spirit of inquiry, creativity, entrepreneurial and moral leadership among students and become their role model.” (Maulana Abul Kalam Azad, Awaz Nation)

He restructured the All India Committee for technical education and established the University Grants Commission, the Indian Council for Cultural Relations, Council for Social Sciences Research, the Indian institute of Science, the National Institute of Basic Education, Central Bureau of Textbook Research and the National Board of Audio- Visual Education. He laid the foundation of world class technical education by starting IIT Kharagpur in 1951. His aim was to make India the hub of higher education where people from other countries would come to get higher degrees.

He was a keen observer of surroundings. When he was in Ahmadnagar jail he saw some birds gathered to eat the food. Among them some birds were very quiet and were in the corner and were having the food slowly. He called them Sufi. While some were chirping loudly and were fighting with fellow birds for food, he called them Maulvi. He categorized the birds with human nature.

In political field also he was very influential far ahead of his contemporaries. Even Lord We bell appreciated Maulana Abul kalam Azad in his following words:

“I found him a rugged, straight forward soldier, void of verbiage and direct both in approach and statement. He was not devious like the politicians but came straight to the point and created in the mind an impression of great sincerity which touched my heart. Therefore, I felt in my duty to advice the country to adopt constructive method for achieving its political objectives.” (India Wins Freedom, 1988)

In 1912 he delivered a speech which was meant for the ruler and for the whole Hindustanis. Those few points are:

1. Liberty is every one's right which is given by the maker of the world
2. The Muslims of India should have very good relation with the Hindus and people of both the communities should stand unitedly with same thought and be ready to sacrifice their life for the cause of the country.
3. He boldly asked the people of India never to look back when you have moved forward to fight for the independence of the country. He even told them that they may face or undergo various problems but still they should not let their moral down. If they stood against all odds then they would definitely gain the victory. He also said that its his request that all the Indians should follow the four facts necessary to get victory. They are:
 - a) Unity of Hindus and Muslims

- b) Peace in the country
- c) Whatever you do, do whole heartedly and unitely.
- d) Do sacrifice but never get shaken and scattered

He was a man who took the blame on his head during Indians rebellion against the Britishers. He himself wrote:

“Mai ikrar karta hoon balke un logo me hoon, jinhone jurm ki apni kaum ke dilo m tukhmezi (beej lagaya) ki hai aur iski abyari (seechna) ke liye puri zindagi waqf kar diya hai”

(Maulana Abul Kalam Azad, Zehan-o-Kirdar, 1989)

(I accept and agree that I am among those people who had sown the seed of crime in the heart of my fellow people and had donated the whole life for that.)

Maulana Abul Kalam Azad says in, *India Wins Freedom* that on 15th March 1946, Mr. Atlee frankly admitted that the situation in India had completely changed and demanded a new approach on freedom. He admitted that it was no good applying the formulas of the past to the present situation. He also admits that in spite of all the differences and divisions, Indians were united in their desire for freedom. This was the demand of all the Indians, whether they were Hindus or Muslims, Sikhs or Marathas, politicians or civil servants. The conception of nationalism had continually grown stronger and permeated even the soldiers who had rendered splendid service in the war.

Azad was elected the President of the Congress Working Committee for seven years from 1939 to 1946 then he himself decided to retire .On 26 April 1946, he issued a statement proposing the name of Jawaharlal Nehru for this post.

Maulana Azad vision and far sightedness was no doubt great. His works and deeds for the nation were appreciated and he was posthumously awarded Bharat Ratan in 1992. Our great nation also celebrates his birthday on 11 November as National Education Day. An University has also been opened in his name.

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Arts and Sculptures of Indian Subcontinent : A major source of Indian History

Dr. Mohan Mishra

ABSTRACT

Before partition in 1947, the Indian subcontinent included Pakistan, India and Bangladesh; today, they are independent countries and nations. This Indian Subcontinent has a history of some five millennium years and was spread over the area of one and a half millions of square miles (Swarup, 1968). This paper aims to discover the roles of the cultural uniqueness in contributing to the better socio-cultural understanding between people of different faiths, sects, and regions.

Introduction :

The Indian subcontinent is rich in natural as well as physical beauty. It has mountains, plains, forests, deserts, lakes, hills, and rivers with different climate and seasons throughout the year. This natural beauty has deep influence on the culture and life style of the people of the region. This land has been an object of invasion either from the route of mountains or the sea, bringing with it the new masses and ideas and assimilating and changing the culture of the people. The invaders were the Aryans, the Dravidians, the Parthians, the Greeks, the Sakas, the Kushans, the Huns, the Turks, the Afghans, and the Mongols (Singh, 2008) who all brought their unique cultures with them and the amalgamation gave rise to a new Indian Civilization.

Human Civilization or Pre-Vedic Period

The history of Indian subcontinent starts with the Indus Valley Civilization and the coming of Aryans both are known as Pre-Vedic and Vedic periods. The Indus River Civilization dates back to 2300 — 1750 BC and had two main cities; Harappa in western Punjab and Mohenjo-Daro on the lower Indus in Sindh — now the two important provinces of Pakistan. Both cities were urban grain growing civilizations and were believed to have run by Aryans who came from Iran (Mcintosh, 2008). The statues found at the sites include both human and animal forms with intricacies and finest details. Some seals were found engraved with figures and motifs also. All these things were made with limestone, bronze, stone and terracotta (Pal, 1988). Architecture: The Harappa and Mohanjo Daro sites show the great architecture patters of the time. The Houses were made of baked bricks, the drains and bathrooms were also laid down by bricks. There was a proper drainage system from the houses to the central drain. The houses were double storey with the ground floor made of bricks and the upper storey of wood. There was a public bath site found that could have

been used for religious motives, Thus the cities were scientifically laid down. The construction of the houses was luxurious with bathrooms, upper story, wells, assembly halls, granaries, barracks and workshops. There were market places and beautiful personal ornaments found there. The gold, silver, lead, copper, tin alloys, precious stones, cotton and wool had been in use by the inhabitants and the domestic animals like buffalo, sheep, elephant, bull and camel were present in the households (Mcintosh, 2008). Dance: In Harappa, a torso of a dancing girl was found which shows that dance as an art was present there. The musical instruments of that time found in the history are flute and drum. There is evidence of cultural relationships of Indus valley civilization with other communities like the similar items are found in Mesopotamia.

The Aryans were nomads who worshipped gods (their gods were all representation of nature). Their literature known as Rig Veda has many hymns for the gods, they distinguished between small gods and the Supreme Creator. Their worship includes sacrifice followed by the prayers. The Aryans expanded their empire first towards the valleys of Ganges and the Jamuna and later to include the whole of Northern India. The local inhabitants resisted hard but at last were conquered by Aryans. This merger brought into existence a new civilization where the Rig Veda, sacrifice and prayers were changed into ritualistic worship conducted by a priest class known as Brahmanas. The superstitious beliefs in nature and spirits and the division of society into caste system emerged and divided the people of the society into four classes; the fair complexioned Brahmanas (priests), Kshatriyas (warriors), Vaisyas (Yeomen) and dark-skinned Sudras (the indigenous serfs). With the passage of time the roles and duties of each class became rigid and hereditary (Gupta, 1999). Dance and Music: In Rig Veda, there are references of dancing and other musical instruments as part of religious practice. The hymns of Rig Veda were chanted as a religious singing, it was more like a recitation than singing (Gupta, 1999).

Brahmanism (900 BC)

In the mean time a group of solitary persons or hermits and wanderers of the forest evolved the concept of Supreme Reality in terms of "Brahma, the infinite divine power which means that by stripping off everything external a man can find its true being, the self, the soul. This gave birth to the ideas of Hinduism, which later was the reason and inspiration of many religious movements in the area. This later period is depicted in the epics, the Ramayana and the Mahabharata. However, the Brahmanas remain the untouched and rare blood sacrifices were still offered but the caste system became less rigid and the new gods along with the spirits of waters, herbs, trees etc. appeared in belief system of the people. The concepts of Karma, Maya, Mukti and Re-birth (Reincarnation) came into existence as well as the feelings of pity for all living beings (Bahadur, 1979).

Dance and Music: There are legends about the origin of dance in Hinduism, like the

great Lord Siva gave the first glimpse of the dance who was a cosmic-dancer and among his many great names is Nataraja meaning the Lord of Dancers and Actors. Another reference to the holy dance is that of Krishna and Radha, the Eternal Lovers. Krishna through his divine love, shown in the dance leads the couple to freedom. It is also believed that Brahma (the One Creator of All), gave the Natya Veda to great Bharata, the father of Indian Dance and Dramatics. The Brahmins and Buddhists literature has references of musical theory and practice too. The class system divided the society and the people of lower castes were suppressed and brutally treated by the upper classes. There were no mixing of the lower and upper classes people, no social contacts, no marriages and lower classes were considered and treated like slaves and there was no peace between these four classes.

Jainism and Buddhism (500 B.O or 6th Century B.C)

In the 6th century B.O two new religious movements, Jainism led by Mahavira and Buddhism led by Buddha emerged to catch the attention of people with their message of Truth, Non-violence and Renunciation/Denial. They advocated for religion as a personal matter of an individual and showed reflection on the daily conduct of life. Their message was for ethical values and they believed in love, freedom and equality for all human beings. Soon the masses who were the victim of class system and the tyranny of the priests, became prone to their teachings and a large number of people among the middle class and kings converted to Buddhism and Jainism were mostly followed by the richer merchant class. The teachings of Buddha were against the development of art as it leads to desire and shun the man from reaching the ultimate goal, so the monks were forbidden to paint the pictures on the walls of the monasteries or to indulge in the art of sculpture. So we find no traces of sculpture art in this period (Swamp, 1968). From Indus Valley Civilization till the period of Maurya, we found no traces of architectural remnant and have to depend upon the literature and assumption for it. Might be the houses were made of wood, mud or bamboos so we found no evidence of them. But the Vedic literature states about houses, halls and fire-altars. In Ramayana and Mahabharata also there is description of assembly halls, balconies, gateways and double storey buildings (Swarup, 1968).

Alexander invaded the Punjab state of the region in 327 — 26 B.O and linked India with Iranian Civilization (Gordon & Walsh, 2009). Asoka Maurya's period was dominated by Buddhism but he also showed tolerance to other religions. He tried to give unity of culture by making stupas (Buddhist relic shrines) and pillars engraved with his addresses and lectures. The pillars of Asoka's era were regarded as great piece of work in the Indian art history as they represented bold designing, technical skills and expressive symbolism. The Buddhist regime of Maurya instigated many revolts from the followers of Hinduism and in 184 B.C, General Pushyamitra Sunga commenced with reverting, reasserting and rehabilitating Hinduism again with all its orthodox ceremonies, rituals, sacrifices and the supremacy of Brahmins. During this period, the revival of Sanskrit language and the

great epics took place. Under, Pushyamitra and his successors, the Buddhists were allowed to decorate their stupas and eventually the ritualistic worship was accepted in Buddhism also (Sen, 1988). This paved the way for art to flourish as the Buddhists thoughts and ideas, myths and legends were presented in visual forms. The pillars and stupas of that time depicted the reincarnation stories of Buddha and were illustrated as scenes on them. Architecture: The use of stone in architecture started in Maurya's regime (Schmidt, 1995). He established monuments, pillars and stupas engraved with the teachings of the Master (Buddha). Dance: In Asoka time, the dance continued as a sacrificial practice (Schmidt, 1995). The society developed due to the liberal values of its emperor and the people enjoyed the riches and pleasures of life which is also evident in the art of that period.

The Satavahana ruled over Northern Deccan and extended to South for the period of nearly 300 years and their empire flourish with trade in towns and ports. The Romans convoy came to its western coasts for spices, diamonds and pearls and from eastern ports the ships went to Ceylon, Burma, Malaya, Java and Annam. They also had vast plains on the wide river valley in eastern coast. The Satavahanas were catholic and offered charities to Buddhism and gifted marvelously to shrines and monasteries where the monks could live and meditate (Thaper, 2002).

Invasion of North India (200 BC)

The north western borders of the country was swooped by first Greeks who came from Turkestan and Northern Afghanistan. They were followed by Sakas who came from Central Asia and ruled over lower Indus region and western India. Afterwards came Parthians or Pahlavas who were mostly Iranian wanderer/nomads and encouraged Hellenistic civilization and arts in their empire (Thaper, 2002). Kanishka (A.D. 78 — 123) belonging to Kushans tribe extended the empire to include Kashmir, Upper Sindh, Bihar. Even beyond India towards Hindukush, Herat, Kabul, Ghazni and Kandahar provinces of Afghanistan and Seistan and Balochistan. Kanishka changed the face of the Buddhism by converting it to theistic. The Buddha became the object of worship and prayers, devotion, faith and charity became the guiding principles of life (Thaper, 2002).

As Buddha was the main Universal teacher and the Great Person of the time, the seated and standing posture of Buddha became the attention of the artists (Brancaccio & Behrendt, 2006). Gandhara Art: The Gandhara art as is revealed in the ancient ruins of Jalalabad, Bamiyan and Hadda of Afghanistan and the Peshawar (Takht Bhai) and Taxila in Pakistan, had influence from many foreign sources including the Persians, the Greeks, the Sakas, the Pahlavas and the Kushans. The stories were still represented on the stupas and the pillars along with the standing or seated image of Buddha and Budhisattvas (the stage of not still acquiring the full Buddha - hood). (Brancaccio & Behrendt, 2006). Architecture: The Gandhara monasteries in Peshawar, Rawalpindi, Baluchistan and Swat districts of

Pakistan and Kabul of Afghanistan are a master piece of architecture of Kushan's era. They consist of courts with open roof tops with assembly halls or chapels surrounding these courts; can be marked as kitchens, baths or dining halls (Brancaccio & Behrendt, 2006). Story Telling: Peshawar, capital of Khyber Pakhtobn Khawa Province of Pakistan, had always been famous for its folktales. This small city is about twenty miles from the Khyber Pass, the main pass linking Afghanistan with the Indian subcontinent. In the olden days it was an important stopping-place for traders, because here the caravan routes from China, India, Persia and Turkestan joined. It is said that the travelers used to meet in the renowned Qissa Khwani Bazaar (Storyteller's market), where they would exchange stories learnt on their travels. The storytellers now sit in Hujras and recite the stories. However, the trend is dying as now days as the people listens to radio rather than the story tellers. The Buddhist teachings promoted peace as they advocated for religion as a personal entity and spread the message of love and harmony among the people of different communities. The story tellers used to narrate the stories of kings and common people of different cultures which brought them together without even visiting the other societies and bringing the culture familiarity as is still seen between the people living at the Afghanistan and Peshawar borders of Pakistan.

Gupta Empire (320 – 500 CE)

The invaders brought with them their manners, religion and ethics and imposed them on the masses. The relief came in the form of Gupta Emperors in (A.D. 319 – 510) who were basically feudal (Prakash, 2005). The first king of the line Chandra Gupta married in the ruling elites of Nepal and Bihar. The Guptas ruled over Gujrat, Kathiawar, Deccan, Bengal, Assam and hilly districts of Garhwal and Kangra and some of the tribal states of Punjab. During Gupta's regime the society adhered to nationalism and provided ideas for the great cultural revival in the country. The literary figures of the time produced great literature and art on the encouragement of their emperors (Prakash, 2005).

The art of the time was considered as "classic" in Indian history as it touches the limits of elegance and sophistication. Different gods of Hindu were portrayed in sculpture with sensuous details. The animal figures were also made but vegetative patterns found no place in the art (Prakash, 2005). Architecture: The Gupta regime saw the evolution and rise of decisive period in the form of temple as a Hindu sense of "House of god". The Vishnu temple in Jabbalpur. district, Siva temple at Bhumara in Negod, Parvati temple at Nachna in Ajaigah, temple of Siva at Deogarh in the Jahnsi district and nine rock-cut asylums in Gupta tradition at Udayagiri in Bhopal are the examples of fine architecture of the time (Prakash, 2005). Dance and Music: In Gupta regime, dancing became necessary elements in upper class culture and dancing at courts was a common feature. The history revealed that some of the rulers of Gupta regime were musicians themselves (Prakash, 2005)

Dancing became the means of expressions of one's feelings and the means of making

the gods or the ruling elite happy or pleased. The Gupta Empire came to end with the invasion of Huns from Central Asia who brought mass destruction by looting, ruining and burning the entire national heritage (Prakash, 2005). Vakatakas ruled over Deccan until about 500 A.D. and later the Chalukyas from Badami take over the territory and the Pallavas were the successors in the line of Deccan throne who came from Dravidian region. The Chalukyas and Pallavas hold over the South India regime for three hundred years. This period was of Hinduism success and became the religion of people of both the north and south India. The worshipping of Hindu gods and the religious verses in the local language were provoked among the masses. Sanskrit established its influence and Kanchi became the seat of Sanskrit learning in the South and as sacred a place as Kashi of the North. This gave birth to new common civilization which was Indian with common language and script, common systems of worship and common social outlook. The construction of gorgeous temples, sculptures and paintings of the time revitalized the religious thoughts too (Sen, 1988). After the death of Harsha, the North India broke down into different small empires and the political leadership was passed to the Rajputs who were an upper class of former princes, feudal or army officials of the foreign races like Sakas, the Pahlavas and the Huns. The Rajputs claimed that they were the descent of old Hindu gods Surya, Chandra and Agni etc. All this clan clashes and religious rivalry opened the path for Muslim invaders to enter the region (Sen, 1988).

This was the time when different gods of the Indian got faces and were portrayed with religious fervor and passion by acquiring new strength and attributes e.g. the four faces of Brahma and Veshnu, and five faces of Siva and three eyes of Mahadeva reflected their strength, power, knowledge and sovereignty thus ensuring their divinity and holiness. The human form and features were the main focus of the artists of the period and they imitated the human form with full natural beauty (Swarup, 1968). Paintings in the Hindu and the Buddhist Era: The origin of this form of art is described in the historic literature of Hindus and Buddhists. The pictures were figurative of gods and goddess and their supernatural powers. The early history of Buddhist's literature revealed that no festival was considered complete without decorating the walls, doors, streets of the village or town with paintings of pictures (Swamp, 1968). Dance: The practice of dancing at temples as part of the daily worship developed in the early years of the history and the women who dedicated their lives to the Lords of the temples and dance as a a ritual of the temples, are called "Devadasis" (Swarup, 1968). Music: The Bhakti form of worship gave revival to Indian Music in which the worship by prayers and by songs was stressed which were the sign of real devotion to the gods (Swarup, 1968). The emperors of these small dynasties were all the time fighting with each other and gave no importance to the mutual national outlook and this resulted into drastic changes in the social as well as religious sphere of the region. The Buddhism merged into Hinduism and Jainism withdrew into the background. The spirits of sectarianism rise

among the different clans and the rulers to get support of the religious leaders and to win the hearts of the masses, spent lavishly on temples and religious rituals. The religious texts were written down and all people have to adhere to it in their daily life. The artists and artisans were also under the full control of the scholastic theoreticians who even prescribed the smallest details of their work (Sen, 1988).

Arabs take Sindh (711)

First Arab Muslim to capture the lower Indus valley was Muhammad bin Qasim who opened the way for Umayyad Caliphs to penetrate in the region. But as their homeland was far off in Baghdad so it was not easy to get assistance or any type of support from there and the empire could not bring effective results (Annemarie, 2004). After nearly three centuries, in the 10th century came Seljug Turks from Central Asia, they got hold of the region as the Indians were ill-organized and there was no political integrity (Annemarie, 2004).

Raid of Mahmud of Ghazni (997 – 1027) and Muslim India

Mahmud raided the region in 1000 A.D. from Ghazni and destroyed the worship style and wealth of the area and as a result the Hindu domain vanished from most of the Punjab. A century passed and another Muslim warrior Sultan Muhammad came from Ghur a neighbouring area of Ghazni with his slave governor, Qutbuddin Aibak. The victory of Muslims over the region had resulted in building their empire in the Punjab, the Gangetic plains and the Bengal and subsequently down till Mysore and Delhi. The Hindus thought that this race will also be merged into their religion but the Muslims were proud of their religion and culture and soon Islam and Muslims were accepted in the social and religious life of the people (Annemarie, 2004).

Mughal Empire (1526 –1858)

Iltutmish, Balban, Khiljis, Tughluqs and other Muslim Sultanates were ruled over by the Turkish Mughals who came to India in 1526 under Babur rule. The Muslims who advocated for one God and the equality of all men, their simplicity and condemnation of caste system, polytheism, idolatry and ritualism became popular in the masses and most of the Hindus embraced Islam for the true faith, sincerity and purity of life which symbolized from the life of the Muslims. But at the same time there were Muslim writers and poets (Muslim Sufi order) who along with their Islamic traditions brought assimilation with Hinduism and the rulers offered Hindus the jobs in bureaucracy and in Army too, without compromising in the supremacy of Islam. Hindu music, art and dance were given space at the courts and Hindu motifs got blended with Islamic art (Richard, 1995). But this was only true for the North India, the South remains under the rule of Hindus and the Cholas Empire remains from 985 to the middle of the thirteen century and spread over the northern Ceylon; Bengal, Burma, Malay and Sumatra. This part extended the temples with courts and halls

thus growing it into temple towns. The gods were kept in these temple towns as kings in the courts. These towns include the enclosure for musicians and dancers and dancing developed as a great part of the art. This regime was also run over by a Muslim Sultan Alauddin Khilji who came from the North in early 14th century (Richard, 1995). state could run for only twenty five years and the South was again taken over by Hindus, this is known as Vijayanagar Empire in the history and lasted for almost two hundred years. It became the center of Hindu Cultures and many gorgeously decorated temples are still a proof of strong religious feelings of the Hindus of that area. In Deccan state, a Muslim ruler Bahmani grew up against the Vijayanagar Empire. This empire gave permission to immigrants of Western Asia to port at Western India and take up jobs in the administration. This period was of Persian influence in the art and culture of the area. The Mughals who came in 1526 in Delhi under Babur rule, were Turkish nationals but were very Iranian in Culture. After Babur came his son Humayun and then Sher Shah Suri, they all influenced the arts and culture along with the Mughal court by bringing in it Persian as well as Iranian touch (Richard, 1995). Akbar, Jahangir, Shahjahan and Aurangzeb Alamgir (A.D. 1658-1707) were the successors of the Mughal emperor Humayun. Aurangzeb's religious fervor roused resistance from the Marathas, Sikhs, and Rajputs and soon the empire collapsed. Nadir Shah from Persia took over Delhi and many viceroys from other provinces declared their independence. The Delhi ruler had thus to accept protection from the British in 1803, who were the holder of next rule over India. This decline also reflected in the art, literature, architecture and paintings of the time. The Nawabs of the provinces were only interested in the cheap and romantic sentiments. The nobles started making the . cloth and handicraft goods and Kathak dance flourished in the courts. Only the Hindu states of Rajhastan and western Himalayas still radiated with influence from artistic Mughal style. This Hindu art had a native feeling of nature, spirituality and romanticism (Richard, 1995).

As in the views of Islamic elites of the time, the teachings of Islam and Quran forbade making of sculptures so human and animal statues and drawings are not found in this period (Sharma, 1999). Architecture: The Muslim architecture of the time instead of using sculpture was dominated by carving and paintings of text from the Holy Book "Quran" and Arabic and Persian floral and geometric motifs are found on the sites of Muslim architectures. The Mosque and the Grave were the key important buildings of the time. Qutbuddin Aibak made the first mosque called Quwwat ul Islam or Might of Islam at Delhi, India later to add the Qutab Minar with the mosque. The Rohtas fort made by Sher Shah Suri (1541-45) near Jehlum, Pakistan is also a masterpiece of Muslim architecture. The tomb of Humayun (1564) in Delhi, Fortress Palace of Agra, another mosque built by Akbar at Fatehpur Sikri along with tomb of Salim Chisti a benefactor and sufi saint of Akbar, Palaces of Jodh Bai, Mariam Sultana and Birbal, Dewan e Khas (Hall of private audiences - 1575), Jahangir's tomb near Lahore, Agra Fort and Moti Masjid near Delhi, Taj Mahal at

Agra by Shahjahan and Badshahi Mosque at Lahore built by Aurengzaib (1674), are the fine examples of Muslim architecture (Sharma, 1999). Painting: The emperors Khilji and Tughhluq gave jobs to indigenous painters in their courts. The paintings of their time included the calligraphy (transcribing the text from the Holy Quran) and also the garden scenes but no animated picture could be found in this time. The Mughal had splendid taste, in art. The style of painting in their regime is known as "miniature" which was primarily done on the delicate palm tree leaves till the introduction of paper in the country in 1400, which then became the most popular material for paintings. The Mughals were the first who challenge the religious ban on animated pictures and gave protection to the art of painting. Akbar who himself was a painter since his childhood, had always encouraged the painters and he laid the foundation of first ever Mughal school of painting in India. During Akbar regime; the painters started illustrating the serials of the stories and works of the past renowned writers. The reign of Jehangir is also considered as the Golden age of Mughal painting, the portraits of emperors, members of royal families, holy men, saints, soldiers and dancing girls were depicted by the artists in the paintings (Sharma, 1999). Dance: Muslim era saw the decline of dancing art particularly in the North, only Kathak dance was the only survival in North with all its emotions and with the passage of time and the influence of the ruling elites became more and more secular (Sharma, 1999). Music: The Sultan Alauddin Khilji had in his court a famous Persian poet named Hazrat Amir Khusrau who was a poet, a musician and a soldier. In Akbar's court, there were total thirty eight masters of music as stated in *Ain i Akbari* and Dhrupad was the most favoured melody sung mostly by Swami Hari Dass at Akbar's court and his disciple Mian Tansen known as jewel of Akbar's court gave Dhrupad a new look by mixing in it the music from other origins. The later emperors, Jahangir and Shahjahan showed the same passion for music. Tansen used to play Rabab a musical instrument of that time and Amir Khusrau invented Sitar. Tabla and Shehnai were other popular instruments in later years of Mughal rule (Sharma, 1999). Sufism: Sufism is a discipline that leads its believers to moral perfection by civilizing their spiritual and internal aspects and directing them towards accomplishing the Real by transforming them to an ideal and perfect moral personality and behavior, guiding them thereby to the knowledge of God. (Topbas, 2011). Sufism is a spiritual system that has had a tremendous impact on world literature and has affected many cultures. The impact of Sufism on Islamic culture can also be seen in the design of many buildings and the architecture in general, the patterns of poetry and music, and the visual effect of colors and calligraphy (Bayat & Jamnia, 1994). The induction of Sufism. in Islam brought about a change in the spirit of Muslim Society. In comparison with the orthodox faith, Sufism was more humane, more liberal in forgiving human weaknesses, and more broad-minded on differences of beliefs. By its very nature, Sufism had a deep empathy for poetry as well as for mystical music. Sufism had great emphasis on ethics and most Sufis declared religion only the morals or ethics (Islam, 2002). The most prominent sufi (spiritual leader) of the Mughal's era was Nizam Salim Chisti. As

Akbar was pro Hindu and married a Hindu woman. He brought the idea of fusion of Hindu and Muslim culture. The art of his time had blend of both cultures, thus idealistic in nature. Jahangir and Shahjahan his successors maintained the same outlook of the society but Aurangzeb Alamgir (A.D. 1658-1707) break that spells again into conventional Muslim policy.

Art in the Muslim era flourished due to their good taste and generosity in aesthetic sense. The artists, writers, poets, thinkers, scholars from all over Asia came to their courts. It was a period of Indo-Islamic culmination of expression and glory in arts (music, painting, crafts and architecture) and culture (Richard, 1995). All the Mughal emperors encouraged the artists and musicians and thus the people of different religions come together and also the sufis saints of the time paved a way in bringing people together.

European Traders in India (1700 - 1900)

The European came to India from the route of the sea. First to come were the Portuguese traders, then subsequently came the British, the French and the Dutch. The British were the most successful in extending superiority in colonial contest and till 1803 became the real supreme power of the whole of India. These European nations brought with them the elements of western cultures into the art and ways of living of the people of the country. The Portuguese introduced the regeneration of glitzy art and the French introduced their tastes in the decorations of palaces and houses. The British brought with them the Britain style of architecture and also influenced their modes in paintings and sculptures to such an extent that the Indian mind became alien to their own legacy and heritage.

The British after suppressing the independence war of India in 1858, took the complete administrative hold of the country. Some artists tried to enrich their own historic art but became only the imitators of the past: The new generation also tends to incline towards the western culture and the outbreak came with the independence of the region from the British in 1947 and the emergence of two independent states; India and Pakistan.

Conclusion:

The arts and sculptures of Indian subcontinent is idealistic in nature with strong traces of different cultures and civilizations in it. It is evident from the history that the cultural diplomats in the region were the invaders, warriors that brought the cultural diffusion through hard power but along with them there were a great number of soft power promoters as artists, suifs, poets, musicians, and story tellers. The role of these cultural diplomats was significant in contributing to the better socio- cultural understanding and building relationship between people of different faiths, sects and regions.

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Effect of Financial Development on Agricultural Growth in India

Dr. Reena Kumari

ABSTRACT

In this paper, author sets out to establish if there is a relationship between finance and agricultural growth in India taking the assumption of Cobb-Douglas production function. The purpose of this paper is to evaluate a link between per capita real loans disbursed to farmers as a proxy of financial development- and agricultural growth for the period 1991-2016. The study uses multivariate Granger causalities and dynamic responses of agricultural growth in India. This paper applied the autoregressive distributed lag (ARDL) bounds testing approach to co-integration to examine long run relationship between the variables. To detect the direction of causality, vector error correction method (VECM) Granger causality has been employed. The results confirmed that the series are co-integrated and Granger cause for long run relationship between agriculture growth and two independent variables; financial development and real capital use per capita in agriculture sector while it does not cause with labour work force participation in agriculture sector. In the short run, Granger causality results show relationship between agriculture growth and all the independent variables. The results of Granger causality provide bidirectional causality between agricultural growth and financial development. The present study recommends appropriate reforms to stimulate sustainable agricultural growth by improving the efficacy of the financial sector.

Keywords India, Agriculture growth, Financial development, Co-integration, Granger causality

Introduction

With India emerging as the world's largest groundwater irrigator, marginal farmers, and tenants in many parts have come to depend on the role of financial sector development in agriculture growth. The country stands with the second largest population just after China, thus, rising population has also put enormous pressure on land; improving productivity of foodgrains by increasing agricultural credit has to be an important policy agenda in front of policy makers (Kannan and Sudarshan, 2011). In this background, agriculture sector in India play an important role in overall economic development. This sector provides a largest share of employment as about 49 percent of its population is still dependent on agriculture for their livelihood. Agricultural growth has also a strong multiplier effect across the country as it is an important source for generating demand for industrial raw materials and rural domestic savings which are the major source of resource mobilization in the national

economy (Rao, 2007). Similarly, this sector plays a key role in insuring national food security as it meets the food and nutritional requirements of 1.3 billion people of the country. With 159.7 million hectare of arable land India's is the second largest in the world just after the United States. As per the National Sample Survey Organization (NSSO) report, the total 95 million hectare of land is classified as operational holding that is completely used for agriculture. Although, the contribution of agriculture to Gross Domestic Product (GDP) has declined over the years; yet agriculture sector shares 13.9 percent of the total GDP of the country in 2015-16 (Government of India, 2015). The financial sector of India also contributes to the agricultural production by providing financial resources to farmers. In this regard, the Government of India has initiated a number of financial reforms since 1990s in order to enhance agricultural output by providing financial resources to the farmers.

A research linking between financial development and agricultural growth addresses that the central problem of agricultural output is unavailability of finance because farmers can purchase technical inputs only if they have credit. India faces lack of financial autonomy, accountability and transparency in the public sector agencies (Braun et al., 2005). Realizing the importance of agricultural credit in fostering agriculture growth and economic development, the emphasis on institutional framework for agricultural credit is emphasized. Agriculture credit is not merely a commodity that needed to reach the poor to free from the usurious moneylenders, but it can be a public good critical to the development of backward agrarian economy like India. Farmers are largely dependent on usurious moneylenders and the operations of a deeply exploitative grid of interlocked, imperfect market afflicts the rural people especially, farmers (Shah, et. al., 2007). Statistics shows that farmers receive 44 percent of credit from non-institutional sources in India (All India Debt and Investment Surveys, 2013). Government of India has started many initiatives to combat the problems of financial credit in rural sector. During 1990s, the aim of the policy makers was also to extend the outreach of the rural finance system and to increase the level of credit flow to agriculture (Satis, 2006). In the same period, capital formation in agriculture evoked serious by both public and private sector (Rath 1989; Shetty 1990; Alagh 1994).

However, the existing literature has failed to examine the impact of financial development on agriculture development in India taking account of the role of structural break stemming in the series. This paper studies the link between financial development and agriculture growth in presence of structural breaks to fill the gap in case of India. The study has also empirically tested this relationship by using Cobb-Douglas production function incorporating capital and labour with financial development.

The rest of the paper is organized as follows. The second section provides the theoretical and empirical overview of literature related to the role of financial sector in agriculture growth. The third section deals with methodological aspect and database used to analyze empirical results. The fourth section analyses the empirical results and fifth

section concludes the paper and highlights some policy implications.

Literature review

There has been relevant theoretical and empirical studies which provide the role of financial intermediaries in promoting long run economic growth among these include Greenwood and Jovanovic (1999); Bencivenga and Smith (1991, 1993); Obstfeld (1994) and Saint-Paul (1992). A study by Schumpeter (1911, 1934) who argues that services provided by financial intermediaries-mobilizing savings, evaluating projects, managing risk, monitoring managers, and facilitating transactions-are essential for technological innovation and economic development. Schumpeter (1911) argued that entrepreneurs needed credit to finance the adoption of new technologies and well-developed financial system contributes as key role in facilitating the flow of capital and thus promote economic growth. According to “financial structuralist view” presented by Gurley and Shaw (1955), Goldsmith (1969), and Hicks (1969) claim that development of a financial system is crucially important in stimulating economic growth because under-developed financial systems retard economic growth. A number of studies have applied different methods to explore the relationship between financial development and economic growth. The empirical works fall in this area are categorized into two econometric methodologies-cross country regressions and time-series regressions (Bhattacharya and Sivasubramanian 2003). Their findings show long run robust relationship between financial development and economic growth (King and Levine, 1993; Sala-i-Martin, 1997; Rajan and Zingales, 1998; Khan and Senhadji, 2000, Dawson, 2003; Berger et al., 2004). Apart from regression analysis, many studies have applied co-integration and Granger causality test to investigate the nature of causality between financial development and economic growth (Arestis and Demetriades, 1996; Luintel and Khan, 1999; Chakraborty, 2010).

Numerous studies claim that market inefficiency and unawareness are important reasons for poor availability of financial assistance to the farmers. These studies report that market failures in agricultural financial markets led to excessively high interest rates, unfavorable terms on loans, and unnecessary foreclosures forced by lenders unfamiliar with the risk characteristics of agricultural production (Collender and Erickson, 1996; Lee and Irwin, 1996; Hartarska et al., 2015). In agriculture sector, market failures such as local monopoly and asymmetric information between borrowers and lenders continue to be relevant and could cause private lenders to reassess their commitment to agriculture during periodic downturns (Freshwater, 1997).

In this study, we examine the possible link between financial development and agricultural growth in India using panel data for the period 1991-2016. The present work is motivated by the literature on finance and agriculture growth documenting a strong association between the two (Shahbaz et al., 2013; Sidhu et al, 2008; Parivash and Torkamani,

2008). Existing empirical studies find impact of the US financial development and banking, in particular, on economic growth, capital allocation, and distributional outcomes (Jayaratne and Strahan, 1996; Dehejia and Lleras-Muney, 2007; Beck et al., 2010). However, the role of structural breaks in analyzing the impact of financial development on agriculture growth in especially in India is not very well documented. The existing literature has applied only traditional co-integration approaches using single-equation models. The present study is an attempt to defeat these issues and fulfill the gap in the previous literature.

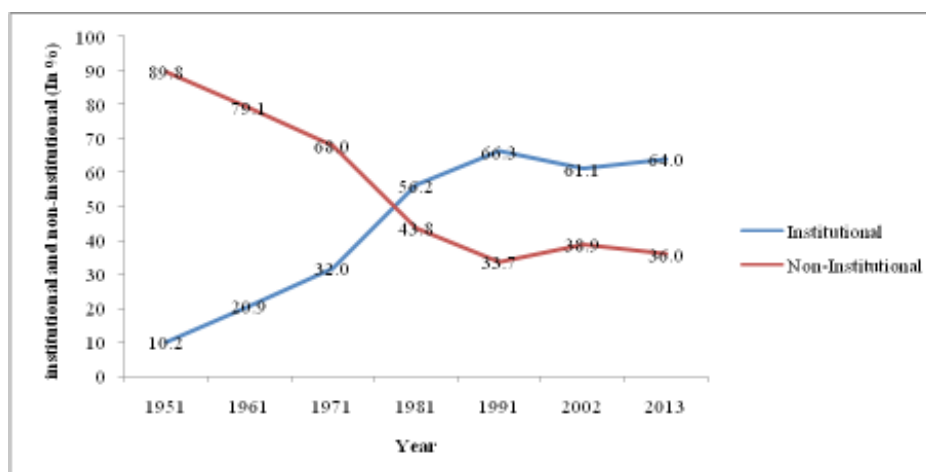
Sources of agricultural credit in India

One of the important problems of agriculture development in India is lack of expertise of financial institutions in managing agricultural loan portfolios. This section attempts to examine major sources of agricultural credit in India. A goal of agricultural policy in India was to reduce farmer's dependence on non-institutional finance. To that end, since 1991 financial reforms in India, the government has focused explicitly on farm credit programs including the Special Agricultural Credit Plan (1994-1995), Kisan Credit Card (1998-1999), the Doubling Agricultural Credit program (2004), the Agricultural Debt Waiver and Debt Relief Scheme (2008), the Interest Subvention Scheme (2010–2011), and, more recently, the 2014 Pradhan Mantri Jan Dhan Yojana (Kumar et al. 2017). Numerous study claims that institutional credit market has been a key feature of agricultural credit market in developing countries and has attracted continuous attention in development economics (Guirkinger 2008; Conning and Udry 2007; Hoff and Stieglitz 1990; Kumar et al., 2015 and 2017).

The role of non-institutional source of credit in India was dominant in 1950 accounting for 90 percent of outstanding debt of cultivator household, but after that their share fell rapidly touching a trough of 33.7 percent in 1991 (figure 1). However, the structure of institutional credit has increased rapidly from 10.2 percent in 1951 to 32 percent in 1971. In 1981, the figure of institutional has reversed and its share was touched a peak of 66.3 percent in 1991. Biradar (2013) also claimed that the annual growth rate of total institutional credit for agriculture and allied activities was much higher during the reform period as compared to that of pre-reform period. Hoda and Terway (2015) analysed that in the beginning of 2002, the share of non-institutional credit has increased to about 39 percent, but after 2002 it started coming down gradually and continue falling down upto 2013. It has been observed (table 1) that during this time, the share of moneylenders in providing credit rose from 17.5 percent in 1991 to 26.8 percent in 2002 and further 29.6 percent in 2013. Thus, the farmers have become more dependent on money lenders and other non-institutional sources for their credit needs at exorbitant costs. The moneylenders use to charge unduly exorbitant rates of interest and follow serious practices while giving loans and recovering them. Consequently, farmers are heavily burdened with debts and many of them are left with perpetuated (Basu, 1979). A recent study by Kumar (2017) advocated

that the structure of credit markets changed overtime and the share of institutional credit has increased. This study revealed that rural household's access to institutional credit is influenced by a number of socio-economic, institutional and policy factors.

Figure 1: Share of outstanding debt of cultivator household from institutional and non-institutional sources



Source: All India Debt & Investment Surveys, various issues, NSSO

Table 1: Break-up of institutional and non-institutional agricultural credit

Sources of credit	1991	2002	2013
Institutional	66.3	61.1	64.0
Government	5.7	1.7	1.3
Cooperative Societies	23.6	30.2	28.9
Commercial Banks	35.2	26.3	30.7
Other Agencies	1.8	2.9	3.1
Non-Institutional	33.7	38.9	36.0
Moneylenders	17.5	26.8	29.6
Relatives, Friends, etc.	4.6	6.2	4.3
Traders & Commission Agents	2.2	2.6	0.0
Landlords	3.7	0.9	0.4
Others	5.7	2.4	1.7
Total	100	100	100

Source: All India Debt & Investment Surveys, various issues, NSSO

Modeling, methodology and data collection

This paper examines the impact of financial development on agriculture growth by incorporating capital and labour as important stimulants of agricultural productivity. We used Cobb-Douglas production function (Shahbaz et al., 2013) and the equation is modeled as following:

$$Y_t = \sigma K_A^\beta L_A^{1-\beta} \quad 0 < \beta < 1 \quad (1)$$

Where Y_t is per capita real output of agriculture sector, σ is residual showing the effect of financial development, i.e. F_t , K_A , indicates capital use in agriculture sector and L_A denotes rural labour force engaged in agriculture sector. β and $1-\beta$ denote the marginal impacts of capital and labour on agriculture production which follows the assumption of constant returns to scale. After decomposition of residual term, estimable equation is modeled as following:

$$\ln Y_t = \beta_1 + \beta_2 \ln F_t + \beta_3 \ln K_t + \beta_4 \ln L_t + \mu_t \quad (2)$$

where $\ln Y_t$, $\ln F_t$, $\ln K_t$, $\ln L_t$ and μ_t are natural log of agriculture output per capita, financial development proxies by per capita real loans disbursed to farmers by the financial sector, real capital use per capita in agriculture sector, percentage share of rural labour force engaged in agriculture sector and residual term assumed to be normally distributed. For reliable and consistent results, all series have been converted into natural logarithms. The log-linear specification provides efficient results as compared to simple specification (Box and Cox, 1964; Bowers & Pierce, 1975; Ehrlich, 1977; Layson, 1983; Shahbaz, 2010; Shahbaz et al., 2013).

To test the stationarity properties of the series, we apply structural break unit roots tests: Perron & Vogelsang (1992) and Zivot and Andrews (1992) unit root tests as the series has one possible structural break. Clemente et al. (1998) augmented the statistics of Perron & Vogelsang (1992) by assuming that there are two structural breaks in the mean. Therefore, we hypothesize that :

$$H0 : = x_{t-1} + a_1 DTB_{1t} + a_2 DTB_{2t} + \mu_t \quad (3)$$

$$H0 : = x_{t-1} + a_1 DTB_{1t} + a_2 DTB_{2t} + \mu_t \quad (4)$$

In equation (3) and (4), DTB_{it} is the pulse variable equivalent to 1 if $t=TB_i$ ($i=1,2$) and zero if not. Moreover, $DU_{it} = 1$ if $TB_i < t$ ($i=1, 2$) and if this assumption violates then $DU_{it} = 0$ and μ_t is error term assumed to be normally distributed. Modified mean is represented by and TB_1 time TB_2 periods. Further, it is simplified with assumption that $TB_i = \delta_i T$ ($i=1,2$) where $1 > \delta > 0$ while $\delta_1 < \delta_2$ (Clemente et al., 1998). If two structural breaks are contained by innovative outlier then unit root hypothesis can be investigated by applying equation (5) given below:

$$x_t = \mu + px_{t-1} + d_1TB_{1t} + a_2TB_{2t} + d_3DU_{1t} + d_4DU_{2t} + \sum_{i=1}^k c_j \Delta X_{t-1} + \mu_t \quad (5)$$

This equation helps us to estimate a minimum value of t-ratio through simulations. The value of simulated t-ratio can be utilized for all break points if the value of autoregressive parameter is constrained to 1. For the derivation of the asymptotic distribution of said estimate, it is supposed that $\delta_2 > \delta_1 > 0$, $1 > \delta_2 - 1 > \delta_0, \delta_1$ and δ_2 obtain the values in internal, i.e. $[(t + 2)/ T, (t-1) /T]$ by appointing largest window size.

Moreover, the assumption $\delta_1 > \delta_2 + 1$ is used to show that cases where break points exist in repeated periods are purged (Clemente et al., 1998). Two steps approach is used to test unit root hypothesis, if shifts are in better position to explain additive outliers (AO). In first step, we purge deterministic variable by following equation (6) for estimation :

$$x_t = \mu + d_5 DU_{1t} + d_6 DU_{2t} + \varepsilon \quad (6)$$

The study has employed the autoregressive distributed lag (ARDL) bounds testing approach to co-integration developed by Pesaran et al. (2001) to explore the existence of long run relationship between agriculture growth, financial development, capital and labor. The reason for using the bounds testing approach is that it is applied irrespective of the fact that variables are I(0) or I(1). Moreover, a dynamic unrestricted error correction model (UECM) can be derived from the ARDL bounds testing through a simple linear transformation. The UECM integrates the short run dynamics with the long run equilibrium without losing any long run information. The UECM is expressed as follows:

$$\begin{aligned} \nabla \ln Y_t &= \alpha_1 + \alpha_T T + \alpha_Y \ln Y_{t-1} + \alpha_F \ln F_{t-1} + \alpha_K \ln K_{t-1} + \alpha_L \ln L_{t-1} \\ &+ \sum_{i=1}^p \alpha_i \ln Y_{t-i} + \sum_{j=0}^q \alpha_j \ln F_{t-j} + \sum_{k=0}^r \alpha_k \ln K_{t-k} + \sum_{t=0}^s \alpha_t \ln L_{t-1} + \alpha_D D_1 + \mu_t \end{aligned} \quad (7)$$

$$\begin{aligned} \nabla \ln F_t &= \alpha_1 + \alpha_T T + \alpha_Y \ln Y_{t-1} + \alpha_F \ln F_{t-1} + \alpha_K \ln K_{t-1} + \alpha_L \ln L_{t-1} \\ &+ \sum_{i=1}^p \beta_i \ln F_{t-i} + \sum_{j=0}^q \beta_j \ln Y_{t-j} + \sum_{k=0}^r \beta_k \ln K_{t-k} + \sum_{t=0}^s \beta_t \ln L_{t-1} + \beta_D D_2 + \mu_t \end{aligned} \quad (8)$$

$$\begin{aligned} \nabla \ln K_t = & \alpha_1 + \alpha_T T + \alpha_Y \ln Y_{t-1} + \alpha_F \ln F_{t-1} + \alpha_K \ln K_{t-1} + \alpha_L \ln L_{t-1} \\ & + \sum_{i=1}^p \vartheta_i \ln K_{t-i} + \sum_{j=0}^q \vartheta_j \ln Y_{t-j} + \sum_{k=0}^r \vartheta_k \ln K_{t-k} + \sum_{l=0}^s \vartheta_l \ln L_{t-l} + \vartheta_D D_3 + \mu_t \end{aligned} \quad (9)$$

$$\begin{aligned} \nabla \ln L_t = & \alpha_1 + \alpha_T T + \alpha_Y \ln Y_{t-1} + \alpha_F \ln F_{t-1} + \alpha_K \ln K_{t-1} + \alpha_L \ln L_{t-1} \\ & + \sum_{i=1}^p \rho_i \ln K_{t-i} + \sum_{j=0}^q \rho_j \ln Y_{t-j} + \sum_{k=0}^r \rho_k \ln K_{t-k} + \sum_{l=0}^s \rho_l \ln L_{t-l} + \rho_D D_4 + \mu_t \end{aligned} \quad (10)$$

where ∇ is the first difference operator, D is dummy for structural break point and μ_t is error term assumed to be independently and identically distributed. The optimal lag structure of the first differenced regression is selected by the Akaike information criterion (AIC). Pesaran et al. (2001) suggests F-test for joint significance of the coefficients of the lagged level of variables. For example, the null hypothesis of no long run relationship between the variables is $H_0 : \alpha_Y = \alpha_F = \alpha_K = \alpha_L = 0$ against the alternative hypothesis of co-integration $H_0 : \alpha_Y \neq \alpha_F \neq \alpha_K \neq \alpha_L = 0$.

Two asymptotic critical bounds are used to test for co-integration, lower bound is applied if the regressors are I (0) and the upper critical bound (UCB) is used for I (1). If the F-statistic exceeds the upper critical value, we conclude in favor of a long run relationship. If the F-statistic falls below the lower critical bound, we cannot reject the null hypothesis of no co-integration. However, if the F-statistic lies between the lower and UCBs, inference would be inconclusive. When the order of integration of all the series is known to be I (1) then decision is made based on the UCB. Similarly, if all the series are I (0), then the decision is made based on the lower critical bound. The robustness of the ARDL model has also been checked by applying diagnostic tests.

The diagnostics tests are checking for normality of error term, serial correlation, autoregressive conditional heteroskedasticity, white heteroskedasticity and the functional form of empirical model. After investigating the long run relationship between the variables, we employ the Granger causality test to determine the causality between the variables. If there is cointegration between the series then the VECM can be developed as follows:

$$(1-L) \begin{bmatrix} Y_t \\ F_t \\ K_t \\ L_t \end{bmatrix} = \begin{bmatrix} Y_t \\ F_t \\ K_t \\ L_t \end{bmatrix} + \sum_{i=1}^p (1-L) \begin{bmatrix} a_{11i} & a_{12i} & a_{13i} & a_{14i} \\ b_{21i} & b_{22i} & b_{23i} & b_{24i} \\ c_{31i} & c_{32i} & c_{33i} & c_{34i} \\ D_{41i} & D_{42i} & D_{43i} & D_{44i} \end{bmatrix} + \begin{bmatrix} \zeta_1 \\ \zeta_2 \\ \zeta_3 \\ \zeta_4 \end{bmatrix} \times \begin{bmatrix} Y_{t-1} \\ F_{t-1} \\ K_{t-1} \\ L_{t-1} \end{bmatrix} \times [ECMO_{t-1}] + \begin{bmatrix} \mu_{1t} \\ \mu_{2t} \\ \mu_{3t} \\ \mu_{4t} \end{bmatrix} \quad (11)$$

Where difference operator is $(1-L)$ and $ECMO_{t-1}$ is the lagged error correction term, generated from the long run association. The long run causality is found by significance of coefficient of lagged error correction term using t-test statistic. The existence of a significant relationship in first differences of the variables provides evidence on the direction of the short run causality. The joint χ^2 statistic for the first differenced lagged independent variables is used to test the direction of short-run causality between the variables. For example, $a_{12i} \neq 0A_i$ shows that financial development Granger causes agriculture growth and causality is running from agriculture growth to financial development if $a_{11i} \neq 0A_i$. This study uses annual data of real output of agriculture sector (Y_t) proxies by agriculture value added share to GDP, financial development proxies by real formal loans disbursed to farmers (F_t) by the Government of India, real gross fixed capital formation in agriculture sector is used as proxy for capital (K_t) in agriculture and rural labour force (L_t). We have used population variable to transform F_t and K_t series into per capita while L_t is represented in terms of share of agricultural labour force in total GDP. In this study, the sample period of 1991-2016 has been taken. The database for the indicators have been taken from Government of India sources for example, Directorate of Economics and Statistics (Y_t), Central Statistical Organisation (K_t), Agriculture Census at Glance (L_t) and annual reports of NABARD (F_t).

Empirical results and discussions

The descriptive statistics and correlation matrix is presented in table 2, shows all the series are normally distributed and constant variance and zero mean as indicated by Jarque-Bera statistics (Shahbaz et al., 2013). The correlation matrix shows that financial development, capital and labour are positively correlated with agricultural growth. There is also positive correlation found between capital and labour, and positive and significant correlation exists between labour and financial development.

Table 2: Descriptive statistics correlation matrix of the variables

<i>Statistics</i>	In Yt	In Kt	In Lt	In Ft
Mean	13.7672	5.0033	4.0532	7.5734
Median	13.6857	5.0626	4.0532	7.6419
Maximum	14.7471	6.0173	4.0640	8.6452
Minimum	13.0440	4.1663	4.0424	6.0788
Std. Dev.	0.5737	0.6006	0.0068	0.8911
Skewness	0.3048	0.0420	-0.2453	-0.4007
Kurtosis	1.7768	1.7397	1.7917	1.7738
Jarque-Bera	1.3231	1.1302	1.0342	1.5199
Probability	0.5161	0.5683	0.5962	0.4677
Sum	234.0418	85.0565	68.9043	128.7480
Sum Sq. Dev.	5.2653	5.7712	0.0007	12.7043
<i>Correlation matrix</i>				
In Yt	1.000			
In Kt	0.937*	1.000		
In Lt	-0.944*	0.896*	1.000	
In Ft	0.954*	0.442	-0.858*	1.000

The results of augmented Dickey-Fuller unit root test reported in table 3 reveal that agriculture growth, capital, and labour have unit root problem at their level form with intercept and trend while financial development is integrated at I (0). This indicates that variables have mixed order of integration and therefore, in this case, we applied ARDL F-statistic that is acceptable. The use of ARDL method for co-integration becomes acceptable if any series is stationary at 2nd differentiated form (Ouattara, 2004).

Table 3: Augmented Dickey-fuller unit root test

Variable	At level		At first difference	
	t-statistic	p-value	t-statistic	p-value
In Yt	2.166(0)	0.999	-3.042(1)	0.009*
In Kt	-2.101(0)	0.247	-3.638(1)	0.003*
In Lt	-0.172(0)	0.961	-3.331(1)	0.005*
In Ft	-2.155(0)	0.045**	-3.638(1)	0.010*

Notes: Significant at: *1 and **5 percent levels; lag order is shown in parenthesis

For using ARDL bounds testing to co-integration, integrating order of the variables should be $I(1)$, or $I(0)/I(0)$ (Shahbaz et al., 2013). In this study, all the series are integrated at $I(1)$ with intercept and trend, therefore, ARDL bound testing is performed to reduce the existence of the co-integration among the variables. The results of the ARDL bounds testing approach to co-integration are reported in table 3 which show that calculated F-statistics, for example, 52.786, 73.854, 59.852 and 23.435 exceed the upper critical bounds at 1,5 and 10 percent level of significance when agriculture growth ($\ln Y_t$), financial development ($\ln F_t$), capital ($\ln K_t$) and labour ($\ln L_t$) are used as predicted variables. It entails that there are four co-integration vectors and we may reject the hypothesis of no co-integration. This confirms the presence of long run strong relationship between agriculture growth ($\ln Y_t$), financial development ($\ln F_t$), capital ($\ln K_t$) and labour ($\ln L_t$) in India.

Table 4: Long run relationship results

Dependent variable	Critical values							
	F statistic	1%		5%		10%		Decision
		$I(0)$	$I(1)$	$I(0)$	$I(1)$	$I(0)$	$I(1)$	
In Yt	52.786	4.29	5.61	3.23	4.35	2.72	3.77	Co-integrated
In Kt	73.854	4.29	5.61	3.23	4.35	2.72	3.77	Co-integrated
In Lt	59.852	4.29	5.61	3.23	4.35	2.72	3.77	Co-integrated
In Ft	23.435	4.29	5.61	3.23	4.35	2.72	3.77	Co-integrated

Johansen and Juselius (1990) approach to co-integration has also been used to test the robustness of long run relationship between the variables. The results reported in table 4 confirm long run relationship between the variables which validates the effectiveness and robustness of the result. Table 6 reports long run and short run coefficient which shows highly positive and significant impact of financial development on agriculture growth. From the table, we can see that when other things constant; a 1 percent increase in financial development will stimulate agriculture growth by 0.86 percent. Apart from financial development, both capital and labour have a positive and significant effect on agriculture growth. A 0.33 percent agriculture growth is explained by a 1 percent increase in capital. Similarly, a 0.50 percent agriculture growth is determined by a 1 percent increase in labour (keeping other things constant). It advocates at labour along with financial development play an important role in agriculture growth in the economy. Similarly, table 7 reveals Granger causality between dependent variable and independent variables. It also indicates that financial sector development play a vital role in economic development in the model.

Table 5: Results of Johansen co-integration test

Hypothesis	Trace statistic	Maximum eigenvalue
$R = 0$	115.6905*	81.5426*
$R \leq 1$	34.1479	18.2144
$R \leq 2$	15.9334	14.6172
$R \leq 3$	1.3162	1.3162

Note: Significant at: *1 percent level

Table 6: Long-run and short-run multivariate Granger causalities results

<i>Long-run results</i>	Coefficient	t-statistic
<i>Variable (Y_t=dependent variable)</i>		
ECM_{t-1}	11.2035*	4.8738
$\ln L_t$	0.5024	1.0118
$\ln K_t$	0.3291*	8.7037
$\ln F_t$	0.8561*	12.4822
<i>Short-run results</i>		
$\ln Y_t (-1)$	-0.5567*	-5.8417
$\ln L_t$	1.2455*	3.6692
$\ln L_t (-1)$	-0.8584**	-2.5658
$\ln K_t$	-0.0971*	-9.8193
$\ln K_t (-1)$	0.0564*	4.0927
$\ln F_t$	0.5362*	6.9769
$\ln F_t (-1)$	-0.3745*	-4.9148
ECM_{t-1}	-0.5527*	-7.8883

Note: Significant at: *1, **5 percent level

Table 7: Granger causality analysis

Variables	In Yt	In Kt	In Lt	In Ft	ECMt-1
In Yt		0.46172 (0.6430)	5.58745** (0.0235)	0.33051 (0.7261)	-0.552727* (-7.8883)
In Kt	2.93836*** (0.0991)		0.03177 (0.9688)	1.51402 (0.2664)	-1.874944* (-13.6664)
In Lt	0.02727 (0.9732)	0.00545 (0.9946)		1.56249 (0.2567)	0.065991 (0.2747)
In Ft	5.32724** (0.0266)	0.14459 (0.8672)	2.52027 (0.1299)		-0.854240 (-9.6732)

Note: Significant at: *1, * *5 and * * *10 percent levels

Conclusion and policy implications

The present study examined the casual relationship between financial development and agriculture growth in India over the time period from 1991 to 2016. The study attempted to answer whether financial development actually leads growth of agriculture sector or vice versa? For this purpose, the study has used per capita real output of agriculture sector for the proxy of agriculture growth and per capita real loans disbursed to farmers by the financial sector for the proxy of financial development. Besides loan disbursed to farmers, real capital use per capita in agriculture sector, and percentage share of rural labour force engaged in agriculture sector were also included in examining their role in agriculture growth. The study has used ARDL bounds testing approach to co-integration for testing the short-run and long-run relationship between financial development and agriculture growth.

The ARDL test confirms the long-run relationship between financial development and agriculture growth. The co-integration results show that labour, capital with financial development have a positive effect on agriculture growth in India, satisfying the assumption of Cobb-Douglas production function (Shahbaz et al., 2013). The empirical findings of the study provide important policy insights in Indian context where financial sector is underdeveloped and the performance of banking sector is crucial in agriculture and overall economic development. Given the potential of more credit disbursement by Indian banks, there is still scope for them to channelize credit to the productive sectors of the economy (Sehrawat and Giri, 2015).

The findings of the study show that even though a positive relationship between financial development and agriculture growth, government must focus on improving the level of agricultural productivity by giving rural population access to the financial resources

at a cheaper rate (Shahbaz et al., 2013). India is a country where 36 percent of farmers are dependent on non-institutional credit as a source of finance. If the access to more institutional credit is possible in rural areas, this will help in capitalizing agriculture sector and further overall economic growth of the country.

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Muslims and Education : A Review

Dr. Mushtaque Ahmad

ABSTRACT

Due to the efforts of Muslim rulers every citizen of the country, whether Muslim or Hindu, man or woman, rich or poor, was enshrined with the right to acquire knowledge. It is the tradition of the Prophet Muhammad. According to various traditions, he himself prayed for knowledge as "My lord, enhance me in knowledge." (Al Thaha, Quran Shareef). He directed the believers 'to seek knowledge from the cradle to the grave, no matter if their search took them as far as China' (Hadith). It is quite true that Muslim rulers in India, under various dynasties, patronized education and learning. It was noted right from the very beginning, they had adopted a secular policy towards education. But in the present day situation of Muslims education along with professional education is totally different as it was during the period of Muslim ruler. No one can deny the report presented by Justice Sachchar committee which reported that the condition of Muslim's education is not very satisfactory even in comparison to SC/ST. Really it's a matter of discussion to look into the facts and warn us to make appropriate strategies with regard to education in general and professional education in particular. The present overview discusses the whole features of Muslim's educational condition and suggests logical views on the basis of needs and demands of Muslim Society.

Education is one of the important tools which reflect overall advancement of human life. These days no one can fight without modern education followed by professional education not only in India but also abroad. Thus, education in general and modern scientific education in particular has its immense value. Generally, Education in India, before the advent of Islam, was considered to be the monopoly of ruling class and aristocrats. They excluded the lower class people to acquire knowledge because they thought themselves superior.

There were mass rebellions against this notion resulting in the creation of Buddhism and Jainism. However, the fact cannot be overlooked that the common people were always deprived of education in ancient age. When Islam came to India it had to fight this mindset that prevailed among the masses.

Ultimately, due to the efforts of Muslim rulers every citizen of the country, whether Muslim or Hindu, man or woman, rich or poor, was enshrined with the right to acquire knowledge. It is the teaching of the Prophet Muhammad. There should not be any discrimination in the field of education. He himself prayed for knowledge as "My lord,

enhance me in knowledge.” Al Thaha, (Quran Shareef). He directed the believers ‘to seek knowledge from the cradle to the grave, no matter if their search took them as far as China’ (Hadith) It is quite true that Muslim rulers in India, under various dynasties, patronized education and learning. It was noted right from the very beginning, they had adopted a secular policy towards education.

The Mughals welcomed the Europeans for commerce and showed liberal attitude towards Christians and permitted them even to carry on missionary activities. “The extent of patronage shown to the missionaries under the Emperors of the house of Babar was extraordinary. They were honored guests of the Emperors; they enjoyed privileges which even caused envy among the Mughal dignity.”(Sharma, 1966).

Many Europeans had been appointed to the higher military posts in the 18th century (Ahmad,1967). The Muslim rulers from the early period took interest in the advancement of education. They encouraged and patronized the scholars and the people of pen. There existed many schools and madarasahs and ran smoothly through proper financial arrangement, i.e. *wakf* ‘endowments’, *sadaqa*, and *zakath*. When the British became the political masters this situation further deteriorated as they confiscated or curtailed public trusts and endowments of madrasas.

In the beginning of the 17th century, The East India Company was deliberately unkind to promote education among the Indians generally and for the Muslims in particular. In 1659, the Court of Directors explicitly stated that it was their earnest desire by all possible means to spread Christianity among the people of India and allowed missionaries to act boldly in this regard (Syed Ghulam Muhiyuddin,1989). According to Charter Act of 1698 Chaplains were appointed in Bombay, Calcutta and Madras to look after the education of the Christian children and Anglo-Indian Children.

It is quite true that Muslim rulers in India under all dynasties promoted education in different ways. The systems prevalent then were overwhelming and much envious of the period of the Tudors.

Many Europeans had been appointed to higher military posts in the 18th century as ‘Aziz Ahmad observed that this showed the technical superiority of the Europeans in the manufacture and use of the more sophisticated weapons as well as in their strategy of war (Aziz Ahmad, 1967).

Attitude of Muslims towards Western Education

The Muslim response towards Western education was immensely terrible during the period of British India. They had hatred of the British in their taste and culture so that they had kept themselves away from Western education, which led the community to trouble. They were rebelling generally, as if by instinct against the subaltern sensibility preventing

the community from accepting British imperialism. The Muslims were very much adamant in their religious belief, practice and worship. The majority of the Muslims were fond of trade and commerce rather than to seek employment under any regime.

Regarding the Muslim's response towards the British as Mujeeb Ashraf, after evaluating, divided them into four categories:

“One group of nobles sincerely considered friendship and alliance with the British indispensable for the continued existence of the Indian states and made it their policy to be friendly with the British ... Another group was so completely impressed by the British and their culture that it sought to organize the affairs of State and the conditions of the society on British lines. A third group was loyal neither to the state nor to the British Government and followed a policy which, in its view, best suited its own personal and selfish interests. There was, finally, a fourth group which was totally opposed to British dominance and the British connection.” (Mujeeb Ashraf, 1982).

The behavior of the Muslims of Southern and Northern part of India differed from each other in many respects. Southern sections of Muslims showed positive response towards English and Western sciences, while the Muslims of Northern India, to some extent also Hindus, refused to accept Western learning. Abid Husain discussed in detail the reasons for the behaviors of Southern and Northern Indian Muslims which differed from each other in terms of their attitude towards Western culture and sciences. The abstract of his thinking are given in the following sentence: (Abid Husain, S., 1965).

‘The Muslims of the Southern and Western parts of India were descendants of Arab merchants and sailors. To fulfill their material aspirations, they preferred a peaceful society, having good relation with the Hindu rulers, ready to adjust with every new circumstance and were generally educated. While the Muslims of Northern India were descendants of nobles, officers and soldiers who were holding high posts and enjoying privileges. But after the British dominance, all the privileges were curtailed or abolished. They considered the British as usurpers and openly showed their hostility due to social, cultural and political prejudice.’

The study of political events and their impact on Muslims are important to understand the Muslim response. The political events in the aftermath of the battle of Plassey (1757) and the battle of Buxar (1764) had changed the attitude of the British towards Muslims. The British then onwards were highly cautious regarding Muslims. After establishing their hegemony, the British began to destroy the financial strength of the Muslims.

The commercial policy of East India Company destroyed the centres of Indian industries that even Englishmen like Sir Charles Trevelyan and Montgomery Martin felt sorry for, over the plight of Indian manufactures and laborers (Dutt, R.C, 1908). Many of

the finer industrial arts of India which was in the hands of skilled Muslims was ruined. Particularly, the Muslims of Bengal were the greatest losers (Ram Gopal, 1959). In 1793, the British passed the land Act, which adversely influenced the economic condition of the Muslims. They changed the relationship with the landlords, especially with regard to the Muslims, and closed the door to their landlordism (Hardy, P, 1972).

The substitution of English language for Persian as the Court language in 1837 greatly affected the Muslim subordinate officers. Hafiz Malik rightly remarks, "Their strategy was to oust the Muslims from the profession and the position of economic and administrative control (Hafeez Malik , 1963).

Enrolment of Muslim Students in English Educational Institutions

When Islam came to India, it had to fight the then mindset that prevailed among the masses. Ultimately, due to the efforts of Muslim rulers, every citizen of the country, whether Muslim or Hindu, man or woman, rich or poor, was enshrined with the right to acquire knowledge.

By the emergence of the British Power in India, the Muslims became the great losers of a splendid heritage. They were afraid that Western culture and education would undermine the religious faith of the community. As this concept was hurling in the sky, the concern of the pupils in the community in terms of attaining modern education was declining day by day.

According to the Education Commission of 1882, enrolment of Muslims was generally very meager as the percentage of Muslim students' enrolment compared to others in English colleges and Schools in six provinces under British India. The total number of students' enrolment in the Madras province was 25058; out of this 870 students were Muslims. Meanwhile, enrolment of Muslim students in other provinces such as Bombay, Bengal, North – Western provinces, Oudh and Punjab were showing little signs of improvement. The alarming decrease in the percentage of enrolment highlights the various historical causes as well as the ideological differences of *Ulamas*. Such an indifferent attitude of the community as well as the aversion of the British towards the Muslims, were largely responsible for the complete ousting from Civil Service too.

Representation of Muslims in the British Services

In the second half of the 19th century, Muslims were treated as the main accused of the Mutiny of 1857. As a result, many Muslim families were assaulted to death or persecuted. So the British hardly had desired to include the Muslims in the prestigious British Indian Civil Service. Sir William Hunter in his book *Indian Musalmans* gave the data by which the pitiable conditions of the Muslims during those days could be gleaned. Hunter has shown the Muslim position in the three aristocracy departments such as Military, Revenue and Judiciary.

As a whole, Syed Amir Ali writes that up to this time, in 1793, high offices, fiscal as well as judicial were filled by Muslims. But now the higher executive appointments were reserved exclusively for Europeans (Quoted by Mujeeb Ashraf, 1982).

Against this sorrowful condition of the community in India, a countrywide alertness was aroused. The Muslims of Bengal, Bihar, Orissa, Oudh, Punjab and Madras strongly began to think of their incomparable backwardness. The distressed Muslims from Orissa submitted a petition to their Commissioner E.W. Malony appealing redressal of these grave grievances. It can be seen in the following lines.

“As loyal subjects of Her Most Gracious Majesty the Queen, we have, we believe, an equal claim to all appointments in the administration of the country. Truly speaking, the Orissa Muhammadans have been leveled down and down, with no hopes of rising again. Born of noble parentages, poor by profession, and destitute of patrons, we find ourselves in the position of fish out of water”.

It can be seen from the memorandum the reflection of a community, which was persecuted by an imperial administration. Earlier they were masters of the land for a very long period. Moreover, the Muslim intelligentsia across the country became aware of the deplorable condition of the community. Keeping this in mind, many memoranda were submitted to different parts of the country. The Muslims from Delhi addressed their grievance to the Governor General in the following form.

“We the Muslim inhabitants of Delhi have since sustained the extreme losses of life, property and honor. At present, we have absolutely nothing to feed our children and ourselves. There is no ceiling under which we could seek shelter against inclement weather, and no clothing to cover our bodies. Thousands of us not bearing the severities of climate perished last year and if nothing is done to protect us many more will die this season” (Punjab. C.S, 1959).

When the British became politically and economically powerful, they began to interfere in the educational set up too. For instance, they extended all kinds of assistance to missionaries for the propagation of religion through educational institution. They sanctioned abundant funds to facilitate English education and modern science through missionary agencies. Meanwhile the British confiscated or withdrew all types of endowments and *Waqaf* properties through which some sort of charity was chanelized from such institutions for the running of Islamic institutions. Thus enrolment of Muslim students for both Islamic and General education had begun to decrease.

As a result of this biased and discriminating policy of the British, the Muslims were forced to live in shabby conditions. Hence the community was deliberately excluded from the Civil Service. At this circumstance, the pioneer *ulama* of the time such as Shah ‘Abd ul-’Aziz, Syed Isma’il Shahid, Muhammad Ishaq, Syed Ahmad Bareilvi, Haji Imdad-

ullah Muhajir Makki, Maulana Qasimi Nanautavi, Sir Syed Ahmad Khan in Northern India and in Bengal Haji Shari'at-ullah, Titumir, Karamat 'Ali led the movement to teach and preach Islamic traditions and values amongst the Muslims. They devoted themselves to bring about a drastic change in the sphere of education.

Advocacy of Muslim Intelligentsia

There was no unanimity of opinion among the *Ulamas* and the Muslim intelligentsia about the approach of the community towards Western education. While some scholars would attribute that western education would raise challenges to the *Iman* and *ikhlas* so that they may lose their religious pursuit gradually. On the contrary, from the last decades of the 18th century, a group of religious scholars had Mirza Abu Talib Landani (1752-1806), Abdu Rahim Dahri ('Abd ur-Rahim Dahri), Lutf-ullah (1802-1854) responded to Western culture, particularly, as they were very fond of the English system of education, customs, and manners. Perhaps the first Muslim who wrote an autobiography in English was Lutf-ullah, who was born at Dara Nagar in Malwa on 4th November 1802. He was impressed by the Western civility, refinement and culture and admired their efficiency, capacity for hard work, sense of cleanliness and their punctuality (Mujeeb Ashraf, 1982). Accordingly, a lot of scholars took the initiative to disseminate this ideology.

Shah Waliullah, the great Educational Reformer

Shah Waliullah (1702-1763), *Mujaddid* in Islam of 18th century, was considered to be the one who succeeded in building a bridge between medieval and modern Muslim India. Since he was well aware of the religio-political and socio-economic disintegration of Muslims in India, he launched his two-fold reform movement. For the revival of Islam, Shah Waliullah desired to present Islam in its true form which does not admit extreme rigidity and reserve as depicted by the then theologians and the misguided mystics (sufis), and to break away from the old order, replacing it by the new, to meet the requirement of the time (G.N. Jalbani, 1988). His religious movement was carried out through the eighteenth and nineteenth centuries and his educational reforms led to the emergence of many great centres of Muslim learning like Darul Uloom of Deoband in Uttar Pradesh province of India.

Shah Waliullah had seen the decline of Mughal rule in India and observed similar degeneration in other countries of Asia and Africa. The last mughal king, Auranghazeb had already passed away in 1707 and the East India Company got the power to rule a part of Eastern India defeating 'Sirajud Dawla' at Plassey in 1757. Ultimately 'Shah Waliullah' came to the conclusion that 'monarchist and imperialist tendencies were mainly responsible of the worsening State of affairs and he de-formulated basic principles for regeneration and reconstruction of life and human values'. In his book 'Hujjatullahil Baligha' he laid down "labour is the real source of wealth" and "only those people deserve to possess wealth that

put in labour whether physical or mental, for the sake of the country and society". All people, he believed, are equal and the position of the ruler of a State is no more than that of a common citizen in the matter of justice and freedom. Right to freedom, security and property etc. are equal for all irrespective of religion, race or colour (Shah Waliullah, 1936).

It should be noted that he propagated these ideas long before the 'French, American and Soviet' revolutions took place. This fact still lies buried under the dust of misinformation raised by Colonial historians. Due to the hypocrisy of modern history this Himalayan personality had been deprived of the deserved place in our modern syllabi or in history books.

Sir Syed Ahmad Khan and the Muslim endorsement of Western Education

Sir Syed Ahmad Khan (1871-1898) is the eldest of five prominent Muslim modernists whose influence on Islamic thought and polity was to shape and define Muslim responses to modernism in the latter half of the nineteenth century. Like the four-Syed Amir Ali (1849-1928), Jamal al-Din al-Afghani (1838-1897), Namik Kemal (1840-1888) and Sheikh Muhammad Abduh (1850-1905). Syed Ahmad Khan was deeply concerned with the state of Muslims in a world dominated by European colonizing powers.

Syed was popularly known as a Muslim educator and reformer; a man with versatile personality, jurist, author and founder of the Anglo-Mohammedan Oriental College at Aligarh, Uttar Pradesh, India, and the principal motivating force behind the revival of Indian Islam in the late 19th century.

It was a period of transition in the history of Muslim education in India which began from the last decades of 18th century. Some Muslim scholars had begun to show the green signal to disseminate Western learning within the community. Person like Mirza Abu Talib Landani and Syed Ahmad Khan were the forerunner of socio educational reformers of that period. Their influence on Islamic thought and polity was to shape and define Muslim responses to modernism in the latter half of the nineteenth century. In the history of India's transition from medievalism to modernism, Syed stands out prominently as a dynamic force pitted against conservatism, superstition, inertia and ignorance. In the subcontinent, Sir Syed Ahmad Khan and his followers were the first champions of this reform agenda. He was born in the twilight of the Indian Timuri era to a distinguished family (K.A. Nizami, 1980). Two years before the birth of Ahmad Khan, his maternal grandfather, Khwajah Farid, had been appointed the Prime Minister of Emperor Akbar Shah with the high sounding titles of *Dabir al-Mulk*, *Amin al-Daulah*, *Maslah Jang*. His aristocratic inheritance inspired him to involve in a wide range of activities—from socio- religious to education. He left a deep mark on the new Islam and science discourse through his writings and by influencing at least two generations of Muslims who studied at the educational institutions he founded (Aligarh College, 1881).

Amidst his strong demand for western education, he faced serious criticism from Muslim scholars and Ulamas of that time. They declared that ‘English was the language of hell and western education is a passport to hell.’ He was of the view that the Muslims in India should embrace such of the Western values as were healthy and morally sound.

In the meanwhile, some religious ulamas such as Abd ur-Rahim Dahri emphasized and wrote a booklet on the necessity to acquire English learning by the Muslims. He, like Raja Ram Mohan Roy, advocated Western leanings and addressed a Pamphlet to Lord Hasting regarding the introduction of modern learning through the medium of English language. He was of the opinion that modern knowledge cannot be disseminated through translation (‘Abd ur-Rabnlan Parwez ralabi, 1975).

Syed’s interest in education had begun soon after 1857. During the Mutiny, Syed Ahmad Khan was at Bijnor; there he saved the life of about twenty families of Europeans and Eurasians. He assured the Collector and Magistrate of Bijnor, Mr. Shakespeare by saying, “As long as I am alive, you have no cause to worry” (Altaf Husain Hali , 1979), through which, he established an irrefutable relationship with the British.

His ideas and views gradually developed in the form of an educational movement with the support of the British. In 1859, Syed established a Madarasa at Moradabad (K. A. Nizami) and wrote a small pamphlet, both in Urdu and English, about the significance of general education. It was during the decade of 1860s, that Sir Syed Ahmad Khan developed his ideas of a “modern Islam” and a Muslim polity living under British rule.

In 1863, he published an appeal to all people of India regarding improvement of the educational system of the country. Syed perceived Muslims as backward and he felt the need of education. This period also saw an increasing degree of public involvement in the educational and social arenas. In 1864, January 9, Sir Syed convened the first meeting of the Scientific Society to support his movements at Ghazipur and set out the objectives of the society as follows (*Proceedings of the First Meeting of the Scientific Society*, Ghazipur, January 9, 1864, published in *Fikr-o- Nazar*, April, 1963).

1. To translate into such languages as may be in common use, those works on arts and sciences which, being in English or other European languages, are not intelligible to the natives;
2. To search for and publish rare and valuable oriental works (no religious work will come under the notice of the Society);
3. To publish, when the Society thinks it desirable, any periodical that may be calculated to improve the native mind;

4. To have delivered in their meetings lectures on scientific or other useful subjects, illustrated when possible by scientific instruments.

According to him, the vernacular schools run by the Government were utterly inadequate to serve the needs of the time. So he wanted to establish a “vernacular university” for the North Western Provinces but he was discouraged by the champions of Hindi who wanted such a university to teach in Hindi, rather than Urdu.

Sir Syed Ahmad Khan realized that the political realities of India dictated that Muslims should establish their own organizations. In May 10, 1866, he established The Aligarh British Indian Association. The inaugural session was held at the Aligarh office of the Scientific Society in the presence of a sizeable number of local landowners and a few European officers. The Association failed to achieve any degree of impact on the decisions of the government and, one after the other, its plans were aborted.

While the British government announced assistance for persons traveling to Europe for educational and scientific purposes in 1868, most of the Muslims of northern India considered social contacts with Englishmen undesirable for their moral and religious integrity. Ahmad Khan had been elected an honorary Fellow of the Royal Asiatic Society of London in 1864 and he decided to go to England himself to see the ways of the British in their homeland.

After a long seventeen month stay at England, Ahmad Khan returned to his home land on 2nd October, 1870 full of ideas and aspirations to lead his community to be on par with modern developments. During his stay in England, he visited the universities of Oxford and Cambridge and certain private schools, including Eton and Harrow; these would serve as models for his own Muhammadan Anglo-Oriental College.

After his return to India, Syed started to implement his educational strategies in a scientific manner. In refutation to the work of Willim Muir’s Biography of Muhammad, Syed wrote *A Series of Essays on the Life of Mohammad (A Series of Essays on the Life of Mohammad, 1870)* with burning heart against the outburst of Muir. He started a periodical *vz. Tahdhîb al-Akhlâq* “to educate and civilize” Indian Muslims.

He remained in the judicial service until his early retirement in July 1876. After that, he settled in Aligarh where he established the Muhammadan Anglo-Oriental College in 1877. He instituted “the Muhammadan Educational Conference” in 1886, which held annual meetings in various Indian cities. In 1920, the College became Aligarh Muslim University, an institution that had a decisive impact on the course of Islamic polity in India as well as on the educational history of India.

As an aid to his mission, Ahmad Khan decided to write a *tafsîr* because in all previous *tafsîr* literature, he “could only find grammatical and lexicographical niceties,

statements concerning the place and time of revelation and descriptions of previous *tafâsîr*.” After long painstaking efforts, it was published in 1892. He was severely criticized by the ulama for the lack of qualifications to interpret the Qur’ân and ?adîth and the shallowness of his knowledge of Western science and its philosophical underpinnings was apparent from his own writings. According to him nature is the “Work of God” and the Qur’an is the “Word of God” and there could be no contradiction between the two.

However, after a long and eventful epoch of Muslim renaissance in India, the light had gone off in 1898. He was mourned by thousands those who had been taken out of their discontent and negligence in the Indian subcontinent. Addressing a condolence meeting on his death, Professor T.H. Arnold remarked:

“Sir Syed called upon his people to rouse themselves out of the lethargy, the sloth, the ignorance, the degradation into which they had fallen, and behold! A new generation has arisen in response to his call.” (The M.A.O. College Magazine, April, 1898).

In spite of his life-long interest in educational matters, Ahmad Khan did not produce any new theory of education; he was merely interested in promoting modern education among the Muslims and enables them to shape to lives in tune with the trend of the world order.

Problems of Muslims’ Education in India

The current educational condition of Indian Muslims has alarmingly deteriorated despite the fact that they make up nearly 15 percent of the national population and have a glorious history of several centuries of enlightened rule that put India firmly on the world map, and are the second largest Muslim community in the world today.

Although, the community is improving day by day for the last two decades and are learning to stand on their own feet they have been deliberately placed in hard social, educational and political conditions ever since the historic defeat of Indians in 1857 Rebellion against the British until this day. For instance, the number and percentage of Muslims in all government sectors of India has steadily declined from 31 percent in early 1947 to only 2.3 percent in 2001. The ruling class puts the blame on the community, while the facts are different in view of the gradual isolating trend imposed on the community. On the other hand, their attitude was compassionate towards Hindus and many were even inducted in the administrative services. In addition they even replaced Muslims by Hindus in Government services. There were some concessions for Muslims to enter in Government jobs, but after 1857 these concessions were withdrawn. It resulted in the formulation of Simla Delegation and formation of the Muslim League. The Delegation stated ‘there was a time when three Muslim Judges graced the Indian High Courts Mr. Mahmood in Allahabad, Mr. Amir Ali in Calcutta and Mr. Badruddin Tyabji in Bombay. Today (in 1906), with a

larger number of graduates, pleaders, barristers and educated civilians, not a single Muslims has been found capable of occupying a judges seat in any of the High Courts in India (Jaswant Singh , 2009).

A graphic picture of Muslim deprivation also emerged from the studies done in recent years by the National Council of Applied Economic Research (NCAER). The findings have been summed up in two sentences: “Muslims in India have a poor human development status. Widespread illiteracy, low income, irregular employment - implying thereby a high incidence of poverty is all pervasive among the Muslims.” (Rafiq Zakaria , 2004)

Prospects of Muslim Education

While all the matters discussed above come under the severe problems faced by the Muslim community in pre and post independent India, a gradual improvement in the education of Muslims is a happening phenomenon. The emergence of some premier Muslim educational institutions across the country such as Darul Ulyoom Deoband,U.P,

Nadvathul Ulama Lucknow, A.M.U, Aligarh, Jamia Millia Isamia, New Delhi in North, Calcutta Madarasa, in Calcutta, Madarasa Islamiya Shamsul Huda, Patna, Jamia Rahmaniya, Mongheer in the East, Jamia Nizamiya, Hyderabad, Darussalalm Omerabad, Madrasa Baquiyathu Salihath, Vellor, Madaras Aliya Arabic college, Kasargod, Rauzathul Uloom Arabic College, Farook, Santhapuram Islamiya College Malappuram in the South have tremendously improved the prospects of the community in the sphere of both streams of education.

The genesis of these educational institutions in India during this particular period is being considered as the major prospects of the community, particularly, when the unprecedented socio-educational problems are faced by the community. The development of these institutions in the twentieth century have switched over to the unconventional religious education as well as the modern general education in the state under different Muslim managements and their consequences are still not commendable as the Sachar committee (2006) reported that the educational rate of Muslim in India is very bad even in comparison to SC/ST. So, the Muslim intellectuals are duty bound to create awareness among the Muslims community as our ancestors have contributed a lot for the overall promotion of Muslim society by adopting the modern education.

Conclusions and Suggestions

The conclusions and suggestions are drawn in the light of present educational system that follows:

1. In the light of the above mentioned text it is important to point out that many Muslim thinkers are broadly in favor of delegation of responsibility to the local level wherever

- possible. The proposed reduction of bureaucracy and regulation is therefore welcomed. This should extend the progress begun by the Education Act under which school and college governors were given greater responsibility for the provision of education within their institutions including employment, admissions, implementation of the National Curriculum and resource allocation.
2. One subtle aspect to the supremacy question, as far as Muslims are concerned, is that governance policies should not be null and void by 'facts on the ground'. Insufficient representation among senior staff and governors from members of the Muslim faith may prejudice the concern of an educational institution for the implementation of a Muslim-relevant policy. Muslim participation within the political process in India has often been minimal and occasionally non-existent. This is partly due to a lack of engagement and sustained interaction on the part of Muslims themselves and is compounded by the small number of Muslim members in both of the Houses of Parliament. It follows therefore that many political committees do not have any Muslim representation and that those Muslim representatives who are involved are usually overstretched and unable to fulfill the desired duties across the spectrum of relevant issues. It is apparent that minority faith communities have failed to learn and engage in the processes of political participation, so much so that this has put the minority faiths at a distinct disadvantage when it comes to setting agendas and responding to mainstream proposals.
 3. We feel therefore that consideration should be given to addressing the democratic deficit in order to allow greater engagement between members of the political executive and interested Muslim representatives. We naturally hope that this report can form part of such a dialogue, but also recognize that our effort is something of an exception. Therefore, we also support a formal consultation system in which people of all faiths meet to represent their views at a national level as part of an on-going process.
 4. As far as Muslim participation in education policy is concerned, increased efforts must be made to undertake empirical research into the Muslim community itself. This would extend to such matters as demographics, post-school achievement, communal aspiration, family background, and educational performance. In due course we hope to establish a database of Muslim educationalists that are able to contribute to such research. In the meantime, Government could assist this by including questions that are of relevance to all faiths in the Annual Schools and colleges' Census.
 5. At last but not the least it is to be pointed out that Madarsa and various religious educational institutions in India still believe that the knowledge of the Holy Quran and Hadith is to get knowledge but it must be followed by modern scientific education

by which Muslim students may get upward mobility based on knowledge of Islamization. But in this modern fast pace of development of the world scientific education is as important as religious education. It is because of the fact that without modern scientific technical and professional education no one can face the modern economic globalizing world. Thus, traditional Madarsa must adopt the modern way of technical and professional teaching and learning processes.

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Prostitution - A Necessary Evil : An Analysis of its Legality in India

Vikash Kumar

ABSTRACT

Prostitution has been the accepted reality of every society. No part of the globe including India is free from red light area, irrespective of the legal status. India also has a long history of prostitution industry with different forms from devadasi system to call girls and escort girls. The demand of this industry kept on increasing and has a rich consumer base right from the lower income strata to higher income strata. The ambiguity of law relating to prostitution in India is one main reason of their increasing exploitation. With the Supreme Court, having a liberal view in decriminalizing homosexuality (Section 377), it is high time that a pro liberal stand should be taken towards prostitution also. This paper attempts to analyze the legality of prostitution in India.

Keywords : Prostitution, red light, female sex workers, HIV infection

INTRODUCTION:

Prostitution is the practice of providing sexual service to another person in return for payment. It is considered one of the oldest profession of the world. It has been in practice since the civilization began to even in this 21st century. In fact, it is one of the most flourishing industry of the 21st century. Empirical data on the way of life and sexual practices of prostitutes in contemporary India are scarce.

AVAILABLE STATISTICS:

- a. 10 million prostitutes in India.
- b. Mumbai-1 lakh prostitutes - Asia's largest sex industrial centre.
- c. 1000 red light areas all over India.
- d. Average of 6 customers a day.
- e. Everyday 200 girls and women in India enter prostitution.
- f. 80% are forced prostitution.
- g. 60% to 70% of sex workers are HIV+.

LEGAL STATUS : INDIA

i. **The Immoral Traffic (Suppression) Act - SITA : 1956 Act.**

- ❖ Prostitutes can practice their trade privately.

- ❖ Organised prostitution is illegal.
- ❖ Forbids to carry this profession within 100 yards of public place.

ii. The Immoral Traffic (Prevention) Act - PITA : 1986 Act.

- ❖ Amendment of SITA 1956.
- ❖ Abolishing prostitution in India by gradually criminalising various aspects of sex work.
- ❖ However, prostitution itself is not an offence as such under this law.

iii. Supreme Court Ruling Dec. 2009:

"When you say it is the world's oldest profession and when you are not able to curb it by laws, why don't you legalise it".

As such, there is ambiguity in the legal status of prostitution in India. Prima facia, it seems to be legal but somehow it is illegal at the same time. This gives an opportunity to police to further exploit the sex workers (who are already the exploited section of the society).

LEGAL STATUS : GLOBALLY

Globally, the legal status of prostitution varies from country to country. In countries like Netherland, Germany, Australia, etc. it is the legitimate right of the sex workers to carry on their profession. While in Sweden, Norway and Iceland, it is illegal to buy sexual service but not to sell them. Prostitution is completely ban in almost every Muslim country but again a contradictory part is that Saudi Arabia and UAE which are muslim countries are the largest buyers of these services. What concludes from this is that prostitution is going to persist in one form or another and in every country whatever their legal position be regarding prostitution.

WHY IT SHOULD BE LEGALISED?

- a. Right to sex—Abraham Maslow, a public administration thinker, in his 'Need - Hierarchy Theory' has considered sex as the first need of human being along with food, water, air, etc. When we talk of Right to food, Right to water, then why not Right to sex?
- b. Minimize rape incidents—Late marriage has become order of the day. As such, a section of people find it difficult to control their sexual needs. Prostitution provides an opportunity to ooze out the sexual energies of men, thus minimizing the incidents of rape.
- c. Revenue Generation— As of now, sex workers have to pay to the local police, hooligans, middle men, etc. and nothing goes to the treasury. Once registered, revenue goes to the treasury in the form of:
 - a. License fee - for getting registered.
 - b. Service tax - for the services they render.
 - c. Income tax - if they come under the slab.

- d. Tackling Spread of HIV– HIV is mostly sexually transmitted. Once registered, better targeting can be done. Regular medical checkups and test will identify HIV workers and thus their license can be cancelled. Further, proper medical treatment can also be provided.
- e. Organize unions– These registered sex workers can form their own union and thus will be in a position to demand their basic rights from the government. Their bargaining power will also increase and their exploitation can be prevented.
- f. Freedom of choice– Article 19(g) of the Indian constitution provides the right to practice any profession or to carry on any occupation, trade or business. This right is available to every citizen of India. As such, sex workers should also have the freedom to choose their profession.
- g. Question of morality– Critics strongly argue that prostitution is immoral and against Indian culture. They perhaps fail to go deep inside Indian culture where we worship linga, yoni and followed the practice of devadasi system, etc. Moreover, since it is illegal -
 - i. sex workers are badly exploited.
 - ii. treated indifferently by the society.
 - iii. lack basic necessities and freedom.
 - iv. not considered human even.

Does this represent morality ?

- h. Prostitution vs forced prostitution– The prevailing law is harming and not relieving the sex workers. It fails to discriminate between prostitution and forced prostitution.

As such, incidents of forced prostitution is increasing which would have otherwise been controlled.
- i. Joining mainstream– Legalizing prostitution will help in changing the traditional mindset of the people. Sex workers would be relieved of the social benchmarks which will help connect them with the mainstream.
- j. International experiences– The experience of countries which have legalized prostitution suggests that legalizing it has helped reducing the incidents of rape incidents, HIV cases, etc. If it was legalized there, why can't it be legalized in India as well?

"We believe that like any other occupation, sex work too is an occupation and not a moral condition. If it is one of the oldest professions in the world, that is because it must have continued to meet an important and consistent social demand. But the world "prostitute"

is rarely used to refer to an occupational group of women who earn their livelihood through providing sexual services, rather it is deployed as a descriptive term denoting a homogenized category, usually of women, which poses threat to public health, social stability and public order. If and when we figure in political or developmental agenda, we are enmeshed in discursive practice and practical projects which aim to rescue, rehabilitate, improve, discipline, control or police us".(DMSC 1997)

Pre conditions for legalizing it :

- a. Fixing the minimum age of prostitution.
- b. All forms of child and forced prostitution should be effectively banned.
- c. Compulsory licensing for prostitution.
- d. Optimum taxation be imposed.
- e. Amendment in draconian law related to prostitution.
- f. Social welfare schemes for the rehabilitation of registered sex workers.
- g. Prostitution should be chosen only as the last option left.

PERSONAL INTERVIEW

To enquire about the real condition of sex workers in India, I personally visited Meerganj - a red light area of Allahabad. Initially none of the sex workers were ready to talk as they were scared that it may cause trouble to them and their people. However, I managed to convince one of them and later 3-4 others also joined. During the interview, I kept informing them about their rights, legal status, etc. in which they seemed to be really interested.

- 1) May I know your good name please.
SANNA.
- 2) You belong to -
Uttar Pradesh.
- 3) At what age you came here?
I am here since my birth.
- 4) Why did you opt for this profession?
I have a family background of this profession.
- 5) Was this profession your choice or you were forced upon?
No, since I have been brought up in this environment, this happened to be my

natural choice.

6) What about other sex workers?

All the sex workers here have a family background and thus they voluntarily opt for this field.

7) Do you know the legal status of your profession?

I think it is illegal.

8) What is the average number of customers you deal perday?

3 to 5.

9) How much you earn on a daily basis?

Rs. 500-600.

10) What you do with your savings?

Home expenses, children study, etc. Basically we have hand to mouth earnings.

11) What is the minimum and maximum age of your profession ?

Generally 20-35 years.

12) What problems do you face in your daily life ?

The local criminals exploit us. They don't pay us for the services we rendered and many times we are brutally beaten up. The outstation police raid us sometimes. We have to take care of our security ourselves.

13) What support do you get from govt. and NGOs?

No support. Actually we are scared of them.

14) You must be getting support in the form of medical facilities?

Yes, we are provided with regular health check up, blood tests, protections, etc.

15) My data says that 60%-70% of you areHIV+.

That's totally wrong. We always take precaution and protection. Even after this if someone gets infected, she personally quit the work. (this statement seems to be doubtful in my view.)

16) What are your expectations from govt.?

Prevent our exploitation, stop police raids, take care of our security and allow us to carry our profession independently.

17) Given an option in other field, will you leave this profession?

We are illiterate. How can we work in another field and who will provide us job?

18) If government provides you free training and job, then?

I don't know. I think we are comfortable with our job.

19) What future you want for your child?

My children go to school. I want them to study hard and get in good jobs.

20) If legalized, are you ready to pay the tax?

Yes, we pay the house tax.

21) No mam, I mean the service tax and income tax.

She first enquired me about these two taxes and then replied - if everyone will pay, we will also pay.

22) What in your opinion is the biggest contribution your profession is providing to the society?

If we will stop our profession, the incidents of rape in the society will increase manifolds.

23) What appeal/message do you want to convey to this society?

"Hum v Insaan Hai". We also are human and we should be treated like human being.

Thank you mam, it was nice talking you. Though she refused to accept, I paid her and wished her good luck.

Now it is up to you to decide whether they need a soft touch or not?

An appeal to the govt: -

Their life are miserable, conditions are worst and they lack humane treatment. Provide them right to freedom, right to chose their profession and right to life in real sense by legalizing prostitution.

"If nobody wants to sell- sex, it is a crime to force anyone to do so. But when men or women do want to sell their bodies, they should have that full right without encountering punishment or discrimination. If the client behaves decently, the relation ship between the sex buyer and the sex seller must be-considered a purely private transaction".

NILS JOHAN RINGDAL, Love For Sale

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Work Life Balance Of Women Police - A Conceptual Study

Dr. V. Sasirekha

ABSTRACT

Work Life Balance (WLB) addresses the concerns of improving employee satisfaction and motivation levels, fortify work place learning and development for betterment in managing the change and adopting alien practices in the event of change. One of the important strategies to perk up WLB is to create work culture and conduct which helps in maintaining an amicable good atmosphere where employees are treated with reasonable dignity and respect. Work and family life balance is an expectation of today's people. Life in the 21st century is increasingly complex as people are juggling with the multiple roles. In the present scenario, due to intricate and demanding situations from both work and life, people are unable to play their best suited roles under the given circumstances. The status of women in the society has an important bearing on their participation in economic activity, which is common in developed and developing countries. In developing countries the family income are by and large low and that can best be supplemented by women's work. Various studies also point out that today the educated women of India are no more contented in carrying out only the traditional female roles of a wife and mother. The main reason why most women work was the low income of their men folk. Considering the various aspects of the family and work life balance of the working individuals, this study will analyze the work life balance of women police personnel, whose occupation is generally perceived as highly stressful, also increasing threat of violence on our streets, high public demand and a mounting focus on police effectiveness and efficiency.

Keywords : *Work Life Balance, Women Police, Stress, Work Life Conflict*

Introduction

Work Life Balance (WLB) is an issue increasingly recognized as of strategic importance to organizations and of significance to employees. Work life balance is Human Resource Strategy, which is already recognized as the ultimate key for Human Resource Development among all the work systems. Work life balance is a concept, including proper prioritizing between “workaholics” (career and ambition) on the one hand and “lifestyle” (Health, pleasure, leisure, family and spiritual development) on the other. The term is used to describe practices in achieving a balance between the demands of women employee's family (life) and work lives. The increasing pervasiveness of work-life conflicts and increasing concern about, life issues in the corporate arena present both a challenge and

opportunity for Human Resource (HR) Professionals. Work-life balance initiatives designed to help employees, balance their work and personal lives. It's not only an option, but also a necessity for many employers today. There is a need for organizations to adopt human resource strategies and policies that accommodate the work-life needs of a diverse workforce in the current business environment. By introducing special policies for women to balance work and life, an effort can be created towards the beginning of bringing about a bigger change for women in the society. In recent days, representation of Women in various fields has been widely entertained. It goes without saying that Women are grossly underrepresented in several fields in India: whether in politics, senior corporate leadership or even the bureaucracy.

Work Life Balance And Women Police

The police personnel happen to be the most visible representatives of the government. In an hour of need, danger, or any crisis, people find police to be the most dependable person. The role of police constables is valuable. Besides their assigned duties police constables contribute in disaster management, VVIP duties, guard duties and escort duties, serving of summons and warrants as well as clerical work. They rarely get holidays and the welfare facilities they are getting are insufficient. Though women have made their entry into the labor market they still face obstacles at their workplace which are related to (a) the hazards or risks which are common to all the workers; and (b) the risks which working women face in their families and in the society. The multiple roles in work and family can be the source of multiple satisfactions for employed women but the combination of career and family roles is often associated with conflict, overload and stress. A new report launched by the Commonwealth Human Rights Initiative (CHRI) shines a light on the appallingly low number of women in the police force in India. The report, while talking of the gender inequality in the police force in India also shines the spotlight on the structural causes, policy lacunae and attitudinal issues within the society in general and the police force in particular that are responsible for the distorted gender ratios in the police ranks. Thus women in police face various problems and major issue is that not creating a balance between their work and family. So this study analyses the overall work life balance of women police.

Need for the Study

In this study the quality of work life of women police personnel have been examined through reviews of literature and to understand the challenges faced by women police personnel. Women police personnel should be ready for work at any time of the day. The irregular hours of work performed by them cause additional strain and work-family imbalance, which in turn affects their career. The researcher attempts to review the existing literatures on work life balance and women police and understand the broad challenges and stress faced by women police personnel.

Objectives of the study

- To study the existing literatures on work life balance of women police
- To understand the broad challenges faced by women police in their work.

Review of Literature

Clark (2000) acknowledges work-family balance as “satisfaction and good functioning at work and at home, with a minimum of role conflict”. Work life balance is a state of equilibrium in which the demand of both a person’s job and personal life are equal. Work life balance is the main aphorism in every organization and a license for the success of every organization. In modern life, employer understand that work-life imbalance mainly escalate stress, eventually causes poor performance, one role at the cost of another i.e. work on life or life on work. Management must try to nurture a Work Life Balance, promoting a culture that attracts and retain people, which help them in avoiding their employee relinquish their job.

Work-life balance programs are framed in such a way that it is easier for individuals to manage the conflict arises between work and family. The Work life balance programs and policies have to cover the work and leave schedules, including part-time work, flexible time, medical leave, maternity leave, sponsored vacation, payment of medical expenses, near-site child care centers, medical facilities and counseling.-Perry Smith and Blum, (2000).

Policing can offer secure and stimulating work for women, with diverse career opportunities and with increasing opportunities for flexible employment. The presence of women police also provides an alternative contact point for victims of crime confronted by the well-documented insensitivity of many male police (National Centre for Women and Policing, 2002). Swift (2003), emphasised that Juggling competing demands is tiring if not stressful and brings lower productivity, sickness and absenteeism so work/life balance is an issue for all employees and all organizations.

Women also remain grossly under-represented in most non-democratic nations or emerging democracies; (Gulteking et al., 2010; Natarajan, 2008). The employment of women police involves a variety of benefits, which have frequently been denied or underestimated. Equity in policing supports the global mission to create genuine equality and independence for women, including through employment and better delivery of social services (United Nations, 2009).

Rincy V. Mathew and Panchanatham (2011) have studied in South India and the study showed that role overload, dependent care issues, quality of health, problems in time management and lack of proper social support are the major factors influencing the Work life balance of police women in India.

Recent research indicates that in most developed democracies the percentage of sworn women police remains at or below one quarter, with much lower number in management ranks and with women from racial or ethnic minorities suffering greater marginalisation (Cordner and Cordner, 2011; Moses, 2010; Stronshind and Brandl, 2011).

Banu and Uma (2012) have studied that the improvements in police women management practices, especially work time and work location flexibility and contribute to increased work-life balance. Work-life balance programs have been demonstrated to have an impact on employees in terms recruitment, retention/turnover, commitment and satisfaction, absenteeism and accident rates. In the light of the literature survey, it is notices that quite a lot of research has been conducted on job satisfaction in India and Western context.

Kamatchi *et al* (2013) has studied about work life balance of women police of Bangalore and they found that maximum women is ready to accept the challenging jobs but their work affects their family. They have lack of information on right time so that they can perform their responsibilities in a balanced way.

Vijaya Mani (2013), has revealed the major factors influencing the Work Life Balance of Women professionals in India such as role conflict, lack of recognition, organizational politics, gender discrimination, and elderly and children care issues, quality of health, problems in time management and lack of proper social support.

K.Santhana Lakshmi *et al*, (2013) have examined that the educational institutions should address the work life balance related issues among their staff, specifically women and take a holistic approach to design and implement the policies to support the teaching staff to manage their WLB.

Marafi (2013) identifies issues faced by employees in education sector when they have to work on weekends or take any special classes other than the scheduled ones. These employees experience negative work-life balance and health issues. This leads to family disturbance and ultimately leads to de-motivation and also scope for turnover. However, if adequate compensation is provided and prior information is given this will help to reduce the negative effect of work life of the employee.

Work life balance play a pivotal role as it involves the personal as well as the professional domains of an individual (Arif & Farooqi, 2014).

Work life balance is the degree to which an individual is involved in both personal and professional life and also at the same times how much that individual is satisfied from the both in their respective domains (Deery & Jago, 2015).

Sudha and Karthikeyan (2014), has concluded that to achieve work life balance, every

woman should set the goal and excel both in career and family. Some of the strategies and skills at work such as planning, organizing and setting limits can be used at home and work place for accomplishing a satisfying and fulfilling well balanced life both professionally and personally. The study is focused on impact of work life conflict on job performance of female school teachers. Result showed that work life conflict has a negative impact on job performance of female employees and organization policies do not moderate this relationship.

Hariharaputhran (2015), presents a metaphor for the concept of WLB stating it is an act of juggling work, family, health, friends and spirit, the reading clearly outlines that priorities should be put in place. It also outlines that individuals should try to stop both work and family to spillover stating that it's important to work during working hours and leave work after working hours, give the required time for family friends and rest to give value to both aspects.

Work-life Balance of Women Police

Police is a vital link in society. The women police nowadays plays a major role in contributing their service to the nation as the crimes against women has been constantly increasing. But the representation of women in police force has been not increased due the improper work life balance they face in their profession. The proper work life balance can be achieved only if the Human resource development exposure and focus is given in to police personnel. Striking a balance between personal life and police work is critical for women police to keep themselves safe, and do their jobs well, as well as preserving personal ties with friends and family. Women police have many different options available for maintaining that balance, which focus on keeping lines of communication open, as well as making time for personal activities and relationships that have nothing to do with law enforcement work.

Challenges Faced By Women Police

At present scenario employed individuals face a lot of challenges not only in the work area, but also outside the work area. Male as well as women employee experience challenges, which create frustrations and mentally affect them. Undeniably, without the active participation of women in national activities, the social, economic or political progress of a country will deteriorate and become stagnant. Women Police face problems from their female colleagues as well (due to jealousy, rivalry and competition). Colleagues, both men/women draw conclusions about women's character, sometimes without any basis, which lead them experience undue stress. Women Police is expected to perform police services irrespective of their gender. They have to perform duties as compliance of the public and the government. Women Police Constables have to be working in a proactive, positive and powerful way as per the nature of the job. Women police constables feel they are facing more challenges which create more mental pressure and depression than non-working women

or women working in other fields. Negative attitudes are severely compounded by the prevailing culture of sexual harassment in the workplace, though a large part of it goes under reported for lack of complaint mechanisms or insufficient knowledge of the women personnel. In focus group interviews conducted by CHRI, 7.5% of respondents in Kerala and Haryana stated harassment exists in their own place. (Source: CHRI)

Conclusion

Work-life balance is basic element for sustainable business which is ultimate about the improvement in the quality of life for everyone .It results in win-win situation because people will be more productive if they are happy in their jobs and this is more likely if they are able to balance work commitments with family life. Women police should learn to differentiate between their roles in the family and profession and balance them to lead a stress-free life. The women police personnel should try to play their roles distinctly at home and at workplace. The very nature of work of police and heavy responsibility they bear while dealing with people, anti-social elements, judiciary, human rights and more importantly, with family members, led to higher stress for them. Their multiplicity of roles imposes demand that require more time, much more energy and maximum commitment to fulfill. Conflict occurs when cumulative demands of these many professional (i.e., work) and personal (i.e., non-work) life roles are incompatible in some respect, so that participation in other roles are hindered. Thus the higher authorities must develop and frame policies for women police to achieve higher work life balance and thereby to increase the representation of women into police profession.

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Applied ethics of Sigalovada Sutta: With a special reference to Environmental and Business Ethics

Dr. Avinash Kumar Srivastava

The Introduction: - Before discussing the Applied ethics of *Sigalovada Sutta* it seems proper to spotlight its importance and its theme as well as the basic conceptual idea of *Applied Ethics*. *Sigalovada Sutta* is a very important *Gatha* (narrative) from Environmental, Business and socio-political ethics point of view. It is found in the third Volume of the *Digha Nikaya* of the *Sutta Pitaka*. It is also called *Sigal Sutta*. It is undoubtedly a piece of outstanding individuality in the entire *PaliTipitaka*. It prescribes a code of conduct for the common people and even the professionals which is highly useful even today in solving the modern ethical riddles, that people face in the everyday business of life. It is entirely devoted to the duties of a lay man or political and social activists as well as business professionals in society and towards different quarters. It is for this reason *Sigal Sutta* is singled out for studies and recitation by the Buddhist laity all over the world.

The Applied Ethics:-In the Present ethical scenario the ethicists are giving greater emphasis on its applied aspect rather than theoretical understanding of ethical concepts and principles or accepting any particular standard or idea about right or wrong. The reason is simple. With the rise of industrialization and modern mechanical civilization, the human life has become very complicated. The rat race to compete and achieve target of life and profession in the full competitive age have created multifaceted dilemmatic problems that cannot be shorted out through theoretical discussions, because the ethical questions that arise out of the related activities are too difficult for the moral thinkers to answer the situational normative riddles. In the process of arriving at the reason, remedy and solution of the situational moral tragedy, *applied ethics* got its genuine expression that attempts to short out difficult moral questions and controversial moral issues that people actually face in their normal or abnormal business of life. However, in analyzing the actual problematic ethical cases the applied ethicists utilize philosophy as a tool to address important moral issues in various practical disciplines. They are more concerned with particular cases than with more abstract theoretic question.

In other words, it can be said that *applied ethics* is a discipline of philosophy that attempts to apply ethical theory to real life situation. Strict principle- based ethical approaches often result in solution to specific problems that are not universally acceptable or impossible to accept. Applied Ethics is much more ready to include the insight of psychology, sociology, ecology and other relevant area of knowledge in its deliberations. It is used in determining public policy. Since the content of *applied ethics* is so varied and requires considerable empirically working knowledge, its pursuit is done by looking at different human practices.

These days it only makes sense when we work on different types of *applied ethics*, so an expert working on one kind will not have much to say in another. For instance experts of business ethics have nothing to say on *medical ethics*, *engineering ethics*, *environmental ethics* or *bio-ethics*.

Applied Ethics may be considered to be a new development in western horizon, which was supposed to be initiated round about 1970 with Thomson's article "A Defense to Abortion". But let it be known that in India both ethics and philosophy are rooted in practical problems and uprooting the evils of human life. Here nature and society have always been in the midst of philosophical, ethical and social brooding. Hence, in order to eradicate the human suffering, crisis and practical existential problems of life ethics and philosophy came at the rescue and emerged as a separate discipline. With the emergence of the Buddhism the applied utility of ethics and philosophy started becoming visible. The Buddha employed the methods of *argument from analogy* and *bare difference* argument that helped him uncover moral components in practical situation. It also helped him to draw conclusions about actual cases. He kept mum on the metaphysical questions and did avoid arguing from baseline ethical theories.

The present paper is a humble attempt to spotlight the applied elements in Buddha preaching and teachings with special reference to *SingalSutta*. Herein the Buddha being an omniscient being has delivered on various existential problems of life. In one *Sutta* He has provided ethical solution for different walks of human life. If these are explained and developed properly, it will give birth to many fields of *applied ethics* highlighting different areas and issues through one methodological way that deals with many issues of different fields. The Buddha, in *Sigalovada Sutta*, touches many issues of applied ethics wherein many hidden moral considerations were uncovered that was imbedded in one traditional practice of *Singal*, which he was performing without knowing its importance and import. In doing so the Buddha employed the methods of *argument from analogy* and *bare difference* argument in order to uncover the relevant moral components in the practical situation and there by draws conclusions about actual case. A brief account of some of the branches of applied ethics, as found in *Singal Sutta*, is mentioned below.

Before we spotlight on the threads of applied ethics in *Sigalovada Sutta* it seems proper to narrate the story of Sigala and his traditional religious practice, in brief, which led Buddha to interpret its import, importance, ethical values and proper way of doing it. It resulted in discovering the threads or principals of modern applied ethics even in 600 B.C. The story runs in the following way. Once upon a time Buddha was staying at *Venuvana*, of *Rajagriha*. One fine morning he saw a young man, named, Sigala, going out of Rajgrih in wet cloths, hair, and body and with folded hands. Outside the town he lifted his clasped hands and paid worship to the several quarters of the earth and sky, i.e. east, west, south, north, to the nadir and zenith. Buddha enquired of him the reason behind it. He informed

that he is simply making compliance of the last wish of his father, who made it from his death bed.¹ The Buddha said it is good, but the procedure of doing it is wrong. In explaining its proper method and deciphering its import and hidden meanings different branches of *applied ethics* stemmed out. The present paper aims at narrating some of them that can help mankind in coming out of their sufferings as well as from the moral dilemma they are facing in their everyday life. They are Environmental Ethics, Business Ethics, Social Ethics, Political Ethics, Family Ethics, and so on.

Environmental Ethics: -Environmental Ethics has emerged from the contemporary interest of applying and exploring certain ethical concepts, precepts, principles and position to a set of concrete situation which modern man is confronting in his life concerning human relationship with nature, natural entities and members of biotic community.² The situation emerged because excess of human encroachment in the field of nature for meeting his selfish ends. In the blind race of development and lavish lifestyle and comfort, nature was destroyed mercilessly. In rapid industrialization we ignored nature's inherent lawfulness and worth. We are treating it as merely meaningless play of atoms. In this race we pollute air and water, annihilate farm land and forest and destroy the habitats necessary for preservation of species diversity. In doing so we forget that we too are the part and parcel of natural world. In the words of Dr. Avinash Kumar Srivastava, "The story of present eco-crisis is a long historyman's march from the lush green forest to the juiceless jungle of concrete."³ It is a fact that human intervention to nature was necessitated for survival and prosperity. But unsound environmental practices turned it fatal for human survival too. If human encroachment and intervention in the field of nature and natural entities on the name of development continues, the fate of the planet earth and survival of humankind will be dark dismal and disparaging. The crux of the situation is that we are moving towards annihilation and if immediate efforts are not made honestly and seriously, doomsday will not await the change of our perception.⁴ This led some developed countries to take precautionary and protective measures. Germany took this initiative for the first time. It passed worlds the first Nation Protection act on 26 June 1935, the Law Protecting Plants and Animals on 18 March 1936, as well as the Law Protecting Mother Soil on 16 November 1939.⁵ This gave birth to the threat of *Eco fascism* that deprives even the land owners not to change the shape of his natural properties according to his own specification. Since for Nazi weltanschauung "the landscape is the first place the living space (*Lebensraum*) of the *Volk*."⁶ Hence, even urban, industrial, and agricultural lands must be protected, so far as possible, from destructive human activities. Moreover, Germany's beautiful nature areas must be protected not only from highway billboards and radio blaring "jazz music and Negro noise", but also from intrusion of hotels, gas station and other commercial ventures...Just as there must be healthful, inspiring, and bountiful *Lebensraum* for the *Volk*, so *Lebensraum* is needed for indigenous plants and animals.⁷ Even the French and American environmentalists also joined their hand in this so called *Ecofacism*. Though the "white

man are the greatest destroyer and meddler earthly in paradise⁸ even then they want to impose restrictions on third world countries.

However, for these environmentalists any development program implies destruction of nature. Hence at any cost nature has to be protected from human encroachment and government must impose regulatory restrictions on human beings and human institutions. And the beneficiary of such restrictions should be a forest, water shed, swamp, marsh or bog. In such a situation property owners and other private citizen may protest more vociferously against it. The persons deprived of their property rights may complain that their human rights are been trumped by the nonhuman beings that lack human interests, right and legal standing. Property right defenders may argue that it is bad enough to have one's land sharply regulated because of the needs of shrimp and water grass, birds and mucky grounds, but it is worse to have such regulations imposed on the lands manifestly not wet or environmentally crucial.

We cannot deny that scientific development has made our life easier, more comfortable and in some way more lavish. At the same time this satisfaction is turning out to be a nightmare. The moment we realize the threat to natural phenomena it becomes too late. This has put the environmentalists on defensive side. What ought to be done is a million dollar question. Here begin the role of environmental ethics. The reason is simple. It considers ethical relationship between human being and natural environment. It addresses the question, should we continue to clear the forest for the sake of human consumption? What environmental obligation do we need to keep it for the future generation? It is a fact that human encroachment has caused drastic destruction to the global environment. It has to be stopped. It is again a fact that the strict regulatory action against utilization of nature and natural entities even for human survival goes against the basic human rights.

But for the vision of doom and gloom and their appropriate solution, Buddhists need not to go to the modern prophets of environmentalism. They have simply to give a repeated reading of their own texts. Buddha in *SigalovadaSutta* provides a conceptual formulation for this dilemmatic situation. He categorically says "A house holder should accumulate wealth like a honey bee that collects nectar from flowers without hurting or causing harm to it."⁹ According to the Buddhist world view man and the nature are not inimical to each other. Neither man neither is the master of the nature nor is nature a slave of human beings. Ecologically both are the members of biotic community, as both are made up of *RupaDhatu* and *ArupaDhatu*.¹⁰ Hence nature should not be exploited for human pleasure and enjoyment. Since man is a superior evolution, as man is composed of five elements (*PancaKhandha*) namely, corporeality (*Rupa*), feeling (*Vedana*), perception (*Sanna*), disposition (*Samkhara*) and consciousness (*Vinnana*).¹¹ *PancaKhandha* is the distinctive feature of human being only, as *Samkharkhand*, which is an aggregation of good and bad qualities, is not found in the nature. This makes him moral and rational

animal. Hence his responsibilities are grater. Though he has the capacity to maintain or mutilate the nature but being a rational and moral being it is expected from him to care and share it. It is our duty no to have an aggressive attitude towards nature. Secondly, the above mentioned Buddha's statement in the SigalSutta, regarding use of the nature is based on His Middle Path as well as expresses a deep human psychology. In fact our suffering is due to our cravings for an imaginary world of comfort and cravings. Since" one is oppressive to nature because one is under control of greed, hatred, fear and delusion, Buddha says those who are not swayed by greed, hatred, fear and delusion do not transgress the norm ¹² and cause harm to the world of nature. Cessation of suffering does not consist in relinquishing every human interest and need. It does not recommend the life of abject poverty or self-mortification. It consists in renunciation of the life of self-indulgence which is not based on human interest or need rather on greed, lust and thirsting. The Middle Path recommends the appeasement of disposition,(*Samkharasamath, Samkharopas'am*)¹³ And thus it eschews the two extremes, annihilation of need on the one hand and transformation of need into greed, lust and thirsting on the other. So, one must learn to differentiate between need and greed. Nurse the need or human interest but not the greed. This Buddha intended by saying," A house holder should accumulate wealth like a honey bee that collects nectar from flowers without hurting or causing harm to it." In order to develop such nonaggressive bent of mind Buddha has suggested observing the moral precepts and understanding the moral concepts (*Sila*).¹⁴

Business Ethics: - It is a classification of *applied ethics* or *professional ethics*. It evaluates ethical principles and moral problems in business environment. ¹⁵ Business is an economic as well as social activity. It is social because it is of the people (owned by the people), for the people (meant for the people), and by the people (run by the people). And any social activity implies moral evaluation. Since business makes a difference in the nature and social environment, ethical activity is involved here. Normally it is believed that business and ethics have remote relation or no relation. Because business is self-centric or close group centric. Since selfishness is present here ethics does not have any scope to function. In fact, profit is the motto of any business. "When profit becomes the sole obsession, such ethical concerns are ignored. ¹⁶ It is again a fact that in any business concern where moral norms are ignored the efficiency in respect of production and distributions get effected. This indicates that there is a need of business ethics. Here the question is what is the role of ethics in any business? In answer to it it can be said that it examines moral problems that can arise in a business environment. This includes Corporate Social Responsibility. It is a concept whereby organizations considers the interest of society by taking responsibility for the impact of their activities on customers, employees, shareholders, communities and the environment in all aspects of their operation, over and above the statutory obligation to comply with legislation.

The Buddha has always recommended inculcating value in human character and conduct.¹⁷ In business world we see that often disvalues like dishonesty, lying, bribe, kickbacks or shady deals often ensure greater business prospect. But after proper observation it is found that these are expedient in short time gains only. In the long run these are proved to be self-defeating and unyielding. On the contrary the moral values like honesty, integrity, truthfulness and sincerity pay in the long run for any business concern. It makes any business enterprise a healthy unit even if other thing remains constant. Value based work culture results in greater success in terms of efficiency in performance, reliance and stability of a business house and creates good will for it, which is very essential for any industry or business enterprise. This is the reason the Buddha has recommended to observe moral virtues (*Sila*) in everyday life and shun the disvalues as their result is dark, dismal and dispraising as well as ruins the entire personality.¹⁸

Business is a human activity. It involves management and workers. “Since business is directed to common goal it is necessary that the human components are harmoniously and optimally harnessed so that they function to achieve the unitary goal.”¹⁹ The Buddha has to shun the friendship of the persons whose conduct is immoral. He has given the long list of the persons with whom one can never enter into partnership or friendship. At the same time He has earmarked the types and qualities of good persons.²⁰ Now in selection of partner, worker, executives and other member for a business organization one must be careful. In doing so one must take into account one’s skill, functional expertise and efficiency at the same time value and virtue of the candidate must be taken into account. Persons of good moral character should be considered while recruiting the employees or entering into partnership with someone. The Buddha, in *Singala Sutta*, has enumerated the types and qualities of a person, in detail, with whom one can enter into friendship. He says “four..are the friends who should be reckoned as sound at heart (*Suhad*) :-the helper; a friend who is the same in happiness and in adversity; the friend of good counsel; the friend who sympathizes.”²¹ The Buddha has provided reason and rational for such selection.²² He further adds

*“The friend who is helpmate, and the friend
Of bright days and of dark, and he who shows
What’t is you need, and he who throbs for you
With sympathy:- these four the wise should know”*²³

Relation of the Employer and Employee: - It is a very crucial relation. The Buddha has explained in detail to Sigala, the young householder, how to take care of good friends. Similarly, employer and employee work together, like good friends, for the common end, to earn maximum profit. In the present materialistic age some of the employers have forgotten this relation as well as the pious duty towards them. Their sole eye is set on the optimization of their dividends. Obsessed with his self-interest they forget the basic fact that good employees are the fulcrum of the business activity. Its success depends upon them. The

employers often ignore employee's personal interests as they consider the employees liability." It is suicidal... because his share in form of salary ... diminishes the profit." ²⁴ It is as bad as the fallacy of the bird, which while soaring high in the air, thinks that if it had no wings it could soar higher because wings add to the weight to the body. Employees are the wings of any business house or industry. it is imperative on the part of employer to cater the basic needs of their employees in terms of ensuring health care facilities, occupational safety, merit based incentive, etc., and create working ambience for employees. These are the healing touch for the workers. If these are met with properly their excellence, ability and zeal to perform are multiplied. This is the reason that the Buddha has opined that such friends should be treated tenderly and with proper care. They should be served like parent, if they are old enough, and like son, if they are junior to you in age and experience.²⁵

Man is a psycho somatic being. His sentiments, feeling, willing, actions and needs must be paid proper attention and care for making him happy and healthy from within. Otherwise his skill, efficiency and expertise will be affected adversely and that may convert any healthy business house into a sick unit. The above mentioned words of the Buddha are indicative to the fact that through one's kind treatment one can win the confidence of a friend (in social context) and business partner or employees (in professional context). In the age of globalization workers for any industry or business house come different parts of the world, often leaving their family members. People with heterogeneous background, mindset, and capacity constitute the team that work for the common goal. The proper care and share of their feelings and problems, by the immediate boss as well as kind words and homely behaviour of the employer, or seniors of the firm may inculcate in them the family feeling for all the members (including employee and employer) as well as for the industry or business house. And thus homogeneity can be maintained. In this atmosphere people will perform their duty with multiplied vigour and even a sick unit can recover and convert into a healthy one.

Duties towards the People and Crisis Management: - As it has been mentioned earlier while dealing with environment ethics that today development program presuppose destruction. Industrialization has changed the hue and colour of the society and natural environment. On the geographical and natural plan forest were cleared and people were dislodged from their endogenous soil. This not only breaks their sentiment but also aggravated their discontent. The physical rehabilitation cannot compensate psychic rehabilitation. Even the financial compensation can never address the problem of alienation. In such a situation it is imperative on the part of the corporate world to run the welfare programs soothing to their psychic wounds, in addition to enhancing the economic wellbeing of the people around.

Besides that it is duty of the industries or corporate houses to assist the government during critical stage of man-made or natural calamity, as well as its own time of crisis. In case the

company becomes insolvent due to huge loss or recession in market. In both the situations it is the moral duty of any business concern to meet with the crisis in the interest of nation, shareholders and of its own. And accordingly the fund allocation should be made to meet with such insurgency. The Buddha, in Sigal Sutta, has categorically said “One should divide his earned wealth into four equal portions. Two portions should be used for him and household works (in case for promotion of business and welfare of the employees), one portion should be spent for life friendly things and natural environment (in corporate sector, for ameliorating the conditions of the employees and the people who have suffered because of the establishing the industry), and one portion should be kept reserve for crisis management.”²⁶

In the same way we find the threads of Family Ethics, Social Ethics, Management Ethics and other kinds of Applied Ethics. Due to paucity of space and time I abstain from explaining other classifications of *applied ethics*. I am sure, if this Sutta is interpreted properly in this line it will give birth to Applied Buddhism as a separate discipline in the field of Philosophy and Ethics.

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*With sympathy: -these four the wise should know,
As friends, and should devote himself to themunjeyya,
As mother to her own, her bosom's child.,* Dialogues of the Buddha, op cit. 179
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Catudhavibhaje bhoge ,savemittaniganthati.
Ekenabhogebhunjeyya, dvihikammampayojaye
Catutthamcanidhapeyya, apadasubhavissti” ti.* Singala Sutta, op cit. 188



Water analysis of wetlands in Rahika Block of Madhubani District, Bihar

Dr. Ajay Kumar

ABSTRACT

In depth analytic study was carried out in the Wetlands of Rahika Block of Madhubani District that contain 10 Major Wetlands like Chandrasenpur 175 ha, Rahika 275 ha, Jagatpur 300 ha, Baliya 240 ha, Panchgachhiya 110 ha, Bachchhi 275 ha, Bhakhrouli 75 ha, Malangia 100 ha, Sourastra 90 ha and Pokhrouni 85 ha.

This paper incorporate the Physico-chemical parameters of Wetland. Water analysis were carried out from various sampling station of Rahika block of Madhubani District, Bihar during the rainy winter and summer season for the year 2014-2016.

Key words-wetlands, water Analysis, Madhubani, Physico-chemical, Rahika.

Introduction

Wetlands are one of the crucial natural resources. Wetlands are area of land that are either temporarily or permanently covered by water this means that a wetlands are neither truly aquatic nor terrestrial; it is possible that wetlands can be both at the same time depending on seasonal variability (*Atlas of Bihar 2010*). The state of Bihar is very rich in natural and man-made wetlands are used for irrigation, drinking, bathing and also for hydroelectricity purpose. Physico-chemical characteristics of water is responsible for changing the chemical form of materials and also in the spatial movement of material within wetland. It is essential to know the physico-chemical characteristics of water because the transpiration and transformation of chemical in wetlands involve a great number of interrelated physical and chemical as well as Biological process. The unique and hydrological condition in wetland is markedly influenced by physico-chemical characteristics of water seasonal variation is also an important aspect.

Material and Methods

All chemicals used were of pure analytical grade as required glass bottles were used for the collection of water samples of wetlands with necessary precaution. These sample were collected in and around Rahika block of Madhubani. Double distilled water was used for the preparation of reagents and solution. Their major water quality parameters considered for the examination in this studies are temperature, transparency, P^H, BOD, free CO₂, D.O [dissolved oxygen], carbonate, bicarbonate, calcium, magnesium, total nitrogen,

potassium and phosphate. Water sample were analysed standard method by APHA(1989) and Trivedy and Goel (1986).

Table – 1 : Physico-chemical characteristic of water of Rahika wetland of Madhubani district, Bihar during 2015-16.

S.N. Parameter	Sampling station 1			Sampling station 2			Sampling station 3		
	Summer	Rainy	Winter	Summer	Rainy	Winter	Summer	Rainy	Winter
1 Atm.tempr	30.55	27.225	19.3	30.55	22.225	19.3	30.55	22.225	19.3
2 Water tempr	26.125	24.725	19.65	26.15	24.84	20.175	26.7	24.875	19.75
3 Transparency	31.575	21.545	22.575	32.575	22.475	23.575	32.225	22.375	23.775
4 PH	8.25	7.425	7.85	8.3	7.48	7.9	8.3	7.55	7.9
5 E.C	1.636	0.994	3.376	1.637	0.998	1.065	1.627	1.0	1.08
6 BOD	7.625	7.475	5.475	7.55	7.487	5.8	7.55	7.5	5.8
7 Free co2	4.625	5.3	5.15	4.675	5.40	5.25	4.75	5.4	5.27
8 Dissolved oxygen	6.125	7.9	12.1	6.2	7.975	12.1	6.275	8.15	12.1
9 carbonate	16.725	15.325	20.375	16.625	15.35	20.825	17.0	15.325	20.975
10 Bicarbonate	135.55	117.35	92.05	136.625	118.3	93.075	137.3	119.65	94.65
11 calcium	41.5	31.67	30.3	41.075	31.9	30.625	43.125	32.4	31.1
12 Magnesium	19.8	8.725	10.5	19.65	9.5	10.55	20.25	9.9	11.05
13 Total nitrogen	20.6	0.447	0.28	20.425	0.527	0.402	21.375	0.54	0.462
14 Potassium	241.5	206.475	112.675	242.4	206.6	113.625	243.0	207.0	114.77
15 Phosphate	0.438	0.014	0.043	0.474	0.014	0.044	0.657	0.014	0.0515

Result and Discussion

Various Physico-chemical parameters of water was analysed in rainy, winter and summer season in the selected wetlands of Madhubani, Bihar during 2014-2016. The analytical results of various wetlands water have been shown in table-1.

Water temperature in most important for all metabolic and physiological activities and life process of aquatic organism. Water quality is maintained by temperature. During the present investigation the water temperature ranged from 19.65 to 26.7 °C. highest temperature was attained during the summer season at station 3.

The p^H value of wetland water is an important index of acidity, alkalinity and resulting value of the acidic–basic interaction of a number of its mineral and organic components. In the present study pH ranged from 7.425 to 8.30. It is apparent from the data of pH that the water is always associated with some kind of alkalinity.

Electric conductivity is directly related to total dissolved solid [TDS] .in present study the electrical conductivity was ranged between 0.994 to 3.376 mhos/cm. electric conductivity found to increase during the winter season at station-1 having maximum values that gives a proof of mineralization.

The **DO** and **BOD** are the most important parameter for indication of pollution level of the water body. The Rahika wetland was recorded to be lowest DO is 6.125 (summer) and BOD is 5.475 Mg/l (winter)

Free CO₂ is the lowest value at this site or spot was recorded 4.625 sampling station 1 summer season and highest 5.4 mg/l sampling station 2-3 rainy season..

Alkanity is the presence of different ions of carbonate, bicarbonate and free CO₂. Alkanity measurement is an important factor for water quality and water treatment process. Wetland water are rich in carbonates and bicarbonate. Alkanity due to naturally occurring compounds like calcium carbonate is safe for consumption. Alkanity in itself is not harmful to human beings still the water with less than 100mg/l, are desirable for domestic use. In present study, carbonate ranged from (15.325 to 20.975 mg/l lowest at station 2 and 3 rainy season and highest at station 3 winter season), Bicarbonate ranged from (92.05 to 137.3 mg/l lowest at station 1 winter season and highest at station 3 summer season) and calcium ranged from (30.3 to 43.125 mg/l lowest at station 1 winter season and highest at station 3 summer season).

Magnesium :-the lowest value of magnesium at this spot was recorded 8.725 mg/l at station 1 rainy season and highest 20.25 mg/l at station 3 summer season.

Total nitrogen :-the lowest value of total nitrogen at this spot was recorded 0.28 mg/l at station 1 winter season and highest 21.375 mg/l at station 3 summer season.

Potassium :-the lowest value of potassium at this spot was recorded 112.675 mg/l at station 1 winter season and highest 243.0 mg/l at station 3 summer season.

Phosphate :- the lowest value of phosphate at this spot was recorded 0.014 mg/l at all station during rainy season and highest 0.657 mg/l at station 3 summer season.

Conclusion

For this study tends to be of maximum benefit to the farmers, residents ,NGOs, miners, environmental policy makers, Bihar Government, researcher and the general public. The outcome of the study will be useful as a guide for NGOs workers especially those working on environmental issues and human health to see WHO intervention on the behalf of the residents if need be.

Researchers will benefit from the study through consultation based on the work which will enable them go into further research which would be beneficial to both

government and the general public. the general public will benefit through awareness creation and as well have good health or long life when the recommendations are put in place.

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An Appraisal of The Taj Mahal in The Perspective of Historical Tourism

Gazala Shaheen

ABSTRACT

In this research paper an attempt has been made to analyse historical tourism management in the perspective of the TAJ MAHAL. The main purpose behind carrying out the present study is to assess the impact of the TAJ MAHAL in agra tourism. Furthermore, secondary sources of data collection have been taken into consideration to get insight into the topic selected for investigation. The objective of this study is to explore various ranges of destination located in Agra. AGRA is located in Uttar Pradesh.

This paper is related to an evaluation of various issues and challenges of historical tourism management. Indian subcontinent has history embedded in its every corner. Indian civilization has a history dating back to the time of the Indus valley civilization now lying in ruins. Tourism is a dynamic and competitive industry that requires the ability to adapt constantly to customer's changing needs and desire. These are two elements that play a major role in tourism industry; one is the direct element and the second is the indirect element. Direct elements of the tourism industry are those areas of tourism industry which come into direct contact with tourists sales, accommodation transportation, activities, attractions, and ancillary services. Indirect elements of the tourism industry are often called support sectors. Those parts of the tourism industry which may not come into direct contacts with tourist, but without the rest of the industry could not function. They include infrastructure, roads, airports, public toilets, signs, communications, building industry, manufacturing, electricity, water supply and waste disposal.

Agra is considered as the home of the TAJ MAHAL which is one of the seven wonders present on the earth. The destination consists of historical and cultural monuments such as AGRA FORT, FATEH PUR SIKRI, ITMAD-UD-DAULAH'S TOMB and AKBAR'S TOMB. All these monuments attract not only domestic tourists but also international tourists and encourage them to visit the destination and explore these monuments. Thus, the study has helped in getting insight into the different destinations and their contributions to AGRA and INDIAN tourism. Another reason behind carrying out the present research is to identify the overall degree of tourism growth which has been achieved by AGRA tourism because of the TAJ MAHAL. It can be expressed that in the year 2015, the TAJ MAHAL alone was holding 23% share of the total international travellers who visited the country. Furthermore, the monument is contributing a lot to the growth and development of AGRA tourism by attracting large number of both domestic and

international tourists every year. The TAJ MAHAL alone contributed 21.84 crore INR to the AGRA tourism industry in the year 2013 and it is still contributing a significant proportion to the industry. It has supported the local handicraft industry, craftsmen to earn adequate profit and earn livelihood. However, the above mentioned contribution only includes the revenue generated by the the TAJ MAHAL through entry fees.

The present research was also carried out with an objective to identify and explore the key attributes of the TAJ MAHAL which has resulted in attracting a large number of international and domestic tourists every year. Among all the attributes of the TAJ MAHAL, its rich cultural history is a key attribute which motivates people to visit the monument at least for once. It can also be expressed that the monument clearly reflects the luxurious lifestyle and grand royalty of the Mughal empire. A visit to the TAJ MAHAL provides people with an opportunity to travel back in time and explore the magical era of 17th century. On the other side of this, the glamour, epitome of love, wonder of the world etc. are the key attributes of the TAJ MAHAL which encourage and attract travel or tourists from different areas of the world.

The Taj Mahal is considered as one of the most popular tourist destinations in India. Furthermore, it is also included in the list of seven wonders present on the earth and these characteristics have resulted in attracting more and more foreigners and domestic people. The Taj Mahal may also be also considered as a legend of eternal love as it was built by an Indian emperor in the memory of his most loved queen. The Taj Mahal has been built by semi precious stones and pure marble (Asher, 2008). An official site of the Taj Mahal has been developed to present the overview of the monument. People can get the tickets by visiting Ticket Counters of World Heritage Sites in India. The monument is located on the south bank of Yamuna River in Agra city. It was built Shah Jahan who was a Mughal emperor and was dedicated to his beloved wife Mumtaz Mahal. The tomb includes different gardens, guest house, and one mosque and was built in the year 1643.

The Taj Mahal is the result of Shah Jahan's vision and the efforts of more than 20000 artisans of the country. The grave of his wife has been placed in the Taj Mahal and that particular area has not been decorated. According to the Muslim laws, the graves of people cannot be decorated in any case. The design and structure of the Taj Mahal is so perfect that even in situation of collapse, the tomb will remain safe as everything will fall away from the tomb. This clearly indicates the vision and efficiency of Indian architects in the 17th century. All the above mentioned facts and figures clearly indicate that the Taj Mahal is one of the most favourite destinations in India and it is also contributing a lot in the development of the country's tourism.

The **Taj Mahal** [meaning "Crown of the Palaces"] is an ivory-white marble mausoleum. It was commissioned in 1632 by the Mughal emperor, Shah

Jahan (reigned from 1628 to 1658), to house the tomb of his favourite wife, Mumtaz Mahal. It also houses the tomb of Shah Jahan, the builder. The tomb is the centerpiece of a 17-hectare (42-acre) complex, which includes a mosque and a guest house, and is set in formal gardens bounded on three sides by a crenellated wall.

Construction of the mausoleum was essentially completed in 1643 but work continued on other phases of the project for another 10 years. The Taj Mahal complex is believed to have been completed in its entirety in 1653 at a cost estimated at the time to be around 32 million rupees, which in 2015 would be approximately 52.8 billion rupees (U.S. \$827 million). The construction project employed some 20,000 artisans under the guidance of a board of architects led by the court architect to the emperor, Ustad Ahmad Lahauri.

The Taj Mahal was designated as a UNESCO World Heritage Site in 1983 for being






Location	Agra, Uttar Pradesh, India
Coordinates	27°10′30″N 78°02′31″E﻿ / ﻿Coordinates: 27°10′30″N 78°02′31″E
Area	17 hectares ^[1]
Height	73 m (240 ft)
Built	1632–53 ^[2]
Built for	Mumtaz Mahal
Architect	Ustad Ahmad Lahauri
Architectural style(s)	Mughal architecture
Visitors	7–8 million ^[3] (in 2014)
Governing body	Government of India
Website	www.tajmahal.gov.in



“the jewel of Muslim art in India and one of the universally admired masterpieces of the world’s heritage”. It is regarded by many as the best example of Mughal architecture and a symbol of India’s rich history. The Taj Mahal attracts 7–8 million visitors a year and in 2007, it was declared a winner of the New7Wonders of the World (2000–2007) initiative.

The Taj Mahal, the magnificent monument that stands at the heart of India has a story that has been melting the hearts of millions of listeners since the time the Taj has been visible. A story, that although ended back in 1631, continues to live on in the form of the Taj and is considered a living example of eternal love. It’s the love story of Shah Jahan and Mumtaz Mahal, two people from the course of history who set an example for the people living in present and the future to come. An English poet, Sir Edwin Arnold best describes it as “Not a piece

Location of the Taj Mahal in Uttar pradesh

 Show map of Uttar Pradesh  Show map of India  Show all

UNESCO World Heritage Site

Criteria Cultural: i

Reference 252

Inscription 1983 (7th Session)

of architecture, as other buildings are, but the proud passion of an emperor's love wrought in living stones."The story that follows next will prove why the statement is true.

Shah Jahan, initially named Prince Khurram, was born in the year 1592. He was the son of Jehangir, the fourth Mughal emperor of India and the grandson of Akbar the Great. In 1607 when strolling down the Meena Bazaar, accompanied by a string of fawning courtiers, Shah Jahan caught a glimpse of a girl hawking silk and glass beads. It was love at first sight and the girl was Mumtaz Mahal, who was known as Arjumand Banu Begum at that time. At that time, he was 14 years old and she, a Muslim Persian princess, was 15. After meeting her, Shah Jahan went back to his father and declared that he wanted to marry her. The match got solemnized after five years i.e, in the year 1612. It was in the year 1628 that Shah Jahan became the Emperor and entrusted Arjumand Banu with the royal seal. He also bestowed her with the title of Mumtaz Mahal, meaning the "Jewel of the Palace". Though Shah Jahan had other wives also, but, Mumtaz Mahal was his favorite and accompanied him everywhere, even on military campaigns. In the year 1631, when Mumtaz Mahal was giving birth to their 14th child, she died due to some complications. While Mumtaz was on her deathbed, Shah Jahan promised her that he would never remarry and will build the riche mausoleum over her grave.

It is said that Shah Jahan was so heartbroken after her death that he ordered the court into mourning for two years. Sometime after her death, Shah Jahan undertook the task of erecting the world's most beautiful monument in the memory of his beloved. It took 22 years and the labor of 22,000 workers to construct the monument. When Shah Jahan died in 1666, his body was placed in a tomb next to the tomb of Mumtaz Mahal. This magnificent monument came to be known as the "Taj Mahal" and now counts amongst the Seven Wonders of the World. This is the true story of the Taj Mahal of India, which has mesmerized many people with its bewitching beauty.

Ever since its construction, the building has been the source of admiration transcending culture and geography, and so personal and emotional responses have consistently eclipsed scholastic appraisals of the monument. A longstanding myth holds that Shah Jahan planned a mausoleum to be built in black marble as a Black Taj Mahal across the Yamuna river. The idea originates from fanciful writings of Jean-Baptiste Tavernier, a European traveller who visited Agra in 1665. It was suggested that Shah Jahan would be overthrown by his son Aurangzeb before it could be built. Ruins of blackened marble across the river in Moonlight Garden, Mahtab Bagh, seemed to support this legend. However, excavations carried out in the 1990s found that they were discoloured white stones that had turned black. A more credible theory for the origins of the black mausoleum was demonstrated in 2006 by archaeologists who reconstructed part of the pool in the Moonlight Garden. A dark reflection of the white mausoleum could clearly be seen, befitting Shah Jahan's obsession with symmetry and the positioning of the pool itself.

No evidence exists for claims that describe, often in horrific detail, the deaths, dismemberments and mutilations which Shah Jahan supposedly inflicted on various architects and craftsmen associated with the tomb. Some stories claim that those involved in construction signed contracts committing themselves to have no part in any similar design. Similar claims are made for many famous buildings. No evidence exists for claims that Lord William Bentinck, governor-general of India in the 1830s, supposedly planned to demolish the Taj Mahal and auction off the marble. Bentinck's biographer John Rosselli says that the story arose from Bentinck's fund-raising sale of discarded marble from Agra Fort.

Another myth suggests that beating the silhouette of the finial will cause water to come forth.

A theory that the Taj Mahal was designed by an Italian, Geronimo Vereneo, held sway for a brief period after it was first promoted by Henry George Keene in 1879 who went by a translation of a Spanish work *Itinerario*, (The Travels of Fray Sebastian Manrique, 1629-1643). Another theory that a Frenchman, Austin of Bordeaux designed the Taj was promoted by William Henry Sleeman based on the work of Jean-Baptiste Tavernier. These ideas were revived by Father Hosten and discussed again by E.B. Havell and served as the basis for subsequent theories and controversies. Though much has been written about the splendor of the TAJ MAHAL on moonlights, tourists no longer have the privilege to visit the TAJ MAHAL at night. Even so, early in the morning, the TAJ MAHAL, with its shadow on the water, almost appears like a floating pearl and presents an intriguing picture.

Though measuring the economic value of cultural monuments such as the TAJ MAHAL is a complex exercise involving mathematical modeling and econometric techniques, yet it is easy to say that the key driver for the economic value of the monument is the revenue generated from cultural tourism attributable to the monument. Earnings of local inhabitants at AGRA are driven by the tourist—both local as well as foreign. More than 50 lakh visitors came to see the TAJ MAHAL in 2014. As per a press information bureau report of ministry culture of govt of India, the tourist revenue generated through the entry ticket fees amounts to Rs 21.84 cr for 2013-2014. Hotels, rest and recreation areas in the vicinity of the monument benefit from tourism. Guides, who speak multiple languages take you around the monument and are willing to double up as photographers whenever you need them to click snaps with your cell phone. Photographers click you on the coveted seat in front of the TAJ. Horse carts ferry you to Meena Bazar and other short distances. Tourism also gives a boost to the sale of local handicrafts including clothes, leather goods, curios made of marble, stone carving and inlay work. Handicraft made by prisoners are sold in emporiums. Though the TAJ MAHAL is the main nodal point for tourist travel, some of the other monuments such as Agra Fort, Itmad-ud-daula's tomb, Sikandara, Fatehpur Sikri etc play a crucial role in contributing towards the economic activities of Agra. State patronage made possible the creation of such monuments that showcase the countries art and culture

and have been a source of value for years or centuries together. In the present time too, state and corporate patronage can be used to promote India's art and culture in a way that has a long bearing effect on the country's economy. Investments in cultural development would also include construction of access highway, hotels and recreation of facilities. The financial viability of investments in cultural development can be evaluated by quantitative techniques to determine the revenue generation capacity and debt services capacity of the projects.

Whether Shahjahan would have envisaged the long-lasting economic impact of the TAJ MAHAL when he ordered for building the monuments, is hard to tell.

The Taj Mahal is beautiful, it seems as beautiful nowadays as it used to be, and that although we suspect that the pollution of the air, all around, is not favorable to it. In fact, it is true that it has not suffered much outrage during its long existence.

It is the acid rain that is most dangerous for the monument. Indeed, the inadvertent emission of sulfuric oxide, due to road traffic, causes acid rain. This rain colors the Taj Mahal yellow, tarnishing it, and, worse, it erodes it, attacking what is most fragile at first: the sculptures and incrustations of stone.

The authorities have, relatively recently, understood the stakes and put in place adequate measures, at least initially. Since 1994, no new factory can be established in a protected area of 10,400 square kilometers around the Taj Mahal. On the other hand, and this is the disadvantage, it is difficult, for obvious economic reasons, to move the existing factories, so they have been obliged to comply with the anti-pollution standards specially enacted for this zone. But of course, they do not have the means, and since the Supreme Court has defined them, nothing has really been done about it, the existing factories continue to pollute just as much.

On the other hand, the automobile pollution has largely been reduced in the sector since no motor vehicle is allowed to circulate in a radius of 4Kms.

In addition Yamuna, the river that passes next to the monument, also goes to Delhi, 150Kms further north-west. Now Delhi is a city heavily equipped in terms of polluting industry, this pollution is inevitably found in the river and reaches Agra very quickly.

The increase in water pollution had an astonishing consequence: Algae proliferate, and with them harmful insects, especially a local variety of mosquitoes, the chironomids. It is a variety of Diptera. Now, these mosquitoes make green droppings, the color of the algae they feed on. The mausoleum is regularly browned by these droppings that must also be cleaned regularly. Fortunately marble resists these droppings which, obviously, are not enough corrosive. Moreover mosquitoes are a nuisance for visitors, again we see the impact of the polluting human activity on tourism.

Another source of danger for the Taj Mahal is the water level of the Yamuna. This level has greatly decreased since the time of the construction of the monument, and this is because of human activity since a city of 1.7 million people consumes much more water than the population of the time. The water was therefore largely punctured and the level of the river mathematically down.

A collective reliable data of research study depends on surveys and interviews of various constituents of the Indian tourism industry, including tourists. To collect reliable data I visited Agra. Surveys were conducted with purposefully designed questionnaires, and interview methods. Tourist information was gathered from the state tourism departments. A questionnaire survey was specifically designed to address various issues related to tourists' comfort and their rich experience of visiting the TAJ MAHAL. The questionnaire included the satisfaction level regarding each service or facilities required and availed but the tourists inside and outside the TAJ MAHAL. The survey was conducted in hotels and restaurants outside and inside the TAJ MAHAL premises, where tourists could properly respond to the questions asked for.

Tourism makes major contribution to Indian economy and employment rates. Tourism is generally less harmful to the environment compared to other activities like industry. National and international tourists were requested to provide their feedback about their experience of visiting the TAJ MAHAL. A total of 35 tourists were interviewed, 40% Indians and the rest were foreigners. An overall scenario of satisfaction level has been prepared, only a few tourists were satisfied about the facilities and services available inside and outside the TAJ MAHAL premises. The interaction with tourists revealed serious concern about the parking facilities, local transport, guides, photographers, hawkers/canvassers, surrounding ambience, and outside sanitary facilities.

Managing a huge number of tourists on daily basis is considered as a big challenge. Further, providing adequate amenities and facilities to tourists are another important aspects which need to be ensured efficiently all time. The opportunities and quality of life of the people residing or the people associated with tourist related activities in the vicinity of the TAJ MAHAL need to ensure sustainability of developmental activity and modernization plan proposed around the TAJ MAHAL complex. Detailed discussions with tourists/local residents resulted in identification of critical issues that need to be addressed on priority.

These are as follows : (a) Facilities for providing the services of an international level airport are immediately needed, so that the air tourists may drop at this airport and reach their destination point at Agra without wasting their time. (b) Proper collection and sanitary disposal of solid wastes, drinking water and toilet facilities should be increased in nearby area (c) The number of middle level hotels in the vicinity of the TAJ MAHAL is low, therefore visitors prefer to go back, on the same day and more number of budget hotels

with better amenities along with well trained and well cultured guides should be made available to tourists folks all along 24hours services. **(d)** Restriction on the passage of heavy traffic through the city by constructing a bypass and improvement of the existing roads condition are urgently required. Visitor's information centers nearby the TAJ MAHAL and also number of ticket windows should be increased. **(e)** The TAJ MAHAL entrance is occupied by nearly 2000 unauthorized photographers and touts who accost the visitors on the street and in the monument. It threatens the complex security, hence it is recommended to reintroduce the allotment of licenses by concerned authority to professional photographers and license/approval of guides be done by a single government department so,entry of unapproved guides and photographers and touts in and around the TAJ MAHAL should be totally banned. **(f)** Number of metal detectors should be augmented. **(g)** The TAJ MAHAL proximity needs to be made encroachment-free to attract more visitors,this will also encourage tourists to spend more time in Agra. Shutting of factories near the monument. Needed to protect it from being discoloured.

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Performance of 'Emotional Labour' for Developing Effective Indian Coastal Tourism : An Analysis

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Harjinder Kaur

ABSTRACT

Coastal tourism being one of the fastest growing industry has huge impact both on local development and related marine environment. Healthy and sustainable coastal tourism requires attractive, safe and functional recreational beaches, clean coastal waters and healthy coastal eco-systems. The present paper aims on what need to be done to move towards more sustainable and effective coastal tourism management. The important actor recognized for this is the training of the frontline service workers for improving their overall performance. It is believed that the present paper will be highly useful to understand the role of various underlying actors necessary to achieve sustainable coastal tourism in India.

KEYWORDS: *Emotional Labour, Coastal Tourism, Training, Performance, Frontline Workers*

INTRODUCTION

Tourism over the years has diversified into various products and packages. Coastal tourism rated as the most important tourist segment is one of the favourite pastimes of tourists across the world. Countries like India with an advantage of having beautiful coastal stretches are vying to promote it with lot of new activities like sports, cultural festivals and nature trips. This has led to focus of numerous developmental activities. Aside, shorelines and coastal zones of the continents are home for the almost half of the world's population. The activities carried out by this population have an immeasurable impact on the coastal zones, especially the economic activities. However, a tourist site in coastal areas is nature's precious resource or gift but effective and sustainable coastal tourism management need to be properly promoted.

The present paper focuses on the potential of coastal tourism and brings out the need of promoting effective and sustainable coastal tourism for India. The most important actor recognized for this is the training of frontline service workers in the tourism and hospitality industries for improving the performance of "emotional labour". It is believed that the present paper will be highly useful to understand the role of various underlying actors necessary to achieve sustainable coastal tourism in India.

COASTAL TOURISM IN INDIA: A GLIMPSE

India is a major sea front nation with a mainland coastline of 5422 kms and island coastline of 2094 kms extending from Kutch in the west to West Bengal in the east. The landside coastal features vary distinctively from east to west. Table 1 shows the coastal states in India along with the important beaches.

Table 1: Indian coastal states and important beaches / areas.

Sr. No.	States	Beaches / Areas
1	Gujarat	Ahmedpur Mandvi, Chorvad, Ubhrat, Tithal, Porbandar, Dwarka, Somnath
2	Maharashtra	Dahanu-Bordi, Marve, Gorai, Manori, Mandwa, Alibag, Ratnagiri, Malvan
3	Goa	Colva, Calangute, Miramar, Candolim, Sinquerim, Baga, Bambolim, Arambol, Vagator, Benaulim, Palolem, Agonda, Mobor
4	Karnataka	Karwar, Netrani, Malpe, Murdeshwara, Maravanthe, St. Mary's island
5	Kerala	Kovalam, Beypore, Cherai, Chithari, Kozhikode, Muzhapilangad, Varkala
6	West Bengal	Digha, Shankarpur, Junput, Bakkhali, Frazergunj, Sagardwip, Sunderban
7	Orissa	Puri, Chilka lagoon, Chandipur, Sonpur, Gopalpur, Chandrabhaga
8	Andhra Pradesh	Bheemunipatnam, Vishakhapatnam, Manginapudi, Ramkrishna, Vodarevu
9	Pondicherry	Paradise, Serenity, Aurobindo Ashram
10	Tamil Nadu	Marina, Dakshinachitra, Muttukkadu, Tharangambadi, Velankanni

The economic transition of developing countries has turned increasingly towards tourism and leisure production and India is not far away. Tourism development not only contributes to employment opportunities but also leads to the local area development but there is a complex relationship among tourism, regional development and local communities. There is always a conflict between environment and development, as environment comes under attack and the livelihoods of the poor local communities are at tremendous risk especially in any tourism-related development projects.

The uncontrolled expansion and unscientific management of resources in the tourism

spots and surrounding sites led to the spoiling of their pristine beauty. Adding to these manmade menaces, there is also a negative impact of the climate change, rising sea levels and sea storms that eat away coastal lines and wash away the natural barriers like reefs and mangroves. Any tourism industry activities in the coastal zones should take into account these factors, which have direct and indirect impact on the eco-system. Some of these factors with respect to hospitality sector are as follows:

- Resource use pattern
- Local vegetation,
- Waste generation and disposal mechanism

It will have serious repercussions in the long run if the importance of these factors is neglected. Thus, the intricate and delegate interplay of human activity with coastal eco-system is a vital phenomenon and has to be monitored continuously. Any over-enthusiastic attempt in this direction will overburden the resources and will prove to be detrimental to the shorelines and coastal zones which will adversely affect the natural resources of these eco-systems. For coastal tourism to follow sustainable development models which fully protect the environment on which the tourism activities depend; two things are extremely important. First the proper training of all frontline workers (including local communities employed in tourism activities) with respect to above factors and effective communication and control system of all the related activities.

TRAINING & PERFORMANCE OF THE ‘EMOTIONAL LABOUR’

Workers in the tourism industry are classified as ‘frontline service’ workers, whose jobs involves direct customer interaction. Their job involves displaying emotions which demonstrates a willingness to be of service. The management of such emotional display is known as “*Emotional Labour*”, which may be defined as “*the effort, planning and control needed to express organizationally desired emotion during interpersonal transactions*”. The various defining features and implications of frontline work are:

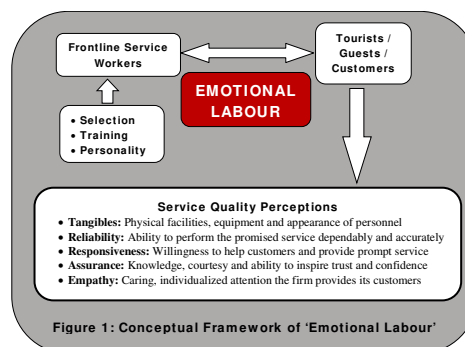
- Employees are required to interact constantly with customers in ways that are advantageous to the firm’s goals. Thus, workers are people-oriented and always “on-stage” status. Social interaction is a part of the product or service being supplied and work is rarely routinized
- Employees are firm’s public interface and are required to perform an intelligence-gathering role and develop customer knowledge base for future innovation
- Employees are extremely sensitive to changes in organizational environments (both internal and external) as the employees are expected to ‘go with the flow’ to display emotional resilience and flexibility

- Employees must have adequate knowledge about sustainability issues pertaining to tourism especially in case of costal tourism segment

Thus, it may be concluded that the delivery of the quality service, i.e. the performance of emotional labour (in present case) commences actually with the selection of suitable employees and provision of appropriate training. The service persons must deliberately involve their feelings in the situation and should not feel like being cordial and becoming a one-minute friend to the customer. In other words, service workers must manage their own emotions and emotional display to create a favourable atmosphere in which the interpersonal transactions take place. The effective performance of emotional labour is demonstrated by set perceptions and dimensions of the service quality, which are as follows:

- **Tangibles:** Physical facilities, equipment and appearance of personnel
- **Reliability:** Ability to perform the promised service dependably and accurately
- **Responsiveness:** Willingness to help customers and provide prompt service
- **Assurance:** Knowledge, courtesy and ability to inspire trust and confidence
- **Empathy:** Caring, individualized attention the firm provides its customers

Figure 1 set-out the key linkages that explains its underlying conceptual framework.



CONCLUSIONS

Coastal tourism should follow sustainable development models to fully protect the environment on which the tourism activities depend and this is possible only when it has no impact on the bio-diversity and ecological systems. It has to benefit the local communities and the associated regions both socially and economically. However, this can be achieved by proper training of the 'frontline workers' associated with the industry. Effective nurturing of 'Emotional Labour' is the only way-forward which can help maintain a full-range of recreational, educational and cultural opportunities for the present and future generations related to costal tourism. Thus, it could be stated that sustainable tourism development

requires continuing commitment and action by all concerned citizens at all levels of the government, industry and the community.

The key issues that need to be kept in consideration while developing Indian coastal tourism are as follows:

- **Significance by managers:** The performance of emotional labour is largely unrecognized and most believe that it is a part of the job. In general the majority of the managers and service workers are not familiar with this term, so adequate importance need to be given by the associated managers for this area.
- **Implications on performance:** Managers must equate the performance of emotional labour with “the right personality” and being a “people-person” and its importance must be reflected in the selection procedure and regular appraisals. In fact, it should be given more significance than technical skills.
- **Training to emotional labour:** There should be more provision for induction programs and formal training for service workers to enable them to cope with the demands of the performance of emotional labour including the informal “on-the-job” training.

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Impact of Cashless Transactions on the Indian Economy

Dr. D.P.Gupta

ABSTRACT

The present paper aims to study the impact of cashless transactions on the Indian economy. This initiative has not only helped the fast transactions but at the same time it has saved a lot of time and money in the country. Every elite finds lots of benefits from this type of transactions rather carrying cash and move in the market. Moving toward the cashless economy can end up in number of benefits. It has been found in a study that cashless economies can lead to the increase in the consumption and hence definitely the GDP of the country. The presence of cashless economy will definitely need to the development of the country by means of collecting surplus taxes and also to spend these taxes for the benefit of the scheme. Rural social infrastructure such as Youth Clubs and Mahila Mandals and Panchayati Raj Institutions should be energized for the propagation of digital rural economy. All the line department functionaries such as school teachers, health workers, village Development officers, anganwadi workers, etc. must educate the people about the financial inclusion and digital economy. Like Pulse Polio Campaign, the Digital India Campaign twice or thrice in a year in a mass scale can be conducted in the country. It is an appropriate way to propagate the digital India campaign both in rural as well as urban areas.

Key Words: Cashless Economy, Economic Development, E-payments, Credit Cards, debit Cards, Online Transactions, E- wallets

Introduction:

Cashless economy is an economy where maximum transactions are done without using the physical cash or the means of hard cash. It is the economy where economic transactions are done with the facilities like credit cards, debit cards and online transactions by means of fund transfer and using e-wallets. The demonetization policy has increased the use of online banking services, cheque and e- wallets. It has not only reduced the threat of theft and loss of money on the one side but also facilitated the risk free transactions. It has been noted that with the increase of cashless transactions there is decline in withdrawal from the automated teller machines. It will not only reduce the burden on banks but also at the same time help in the reduction of cost of maintenance of such machines. The World Bank's World Development Report-2016 envisages that in many instances, digital technologies have boosted growth, expanded opportunities and improved service delivery. Larger size of digital economy in the developed economies is one of the factors

of less corruption in these countries as compared to developing countries. Therefore, in order to escape from adversaries of corruption and black money and to have more transparent and cleaner economic growth with social justice, less use of cash is one of the suggested measures. Sweden is the 3rd rank in Corruption Perception Index where 89% transactions are in the digital mode. In India, an estimated 22% is noncash payment and India ranks 76th in the Corruption Perception Index. This veritably proves that there is a strong negative correlation between the cashless transaction and corruption.

Literature Review:

Alvares, Clifford (2009) in their reports- the problem regarding fake currency in India. It is said that the country's battle against fake currency is not getting easier and many fakes go undetected. It is also stated that a counterfeiters hitherto had restricted printing facilities which made it easier to discover fakes. **Jain, P.M.(2006)** - in the article e-payment and e- banking opined that e-payments will be able to check black money- an analysis of growth pattern of a cashless transaction system. Taking fullest advantage of technology, quick payments and a remittance will ensure optimal use of available funds for banks, financial Institutions, business houses and common citizens of India. He also pointed out the need for the e-payments and communication networks. **Srinivas, N. (2006)** -in his study, an analysis of the defaults in credit card payments, has tried to analysis the social- economic profile of the defaulters of credit cards, to identify the set of factors which contributed to such defaults and suggest relevant to minimize the default cases. Analysis of reasons indicated that economic hardship is the major reason identified by majority of the sample units follows by rigid payment structure and loss of a job business. The main suggestion is that the banks concerned should redesign the payment structure of credit card defaulters in a flexible and affordable installment.

Objectives of the Study:

The main aim behind this research is:

- To analyze the impact of cashless transactions on the Indian economy.
- To analyze the future prospects of cashless transactions in India.

Research Methodology:

The study is based on secondary sources of data information. Different books, journals, newspapers and relevant websites have been consulted in order to make the study an effective one. The study attempts to examine the impact of cashless transaction in India as well as to find out the prospects of cashless transactions in the Indian economy.

Impact of Cashless Transactions on the Indian Economy:

Minimization of Costs: The direct benefits include printing money is the direct cost that affects the bank (Reserve Bank of India). In the cash system of economy where

maximum people will work on the cash transaction, government has to produce more and more cash notes. Printing notes is a costly affair. Data from a Right to Information answer by the RBI in 2012 shows that it cost Rs.2.50 to print each Rs.500 denomination note and Rs.3.17 to print a Rs. 1,000 note. From April 1994 to June 2016, currency has shown a yearly growth rate of 17%, while the share of the bank currency has remained around 5%. Other than printing cost of the currency notes there are many other expenses that RBI and government has to do. It is reported that all this maintenance cost the government about 5% of the GDP of India.

Transparent Transactions: Cashless transactions will be simply easy and transparent which will show in the accounts of the senders and the receivers. This cashless economy is going to hit the corruption in every planned way from the government offices. This is again going to save enough money in the economy of the country. It has been observed that cashless economy leads to the start of proper formal and functional economy in the country. When all the transactions are made proper clear, clean and taxed, it may lead to the establishment of formal setup of the total financial system that leads the country towards the development.

Prevention of Criminal Activities: It is a well-known fact that the criminal underworld usually requires huge volumes of cash to carry out their nefarious operations in order to avoid being traced and tracked. Therefore, placing a limit on the amount of cash flowing in the system, will curtail such activities as armed robbery, kidnapping, drug and gun running and money laundering. In an environment of extensive and predominant use of cheques and e-payments, criminal transactions can be easily accessible and tracked. All the terrorist related activities are highly funded by the cash. The cashless economy helps the government to keep a check on the free flow of cash to the terrorists and terrorist related activities.

Maximum Collection of Tax: It has been observed that many businessmen start evading the real money. Most of them never show the actual business turnover on paper. This habit of evading sales has caused a lot of impact on the tax of the country. Small shopkeepers and big industrialists do this to save tax. This practice has created a very big problem of loss of tax to the exchequer. Tax evasion has led to the parallel economy in the state that has created a big loss not only to government but towards the development of common people's goal. The adoption of cashless transactions will definitely develop the tax volume of the country and also to spend these taxes for the social benefits.

Prevention of Leakage of Money: Cashless economy is the best the system to stop leakages of the money by the officials of the government while distribution money to the beneficiary. The present policy of the linkage of AADHAR or UID number by the government has resolved this issue to great extent. The direct benefit transfer policy of the

government has helped the identification of the beneficiary on the basis of biometric identity and helps the people to get their dues directly in their bank accounts.

Reduction in Value of Commodities: The cashless economy aims at reducing the cost of commodities by setting aside the black market and the proper deposit of the tax. All this leads to the development of the system where one can find the cost of commodity going down in the market. The developed economy like China is the best example for this.

Challenges of Cashless Economy: It is very important to see the facts that most of the situations and circumstances have posed as big challenge to the government. The major challenges that are there to establish the cashless economy are:

Financial inclusion: If we see the present situation of the people in India having bank accounts, we can see that only 60% of the country's population has bank accounts. Still a large number of people is not having the bank accounts. Government's decision on opening the massive bank accounts under PradhanMantri Jan Dhan Yojana (PMJDY) has perpetuated this cause of giving every citizen of country with the account. More than 228 million accounts were opened under PMJDY scheme till July 2016.

Lack of infrastructure: In India there are many areas where bank is still a distant dream. The remote areas are still not having the banks at their door step. People have to move to distant places to have their money transactions in the banks. There are no ATM facilities in the remote areas. Even the ATMs are not fully back-up with the electricity and other IT related facilities.

Lack of education: People living in the remote village- areas of the country are still not educated enough and are not able to operate the banking services effectively. They have to take help of the people in the banks to fill in the forms and get their work done. It has become the prime responsibility of the government to start a campaign in the form of mission to enable the people to discharge their duty by themselves. Lack of education and the poor syllabus done in the schools are the main reasons that they are not able to operate their bank accounts. The people are not aware of the security measures of the PIN number etc.

Access of technology: Technology is the backbone of banking revolution. Technology must be available in all the areas of the country. The second major aspect of technology is that it should be easily handled and used by the people. It is one of the major aspects of the banking that the consumer must be aware of technology and should be able to use it effectively for the purpose. The people are not aware of technology and are not so involved in the use of it.

Large number of people to be covered: Although many accounts are opened during the PradhanMantri Jan Dhan Yojana but many of them are lying dormant. Still 40%

of India's population are not having access to the bank and banking services. It needs a proper penetration into the market to give the services of banking to the people. It is one of the major challenges for the government to include large number of people in the mainstream.

Unwillingness to join cashless moment: Most of the people are not willing to join the cashless banking solutions. The major regions are the sellers are not willing to accept the cards and cheques as sale through POS terminals and cheque transactions will be accounted for. The other major aspect is that the sellers mostly asked for the transaction fee that makes the things more costly. The only solution to the problem is that if large number of people joins the revolution of cashless payments by virtue of the using debit or credit card.

Uneven profit of the participants: The banks who are participating in this mission are having an even status. The nationalized banks and privatized banks have different priorities and their services are to the some extent are uneven in this context. As maximum cards are issued by nationalized banks they are different levels of motives. The service missions missing in private banks and hence it creates the affair costly.

Data Analysis: The world payments report tell the figures that are really amazing. It says that the global noncash transactions have grown to 8.9% and reached 387.3 billion in the global market. The highest growth is recorded in Asian market that registers the growth of 31.5% in the year 2014. It has been found that card payments remain the top priority among the people. It has increased considerably 11.4 % highest among the others ways of a non cash transactions. According to the report presented by the Bank of India it is said that 41% of the people in India still do not have bank accounts with them out of these 41% people 40% of the people are unbanked in urban areas and 61% of them are unbanked in the rural people. Worldwide there is a tremendous interest among policymakers to explore the possibility of moving towards a cashless economy. Digitization of transactions is the best way to move towards cashless economy. Rural areas are home to two thirds of the country's population of some 870 million people where much of the challenge lies in achieving cashless transactions for the rest of the decade. It is estimated that rural users will constitute almost half of all internet users in 2020. Number of connected rural consumers is expected to increase from 120 million in 2015 to almost 315 in 2020. Over 93% of people in rural India have not done any digital transactions. So the real problem lies there. The government has taken steps including announcing zero balance accounts for people, but growth of Bank branches has been low. Currency denominated economy; high level of cash circulation in India. Cash in circulation amounts to around 13% of India's GDP. Nearly 95% of transactions take place in cash. ATM use is mainly for cash withdrawals and not for settling online transactions; nearly 92% of ATM cards are used for cash withdrawals. Mobile Internet penetration remains weak in rural India. In India there is poor connectivity in rural areas. Private sector banks have been steadily increasing their rural presence. RBI has

asked banks to prioritize opening of branches in unbanked rural centres. The central bank will give credit for the branches opened in excess of the 25% for a year. Technology is a great enabler for financial inclusion, which includes branch on wheels, a mobile van-based branch that aims at providing banking services to a cluster of remote unbanked villages. However, since RBI mandates 25% of new branches in rural areas, banks have aggressively ventured into rural areas.

Prospects and the road ahead

- The Jan Dhan Aadhaar Mobile (JAM) can encourage digital transaction culture. It is spreading to reach each remote corner of the country. A large number of government transfers (DBT) are made through JAM mode. This will help people to get digital transaction awareness.
- The role of the government in these cases will be to make cashless transactions mandatory for certain payments and make it mandatory for certain services exceeding a certain amount which has already been initiated.
- A tax rebate (of say 1% to 2%) on payments made by households as salary to unorganised sector (domestic servants, sweepers etc) can boost cashless payments.
- This will do two things, one the households will have an incentive to go cashless and two, large portion of the unorganised sector will be financially included.
- The 5 A's of promoting financial inclusion through cashless payment instruments which are availability, accessibility, acceptability, affordability and awareness.
- Government should assure basic necessities in rural areas and focus on developing infrastructure. Special drives through schools, colleges, panchayats etc can help create awareness about cashless transactions.
- Financial literacy is a must for bringing more and more people to the digital platform. Digital payment or payment through banks, instead of paying cash should be encouraged.
- Linkage of all welfare activities with bank accounts is a very strategic step. A strong banking base is the basic prerequisite for the cashless economy.
- Targeted financial education programs can improve financial skills and Credit Management, and increase account ownership in rural India.

Conclusion:

India is gradually transitioning from a cash-centric to cashless economy. Digital transactions are traceable, therefore easily taxable, leaving no room for the circulation of black money. The whole country is undergoing the process of modernization in money transactions, with e-payment services gaining unprecedented momentum. A large number

of business, even street vendors, are not accepting electronic payments, prompting the people to learn to transact the cashless way at a faster pace than ever before. It has become not only important but necessary for the country to go cashless for the systematic development in the economy. People should be educated adequately. The use of cards in the ATM should be described to the people so that they can easily use the card. Proper infrastructure should be developed in the remote areas so that this facility should be taken to the ruler and remote India. People should be made aware so that they can utilise their money effectively through cashless means. Buyers and the sellers both should be made aware about the benefits of the cashless transactions. It will be better to say that India at this point of time has to go for less cash transactions rather than cashless economy. The continuous march towards less cash economy will lead to cashless economy in the country. Strong political will among both the ruling and opposition parties is necessary for the implementation of any economic reforms including demonetization and cashless economy in the country.

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On Characterization of Projective Variety and its Duality

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ABSTRACT

We discuss mainly about the hyperplanes whose tangency locus with X lies outside $L \cap X$. The multiplicity in X^* of such a hyperplane is strictly larger than the multiplicity of a general hyperplane containing L . We prove that the multiplicity of X^* at a general point of $(L, TX, x)^l$ is strictly greater than the multiplicity of X^* at a general point of L^l , which is extended form of Bertini's theorem. We extend reflexivity theorem proved by Le and Teissier with specific thrust applicable to X^* , by restricting to the case of hypersurfaces. We analyse the characteristic features of multiplicities of the projective dual.

Key words : (Multisecant space, Projective dual, Terracini's theorem, Irreducible variety, Hyperplan, and non-degenerate variety)

1.1 Introduction

Let $X \subset \mathbb{P}^N$ be an irreducible, non degenerate projective variety and let $X^* \subset \mathbb{P}^{N*}$ be its projective dual. Let $X \subset \mathbb{P}^N$ be a linear space such that $(L, TX, x) \neq \mathbb{P}^N$ for all $x \in X$ and such that the lines in X meeting L do not cover X . If $x \in X$ is general, Let $X \subset \mathbb{P}^N$ be an irreducible projective variety over the field of complex numbers. Let $X^* \subset \mathbb{P}^{N*}$ be its projective dual, let $L \subset \mathbb{P}^N$ be a linear space and H be a general hyperplane containing L . Bertini's classical theorem asserts that the tangency locus of H with X is included in $X \cap L$. It is known even for general $x \in X$, the multiplicity in X^* of a hyperplane containing L and tangent to X at x may well be equal to the multiplicity of a general hyperplane containing L . Thus, we impose extra conditions for the multiplicity in X^* of special points of L .

1.2. Theorem

Let $X \subset \mathbb{P}^N$ be an irreducible, non degenerate, smooth, projective variety that for all k such that $S^k(X) \neq \mathbb{P}^N$ the variety X is not dual $k-1$ -defective. Then, for any such k , we have.

$$S^k(X)^* \subset X^*_{k+1} \quad \dots(1)$$

where X^*_{k+1} is the set of points which have multiplicity at least $k+1$ in X^* .

Proof

Let us first consider the case $k=0$ by the definition of $S^0(X)^* = X^*$. Let $k \geq 1$ be an

integer such that $S^k(X) \neq P^N$, let $z \in S^{k-1}(X)$ be a general point and H be a general hyperplane containing $T_{S^{k-1}(X)}(z)$. we now prove that:

$$\text{Tan}(H, X) = \{x \in X \mid Tx, x \subset T_{S^{k-1}(X)}(z)\} \quad \dots(2)$$

Let x_0, \dots, x_{k-1} be k general points in $\text{Tan}(H, X)$. Let z' be a general point in (x_0, X_{k-1}) , by Terracini's lemma we have:

$$T_{S^{k-1}(X)}(z') = (Tx, x_0, \dots, Tx, x_{k-1})$$

So $z' \in \text{Tan}(H, S^{k-1}(X))$, But using of (2) hypothesis, we have $\text{def}(S^{k-1}(X)) = t(S^{k-1}(X))$, which implies that

$$z' \in \overline{\{y \in S^{k-1}(X)_{\text{smooth}}, T_{S^{k-1}(X)}(z)\}} \quad \dots(3)$$

so that $x_0, \dots, x_{k-1} \in \{x \in X, Tx, x \subset T_{S^{k-1}(X)}(z)\}$

We now prove that $\text{Sh}_x(T_{S^{k-1}(X)}(z)) = \{x \in X, Tx, x \subset T_{S^{k-1}(X)}(z)\}$

$m, z) \neq X$. Similar argument above shows that

$$\text{Tan}(T_{S^{k-1}(X)}(z), X) = \{x \in X, Tx, x \subset T_{S^{k-1}(X)}(z)\}.$$

Let us assume that $\text{Sh}_x(T_{S^{k-1}(X)}(z)) = X$. Then, for all $x'' \in X$, there exists $x' \in \{x \in X, Tx, x \subset T_{S^{k-1}(X)}(z)\}$ such that the line (x'', x') lies in X . But since X is smooth, this line (x'', x') lies in $T_{X, x'}$. So we have $X \subset T_{S^{k-1}(X)}(z)$, which contradicts the non-degeneracy. Hence, using assertion of (3), we get that for a general $x \in X$, the multiplicity in X^* of a general hyperplane containing $(T_{S^{k-1}(X)}(z), TX, x)$ is strictly larger than the multiplicity in X^* of a general hyperplane containing $T_{S^{k-1}(X)}(z)$. We apply Terracini's lemma to find that $S^k(X)^* \subset X^*_{k+1}$. Hence, the theorem is proved.

1.3 Theorem

Let $X \subset P^N$ be an irreducible, non-degenerate projective variety. Let $L \subset P^N$ be a linear space such that $\text{Sh}_x(L) \neq X$. Then, for all $x \in X_{\text{smooth}}$ such that $x \notin \text{Sh}_x(L)$ and such that $(L, Tx, x) \neq P^N$, the multiplicity in X^* of a general hyperplane containing (L, Tx, x) is strictly larger than the multiplicity in X^* of a general hyperplane containing L . This shows that the hypothesis $\text{Sh}_x(L) \neq X$ can not be withdrawn.

Proof

When $Z \subset P^N$, we denote by $C_Z(Z) \subset P^N$ the embedded tangent cone to Z at z and if $H \subset P^N$ is a hyperplane, then $[h]$ is the corresponding point in $(P^N)^*$. The proof is trivial if $L^\perp \not\subset X^*$. Thus, we only deal with the case where $L^\perp \subset X^*$. Also, we restrict to the case where X^* is a hypersurface. Let us, assume that X^* has codimension $p \geq 2$. Let $z \in T_x^\perp$ and $z_x \in (L, Tx, x)^\perp$ be general points, let $M \subset P^N$ be a general P^{N+1-p} passing through x , let $X' = M \cap X$ and $L' = M \cap L$. Also $\text{Sh}_x(L') \neq X'$ and $(Tx'_x, L') \neq P^{N+1-p}$. we thus obtain

$$(X)^* = \pi M^\perp(X^*), \quad \dots (4)$$

where πM^\perp is the projection from M^\perp in \mathbb{P}^{N^*} . Since, M is general, the map πM^\perp is locally an isomorphism around z_x . Hence, we have:

$$\text{mult}_z(X^*) = \text{mult}_{z_x}(X^*) \Leftrightarrow \text{mult}_{\pi M^\perp(z)}((X')^*) = \text{mult}_{\pi M^\perp(z_x)}((X')^*) \dots (5)$$

We conclude that $\pi M^\perp(z)$ is a general point of $(L')^\perp$ and that $\pi M^\perp(z_x)$ is a general point of $(L', Tx', x)^\perp$. As a consequence, it is sufficient to prove the theorem for X' , whose dual is a hypersurface. Let us assume that X^* has constant multiplicity along a smooth curve $S \subset L^\perp$ passing through $(L, Tx, x)^\perp$, and through a general point of L^\perp and we find a contradiction. In other words the following derivations are stated as follows.

We now prove that the equimultiplicity of X^* along S implies that the family of the tangent cones to X^* at the points of S is flat. we show that the flatness of the family of the tangent cones to X^* at the points of S leads to the flatness of the family of the conormal spaces of these tangent cones. As a consequence, we have $|C_s(X^*)|^* \subset L$ for all $s \in S$. We relate the tangent cone to X^* at z to the set of tangent hyperplanes to X^* at z (when z is a smooth point of X^* , this is the reflexivity theorem. By using the fact that $\text{Sh}_L(X) \neq X$, we deduce that $|C_s(X^*)|^* \subset L$ for all $s \in (L', Tx', x)^\perp$ and thus a contradiction.

1.4 Theorem

Let $Z \subset \mathbb{P}^N$ be a reduced and irreducible hypersurface and let $z \in Z$ be a point.

- i) The dual of $|C_z(Z)|$ is a union of reduced spaces underlying (possibly embedded) components of $\text{Tan}(z^\perp, Z^*)$.
- ii) Any irreducible component of $|\text{Tan}(z^\perp, Z^*)|$ is dual to an irreducible component of $|C_z(P(Z, D))|$ for general $D \in G(k, N)$ and for some integer $k \in \{-1, N - 2\}$.

Proof

As a consequence, Tassener's theorem Let us assume that there is an irreducible component (say T) of $|\text{Tan}(z^\perp, Z^*)|$ which is not dual to an irreducible component of $|C_z(Z)|$. Then, there is $k \in \{0, N - 2\}$ such that for general $D \in G(k, N)$, we have $z \in P(Z, D)$. Moreover, as D varies in a dense open subset of $G(k, N)$, the cones $C_z(P(D, Z))$ have a fixed irreducible component in common whose reduced locus is T^* . we also find that if $z \in Z_{\text{smooth}}$ then for $k \geq 0$ and for D general in $G(k, N)$, we have $z \notin P(Z, D)$. As a consequence of the condition ii) we find $\text{Tan}(z^\perp, Z^*) = T_z z^\perp$ for $z \in Z_{\text{smooth}}$. When $\text{Tan}(z^\perp, Z^*)$ is irreducible, we obtain $|C_z(Z)|^* = |\text{Tan}(z^\perp, Z^*)|$. It is not always true. Hence, the theorem is proved.

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सार-संक्षेप

हेगेल के मत में इतिहास-दर्शन की वास्तविक विषय वस्तु है चैतन्य (spirit) और उसके विकास की दिशा। जहाँ तक चैतन्य के स्वरूप का प्रश्न है तो इसे इसकी विपरीत अवधारणा, द्रव्य अर्थात् जड़ वस्तु (Matter) के साथ समझा जा सकता है। द्रव्य-वस्तु का सारतत्व गुरुत्वाकर्षण, हतंअपजलद्ध है जबकि चैतन्य का सारतत्व है स्वतंत्रता (freedom) और दर्शनशास्त्र मनुष्य को स्वतंत्रता की ओर ले जाता है। विश्व-इतिहास स्वतंत्रता की पहचान में प्रगति के अलावा और कुछ नहीं है। चैतन्य के ऐतिहासिक विकास के तीन मुख्य चरण हैं- प्रथम है- पौरवात्य (orientals), दूसरा चरण है- ग्रीक और रोमन; तथा अंतिम चरण है- जर्मन। इन तीनों चरणों में अनियंत्रित प्राकृतिक इच्छा को एक विश्वव्यापी नियम के तहत अनुशासित एवं अनुसरणीय बनाकर, सामान्यजन को स्वानुभूतिमूलक स्वतंत्रता प्रदान करना ही हेगेल के अनुसार विश्व का इतिहास है।

हेगेल (1770-1831) बर्लिन विश्वविद्यालय में जिस समय अपने व्याख्यान की प्रथम श्रृंखला (1822-1823) में इतिहास-संबन्धी अपने विचारों का सूत्रपात कर रहे थे, उस समय तक इतिहास-दर्शन की अवधारणा और तत्सम्बन्धी शब्दावली लगभग चार दशक पुरानी हो चुकी थी। सर्वप्रथम Voltaire¹ ने 'इतिहास' पर लिखे अपने निबन्ध में 'इतिहास-दर्शन' (Philosophy of History) पद को प्रस्तावित किया था, जिसे दिदर्श² के विश्वकोष (Encyclopaedia) में सम्मिलित किया गया। इसके अतिरिक्त हेगेल के इतिहास-दर्शन की कम-से-कम पाँच मुख्य विशेषताएँ, जर्मन चिन्तन के इतिहास में उनके पूर्ववर्तियों को ज्ञात थी:-

1. हेगेल इतिहास को "सार्वभौम इतिहास" (Univesal History) के रूप में कल्पित करते हैं। सार्वभौम इतिहास की इस अवधारणा को हर्डर³ (1744-1803) चार खण्डों में प्रकाशित (1784-1791) अपनी पुस्तक Philosophy of The History of Man में पहले ही परिभाषित कर चुके थे।

2. हेगेल ने "स्वतंत्रता की अवधारणा को "आत्मा (Spirit) की प्रकृति या स्वभाव के रूप में" उल्लिखित किया और उसे ही "इतिहास का चरम लक्ष्य" बताया। काण्ट (1724-1804) ठीक इसी ढंग से इस अवधारणा को अपनी रचना An Idea For a Universal History From the cosmopolitan Point of View में 1784 ई0 में व्यक्त कर चुके थे।

3. अपने इतिहास दर्शन में हेगेल का सरोकार "आवश्यक वर्तमान" (The Essential Now) से कहीं अधिक था अपेक्षाकृत किसी ऐसे काल्पनिक आदर्श (Utopia) के, जो भविष्य में साकार हो।

शीलर* (Schiller) ने भी 1789 ई० में The Nature and Value of Universal History शीर्षक से दिए गये अपने व्याख्यान में वर्तमान के महत्व पर पर्याप्त बल दिया था।

4. हेगेल "स्वतंत्रता के विकास को, स्वतन्त्रता की चेतना और उस चेतना के उन अवस्थाओं के रूप में विचारते हैं जिसे ये चेतना स्वयं अपने को विकसित करने के लिए धारण करती है"। फिक्टे* (1762–1814) ठीक इसी अवधारणा को सन् 1806 ई० में अपनी रचना The Characteristics of the Present Age में व्याख्यायित कर चुके थे।

5. विश्व प्रक्रिया (Cosmic Process) के रूप में इतिहास की हेगेल की अवधारणा, जिसमें आत्मा (Spirit) अपने आप को चरितार्थ करता है, और समय के आयाम में प्रकट परमतत्व (Absolute) की अवधारणा के साथ बहुत कुछ साझा करता है; इस अवधारणा को भी शेलिंग* (1775–1854) अपनी रचना System of Transcendental Idealism में सन् 1800 ई० में व्यक्त कर चुके थे।

फिर भी, जैसा कि कॉलिंगवुड* ने स्वीकार किया है,— "कोई भी जी उनके इतिहास दर्शन को पढ़ता है, वह अपने आप बिना सोंचे नहीं रह सकता कि, यह गहन रूप से एक ऐसी मौलिक और क्रान्तिकारी कृति है, जिसमें पहली बार इतिहास पूर्ण विकसित होकर दार्शनिक चिन्तन के मंच पर कदम बढ़ाता है।" शायद उनके 'इतिहास—दर्शन' का अनोखापन इस बात में है कि इसका लक्ष्य, उस ऐतिहासिक प्रक्रिया पर एक दार्शनिक विमर्श होना नहीं है जो ऐतिहासिक रचनाओं में अभिलिखित है, बल्कि यह तो मनुष्य के अति आवश्यक सरोकारों के विषय में मानव का एक स्वाधीन और आत्म—निर्भर इतिहास प्रस्तुत करता है। यह मानव का सच्चा इतिहास है, आखिरकार उसके चिन्तन और कर्म की सूक्ष्म चेतना और साँस है तथा उसके नियति का प्रकटीकरण है। हेगेल इस तरह के इतिहास के लिए बहस करते हैं, और इतिहास के किसी अन्यरूप से इसकी सर्वोच्चता हेतु तर्क भी प्रस्तुत करते हैं।

यह महत्वपूर्ण है कि इतिहास—दर्शन पर अपने व्याख्यान के प्रारम्भ में ही हेगेल घोषणा करते हैं कि उनके व्याख्यान का विषय है— "विश्व का दार्शनिक इतिहास"— जिसे इतिहास के दो अन्य प्रकार से भिन्न किया जाना चाहिए। यहाँ हेगेल तीन तरह के इतिहास लेखन की चर्चा करते हैं— पहला है मौलिक इतिहास (Original History) अर्थात् तथ्यपरक इतिहास जो घटनाओं का विवरण प्रस्तुत करता है। Herodotus* और Thucydides* की कृतियाँ मौलिक इतिहास के उदाहरण हैं।

दूसरा है, 'विमर्शात्मक इतिहास' (Reflective History) अर्थात् चिन्तन प्रधान इतिहास, जो तथ्यों और घटनाओं की व्याख्या करता है। विमर्शात्मक इतिहास के चार प्रकार हैं

- (क) किसी प्रजा, देश अथवा विश्व का सम्पूर्ण इतिहास
(Complete history of a people, or a country or the world)
- (ख) व्यावहारिक या उपदेशात्मक इतिहास (Pragmatical or Didactic History)
- (ग) समीक्षात्मक इतिहास (Critical history)

(घ) अवधारणाओं का इतिहास (History of Ideas)

तीसरा है दार्शनिक इतिहास; यह सिद्ध करता है कि मानव इतिहास, निरपेक्ष विवेक का प्रतिफलन है। हेगेल अपना संबंध इस तीसरी तरह के इतिहास से जोड़ते हैं। "इतिहास के अवलोकन (Contemplation) हेतु दर्शन-शास्त्र (Philosophy) जो एकमात्र विचार प्रस्तुत करता है, वह है विवेक की सरल अवधारणा। यह विवेक ही संसार का सर्वोच्च नियामक (Sovereign) है। हेगेल के लिए विवेक, निरपेक्ष और अनन्त ज्ञान है, असीम शक्ति है। और विश्व का इतिहास एक बौद्धिक प्रक्रिया (Rational Process) के साथ ही हमारे समक्ष उपस्थित होता है। विवेक की अवधारणा चैतन्य (Spririt) की अवधारणा की ओर अग्रसर होती है, और विश्व इतिहास का अभिप्राय भी उसी चैतन्य के ज्ञान-विस्तार की प्रक्रिया में, उसका अपना ही आत्म-प्रदर्शन (Self-exhibition) है। ईश्वर विज्ञान (Theology) की शब्दावली में, मानव इतिहास द्वारा ईश्वर स्वयं को व्यक्त करता है। वह गुप्त रहस्य न बना रहे, इसलिए इतिहास द्वारा मनुष्य को यह समझाने का अवसर देता है कि वह क्या है। वस्तु (Matter) और चेतना (Spirit) दो एकदम भिन्न प्रपंच (Phenomenon) हैं। वस्तु का सारतत्व गुरुत्वाकर्षण है, चेतना का सारतत्व स्वतंत्रता है। दर्शनशास्त्र मनुष्य को स्वतंत्रता की ओर ले जाता है। विश्व-इतिहास स्वतंत्रता की पहचान में प्रगति के अलावा और कुछ नहीं है। हेगेल स्वतंत्रता की ओर इस विकास में तीन प्रमुख चरणों को चिन्हित करते हैं:-

1. पुरब के राष्ट्र केवल इतना जानते थे कि 'एक स्वतंत्र है' (One is free)।
2. ग्रीक और रोमन संसार केवल यह जानते थे कि "कुछ स्वतंत्र है" (Some are free)।
3. जबकि हम जानते हैं कि सभी मनुष्य पूर्णतः स्वतंत्र हैं (All men are absolutely free)।

यह स्मरण रखना आवश्यक है कि हेगेल मानव इतिहास में इस स्वतंत्रता की अवधारणा को ईशशास्त्र (Theodicy) की शब्दावली में प्रस्तुत करते हैं। यह खासकर तब महत्वपूर्ण हो जाता है जब गलत रूप से तर्क प्रस्तुत किया जाता है, जैसा कि कॉलिंगवुड के द्वारा किया गया है। उनके अनुसार हेगेल के लिए इतिहास में विवेक (Reason) कोई अलौकिक दैवी विवेक नहीं है बल्कि मानवीय बुद्धि है। अपनी पुस्तक Philosophy of History के प्रस्तावना (Introduction) में हेगेल इतिहास के अन्तिम लक्ष्य के बारे में कहते हैं:- "विश्व के साथ ईश्वर का उद्देश्य उनके (ईश्वर के) संकल्प की स्वरूप है- वह स्वयं उनका (ईश्वर का) स्वभाव है- जिसे हम यहाँ स्वतंत्रता की अवधारणा कहते हैं- और हेगेल के Philosophy of History में यह अवधारणा कितना महत्वपूर्ण है, यह इस ग्रन्थ के अन्तिम परिच्छेद में उनके स्मरणीय पुनर्कथन से द्रष्टव्य है:- "विश्व का इतिहास, अपने उन सभी बदलते परिदृश्यों के साथ (जिसे इसके आख्यान प्रस्तुत करते हैं,) विकास की एक प्रक्रिया है और आत्मा (Spirit) का बोध (Realization) है- यही सच्ची Theodicaea है, अर्थात् इतिहास में ईश्वर का औचित्य।" यदि कॉलिंगवुड ने ऐसा कुछ भी हेगेल के तर्क में खोजा है जो विश्व प्रक्रिया में मानवीय संकल्प (Human will) को प्रमुखता देने के संकेत देते हैं, तो उस संकल्प या इच्छा को निश्चित रूप

से विवेक (Reason) की उस अवधारणा के समीप लाया जाना चाहिए जिसे कैम्ब्रीज के प्लेटोवादी ईश्वरीय प्रकाश (Candle of the Lord) के रूप में प्रस्तुत करते हैं। हेगेल स्वयं तुलना को प्रोत्साहित करते प्रतीत होते हैं, जब अपनी कृति के अन्त में जहाँ विश्व के इतिहास को स्वतंत्रता की अवधारणा का विकास स्वीकार करने के बाद, वह जोड़ते हैं कि यदि “लक्ष्य अपने आप में बौद्धिक (Rational) है, तो मानवीय अन्तर्दृष्टि और विश्वास को अवश्य ही विवेक (Reason) के साथ समनुरूप होना चाहिए।”

हेगेल स्वतंत्रता (Freedom) और अनिवार्यता (Necessity) के सम्मिलन (Union) को प्रस्तावित करते हुए अपने इतिहास के द्वन्द्ववाद (Dialectic of History) का सूत्र गढ़ते हैं। यह जो स्वतंत्रता है वह मनुष्यों के चेतन इच्छा (Conscious will) में अपने आप को अभिव्यक्त करता है और अनिवार्यता आत्मा की अव्यक्त (Latent) गूढ प्रक्रिया है। यह अवधारणा एक असीम प्रतिस्थापना (Infinite Antithesis) की ओर अग्रसर होता है। क्योंकि यह एक ओर वस्तुओं की वास्तविक सम्पूर्णता के रूप में अस्तित्ववान है और दूसरी ओर स्वतंत्र संकल्प शक्ति का अमूर्त सारतत्व (Abstract essence) है। मन का स्वयं अपने-आप पर अनुचिन्तन (Reflection) वैयक्तिक आत्म चेतना है जो कि अपने सामान्य स्वरूप में अवधारणा के विल्कुल प्रतिकूल है और इसलिए निरपेक्ष सीमा (Absolute limitation) में स्थित है। इसी सीमा से सभी प्रकार की विशिष्टताओं (Particularity) का जन्म होता है, वह चाहे जिस तरह की हो। विशिष्ट उद्देश्यों की प्राप्ति की ओर निर्देशित, वैयक्तिक या सामाजिक मानवीय क्रिया-कलाप विश्व-ब्रह्माण्ड न्याय (Cosmic Syllogism) का मध्यवर्ती पद (Middle term) है, जिसका एक छोर है सार्वभौम सारतत्व (Univesal essence), अर्थात् वह अवधारणा जो आत्म (Spirit) के अन्तर्गृह में स्थित है, और दूसरा छोर है वाह्य वस्तुओं का समूह (Complex), अर्थात् यथार्थ वस्तु (Objective matter)। हेगेल कहते हैं, “विश्व का इतिहास खुशियों का रंगमंच नहीं है। सुख की अवधि तो इसमें खाली पन्ने (Pages) हैं, क्योंकि वे समन्वय (Harmony) या सुव्यवस्था की अवधि हैं— ऐसी अवधि जब प्रतिस्थापना (Antithesis) प्रसुप्तावस्था में रहता है।

इस द्वन्द्वात्मक शब्दावली में ऐतिहासिक प्रक्रिया को उसके विशालतम पैमाने पर चिन्तन करते हुए हेगेल कहते हैं कि “विश्व इतिहास की यात्रा पूरब से पश्चिम की ओर है, क्योंकि यूरोप सुनिश्चित रूप से इतिहास का अन्त है, और एशिया प्रारम्भ”। और यूरोप में भी “जर्मन चेतना (Spirit) नये विश्व की चेतना है।” इस जर्मन चेतना (Spirit) ने क्रिश्चन यूरोप के सुन्दरतम मूल्यों (Finest value) को परिशुद्ध किया और उन्हें चर्च तथा सरकार में व्यक्त होने योग्य बनाया। आधुनिक यूरोप को प्राचीन पूर्व या प्राचीन यूनान अथवा प्राचीन रोम से अधिक उत्कर्ष तक पहुँचने के पीछे इस धारणा या विश्वास का प्रोत्साहन रहा है कि “राज्य आत्मा की ऐसी अवधारणा (Idea of Sirit) हैं जो मानवीय संकल्प और उसके स्वतंत्रता की वाह्य अभिव्यक्ति है। “इस तरह के राज का निर्माण एक आधुनिक यूरोपियन उपलब्धि थी— ऐसा हेगेल सोचते थे। 'The German World' नामक अध्याय का अन्तिम परिच्छेद (Paragraph) किसी आनेवाले स्वर्णयुग की भविष्यवाणी नहीं है। यह तो उस स्वर्णयुग का आह्लादपूर्ण

स्वागत है जिसका आविर्भाव आधुनिक युरोप में ब्रह्माण्ड प्रक्रिया (Cosmic Process) की पूर्ति के रूप में पहले ही हो चुका है— “ज्ञान का नव जागरण, ललित कलाओं की समृद्धि और अमेरिका की खोज तथा जलमार्ग द्वारा भारत—गमन—इन सभी की तुलना उषाकाल की लालिमा से की जा सकती है, जो लम्बे झंझावातों के बाद एक शानदार दीप्त दिवस के लौटने की पहली सूचना देते हैं। यह दिन है—सार्वजनीनता (the day of Universality) का, जो मध्ययुग की लम्बी घटनापूर्ण और डारावनी रात्री के बाद विश्व पर प्रकट हुआ एक दिन है, और जो विज्ञान, कला और अनुसंधानात्मक अन्तःप्रेरणा (Iiitativ Inpulic) द्वारा प्रतिष्ठित है। यह प्रतिष्ठापित है उच्चतम और महानतम के द्वारा, और जिसमें चर्च के विधि—विधान एवं ईसाइयत से विमुक्त मानवता अपने अस्तित्व को वास्तविक और शाश्वत तत्व के रूप में दिखता है।” मानव के ऐतिहासिक विकास के चरमोत्कर्ष के रूप में आधुनिक यूरोप का यह देवीकरण (Apotheosis) शब्दाडम्बरपूर्ण अतिशयोक्ति (Rhetorical Exaggeration) प्रतीत होता है। दूसरी ओर स्वयं मानवीय चेतना (Spirit) के और अधिक विकास के सामर्थ्य को नकार कर हेगेल यदि मानवीय चेतना को चोट न भी पहुँचाते हो तो भी, कम से कम हमारे प्राच्य स्वाभिमान (Oriental Pride) को तो चोट पहुँचाते ही है। किंतु हेगेल जब जर्मन विश्व के बारे में बोलते हैं तो जर्मन अंधराष्ट्रवाद (Chatuyinism) के किसी स्वरूप के विषय में न्यूनतम दोष भी नहीं स्वीकारते। फिर भी उनका जर्मन विश्व कितना बड़ा है, इसे स्पष्ट करते हुए प्रोफेसर C.J. Friedrich कहते हैं कि हेगेल के जर्मन विश्व का अर्थ है जर्मनी के लोग जिसमें शामिल हैं फ्रांसीसी, अंग्रेज और बाकी पाश्चात्य संस्कृति।

हेगेल के Philosophy of History की शायद सबसे गम्भीर आलोचना उनके बीच से आई जो हेगेल के आभारी (ऋणी) थे। उनमें से एक थे Benedetto Croce (1866-1954)¹⁰ जिन्होंने इस आधार पर उसे अस्वीकार कर दिया कि हेगेल का द्वन्द्ववाद का सिद्धान्त (theory of Dialectic) अवधारणाओं (concepts) में प्रयुक्त हो सकता है घटनाओं (events) में नहीं, और इतिहास तो प्राथमिक रूप से घटनाओं से सम्बद्ध है। इस पर हेगेल का उत्तर, यह होगा कि घटनाओं का सम्बन्ध भी द्वन्द्वात्मक क्षेत्र से है क्योंकि घटनाएँ भी अवधारणाओं के परिणाम हैं। कॉलिंगवुड की शिकायत भी अंशतः इस आलोचना से सम्बद्ध है, वह यह कि आत्मा या चेतना (Spirit) के एक दार्शनिक के रूप में हेगेल तब गलत हो जाते हैं जब वे अपने अध्ययन क्षेत्र को राजनीतिक इतिहास तक ही सीमित कर देते हैं। किन्तु हेगेल राज्यतंत्र (Polity) को मात्र संवैधानिक ढांचा की अपेक्षा कुछ अधिक गहन चीज समझते हैं। वे राज्य को दिव्य सारतत्व (Divine essence) का दृश्यमान अस्तित्व और सुस्पष्ट अभिव्यक्ति स्वीकारते हैं। हेगेल के विरुद्ध प्रतिक्रियाओं के सबसे प्रभावशाली प्रवक्ता प्रोफेसर कार्ल पॉपर¹¹ अपनी रचनाओं—Open Society and its Enemies तथा The Poverty of Historicism में हेगेल को नाजीवाद (Nazism) के एक दार्शनिक के रूप में दिखाने हेतु बहुत कुछ किया। तब से इतिहास में नियतिवाद की अवधारणा (The idea of determinism in History) हेगेल की शैतानी (wickedness) या शरारत के रूप में जाना जाता है। जैसे कि इतिहास में संयोग की अवधारणा (The Idea a chance) अब क्लीओपेट्रा¹² की नाक कहलाती है। हेगेल विरोधी मुखर आलोचकों को बामपंथी बुद्धिजीवियों ने भी कम नहीं भड़काया, जो

हेगेल को कार्ल मार्क्स के गुरु के रूप में आदर करते थे। 1954 ई. में Sir Isaiah Berlin¹³ ने हेगेल और मार्क्स के इतिहासवाद (historicism) का विवेचन कर यह स्पष्ट किया कि दोनों का इतिहासवाद मानव के स्वतंत्र-इच्छा या संकल्प (Free will) का नकार (denial) हैं। पिछली शताब्दी के तीस के दशक में R.H. Crossman ने जब Plato को फासिस्ट कहा था, तो प्लेटो और हेगेल दोनों उस समय भरपूर रोष के शिकार हुए थे, जो यूरोप में तत्कालीन राजनीतिक परिस्थिति की उपज था।

वे लोग जो हेगेल के Philosophy of History के विरुद्ध इसलिए पूर्वाग्रही हैं क्योंकि उसका प्रभाव मार्क्स पर था, उन्हें मार्क्स की इस स्वीकारोक्ति (confession) को स्मरण रखना चाहिए जो Capital के Introduction में उन्होंने लिखा है—“मेरी द्वन्द्वात्मक विधि (Dialectic method) न केवल हेगेल से भिन्न है बल्कि स्पष्ट प्रतिकूल (direct opposite) है। हेगेल मानव मस्तिष्क की जीवन प्रक्रिया, अर्थात् चिन्तन की प्रक्रिया को प्रत्यय (Idea) नाम देकर एक स्वतंत्र विषय के रूप में परिवर्तित कर देते हैं। यह Idea वास्तविक विश्व का विश्वकर्मा (demiurges) हैं और यह वास्तविक विश्व भी उस Idea का वाह्य दृश्यमान रूप मात्र है। इसके विपरीत मेरे लिए यह प्रत्यय (Ideal) या विज्ञान, भौतिक विश्व के अतिरिक्त और कुछ भी नहीं है, जिसका प्रतिविम्ब मानव मस्तिष्क पर पड़ने के साथ ही चिन्तन या विचार के विभिन्न रूपों में परिवर्तित हो जाता है”। आज इतिहास के दार्शनिकों का एक प्रमुख कार्य है, इतिहास में सक्रिय एक सिद्धांत के रूप में हेगेल के प्रत्यय (Idea) की अवधारणा को मार्क्स के द्वन्द्वात्मक भौतिकवाद से अलग करना या मुक्त करना।

अब तो हेगेल के इतिहास दर्शन में सैकड़ों दोष ढूँढ़ निकालना संभव है। यह तर्क करना भी संभव है कि उनका इतिहास दर्शन तार्किक रूप से असंगत है तथा तत्वमीसमांसीय दृष्टिकोण से भी त्रुटिपूर्ण है। यह कमजोर इतिहास और उससे भी कमजोर समाजशास्त्र है, तथा रूढ़िवाद (Conservatism) को न्यायसंगत आधार देने के प्रयास में राजनीतिक रूप से भी खतरनाक है। और अन्ततः इसकी स्थिति निराशाजनक अथवा कठोर नियतिवाद की अनिवार्यता है।

फिर भी यह एक सार्थक दार्शनिक व्यायाम हो सकता है कि पृथ्वी पर मानव की नियति के एक आदर्शवादी दृष्टिकोण के लिए हम उनके इतिहास-दर्शन में एक से आधार की तलाश करें। खासकर इस समय में जब उपयोगितावाद का अशिष्टतम (Crudest) रूप संसार को ध्वंस के कगार पर ले आया है। Jean Paul Sartre ने कहा है कि हेगेल कभी-कभी, एक प्रकार के ज्ञानमीमांसीय आशावाद के दोषी प्रतीत होते हैं। ऐसा ही आशावाद हेगेल के Philosophy of History में है, जो उनकी इस कृति को मानवता के लिए एक आशा का अभिलेख (Document of hope) बना देता है।

Reference

1. Voltaire (1694-1778) - French writer, Dramatist & Poet.
2. Diderot (1713-1784) - French Philosopher, Chief editor of the Encyclopaedia.
3. Herder - German Philosopher, Critic and Poet.
4. Schiller (1759-1805) - German Dramatist Poet and Historian.

5. Fichte - German Philosopher.
6. Schelling - German Philosopher.
7. Collingwood (1889-1943) - ब्रिटिश दार्शनिक, इतिहासकार और पुरातत्ववता—इन्होंने दर्शन को इतिहास का एक अंश (Part) माना, क्योंकि किसी भी दार्शनिक सिद्धान्त को उसके अपने ही ऐतिहासिक संदर्भ में सही—सही समझा जा सकता है न कि वर्तमान के दृष्टिकोण से—ऐसा इनका विचार था।
8. हीरोडोटस (Herodotus): ईशापूर्व पाँचवीं शताब्दी के यूनानी इतिहासकार, प्रथम इतिहासकार थे जिन्होंने सुव्यवस्थित रूप से सामग्री संकलन किया, उनके यथार्थता की जाँच की और उन्हें एक सुन्दर संरचनात्मक आख्यान (Narrative) में सजाया। ग्रीक—परसियन संघर्ष का इतिहास नौ खण्डों में लिखा।
9. थुसीडाइडीज (Thucydides) (455-400BC) : ग्रीक इतिहासकार History of the Peloponnesian war नामक रचना के लिए प्रसिद्ध
10. Benedetto Croce: Italian दार्शनिक और इतिहासकार
11. Karl Popper (1902-1994): Austrian Philosopher of Science and History, he attacked the historicism of Plato, Hegel and Marx.
12. Cleopatra (69-30B.C): इजिप्त की रानी (47—30B.C) इसने रोमन जेनरल Mark Antony से राजनीतिक और रोमांटिक (भावनात्मक) संधि की। यह सन्धि रोम के साथ संघर्ष तक पहुँची। इस लड़ाई के बाद इसने आत्महत्या कर ली। हार के बाद Mark Antony ने भी आत्महत्या की।
13. Sir Isaiah Berlin: Latvian - born British Philosopher and Historian.



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पृथ्वी पर मानव जीवन के आवश्यक मूलभूत स्रोतों में जल का प्रमुख स्थान है मनुष्य के भोजन पकाने से पचाने तक जल की प्रमुख भूमिका है। भोजन के उत्पादन यथा—अनाज, फल, सब्जी की खेती के लिए भी जल आवश्यक है। वर्तमान सभ्यता के विकास में बड़े—छोटे उद्योगों में भी जल विभिन्न रूपों में एक आवश्यक साधन है। यह धमनियों में रक्त का मुख्य अवयव है तो नदियों में परिवहन का साधन। मानव सभ्यता का कोई भी पहलू ऐसा नहीं है जो जल के बिना पूर्ण होता है। इस प्रकार हम कह सकते हैं कि “जल ही जीवन है।” अब यदि जल की गुणवत्ता एवं उपलब्धता ही संकट में आ जाए तो यह मानव सभ्यता के अस्तित्व पर प्रश्न चिह्न लगाता है। अतः आवश्यक हो जाता है कि इस समस्या का समाधान ढूँढा जाए ताकि पृथ्वी पर मानव अस्तित्व को सुरक्षित रखा जा सके।

अब प्रश्न उठता है कि जल संरक्षण के इस समस्या में बौद्ध—दर्शन से किस प्रकार की सीख प्राप्त की जा सकती है तथा इसके लिए बौद्ध दर्शन किस प्रकार सर्वोपयोगी माना जाए।

वस्तुतः प्राचीन भारतीय दार्शनिक परंपरा का यदि सूक्ष्म अवलोकन किया जाए तो उसे प्रस्थानगत भेद के आधार पर दो कोटियों में विभाजित किया जा सकता है—(i) आस्तिक और (ii) नास्तिक ।

1/2 v kLr d % आस्तिक धारा के दर्शन समूह में प्रमुखता से षड्दर्शनों का नाम आता है, यथा—न्याय—वैशेषिक, सांख्य—योग, मीमांसा—वेदान्त। दर्शनों का प्रस्थानगत विभाजन उसके चरम लक्ष्य के आधार पर किया गया है। यहाँ आस्तिक धारा अपने ईश्वर—जीव—जगत आदि विचारों के अधिन पारलौकिक जीवन को ही अपना परम लक्ष्य माना है।

1/2 u kLr d % नास्तिक धारा के दर्शन समूह में मुख्य रूप से चार्वाक, जैन, बौद्ध को ही लिया गया है। नास्तिक धारा के दर्शन आस्तिकों समन ईश्वर—जीव—जगत को मानव जीवन का लक्ष्य नहीं मानते वरण मानव जीवन एवं प्रकृति को ही अपनी संवेदनाओं में व्यापक रूप से समेटने का प्रयास करते हैं।

अब यदि नास्तिक धारा के ही तीनों दर्शनों का सूक्ष्म अवगाहन किया जाए तो हम पाते हैं कि चार्वाक दर्शन का कोई साहित्य अथवा सूत्रा—ग्रंथ उपलब्ध नहीं है। इसके विषय—वस्तु की जानकारी कुछ दार्शनिक आक्षेपों से प्राप्त होती है जिसमें ज्ञानमीमांसा तथा पारगमन सिद्धान्तों की आलोचना की गयी है। वहीं जैन दर्शन अपने द्रव्य सिद्धान्त के द्वारा सृष्टि के विभिन्न पदार्थों का वर्गीकरण करते हैं तथा सभी में जीवन को स्वीकारते हैं, वह अहिंसा की बात तो करते हैं परंतु इनका यह प्रयास निषेधात्मक स्वरूप धारण कर लेता है तथा कैवल्य प्राप्ति भी पारगमन का ही राह पकड़ती है। इस

प्रकार केवल बौद्ध दर्शन ही एक मात्र ऐसा दर्शन है जो अपने चिंतन के सभी आयामों में मानव समाज के इहलौकिक कल्याण के हेतु प्रतिबद्ध है। इस संबंध में मध्यमार्ग वर्तमान सभ्यता की जरूरत है क्योंकि भौतिक साधनों का पूर्ण निषेध नहीं किया जा सकता है और पर्यावरण संरक्षण भी आवश्यकता है। प्रस्तुत संदर्भ में यदि बौद्ध साहित्य का अवलोकन किया जाए तो इसमें सीधे तौर पर पर्यावरण संरक्षण की चर्चा कहीं उपलब्ध नहीं होती है, इसका कारण भी था कि बौद्ध धर्म का उद्भव तथा विकास भारत भूमि में हुआ है जो प्राचीन काल से ही अपनी प्राकृतिक संसाधनों से विश्व विख्यात रहा है। अतः प्राकृतिक साधनों के न्युनीकरण की कोई आवश्यकता महसूस नहीं की गयी। हाँ, भारतीय सभ्यता बौद्ध धर्म के विकास से पूर्व से ही विकसित अवस्था में थी इसलिए समाज में आचार-व्यवहार का बहुत महत्त्व था और बौद्ध आचार्यों ने भी इसे बहुत महत्त्व दिया है। बौद्ध दर्शन के मूल ग्रंथ "त्रिपिटक" कहे जाते हैं जिसके तीन भाग हैं—(i) सुत्त पिटक, (ii) विनय पिटक तथा (iii) अभिधम्म पिटक। उपर्युक्त बौद्ध त्रिपिटक में "विनय-पिटक" आचार शास्त्रा का प्रतिनिधी ग्रंथ है जिसमें बौद्ध सन्यासियों एवं गृहस्थों के कर्तव्य-अकर्तव्य का विस्तृत वर्णन किया गया है। इसके अतिरिक्त बौद्ध आचार ग्रंथों में धम्मपद का भी प्रमुख स्थान है।

अब यदि जल से संबंधित समस्याओं पर दृष्टिपात किया जाए तो इसे दो वर्गों में विभाजित किया जा सकता है—

(i) जल प्रदूषण तथा

(ii) भूमिगत जल स्तर का क्षरण।

यदि आंकड़ों में देखा जाए तो 70 प्रतिशत भारतीय जल भंडार प्रदूषित है।¹ इस आंकड़ें में भारतीय नदियाँ तथा प्रमुख तालाब शामिल हैं। (As assessed by the Scientist of the NEERI, Nagpur, nearly 70% of Water in India is polluted (Martin 1998)) पुनः यदि भूमिगत जल के भंडार की बात की जाए तो एक अनुमान के अनुसार वैश्विक स्तर पर सालाना मीठे पानी की आवश्यकता 6000 से 7000 km³ है जबकि भूतल जल की कुल अनुमानित मात्रा 70,00,000 km³ है² जो कि यदि पूरित न हो या निरंतर प्रदूषित होता रहे तो अगले 1000 वर्ष में समाप्त हो जाएगा और हम किसी अन्य ग्रह से पानी नहीं ला सकते।

इस संबंध में जो सबसे महत्त्वपूर्ण बात हमें समझना चाहिए वह है "जल-चक्र" की प्रक्रिया। वस्तुतः वर्तमान समय में "जल-चक्र" का प्रारंभ भूमिगत जल से प्रारंभ होती है जिसे हम अपने दैनिक उपयोग यथा-पीने, नहाने तथा कृषि के लिए ट्युबवेलों से निकालते हैं या कूओं से निकालते हैं फिर यह जल गंदा होकर नालों में बहा दिया जाता है। एक तरफ जहाँ घरेलू जल अपशिष्ट पदार्थों के साथ नालियों में जाती है तथा मच्छर आदि से बाचाले वाले कीटनासकों के संपर्क में आती है वहीं कृषि में उपयोग किया गया जल उर्वरकों से दूषित होती है। नालों या बाद के माध्यम से यह नदियों में पहुँचती है और अधिक मात्रा में जल को प्रदूषित करती है। तथा कारखानों के नाले भी नदियों को प्रदूषित

करती है। इसी प्रकार यह प्रदूषित जल वाष्प बन वर्षा जल का रूप धारण करती है तथा वायुमंडल के अपशिष्टों से भी संक्रमित हो पुनः पृथ्वी पर आती है तथा नदियों-तालाबों के द्वारा पुनः भूमि के अंदर चली जाती है। इससे दो समस्याएँ उत्पन्न होती हैं। पहली-नगरीय आबादी के पास कंक्रीट के जंगलों में भूमिगत जल का स्तर गिरता जाता है क्योंकि कंक्रीट को जल पार नहीं कर पाता है तथा जहाँ जल मृदा भृत्ति को पार कर जाती है वहाँ भूमिगत जल को प्रदूषित कर देती है। एक सर्वेक्षण के अनुसार 1960 से 1987 के दौरान भारतीय कारखानों से उत्सर्जित अपशिष्ट पदार्थों का आंकड़ा निम्न प्रकार से है³—

Industries	Pollutants Released (Thousand tones)			
	1960	1970	1980	1986-7
Pesticides	1.46	3.00	40.68	56.20
Dykes & Pigments	1.15	13.55	30.85	-
Organic Chem. Petrochem	580	17,100	24,100	42,500
Fertilizers	153	1059	3005	7000
Steel (Ingots)	1500	3400	8000	9000
Non-Ferrous metals	8.5	34.6	82.9	123.4
Caustic Soda	101	304	457	764
Pharmaceuticals	1.23	1.79	5.07	-

वस्तुतः ये आंकड़े अब पुराने हो चुके हैं, देश की जरूरते दिनों-दिन बढ़ती ही जा रही हैं। अतः यह आंकड़े चिंता के विषय है।

अब यदि समस्त तथ्यों का निस्पक्षता से मूल्यांकन करें तो मूलभूत रूप से दो विरोधाभास सामने आते हैं प्रथम मानवीय आवश्यकता जिसको किसी भी प्रकार से नकारा नहीं जा सकता दूसरा पर्यावरणीय संकट जिसकी अनदेखी करना पृथ्वी पर मानव के भविष्य को ही संकट में ला देगा। इस प्रकार मानव न तो पृथ्वी की संपदाओं का दोहन रोक सकता है न ही इसी प्रकार पर्यावरण को प्रदूषित होता छोड़ सकता है। अतः न तो इस पार खड़े हो सकते हैं न उस पार। वस्तुतः वास्तविक समस्या मनुष्य के आवश्यकताओं की नहीं है। वरण वास्तविक समस्या है तो वह मानवीय मनोविज्ञान की है जो अपने आवश्यकताओं के बदले अधिकाधिक प्राप्ति के लोभ में फंसता जा रहा है। यदि आवश्यकता है तो सबसे अधिक लोभ संवरण की। क्योंकि यह ध्यान देने वाला तथ्य है कि मानव सभ्यता के शुरुआत से मशीनी क्रांति के पूर्व तक पर्यावरण को उतना नुकसान नहीं पहुँचा जितना मशीन क्रांति एवं साम्राज्यवाद के होड़ से। इस प्रकार वर्तमान पर्यावरण या यों कहे कि जल संकट का कोई यांत्रिक निदान भी तभी कारगर हो सकता है जब समाज की मानसिकता में एक गुणात्मक परिवर्तन आए। अतः

आवश्यकता और संरक्षण के बीच का पुल बनाने में विश्व पटल पर एक—मात्र दर्शन बौद्ध दर्शन ही है जो “मध्य—मार्ग” की बात करता है तथा अपने अष्टांग भाग द्वारा मानव मन को परिष्कृत कर उसे संयमित करने का एक प्रभावी उपाय बताता है।

जिस प्रकार मनोविज्ञान में मानवीय मन को तीन पहलूओं में विभाजित किया गया है—ज्ञानात्मक, क्रियात्मक और भावात्मक उसी प्रकार बुद्ध के अष्टांगिक मार्ग को प्रज्ञा (Knowledge), शील (Conduct) और समाधि (Concentration) नामक विशेष अंगों में विभाजित किया जा सकता है।⁴ पुनः सम्यक दृष्टि और सम्यक संकल्प—‘प्रज्ञा’ के अन्तर्गत आते हैं।⁵ सम्यक वाक्, सम्यक कर्मान्त, सम्यक आजीविका, सम्यक व्यायाम ‘शील’ के अंतर्गत आते हैं।⁶ इसी प्रकार सम्यक स्मृति, सम्यक—समाधि—समाधि के अंतर्गत आते हैं।⁷

इस प्रकार बौद्ध दर्शन के ‘प्रज्ञा’, शील तथा ‘समाधि’ के निहितार्थ को सम्यक् रूप से समझ लेना श्रेयस्कर प्रतीत होता है। अतः उनका वर्णन निम्नलिखित है—

1/2 i k k %प्रज्ञा से हमारा तात्पर्य ज्ञानात्मक पहलू से है, यही वह बीज तत्त्व है जो मनुष्य के समस्त कर्मों को नियंत्रित एवं निर्देशित करता है। इसके अंतर्गत बौद्ध आचार—शास्त्रा के सम्यक—दृष्टि तथा सम्यक—संकल्प का विवेचन करेंगे।

1/2 I E d & n i V %बुद्ध ने दुःख का मूल कारण अविद्या को माना है। अविद्या के फलस्वरूप मिथ्या—दृष्टि (Wrong views) का प्रादुर्भाव होता है मिथ्या—दृष्टि की प्रबलता के कारण अवास्तविक वस्तु को वास्तविक समझा जाता है। मिथ्या दृष्टि से प्रभावित होकर मनुष्य नश्वर विश्व को अविनाशी तथा दुःखमय अनुभूतियों को सुखमय समझता है। मिथ्या दृष्टि का अन्त सम्यक् दृष्टि से ही संभव है। इसलिए बुद्ध में सम्यक्—दृष्टि को अष्टांगिक मार्ग की प्रथम सीढ़ी माना है।

1/2 K/2 I E d ~I a Yi %सम्यक् दृष्टि सर्वप्रथम सम्यक् संकल्प में रूपान्तरित होता है। आर्य—सत्यों के ज्ञान से मानव अपने को लाभान्वित तभी कर सकता है जब वह उनके अनुसार जीवन व्यतीत करता हो। दूसरे शब्दों में कहा जा सकता है कि जो अशुभ है उसे न करने का संकल्प ही सम्यक् संकल्प है। इसमें त्याग और परोपकार की भावना सन्निहित है।

1/2 ' kty %शील से तात्पर्य क्रियात्मक पहलू से है। यह उच्च नैतिक मूल्यों की आचरण में परिणति है। इसके अन्तर्गत बौद्ध अष्टांग मार्ग के चार प्रमुख पद आते हैं—

1/2 I E d ~old ~%सम्यक् वाक् सम्यक् संकल्प की अभिव्यक्ति अथवा उसका बाह्य रूप हैं कोई व्यक्ति सम्यक् वाक् का पालन तभी कर सकता है जब वह निरन्तर सत्य एवं प्रिय बोलता हो। दूसरों की निन्दा करना, आवश्यकता से अधिक बोलना भी सम्यक् वाक् का विरोध करना है। इसीलिए कहा गया है ‘मन को शान्त करने वाला एक शब्द हजार निरर्थक शब्दों से श्रेयस्कर है’।

¼ K½ I E d ~d e k k %निर्वाण प्राप्त करने के लिए साधक को सिर्फ सम्यक् वाक् का पालन करना ही पर्याप्त नहीं कहा जा सकता है। सत्यभाषी और प्रियभावी होने के बावजूद कोई व्यक्ति बुरे कर्मों को अपना कर पथभ्रष्ट हो सकता है। अतः बुद्ध ने सम्यक् कर्मान्त के पालन का आदेश दिया है। बुद्ध के अनुसार बुरे कर्म तीन हैं—हिंसा, स्तेय तथा इन्द्रिय—भोग। सम्यक् कर्मात् इन तीनों कर्मों का विलोम होगा।

¼ ½ I E d ~v k t b %सम्यक् आजीव का अर्थ है ईमानदारी से जीविका का उपार्जन करना। अपनी जीविकोपार्जन के लिए कभी धोखा, रिश्वत, लूट अत्याचार आदि अशुभ उपायों का सहारा न लेना।

¼ K½ I E d ~Q k k %सम्यक व्यायाम उन क्रियाओं को कहते हैं जिनसे अशुभ मनःस्थिति का अन्त होता है तथा शुभ मनःस्थिति का प्रादुर्भाव होता है। इस प्रकार के प्रयत्नों का साधन बुद्ध ने निम्न रूप से बताया है—

- पुराने बुरे विचार को बाहर निकालना,
- नये बुरे विचार को मन में आने से रोकना,
- अच्छे भावों को मन में भरना
- इन भावों को मन में कायम रखने के लिए सतत् क्रियाशील रहना।

¼ K½ I E d ~Le f r %वस्तुतः समाधि वह अवस्था है जिसमें तथ्य और मति के बीच का सभी विरोध समाप्त हो जाता है। बौद्ध दर्शन में समाधि मार्ग के अंतर्गत सम्यक् स्मृति और सम्यक् समाधि को रखा गया है। अतः दोनों आचार मार्ग का विवरण निम्न है —

¼ ½ I E d ~Le f r %सम्यक् स्मृति का पालन करना तलवार की धार पर चलना है। सम्यक् स्मृति का अर्थ वस्तुओं के वास्तविक स्वरूप के सम्बन्ध में जागरूक रहना है। वस्तुतः यह मनुष्य को सभी राग—द्वेषों से अनाशक्त रहने की शिक्षा देता है।

¼ K½ I E d ~I e k k %बौद्ध दर्शन में समाधि के चार स्तर बताएँ गए हैं जो मनुष्य में परा शक्ति को उत्पन्न कर देते हैं (Super Natural Power) किन्तु इससे जो आचरण संबंधी शिक्षा मिलती है वह है सम्यक् ज्ञान से मनुष्य के मति का अंतरविरोध का पूर्ण रूप से समाप्त हो जाना। यह मनुष्य को पूर्ण रूप से अनाशक्त बना देता है उसका सारा कर्म मानव एवं जगत के कल्याण के निमित्त ही होता है। यही तो अर्हत् का रूप है।

इस प्रकार बुद्ध का दर्शन मानव मन में गुणात्मक परिवर्तन के द्वारा पर्यावरणीय साधनों के संरक्षण का उपाय सुझाता है चाहे कितनी भी प्रकार की तकनीकी प्रयास कर लिया जाए जबतक मानव अपने अंतःकरण से बिना विरोध के प्रेमपूर्वक प्रयत्न नहीं करेगा तब तक परिस्थितियाँ नहीं बदली जा सकती।

वैसे बौद्ध दर्शन कोरे नैतिक नियमों का ही संग्रह नहीं है इसमें विनय—पिटक में पर्यावरण से संबंधित कुछ विधि—निषेध भी देखे जा सकते हैं। यहाँ जल संरक्षण से संबंधित उदाहरण प्रस्तुत है—“जो कोई भिक्षु सिवाय विशेष अवस्था के आधमास से पहले नहाये तो पाचित्तिय है। विशेष अवस्था यह हैं—ग्रीष्म के पीछे के डेढ़ मास और वर्षा का प्रथम मास, यह ढाई मास और गर्मी का समय, जलन होने का समय, रोग का समय, काम (लीपने पोतने आदि का समय), रास्ता चलने के समय तथा आँधी पानी का समय।”⁸

इसी प्रकार का उपदेश भिक्षुणी⁹ के लिए भी दिया गया है। पुनः जल को दुषित करने से रोकते हुए कहते हैं—“निरोग रहते पानी में पिसाब—पाखना नकरूँगा।” तथा घरेलू कुड़ा—कचड़ा से संबंधित आचरण के विषय में भी बुद्ध निम्न प्रकार से उपदेश देते हैं—

“जो भिक्षुणी, पिसाब या पाखना को, कूड़े या जूठे को दीवार के पीछे या प्राकार के पीछे फेंके उसे पाचित्तिय।”¹²

इस प्रकार यदि बुद्ध के उपयुक्त उपदेशों के निहितार्थ का यदि सूक्ष्म अनुशीलन किया जाए तो यह वर्तमान समय के समतुल्य उपायों का ही प्रणयन करता प्रतीत होता है। बुद्ध भी प्राकृतिक रूप से उपलब्ध जल का आवश्यकता के अनुरूप उपयोग करने तथा उसे प्रदूषित न करने की ही शिक्षा देते हैं; हाँ यहाँ बुद्ध उसके उपयोग पर पाबंदी नहीं लगाते हैं तथा विशेष परिस्थितियों में नियमों में छूट भी देते हैं। यही बुद्ध के दर्शन की विशेषता है जिसे हम ‘मध्य—मार्ग’ के नाम से जानते हैं।

निष्कर्ष रूप में यदि बौद्ध दर्शन के पर्यावरणीय आयाम का अनुशीलन किया जाए तो यह मानव मनोविज्ञान को ही समग्र समस्या के हल के रूप में देखता है और यह उचित भी है। इस प्रकार मनुष्य को चाहिए कि वह मनसा—वाचा—कमर्णा बौद्ध अष्टांग मार्ग का अनुसरण कर पर्यावरण के सजग संरक्षक का दायित्व नर्वहण करे। वर्तमान समय में परिस्थितियाँ चाहे कितनी ही जटिल क्यों न हो हमारी वैज्ञानिक प्रगति ने जल के सोधन तथा भूतल जल के पुनः पूरण की अनेकों विधियाँ तथा संयंत्रा विकसित कर लिए हैं। अतः आवश्यकता है तो केवल मनुष्य को इसके लिए मानसिक रूप से तैयार होने की।

फिर यह तो मनुष्य का ही नैतिक दायित्व है कि वह अपने ऋषि—मुनियों के उदात्त ज्ञान एवं चरित्रा तथा वैज्ञानिकों के अथक श्रम का उपयुक्त प्रयोग कर पृथ्वी पर मानव जीवन को अधिकाधिक सुखी, समृद्ध तथा सुन्दर बनाएँ।

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बिहार में जातीय आंदोलन की शुरुआत बीसवीं सदी के पूर्वार्द्ध में होती है। जातीय आंदोलन का इतिहास उतना ही पुराना है, जितना कि भारत वर्ष। जातीय आंदोलन वास्तव में जातीय भेदभाव का ही प्रतिफलन है। जिसका आदि बीज वेदों, उपनिषदों, पुराणों एवं महाकाव्यों में सुरक्षित है। इन साहित्यों से होते हुए यह आंदोलन जनवादी आंदोलन के रूप में परिणत हो गया।

दरअसल किसी भी कालखंड में जातियों एवं जनजातियों का कोई भी जनसमूह समाजिक सोपान में कभी ऊपर नहीं रहा है। वर्चस्व और उत्पीड़न के विरोध में निम्न जातियों का जनसमूह अपने अधिकार के लिए प्रतिकार करती आ रही है। जिसके फलस्वरूप सामाजिक संतुलन में परिवर्तन दृष्टिगोचर होता है। इस प्रक्रिया में कुछ निम्न जातियाँ इतनी पिछड़ जाती हैं कि उसे समाज की मुख्यधारा में लाने के लिए विशेष प्रयास की आवश्यकता होती है।

अत्याचार और अन्याय के विरोध में विद्रोह करना निम्न जातियों की प्रवृत्ति रही है। "मैन इन इण्डिया" नामक पत्रिका ने 1945 में अपने संपादकीय में लिखा है कि पिछले 150 वर्षों में मध्य और पूर्वी भारत में शायद ही कोई ऐसी जनजाति रही हो जिसने अपने ऊपर हुए अत्याचार का विरोध कभी न कभी विद्रोह के रूप में न की हो।¹

20वीं सदी के पूर्वार्द्ध में बिहार में निम्न जातीय आंदोलन सामाजिक इतिहास का एक दिलचस्प पहलू रहा है। इस आंदोलन की पृष्ठभूमि में 1872 ई0 की पहली जनगणना प्रमुख कारक रही है। क्योंकि पहली बार समाज के खास वर्ग में चेतना जागृत होती है और उन्हें यह एहसास होता है कि शक्ति और राजनीतिक सत्ता समीकरण में उनकी क्या भूमिका है? वे किन-किन सामाजिक अधिकारों से वंचित हैं और इसके क्या कारण हैं? 1872 ई0 के जनगणना के द्वारा जातियों को वर्गों में बांटने की सोची समझी रणनीति अंग्रेजों की देन है। इस जनगणना में जातियों का श्रेणीकरण किया गया जिसके फलस्वरूप जातियों की जानकारी से जनसमूह में राजनीतिक चेतना जागृत हुई। इसी चेतनाबद्ध समाज के अंदर भी राजनीतिक समीकरण बनने शुरू हो गये।²

ऐसा नहीं है कि भारत में जातियों के श्रेणीकरण का यह कोई पहला प्रयास था। बल्कि वैदिक युग से लेकर आज के 'People of India Project' तक हर कुछ सौ वर्षों के अंतराल पर जातियों का श्रेणीकरण किया जाता रहा है।³

जातियों के श्रेणीकरण के क्रम में ही कुछ जाति को अपराधी घोषित किया गया तो कुछ को शूद्र, तथा कुछ को नौकरी के लिए अयोग्य घोषित किया गया तो कुछ को ब्राह्मण अथवा क्षत्रिय मानने से इंकार कर दिया गया। उदाहरण के लिए बिहार के सूतीहारों का कपड़ा काटने का व्यवसाय उनकी जाति बन गई।⁴ भागलपुर की खेतौरी नामक खेतिहर जाति सैन्य जाति का दावा पेश करने लगी।⁵

पूर्णिमाँ में शूद्रों की कई जनजातियाँ आपस में मिलकर गौड़-ब्राह्मणों की जाति बनने को तैयार थी।⁶

1770 ई0 में जब अकाल पड़ा तब बहुत सी जातियाँ कड़े नियम, एवं शुद्धि-अशुद्धि की कठोर रीति-रिवाजों का पालन न कर पाने के कारण अपनी जाति गँवा बैठे। बहिष्कृत लोगों ने अपनी एक पृथक जाति बनाई जो सूर्यूरिया के नाम से जानी गई। इनका मुख्य पेशा खेतीबारी था। इसी अकाल के दौरान भागलपुर-कहलगाँव-राजमहल क्षेत्र से बड़ी संख्या में लोग अपना जीवन बचाने के लिए पहाड़ों पर जा बसे, वहाँ बोरा, मकई आदि खाकर किसी प्रकार अपना जान बचाए। जब परिस्थिति अनुकूल हुई तो वे नीचे पुनः अपनी मूल निवास स्थान को आए तो नीचे गाँव वालों ने कठोर जाति व्यवस्था के कारण उन्हें स्वीकार नहीं किया और उसे गाँव वालों ने जाति से बहिष्कृत कर दिया और गाँव के वर्चस्वशाली लोगों ने उनकी जमीनें हड़प ली।⁷

दक्षिण बिहार में डोम, भर और चेर, दक्षिण मुंगेर में दुसाध, पूर्वी बिहार में घटवाल जाति के लोग स्थानीय स्तर पर राजनीतिक सत्ता के केन्द्र में स्वयं को स्थापित किया। उसके पश्चात् "भर" जाति स्वयं को प्रतिहार राजपूत कहने लगे। इसी वक्त पम्मार राजपूतों की एक शाखा और अवध के कुर्मियों की एक शाखा बिहार आयी। इन जातीय गतिशीलता ने सामाजिक पद सोपान में परिवर्तन लाया।

इस परिवर्तन के फलस्वरूप जो जाति कभी शासक की भूमिका में थी या कहें कि सामाजिक पदसोपान में ऊपर थी अब वह शोषित या सामाजिक पदसोपान में नीचे आ गई, और जो नीचे थी वह ऊपर आ गई। इस ऐतिहासिक प्रक्रिया में कोई जाति इतनी पिछड़ गई कि उसे पुनः समाज की मुख्य धारा में लाने के लिए विशेष प्रयास की जरूरत हुई। जिसके फलस्वरूप सामाजिक जातीय आंदोलन अपने मुखर रूप में प्रकट होता है। इस प्रकार उपर्युक्त विवेचना से यह स्पष्ट होता है कि 1871 ई0 की जनगणना ने जातियों का श्रेणीकरण कर जातीय आंदोलन को जन्म देने में अपनी महत्वपूर्ण भूमिका निभायी।

सामाजिक आंदोलन की पृष्ठभूमि में जाति आधारित लगान को भी महत्वपूर्ण कारक के रूप में देखा जाता है। इसकी जानकारी विभिन्न जिले के 'सर्वे सेटलमेंट रिपोर्ट' से होती है। जिसमें स्पष्ट है कि लगान का निर्धारण जाति के आधार पर होता था। उच्च जाति की रैयतों की तुलना में पिछड़ी और दलित जातियों से लगान भी ज्यादा लिया जाता था। इस संदर्भ में बुकानन और हंटर का रिपोर्ट स्पष्ट तस्वीर प्रस्तुत करता है। बल्कि चंपारण जिला के बारे में हंटर ने लिखा है कि "पूरे जिले में कृषि योग्य भूमि पर लगान रैयत की जाति के आधार पर तय होता था। उच्च जाति के रैयत को निम्न जाति की तुलना में बहुत कम लगान देना पड़ता था। एक ही किस्म की जमीन के लिए ब्राह्मण और राजपूत जाति के रैयत को निम्न जाति की तुलना में एक तिहाई लगान ही देना पड़ता था।"⁸

बुकानन अपने पूर्णिमा रिपोर्ट में बताते हैं कि "निम्न जाति के रैयत को अन्य जातियों की तुलना में काफी ज्यादा लगान देना पड़ता था। यह लगान इतना असहाय था कि जिस गरीब के पास

साधन नहीं था वे गाँव छोड़ कर जाने को विवश होते थे। उसी गाँव में ऊँची जाति के लिए एक बीघे का लगान दो आने होता, तो निम्न जाति के लिए दो रूपये होता,⁹ इसका एकमात्र आधार जाति होती थी, इसी विषमतामूलक परिस्थिति में सामाजिक आंदोलन का जन्म लेना इतिहास की नियति है।

लगान के मामले में यह देखा गया कि निम्न जातियाँ ही जमींदारों के शोषण का सर्वाधिक शिकार रही हैं क्योंकि उच्च जाति के रैयत प्रायः कम लगान देने में भी आनाकानी करते थे और हमेशा इसी जुगाड़ में रहते थे कि किसी प्रकार लगान माफ हो जाए या कम हो जाए। दूसरी बात यह कि वे सामाजिक स्थिति से भी मजबूत होने के कारण जमींदारों का प्रतिरोध भी करते थे जबकि निम्न जातियाँ ऐसा करने में सक्षम नहीं थी। इसी प्रकार के एक मामले में शाहाबाद के जिला जज ने टिप्पणी की "निम्न जाति के रैयत बिना ना-नुकुर किए अपना लगान अदा कर देते हैं लेकिन उच्च जाति के रैयत समय से अपना लगान नहीं अदा करते हैं।"⁹ इस टिप्पणी से यह पता चलता है कि निम्न जातियाँ राजाज्ञा का पालन करने और राष्ट्र निष्ठा की भावना से ओतप्रोत होती थी।

भागलपुर में निम्न जाति की तुलना में यहाँ के प्रभावशाली जमींदार जुल्म की धमकी देकर लगान बढ़वाने में कामयाब हो जाते थे। वैसे इस क्षेत्र में रैयतों को डराने, धमकाने के लिए जमींदारों द्वारा प्रत्यक्ष हिंसा करना, खड़ी फसल कटवा लेना, घरों में आग लगा देना आम बात थी। और तो और यदि इसका कोई प्रतिरोध करता तो उसे समाज से बहिष्कृत भी करवा दिया जाता था।¹⁰

लगान के अलावा एक अतिरिक्त कर अबवाव लिया जाता था जिसे दाहियाक के नाम से भी जाना जाता है। दरअसल यह भी रैयतों की जाति के आधार पर तय होती थी कि इसे लेना है या नहीं। जिसे कई मुकदमों के निर्णयानुसार दाहियाक या अबवाव गैर कानूनी करार दिया गया। अबवाव को पटना में दाहियाक तथा गया में नेग कहा जाता था। गौर करने वाली बात यह है कि अबवाव उच्च जाति रैयत की तुलना में पिछड़ी निम्न जातियों से दोगुनी वसूली जाती थी।

इस प्रकार हम देखते हैं कि लगान और अबवाव के कष्टप्रद व्यवस्था ने रैयतों की हालत इतनी खराब कर दी कि उन्हें अपने जमीन पर कायमी हक छोड़ने के लिए मजबूर होना पड़ा और इनकी हजारों हजार एकड़ जमीन जमींदारों की खुदकाशत जमीन बन गई। इस प्रकार उच्च जाति के रैयतों ने हजारों एकड़ भूमि का सौदा कर लिया या फिर गिरवी रख ली।

जाति आधारित लगान के विरोध में निम्न जाति जनसमूह ने सोचा कि यदि सामाजिक सोपान में ऊँची जाति में रहने से लगान कम देना होगा तो हमें भी (अर्थात् पिछड़ी जातियाँ) भी सामाजिक सोपान में ऊँची स्थिति का दावा पेश करना चाहिए। इसी समय पिछड़ी जातियाँ जनेऊ धारण कर या अपने नाम बदल या स्वयं को ब्राह्मण या क्षत्रिय घोषित कर अपने को ऊँची जाति का दावा पेश करने लगे। जो बिहार में सामाजिक आंदोलन की उदय में निर्णायक भूमिका अदा करती है।

जाति लगान के बाद उत्पन्न सामाजिक तनाव को समकालीन लेखकों ने साहित्यों में जिक्र किया है। एक उदाहरण— अपेक्षित है।

“एक दिन गाँव भर के बच्चे—बूढ़े एक साथ सर मुड़वाकर आग के पास बैठ कर गले में काछी जैसा जनेऊ पहनते हैं, दो दिनों तक गाँव के स्त्री—पुरुष अलग रहते हैं, फिर एक साथ भात का भोजन खाकर वे अपने—अपने घर लौटते हैं, उसी दिन ततमा लोग ‘दास’ हो जाते हैं। ढोड़ाय भगत हो जाता है ढोड़ाय दास। महतो और नायबों के विरुद्ध जनेऊ लेने के दल का नेतृत्व कब और कैसे ढोड़ाय पर आ गया, यह ढोड़ाय नहीं समझ सका था।”¹¹

और इस टिप्पणी पर उच्च जाति, यहाँ तक कि अशरफ मुस्लिम जमींदारों की क्या प्रतिक्रिया थी उसका भी जिक्र अपेक्षित है।

“अनोखी बाबू! आप चले जाइये जिरानिया। अनिरुद्ध मोख्तार से सलाह लेकर जोत के कोइरी रैयतों पर बाकी हरजाने के लिए नालिश ठोक आइये.....जबसे जनेऊ लेकर क्षत्री हुआ है तब से चर्बी चढ़ गई है हरामजादे कोइरी लोगों की।”¹²

उपर्युक्त विवेचनों से स्पष्ट होता है कि बीसवीं सदी के प्रारंभिक दौर में जाति व्यवस्था कठोर थी। सामाजिक समानता कोसों दूर थी, इस विषम परिस्थिति में निम्न जातियों के लोगों ने उत्पीड़न के खिलाफ जब अपनी आवाज बुलंद की तो समाजिक तनाव की स्थिति पैदा हुई जिसके फलस्वरूप जातीय आंदोलन प्रस्फुटित हुआ। इस आंदोलन का प्रस्थान बिन्दु हाथीटोला और लाखोचक की घटना है। मुंगेर जिले के लखीसराय थाना के अन्तर्गत एक गाँव लाखोचक की घटना है। यहाँ 1925 ई0 में ऊँची जाति एवं पिछड़ी जातियों के बीच जातीय श्रेष्ठता को लेकर हिंसक वारदात हुई थी। जिसका विस्तृत वर्णन यहाँ अपेक्षित नहीं है। बिहार का शायद ही कोई ऐसा क्षेत्र हो जो इन दोनों घटनाओं से प्रभावित न हुआ हो।

हिन्दू समाज में विभिन्न कालखंड में जातीय उत्पीड़न के खिलाफ समय—समय पर वैचारिक सामाजिक सुधार आंदोलन होते रहे हैं। और इन आंदोलनों को समकालीन प्रणेताओं महापुरुषों एवं संतो के द्वारा समर्थन मिलता रहा है। इसी कड़ी में स्वामी दयानंद सरस्वती द्वारा चलाया गया आर्य समाज आंदोलन की चर्चा महत्त्वपूर्ण है। आर्य समाज आंदोलन ने पिछड़ी एवं निम्न जातियों में एक नए जागरण का सूत्रपात किया।

आर्य समाज का पूर्वी भारत में प्रमुख केन्द्र बिहार के दानापुर में था। सर्वप्रथम आर्य समाजियों ने ही जनेऊ आंदोलन की शुरुआत की। ये हिन्दुओं के बीच सुधार के हिमायती थे। जाति भेद, छुआछूत का विरोध करते थे। परिणामस्वरूप पिछड़ी दलित जातियों में इसके प्रति आकर्षण बढ़ा। आर्य समाजी जन्म को नहीं कर्म को प्रधानता देते थे, उन्होंने वेदों के पठन—पाठन पर ब्राह्मणों के एकाधिकार को चुनौती दी और मंदिरों में दलितों के प्रवेश का पुरजोर समर्थन किया। वे जातीय भेदभाव और अस्पृश्यता के सख्त खिलाफ थे। दलित जातियों में यज्ञोपवीत आंदोलन शुरू करने का श्रेय स्वामी दयानंद सरस्वती को ही जाता है।¹³

आर्य समाजी ने समाज के सभी वर्ण की स्त्रियों को बगैर किसी भेदभाव के सामान्य शिक्षा देने

का समर्थन किया। वे इस बात के विरुद्ध थे, कि शूद्र वर्ण की स्त्रियाँ धर्म ग्रंथ न पढ़ें। उन्होंने वेदों के प्रमाणों के आधार पर यह सिद्ध किया कि शूद्रों को भी वेदाध्ययन करने का अधिकार है। उन्होंने शूद्र शब्द को नया अर्थ दिया।

“वे कहते थे कि राम और कृष्ण महान व्यक्ति थे न कि अवतार। तीर्थ स्थल भ्रष्टाचार का गढ़ है। ढोंगी ब्राह्मणों ने धर्म, व्रत, तीर्थ स्थान को अपने स्वार्थ के लिए अनेक अंधविश्वास को जोड़ दिया।”¹⁴ इस प्रकार धर्म ने भी विभिन्न जातियों में आपसी धर्म व सौहार्द की भावना उत्पन्न नहीं कर सका। इससे जाहिर होता है कि इस सुधार आंदोलन का दलित और पिछड़ी जातियों पर जबर्दस्त प्रभाव पड़ा और बिहार में यही प्रभाव निम्न जातियों की मुख्य शक्ति बनी। इस प्रकार बिहार में एक वृहत्तर सामाजिक आंदोलन की जमीन तैयार हुई।

जातीय आंदोलन की पृष्ठभूमि में राष्ट्रीय आंदोलन की भूमिका को भी नजरअंदाज नहीं किया जा सकता है। जब किसी भी स्तर पर राजनीतिक अधिकार की चेतना, न्याय और समानता की बात उठेगी, राष्ट्र के जन्मसिद्ध अधिकार की बात उठेगी, राष्ट्रों के मध्य न्यायपूर्ण एवं समानता पर आधारित संबंध की मांग उठेगी तो निश्चित ही विभिन्न समुदायों, जातियों और वंचित समूहों के मामले में भी ऐसी मांगें दुहरायी जाएँगी इस मामले में राष्ट्रीय आंदोलन के दौरान महात्मा गाँधी भी इस कठोर बर्बर रूढ़िवादी जाति व्यवस्था से अछूते नहीं रहे। जब 1917 ई0 में गाँधी जी बिहार में पहली बार राज कुमार शुक्ल के बुलावे पर पटना आये तो पटना में राजेन्द्र बाबू के घर पर ठहरे लेकिन राजेन्द्र बाबू अपने पटना आवास पर नहीं थे। इस दौरान जब राजकुमार शुक्ल ने गाँधी जी को अंदर का शौचालय उपयोग करने को कहा जब राजेन्द्र बाबू के नौकर ने गाँधी जी को बाहर के शौचालय की ओर इशारा करते हुए जाने को कहा इससे गाँधी जी का अनुभव पक्का हो गया कि छुआछूत की भावना चरम पर है। जिसकी चर्चा उन्होंने अपनी आत्मकथा में की है।

पुरे औपनिवेशिक काल में जहाँ गाँधी जी जैसे नेता देश को अंग्रेजों से मुक्त कराना चाहते थे वहीं भीमराव अम्बेडकर ने अपना पूरा जीवन दलितों वंचितों के उद्धार में लगाया। इन महान पुरुषों के द्वारा चलाये गये जनजागरण से दलित समुदायों के लोगों में नई उर्जा का संचार हुआ जिसके फलस्वरूप उन्होंने ने भी अपनी अस्मिता को पहचानना प्रारंभ किया जिससे बिहार में निम्न जातीय आंदोलन की जमीन तैयार हुई।

इस प्रकार निष्कर्षतः कहा जा सकता है कि ऐसे ही जातीय आंदोलन के प्रतिफलन के रूप में सामाजिक विकास का रास्ता अख्तियार होता जिससे परस्पर सम्मान और समानता पर आधारित समाज की रचना होती है जिसमें सभी वर्ग के लोगों को नैसर्गिक रूप से संसार को समझने और अपने को विकसित करने का सुअवसर प्राप्त होता है।

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हरिमोहन झाक होयब

विभूति आनन्द

हरिमोहन झा मैथिली साहित्यक एक युगान्तकारी लेखक भेलाह । विद्वान पिता जनार्दन झा 'जनसीदन'क अभिभावकत्वमे आरंभ सँ लऽ कऽ जीविकोपार्जनक प्राप्ति भेला धरि रहि तथा एहि मध्य श्रीनगर ओ बनैलीक कुमार लोकनिक तथा पुस्तक-भण्डारक सान्निध्य पाबि एवं एही बीच तत्कालीन समस्त सृजनात्मक उपलब्ध साहित्यक अध्ययनकऽ ई एक परिपक्व व्यक्तित्व भऽ गेलाह । अंग्रेजी तथा दर्शनशास्त्रक विशेष अध्ययनकऽ अतिरिक्त योग्यता से अर्जित कऽ लेलनि आ एकटा सर्वथा आधुनिक विचारसँ युक्त परिपक्व व्यक्तित्व भऽ गेलाह । मुदा जाहि समाज मे, जाहि वर्गमे ओ जाहि वातावरणमे ई पालित-पोषित भेलाह, से आधुनिक नहि भऽ 'लकीरक फकीरे' बनल छल । संस्कृत पंडितक मानसिकता सम्पूर्ण समाज केँ गछारने छल । मोटरगाड़ीक युगमे मिथिला बैलगाड़ीक सवारी करैत छल । भेद-भाव, छूआछूति, संकीर्णता आदि अपन चरमपर छल । आ ई सभ तकरहि परिणाम छल जे जखन महाराज दरभंगा सर्वप्रथम विदेश-भ्रमण कयलनि तँ समाज हुनका बारि देलक । एहन छल समाज पर पंडिताउ-मानसिकताक वर्चस्व । महाराज दरभंगा, महाराज भइयो कऽ एहि आदेशक उल्लंघन नहि कऽ सकलाह ।

तहिया अंग्रेजी-शिक्षा अछोप बुझल जाइत छल । 'लघु सिद्धान्त कौमुदी' ओ 'अमरकोष'क घोषन्त-अध्यय ने जीवनक आदि आ अंत रहय, तथा परीक्षाक सर्वोच्च मानदंड रहय 'धौत-परीक्षा' । मुदा एहन विषम परिस्थितिअहुमे नव दृष्टि, नव जीवन ओ नव बसात उकस-पाकस करऽ लागल छल ।

आ तकरहि परिणाम कहबाक चाही जे जनार्दन झा 'जनसीदन' सन व्यक्तित्व एक निविष्ट पंडित होइतहु ! नवीनताक पक्षधार भेलाह तथा संस्कृतक परिवेश सँ 'हरिमोहन' सन 'लाल'क सृजन कयलनि । ई कलात्मक सृजन 'जनसीदन'जीक दूरदर्शिताक परिचायक छल, आ जे आइ मैथिली साहित्य-संसारक लेल अनुपम, अनुकरणीय ओ अत्याज्य सिद्ध भेल ।

हरिमोहन झा अपन लेखन निरुद्येश्य नहि, सोद्येश्य आरम्भ कयने छलाह । कारण हिनक सम्पूर्ण रचना-संसारक विवेचनोपरान्त ई विषय स्वयंसिद्ध अछि जे हिनका अपन समाजमे व्याप्त अशिक्षा, अदूरदर्शिता ओ अकल्याणकारी भावना सभ सँ अधिक मर्माहत कयलकनि । विशेषतः स्त्री-शिक्षाक प्रति ई बेस चिन्तित भेलाह आ जकर सभ सँ बलगर ओ युक्तियुक्त प्रमाण अछि हिनक पहिल प्रकाशित रचना । तत्कालीन चर्चित पत्रिका 'मिथिला'क पहिल अंक (वर्ष-1, अंक-1, वैशाख, सन 1336, इसवी 1929)मे हिनक प्रथम रचना प्रकाशित भेल— 'स्त्री शिक्षाक वर्तमान दशा' पृष्ठ-33 पर । ई निबंध 36म पृष्ठपर समाप्त होइत अछि । आ तकर अगिले पृष्ठ 37पर हिनक एक काव्य-रचना छपल अछि— 'सनातनी बाबा ओ कलियुगी सुधारक' । कवितामे तत्कालीन लोकक दुमुँहा व्यक्तित्वकेँ उधार कयल गेल अछि ।

जें कि ई हरिमोहन झाक पहिल प्रकाशित रचना थिकनि, हम एकरा अविकल प्रस्तुत करबाक लोभ संवरण नहि कऽ पाबि रहल छी । संगहि, एकरा प्रस्तुत करबाक पाछू हमर इहो दृष्टिकोण कार्य कऽ रहल

अछि जे हरिमोहन झाक आरंभ सँ लऽ कऽ अंत धरिक दृष्टिकोणमे कोनो अन्तर नहि आयल अछि । आ से थिक समाज-सुधारक भावना सँ छटपटाइत हिनक अन्तर्मन-

सनातनी बाबा ओ कलियुगी सुधारक

पं. श्री हरिमोहन झा, बी.ए. आनर्स

1.

दै पिठार सरवा सौं मूनल, जहिना भारक कूर ।
तहिना पुतहु रहथि सासुरमें, छाँपनि हो नहि दूर ॥
जे अलच्छि वाला विधवा अछि, करौ जन्म भरि पाठ ।
वर दोवर कोवर करवा लै, जाथि सभा सौराठ ॥

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कलियुगमे जाँ सकल पाप सौं, क्यो चाहथि उद्धार ।
ब्राह्मण भोज न नित्य करावथि, चूड़ा दही अँचार ॥

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घर में बाजथि, 'दूइ हजार सौं कम नहि आनू ॥'
बाहर बाजथि, 'छूआछूत केँ शीघ्र हटाऊ ।'
घरमे बाजथि, 'ई चमैनि थिक, दूर भगाऊ ॥'
बाजथि, वस्त्र विलायती छुइवो टा क्यो जनि करी ।
घर आनथि फरमाइशी, चटक मटक साड़ी बड़ी ॥

2.

यैह सुधारक चिह्न थिक, कहथि बात उकठाह ।
विधवाश्रम-मेम्बर बनथि, रोकथि बाल विवाह ॥
रोकथि बाल-विवाह, सभा मंचक हाता भरि ।
घर में कान्यादान करथि, सातमहिं वर्ष धरि ॥
घरमे किछु नहि यत्न करथि, विधवा-निस्तारक ।
सुधरल छथि नहि स्वयं, बनै छथि यैह सुधारक ॥

तहिना 'मिथिला'क एही अंकमे प्रकाशित हरिमोहन झाक निबंध 'स्त्री शिक्षाक वर्तमान दशा' एक क्रान्तिकारी रचना छल । जाहि मिथिलाक नारी उकासी करैत छलीह तँ गऽर जाँतिये कऽ, औल सँ छटपट करैत, बीयनि हौकैत छलीह तँ घोघ तानिये कऽ, ढील हरैत, सपता-विपताक कहिनी सुनैत, पतिकेँ परमेश्वर मानि, ओकर समस्त शोषणकेँ परमेश्वरक आदेश बूझि, भानस करैत, चिलकाउर बनलि, एकरे अपन जीवनक आदि-अंत बुझैत छलीह, ताहि मिथिलाक नारीकेँ शिक्षित करयबाक लेल, ओकरा अपन अधिकार आ कर्तव्यक बोध करयबाक लेल हरिमोहन झा 1929 ('मिथिला'क अप्रैल अंक)मे अपन स्पष्ट मंतव्य देलनि । प्रायः ओ बुझैत रहथि जे पुरुष आ नारी जाधरि डेगमे डेग मिलाय नहि चलत, एकर उद्धार सम्भव नहि छै । एहि लेल सर्वप्रथम आवश्यकता छै जे नारी पहिने अपनाकेँ चीन्हय, आत्म-परिचयक भाव ओकरामे उदित होइक ।

हरिमोहन झाक ई पहिल रचना प्रायः हिनक लेखन-यात्राक 'घोषणा-पत्र' छल । घून लागल सामाजिक-व्यवस्थापर हिनक ई पहिल प्रहार छल । हिनक रचनाकार की लिखऽ चाहैछ, ककरा लेल आ किएक लिखऽ चाहैछ, तकर स्वच्छ, सुन्दर आ सुरम्य अलबम छल ई निबंध । वास्तवमे ई निबंध एहन अछि, जकर एकमात्र आधार लऽ कऽ हिनक समस्त साहित्यक दर्शन आ तकर मूल्यांकन कएल जा सकैछ । कलात्मक भाषा, कथा-तत्त्व एवं शैली सँ भरल-पुरल ई निबंध हिनक प्रायः सम्पूर्ण लेखन-यात्राकेँ मूल उत्स रूपमे पकड़ने अछि । आन-आन कथा सभक शैली, पात्र, संवाद, वातावरण, दृष्टिकोण आदिक उत्स तँ एहि निबंधकेँ पढ़ला सँ स्पष्ट होइतहि अछि, हिनक प्रसिद्ध कृति 'कन्यादान'क प्रारूप निश्चित रूपसँ एहि निबंधकेँ मानल जा सकैछ । कारण, एहि निबंधक चोट्टे बाद ओही पत्रिकामे 'कन्यादान'क प्रकाशन धारावाही क्रममे आरम्भ होइत अछि ।

हरिमोहन झा अपन दू टा उपन्यास, दू टा कथा संग्रह, एकटा व्यंग्य, एकटा विविध रचनाक संग्रह तथा लगभग पांच दर्जन कविता द्वारा जे बिहाड़ि साहित्यमे अनलनि, जे जागरण आ नव-अध्याय मैथिली साहित्य मध्य आरम्भ भेल, तकर विवेचना सँ ई स्पष्ट अछि जे हिनक रचनाकारमे ओ सभ महत्वपूर्ण तत्व निहित छल, जे कोनो महान, कोनो कालजयी रचनाकारक व्यक्तित्वमे सहज रूप सँ वर्तमान रहैत अछि ।

वास्तवमे, कान्हपाद, सरहपाद, ज्योतिरीश्वर आ विद्यापतिक ब्रह्मत्व जाहि मैथिली साहित्य केँ आकार ओ आधार देलक, तकरा अपन सर्वथा नवीन पाण्डित्य सँ, सहजता ओ स्वाभाविकतासँ तथा हँसाकऽ, विष-विषाकऽ पत्रहीन नग्न गाछमे जेना हरियरी आनि देलनि, ओकरा फूल-पात सँ गमगमा देलनि-हरिमोहन झा ।

ई असामान्य बुद्धिवैभव ओ व्युत्पन्न पाण्डित्यक आगर छलाह । हिनक व्यक्तित्व, इन्द्रधनुष जकाँ अनेक आभा सँ युक्त रहनि । ई साहित्यकारक बीच दार्शनिक छलाह आ दार्शनिकक बीच साहित्यकार । सरस्वतीपुत्र होयबाक कारणेँ हिनका भाषापर अपूर्व अधिकार रहनि । हिनकर भाषा बूझि पढ़ैछ जेना महींसक गढ़गर दूधमे सपेता मालदह आमक रस गाड़ल हो । अंग्रेजी, हिन्दी एवं उर्दू आदि समसामयिक साहित्याकर्षणकेँ विफल बना अपन मौलिक हास्य-व्यंग्य-साहित्यक निर्झरणी सँ पाठककेँ मोहि लेनिहार सरिपहुँ मे मोहन रहथि हरिमोहन झा ।'

हरिमोहन झा साहित्यक साधना एवं दर्शनक आराधनाक संग-संग समाज सुधारक साधनाक दिशामे मौन, मुदा प्रभावशाली भऽ कऽ आगू बढ़लाह । हिनक साहित्यमे समाजक कुरीति एवं अंधविश्वासक विरुद्ध जे कठोर व्यंग्य अछि, से हिनका शरद्चन्द्रचट्टोपाध्यायक श्रेणीमे विराजमानकऽ दैत अछि ।

मुदा हिनक व्यंग्य तँ स्वयंमे अपूर्व अछि । समाज-प्रबोधनक दिशामे हिनक ई अज्ञात प्रभाव जीर्ण-शीर्ण मैथिल समाजक हेतु संजीवनीक कार्य कयलक । सरिपहुँ, अपन साहित्यक धरतीपर हास्य-व्यंग्यक गंगाकें उतारबाक श्रेय जँ साहित्यक कोनहुँ भगीरथकें छनि तँ ओ श्रेय निःसंदेह हरिमोहन झाकें छनि । कथा हो अथवा उपन्यास, कविता हो वा एकांकी- हँसी-हँसीमे ई ततेक गंभीर बात कहि जयबामे सिद्धहस्त छथि जे पाठक आश्चर्यचकित भऽ उठैछ, हिनकर अनुपम प्रतिभाक प्रति नतशीश भऽ उठैछ ।

हिनक विभिन्न रचनाकें साहित्यक विभिन्न विधाक साँचामे अँटयबाक क्रममे बेस विवाद होइत रहल अछि । विशेषतः हिनक कालजयी रचना 'खट्टर ककाक तरंग'क मादे तँ बेस अन्हड़-बिहाड़ि उठैत रहल अछि । क्यो एकरा 'व्यंग्य कथा' कहैछ तँ क्यो 'व्यंग्य निबन्ध', क्यो एकरा सर्वथा नवीन विधा 'व्यंग्य'क रूपमे स्वीकार करैछ, तँ क्यो विशुद्ध 'गप्प'क रूपमे । हिनक रचनाकार प्रायः एहि दिस कहियो पलखति निकालि ध्यान नहि देलक । सत्य कहल जाय तँ ई एहि वस्तुकें गंभीरता सँ लेबे नहि कयलनि । अपन पोथी 'प्रणम्य देवता'क 'दुटप्पी गप्प'मे तँ ई एहि पोथीकें एके संग- गप्प, गल्प, सेटेरिकल स्केच (कटाक्षपूर्ण रेखा-चित्र), हास्य-विनोद, आख्यायिका, रसमय गप्प- आदि कहि जाइत छथि । अस्तु, ई सोद्देश्य लेखनमे लागल मात्र लिखैत जाइत रहलाह ।

वस्तुतः हरिमोहन झा बहुत लिखलनि, जकरा कथा कहलो जा सकैत अछि आ नहियो कहल जा सकैत अछि । दुनू बातकें, दूटा विरोधी ध्रुवकें मिला कऽ सफलता प्राप्त करब कोनो विशेषे व्यक्तित्वक काज होइछ । प्रसिद्ध चीनी लेखक लू शुन लकाँ 'एक पागल की डायरी' लिखबाक मिथिलामे सहरजमीन नहि छलैक । मिथिलाक सार्वजनिक चेतना एखनो धरि कुरसीक आगू पाछू चक्रे कटैत रहल अछि । मिथिलाक चेतनाक मुख्य धारा 1947 सँ पूर्व विदेशी सत्ताक आगू-पाछू करैत छल, आ तकर बाद स्वदेशी-सत्ताक आगू-पाछू कऽ रहल अछि । दोगा-दोगी कोनो सुगरकोनामे जँ मेघ उठितो छैक तँ ई रेगिस्तानी चेतना अप्रभाविते रहि जाइछ ।'

हरिमोहन झा ग्रहणशीलताक प्रति बहुत साकांक्ष रहलाह आ जे कोनो लेखकक हेतु आवश्यकता होइछ । केहनो महत्वपूर्ण वस्तु अहा लिखि जाउ, मुदा जँ बुझनिहार ओकरा बुझि नहि सकय तँ ओ रचना निरर्थक भऽ जाइछ । साहित्य जें कि निरर्थक काज नहि भऽ सकैत अछि, तँ हरिमोहन झाक प्रसंग ई प्रश्न नहि उठैछ जे ओ अपन रचना-संसारक परिधि-विस्तार किएक नहि कयलनि । मैथिली ताहि समयमे जकरा द्वारा पढ़ल जाइछ छल, मिथिलामे शिक्षा जतबा दूर धरि पसरल छल- मात्र ताही समाजक कोंढ़-करेज कें एना भऽ कऽ देखा देनाइ पर्याप्त छलै । हिनक प्रत्येक कथा एकटा समाद दैत अछि, जे कोनो श्रेष्ठ कृतिक ठोस अवदान होइछ छै । साहित्य मनुष्य कें आर अधिक सम्पन्न, आर अधिक विवेकी, आर अधिक मानवीय बनबैत अछि । तँ पाठक एहि सँ किछु सीखैत अछि- एहि दायित्वकें अस्वीकारल नहि जा सकैछ ।

हरिमोहन झा अपन रचना मध्य अपन घावकें तँ नहि देखबैत छथि जे हुनका एहि सँ प्रसन्नता छनि । अपन देहक घाव ककरो नीक नहि लगैत छै । ओ तँ देखबैत छथि जे हुनका दुःख छनि । महत्व उद्देश्यक दृष्टियें छै, सामाजिक आवश्यकताक दृष्टियें छै । सामाजिक आवश्यकताक दृष्टियें जहिना गोर्कीक 'माँ' लिखल जाइत अछि, तहिना तुलसीदास क 'रामचरितमानस' मैथिली शरण गुप्तक 'साकेत' आ हरिमोहन झाक 'कन्यादानो' । विषय-वस्तुकें आर अधिक स्पष्ट, आर अधिक फडिच्छ करबाक लेल एतबे

कहब पर्याप्त अछि जे प्रत्येक सही रचनाकार परिवर्तनकामी होइत अछि— यथस्थितिक ढोलबज्जा नहि ।

हरिमोहन झाक आविर्भाव एहि परिप्रेक्ष्यमे एक महत्त्वपूर्ण ओ चिरस्मरणीय घटना थीक । संख्या, कथोपकथन, शैली आदि सभ दृष्टिकोणे हिनक रचना बेस महत्त्वपूर्ण अछि, आ जे पाठककें अंत-अंत धरि उत्कण्ठा बनौने रखबाक लेल बाध्य करैत रहैत अछि । हिनक प्रत्येक रचना अविस्मरणीय महत्त्वक सृजन करैत अछि । अपन कथ्यक अनुरूप वातावरणक निर्माण आ वातावरणक अनुरूप कथ्यक निर्माण करबामे अतुलनीय हरिमोहन झा वास्तवमे मूलतः यथार्थवादी रचनाकारक छथि । तत्कालीन मैथिल ब्राह्मण परिवारक छोटसँ छोट आ पैघसँ पैघ चित्र-विचित्रकें हिनक रचनामे सुलभ रूपें देखल जा सकैत अछि । कथा-वस्तु ओ शिल्प-विधानक दृष्टियें हिनक रचना संगे-संग प्रभावी ओ चित्रात्मक दुनू अछि ।

पूर्व हरिमोहन झा समयक कथा सभमे जे सामाजिक कुरीति सभ आयल अछि, तकर अभिप्रायः मात्र बाल-विवाह, बहु-विवाह, वृद्ध-विवाह प्रभृति वैवाहिक कुरीति भेटैछ । 'प्रणम्य देवता' मुदा एहि स्थितिकें तोड़ि देलक । जेना 'एक्स-रे' शरीरक भीतरी अवयवकें लोकचक्षुक समक्ष राखि दैत अछि, तहिना हरिमोहन झा अपन रचनामे हास्य एवं व्यंग्यक माध्यम सँ मैथिल समाज एवं रीति-नीतिकें उपहासे करैत सुपुष्ट छवि प्रस्तुत कऽ दैत छथि, संगहि अपन सुधारवादी मनोवृत्तिक परिचय उपस्थित कऽ दैत छथि ।

हरिमोहन झा सरिपहुँमे मैथिली भाषाकें संस्कृतक गोलैसी सँ बहार कऽकऽ आम जनताक दरबारमे आनि देलनि । ई हास्य-व्यंग्यक माध्यमे सुधारवादी दृष्टिकोण सँ समाजक कुप्रथा, अंधविश्वास आ मूर्खताक विकृतिपर जे चोट कयलनि से अपूर्व, सजीव ओ स्वाभाविक अछि । एक तरहें, ई अपन लेखन-शैलीक एकटा नव स्कूल फोलि देलनि । आइयो ओहि स्कूलक छात्र साहित्य-संसारकें द्योतित कऽ रहल अछि । अस्तु ।

ई निःसंकोच कहल जा सकैत अछि जे जँ आइ मैथिली साहित्यकें हरिमोहन झा नहि प्राप्त भेल रहितै तँ ई साहित्यक अपन युगसँ सय डेग पाछू चलैत भेटैत, तथा पनही, पतरा, पोथी आ पागक पछोर धयने घुमैत रहैत । हमर ई धारणा अतिशयोक्ति नहि, सहज स्वीकारोक्ति थिक ।

संदर्भ सूची—

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अनुत्तरित ? प्रश्न : एक नजरमे

डॉ. राज कुमार झा

उपन्यास उपआओर न्यास दू शब्दसँ बनल अछि । उपक अर्थ होइत अछि नजदीक सँ न्यासक अर्थ अछि देखब । कोनो वस्तु के नजदीकसँ देखब उपन्यास कहल जाएत अछि । अनुत्तरित ? प्रश्न सेहो एकटा उपन्यास उषाकिरण खान के थिक । उषाकिरण खान मैथिलीक चिन्हल-जानल साहित्यकार छथि । हिनक लिखल कतेको कथा, कविता, नाटक आओर उपन्यास अछि ।

अनुत्तरित ? प्रश्न स्वतंत्र आओर परतंत्र भारतक एकटा क्षेत्र मिथिलाक चित्र थिक । परतंत्र भारतमे ओहि क्षेत्रक एकटा क्रांतिकारी स्वतंत्रता सेनानी छलाह समरेश मिश्र, जे भारतक स्वतंत्रता प्राप्ति धरि जे भगौड़ा बनिक्ऽ जीवन-यापन करैत छलाह । जखन ओ परतंत्र भारतक क्रांतिकारी स्वतंत्रता सेनानीक रूपमे छलाह ओहि समयमे हुनका एकटा पुत्री अस्पतलामे जन्म लैत छथिन्ह । जिनकर नाम छैन्हि सुमिता मिश्रा । सुमिता ज्ञान सरिता नामक नर्स रखलखिन्ह रहै । समरेश केँ आजन्म काराबासक सजा भेटल रहैन्हि । जखन देश स्वतंत्र भेल, ओहो उम्र कैदसँ मुक्त भेल छलाह ।

समरेश मिश्रक एकटा दीदी छलथिन्ह जिनकर नाम रहैन्हि लक्ष्मी । समरेश बच्चेसँ टुंगर छलाह । ओ दीदीक संगहि नगरमे आबि अपन क्रांतिकारी गतिवधि चलबैत छलाह । दीदी डेरे पर रहैत रहथिन्ह । विवाहक पश्चात् समरेशक पहिल पत्नी मरि गेलथिन्ह, तखनहि ओ दोसर विवाह कएला मन्दाकिनीसँ । ओहि सँ हुनका सुमिता मिश्र नामक पुत्री भेल छलथिन्ह । मन्दाकिनी कखनहु हिनक कार्य व्यापारमे दखल नहि दैत रहथिन्ह । स्वतंत्रता प्राप्तिक पश्चात् ई मिथिलाक ओहि क्षेत्रकेँ अपन कार्यस्थली बनौलन्हि जे कोशीक विभीषिका सँ प्रभावित छल । करमीक साग उसिन कऽ माछ मारि कऽ खायत छल । सम्पूर्ण क्षेत्र काश आओर झौआसँ भरल छलैक । हरिण, सुअर, नील गाय भरल रहैत छलैक । ओहिठाम एकटा बुनियादी विद्यालय खोललैन्ह । ओहिमे मुशहर-दुसाधक बच्चा सभकेँ शिक्षित करऽ लगलाह । ओ गाँधी विचारधारासँ प्रभावित छलाह ।

ओ क्षेत्र छल हुनकर कामत, जतय कतेको तरहक अनुभव हुनका भेलैन्ह । एहि मुशहर-दुसाध सभ जातिक बहु, बेटीक इज्जत कोना नष्ट होएत छलैक तकर अनुभव ओ कएलैन्हि । समरेश ओहि जातिक बीच रहि ओकरा सभकेँ अपन अधिकार ओ कर्तव्यक बोध करबैत रहथिन्ह । सुमिता ओहिठाम जाएत रहैत छलीह । ओ क्षेत्र छल जाहिठाम काश झौआ छलैक, हरिण सुअर आओर नील गाय सभ छल । सुमिता एहि सभ दृश्यकेँ देखैत छलीह । हुनका नीक लगैत छलन्हि । एहि बीचमे समरेश मिश्रक मृत्यु भए जाएत अछि । ओ विद्यालय अपन मूल उद्देश्यसँ हँटि जाएत अछि ।

एहि पोथीक नामांकरण अनुत्तरित ? प्रश्न राखल गेल अछि । एकर तात्पर्य हमरा जानतव्य जे मात्र भाव-विचार आओर परिस्थितिकेँ राखल गेल अछि मुदा ओहि सँ उपजल जे प्रश्न अछि ओकर उत्तरक निर्वहन नहि कएल गेल अछि ।

सुमिता पिताक मृत्युक पश्चात् पढैत छथि । आओर प्रथम श्रेणीक मजिस्ट्रेट बनैत छथि । हुनका जीवनमे कतेक तरहक परिस्थिति अबैत छैन्हि । कखनहु विकास मित्रा जे सुपरीटेडिंग इंजिनियर छथि, हुनकासँ भेट होएत छैन्हि । भेंटक पश्चात् नारी सुलभ स्थितिक बोध होएत छैन्हि । हुनकासँ कथोपकथन भावमे कखनहु अत्यन्त दुःख होएत छैन्हि कियैक तऽ ओ हिनका मैडम मजिस्ट्रेट साहेब नहि कहि सुमिता कहि कऽ सम्बोधन करैत छथिन्ह । कनी कालक लेल हुनकर नारी-मोन हुनका पर टगि जाएत छथिन्ह मुदा ओ नीक सम्हारि लैत छथि । कखनहु वलवाक स्थिति आदिवासी समुदायसँ भऽ जाएत छै । उपन्यास लेखिका परिस्थिति चित्रण कएलैन्हि अछि मुदा प्रश्न बनि कऽ स्थिति रहि जाएत छैक ।

कथानक क्रांतिकारी समरेश मिश्रसँ लऽ हुनक बेटी सुमिताक मजिस्ट्रेट बनब संगहि मजिस्ट्रेटक रूपमे काज करब आओर ओहो पिछड़ल क्षेत्रमे आन पदाधिकारी सहयोग नह भेटब एहन घटनाक चित्रण अछि । सुमिताक चरित्र-चित्रण समरेशक चरित्र-चित्रण उपन्यासकेँ आगाँ बढ़बैत चलि जाएत अछि । लेखन शैली उपन्यास लेखिकाक एहन छैन्हि जे क्षेत्र विशेषक स्थिति शब्द चित्रक माध्यमे रूप चित्र स्पष्ट भऽ जाएत अछि ।

संभवतः उपन्यास लेखिकाक उद्देश्य इएह रहलैन्हि जे मिथिलामे सेहो क्रांतिकारी स्वतंत्रता सेनानी छल जकर मूल उद्देश्य देशक सेवा करब छलैन्हि । ओहि परिवारक एकटा वारिश जे बेटीक रूपमे छलथिन्ह ओकरो मूल उद्देश्य पढ़ि-लिखि वरिष्ठ पदाधिकारी बनि देशक सेवा करब, पिछड़ल क्षेत्रक उद्धार करब तथा अपन व्यक्तिगत जीवनकेँ प्रमुखता नहि देब सएह छल ।



शृंगार, भक्ति एवं सरस जीवनक महाकवि : विद्यापति

डॉ. नारायण झा

कवि कोकिल विद्यापति मातृभाषाक उद्धारक, देववाणी संस्कृतक प्रचारक, समाज सुधारक एवं मुक्तक काव्यक प्रवर्तकक रूपमे सुविख्यात एवं प्रतिष्ठित छथि । ई अपन बहुमुखी प्रतिभा, महाकवित्व, सूक्ष्म जीवन दर्शन एवं उदार दृष्टिकोणक कारणेँ विश्व विश्रुत छथि ।

कवि कोकिल विद्यापति अपन काव्यमे भक्तिक गंगा, शृंगारक यमुना आ सरस जीवनक सरस्वतीक त्रिवेणी प्रवाहित कयलनि ।

मैथिली काव्य-सर्जनाक इतिहासमे भावनाक कोमलता, अभिव्यंजनाक कलात्मकता, हृदयक मधुरता एवं सौन्दर्य-सौरभक मंजुल-मृदुल मोहक रूप छविक लेल कवि विद्यापतिक सरस पदावली प्रसिद्ध अछि । हिनक कवितामे संगीतक मन्द-मन्द सुर-सरिताक प्रवाह अछि, मनक माधुर्यक रस संचार प्रेमी हृदयक भावोन्वेष अछि एवं सौन्दर्य अछि, सौरभक कोमल-मनोहर रूप-रेखा अछि ।

दिव्य भाव एवं उदात्त विचार केँ व्यंजित करयवला महाकवि विद्यापतिक पदावली सार्वकालिक एवं सार्वदेशिक बनि गेल । वेद, उपनिषद्, पुराण, रामायण, महाभारत, श्रीमद्भगवद्गीता, अभिज्ञान शाकुंतलम् तथा पंचतंत्रक अतिरिक्त जाहि भारतीय काव्यकेँ अन्तर्राष्ट्रीय स्तर पर पर्याप्त ख्याति भेटल, ओहिमे विद्यापति पदावली, तुलसी दास कृत श्रीरामचरित मानस, कवीन्द्र-रवीन्द्र रचित गीतांजलि आओर प्रसाद-प्रणीत कामायनी विशेष रूपसँ उल्लेखनीय अछि ।

विद्यापति विलक्षण काव्य प्रतिभाक धनी टा नहि अपितु काव्य कलाक मर्मज्ञ, अत्यन्त सचेतन मानव, महान देशभक्त, विश्व-दृष्टिक संपन्न चिन्तक तथा अनन्य देवी-देवताक भक्त छलाह । सांस्कृतिक संवेदना सँ ओतप्रोत हुनक विशाल हृदयमे त्यागक अमृत, प्रेम प्रवाह, निष्ठाक संजीवनी, सेवाक संकल्प एवं स्वतंत्रताक उत्कट भाव विद्यमान छल, जाहि कारणेँ ओ स्पष्ट एवं ओजस्वी स्वरमे विश्व मानवताकेँ स्वाभिमान, स्वाधीनता, वीरता, शान्ति, सुरक्षा तथा सम्यक विकास लेल अमिट संदेश देलनि—

मान विहूना भोअना सत्तुक देत्रेल राज ।

सरण पड़ट्टे जीअणा तीनिउ काअर काज ॥

—कीर्तिलता, द्वितीय पल्लव, 39

अर्थात् मान-रहित भोजन, शत्रुक देल राज्य आओर शरणागत भए जीनाय, ई तीनू कायरक काज होइत अछि । विद्यापतिक ई कथन निश्चय समस्त मानव-प्राणीक लेल सभ कालमे पूर्ण प्रासंगिक एवं परम उपादेय बनल रहत ।

विद्यापतिक सर्वोच्च कृति थिक- 'पदावली' । ई हिनक कालजयी रचना थिक जे हिनका विश्वव्यापी प्रसिद्धि देल । कहल जाइत अछि जे काव्यक विशाल विश्वमंच पर विद्यापति प्रेम-मैत्रीक विलक्षण मानव-साम्राज्य गढ़लनि जे परवर्ती एवं समकालीन कवि रचनाकार लोकनिक लेल प्रेरणास्रोत सिद्ध

भेल । काव्यशास्त्र ओ रसशास्त्रक दृष्टिए पदावली एक विश्वकोष थिक । छन्द, अलंकार, रस, ध्वनि, रीति, वक्रोक्ति, गुण, शब्द-कौशल एवं अर्थ भंगिमा अपन उत्कर्ष केँ एहि काव्यमे समेटने अछि । पदावलीक अंगी रस शृंगार एवं स्थायी भाव रति अछि आ आश्रय छथि रसिकेश्वर आनन्दकन्द वृन्दावन बिहारीलाल श्रीकृष्ण ओ आलम्बन थिकीह यौवनवती प्रेममुग्धा रसिकनागरि राधारानी । राधा-कृष्णक प्रेमसँ परिपूर्ण ई काव्य सामान्य जनक संग विशिष्ट जनकेँ काव्यानन्दसँ आप्लावित करैत अछि । इएह कारण थिक जे महाप्रभु जयदेव विद्यापतिक गीत गाबि-गाबि रसमग्न होइत छलाह आ चैतन्य महाप्रभु गीतक भावसँ विभोर भए आत्म-मध्य लीन अर्थात् मूर्च्छित होइत छलाह । प्रेमक एहन रसलीनता अन्यत्र दुर्लभ अछि ।

पदावलीमे एक दिश शाक्त, शैव ओ विष्णु-भक्तिक त्रिवेणी प्रवाहित भेल अछि तँ दोसर दिश राधा आ कृष्णक प्रेम-मिलनक जे चित्र प्रस्तुत भेल अछि, ओ आत्मा आ परमात्माक मिलन रूपमे । एहि सन्दर्भमे डॉ० गियर्सनक उक्ति अछि—

'His chief gloery consists in his matchless sonnets in the Maithili dialetct dealing allegorically with the relation of soul to God, under the form of love which Radha bore to Krishna.'

—Modrn Vernacular Literature of Hindustan

पदावलीक अधिकांश पद शृंगार-गीत अछि । महाकवि विद्यापति हृदयक भावकेँ आकर्षक रूपमे शृंगारक माध्यमसँ अभिव्यक्ति देलनि । पद्यमे नारी-सौन्दर्यक चित्रणक प्रधानता अछि ।

महाकवि शृंगारक प्रमुख प्रभेद 'नखशिख'क अन्तर्गत नारी सौन्दर्यकेँ एहि रूपेँ प्रस्तुत कयलनि अछि—

“कि आरे ! नव यौवन अभिरामा
जत देखल तत कहए न पारिअ
छओ अनुपम एकठामा ॥ 2 ॥
हरिन इन्दु अरविन्द करिनि हेम
पिक बूझल अनुमानी ।
नयन वदन परिमल गति तनु रुचि
अओ अति सुललित बानी ॥ 4 ॥
कुच जुग ऊपर चिकुर फुजि पसरल
ता अरुझाएल हारा
जनि सुमेरु ऊपर मिलि ऊगल
चाँद बिहिन सब तारा ॥ 6 ॥”

—विद्यापति गीतावली, पद संख्या- 45

विद्यापतिक पदमे भाव एवं कलाक मणिकाञ्चन संयोग भेल अछि । भाव पदक अन्तर्गत

अर्थगाम्भीर्य, कल्पनाक प्रौढ़ता, सौन्दर्यक अनेकरूपता, हृदयक उन्मेष दृष्टिगोचर होइत अछि । प्रेम प्रसंगक अन्तर्गत नारी सौन्दर्यक व्याख्या कवि एहिरूपेँ कयलनि अछि—

“ससन-परस खसु अम्बर रे
देखल छनि देह ।
नव जलधर-तर चमकए रे
जनि बिजुली-रेह” ॥ 2 ॥

पद संख्या-42, विद्यापति गीतावली

सौन्दर्य-बोधक लेल महाकवि कालिदास विश्वविख्यात छथि । एहि क्षेत्रमे वड्सर्वथ, प्रसाद, पंत आदि कविक नाम आदरपूर्वक लेल जाइत अछि किन्तु विद्यापतिक पदमे सौन्दर्यक भाव-धारा जाहिरूपेँ प्रवाहित भेल अछि, ओ अन्यत्र, दुर्लभ कारण हिनक पदमे वैदर्भी रीति, माधुर्य गुण तथा शृंगार रस-व्यंजना व्यापक रूपेँ व्यंजित भेल अछि ।

शृंगार रस-व्यंजनामे विद्यापतिक ‘नख-शिख’ वर्णन विश्व-साहित्यमे अप्रतिम अछि । पदमे शालीनता, सुंदरता, सुकुमारता एवं हृदयग्राहिता अछि, यथा—

“माधव, की कहब सुंदरि रूपे ।
कतेक जतन बिहि आनि समारल, देखल नयन सरूपे ।
पल्लवराज चरनयुग सोमित, गति गजराजक भाने ।
कनक कदलि पर सिंह समारल, तापर मेरू समाने ।”

विद्यापति, विश्वकवि विद्यापति, पृष्ठ-14

विद्यापति पदावलीमे शृंगारक उत्कृष्ट पदक संग-संग भक्तिक सेहो दिव्य पद अछि । दुनू प्रकारक रचना उच्चस्तरीय अछि । भाषा साहित्यमे विद्यापति एक एहन भक्त कवि छथि, जिनकर भक्ति विषयक गीत केरलक मंदिर सँ लए नेपालक मंदिर धरि तथा बंगाल एवं उड़ीसा सेहो हिनका चण्डीदास जकाँ अपन बुझै लागल । हिन्दी साहित्यमे सेहो सूर, तुलसी, मीरा तथा कबीर जकाँ प्रतिष्ठापित भेलथि । हिनका सन्दर्भमे डॉ० ग्रियर्सनक कथन अछि जे विद्यापति पदावलीक गीत सोलोमनक गीत जकाँ आध्यात्मिकतासँ भरल अछि ।

शिवभक्तक बीच विद्यापतिक स्थान अन्यतम अछि । भक्त कवि विद्यापति अपन आर्त पुकार भोलानाथ लग एहि रूपेँ प्रस्तुत करैत छथि—

“कखन हरब, दुख मोर हे भोलानाथ
दुखहि जनम भेल दुखहि गमाओल,
सुख सपनहु नहि भेल, हे भोलानाथ ।”

विश्वकवि विद्यापति, पृष्ठ-22

पूर्ण आस्था, अत्यन्त श्रद्धा एवं उत्कृष्ट भक्ति-भावसँ विद्यापति गंगाक प्रति अपन हृदयक स्तुति भावकेँ एहि रूपेँ प्रस्तुत कयलनि—

“बड़ सुख सार पाओल तुअ तीरे,
छोड़इत निकट नयन बह नीरे ।
कर जोरि विनमओ बिमल तरंगे,
पुनि दरसन होए पुनमति गंगे ।

विद्यापति गीतावली पद्य- 40

प्रतिभाशाली कविक कोटिमे सूर, तुलसी ओ कबीरक संग विद्यापतिकेँ राखल जाइत अछि । भक्ति-भावनाक अभिव्यक्तिमे विद्यापति किनको सँ पाछाँ नहि भेलाह । ओना कवि कोकिल जीवनक बेसी समयमे शृंगारक रचना कयलनि मुदा जखन हुनका निराशा भेटलनि तँ ओ भक्तिक दिश आकृष्ट भेलथि । फलतः ओ विनय, महेशवाणी तथा नचारीक पद लिखलनि । ई कविक प्रतिभाक ज्वलंत प्रमाण अछि । किछु भक्तिमूलक पदमे भावुक हृदयकेँ एतेक आनंद आ संतोष भेटल जे अद्वितीय अछि । नचारी आओर महेशवाणीक एक-एक शब्दमे आनंदक स्रोत भरल अछि । विनयक पद विद्यापतिक संगीतकेँ स्मरणीय बनबैत अछि ।

पंचदेवोपासक रूपमे विद्यापति भक्तिक क्षेत्रमे पहिनेसँ समन्वय स्थापित केने छलाह, जकर सर्वाधिक पोषण आगाँ गोस्वामी तुलसीदास जी द्वारा भेल । विद्यापतिक उक्ति- खन बैकुंठ, खनहि कैलासमे समन्वयक वह आदर्श भाव अछि जे तुलसीक स्वरमे- शिव द्रोही मम भगत कहावा, सो नर सपनेहु मोहि न पावा ।

विद्यापतिक धर्म-सम्प्रदायक सन्दर्भमे कहल जाइत अछि जे कविकोकिल सभ देवी-देवताक निमित्त भक्तिमूलक पद्यक रचना कयलनि, ताहिमे विशेष रूपसँ शिव शक्ति आ विष्णुक लेल विशेष पद्यक रचना कयलनि । कृष्ण भक्तिमे तँ ई ततेक आस्था, निष्ठा एवं समर्पणक संग पद्यक रचना कयलनि जे हिनक कृष्ण विषयक भक्तिमूलक पद्यक अनुकरण समकालीन एवं परवर्ती दुनू कवि लोकनि कयलनि तथा बादमे ओ कृष्णकाव्य परम्पराक आकार स्वरूप ग्रहण कयलक । कृष्ण विषयक हिनक भक्ति-भावक काव्य सौन्दर्य एहिरूपेँ अभिव्यक्त भेल अछि—

“तातल सैकत वारि बिन्दु सम, सुम मित रमणि समाजे,
तोहे विसारि मन ताहि समापलहुँ
अब मझु होब कोन काजे ।”

—विद्यापति गीतशती, पद संख्या- 50

भारतीय साहित्यमे कवि विद्यापतिकेँ जे अमरत्व आ अक्षयकृति प्राप्त भेलनि, तकर मुख्य श्रेय पदावलीकेँ देल जाइत अछि । ‘विद्यापति-पदावली’ अलौकिक काव्य प्रतिभाक कसौटी अछि । डॉ० ग्रियर्सन हिनक काव्य-प्रतिभाक मादेमे लिखलनि—

"Even when the sun of Hindu religion is set, when belief and faith in Krishna and the hymns of Krishna's love is extinct, still the love borne for songs of Vidyapati in which he tells of Krishna and Radha will never be diminished."

—Dr. G.A. Grierson

विद्यापति लोक जीवनके उद्यम, उत्साह तथा पराक्रमक संदेश देलनि । प्रेम आ उत्साहक एहन प्रभावकारी चित्रण कयलनि जे युग-युग तक जनजीवनके अनुप्राणित करैत रहत । विद्यापति-साहित्यक इएह शाश्वत स्वरूप मिथिला धरि सीमित नहि रहल अपितु कविक लोकप्रिय मधुरवाणी सँ बंगाल, उड़ीसा आ आसामक भूमि-सुधा सिक्त भेल तथा ब्रजक महिमामंडित भूमि सेहो बेसी सरस भेल ।

लोक-विश्वास आ लोकधुनसँ युक्त विद्यापतिक अनेको गीत छह सए वर्षधरि परम्परागत रूपमे जन-जनक कंठमे रचि-बसि गेल, जकर प्रचार-प्रसार देशसँ विदेशधरि भेल, यथा—

“मोरा रे अंगनमा चनन केरि गछिया
ताहि चढ़ि कुरुरय काग रे ।
सोने चोंच बाँधि देब तोय वायस
जौँ पिया आओत आजु रे ।”

विद्यापतिक युग कविताक सर्वोच्च शिखर थिक । मैथिली काव्य-यात्राक प्रस्थान बिन्दु विद्यापति छथि । विद्यापतिसँ हर्षनाथ धरि मैथिली साहित्यमे कृष्ण-भक्तिक रसमय धारा प्रवाहित होइत रहल अछि । कविताक प्रकृति विशुद्ध गीतात्मक आ प्रवृत्ति शृंगार-भक्तिमय रहल अछि । संगीत आ काव्यशास्त्रक कसौटी पर राधाकृष्णक पद स्वर्णकमल जकाँ लहराइत रहल अछि । मैथिली काव्य क्षितिज पर विद्यापति अपन पूर्ण आभा आ सौरभसँ अभिमंडित छथि । ई राधाकृष्णक मधुर लीलागान आ प्रेमामृतसँ सम्पूर्ण पूर्वोत्तर भारत केँ रसमग्न कयलनि । जन-चेतनाकेँ जगेबाक उद्देश्यसँ बहुभाषाविद् रहितहुँ ई ‘देसिल-बयना’ केँ साहित्यक सिंहासन पर प्रतिष्ठित कयलनि ।

निष्कर्षतः विद्यापतिक पदावली काव्य सौन्दर्य एवं काव्य-कौशल केँ लए चरमोत्कर्ष केँ प्राप्त केने अछि । विशेषतः हिनक पद साहित्य, संगीत, कला तथा अन्य मानवीय मूल्यक दृष्टिएँ सुप्रतिष्ठित अछि । भारतीय चिंतनमे एहि सँ रहित मनुष्यकेँ मनुष्य नहि मानल गेल अछि—

संगीत साहित्य कला विहीनः साक्षात्पशुः पुच्छविषाणहीनः । -भर्तृहरि ।

विश्वप्रसिद्ध भाषाविद् गेटे सेहो एहने भाव साहित्य, संगीत, कला तथा अन्य मानवीय मूल्यक सन्दर्भमे प्रेषित केने छथि— “He who has no ear for Poetry is a barbarian be he who may.” —Goethe

निस्संदेह, विश्वकवि विद्यापति कोमलकांत पदावलीक दृष्टिसँ विश्वक अप्रतिम कवि छथि ।



नारी उत्पीड़न : समस्या एवं निदान

डॉ. सुरेश पासवान

नारीक संग अत्याचारक समस्या आजुक नवीन समस्या नहि अपितु अदौ कालसँ भारतीय समाजमे स्त्रीगण यातना, शोषण, अवमानना आ पुरुषक द्वारा कोनो ने कोनो रूपमे उत्पीड़नक शिकार होइत आबि रहलीह अछि । सामान्यतया एकर तीन गोट प्रमुख कारण अछि- (1) गरीबी, (2) अशिक्षा आ (3) दहेज प्रथा । एकर अतिरिक्त आधुनिक कालमे नारीक संग भऽ रहल अत्याचारमे बलात्कारक समस्या कोनो ने कोनो रूपमे आइ समाज अथवा परिवारक नारी लोकनिक लेल अभिशाप सदृश अछि, जकरा विरुद्ध ओ आवाज तक नहि उठा सकैत छथि कारण सामाजिक कलंक आ अपमानक सामनाक संग पापक पीड़ा आ व्यक्तित्वक रोग भयंकर रूपसँ सतबैत छनि ।

बलात्कारक शिकार मात्र गरीब परिवारक लड़की नहि अपितु ई समस्या समाजक सभ वर्ग तथा परिवारक स्त्रीगणक संग खासकय देखल जाइत अछि । मध्यम वर्गक स्त्रीक संग मालिक द्वारा, जेलमे बन्द स्त्रीक संग अधीक्षक द्वारा, सिंदिध स्त्रीक संग पुलिस अधिकारी द्वारा, मानसिक अथवा शारीरिक रूपसँ बीमार स्त्रीकेँ अस्पतालक अधिकारी द्वारा एतय धरि जे बौक, बहीर, पागल आ आन्हर स्त्री सभक संग कोनो ने कोनो रूप मे होइत एहि दुर्व्यवहार केँ ओ लोकनि बिना कोनो विरोधाभास कय मौन भऽ सहल करैत रहैत छथि ।

केन्द्रीय सरकार द्वारा 27 जनवरी 1993 केँ स्त्रीक संग भेल अपराध पर प्रस्तुत कयल गेल एकटा रिपोर्टक अनुसार भारतमे प्रत्येक 54 मिनटमे एकटा स्त्रीक संग बलात्कार होइत अछि । एकर अर्थ ई भेल जे एक महीनामे 800 आ एक वर्षमे 9600 स्त्री बलात्कारक शिकार होइत छथि ।

भारतमे लगभग 27000 हत्या प्रत्येक वर्ष होइत अछि जे स्त्रीगणक हत्याक कुल संख्याक लगभग 10% अछि । दहेजसँ सम्बन्धित हत्या सेहो भारतक विकट समस्या अछि वर्तमान मे । यद्यपि दहेज निषेधाज्ञा कानून 1961 द्वारा दहेज प्रथा पर रोक लगा देल गेल । समय-समय पर सरकार द्वारा एहि दिशामे उचित कदम सेहो उठाओल गेल मुदा वास्तवमे आइ कानून सेहो एहि बातकेँ स्वीकार कऽ रहल अछि जे ई समस्या आइयो ओहिना विद्यमान अछि ।

जौँ एकटा संतुलित अनुमान लगाओल जाय तँ भारतमे दहेज नहि देबाक अथवा पूरा नहि देबाक कारणे प्रतिवर्ष हत्याक संख्या लगभग 5000 मानल जा सकैत अछि । भारत सरकारक वर्ष 1993 क रिपोर्टक अनुसार प्रत्येक 102 मिनटमे एकटा हत्या मात्र दहेजक कारणे होइत अछि तथा जौँ एक दिनमे समूचा भारतमे 33 तँ एक वर्षमे लगभग 5000 । बेसी दहेज सम्बन्धी हत्या स्त्रीक पति द्वारा घरक एकान्तमे आ परिवारक सदस्यगणक मेल मिलाप सँ होइत अछि, तेँ अदालतक प्रमाण आ साक्ष्यक अभावमे अपराधी केँ दण्डित नहि कऽ पयबाकेँ स्वीकार करैत अछि ।

भारतीय संस्कृतिमे पत्नी द्वारा कोनो पति के प्रताड़ित करबाक मामला वा ओकर शिकायत पुलिससँ करबाक मामला बड़ कम सुनबामे अबैत अछि ओतहि दोसर दिस पति द्वारा पीटलो जयबा पर स्त्री एहि

अपमानकेँ चुपचाप मौन भऽ सहन करैत छथि, कारण हुनका लोकनिक मोनमे ई डर सतत बनल रहैत अछि जे हुनक माता-पिता विवाहक बाद हुनका अपना घरमे स्थाई रूपसँ रखबा लेल मना सेहो कऽ सकैत छनि ।

NCRB अर्थात् 'नेशनल क्राइम रिकार्ड्स व्यूरो'क मुताबिक वर्ष 2013मे स्त्री लोकनिक खिलाफ अत्याचारसँ सम्बन्धित 309546 मुकदमा दर्ज भेल, जाहिमे सबसँ बेसी 118886 मुकदमा घरेलू अत्याचारसँ सम्बन्धित छल । नेशनल सर्वेक एकटा रिपोर्ट ई कहैत अछि जे विवाहित स्त्रीमे लगभग 8% यौन शोषण 31% शारीरिक प्रताड़ना तथा 10% घरेलू हिंसा अथवा ई कही जे कोनो ने कोनो रूपमे एकर शिकार स्त्री लोकनि होइत छथि ।

नारी नहि मात्र भारतमे अपितु दुनियाँक भिन्न-भिन्न देशमे सेहो विविध प्रकारक यातनाक शिकार भऽ रहल छथि । ई अत्याचार वर्तमान परिस्थितिक नहि अपितु ओ सदीसँ शोषण, अपमान, आ यातनाक शिकार होइत आबि रहलीह अछि । नारीक एहि समस्याक पाछाँ सामाजिक तथा पारिवारिक दुनू कारक सक्रिय अछि । ओ नहि मात्र समाजक द्वारा शोषित आ पीड़ित होइत छथि अपितु परिवारक सदस्य द्वारा सेहो ।

भारतीय शास्त्रमे एहि बातक उल्लेख अछि जे- 'यत्र नार्यास्तु पुज्यन्ते, रमन्ते तत्र देवता' अर्थात् जतय नारीक पूजा होइत अछि ओतहि देवता लोकनिक वास होइत छनि । शास्त्रक ई मान्यता मात्र उदाहरण बनि कऽ रहि गेल अछि । आइ अधिकांशतयाः स्त्रीकेँ हमरा समाजमे दहेजक कारणे जीबिते डाहि खक स्याह बना देल जाइत अछि तँ गरीबी आ अशिक्षाक कारणेँ समाजक निम्न स्तरक स्त्रीकेँ निर्वस्त्र कऽ ओकरा पीटल आ प्रताड़ित कयल जाइत अछि । पुरुष एवं स्त्रीक द्वारा संयुक्त रूपसँ प्रताड़ित नारी आइ भले समाजमे एक सम्मानजनक भूमिकाक निर्वहन कऽ रहल छथि मुदा वास्तविकतामे ओ कोनो ने कोनो रूपमे कत्तहुँ ने कत्तहुँ अमानुषिक तथा अमर्यादित शोषणक शिकार छथि ।

आगाँ बढ़वासँ पूर्व नारी उत्पीड़नक किछु कारणक उल्लेख करय चाहब, जेना-

हत्या- नारी लोकनिक हत्याक मामला दिनानुदिन तेजीसँ बढ़ि रहल अछि । चरित्र पर सन्देह, दहेजक मांग आ पारिवारिक कलहक कारणे नारी हत्याक मामला अधिकांशतया प्रकाशमे आबि रहल अछ । किछु मामलामे जमीन जायदादकेँ लऽ कऽ सेहो नारीक हत्या कयल जा रहल अछि, आ एहि तरहक समस्या 15 सँ 40 वर्षक अवस्थाक नारी संग बेसी देखल जाइत अछि ।

मारिपीट- आइ अपनहि घर परिवारमे नारी सुरक्षित नहि छथि । सदिखन छोट-छोट बात लऽकऽ हुनका संग मारिपीटक घटना घटैत अछि । खासकय निम्न मध्यवर्गीय आ निम्नवर्गीय परिवारमे ई सब समस्या सामान्यतया देखल जाइत अछि । परिवारमे मदिरा पानक अभ्यासी पुरुष वर्ग एहि लेल सबसँ बेसी जिम्मेवार होइत छथि । आ 20 सँ 25 वर्षक स्त्री अधिकांशतया एकर शिकार होइत छथि ।

अमर्यादित व्यवहार तथा छेड़छाड़- स्कूल आ कॉलेजक बाहर, यात्राक क्रममे बस अथवा रेलमे एहि तरहक समस्याक सामना खासकय वयस्क आ अर्धवयक अवस्थाक स्त्री लोकनिकेँ करय पड़ैत छनि । वर्तमानमे नाबालिगक संग सेहो ई घटना किछु बेसी मात्रामे भऽ रहल अछि । सभ ठाम पुलिस प्रशासन अथवा रक्षक दल उपस्थित नहि होयबाक कारणे असामाजिक तत्वकेँ बल भेटैत छैक आ 18सँ 45 वर्षक स्त्री एकर शिकार प्रायः होइत छथि ।

अपहरण- नाबालिग लड़कीक अपहरणक मामला दिनानुदिन बढ़ले जा रहल अछि । संगहि विवाहित स्त्रीकेँ सेहो बहाल-फुसलाकेँ अपहरण कऽ लेल जाइत अछि । सामान्यतया: वर्तमानमे 12 सँ 38 वर्षक अवस्थाक युवती आ स्त्री संग अपहरणक मामला सबसँ बेसी देखबामे अबैत अछि ।

बलात्कार- परिवारक सदस्य आ रिश्तेदारक कोनो अंग द्वारा बलात्कारक घटना दिनानुदिन बढ़ि रहल अछि । नाबालिग लकड़ीसँ लऽ अघेड़ उम्रक स्त्रीक संग ई घटना अक्सर होइत आबि रहल अछि । अबोध नेना संग एहि तरहक अमानुषिक अत्याचार सेहो पछिला किछु वर्षमे तेजीसँ बढ़ल अछि । बलात्कारक कुल घटनाक एक तिहाइ मामला 10 सँ 30 वर्षक उम्रक लड़की तथा स्त्री संग अधिकाधिक मात्रामे भऽ रहल अछि ।

आत्महत्या- पारिवारिक आपसी कलहक कारणे घरहिमे फंसरी लगा आत्महत्या करबाक प्रयास खासकय विवाहित स्त्रीमे अधिकाधिक मात्रामे देखबामे अबैत अछि । एकर मुख्य कारण पति द्वारा शराब पीबि अमर्यादित व्यवहार, मारिपीट अथवा सासुर पक्षक लोक द्वारा प्रताड़ित करब थिक । भौतिक सुख सुविधा बढ़बाक संग-संग दहेजक लोभी लोकनिक मांग दिनानुदिन बढ़ले जा रहल अछि । आइ वर्तमानमे निम्नमध्यवर्गीय तथा आरक्षित वर्ग मात्र नहि बल्कि उच्चवर्गीय परिवारमे सेहो दहेजक कारणे भऽ रहल हत्याक मामला अधिकाधिक रूपमे देखबामे अबैत अछि । खासकय 16सँ 30 वर्षक अवस्थाक स्त्री द्वारा आत्महत्याक प्रयास वर्तमान समयक निन्दनीय समस्या अछि ।

प्रताड़ना आ खरीद-बिक्री- पुलिस थाना अथवा सरकारी कार्यालयमे गरीब तथा अशिक्षित स्त्रीकेँ प्रताड़ित करबाक मामला सेहो दिनानुदिन बढ़ल जा रहल अछि, संगहि युवा वर्गक स्त्री तथा अघेड़ उम्रक स्त्रीकेँ अपहरण कऽ बेचबाक कुकृत्य सेहो आइ-काल्हि खूब जोर-शोर सँ चलि रहल अछि । गरीबीक कारणे ई धिनौना कृत्य जाहि तरहें अपन पैर जमौने आगू बढ़ि रहल अछि वर्तमानक लेल संगहि भविष्यक लेल विचारणीय प्रश्न अछि । दोसर पक्ष इहो जे जौ किछु इमानदार पुलिस अफसर वा सरकारी कार्यालय द्वारा सकारात्मक कदम उठाओल जाइत अछि तँ आपराधिक तत्वक सहातयासँ घृणित कुकृत्य वला कोनो ने कोनो तरहें पुलिसक घेरा अथवा कानूनी सजासँ बाँच जाइत छथि । 14सँ 30 वर्षक अवस्थाक युवती आ स्त्री एहि घृणित धंधाक शिकार अधिकाधिक मात्रामे होइत छथि ।

एकर अतिरिक्त कतेको एहन कारण अछि जे स्त्री के मानसिक तथा शारीरिक रूपेँ प्रताड़ित तथा अत्याचारक भावकेँ प्रदर्शित करैत अछि जेना- समतावादी शिक्षाक अभाव, स्त्रीक चरित्र पर सन्देह करब, शराबक लत, इलेक्ट्रानिक मीडियाक दुष्प्रभाव तथा स्त्रीकेँ स्वावलम्बी बनबसँ रोकब इत्यादि ।

एतबे नहि सामान्यतया: देखल जाइत अछि जे पालन-पोषणमे पितृसत्ता अधिक महत्व रखैत अछि तँ लड़की केँ कमजोर आ लड़काकेँ साहसी मानल जाइत अछि । लड़कीक स्वतंत्र व्यक्तित्वकेँ जीवनक आरम्भिके अवस्थामे मरोड़ि देल जाइत अछि, जे कारणे स्त्री आ बच्चा पर एक प्रतिकूल असर पड़ैत अछि । प्रारम्भिके अवस्थासँ घरेलू अत्याचारक कारणे स्त्री तथा बच्चा पर शारीरिक, मानसिक तथा भावनात्मक दुष्प्रभाव पड़ैत अछि । एहि कारणे स्त्रीक कार्य एवं निर्णय लेबाक क्षमता पर सेहो एकर सोझ प्रभाव पड़ैत अछि । परिवारमे आपसी सम्बन्ध तथा बच्चा पर सेहो एहि अत्याचारक दुष्प्रभाव देखल जा सकैत अछि । आइ देखबामे अबैत अछि घरेलू अत्याचारक कारणे जतय एक दिस आत्महत्याक संख्या बढ़ल जा रहल

अछि तँ शारीरिक आ मानसिक रूपेँ व्यथित स्त्री भौतिक सुखक तलाशमे वेश्यावृत्ति दिस अग्रसर भऽ रहलीह अछि । जतय एक दिस सार्वजनिक भागीदारीमे बाधा उत्पन्न भऽ रहल अछि ओतहि दोसर दिस पीड़ित स्त्री अपनहि घरमे स्वयं के दोसर श्रेणीक महसूस करैत छथि जे हुनका सभक विकासक बड़ पैघ बाधक तत्त्व अछि ।

स्त्री पर होइत अत्याचार तथा ओकरा संरक्षण लेल भारतीय संविधान तथा सरकार द्वारा बहुत रास कानून बनाओल गेल अछि, जेना-

मानसिक अत्याचार- बेइज्जत करब, ताना मारब, गाली-गलौज करब, झूठक आरोप लगायब, मूलभूत आवश्यकताक पूर्ति नहि करब, स्त्रीकेँ नैहरमे छोड़ि देब, पतिक घर अथवा सासुर नहि आनब एहन अवस्थामे दोषी व्यक्ति लेल वैधानिक धारा 498क तहत तीन साल जहल वा कैदक प्रावधान अछि । ठीक अहिना अत्याचारक धमकी जेना शारीरिक प्रताड़ना, तलाक तथा मुलभूत आवश्यकताक पूर्ति नहि करबाक धमकी देब, मानसिक आ शारीरिक कष्ट देब एहना स्थितिमे सेहो उक्त सजाक प्रावधान अछि ।

साधारण शारीरिक अत्याचार- थापड़ मारब, धक्का देब, छीना झपटी करब, चोट पहुँचायब एहन परिस्थितिमे दोषी व्यक्ति लेल धारा- 319क अन्तर्गत तीन महिनाक सजाक प्रावधान अछि । लकड़ी अथवा हल्लुक वस्तुसँ मारब लात-घूसा मारब बीड़ी अथवा जैत सिगरेटसँ जरायब, आत्महत्या करबाक लेल दवाब देब एहन परिस्थितिमे दोषी व्यक्तिकेँ धारा-306 कऽ तहत 3 सालक सजा भऽ सकैत अछि ।

अत्यन्त गम्भीर अत्याचार- गम्भीर रूपसँ पीटब जाहिसँ हड्डी टुटब अथवा सरकब, गम्भीर रूपसँ जरायब, लोहाक छड़ अथवा धारदार वस्तु या भारी वस्तुसँ आघात करब, एहन परिस्थितिमे धारा 232क तहत दोषी व्यक्तिक लेल 7 सालक सजाक प्रावधान अछि, एकर अतिरिक्त दहेज मृत्यु-धारा-304-आजीवन कारावास, शालीनता भंग करबाक मंशासँ जबरदस्ती करब वैधानिक धारा 54 सजा 2 वर्ष, अपहरण, फुसला कऽ भगाय, विवाहक लेल विवश करब-धारा-366-सजा- 10 वर्ष, नाबालिग लड़की के बन्धक बनाक राखब-धारा-366 सजा-10 साल, बलात्कार-धारा-376 सजा-2 सँ 10 वर्ष धरि जेल, पहिल पत्नीक जीबैत दोसर विवाह करब-धारा-494 सजा-7 वर्ष, व्यभिचार-धारा-497 सजा-5 वर्ष, नारीक शालीनताक के अपमानित करबाक मंशासँ अपशब्द वा अश्लील हरकति करब-धारा-509 सजा-1 साल ।

एकर अतिरिक्त कतेको एहन सामाजिक दण्ड सेहो अछि जे स्त्री पर भऽ रहल अत्याचारक रोकथाममे समय-समय पर कारगर साबित भेल अछि ।

पीड़ित स्त्री लेल अत्याचारक निदान हेतु विभिन्न उपाय तथा सुझाव उपयुक्त मानल गेल अछि, जेना- अत्याचारसँ पीड़ित स्त्रीकेँ कानूनी प्रावधानक अनुरूप परियोजना प्रबन्धक-सह-संरक्षण पदाधिकारी तथा महिला हेल्पलाइनकेँ तत्काल देबाक चाही संगहि आवश्यकता पड़लापर चिकित्सकीय सुविधा, मनोवैज्ञानिक सलाह, आश्रय स्थल अथवा कानूनी सलाहक मदति लेबाक चाही । स्त्रीकेँ सदिखन एहि बातक ख्याल राखक चाही जे ओ कोनो अनजान व्यक्तिक संग असगर नहि जाथि । एहन हालातसँ हुनका सभकेँ बँचबाक चाही कारण एहीसँ हुनक पारिवारिक सम्बन्ध सेहो बिगड़ैत अछि ।

स्वयं केँ विपरीत परिस्थितिमे पाबि मोबाइल फोन अथवा पब्लिक बूथ वा कोनो नीक लोकक

सहायतासँ अपन परिजनकेँ एहि बातक सूचना तत्काल देथि अथवा हेल्पलाइनक मदति लेथि । कोनो अनजान शहर वा कोनो ठाम रूकबाक हो तँ ओहि ठामक लोक तथा वस्तु-जातक सुरक्षा पहिनहि सुनिश्चित कय लेथि ।

नारी तँ ममताक साक्षात् प्रतिमूर्ति होइत छथि एकरा अछैतो कत्तहु ने कत्तहु अशंकालिक दोष मात्रक कारण कोनो ने कोनो रूपमे अत्याचारक शिकार भऽ रहल छथि, जे आइ वर्तमान मे चिन्ताक विषय अछि । पीड़ित स्त्रीमे कोनो उग्र, लिंग भेद, वर्णगत भेद, सामाजिक भेदभाव, स्वार्थपरता, ईर्ष्याद्वेष, वैमनस्यताकेँ त्यागि समाजक ओहि सभ व्यक्तिक ई पुनीत कर्तव्य होइत अछि जे ओ लोकनि यथासंभव पीड़िता लोकनिक सहायता करथि । आइ आवश्यकता अछि जे-

1. अपन-अपन बेटी के शिक्षिता बनाबी, ओकरा शिक्षाक अवसर प्रदान करी ।
2. बेटीमे आत्मविश्वासक संग ओकरा आत्मनिर्भर बनयबाक प्रयास करी ।
3. बेटी-बेटी अथवा लड़का-लड़की मे भेदभाव नै करी ।
4. अपना बच्चा के आगू बढ़बाक आ विकसित होयबाक अवसर प्रदान करी ।
5. बेटीक वियाह उचित उम्रमे करी ।
6. दहेज लेबाक अथवा देबाक प्रथा के प्रोत्साहित नै करी ।

जौ नारी के उत्पीड़न आ अत्याचारसँ बचेबाक अछि तँ एहि लेल सर्वप्रथम प्रत्येक अभिभावक लोकनि अपना घरमे बच्चा सभकेँ प्रारम्भसँ एहि तरहक शिक्षा आ संस्कार प्रदान करथि जाहिसँ ओ लोकनि लिंग भेद अर्थात् लड़का-लड़कीक भेदक शाब्दिक अर्थ नीक जकाँ बुझि सकथि । ई अटल सत्य अछि जे बीजक अनुरूप गाछ आ ओहि गाछमे ओहने तरहक फलक निर्माण होइत छैक । वस्तुतः यैह कारण अछि जे परिवारकेँ पहिल पाठशाला कहल जाइत छैक ।

आइ आवश्यकता अछि दृष्टि आ सोच बदलबाक । सीता, सावित्री अनुसूया लक्ष्मी, पार्वती, सरस्वती तथा दुर्गा इहो तँ नारीये थिकीह जिनका हमरा लोकनि श्रद्धाक दृष्टि सँ देखैत छी जखन कि एकटा साधारण स्त्री आ देवी स्वरूप तथा ओकर विभिन्न अंग समान तँ एक पूजित आ दोसर अपमानित कियाक ?

ओना तँ नारीक विरुद्ध अत्याचारकेँ रोकबाक लेल कतेको स्वयंसेवी संस्था स्थापित कएल गेल अछि, अदालत अछि मुदा ई सब निश्चित रूपसँ कारगर साबित नहि भऽ सकल अछि । परिस्थितिकेँ देखैत आइ नारीकेँ स्वयं जागरूक होमय पड़तनि । अपन अधिकारक प्रति दृढ़ संकल्पित होमय पड़तनि । अपना लेल स्वयं भूमिका तैयार करय पड़तनि । जौ नारी स्वयं अपन अस्तित्वक रक्षा हेतु दृढ़ संकल्पित भऽ जाथि तँ सबसँ सशक्त आ प्रतिभाशाली साधन स्वयं बनि सकैत छथि ।

शिक्षा आ ज्ञानरूपी संस्कार सब सँ शक्तिशाली आ मूल्यवान उपहार अछि । हम समाजक प्रत्येक व्यक्तिसँ विनयपूर्वक कहय चाहैत छी जे ई मूल्यवान उपहार अपना बेटीकेँ दी । हुनका लोकनिकेँ परिवार आ समाजमे आदर तथा उचित सम्मान दी जाहिसँ हुनका सभमे आत्मसम्मानक संचार भऽ सकय ।

(साभार : समाचारपत्र आ पत्रिका सभसँ प्राप्त जानकारी)



अतीत कथा संग्रहमे निहित भाव

रागिनी रंजन

प्रो० उमानाथ झाक जन्म 1 जनवरी 1923 ई.केँ मधुबनी जिलाक महरैल गाममे भेल छल । यद्यपि उमानाथ झाक कथा संग्रह रेखाचित्र 1951 ई.मे प्रकाशित भेल, मुदा कथाकारक रूपमे 1945 ई.मे उदित भेल छलाह जखन पटनाक प्रबुद्ध मैथिली समाज द्वारा प्रकाशित मैथिली नवीन साहित्यमे हिनक पहिल कथा प्रकाशित भेल छल । आधा घन्टा, ओहि दिनक रात्री, माधवजी, इत्यादि हिनक कथा प्रकाशित होइते बहुत चर्चित भेल आ एक प्रौढ़ कथाकारक रूपमे उमानाथ झा प्रतिष्ठित भ' गेलाह । उमानाथ बाबूक कथा चिन्तन प्रधान, दार्शनिक एवं मनोवैज्ञानिक विश्लेषण पर आधारित अछि । अतीत कथा संग्रहमे कथा 'अतीत' मैथिली कथा सरिता (मैथिली अकादमी द्वारा प्रकाशित) भ' चुकल अछि । डॉ० दुर्गानाथ झा 'श्रीश'क मतसँ हम पूर्णतः सहमत छी जे मानस लोकक सजीव ओ सूक्ष्म कथा कहबाक दृष्टिँ आइयो ओ एकसरे छथि। 'अतीत' कथा संग्रह पर हिनका साहित्य अकादेमी पुरस्कार भेटल अछि ।

हिनक कथा-स्वप्न ओ सत्य रहस्य, जयन्ती, दाम्पत्य, गाम घरक गप्प, प्रायश्चित, अतीत, जीवन संघर्ष मैथिली साहित्यमे प्रमुख स्थान रखने अछि । कथा जयन्तीमे तुलसी केँ साँझ देखबैत काल नायिकाकेँ अपन अतीत स्मरण होइत छनि ।

“चिर सौभाग्य देनिहार विष्णु प्रिया तुलसी सँ ओ अगिला जन्मक हेतु सोहागक प्रार्थना कयलनि वा नहि ई केँ कहि सकैत अछि ? कार्तिक मासमे तुलसीक गाछ तर दीप जरायब प्रत्येक हिन्दू स्त्रीक कर्तव्य थिकैक- जयन्ती एहि कर्तव्यक पालन क' रहल छलीह”

बाल अवस्थामे विवाह आ दुइए वर्षक बाद पतिक देहान्त भए जाइत छनि । तहिया नायिकाक अवस्था मात्र दस वर्षक रहल छलनि तेँ लहठी फोड़बाक आ सिन्दूर पोछबाक कोनो अर्थ नहि लागल छलनि । किन्तु युवावस्थामे प्रवेश करितहि विधवा नारी पर प्रतिबंध लगाओल जगतक भौतिक वस्तुक स्वाभाविक आकर्षण जयन्तीक मोनकेँ अशान्त करए लगैत छनि तथापि समाजिक बन्धनमे जकड़लि विवश जयन्ती आजीवन परम्परागत रीति रिवाजकेँ अक्षरशः पालन करैत रहैत छथि । किन्तु आई तुलसीक साँझ दैत काल अपन साधवा सखी पहिनपाक जीवनसँ अपन जीवनक तुलना करैत छथि तँ मानसिक पीड़ासँ आहत भए जाइत छथि आ आँखिसँ नोर बहय लगैत छनि । आ अपन दीन दशापर कल्पना करैत अछि जे ई रीति रिवाज, परम्परा मात्र स्त्रीक लेल कि पुरुष वर्गक लेल सेहो अछि । कथाक माध्यमसँ कथाकार कहए चाहैत छथि जे बाल विवाह आ बाल विधवाक उपरान्त ओकर दुष्परिणाम केहन भयावह होएत अछि । ओकर प्रभाव एहि समाजकेँ कतेक प्रभावित करैत अछि । जयन्तीक जीवनसँ स्थितिक ज्ञान भऽ रहल अछि । जखन जयन्तीक सखी बहिनपा सोहागक जोड़ा पहिर जयन्ती सँ भेंट करए चाहैत छथि तखन हिनक आत्मा द्रवित होएत अछि । कथाकार नारी शिक्षाक दशा ओ दिशासँ अवगत करौने छथि जाहिमे कथा

नायिकाकेँ हुनक माता-पिता शिक्षासँ बंचित रखैत छथि जे अक्षरक ज्ञानसँ स्त्रीगण व्याभिचारिणी भए जाएत, पर पुरुषकेँ पत्र लिखत आदि संकुचित मानसिकताक द्यौतक थिक । कथाकार कथामे भाग्यवादी दशाकेँ वर्णन कएने छथि- बाल विधवा जयन्तीक लेल समस्त भौतिक प्रसाधनक वस्तु उपयोग पर प्रतिबंध लागल छनि जे 'तोहर भाग फूटल छह तोँ करम जरू छह ।

निष्कर्षतः कथा नायिका अपन जीवनकेँ सामाजिक रीतिक अनुकूल जीवए छथिन आ अपन अंदर उठल भावकेँ तिलांजलि द' दैत छथिन ।

कथा 'दाम्पत्य'मे कथा नायिका सविताक विवाह सर्व सुख-संपन्न, पूर्ण शिक्षित नायक शैलेन्द्र सँ होइत छनि विवाहेपरान्त नायक इंग्लैंड चलि जाइत छथि । तीन वर्ष धरि नायिका एसकरे रहैत छथि । परिवारमे कोनो कमी नहि अछि नोकर, चाकर, गाड़ी, ड्राइवर ओ समस्त भौतिक सुविधासँ संपन्न विशाल भवनमे चारिवर्ष धरि नायकक संग रहलाक बादो संतान सुख प्राप्त नहि होइत छनि । घरमे उपलब्ध मनोरंजनक, समस्त साधनमे सँ कोनो साधन नायिकाक मनोरंजन करबामे समर्थ नहि होइत छनि । पति विदेश प्रवासक प्रभावसँ क्लब आ कार्यालय मे अपन समय बितबैत छनि आ पत्नीकेँ फोन पर कहैत छथि "आइ हम लंच पर नहि आबि सकब... अत्यावश्यक काज अछि... एक्को मिनट पलखति नइ... ।

पतिक नियमित कार्यालय ओ क्लबक दिनचर्यासँ नायिकाक मोन सदिखन उदास रहैत छनि । पतिक अनुपस्थितिमे सखि बहिनपाक संग बिताओल क्षण सेहो नायिकाकेँ संतुष्ट करबामे अक्षम सिद्ध होइछ । घरक समय ओ नियमक बीच बन्हायल सभ्यता आ संस्कृतिसँ बन्हायल जीवन एहिना कटैत रहैत अछि । किन्तु तकर आभास नारी आदर्शक प्रतीक पतिक आदर्श पत्नी बनि नायककेँ अपन मनोदशाक भाननहि होमय दैत छथिन । आदर्शक निर्वाह मात्र पत्नीक होएत अछि वा पतिक सेहो । निष्कर्षतः ई कथाक माध्यमसँ हम कहि सकैत छी जे पत्नी आ पति दुनू अपन दाम्पत्यक निर्वाह करतीह मात्र पत्नी ? सविता एहन परिस्थितिक वादो दाम्पत्यक निर्वाह करैत छथिन ।

कथा "गाम घरक गप्पमे कथा-नायिका पुर्णिमाक विवाह एकटा संपन्न परिवारमे भेल छनि, वरक कुल नीक, घरमे कोनो वस्तुक कमी नहि अछि । वर चारि भाइ, बहिन एक्कोटा नहि ।" पितामहक समयमे तँ दरवाजा पर हाथी रहनि मुदा जमिन्दारीक संग ओहो गेलनि । "तइयो कहबी छैक जे टुटलो हथिसार तँ नओ घरक साडह से श्रीकांत बाबू एखनहु अपन गाममे आस्थावला बुझल जाइत छलाह । बुच्चन सबसँ पैघ जेठ बेटा रहथिन पितामहक दुलारक कारणे ओ स्कूल कॉलेजमे चमकलाह नहि, मुदा घीचि घाचि क' बी.ए. पास कएलनि । पूर्णिमाक पिता बुच्चन केँ सर्वगुण संपन्न बुझि अपन सभ संपत्ति विवाहमे लगा देलखिन मुदा पूर्णिमाक भेटलनि मात्र सोहागक नाम, सोहागक कोनो सुख नहि बुच्चन बाबू दहेज लोभी भ' गेल रहथिन हुनक फरमाइस हनुमानजीक नाडरि जकाँ बढ़ैत गेलनि । पूर्णिमाक पिताक अपन पच्चीस वर्षक पुरान साइकिल मरम्मत कठिन बुझि पड़ैत छलनि तखन जमायक लेल फटफटिया कतएसँ किनथि । पूर्णिमाक सासुरमे स्वागत उलहनसँ भेल पिताक मुहझौसा कहिक' स्वागत कएल गेल । विदागरी करब'

गेलाह पिता गज्जित भ' घुरलाह नैहरसँ पूर्णिमाक कोनो सम्पर्क नहि रहलनि । पिता जे चिट्ठी लिखथिन से ससूर फाड़िके फेक देथिन । खबासनीक अछैत चौका बरतन करए पड़ैन । बिना कारणहू ससूर माए-बापके उकटए लागथिन । पूर्णिमा धैर्यक प्रतिमूर्ति बनि सभ सहथिन मुदा हुनका सबसँ बेसी असहय छलनि खाली बुच्चनके व्यवहार । बुच्चन बाबू पत्नीसँ भेट घाँट, बाजब भूकब सभ बन्द क' देलखिन । अपन इच्छासँ वा माए बापक हुकुमसँ । पूर्णिमा अपन पतिक घरमे पयर नहि राखि सकैत छलीह । सीथ मे सिन्दूर रहैत पूर्णिमा विधवा भ' गेलीह । श्रीकांत अपन मनोरथक पूर्तिक लेल दोसर विवाह क' लैत छथिन । पूर्णिमा भरि जीवनक लेल नैहर आबि जाएत छथिन । अपन जीवनक निर्वाह अपने मेहनत क' केँ करैत छथिन । ओ पाठशालामे मास्टरनी रूपमे काज क' केँ करैत छथिन मुदा सामाजिक कुदृष्टि ओकरा पर आँगुर उठबैत अछि । जे “ई नव चिड़ै केना फसओलह” स्त्रीकेँ अपन मेहनत सँ असकर जीबएकेँ अधिकार नहि अछि वा ई समाज जीबअ नहि दिअ चाहए अछि । सभ अपन जीवन जीवए लेल स्वतंत्र अछि आ ओकरा पर कोना प्रतिक्रिया नहि होबाक चाही ।

कथा जीवन-संघर्षक द्वारा कथाकार कहए चाहैत छथिन जे जीवनमे कतेक उतार चढ़ाव वा संघर्ष आबए अछि मुदा ओहि संघर्षक कारणेँ एहि जीवन के तुच्छ नहि बूझि जीवनकेँ आनंदसँ जीवए केँ चाही । कथा नायक सुधाकर मिश्रक जीवनमे प्रेम रूपी पौधा जन्म लैत छनि । किछु कारणसँ ओ पौधा अविकसित भए सुखा जाए छै । परिणाम स्वरूप सुधाकर मिश्र केँ जीवनमे असहनीय पीड़ाक जन्म भए जाएत छनि । ओ पीड़ाक दूर करबाक लेल हॉस्पिटलमे एडमिड भए जाएत छथिन । डॉ० गवेत्स हुनक इलाज करए छथिन हुनक बीमारी एना जकड़ने छनि जेकरा डा० द्वारा दूर करब कठिन भ' जाएत अछि । सुधाकर मिश्र अपन अतीतकेँ मोनमे राखि अर्चनाक अपन हृदयसँ दूर नहि कऽ पबैत छथिन आ सोचैत छथिन ।” जहिया ओ पहिल बेर ओकरा कश्मीरक कमल कहने रहथिन तहिया ओकर मुँह तेहन लाल भ' गेल रहैक जे हुनका भ्रम भेलनि जे झीलक अर्ध विकसित कमलिनी केँ देखि रहल छी आ भेलनि जे अनाघ्रात फूल छूनहि बिला जायत । एक दिन एहनो आयल जादुक एहि फूलक वास्तविकताक ज्ञान प्राप्त करबाक अवसर हुनका भेटलनि । आह, ओ दिन ओ क्षण, जखन स्वर्ग एहि पृथ्वीपर अवतरित भेल रहए । सीपीक गर्भमे स्थित मोतीक समान ओ अनुभूति स्वयं पूर्ण छल एवं अयुग्म । एहि कारण ओ अमूल्य छल एहि अद्भूत रत्नकेँ एहि अमूल्य क्षणकेँ कतेक बेर ओ तरह्थी पर राखि ओकर पूर्णता पर भाव विभोर भ' जाथि । अर्चनाक संग बितायल पल, कॉलेज, क्लब, सिनेमा आ तकर बाद.... एहन बीतल अपन जीवनक क्षणिक सुखकेँ ओ बिसरैत नहि छथि । ओकरा सोचि केँ हुनक बीमारी बढ़ि जाय छनि आ अपन वर्तमान आ भविष्यकेँ अर्थहीन बुझय लागए छथि ।

हॉस्पिटलमे डॉ० गवेत्स आ नर्स लुसी ब्राउनक हृदयसँ हुनक चिकित्सा आ सेवा करैत देख ओ सोचैत छथि जे हमरा आब अपना लए नहि तँ अनकहि लेल जीबऽ पड़त ।

निष्कर्षतः कथाकार कथाक माध्यमसँ कहए छथिन जे कोनो स्त्री वा पुरुषक जीवनमे कोनो घटना घटलाक उपरान्त ओ अपन जिनगीकेँ तुच्छ बुझए छथिन मुदा जीवनक कोनो घटना मनुष्यकेँ समयसँ पहिने

समाप्त नहि कऽ सकए अछि जऽ ओकर समाधानक प्रयास कएल जाए जेना सुधाकर मिश्र अपन अतीत के नहि बिसरैत छथिन मुदा नर्स लूसी ब्राउन आ डा० गवेत्स हुनक समस्यासँ अवगत भए हुनका जीवए लेल शक्ति प्रदान करए छथिन ।

अतः हम कहए चाहए छी जे एहि कथा संग्रहमे कथा 'जयन्ती', 'गाम घरक गप्प दाम्पत्य, कथा जीवन संघर्ष समाजक लेल वरदान अछि जकरा मैथिली भाषी वा आन भाषा भाषी पढ़ताह आ ओहिसँ सीख लेताह ।

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सात नाटकक संग मलंगिया

अभिलाषा कुमारी

एकैसम सदीक दोसर दशकमे तीन टा मैथिली नाटकसंग्रह आयल अछि । पहिल 'महेन्द्र मलंगियाक सतत नाटक' (2012), दोसर अरविन्द अक्कूक 'सात जोड़ी आँखि' (2013) आ तेसर विभूति आनंदक 'अभिनय' (2015) । अर्थात् छोट-पैघ सब मिलाकऽ तीन जिल्दमे कुल 28 नाटक । से एना लगैत अछि, ई तीनू संग्रह नाट्य विधाक दुर्बल कायाकेँ हष्ट-पुष्टकऽ देलक अछि । एतय संयोग एहन अछि जे प्रकाशन-क्रमक अनुसारहि नाटककारक वरीयता सेहो स्वयंसिद्ध अछि, आ तेँ उचिते हम अपन विमर्शक आधार महेन्द्र मलंगिया जीक नाटकहिके बनाओल अछि ।

मलंगियाजी आधुनिक कालक सर्वाधिक चर्चित आ लोकप्रिय नाटककार छथि । आरंभमे ई किछु पारंपरिक शिल्पक नाटक सेहो लिखलनि । हिनका सँ पूर्व मैथिली नाटक ओ रंगमंच कमोवेश कलकत्ता-प्रभावित छल । मिथिलामे छल 'चीनीक लड्डू', 'उगना', 'बसात', 'छीक' प्रभृति । ई सब कथ्य ओ रंग-शिल्पक स्तरपर बेस दुर्बल, ठमकल सन छल । कलकत्ताक मैथिली नाटककारमे उदय नारायण सिंह 'नचिकेता' शिल्प आ कथ्यक स्तरपर अगुआएल जरूर छलाह, आ से मिथिला-मानस सँ काफी अगुआएल, मुदा भाषागत क्षिप्रता ओ सहजताक अभावमे अपन दूरगामी प्रभाव नहि छोड़ि सकलाह, जे प्रभाव महेन्द्र मलंगियाक नाटक सभ छोड़ैत छनि । ओना कलकत्तामे काफी संख्यामे नाटक लिखायल । आ ओही कारण मैथिली नाटक ओ रंगमंचक मापदण्ड सेहो वएह रहल । मुदा ई स्थिति अधिक समय तक टिकल नहि देखाइत अछि । महेन्द्र मलंगिया ओहि क्षेत्रमे धूमकेतु जकाँ ! प्रवेश कएलनि आ सूर्य जकाँ प्रकाश बिखरैत जेना मैथिली नाटककेँ अंधकारसँ इजोतमे आनि देलनि । एहि इजोतमे वयोवृद्ध साहित्यकार सुधांशु 'शेखर' चौधरी सेहो किछु नीक नाटक लिखलनि, मुदा दुर्भाग्य मैथिली नाटक, जे ओ एहि पृथ्वीपर अधिक दिन धरि नहि रहि सकलाह ।

महेन्द्र मलंगिया एखन धरि कुल तेरह टा पूर्णांकी नाटक, दू दर्जनसँ बेसी एकांकी नाटक, बीस टा नुक्कड़ नाटक, एगारह टा रेडियो नाटक लीखि चुकल छथि, आ जे कोनो नाटककारक लेल स्पृहणीय भऽ सकैत अछि । हिनकर नाटक कथ्य आ शिल्प, दूनू स्तरपर उल्लेखनीय अछि । कथ्यमे कथानकक विविधता, शोषित-पीडितक प्रति पक्षधरता आ खाँटी जमीनी यथार्थकेँ पात्रानुकूल भाषा द्वारा व्यक्त करबाक खास अंदाज, सहजहिँ हिनका भीड़ सँ अलग ठाढ़कऽ दैत अछि ।

जेना उल्लेख कयलहुँ, प्रस्तुत संग्रहमे सात टा नाटक अछि, यथा— जुआयल कनकनी, ओकरा आंगनक बारहमासा, पूस जाड़ कि माघ जाड़, काठक लोक, गाम नईं सुतैए, ओरिजनल काम आ छुतहा घैल ।

'काठक लोक' नाटकमे एकटा गाम छै जतऽ मिथकमे निहित-स्वार्थक प्रतीक दानी बाबू, ओ

ओकर चोरक दल छै । दोसर दिस ग्रामीण समुदाय अछि आ ओकर मोनमे परिवर्तनक कामना छै तथा दूनूक मध्य मूस-बिलाड़िक खेल छै ।

इच्छा जखन मोने टामे रहि जाइत छै तऽ ओ मनःयुद्धक रूप धऽ लैत अछि । माने समाधानक अतिरिजित, अलौकिक आ पराभौतिक उपाय सब स्थापित होबऽ लगैत अछि । अर्थात् एकटा फैंटेसी बनऽ लगैत छै, एकटा मिथकक निर्माण होबऽ लगैत छै ।

एहि नाटकक मूल निष्कर्ष अछि— सत्यक विजय । एकर संवाहक छै प्रसिद्ध लोककथाक चरित्र 'कठरी बाबा', जे आदति सँ लाचार, पाछूसँ चोरकेँ टोकि दैत छै । आ से ने तँ मुइला सँ मरैत छै आ ने कटलासँ कटाइत छै । ओ की थिक ? नाटक एतय छै । अर्थात् संभावना छै मिथकक पुनरावलोकनमे, आ चरित्रक सामयिक व्याख्या करबामे ।

लोक-संस्कृति संबंधक मौलिकता, आपकता आ आवेसक आचारपर टाढ़ होइत छै । सबपर विश्वास करऽबला लोक मूर्ख नहि होइत छै । एहि सहज मानवीयता सँ अपन स्वार्थक पूर्ति करय बला लोक अमानुष होइत अछि, असामाजिक होइत अछि । समयक माँग छै जे समाज एहि सब तत्त्व सँ मुक्त भऽ जाय । एहन विचारो सबसँ मुक्त भऽ जाय जे लोकसँ लोकक शोषण करबैत हो, झूठक अन्हार पसारि जनजीवनकेँ दिग्भ्रमित करबैत हो । अर्थात् संभावना छै अवचेतनक संग प्रयोग आ अवधारणाक पुनर्व्याख्यामे । एहि अवधारणाक पुनर्व्याख्या करैत एहि नाटकमे, सत्य सब दिन सत्य होइत छै, तकरा स्थापित कएल गेल अछि । एहि नाटकक भाषागत प्रयोग बेसी आकर्षित करैत अछि जे कठरी बाबा नामक चरित्रक मुँहसँ कहाओल गेल अछि आ जकरा हमरा लोकनि 'सधुक्कड़ी भाषा' सेहो कहैत छी ।

आंशिक लोककथापर आधारित 'छुतहा घैल' हिनक दोसर नाटक अछि । एहि नाटकक नायक छथि मिथिलाक एकटा महान व्यक्तित्व गोनू झा, जे प्रखर बुद्धिक आ प्रत्युत्पन्नमतिक छलाह, तथा नायिका छथि शोषित-पीडित वर्गक एकटा अनपढ़ आ अंधविश्वासी स्त्री ।

'छुतहा घैल' नाटकक कथानक बड़ रोचक अछि । एहिमे घर-समाजक मध्य स्त्रीक स्थितिकेँ बहुत स्वाभाविक ढंगे प्रस्तुत कएल गेल अछि । पूर्वमे कोनो शोषित वर्गक लड़की पैघ लोकक बेटीकेँ सासुर जाइत काल दहेजमे देल जाइत छलीह, ठीक ओहिना जेना खोइछमे दूबि, धान आ हरदि देल जाइत छल । अर्थात् खोइछमे देल गेल स्त्री 'वस्तु' बूझल जाइत छलीह । ओकरा 'खवासिनी' नामसँ सेहो अभिहित कएल जाइत छल ।

एहि नाटकक नायिका सेहो अपन मालकिन संग खोइछमे आयल वस्तु अछि, जकर हाथ-पएर, मोन-मिजाज, सभ जेना गुलामीक सिक्कड़िमे जकड़ल छै । मुदा अपन भायक विवाहमे शामिल होबऽ लेल ओ एकदिन ओहि सिक्कड़िकेँ तोड़ि अपन घरबला ओ बच्चाक संग अपन मालिकसँ नुकाकऽ नैहरा दिस पड़ा जाइत अछि । नैहरा जएबाक क्रममे ओ अपन अस्तित्वक रक्षाक चिंतामे पड़ि जाइत अछि । अपन पुरुषक कायरता ओ बुद्धिहीनताक कारणेँ ओ परपुरुषक स्त्री बनऽपर विवश भऽ जाइत अछि । ओकरा अपन घरबलापर बड़ क्रोध आ क्षोभ होइत छै । तखन ओकर स्वाभिमान जगैत छै । ओ अपन पति नामधारी पुरुषसँ

अपन नारीत्वकेँ स्पष्ट करैत अछि । नाटककारक कथ्य वास्तवमे एतै आबि स्पष्ट होइत अछि आ जे नारीकेँ अपन होएबाक बोध करबैत अछि ।

एहि नाटकमे नाटककार नारीक स्थितिकेँ बहुत मनोवैज्ञानिकताक संग उपस्थापित कएने छथि । 'छुतहा घैल' प्रतीक अछि स्त्रीक । एहि नाटकक माध्यमसँ स्त्रीकेँ सशक्त आ साहसी बनबैत आत्मनिर्भर बनयबाक प्रायोगिक मंत्र देल गेल अछि, जे नाटककारक सशक्त संवाद-लेखनक संबल पाबि पाठक ओ प्रेक्षकक अंतःस्थलकेँ झंकृत कऽ दैत अछि । कथानक प्रचलित कथा नहि, मुदा दृश्यांकन एहन स्वाभाविक लगैछ जे सोचबा लेल बाध्य करैछ जे की एही स्थितिमे सरिपहुँ स्त्री एखनो जीबैत अछि ? जेँ कि कथाक केन्द्रमे गोनू झा सन चरित्र छथि तेँ सहजे अनुमान जे नाटक पढ़ब ओ ओकर मंचन देखब, दूनूमे एकटा अलगे रोमांचक अनुभूति होएत । ईहो नाटक नाटककारक नव स्वादक, नव लयक, नव भंगिकाक संगहि एक आधुनिक समाधान दैत अछि ।

देश-समाज सब दिनसँ जनसंख्या-वृद्धि, अशिक्षा, बेरोजगारी आदि समस्यासँ जुझैत रहल आ जे कमोवेश एखनो जारी अछि । प्रायः तकरे परिणाम अछि समाजमे बढ़ैत असामाजिक तत्वक वर्चस्व, जकर आतंकसँ लोकक सुख-चैन, सौख-मनोरथ सबटा हराम भेल छै । भ्रष्टाचारक मुँह दिनानुदिन आर बेसी विकराले भेल जा रहल अछि, किएक तेँ बेजाय रस्तापर चलनाइ लोककेँ बेसी आकर्षित करैत छै । तेँ जनसंख्या-वृद्धिक संगहि भ्रष्ट लोकनिक संख्या सुरसाक मुँह जकाँ बढ़ि रहल अछि । लोक संबंधक मोजर नहि, अपितु मानक मोजर दऽ रहल अछि । एही कथ्य पर आधारित नाटक अछि 'गाम नई सुतैए' ।

एहि नाटकमे गाममे गोवर्द्धन नामक एकटा पैघ असामाजिक तत्व अछि जे बेरोजगार लोकक संग मिलि एकटा गिरोह बनौने अछि । ओकरे सभसँ विभिन्न तरहक असामाजिक कार्य करबैत अछि । गामक लोक आर्तकित अछि । मुदा विरोध करबाक साहस ककरोमे नहि होइत छै । किएक तेँ ओ बुझैत अछि जे सरकारक कानून-व्यवस्था लचर छै । रक्षक आ भक्षक एक्के थारीमे खाइत अछि । सब ठाम रुपैया आ पैरवीक बोलबाला छै । तेँ गामक लोक अपन सुख-चैन हराम कएने चुप्पी लधने अछि । जखन उपद्रव पराकाष्ठापर पहुँचि जाइत छै, तखन गामक किछु नीक लोक विरोध करबाक हेतु आगू बढ़ैत अछि । ओ समाजमे स्वस्थ वातावरण बनयबाक लेल वचनबद्ध होइत अछि । मुदा अंततः भ्रष्ट कानूनी पेंचमे ओ स्वयं सेहो फँसि जाइत अछि, ई उद्घोष करैत जे लड़ाइ खतम नै भेल अछि, ई आगुओ जारी रहत ।

एहि नाटकक रचना यथार्थवादी शैलीमे भेल अछि । गामक बिगड़ैत वातावरणक कारणेँ नव पीढ़ीक भविष्य चौपट भऽ रहल छै । तकरे परिणाम अछि जे गाम ने तेँ दिनेमे सुतैए आ ने रातिए मे । अर्थात् बेचैनीक जीवन जीबा लेल विवश रहैत अछि गाम । एकटा प्रयोग भेल अछि जे पात्र सभक नामक बदलामे पहिल युवक, पहिल पुरुष, दोसर युवक, दोसर पुरुष आदि देल गेल अछि । ई प्रयोग किनको नीको लगैत होयतनि तेँ किनको अधलाहो । मुदा प्रयोगक एहि युगमे ई एक नव डेग अछि, आ तकर स्वागत तेँ कयले जा सकैत अछि ।

'पूस जाइ कि माघ जाइ' समय, स्थिति, परिस्थिति ओ भविष्यक अनिश्चिततापर आधारित एक

नाटक अछि । सासुरसँ प्रताड़ित, निष्कासित आ नैहरसँ अपमानित एकटा निःसहाय स्त्री अपन अस्मिताकेँ पुलिस सँ बचबए खातिर बाट चलैत एकटा अपरिचित पुरुष रमेशक संग धऽ लैत अछि । पुरुष भावुक अछि । ओ स्त्रीक असहायपनकेँ देखि अन्तिम साँस धरि संग देबा आ ओकर इज्जति-आबरूकेँ बचयबाक लेल संकल्पित भऽ जाइत अछि । मुदा ओ स्त्री एकटा नाटकीय परिस्थितिमे कोठा-संचालकक फेरमे पड़ि दिग्भ्रमित भऽ अपन रक्षा लेल रमेशक संग छोड़ि दैत अछि आ कोठा-संचालक ओतऽ रहऽ लगैत अछि । तहिना आगू जाकऽ पुनः एक नाटकीय स्थितिमे कोठा-संचालकक हत्या भऽ जाइत छै । मुदा मंत्री लोकनिक दबावक कारणे पुलिस उनटे निर्दोष लोककेँ पकड़ि लैत अछि, जाहिसँ ओकर निष्क्रियता झपायल रहै ।

नाटकमे वस्तुतः पुलिस, नेता ओ गुण्डाक त्रिकोणक जमीनी सच्चाइ देखाओल गेल अछि । नेता ओ पुलिसक संरक्षण पाबियेकऽ कोनो गुण्डा-तत्त्व असामाजिक कार्यकेँ करितो लोककेँ भयभीत कयने रहैत अछि । ताही कारणेँ देशक मूल व्यवस्था अनिश्चित भऽ गेल छै । जेना रोटी अनिश्चित, स्त्रीक अस्मिता अनिश्चित, लोकक जान अनिश्चित । तेँ इहो फड़िछाएब अनिश्चिते अछि जे माघ जाड़ कि पूस जाड़ । एहि नाटकक संयोजन मलंगियाक आन नाटक जकाँ सहज, बोमागम्य ओ मनोरम रहितो एक अलग स्वाद, एक अलग झलक समाजक परिदृश्य ओ परिस्थितिकेँ देखबैत अछि, जे हिनक व्यापक समाज अध्ययनक परिचायक थिक । वस्तुतः इएह हिनक निजता सेहो छनि जे एकेठाम ढेकी कूटैत रहबासँ सर्वथा मुक्त देखल जाइत छथि ।

‘ओरिजिनल काम’ महेन्द्र मलंगियाक चर्चित नाटकमे सँ एक अछि । एहिमे ठेठ ग्रामीण परिवेशक अनपढ़-गमारक जिनगीक चित्र उपस्थित कयल गेल अछि । इहो नाटक सर्वथा नव कथ्य ओ कथानकपर आधारित यथार्थवादी शैलीमे लिखल गेल अछि । एतऽ ओरिजिनल कामसँ तात्पर्य बेसी बेगरताक काजक प्राथमिकतासँ अछि । एक तेँ घरमे चोरी भेलाक कारणेँ आर्थिक क्षति भेल रहल अछि, ताहिपर दूनू भाइमे नोक-झोंक भेलापर कथाक नायक जरूरी काज टायर किनबाक बदला अपन इगो शांत करबाक निमिन ओहि पैसासँ जूता कीनि लैत अछि ।

एही कारणे पितাকেँ बड़ तामस चढ़ैत छनि, किएक तेँ पिताक नजरिमे ओ ओरिजनल काज छोड़ि अर्थात् आमदनीबला वस्तुकेँ छोड़ि बिना आमदनीबला वस्तु कीनि लैत अछि । एहि कारणेँ पिता-पुत्रमे झगड़ा भऽ जाइत छै । पुत्र पिताक एक थप्पड़क जवाब दू थप्पड़सँ दैत अछि । एहि घटनासँ पिताक मोन गाम, घर, परिवार सबसँ विरक्त भऽ जाइत छनि । तेँ ओ गृहत्याग कऽ कऽ साधु बनि जाइत छथि आ पुत्र आत्मग्लानिसँ बौक-बताह भऽ प्रायश्चित्त भोगय लगैत अछि ।

एहिमे नाटककार अपन आन नाटकक विपरीत पुलिसक छवि नीक देखौने छथि । एक ईमानदार दरोगाक कारणे ओकर परिवारक लोकक अंधविश्वास भंग होइत छै । पिता किछु दिनक उपरांत साधुक वेशमे घर आबि जाइत अछि । ओ पहिलुका कोनो बातक चर्च अपन पत्नीसँ नहि करैत अछि । मात्र अपन साधु-जीवनसँ संतुष्टिक बखान करैत रहैत अछि । पुनः ओ गृह त्यागि विदा भऽ जाइत अछि । मुदा पत्नी द्वारा करायल गेल सत्त, साधुरूपी पिताकेँ झिकझोरि दैत छै आ हृदयमे दबल पुत्रक प्रति स्नेह कोनो सुनामीक

लहरि जकाँ आबि जाइत छै । अर्थात् अपन बगियाक फूलक प्रति अनुरागक बाढिमे पिताक मोनक सबटा दुख-विषाद बहि जाइत अछि।

नाटककार एहिमे कथानककेँ तह-दर-तह खोलैत आगू बढ़ल छथि, जे नाटकमे स्वाभाविकताक समावेश करैत अछि । एहिमे एक घटनाक परिणामस्वरूप दोसर आ दोसरक परिणामस्वरूप तेसर घटना घटित होइत अछि । ग्रामीण लोकनि एहिमे अपन प्रत्येक गप्प मे अश्लील भाषाक प्रयोग करैत छथि । मुदा ओ लोकनि एकरा अश्लील नहि बूझि स्वाभाविक भाषा बूझैत छथि । तेँ एहि भाषाकेँ 'तकियाकलाम' जकाँ बजैत छथि । एहि नाटकक संवाद छोट-छोट मुदा सशक्त अछि जे क्लाइमेक्स पर ठामहि आनि नाटककेँ अपन कथ्य पर लऽ अनैत अछि । धर्म ओ जातिविशेषक भाषामे आएल अन्तरक वर्णन बड़ मनभावन भेल अछि ।

'जुआयल कनकनी' मलंगिया जीक आरंभिक तीन नाटकमे सँ एक थिक । ई ओ महेन्द्र वा महेन्द्र झाक नामसँ लिखने छथि । एहिमे नाटककार पारिवारिक कलहक चित्रण करैत ई कहबाक चेष्टा कएलनि अछि जे पूर्वाग्रहसँ ग्रस्त मनःस्थितिक परिणाम दुखद होइत छै । एकर संगहि एहिमे समाजक नव धरातलक सफल उद्घाटन सेहो कयल गेल अछि ।

नाटकमे जीबू चरित्रवान, किछु पढ़ल-लिखल, मुदा हृदय मे उठल क्रोधाग्निक कारणे मानसिक रूपसँ असंतुलित पात्र अछि । ओतहि बैजू चरित्रहीन, वासनायुक्त आ उदंड पात्र अछि । जीबू परिवारमे घटल घटना सभक कारणे कुण्ठित अछि, आ तेँ सदिखन क्रोधाग्निमे जैत रहैत अछि । काकीक आत्महत्या, बापक मृत्यु, बहिनक भगनाइ, एहि सब घटनाक घटित होयबाक पाछूक कारण ओ संज्ञा (अपन माय)केँ बुझैत अछि । जीबू वास्तविकतासँ अपरिचित आ भ्रमित भेने अपन माय केँ पापिनी, कलकिनी, दुश्चरित्रा बुझैत घृणा करैत अछि । तेँ घर छोड़ि नव जगह जाकऽ नव दुनियाँ बसयबाक लेल सोचैत अछि, जतऽ ओ माथ उठाकऽ चलि सकय । जाइत काल घर छोड़बाक कारण पुछलापर ओ माय केँ आरोपित करैत अपशब्द बाजि दैत अछि, तखन संज्ञाक हृदयक ज्वालामुखी फूटि पडैत छै, फेर घटित घटना सभक रहस्यक भंडाफोड़ होइत अछि, जे कुलकलंकी ओकर माय नहि अपितु भाइ बैजू छै । वएह सबटा संबंधक मर्यादाकेँ कलंकित कयलकै, जकरा कारणे ओ आत्महत्या करऽपर विवश भेल । ओ घरक सब स्त्रीकेँ वासनेक नजरिसँ तकैत छल, आ शिकार सेहो बनौलक । भ्रमक कुहेस छटलापर कनकनीमे अन्तराभिमुख भेल भस्मावृत चिनगी एक बेर पतहरक आगि जकाँ धधकि उठैत छै, जे बैजूक हाडकेँ चरमरा दैत छै ।

नाटकक कथानक सुसंगठित एवं यथार्थपरक अछि । एहि नाटकमे नाटककारक नव दृष्टिकोण, मानवतावाद एवं नव जीवनमूल्य आ प्रगतिशील मानदण्डक स्थापना करैत अछि । एतऽ यथार्थपूर्ण भ्रातिकेँ लेखक जुआयल कनकनी कहैत व्यंग्यात्मक निदान देने छथि । जेना कहलहुँ अछि जे ई नाटककारक प्रारंभिक रचना थिक, तेँ नाटककारक बादक रचना सब देखलासँ शैल्पिक स्तरपर ई अपरिपक्व लगैत अछि । जँ एकर पुनर्लेखन होइ तेँ नाटक एक अलग प्रभाव छोड़ि सकैत अछि ।

'ओकरा आंगनक बारहमासा' नाटककारक भाषिक प्रयोगक एक अद्भुत नाटक अछि । ई हिनक

सर्वाधिक प्रशंसित नाटक थिक । एकर संवाद आनहि नाटक सभ जकाँ छोट-छोट अछि, सहज ओ सरल अछि, नव-नव रंग-योजना, नव-नव रंग-टेकनीक, जे अखिल भारतीय रंगमंचपर प्रचलित अछि, तकर समावेश अछि । ई नाटक कीर्ननिया नाटकक सेहो झलक दैत अछि, आ जे प्रकारांतर सँ मैथिली नाटककेँ परंपरासँ जोड़ैत अछि । कारण एहि नाटकक प्रत्येक दृश्य गीतसँ, सेहो लोक-गीतक भासमे लिखल, आरंभ होइत अछि । तेँ ई नाटक समाजक यथार्थक अति निकट लगैत अछि । रंगमंचीय दृष्टिसँ समकालीन सेहो ।

नाटकक कथावस्तु मिथिलाक निम्न-मजदूरवर्गीय समस्या सबसँ साक्षात्कार करबैत अछि जे अतिशय हृदयद्रावक ओ दयनीय अछि । एहि दयनीयताक अपन स्वभाव-संस्कारमे रसा-बसा लेने ओ वर्ग, कोन तरहक जीवन जीबैत अछि, तकरे सालक बारहो मास मे, एक परिवारकेँ प्रतीत बना दर्शाओल गेल अछि । नाटक कातिक मास सँ आरंभ होइत अछि, जकरा आम-बोलचालक भाषामे 'तेरहम मास' सेहो कहल जाइत अछि ।

एहि नाटकमे बीसम शताब्दीक सत्तरिक दशकक भारतक सामाजिक-आर्थिक स्थितिक वर्णन भेल अछि । आजुक एकैसम शताब्दीक भारतमे मुदा सामाजिक ओ आर्थिक स्थिति एकदम भिन्न अछि । आइ शोषण आ बंधनक तत्कालीन स्थिति लगभग समाप्त अछि । नवचेतनाक बसात महलसँ मड़ैयामे लगभग समान रूपसँ सिहकि रहल अछि । सोच आ व्यवहार दूनू स्तरपर आजुक भारतीय समाज बदलल-बदलल सन स्पष्ट देखाइ पड़ि रहल अछि । तेँ एहि आधारपर आजुक परिस्थितिमे एहि नाटकक प्रासंगिकतापर प्रश्न उठाओल जा सकैत अछि । मुदा एहि नाटकमे विविध प्रसंगमे उपस्थित अनेक एहन तत्त्व अछि जे बुद्धिजीवी वर्गकेँ सोचबा लेल एखनो विवश करैत अछि ।

उदाहरणस्वरूप— 'बजरखसुआ सरकार खाली हमरा आउर सऽ भोट लेबऽ लागी बेहाल रहै हय । भोट बेरमे खाली कहत जे ई होतौ तऽ ओ होतौ, आ भोटक बाद कोनो....'

'खूम बूझै छिए । एक गोरा खाइते-खाइते मरै हय आ दोसर उपास पड़ैत-पड़ैत । आइ बिरला कि ओइ मुनिस्टरक बाप-मतारी दवाइ बिना मरैत होतै ? कनियो कुछ होइत होतै तऽ हबेगाड़ीपर डागदर के चढ़ा कऽ लऽ जाइत होतै ।'

'ओइ दिनमे अंगरेज सऽ खूब झगड़ा चलैत रहै । अपना देशवासीक पाट लऽ कऽ की-की ने हम आउर केने छी... ।'

'मुदा कहाँ कुच्छो भेलै ? अन्न बिना पेट जरिते हय, बस्तर बिना ठिटुरबे केली गऽ आ घर तऽ देखिते छी ।'

'नीक कि बेजाय, अपना घरमे रखू गऽ । ऐ जग नइ । जाड !' आदि आदि ।

अभिप्राय ई जे ललित-पूर्व जे मैथिली साहित्यक स्थिति अछि, खास कऽ कथा-साहित्य, ओ विशेषतः एकवर्गीय अथवा एकजातीय अछि । ललित एहि सीमाकेँ प्रथमतः तोड़लनि । महेन्द्र मलंगियाक नाटक सब पढ़लासँ ई स्पष्ट होइत अछि जे ई सेहो एकवर्गीय अथवा एकजातीय सीमाक जीवन-दशा,

राग-अनुराग आ दुख-सुखकेँ अपन आधार बनौलनि अछि आ अनेक-अनेक नाट्य कृति केर रचना करैत मैथिली साहित्य केँ पूर्वक लांछनसँ मुक्त कयलनि अछि । एहि संग्रहक नाटक सब ताही धारणाकेँ पुष्ट करैत अछि । हिनक आनो-आन नाटक एहि धाराक संग प्रवहमान अछि ।

‘महेन्द्र मलंगियाक सात नाटक’ पुस्तकक विमर्शक पश्चात् हम एहि निष्कर्षपर पहुँचल छी जे नाटककार कथ्यक स्तरपर अपन नाटकक माध्यमसँ आधुनिक भारतीय भाषाक प्रगतिशील धाराक अनुयायी बनैत मैथिली साहित्यमे अपन एक अलग स्थान बना लेने छथि । समग्रतामे कही तँ नाटकमे भाषिक चमत्कार, संवादक तीक्ष्णता, चरित्र-चित्रणक स्वाभाविकता आ कथन-भंगिमाक सहजताक प्रसादात् ई श्रेष्ठतम नाटककारमे अग्रगण्य छथि । तँ हमरा लगैत अछि वर्तमानमे हिनकर समानान्तर अथवा पाछुओ बहुत दूर धरि केयो देखाइ नहि पड़ि रहल छथि, जे कि मैथिली नाट्य साहित्यक लेल एकटा दुखद स्थिति अछि ।

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राजकमलक मैथिली कृतिमे स्त्री-विमर्श

बसंत कुमार

कहल जाइछ राजकमल अन्न ओ स्त्रीक अन्वेषणके जीवनक सभसँ पैघ आ कुरूप नियति मानैत छलाह । ठीके नारी हुनक कमजोरी भ' गेल छलन्हि । जकरा लेल ओ जिनगी भरि बौआइत रहलाह । कतौ कोनो कोनमे एकरा प्रति चलि आयल कमजोरीकेँ झपबाक हेतु अपन चारूकात चकभाउर मारैत रहलाह ।

जाहि परिथिक चारू कात चक्कर काटि रहल छलाह तकर केन्द्र छलीह नारी जाति ।”¹

अपन जिनगीक महत्त्वपूर्ण वर्षमे जतेक ओ घुमलाह लोकसँ सम्पर्क कयलनि ओहिमे दू तरहक नारी हुनका भेटलनि । एक ग्रामीण परिवेशमे पलैत शील मर्यादाक चौकठिमे घेराअलि तँ दोसर स्वच्छंद अपन शील, इज्जत केँ सरेआम बेचैत ।

राजकमलक शब्दमे- हमर एतेक आ वैविध्यपूर्ण जीवमने हमरा मात्र दुइए तरहक स्त्रीगणसँ भेट भेल अछि- पहिल तरहक हमर स्त्री आ हमर भौजी आ दोसर तरहक ओ सभ स्त्रीगण जे शहर-बजारमे घुमैत अछि, एक दोकानमे कोनो वस्तु कीनि दोसर दोकानमे कोनो आन वस्तु बेचैत अछि ।

राजकमल चौधरी बड़ स्पष्ट शब्दमे एहि दुनू तरहक नारीक चित्र ठाढ़ कएने छथि जकरा प्रति निजी चाह नहि रहितो दुनूक फूट अवस्था प्रति सहानुभूति धरि जरूर देखओने छथि । ग्रामीण परिवेशमे दीन दुनियासँ फराक रहनिहारि नारी आ शहरी वातावरणमे पललिन अपन काम तुष्टिक आधार खोजनिहारि नारी, दुनूक प्रति कतौ ने कतौ अपन धारणाकेँ फरिछएबामे राजकमल कोनो कोताही नहि कयने छथि ।”²

राजकमलक जीवनमे सभसँ बेसी दोसर ढंगक नारी भेटलनि । अपन अन्वेषणक क्रममे राजकमल एकर विविध चरित्रकेँ निकटसँ देखलनि आ एहिमे हिनका तीन तरहक चरित्र देखबामे आयल ।

पहिल तँ जे अपन पेट वा परिस्थितिसँ लाचार भ' देह बेचैत अछि । दोसर ओहन जेँ अपन पतिसँ कामतुष्टि नहि पाबि आन पुरुषक सान्निध्यमे जाइत अछि, तेसर ओहन जे उद्दाम कामवासनाक वशिभूत भ' मरदक खोजमे बौआइत रहैत अछि ।

उपरका दुनू चरित्र प्रति राजकमलके पूर्ण सहानुभूति छन्हि । ओ ओकर मजबूरीकेँ नजर अन्दाज कर' नहि चाहैत छथि, वरु ओकरा मानवीय धरातल पर सोचि ओकर बाध्यताकेँ स्पष्ट शब्दे स्वीकार करैत छथि ।

पहिल तरहक नारीक चित्र देखू-

ने देह पर ने मोन पर कतउ कोनो वस्तु

लज्जाक आवरणों नई चेहरा पर

अन्हार रस्ता पर चिकरइए एकटा नारी

हमरा कीनि लिअ

फाटल कोट जकाँ टांगि दीअ देवाल पर
हमरा पहिरू जुनि
मुदा हमरा कीनि लिअ
हम भुखल छी, प्यासल छी, छी बिमार
यमक हाथसँ हमरा छीनि लिअ ।'³

मजबूरी आ भुखमरीक आगा शीलक कोनो मोजर नहि । ओकरा संगमे पाई नहि छैक जाहिसँ ओ दवाई कीनत, तखन हिनका एक मात्र पूंजी शील इज्जतकेँ बेचय चाहैत अछि दवाई आ पेटक खातिर ।

जन्म रहती होइ ते नित प्रति अगणित अहल्या सुकुमारि
ताकत अवस्से स्वस्थ बुक्ष, माधवी लता थिक नारी
जावत अछि जीवित एक कोटा बूढ़ बौको गौतम
नहि हटि सकत ई तम
गाविते रहती नारी पर-पुरुषक सहगान
करिते रहत पुरुष जाति रहस्य अहल्याक धेआन ।'⁴

अतृप्त वसनाक तुष्टिक लेल बौआइत मनःस्थितिक सजीव चित्रण भेल अछि ।

राजकमलक उपन्यासमे स्त्री-विमर्श-

अवचेतन मनमे दमित काम भावनाक उन्मादक क्षण कोना सामाजिक बन्धनकेँ तोड़ि आगा आबि जाइछ- मर्यादा विहिन भऽ जाइछ- तकरे सांगोपांग चित्र आदि कथा उपन्यासमे सुशीलाक चरित्रक नियतिक रेखा प्रस्तुत कयल गेल अछि । एहि उपन्यासक स्त्री पात्र छथि सोनामामी माने सुशीला माने वृद्ध अनिरुद्ध बाबूक जुआन पत्नी । तत्कालीन समाजके नीतिगत परिणति- एहि वृद्ध विवाहक मारलि सुशीला अपन कामक्षुधाक पूर्ति वृद्ध जर्जर मांशपेशीक ढीलईमे नहि पाबि सकैत छलीह । उमेरक जरूरति छलैक जे ओकरा चाही समवयस्क एहन संगी जे मजगूत कद काठिक होइक आ जकर बाहिमे ओ अपनाकेँ आश्वस्त पाबि सकय । ई नितान्त मानवीय आवश्यकता छलैक जे सुशीलाकेँ चाहैत छलै ।

सोनामामी देखबामे नीक छलीह कि बेजाए ई एहि बातक हेतु जरूरी नहि । हुनका जरूरति सुन्नरता सँ बेसी शारीरिक सौष्टवमे आबि अटक गेल रहनि । आइ सैह सौष्टव कसावक अपेक्षा तन आ मन दुनूसँ ढील भेल अनिरुद्ध बाबूमे ताकब मूर्खता छल । एहन अवस्थामे नदीक वेग अपन बाट तकैत आ से ओ बाट कोनो खेत दऽ कऽ होइक आ कि बालु दऽ कऽ ।

कामजन्य मानसिक संक्रांससँ अक्रांत सोनामामी अपन खास भागिन देवकांतक प्रति आकर्षित होइत छथि । ई आकर्षण कोनो आकस्मिक नहि होइछ । एकरा लेल हुनका बहुत नीचा-ऊपर सहय पड़ल होयतनि । मोनक ऊहापोहक मारि सहय पड़ल होयतनि । मुदा क्षुधित काम उन्माद सभ ऊहापोह-सामाजिक मान्यताकेँ खण्डित करैत भागिन दिस उन्मुख होयबापर बाध्य कऽ देलकनि ।

अपन पति अनरिद्ध बाबू हुनका लेखे प्रेत भऽ गेलथिन जे अनचोके अनायास हुनका पछोड़ धऽ लेने होइन् आ मौका पबिते छाती पर चढ़ि देहक सभ रस घीचि लेलनि । ई रस धिचबाक प्रक्रिया-क्रियासँ नहि डरसँ सम्पादित होइत छनि । माने एकटा स्थूल भार देहपर महसूस करैत सहैत-कुहरैत छटपटाइत सोनामामी ।

तेँ हुनका पतिसँ आब कोनो स्नेह नहि रहि गेल छनि । एकटा परम्पराकेँ मात्र ओ निवाहि रहलीह अछि । यैह कारण भऽ सकैछ जे पूर्णियाँमे बीमार वृद्ध पतिक प्रति अपन कर्तव्यक ज्ञान हुनका नहि होइत छनि । पतिक ईश्वर वा पालन कर्ताक पारस्परिक चित्र हुनका हास्यासपद लगैत छनि आ ताही समयमे बीमार देवकान्त लग चल जाएब ओ उचित बूझैत छथि । पतिकेँ छोड़ि भागिन लग रहबाक औचित्य ओ भले नहि बुझैत होथि मुदा कतहु अन्दरमे नुकायल अदृश्य आकर्षण हुनका एहि लेल प्रेरित करैत छनि आ सोनामामी एकटा जोड़गर डेग उठा लैत छथि । चर्चा-उपचर्चाक केन्द्र बनि जाइत छथि ।'⁵

आन्दोलन उपन्यासमे स्त्री-विमर्श-

आन्दोलन उपन्यासमे तीन गोटा स्त्री पात्र छथि- नीलू, सुशीला, निर्मला

नीलू- आन्दोलन उपन्यासमे सभसँ प्रभावी आ गंभीर चरित्र अछि नीलू माने नीलिमाकेँ । एकटा अजोह कन्या जे वासनाक अन्धवेगमे कमल मैयाक आगाँ समर्पण करबा लेल उताहुल भऽ जाइत अछि । 13-14 वर्षक बालिका जकर पालन-पोषण भुवनजी करैत छथि, नीलूमे एकाएक आयल एहन साहस कखनो विश्वसनीयता पर प्रश्नचिन्ह ठाढ़ कऽ दैत छैक ।

एक दिन जखन भुवनजी नीलूक हेतु वरक उद्देश्यमे घर सँ बाहर गेल रहैत छथि, निसबद्ध रातिमे नीलू कथानायक कोठलीमे प्रवेश करैत छैक पानिक बहानासँ कमल आर्तकित भऽ जाइत छथि तखन आर जखन नीलू अपन सभ बहानाकेँ छोड़ि अपना भितर दबल उद्दाम कामकेँ स्पष्टतः ओकरा पर देखार कऽ दैत छैक-

लोक किछु कहय कमल भैया मुदा हमरा नहि रहल जाइए । ई अमर्यादित स्तर धरि पहुँचल वासनाक ज्वार की उपयुक्त भऽ सकैत अछि । अथवा लेखक कतहु भ्रम कयने छथि चरित्र ठाढ़ करबामे ।

मुदा जखन 13-14 वर्षक नीलूकेँ अपनासँ अढ़ाई दोबर वयसक कमल भैया प्रति आकर्षण कोना भेलैक एहि तथ्यक पृष्ठभूमिमे जायब तँ बातक सहजता प्रति विश्वस्त भऽ जाए पड़त ।

नीलिमा एकटा अनाथ बालिका छलीह । बच्चेसँ ओ बहुत रास नीक अधलाह बात सभ सुनैत अबैत छल । जँ एक्के बात बेर-बेर सुनल जाइत अछि तँ तकरा प्रति जिज्ञासा भाव व्यक्त होयब स्वाभाविक । दोसर अपन आश्रयदाता भुवनजीक संबंध निर्मलासँ रहैक ई बात निश्चय नीलूकेँ पता होयतैक ओ इहो जनैत होयतीह जे ई संबंध कोन स्तरक अछि । तेसर कमलक प्रवेश सँ एकटा एहन पुरुषक सम्पर्क भेल होयतैक जकरा प्रति कोनो दायित्व ओ नहि बुझने होयत । ने कोनो धाख आने कोने बंधन निर्मलाक संग कमलक संबंध सेहो ओकरा कतहु भीतरमे उत्कोचित कयने होयतैक । मुदा ताहूसँ बेसी मोनक कोनो कोनमे दबल वासनाक आगि कमलक सम्पर्क सँ देखार होबऽ लागल होयतैक जे नित्य प्रतिक देखा-देखी बात व्यवहारसँ अनेरे जोर मारने होयतैक । अपना भीतरमे दबल काम वासनाकेँ पूर्ति करबाक अथवा अवचेतनामे चक्कर काटैत जिज्ञासाके शांत करबाक एक माध्यम निरापद माध्यम कमलकेँ ओ बुझने होयत आ से कोनो तरहें

अस्वभाविक नहि । कमलसँ कोनो तरहक खतरा नहि छलैक, ओ तेँ ओकर आश्रयदाताक आश्रयमे रहय, जकरा पर कमलसँ बेसी ओकर अधिकार रहैक । यैह सभ आत्मविश्वास नीलूकेँ अपन कामतुष्टिक लेल कमल दिस प्रेरित कयलकैक आ एक राति सून्न पाबि अर्द्धनग्न अवस्थामे कमल लग जा समर्पण करबाक हेतु तैयार भऽ गेलीह ।

एहि तथ्य पर विचार कयलापर देखी तँ नीलूक काम लिप्सा कोनो तरहँ अस्वभाविक नहि लगैत अछि । आ तेँ सहज रूपेँ आयल काम उन्माद कतेक हद धरि ओकरा दृढ़ बना देने छैक से एहिसँ बूझि पड़ैत अछि जे अपना आ नीलूक बीच भाइ-बहिनक संबंध फरिछयबाक प्रयास करिते नीलू तड़पि उठैत अछि । कमलक बूझायब सभ बेकार भऽ जाइत छनि आ नीलू अन्तिम दृढ़तापूर्ण आग्रह होइछ- अहाँ हमरासँ विआह कऽ लिअऽ कमल भैया, नहि तँ हम नहि बाँचब ।

नीलूक ई विआह प्रस्ताव मात्र कामतुष्टिक परिचायक अछि । ओ मात्र कामतुष्टि चाहैत अछि । आ से जा धरि पूर्ति नहि होइछ ओ अड़ल रहि जाइछ- सभ किछु बिसरि कऽ एतऽ नीलूक अन्दरमे पोसाइत कामक परिणतिक चित्र अछि से स्वभाविकतासँ आगा नहि देल करैत छथि ।'⁶

सुशीला- कथा नायक द्वारा काम तुष्टिक क्रममे मैथिलानी वेश्याक खोज होइत अछि आ तखन जाहि वेश्या लग हुनका ल' जायल जाइत छन्हि- ओ सुशीला रहैछ ।'⁷

निर्मला- हिनका तँ चाही उत्तेजना चाहे मैथिली आन्दोलनसँ भेटय, चाहे कोनो एकांत पुष्पोद्यानमे पर पुरुखक संग बैसलासँ एहने नारी सभ देशोत्थानक अग्नि पिण्डकेँ छाउड़क ढेरी बना क' राखि दैत छैक ई सभ थिकिह विषकन्या'⁸

स्त्री-विमर्शक राजकमल चौधरीक दृष्टिकोण अत्यंत व्यापक एवं मानवीय अछि । स्त्रीक त्याग, तपस्याक संग स्त्रीक शोषण, प्रताड़ना राजकमलक रचनाक मुख्यबिंदु रहल अछि । एहि विषयकेँ सहानुभूति पूर्वक मानवीय ढंगसँ अपन रचनामे रखलनि ।

संदर्भ-

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Our Mission

The mission of C M College is to educate and develop the whole person. Our students will be equipped to become leaders, living ethical, healthy, useful and fulfilling lives with a strong sense of personal accountability and civic responsibility. To provide a foundation for a lifetime of learning, we are dedicated to fostering intellectual growth, aesthetic appreciation, and character development in our students. The C M College community thrives on the principle that knowledge is acquired through discipline, competence is established when knowledge is tempered by experience, and character is developed when competence is exercised for the benefit of others.

Our Vision

Affirming and building upon its heritage, C M College commits to maintaining high educational standards, to fostering and inspiring student success, to creating diverse opportunities for lifelong learning. By attracting strong leadership and distinguished faculty to a College of excellence, we are committed to create an enriched learning environment that empowers students to transform their lives.

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