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A peer reviewed journal



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2. संस्था का कार्य क्षेत्र : सम्पूर्ण उत्तर प्रदेश

संस्था के उद्देश्य

कार्यक्षेत्र के अंतर्गत पूर्व प्राइमरी स्तर तक बालक/बालिका विद्यालयों, महाविद्यालयों की स्थापना व संचालन विभागीय अनुमति से करने का प्रयास करना।

विकलांगों को निःशुल्क कृत्रिम अंग, भोजन, आवास, शिक्षा, वस्त्रादि तथा उनके लिए कृत्रिम अंगों का क्रय व वितरण करना।

बाल श्रमिकों का चिन्हिकरण करना तथा उन्हे शिक्षित करने का प्रयास करना। बंधुआ मज़दूरों को मुक्त कराकर उन्हे तथा बाल श्रमिकों को शिक्षित-प्रशिक्षित कर उन्हे स्वरोजगार स्थापित करने का प्रयास करना।

कार्यक्षेत्र के अंतर्गत आवासीय विद्यालयों, अनावासीय विद्यालयों, कान्वेण्ट विद्यालयों, बाल श्रमिक विद्यालयों आश्रम पद्धति विद्यालयों संस्कृत विद्यालयों बौद्ध विद्यालयों, अंबेडकर प्राथमिक विद्यालयों, उर्दू, हिंदी, अंग्रेजी माध्यम के विद्यालयों, विकलांग विद्यालयों, तकनीकी विद्यालयों, औद्योगिक, प्रौद्योगिक विद्यालयों, सर्व शिक्षा अभियान, कार्यक्रमों, किसान विद्यालयों आदि की स्थापना एवं संचालन विभागीय अनुमति से करने का प्रयास करना।

निःशुल्क पुस्तकालयों वाचनालयों, क्रीडास्थलों, छात्रावासों, अनाशालयों, वृद्धाश्रमों, विधवाश्रमों नारी निकेतनों बाल संरक्षण गृहों सामुदायिक संग्रहालयों, प्रयोगशालाओं आदि की स्थापना एवं संचालन करना।

गरीब, अनुसूचित जाति, अनुसूचित जनजाति, बाल श्रमिक, दलित विकलांगों, मेधावी, निराश्रित, असहाय तथा मृतक आश्रित सेनानियों के बच्चों, वीरगति प्रति विकलांग सैनिकों के बच्चों को निःशुल्क शिक्षा तथा पुस्तकें प्रदान करने का प्रयास करना तथा उनके लिए छात्रवृत्ति एवं छात्रावासों की निःशुल्क व्यवस्था करना

कार्यक्षेत्र के अंतर्गत कंप्यूटर हार्डवेयर, कंप्यूटर सॉफ्टवेयर एवं डिजाइनिंग, इंटरनेट, सिलाई, कढ़ाई, कटाई, बुनाई, तकनीकी, शिल्पकला, हस्तशिल्प कला, काष्ठ कला, कंप्यूटर टंकण, आशुलिपि, इलेक्ट्रिकल्स एण्ड इलेक्ट्रॉनिक्स, पेटिंग, जरी कढ़ाई, चिकन कढ़ाई, कालीन बुनाई, दरी बुनाई, संगीत, नाट्य, वाद्य कला, नृत्य, आई०टी० आई०प० पॉलिटेक्निक आदि प्रशिक्षण केंद्रों की स्थापना एवं संचालन करना।

कार्यक्षेत्र के अंतर्गत कंप्यूटर हार्डवेयर, कंप्यूटर सॉफ्टवेयर एवं डिजाइनिंग, इंटरनेट, सिलाई, कढ़ाई, कटाई, बुनाई, तकनीकी, शिल्पकला, हस्तशिल्प कला, काष्ठ कला, कंप्यूटर टंकण, आशुलिपि, इलेक्ट्रिकल्स एण्ड इलेक्ट्रॉनिक्स, पेटिंग, जरी कढ़ाई, चिकन कढ़ाई, कालीन बुनाई, दरी बुनाई, संगीत, नाट्य, वाद्य कला, नृत्य, आई०टी० आई०प० पॉलिटेक्निक आदि प्रशिक्षण केंद्रों की स्थापना एवं संचालन करना।

कृषि विकास में सहयोगी पशुपालन, मत्स्य पालन, मुर्गी पालन, मधुमक्खी पालन, रेशम कीट पालन, बकरी पालकों को निःशुल्क प्रशिक्षण देना तथा इनके निमित्त लोगों को सही व उचित जानकारी देना।

कृषि का प्रचार प्रसार करना तथा कृषकों को नए बीज, खाद, कीटनाशक आदि निःशुल्क उपलब्ध कराने का प्रयास करना।

पत्र पत्रिकाओं का प्रकाशन एवं शोध कार्य।

Economics And Ethics

Ram Narain Lohkar¹

Let us first try to understand what *Economics* is and how it has evolved over time. Currently, it is considered as the science of the working of an economic system not only at a given time but also of its motion over time. By economic system, we generally mean the human behaviour in the context of the relationship between resources, which are scarce and which have alternative uses, and a given end for which the resources are used. At a particular time the resources are considered as given but over a given period of time, these may be changing. Economics studies the individual behaviour as also the collective behaviour of individuals. Some experts consider it as a positive science where as some others consider it as a normative science. For the sake of convenience, it has become a common notion to consider pure science as *positive* and applied science as *normative*.

Economics as a set of laws governing this relationship pre-eminently existed before the evolution of the science as laws of physics existed prior to the evolution of physics. Since the subject-matter of physics is *matter*, its evolution has been rather smooth and without head-on controversies; on the other hand, the subject of economics is human behaviour which is not only difficult to measure but also volatile, its evolution as a science has taken comparatively more time, and greater and even fierce controversies have impinged its evolution.

In the oriental as well as occidental countries, economics grew as a subject of polity; *Kautilya's Arthashastra* was in fact a treatise of political wisdom, and the initial name of economics in the west also was *Political economy*. The name of the great work of the father of modern economics was 'An Inquiry into the Nature and Causes of the Wealth of Nations'.

In the twentieth century, economics came to be considered as a science¹; by some as a positive science and by others as a normative science. But even those, who considered it as a positive science, considered the end as given to economics from outside: they believe economics to be free from value-judgement. This is a very limited view of science; if we consider science as knowledge of the real, knowing the real itself becomes the norm of all studies which are called disciplines or subjects of study. It is only for the sake of convenience of our study that we take these disciplines separately, but they are all essentially linked to an objective, i.e. to know the real. The division of science into positive and normative can at best be related to the analysis part of the subject-matter of the discipline and to its application part respectively; as such, economics even as a positive science cannot

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be termed as free from value-judgement. India of antiquity seems to have arrived at the mature conclusion as to the purpose of seeking knowledge as elevation of man from imperfection to perfection: सा विद्या या विमुक्तये (विष्णुपुराण, 1-19-41). Knowledge is that which frees the seeker from bondage. The University of Bombay (now Mumbai) adopted the following motto for its emblem "The fruit of learning is Good Character and Righteous Conduct".

It is important to note that the genesis of modern economics can be traced in the race of European national aggrandizement through trade as evinced by the fierce rivalry amongst the European triad of Portugal-Spain, Holland, and Britain. Small nations of Europe, by adventurism and valour together with cunningness and opportunism amassed treasure by colonizing the world through the state patronage. "The East India trade was claimed by Mun to be the 'principal instrument' whereby 'foreign treasure' could be acquired."² Mercantilism or bullionism reigned the world for about four hundred years starting from the 15th century followed by a brief period of Physiocracy, whose propounders advocated agriculture and manufacture as the basic source of wealth rather than trade. Formulation of the discipline of economics followed as a result of rationalizing this systemic plunder by utilitarian thinkers which looked like moralism to the European gainers. Subsequent refinement of economics into a pure science in the 1st half of 20th century and then as growth-mechanics in a global setting for the multi-nationals to create a world of unprecedented inequalities paving the way for unlimited opportunities for a privileged few and struggle and immiseration for the rest.

"Economics is a branch of ethics. Well, that's an exaggeration, because parts of economics are pure science." said Prof. John Broome of the University of Oxford to explain "Why economics needs ethical theory".³ It was interesting to begin with an attractive statement of that sort but it does not imply that either those parts of economics which are not pure science are part of ethics, or, studies in ethics have no bearing on pure science. Perhaps, Prof. Broome considers the applied parts of pure sciences as normative and hence ethics. To consider these parts as ethics may be convenient but not entirely true. Applied parts of economics do have ethical considerations but these make it only a normative science and not part of ethics. However, full credit goes to Prof. Broome for pointing out that applied economics cannot be free of ethical considerations particularly in view of the fact that many top ranking economists tried to give welfare economics a purely positive orientation to give politicians a free hand to advance their political programmes in economic guise.

Coming to human behaviour as motivated by wants, it can take two forms: one, man may go on satisfying wants endlessly and get lost in a vicious circle; and, two,

he may try to understand the true nature of wants and may try to 'divert or modify it into a culturally higher or socially more acceptable activity'. In *Shrimadbhagwat Puran*, it is observed:-

न जातु कामः कामानामुपभोगेन शास्यति
हविषा कृष्णवत्मेव भूय एवाधिवर्धते॥

श्रीमद्भागवत, नवम स्कन्ध, अध्याय 19, श्लोक 14.

('The craving for sense-gratification never ceases with enjoyment of sense-objects, it grows stronger and stronger like the fire fed by ghee.' *Shreemadbhagwat Puran*, 9/19/14.)

The view of Prof J.K. Mehta in this regard is unique in economics and appears to us to be logical and in consonance with the oriental wisdom; he considers economics to be a study of human behavior from the point of view of resource-use to achieve freedom from wants⁴. To him, the *knowledge*, as an integral whole, is the desideratum of all studies; and different sciences attempt to comprehend it, in whatever degree it is possible, from different angles. That does not make these sciences completely independent from each other, nor does it make the subjects of study of different sciences separate and multiple realities, even though it may be presumed in the beginning for the sake of convenience. For him, the *reality is one* and this material world is only a manifestation of this reality, and not the reality itself; man, imperfect as he is, tries to comprehend it with the help of his sense organs through his mind. Since mind has its limitations, he has to go beyond the outer crust of this manifested material reality. Here, Prof. Mehta reaches the arena of pure philosophy as an economist and then accepts for himself the final goal of economics as *wantlessness* where the distinction between the seeker of reality and the reality itself disappears and the two become one and the same.

The mainstream economists shudder to think of *wantlessness* as final goal as they feel that without wants and their satisfaction economic activity will cease to exist and it will be sort of an annihilation of the entire human progress achieved so far; they, on the contrary, would like to put the final goal of satisfaction of all the wants to reach the state of *bliss*. But this is impossible in view of the fact that wants are unlimited and resources are limited; economic problem is to assign these resources for the satisfaction of wants in a way that man's satisfaction is maximized. But even at this stage, all of his wants will not be satisfied and these unsatisfied wants will continue to cause him pain. In the early enthusiasm, the man feels that after satisfying his as many wants as possible, he will attain the state of bliss: but as he nears this goal, he finds his so called bliss as far away as ever before, if not farther away.

Besides the scarcity aspect of resources, there is the limitation of the human capacity to derive satisfaction by consuming goods and services. It is a psychological fact that as the age of the man grows, his craving for desires grows whereas his bodily capacity to derive satisfaction out of consumption weakens; तुष्णा न जीर्णा वयमेव जीर्णः।

The main feature of Prof. Mehta's approach is that it makes it possible to coordinate the ephemeral with the lasting and the phenomenal with the spiritual aspects of various pursuits of the search for the real⁵. One can fulfill one's obligations in the short run to prepare oneself for the longer run objectives and keep a balance between the physical and the spiritual from the beginning so that he does not lose sight of the long term objective of life while indulging in the 'here and now' obsession with superficial sensual cravings.

It is interesting to note that at one time it was suggested by scientists that physics will get to the final truth of the world very soon after which physics will cease to exist⁶. But now after about 90 years, the sight of that 'very soon' is lengthening to almost an uncertainty. Cease to exist at the level of perfection is not death; rather it should prove to be victory over death.

While addressing a meeting of the Economics Society of University of Allahabad in 1916, Mahatma Gandhi observed "For there come to us moments in life when about some things we need no proof from without. A little voice within us tells us, you are on the right track, turn neither to your left nor right, but keep to the straight and narrow way. With such help we march forward slowly indeed but surely and steadily."⁷

The rationale for the ethical embellishment of economics is derived from two considerations: 1. the man has to be cautioned not to be swayed away from his basic goodness in his economic pursuits, and, 2. in collective actions, the individuals while representing the polity may not take decisions contrary to the collective interest driven by narrow group interests. It is interesting to note that Adam Smith, himself being a believer in benevolence in the background of Scottish influence of F. Hutcheson, his teacher at Glasgow and a great philosopher, was so critical of the indulgent ways of the then Oxford academic circles during his studentship in Oxford that he felt that professors had 'given up altogether even the pretence of teaching' and his experiences there 'left him with lasting disdain for the universities of Cambridge and Oxford'. After his studies he went back to Glasgow where he found teaching much superior and started a career in teaching first at the University of Edinburgh and then at Glasgow University. He lectured on logic for about a year and then taught moral philosophy. After about thirteen years, during which he became very popular, he gave up his assignment at the University to

accept a tutoring position during which he travelled extensively and met some great intellectuals and during which 'Wealth of Nations' took the concrete shape.

His first major work, published in 1759, was 'The Theory of Moral Sentiments' in which his basic premise about human nature is as follows: *"How selfish soever man may be supposed, there are evidently some principles in his nature which interest him in the fortune of others and render their happiness necessary to him though he derives nothing from it except the pleasure of seeing it."* Thus, Smith's benevolence in human nature is not born of Christian appeal of virtue, but as an observed phenomenon in his studies of Ethics as a moral science. Even though self-love or self-interest may not always be virtuous but at the same time it may not be devoid of any virtue at all. He saw the possibility of opulence making self interest virtue-less, but then he said the 'life would be tough'.⁸

In the 'Wealth of Nations', his ideas became more pragmatic and rational self interest became the basis of economic behaviour of man. He advocated free economic activity based on division of labour as a basis of specialization and free market for the wealth of nations to increase tremendously.⁹

Not only Adam Smith, but subsequent leading classical economists of England were aware of the ethical considerations: Alfred Marshall, during his studies switched from physics to philosophy and began his career as lecturer in moral sciences in 1868. He became Professor of Political Economy in 1885 at Cambridge and his epic book *Principles of Economics* came in 1890. A.C. Pigou, student and successor of Marshall at Cambridge as Professor of Economics, also came to economics after the study of philosophy and ethics. But their grooming in philosophy for economics was 'utilitarianism' which, on the one side, helped economics to assume its role as a science, but on the other side, pushed it towards hedonism.

Proceeding from the basic premise of the basic 'goodness' of man, it was in the fitness of the development of ideas to arrive at a broader consensus of *non interference* in his affairs as a matter of policy. However, the same reliance could not be put on the organized forms of men : trading activity of men has seldom been sanctioned as moral howsoever beneficial for the group as a whole it may have proved to be. Adam Smith did not approve of mercantilism either as a theory or as a policy. As a matter of fact, mercantilism cannot be justified as a set of rational ideas, but as a pragmatic ideology it has prevailed over longer periods of time in different forms. *Laissez-faire*, and individual freedom are generally recognized as virtues at the level of thought and come under attack only when inequalities grow beyond the tolerance limit, whereas collective responsibility is out right rejected as nobody's responsibility, and control of men by men is apparently loathing. Actual growth of human organizations as a result of all the conflicting elements of human nature has

not been smooth and amoral considerations vitiate even at the individual level gradually in a subtle way to the extent that even the basic human nature becomes suspect.

At the level of thought, it appears that as long as organized men consciously or unconsciously do not violate the *natural law*, injustice and violence keep off the human behavior; it is only when they transgress the moral arena (or, the limits set by Nature), that the two emerge simultaneously. Physics and metaphysics (projections by *nature* through man) provide leeway to eschew injustice and violence but if bounties of nature are not taken advantage of in time, its musical call disappears in the din of mess created by egoist partisan 'counsels' of various groups of men, by whatever name they may be called, only to invite brake on harmonious living and rhythmic transition of the process of life.

Modern science is now hinting that contemplating mind had reached the heights of truth that experimental science is now at the brink of exploring¹⁰. It is true that science and technology has opened enormous possibilities for human welfare, but it is also being misused for destructive purposes. At this stage, advancement of knowledge in institutions of learning can hardly afford to remain amoral. In the field of even positive sciences we have to recognize the need for a paradigm shift (expressed so well by Fritjof Capra in his *The Tao of Physics*¹¹). The need for such a shift was expressed by the philosopher Paul Deussen after hearing the comment of Swami Vivekananda in a talk about the philosophy of Schopenhauer more than a century ago, which is revealed by E.T. Sturdy in his tribute to the Swami: "*I remember well his discussion with Dr. Paul Deussen, the then head of Kiel University. He pointed out where Schopenhauer and Von Hartmann were wrong in founding their philosophy upon the blind will, the Unconscious, as contrasted with Universal Thought, which must precede all desiring or willing*".¹² In an article in 1993 during Chicago Centenary Celebration in Calcutta, Kurt Friedrichs also mentioned about the letter of Prof. Paul Deussen inviting the Swami to Keil on which the Swami changed his plans and was with him for a while but then the professor accompanied him to 'Amsterdam and then to London, where he stayed for another two weeks to meet the Swami daily in order to talk with him about Vedanta.'

Now there is an almost universal upsurge against the amoral behaviour of the privileged classes. The OWS movement, similar movements in several European countries, anti-establishment demonstrations in Russia, and anti-corruption movements in India and some other countries earlier in this decade may appear to be a mere power-struggle between the haves and have-nots, but if one tries to go deep into the nature of these unrests, one is confronted with a basic malaise — change in the human nature with the changing environment. There are two types

of deprivations which are affecting the level of happiness or well-being in the society: (1) non-availability of minimum requirements of even food, clothing, and shelter to a significant section of society and (2) increasing lack of trust and disregard for ethics, human values and understanding.

Prof. Amartya Sen has done significant work in the field of welfare economics and his efforts have brought about changes in policy formulations at different levels. However, not much can be expected merely by economic formulations. Amoral affliction may have arisen due to economic motivations and economists might not have been vocal to underscore the due importance of ethical component of economic plan of action but major share of responsibility in this regard rests upon the political set up and its capacity to deliver *that* which *only it can deliver*. Initially, economics emerged as a watch-dog of the ruler over the ethically errant elements by enforcing moral codes (which later took the form of law) through its executive and judicial powers. What it has become now! If we cannot rise to the occasion, and "remain afraid to be free", who else will!

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* Based on the lecture delivered at the 2nd Refresher Course in Philosophy at UGC Academic Staff College, University of Allahabad, on March 1, 2012.

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Living WithinDharm Pal Singh¹

*The world is too much with us; late and soon
 Getting and spending, we lay waste our powers;
 Little we see in Nature that is ours;
 We have given our hearts away, a sordid boon!*

These lines of William Wordsworth, the spiritually oriented English poet of the 19th century, describe the gross materialism that has swept the whole world. Despite all the material advancement, the life of man has become a bed of thorns. The carnal desires have converted man into something worse than animal. In every field of life, we can witness the degradation. Man is cut off from his environment, society and 'to weep the barren tears' from himself also. T. S. Eliot, the celebrated English poet of modern sensibility, has elaborately described in his epic poem *The Waste Land* the sense of alienation enveloping the human beings. The central problem in the life of man is that he is strictly and meanly confined to himself. He cannot think of anything that is not directly or objectively related to his interest. This is the root of corruption, terrorism, pollution prevalent in the world now-a-days. No Government and its law can root it out unless man himself takes this herculean task in his own hands. Man-making is the only solution in this direction and the path has also been shown to us by such enlightened persons as Gautam Buddha, Swami Ram Krishna Paramhans, Swami Vivekananda, Maharsi Dayananda Saraswati, Yogi Sri Aurobindo, Mahatma Gandhi and a host of others. So, first of all, man has to know about his own making and his relationship with the universe of which he is a part.

The personality of man consists of physical, vital, mental and spiritual layers. And these layers are inter-related and, at the sametime, related to the universe. Goswami Tulsidas has written in *Ram Charit Manas* that man's body is made of five elements: earth, water, fire, sky and air. It means that these elements are intimately related to man and man, in order to keep himself fit, has to take care of these elements as he takes care of his body. Our *Rishis* have directed people to worship Nature with this view-point. Rivers are called mothers in the *Vedas* and the trees brothers. But we are doing just reverse now-a-days and the horrible results are before us. It becomes urgently necessary that we should know these layers of our personality and try our best to establish relationship among them. This knowledge will lead us to man-making and character-building and therewith we can move forward to solve the present day problems the humanity is terribly facing.

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Our physical part contains muscles, bones, tissues etc. These parts are maintained by the blood running in the veins. Oxygen, the most necessary element for our healthy life, is supplied in our body through blood cells. So inhaling of fresh air is necessary for maintaining the rich level of haemoglobin in blood. The physical exercises like running, walking, playing games, *Aasanas* and *Pranayam* can be practised for keeping our blood energetic. Rising early in the morning is very useful because the air is extremely fresh before the sunrise. At the sametime, going to bed early is necessary for taking deep sleep which is elixir for healthy life. It is to be noted with care that our physical part is surrounded by the vital part like an envelope which protects the body from all contagion, fatigue, exhaustion and even from accidents. Medical science also now recognises the importance of the vital part.

The vital part contains emotions and feelings. It is in this part we find the disturbances in the form of boredom, depression, anger, jealousy, haste, agitation, fear, vaulting ambition and so on. These elements directly influence our physical activities. So, it is necessary to cure our vital part of these disturbing elements. Once there is an equilibrium in the vital part, our external physical behaviour naturally becomes balanced. Now let us analyse the disturbances of the vital part.

Depression is caused either by a want of vital satisfaction or by nervous fatigue in the body. Depression resulting from the fatigue of body can be cured simply by taking rest. The depression caused by the want of vital satisfaction is something serious and it should be handled carefully with one's reason. First of all, one should try to find out the cause of the depression and then ask oneself whether it has indeed anything concrete to do with one's inner aspiration or it is an ordinary movement. Generally, one will find that it is a sweeping formation and thus it can be kept aside.

Anger is the most harmful element of the vital that we experience everyday. It is the cause of many diseases of the body and the mind. A wrong idea is formed by people that by giving an expression to an impulse one can get rid of it. The expression of anger, instead of getting it diminished, confirms the habit of recurrence of it. The best way to weaken the power of anger is to refuse all expression of it in speech or in act. Moreover, it should be noted that anger like other movements of impulse is thrown upon us by the adverse external forces, it does not generate in our person. So, one should keep oneself ready not to give place to anything being thrown from outside. Thus the *Sadhak* can gain detachment from anger and consequently it will be diminished.

Agitation, haste and restlessness are like the foam of sea having no existence but creating a lot of fuss in the life of man. Matthew Arnold, a victorian English poet dedicated to the redemption of humanity from gross materialism, has called this

restlessness the *strange disease of modern life* in his poem *The Scholar Gipsy* and coined the following phrases to describe its nature:

***With its sick hurry, its divided aims,
Its head overtax'd, its palsied hearts...***

People think that if they are not all the time running about and bursting into fits of feverish activity, they are not going to succeed in the world. It is illusory to conceive of this idea. It is just like taking a glass and beating the water in it; the water is moved about, but it is not changed at all. The beating exercise is futile. This is one of the greatest illusions of human nature. It leads nowhere. Every great work of significance has been done in the world by those who can stand outside the action in silence. The world was built in peace, silence and quietness. The problem of Arjuna, standing on the battlefield of *Kurukshetra*, was that of restlessness and attachment with the work in hand. Lord Krishna preached to him how to keep himself detached from the work and do the work in calm. He asked Arjuna to become His instrument and acquire the peace of mind. The complete surrender to the Divine is the best method to keep away the cause of agitation, haste and restlessness. After the surrender, man's whole concentration is shifted from his person to the work he is doing. While painting a picture, if the painter observes himself, the picture will never be good, it will be a kind of projection of the painter's personality; it will be without life, without force, without beauty. But if he becomes the thing he wants to express, if he becomes the brushes, the painting, the canvas, the subject, the image, the colours, the value, the whole thing, and starts living in it, he will certainly make something magnificent. This has been the secret of Picasso's paintings.

Jealousy is the secret enemy of man. It is hidden within. When it comes out, it envelops the whole personality vehemently and the person unknowingly associates himself with it. He plays an instrument in its hand. One has to know that it springs from the possessive instinct which is at the base of ordinary vital love or worldly powers or wealth. In order to come out of it, one has to get rid of the possessive instinct itself either from the psychological point of view or from that of a spiritual change.

Fear is a phenomenon of unconsciousness. It is generated by ignorance. One does not know the nature of a certain thing, does not know the consequences of one's acts and this ignorance brings fear. One fears what one does not know. Once a thing is known, it is never feared. So, one should face boldly what one fears. The moment you are put face to face with the danger you fear, the fear disappears. William Shakespeare, the great English dramatist skilled in probing into human nature, writes a fine line on fear in his famous tragedy titled *Macbeth*: 'Present fears are less than horrible imaginings'. Horrible imaginings are nothing but what is not known to us.

One should be fully awakened in one's consciousness to know the real nature of everything to win over fear.

Inertia is the most fatal element for the existence of man in the world. Boredom kills the very spirit of man to survive. All the joy disappears from his life. Most people, when they are in the grip of inertia, instead of trying to rise a step higher, descend a step lower, and become worse than what they were and get engaged in various vulgarities. They start drinking wine, playing gambles and go to the extent of taking poison. Thus they ruin their health, ruin their brain and ruin their life. It is often heard people talking about that they drink wine in order to forget the pains of life. But instead of forgetting the pain, they go on increasing the pain. One should not be stupefied, one should not go down in the unconsciousness, rather one must go to the end and find the light, the force, the truth and the joy that is behind. This effort creates in man certain vibrations that enable him to get connected with universal vibrations emanating joy that is an enemy of inertia.

Now let us see how this vital part can be transformed. Most of us, who are driven by the forces of Nature, say that it is the *Prakriti* or Nature that uses the body as its instrument. And thus they justify their acts controlled by the vital part. But man has mind also. As he develops, he learns to control his vital and physical action by his reason and will. No doubt, this is a partial control because the reason is often deluded by vital desires and tries to justify its wrong movements. So the suppression of desires by a mental ascetic principle or hard moral rule, is neither lasting nor applicable. We have to go within where the psychic reigns for the perfect control of the vital. Living in the true consciousness makes the *Sadhak* spiritually purified. There he comes to know that the desires enter the body from outside. Ordinarily people do not know it unless desires enter the vital body. If we can analyse the functioning of desires and the dissatisfaction that it has generated in the past, we can divert our vital part from carnal desires to aspiration i.e. love for the Divine. Once we can get it out of nature and realise it as a force coming from outside, it will be easier to get rid of it. Suppression and expression both are not a cure. The first thing is to exteriorise the desires and push them out on the surface and make the inner parts clean and calm. The first step towards the transformation of the vital is the will-power not to give place to desires.

The second step is perseverance which is necessary in any process. The *Sadhak* has to develop an ability to find the vital in himself, he has to discern the movements coming from the vital or from the mind or from the body. In the very beginning, everything looks mixed and indistinct. He will have to recognise the origin of a movement. It takes a long time. But once he has found out the different parts, he should analyse them as to how the vital brings changes in the consciousness by its intervention. Now the vital should be handled very carefully and calmly. Those who

become enthusiastic in taming it, they are likely to fall flat. The best way to handle the vital is to make it ready to work for the Divine. It is very powerful and can turn an idiot into an intelligent person. It should be treated with great consideration but man must never submit to it. The *Sadhak* should try his best to convince it in some way or other and it will, then, take him on the path of progress with giant strides. In this effort, he must have a very alert and vigilant consciousness. He should be very clear in what he wants to do. At the sametime, one should not try to know it mentally because mind is likely to hesitate and raise doubts. It should be known through concentration, through aspiration and a very conscious will. Then by a sustained vigilance, one must realise a method which will be very personal to oneself. Various persons will have different methods according to their nature. If one goes on practising that method with sustained concentration, one will find oneself in the inner consciousness, the source of the divine Power. When the personal power gets exhausted, the divine Power takes control of the *Sadhak* to make him free from grief, anger, anxiety, vexation etc. or any kind of emotional, vital or mental disturbances. This new consciousness grown in man makes him not to respond to grief, anger, vexation etc. even if the causes of the same happen to be there. The change of the vital part by the sole strength of mind and mental will is not efficient enough to get rid of the aboriginal in human nature. The true transformation of the vital movements can be done only on the condition that the soul takes control of the *Sadhak* and its rule is established in him.

The mental part consists of five layers : physical mind, illumined mind, intuitive mind, overmind and supermind. The disturbances are mostly seen in the physical mind. The thoughts recurr in this part and keep on buzzing. The thoughts are basically formed of habitual activity, small common interests, pains and pleasures. Innumerable ideas, thoughts of all kinds and all forms criss-cross in such a complecated tangle that it is impossible to make out anything precise. The more one tries to keep them away, the more they visit the mind. If one tries to control them or suppress them, they become more active. It can be dealt with in two ways: 1. Stand back from it and look at it and see what it is but refuse to run about among the objects it pursues. 2. Practise concentration in this condition until the quietude takes control of the physical mind and replaces the habit of these small activities. This practice takes a long time . The mind must learn to be silent—remain calm, attentive, without making a noise. The mind cannot be silenced directly because most of the mechanical part of the mind never stops its activity. It goes on and on like a non-stop recording machine. It repeats all that it records and unless checked, it goes on indefinitely. The best way is to shift one's consciousness into a higher domain, above the ordinary mind, that contains Light. In this region, the mental silence so obtained can become constant. To put it succinctly, there are four movements which are usually consecutive, but which in the end may be simultaneous: to observe one's thoughts is

the first, to watch over one's thoughts is the second, to control one's thoughts is the third and to master one's thoughts is the fourth.

The spiritual or the psychic layer is very deep within us, covered over by the mental and vital layers. The psychic has to be brought out into the physical. This can be done easily by regular concentration and meditation with the aspiration for the Divine. The Divine is within everything as told by Lord Krishna in the Gita :

The Lord abides in the hearts of all beings, O Arjuna, causing them to turn round by His power as if they were mounted on a machine.

01 (VIII, 61).

It can be realised by the complete surrender to the Lord within. Lord Krishna has many times insisted on this surrender to the Divine in the Gita :

1. Hear then, O Partha (Arjuna), how, practising yoga, with the mind clinging to Me, with Me as thy refuge, thou shalt know Me in full, without any doubt.

02 (VII, 01).

2. Therefore at all times remember Me and fight. When thy mind and understanding are set on Me, to Me alone shalt thou come without doubt.

03 (VIII, 07).

3. Whatever thou dost, whatever thou eatest, whatever thou offerest, whatever thou givest away, whatever austerities thou dost practise---do that, O Son of Kunti (Arjuna), as an offering to Me.

04 (IX, 27).

4. On Me fix thy mind; to Me be devoted; worship Me; revere Me; thus having disciplined thyself, with Me as thy goal, to Me shalt thou come.

05 (IX, 34).

5. Those who fixing their minds on Me worship Me, ever earnest and possessed of supreme faith---them I do consider most perfect in yoga.

06 (XII, 02).

6. On Me alone fix thy mind, let thy understanding dwell in Me. In Me alone shalt thou live thereafter. Of this there is no doubt.

07 (XII, 08).

7. Doing continually all actions whatsoever, taking refuge in Me, he reaches by My grace the eternal, undying abode.

08 (VIII, 56).

8. Fixing thy thought on Me, thou shalt, by My grace, cross over all difficulties; but if, from self-conceit, thou wilt not listen (to Me), thou shalt perish.

09 (VIII, 57).

9. Fix thy mind on Me; be devoted to Me; prostrate thyself before me; thou shalt come to Me. I promise thee truly, for thou art dear to Me.

10 (VIII, 65).

10. Abandoning all duties, come to me alone for shelter. Be not grieved, for I shall release thee from all evils.

11 (VIII, 66).

In order to surrender to the Divine, one has to be aware of oneself. One has to distinguish between one's consciousness and one's thoughts, feelings, impulses. First, one has to localise one's consciousness. It is to be distinguished whether it is really the body which is the consciousness of being, what one calls 'myself' or not. When one realises that it is not at all the body, then one searches in his impulses, emotions, to see whether it is that, and again finds out that it is not that; and then one seeks in his thoughts and finds the answer in the negative. As one progresses in his Sadhana, one enters into contact with something which gives the impression of being – 'Yes, that is myself'. One can move this something from body to vital, from vital to mind, from mind to the soul within. Thus the inner consciousness gets awakened and man begins to enjoy the eternal bliss.

Hinduism

Justice Devi Prasad Singh¹

The Indian Philosophy or Hinduism is concerned, the credit goes to F. Max Muller, who communicated the western world the majesty of Hinduism in his Cambridge lectures, title '*What India Can Teach Us*'. He studied Sanskrit and Indian culture before preparing its English translation to communicate the world the greatness of Indian philosophy of life. He states, to quote-

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow- in some parts a very paradise on earth-I should point to India".

Max Muller further says that if you are looking at geology, or botany, or zoology, there is rich flora and fauna in India, including ethnology, archaeology and numismatics, advocating the blending of Persian, Roman, Carian, Thracian, Parthian, Greek, Macedonian, Scythian and Mohammedan in Indian culture. Undoubtedly, Hinduism has been the way of life and not a religion for thousands of years, but later on it has been given the nomenclature of Hindu. For me, Hinduism is the blend of knowledge and pursuit of happiness. The pursuit of happiness means not only of own but also of others. Most of the ancient Indian books have been handed down by oral tradition for many generations before they were consigned to writing. In an age when there was nothing corresponding to what we call Literature, every saying, every proverb, every story handed down from father to son, received very soon a kind of hallowed character. They became sacred heirlooms, sacred, because they came from an unknown source, from a distant age. There was a stage in the development of human thought, when the distance that separated the living generation from their grandfathers or great-grandfathers was as yet the nearest approach to a conception of eternity and when the name of grandfather and great-grandfather seemed the nearest express of God.ⁱ

It must be remembered that in ancient as in modern times, the utterances of men who had once gained a certain prestige, recognition or knowledge, received attention far beyond their merits as follow up action. In many families or section of people, the sayings and teachings of one man, who had once or twice in his youth or manhood uttered words of inspired wisdom, would all be handed down together, without any attempt to separate the grain from the chaff. I have no hesitation to say that a number of old Indian manuscripts have suffered abrasions by passage of time and such

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abrasions are apparent at the face of record in case we watch them closely. So separate the grain from the chaff while you are in pursuit of knowledge relying upon the ancient Indian literature and philosophy.

The presence of Britishers in this country was a blessing in disguise, otherwise it would have few more centuries for the world to know about the hidden secrets of Indian philosophy. The reason behind the development of philosophy in India was its four-fold order in which the society was divided, depending upon the knowledge of the person concerned. People could have gone from lower fold to upper fold or upper fold to lower fold order depending upon their achievements on merit in life. Division of labour with glory attached to it had made the ancient Indian life competitive, prompting every citizen to do hard work so as to achieve the higher fold of social order commanding highest respect and regard because of research oriented mind set having vision or quality in life and equal freedom to all.

It is the ancient Indian scholars who understood the difference between 'wisdom' and 'knowledge'. A person may have knowledge of a subject but in the absence of wisdom such knowledge may not leave permanent imprint over the mind of the society. Shri Ram, who seems to be the first historical pillar of Indian philosophy, had guided the world by practising the moral code in his own life. Shri Krishna, who seems to be second pillar of Indian culture and philosophy, had said in so many words in Geeta and other manuscripts how a person should live a dignified life with spiritualism. The next is Veda which may be separated into three quite distinct divisions, viz.

1. *Mantra* or prayer and praise embodied in texts and metrical hymns.
2. *Brahmana* or ritualistic precept and illustration written in prose.
3. *Upanishad*, 'mystical or secret doctrine' appended to the aforesaid Brahmana, in prose and occasional verse.

To begin, then, with the Mantra portion. By this is meant those prayers, invocations, and hymns which have been collected and handed down to us from a period after the Indian branch of the great Indi- European race had finally settled down in Northern India, but which were doubtless composed by a succession of poets at different times (perhaps between 1500 and 1000 years B.C.). These compositions, though very unequal in poetical merit, and containing many tedious repetitions and puerilities, are highly interesting and important, as embodying some of the earliest religious conceptions, as well as some of the earliest known forms, of the primitive language of that primeval Aryan race-stock from which Greeks, Romans, Kelts, Teutons, Russians, and Poles are all offshoots.

They are comprised in five principal Samhitas or collection of Mantras, called respectively Riga-veda, Atharva-veda, Sama-veda and Yajurva-veda. Of these, the Rigveda-samhita- containing one thousand and seventeen hymns- is the oldest and

most important, while the Atharva-veda-Samhita is generally held to be the most recent, and is perhaps the most interesting. Moreover, these are the only two Vedic hymn-books worthy of being called separate original collections.

You may wonder that without any instrument/mechanical infrastructure, more than 2000 years ago, before the birth of Copernicus, the Hindus discovered that the sun never sets nor rises. A passage from the Aitareya-Brahmana-

"The sun never sets nor rises. When people think to themselves the sun is setting, he only changes about (uparyasyante) after reaching the end of the day; and makes night below and day to what is on the other side.. Then when people think he rises in the morning, he only shifts himself about after reaching the end of the night, and makes day below and night to what is on the other side. In fact, he never does set at all. Whoever knows this that the sun never sets, enjoys union and sameness of nature with him and abides in the same sphere."

We all know, Shri Ram lived in exile for 14 years. His younger brother Bharat urged Shri Ram to return to Ayodhya. Such request was made not only by Bharat, but also by all citizens of kingdom of Ayodhya. Request was also made by atheistical Javali, to which Shri Ram replied, to quote-

"There is nothing greater than truth, and truth should be esteemed the most sacred of all things. The Vedas have their sole foundation in truth. Having promised obedience to my father's commands, I will neither, through covetousness nor forgetfulness nor blind ignorance, break down the barrier of truth."

At the end of great war of Mahabharat, the eldest member of Pandavas family, namely, Yudhishtir developed ascetic mind set. Shri Krishna carried him and other Pandavas to Kurukshetra where Bhishma was on arrows bed. Bhishma, who had been lying for 58 nights on his spiky bed, entered into long and tedious discussion with Pandavas, Shri Krishna and Vyas. It was Bhishma, who had given sermons to practice Rajdharma and guided the Pandavas how to defend the nation and mind set of rules required to make people happy. Virtually, the Rajdharma or duty of a king or in democratic polity the duty of Constitutional functionaries has been elaborately dealt with by Bhishma well, guiding Pandavas for future course of action. A true spirit of message flows from Mahabharat is quoted as under:

"This is the sum of oil true righteousness-

*Treat others, as thou would'st thyself be treated.
Do nothing to thy neighbour, which hereafter
Thou would'st not have thy neighbour do to thee.
In causing pleasure, or in giving pain,
In Doing good, or injury to others,*

*In granting, or refusing a request,
A man obtains a proper rule of action
By looking on his neighbor as himself."ⁱⁱⁱ*

This is the essence of Hinduism.

Khandogya Upanishad says, "*Let a man meditate*". Meditation begins from Om, which is the beginning word of the Veda or the beginning of Sama-veda so that he or she who meditates on Om, may be supposed to be meditating on the whole of the Sama-veda. *Om is said to be the essence of the Sama-veda, which, being almost entirely taken from the Rig-veda, may itself be called the essence of the Rig-veda. And more than that. The Rig-veda stands for a speech, the Sama-veda for all breath or life, so that Om may be conceived again as the symbol of all speech and all life. Om thus becomes the name, not only of all our physical and mental powers, but especially of the living principle, the Prana or spirit.*

Gurus or sages taught philosophy of Hinduism to their disciples step by step to what was the highest object of the Upanishads, viz. the recognition of the self in man as identical with the Highest Self or Brahman. The lessons lead up to that highest conception of the universe, both subjective and objective. One of the most ancient philosophy is Atma, the supreme soul, travelling from manifestation to unmanifestation and vice versa i.e. the soul of the universe, care, effort, pains, firmness, the sun, fire, wind, air, a son.

The aim of thought and study with the Brahman of the Upanishads was to recognise his own self as a mere limited reflection of the Highest Self, to know his self in the Highest Self, and through that knowledge to return to it, and regain his identity with it. To know the Atman was to be the Atman, and the reward of that highest knowledge was after death freedom from new births, or immortality.

The control of mind and Mann (*PT) is the chariot of Hinduism, regulated by self-control. In Mahabharat, Bhishma while giving emphasis on self-control said, to quote-

तेषां लिगानि वक्ष्यामि येषां समुदयो दमः॥
अकार्पण्यमसंरम्भः संतोषः श्रद्धानन्ता॥
अक्रोध आर्जवं नित्यं नातिवादोऽभिमानिता।
गुरुपूजानसूया च दया भूतेद्वपैशुनम्॥
जनवादमृषावादस्तुतिनिन्दाविवर्जनम्।
साधुकामश्च स्पृहयेन्नायति प्रत्ययेषु च॥

(English translation)

I shall now describe the characteristic marks of those persons who value self-control highly. They are nobility, calmness of nature, contentment, faith, forgiveness, invariable simplicity, the absence of talk- activeness, humility, reverence for elders, benevolence, mercy for all creatures, frankness, abstention from talk upon kings and

men in authority, from all false and useless topics, and from applause and censure of others. The self-controlled man becomes desirous of liberation and, quietly bearing present joys and griefs, is never overjoyed or depressed by prospective ones.

So, it is self-control of mind and Mann or Self-control of thoughts evolving in mind and Mann through meditation and Yoga has been the chariot of Hinduism to achieve the goal by practice of specified ways of life.

To know oneself to be the Sat, to know that all that is real and eternal in us is the Sat, that all came from it and will, through knowledge, return to it, requires an independent effort of speculative thought. You know, Stephen Hawking, a great scientist, theoretical physicist found out the mystery of universe by mathematical calculation and speculation by adopting a specified way of knowledge. His whole body is paralysed except head. Hinduism carries the same spirit since ages where ancient Indian scholars discovered the mysteries of universe, creation of sun, moon and earth, mystery of life, birth and death by the practice of Yoga, meditation in a defined way of life and without any mechanical infrastructure (that the modern world has i.e. antenna, radar, etc.) to receive signals from God Almighty and codified them in their own way. The way of life which ancient Indian (Hindus) practised, was much scientific, full of vitality and knowledge, which can be learnt step by step from qualified teachers with patience.

In the end, I give 10 out of 10 marks to the Organisers i.e. Hindu Heritage Foundation, who have scheduled this assembly and organised the function beautifully to give opportunity to the foreigners as well as Indians to learn the true spirit of Hinduism and for that I congratulate them. It has been my privilege to express my views in the august gathering of distinguished guests and learned personalities.

Thank you all.

Endnotes

ⁱ F. Max Muller, Oxford University Press 1879

ⁱⁱ Mahabharat XIII. 557

National Curriculum Framework for Teacher Education (2010): Deciphering the Epistemological Assumptions

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Abstract

Teacher education in India is a vast network of institutes catering to the nation's need of competent teachers at elementary and secondary level. Nevertheless, the system has witnessed a persistent advocacy for its overhaul and quality improvement. NCFTE-2010 presents a curriculum draft that is in marked distinction with earlier frameworks both procedurally as well as structurally. Since a curriculum framework of teacher education is concerned with practical knowledge for teaching profession, a deliberation on the epistemological perspective guiding the curriculum is deemed as essential. The epistemological assumptions underlying the existing teacher education curriculum as well as the proposed curriculum is made explicit in this paper. The authors have made an attempt to reveal the parallel between the epistemological shift in sources of practical knowledge for practitioners evident within a global scenario and that underlying the new curriculum framework for teacher education presented by National Council for Teacher Education (2010). Finally, the ambiguities in the curriculum framework with respect to its epistemological assumptions are highlighted.

Key words: Teacher Education, NCFTE-2010, Epistemological Model, Technical Rational Model, Reflective Practice Model,

Introduction

Teacher education in India has emerged as a huge 'banyan tree' since independence with its branches spreading all across the country including 11861 courses as in March, 2009 with an enrolment of 10,96, 673 students in 14,428 different courses (NCTE, 2010, p.5). parallel to the development of teacher education system in India is observable a growing concern with the waning quality of the system as expressed by almost all the major education commissions and policies (Radhakrishnan Commission, 1948; Mudaliar Commission, 1954; Kothari Commission, 1964; NPE, 1986). Invariably each of the commission expressed their concern regarding the quality of teacher education and the theory-gap divide in the teacher education practices (Batra, 2011). Since National Policy on Education (1986) advocated for an 'overhaul' of the teacher education system in India, there has been a persistent call structural and procedural shift in teacher education curriculum so as to

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address the issue of theory-practice gap in the system. Amidst this long drawn perturbation, the National Curriculum Framework for Teacher Education (NCFTE)-2010 was posited by National Council for Teacher Education (NCTE) as a response to the paradigmatic shift introduced in school education through National Curriculum Framework (NCERT, 2005) and as an operational response to Justice Verma Committee's Report on teacher education in India. NCFTE-2010, is a sequel to the earlier curriculum frameworks (NCFTE, 1978;NCFTE, 1988 and NCFTE, 1998) and yet is in marked distinction with all the previous curriculum frameworks.

However, any curriculum for professional development and for that matter of teacher development is basically a summary of curriculum decisions and every curriculum decision is necessarily, a decision pertaining to some or other form of knowledge. This explains the link between the curriculum and the epistemological assumptions, since epistemology is considered as a theoretical premise that explicates the origin or source, nature and the limitations of [professional] knowledge. As such curricular decisions involve decisions having epistemological concerns. Thus the issue of theory-practice gap in the professional development program could be re-visited using an epistemological lens and examine the source of the problem in the epistemological assumptions underlying the curriculum for such development programs. NCFTE-2010 claims to have done with the problem of theory-practice gap and present a practically relevant curriculum framework for the development of the teachers. An attempt is made here in this paper to examine the structural and procedural shift in teacher training program as envisaged in NCFTE-2010 using an epistemological perspective.

An epistemological examination, specifically the question pertaining to source of practical knowledge for the practitioner and the way a 'convergence of meaning' is arrived at, is presented in this paper in three sections. The first section presents a narrative on the two prominent epistemological models for professional knowledge-one rooted in the positivist philosophy and the other having its roots in the philosophy of experiential learning and reflective thinking. The second section presents a review of the NCFTE-2010 document highlighting the epistemological shift in the curriculum for teacher development in India from a positivist model towards a reflective practice model as described in the previous section. Finally in the concluding section, the pitfall in the curriculum framework from an epistemological perspective is presented. The document 'National Curriculum Framework for Teacher Education: Towards preparing Professional and Humane Teachers (NCTE, 2010)' was used as the source document to weave the academic arguments for epistemological shift in curriculum for teacher development. An iteration process was followed to derive the assumptions implicit in the document regarding the existing curriculum for teachers' professional development as well as that underlying the

proposed curriculum and situating the same in the broader context of the epistemological models for professional knowledge. The epistemological review of the curriculum framework presented is deemed as significant in that it will provide a new perspective for understanding and interpreting the document. The proposed examination of the epistemological perspective is thus fruitful for all different stakeholders and more so for those who are engaged in the curriculum for teachers' professional development based on the new curriculum framework.

Epistemological Shift in Professional Knowledge:

There are two distinct streams of epistemological assumptions that are a matter of debate and discussion in the academia pertaining to professional development and for that matter pertaining to teacher development. This section provides a synoptic review of the two streams of assumptions.

i. Technical Rational Model:

The model that has dominated the system of teacher education since a long time across different nations is one that has its roots in the positivist philosophy. Within a positivist paradigm knowledge is considered to be objective in nature represented in form of generalized conclusions derived from context independent rigor of scientific research and emanates a sense of universality independent of factors having its genesis in the context of profession or the knower. Verifiability, generalization and context independency are the key features of the positivist philosophy.

The epistemological model or the "epistemology of practice" that derive directly from the positivist philosophy is popularly termed as the *technical rational model* (Schon, 1987, p.3). Technical Rationality, as an epistemology of practice, envisages professionals as "instrumental problem solvers" who solve their daily practice related problems by selecting technical means and by "applying the theory and techniques derived from systematic preferably scientific knowledge" (Schon, 1987, p.3-4). The source of knowledge is then external to the professional and the profession's context. The technical rational model proclaims that "it is sufficient for teachers to have a thorough knowledge of subject matter and practical classroom experiences; the former to ensure that they are up-to-date in the product they are to deliver and the latter to ensure that they know how to deliver it" (Stones, 1992, p.3). The professionals are thus expected to rely on the universal nature of the knowledge handed over to them and consider it as the source for all practical knowledge they need for effective practice. The assumption is that "after acquiring a corpus of knowledge trainees will be able to apply this to their teaching" (Lewin & Stuart, 2003, p.187). Knowledge-base in a deterministic framework with no room for doubts, critical examination or questioning is defining characteristics of the technical rational model. Sort of knowledge bank that has inflexible and deterministic rules to be followed and that is under control by those not directly involved in the use of such

knowledge (Freire, 1999) is the source of practical knowledge for the teachers. For Friere in a banking system of education the learners are entrusted with a body of knowledge in an unquestioning and uncritical way (Batra, 2011).

Harris (1995) asserts that several professions have relied on the scientific language, the scientific method and technology to arrive at a knowledge base that defines their contours as well as validate the status of the profession. The generalized notions, ideas and rules in form of scientific conclusions are considered as the ultimate source of all practical knowledge for the professional that is handed over to them in a non-flexible structural arrangement of the development programs and that is accepted without questioning or criticism by the teachers as agent for delivery of the knowledge in a rule-full way in their professional context. The knowledge derived from an outside source can be learned out of context and is applied in a technical way in problematic situations of the profession.

ii. Criticism of Technical Rational Model:

The technical rational model for epistemology of practice represented in form of generalized conclusions and non-flexible rules for action is often considered as not sufficient in presenting a complete account for the sources of practical knowledge. It certainly fails to take into consideration the new set of competencies and skills that are imposed on the teachers to be professionally competent in the emerging economy-directed and knowledge-based societies with inherent issues of socio-cultural diversities and inequalities. The knowledge that is considered as *given* in the positivist model is too esoteric in the context of professional practice. Schon (1992) proclaims that "when the practitioner accept and try to use academy's esoteric knowledge they are apt to discover that its appropriation alienates them from their own understanding engendering a loss of their competence and control (p. 120). The reason that the knowledge in technical rational model is considered as *esoteric* is that it overlooks the context bound subjective experiences of the agent (practitioner) and over relies on prescriptive knowledge as practically useful for all problematic situations.

One has to start with the assumption that teaching is a praxis-a situation wherein the actions originates from sound theoretical considerations and theoretical inputs are to be tested in actions. Thus praxis is characterized by informed action. Praxis is not merely "a case of doing and reflecting on it later, rather one of making sure every action has an informed basis, whilst every valuable thought is put into action" (Quinlan, 2012). Thus teaching has a theoretical as well as an action component and the two together works in tandem with each other. Next, praxis is characterized by a contextual component. The action-theory interdependency and interrelatedness is mediated by the contextual element. Teaching is then justifiably a case of praxis that involves knowledge component that is planked by both a practice and action

component as well as a contextual component. Acknowledgement of teaching as a praxis necessitates that epistemological deliberation pertaining to teaching profession i.e. questions pertaining to the "way teachers acquire the knowledge of practice that allows them to teach as they do" (Munby, p. 31), ought to take into account both the knowledge as well as the action component involved in the genesis of knowledge. Newman (), in this connection asserts that it is not possible to think of "a context-free, definitive and exhaustive list of conventions, rules and criteria that can be given which would be applicable to all circumstances (p.158). It is, thus, evident that the *technical rational* model for practical knowledge, when taken alone, fails to provide an explanation for meaning that can preserve practitioners competency in divergent situations. It is further argued that several of the problems arising in the professional context are far too complex and messy to be solved through a recipe like solution provided by research based knowledge. Such profession related problems are considered by Schon to occur in the 'indeterminate zone' of practice. An indeterminate zone is defined as a "problematic situation of uncertainty, disorder, and indeterminacy" (pp. 15-16) that arises while the professional or the teacher faces while in their practice. The teachers and for same matter other professionals frequently encounters such indeterminacy in their professional context and that they find the research based entrusted knowledge with a deterministic and inflexible framework inappropriate as such in resolving the problem. They have to rely on knowledge having source other than that entrusted from authority. Thus there is a need of an alternative model for epistemology of practice that can account for the contextual and agent (teacher) mediation in the meaning making process.

iii. Reflective Practice: An Alternative Epistemological Model:9

Teaching is a praxis and as such the contextual determinants are of utmost significance for the practitioner. Within a praxis, a teacher is expected to be reflective practitioner who can take informed decisions based on the contextual demand and therefore is able to configure and re-configure the equilibrium between theories, actions and contextual characteristics. A reflective practitioner competent at creating new meaning in the rapidly changing context of the praxis is the need of the time. The practitioner decides on their actions and these decisions are criteria based rather than ad-hoc decisions. The criteria for selection of actions "vary according to specific context in question" and the criteria or rules for actions "will be determined within context concerned as will the judgment of whether they are being met or followed appropriately" (Stones, 1984, p. 50-51). At the same time the practitioner is expected to "offer reasons and justification for selection of the criteria" to decide about the actions (Tomlinson, 1995, p.3).

Reflective practicum is considered as an alternative epistemological model that has

overwhelmingly dominated the academia since the 80s (Schon, 1983. Stones, 1987; Newman, 1999; Tabachinck and Zeichner, 1991) and its roots can be traced in the writings of Dewey (1938), Peters (1976) and even in the Vedic literature (Mookherjee, 1936). Peters (1976) exhibit the idea of reflection, although indirectly, when he claimed that "teachers must learn to think ...and experiment with different ways of teaching different types of subjects to different types of students" (p.165). Schon (1983) characterize a reflective practitioner as one who is competent to resolve issues "with situation of uncertainty, instability, uniqueness and value conflict" which are of common occurrence within the contours of a praxis (p.61). vanManen (1995) considered reflective practice as an epistemological response that has the potential to address the gap between what the teachers have learned about their profession and what they actually need to do in the professional context. Reflective practice as an epistemological model accepts both words as well as actions as source of practical knowledge implying that the teachers as professionals having a significant role in the creation of knowledge and meaning making process mediated by contextually significant variables (Canning, 2008). This model is considered as "implicit in the artistic, intuitive processes which some practitioner bring to situation of uncertainty, instability, uniqueness and value conflict" (Schon, 1983, p. 49). Thus the model takes into account the significance of the agent as well as the broader contextual determinants of education in validating the source of practical knowledge.

One of the prominent signatures in the area of reflective practice is that of Donald Schön (1983; 1987). The writings of Schon under the influence of Dewey's notion of reflective thinking and experiential learning and Wittgenstian account of meaning as being language mediated served as the foundation for creation of many professional development programs and the development of reflective practice as an explanation for the source of practical knowledge (York-Barr et., al., 2006). According to Schon, the source of knowledge in case of a profession rests in sort of collaboration between the mentor and the mentee engaged in a communicative process involving "a dialogue of words and action" (Schon, 1987, p.163). Thus the practice related knowledge can best be searched for in the actions itself and the meaning ensues from the performance. One has to engage in the practice individually or in collaboration to draw meanings of professional practice. It is the interaction of both the words as well as actions under prominent mediation by contextual factors, that new concepts in a profession are build up from the old ones.

Schon's epistemological model of reflective practicum is constitutive of three core ideas viz. Reflection-on-action, knowing-in action and reflection-in action.

- ***Reflection-on-Action***

Reflection-on-action conveys the usual meaning of reflection and it involves the action occurs in normal cases and in routine practice when the practitioner

"deliberately review one's actions using customary logical rules" and it involves the "propositional knowledge" (Munby, 2012, p. 34). Reflection on Action make use of the research based knowledge as pronounced within the *Technical Rational* model for practice (Grimmett,). Such reflections are referred to by several other authors as well (Shulman, 1988; Zeichner and Liston, 1987). According to Grimmett (1989) the *reflection on action* are cases of research based knowledge directing actions or of informing the actions in practice setting and rethinking for its applicability in the given situation. This mode of reflection makes use of the syllogistic rules of logic. According to Giovannelli (2003) Reflection on action occurs "[W]hen the practitioner has left the playing field and mentally reconstructs that playing field to analyse actions and events" (as quoted by Ghosh, 2015). It is sort of post-event reflection or thinking back of the event, the actions and the determinants of the event. Such reflections helps the teacher to emerge with a better alternative for action in the situation of practice and the alternative is arrived at post-event through a careful analysis of the events, the knowledge involved. The disciplinary knowledge and skills learned by the professional is the central focus around which such reflection is centered around. Such explanation of reflection on action reveals that Schon refrained from a bare criticism of technical rational model and instead he was a proponent of a framework that broadened the sources of knowledge relevant for professional development of the teachers.

- ***Knowing in action***

Knowing-in-action in Schon's (1987) account denote sort of tacit knowledge that the professional develops in the practice setting. According to Schon the knowing in action is "built into and revealed by our performance of everyday routines of action" (Schon, 1987). The knowledge-in-action represents the "body of informal beliefs", the personal theories and assumption regarding their practice and the professional context while performing the routine actions in an unproblematic situation (Schon, 1983). Thus, the teachers' *knowing-in-action* exist in the guise of practitioner's personal theories, assumptions and biases and guides their routine actions in a tacit form. Knowing in action is the knowledge regarding the way one performs an action and that has been internalized (Ghosh, 2015).

The personal theories, assumptions and biases of the teacher, rather than their technical rational knowledge, are more significant determinants of teachers' actions in their professional context (Nespor, 1987; Shulman, 1987). The teachers behave in their practice context in accordance to their personal beliefs regarding teaching, learning and learners and development of these personal beliefs is influenced by their de-contextualized learning, the mediating interference of contextual variables and their reflection on their actions. The personal theories originates in as well as exhibited in the teachers actions rather than in form of some well defined verbal

statements and guides as well as controls their practices in everyday routine situations.

• ***Reflection-in-Action:***

Ahead of *knowing-in-action*, Schon proposes a more complex notion of *reflection-in-action*. Reflection-in-action is the core theme of Schon's epistemological model that "lies at the heart of [his] view of how experience essentially teaches". Many often the professionals including the teachers are encounter professional situations that are taken with surprise and are puzzling and unusual. Their knowing in action do not suffice to deal with the situation and it largely remain unresolved on basis of their personal theories or practical knowledge (Schulman, 1987). The practitioner responds to such situations using the tool of reflection-in-action (Pollard, 2003). the process of reflection in action is considered as a process of reframing of the surprising situation where reframing of situation is "seeing of the puzzling phenomenon as something else" (Munby and Russell, 1989, p.34). This reframing "suddenly put data in a new light and so offer paths towards solving puzzles of professional practices (Munby & Russell, 1989, p.35. Grimmett (1989) who used the term *reconstruction of experience* as substitute to Schon's notion of reflection-in-action. According to Grimmett reconstruction of experience takes place through reflection and the knowledge for this reflection has its source in "the context of the action setting and the practical application of personal knowledge" (p.22). Reflection is a process in which the practitioner 'recast, reframe and reconstruct' the whole phenomenon to derive new meaning. This reconstruction arises when the practitioner "engage in conversation with either the situation or the presuppositions that guide action in a practice setting and it is this knowledge that 'transforms' practice. The transformation involve reflection-in-action through "practitioners transactions with situations" and in the process the practitioner shapes the situation as well as become a part of it and in this way ensures that the meaning of the situation derived as such has the practitioner's own contribution.

Schon further describes reflection-in-action as that which is "bounded by the action present, the zone of time in which action can still make a difference to the situation[that] may stretch over minutes, hours, days.." (Schon, 1982, p.62). Further such process is "essentially non-logical and is one over which we have little control (Munby and Russell, 1989, p.34). It arises amidst action as a response to the exigency of the situation at hand. It is also asserted that the term reflection-in-action be interpreted using a broader perspective wherein the notion of reflection-in-action has its corresponding terms in different disciplines. Munby (1989) quotes Toulmene (1953) to explicate the point as in following passage:

".....sceince is a way of seeing[and]..learning to see data in new ways.....this form of seeing differently is the focus of Hansons (1958)

discussion of observations.....For gestalt psychologists the processes are known as gestalt shifts; for Kuhn (1962) they represent paradigm shift in a much larger sense. For Schon in the context of learning what is taught by experience, the process of reframing. At the root of all this is that reframing alters the way in which data are seen.....[thus]....reflection-in-action involves seeing quite differently the events of a puzzling practical problem." (p.34)

Thus reflection in action is seeing the problematic phenomenon in a new way and testing the alternative frames in form of action while still in the action that is "more quick, simultaneous and executable than reflection-on-action" (Ghosh, 2016, p.9) . It provides opportunity for the teachers to test their own assumptions, theories and biases and thereby develop new meaning, new understanding and new insights and for that matter serve as a major source of practical knowledge for the teachers as professionals.

Reflective Practice: A Synthetic View on Sources of Practical Knowledge

Reflective practice is an epistemological model that "begins in the spontaneous, intuitive performance of actions and reflections in and on those actions within everyday practice" (Kansella, 2007, p. 107). Reflective practice is not a case of naïve subjective experience in the practitioners' context. Rather it has sound scientific underpinnings. The practitioner uses their knowledge and assumptions and tests them in their professional context through reflection on action and they also develop new insights and new frames that are again tested in actions with a changed configuration (Clandin and Connelly,) thus remarkably broadening the landscape for sources of practical knowledge for the practitioners has a broad base and it can be summarized as in Figure 1 below: in their professional context. However, that's not a matter of naïve application of the rules and conventions in a technical way, although initially it is essential for the practitioner to act as such. It's not a matter of long time when the practitioner has to reflect on their actions taking into cognizance their information base of the various determinants of the education process as well as the specific variables in the specific context in which they practice. Such reflections lead to knowing by the practitioner that Schon characterized as knowing in action. The knowing in action is the source of the practitioner's personal theories and assumptions or their practical knowledge.

However, the personal theories are themselves not static; and rather are dynamic in that it is continuously tested and reframed through reflection in action in the puzzling situations. The reconstituted knowledge in action then further guides their actions in routine situations and the cycle goes on. Thus professional development of the teachers is a continuous process where they continuously move between the porous boundary separating the theory and practice of their profession. It is this movement

through reflection on action and reflection in action mediated by their knowing in action that reduces the gap between the theory and practice. The more the teacher is informed on the determinants of education the more sophisticated is their mobility between theory and practice.

Conceiving the sources of knowledge thus, overcome the undue criticism of the dichotomy provided by Schon and rather it presents a synthetic view of reflective practicum in which the technical rational model is to be seen as interpretive rather than explanatory, subdued as providing the justified ground and situations to engage in reflective actions to further broaden the meaning of such knowledge.

NCFTE-2010: An Epistemological Analysis

A close parallel is made evident between the epistemological shift presented in the foregoing section and the new curriculum framework (NCTE-2010), under review in this paper. The epistemological shift is implicit in the document rather than explicit and is evident more so in procedural terms rather than theoretical terms as is evident through an iterative process used to identify the key ideas and notations in the document. These ideas and notations are used in the following passages to make the epistemological shift inherent in the document explicit. To attain the said objective the narrative that follows is presented in two sections for convenience and for clarity of ideas.

Technical-Rationality and Curriculum for Teacher's Professional Development (Pre-NCFTE,2010)

The curriculum framework document in its opening passages reiterates the concern and comments on the in-efficacious delivery of the existing curriculum for teacher education in preparing teachers for knowledge based society equipped with the skills of lifelong learning and learning to learn. The document vehemently embarks on the existing curriculum framework for the inherent in-congruency between the theoretical and the practice related aspect of the teacher education program in India. It claimed that "[T]heory courses have no clear link with the practical work and ground reality" (p. 12) reciprocating in tandem with the persistent observation made by various education commissions (NPE, 1986; POA, 1992, NCF, 2005).

The document further asserts that a major disadvantage of the existing model of teacher education is that it considers "knowledge as a given, as an external reality existing outside the learner". The belief in external reality free of subjectivism is a positivist assumptions. The externally derived knowledge is considered as sufficient for practical purposes if it applied in a technically sound way in variegated contexts. Thus the existing curriculum for teacher development over-relied on "repeated practice in teaching of specified number of isolated lessons as sufficient condition for professional development" (p.40). This reliance on technical rational knowledge is

also echoed in the National Curriculum Framework for school education (NCF,2005) that "[E]xperience in the practice of teacher education indicate that knowledge is treated as given embedded in the curriculum and accepted without question" where the theoretical knowledge "is viewed as independent of professional training in pedagogy" and hence professional development can be attained through a rigorous "practice in the teaching of a specified number of isolated lessons" (NCTE, 2010, p. 11/12).

Thus the curriculum framework (NCTE-2010) reflects a critical attitude towards the existing curriculum that has been shown to be affiliated to the technical rational model with respect to its epistemological assumptions where teaching is seen as a demonstration of rule based skills in a dexterous manner without any emphasis on the contextual variations that may arise while practicing the profession and the adjustments needed therein and that overlooks the various factors informing the processes of education. Besides making a critique of the existing system the document presents an alternative curriculum framework that is advocated to overcome the perils of the previous system.

Reflective Practice and NCFTE-2010

The document in its very introductory section juxtaposes teaching with the term *praxis* (NCTE, 2010, p.10) and *reflective undertaking*. The document in its vision statement on teacher education claims that "reflective practice is the central aim of teacher education". It further asserts that if reflective practice is the core aim of teacher education then "[T]eacher education needs to build capacities in the teacher to ...deal with different contexts,.....discern and judge in moments of *uncertainty* and *fluidity* characteristics of teaching learning environments" (p.19/20) (emphasis added). While presenting the curriculum framework, the document extensively used the term *reflection* in various forms. The term reflection was used 21 times in the document as a noun (NCTE, 2010, pp. 19,20,45,46, 52, 54,56,58,60, 61, 76). Similarly the term *reflective* was used 32 times in the document as an adverb/adjective (NCTE, 2010, pp. 11, 15, 14, 19, 20, 24, 37, 38, 45, 48, 51, 52, 53, 54, 58, 59, 61, 65, 72, 73, 77), associated with such words as practice, teacher, discussion, journal etc. This preliminary inspection clearly establishes that the curriculum proposed has a close affinity with reflective practicum as the underlying epistemological assumption guiding the framework.

It is emphasized that the teachers are expected to engage themselves in examining their "own biases and beliefs and reflect on their own experiences as part of classroom discourse and enquiry" (p.40). Examination of personal beliefs and assumptions lies at the core of the idea of reflection-in-action in the description of reflective practicum sketched out in the previous sections.

Review of the document suggest that it included two pronged approach towards facilitating prospective teachers to engage in reflection

a. *Broadening the Theoretical base of Prospective Teachers:*

First, the document proposes inclusion of additional theory courses to widen the theoretical base for prospective teachers. The intent is manifested in the inclusion of such courses as gender issues in relation to school and society, the issue of inclusion in education,, importance for language for the teachers, knowing the process of curricular decisions and the factors that interfere such decisions, incorporation of ICT in teaching, analysis of self etc. (NCTE, 2010, p27). The expectation is that such knowledge base is necessary to help the teachers engage in *critical reflection* on their practices and adapt their practice to the changing social context characterized by multiculturalism and diversity of needs of learning and variables mediating the process of education (pp.19-20). The approach is in line with the need of reflective practice wherein "the reflection process should focus not only on the lessons but also on wider and multiple contexts" (Kasilla & Lauriala, 2012, p.86).

b. *Increasing the porosity in the theory-practice boundaries*

Second the document proposed for an extended duration of field engagement in accordance to its vision statement wherein reflective practice and reflective practitioners were considered as the aim of teacher education. It claims that a "[A] back and forth movement between theory and field could be provided through in-built field units of study in each theory course" (p.42) that will make a "porous boundary between theory and practice" (p.49). The document further asserts that "[F]oundational knowledge, pedagogic understanding and perspective and skill inputs are expected to be integrated and applied during the period" (p.45). Thus the field experience is expected to provide the prospective teachers opportunities to "reflect on one's own professional practice" through variegated activities during the program including 'classroom based research project and maintaining reflective journals'. Such a program it is argued is conducive for teachers sine it "allows an easy flow of movement from experience to theory and theory to field experiences" (p.43) and subsequently "critically reflect upon their own practices "and their theoretical understandings in real life context and hence ensuring the reduction of the theory practice gulf.

The bridged approach to teacher education program as envisioned by NCFTE-2010 is represented the figure below:

The above review clearly reveals that document relies heavily on the notion of reflection and reflective practices to chalk out the whole curriculum draft. This orientation of the document towards a reflective practicum as the guiding epistemological base is all too evident despite the claim that the document is "free

from the hold of schools of philosophy and psychology" (p.19). The reflective practicum model for practical knowledge envisages a teacher education curriculum to be "an inventory of themes of understanding and skill to be addressed rather than a set of materials to be learned" (Schon, 1983). Schon's conceptualization finds its reflection in the new curriculum framework for teacher education that lay emphasis on the integration of the theory and the practice. Parallel to this assertion of Reflective Practicum Model, NCTE-2010 emphasizes on the organization of the teacher education curriculum "as an organic, integrated whole" for which the curricular outlines provided in the framework are "described in generic terms" and that these curricular outlines are "not to be treated as prescriptive syllabi or course titles". Rather the curricular outlines "constitute the basic themes on which the curricula and courses are to be built to suit particular context" (NCTE,2010, p. 25). Thus a thematic approach is followed in the new curriculum framework in tandem with Schons emphasis. The thematic approach aims at broadening the teachers' understanding of perspectives that influence the education process.

According to Batra (2011) it is the "engagement with theoretical concepts and frameworks" that leads to a "meaningful educative experience" (p.144). In absence of a sound information base "there is the real danger of reducing all classroom discussions into an ad-hoc sharing of personal experiences" (ibid). NCTE-2010 proclaimed the knowledge base of teacher education to be "fluid and tentative" in nature and hence it is necessary for the teachers to be critical and reflective in their attitude so that they can create new meanings and new applications for the knowledge making 'reflective practice' the "central aim of teacher education" (p.19) wherein "[P]edagogical knowledge has to constantly undergo adaptation to meet the needs of diverse contexts through critical reflections by the teachers on his/her practices" (p. 19-20). It is thorough such critical and reflective processes that the teacher learn to field test their own beliefs and assumptions (learning) amidst action and through which "theories and practical wisdoms are generated continuously" in the social context (school/classroom). It claims further "[A] sustained contact through the internship will help the teachers to choose, design, organize and conduct meaningful classroom activities critically reflect upon their practices through observation, record keeping and analysis and develop strategies ..." (p.42) and thus allowing "an easy flow of movement from experience to theory and theory to field experiences" (p.42). The assumptions presented in the document, although implicitly, reverberates the assumptions underlying *refelction-in-action* presented in Schons account of reflective practice or the *practical wisdom* in Shulman's account of professional knowledge.

The curriculum document thus presents an epistemological affinity to the model of reflective practicum. This affinity is explicitly revealed in the following passage from the document:

"Pedagogical knowledge has to constantly undergo adaptation to meet the needs of diverse contexts through critical reflection by the teacher on his/her practices. Teacher education needs to build capacities in the teacher to construct knowledge, to deal with different context and to develop the abilities to discern and judge in moments of uncertainty and fluidity, characteristics of teaching learning environments" (pp.19-20).

Concluding Remarks on Epistemological Underpinnings of NCFTE-2010

We concluded that there is a broader landscape for sources for practical knowledge for the practitioners. The technical rational model or the banking system of education, by whatever term we may denote the pre-existing curriculum for the professional development of teachers, is not suffice to explain the source of practical and relevant knowledge for the teachers' development. The professional practices and sources for practical knowledge lay in actions, the theoretical underpinnings and the practice context, and as such its understanding and application of that understanding has to be weaved in a unified single process (Gadamer, 1979). Such an epistemological shift from "a third person perspective that yield generalized finding with clearly formulated, publicly agreed procedures" (Dunne & Pandlebury, 2003, p.195), to a broader perspective that includes both the technical rational knowledge as well as the first person perspective characterized by personal theories, its testing in action and subjective interpretation, was next concluded to be evident in the NCTE-2010 document although the document explicitly claimed to be neutral with respect to its philosophical affiliation. The overall orientation of the NCFTE-2010 document is towards the reflective practice model.

However, the term reflection has been widely used in teacher education and often without clarity of meaning (Stones, 1996) and used more rhetorically than procedurally (Hartley, 1993) reducing it to the status of a slogan (Tabachnick and Zeichner, 1991). The danger of ill-conception of the term or a rhetorical use of the term looms large in contexts where it might be invoked. The apprehensions regarding incomplete conception of the term reflection is inherent in the document under review as well.

Reflective practice model do not present a naive and "vulgar situated-ness" of professional knowledge as opposed to the research based knowledge base for professional practices (Harvey, 1993). Eraut (1995) was of the view that the reflective practice is not a complete denial of the significance of the technical rational knowledge and rather it was an attempt to highlight the significance of other dimensions of knowledge characterized by tacit-ness and situated-ness along with the research based knowledge in the meaning making process for practitioners. Practitioner's knowledge of their practice has its root both in the rational or propositional knowledge as well in the dialectic discourse of the practitioner with the

deviant situation. Practitioner's knowledge is a two facet knowledge representing the two sides of the same coin that presents different types of meaning making process and yet they are not separated. A review of the document reveals that the term reflection as used in the document is more congruent with the term *reflection on action* as presented in Schon's epistemological account. However, the document could not clarify the instances of *knowing in action* and *reflection in action*. Although the document explains internship model for teachers to engage with the field and gain knowledge through experiential learning, it failed to procedurally elaborate on the concept of reflection-in- action that is at the core of any professional learning while in action.

Second, the notion of reflective practicum does not denigrate the significance of research based practical knowledge. The knowledge embedding in the positivist paradigm is considered as the *raison detre* for existence of professional field of study and that such knowledge provides the needed structure and organization to profession concerned. Had the case not been so, professional preparation will get reduced to some sort of common sense attempt to learn the meanings within the gamut of the profession. However, such knowledge alone is not sufficient for all practical knowledge specifically those that arises in the problematic and surprising situation involving human behaviors. Besides relying on the rational knowledge that are important in *reflection on action*, the practitioners derive meaning for various aspects of their practice through the dialectic conversation with the context bound puzzling situations. This conversation or engagement is mediated by the ongoing actions (Schon, 1987) and their personal beliefs (Nespor, 1987).

However, the document outright rejects the inclusion of rule based practice of lessons based on certain predetermined and empirically established skills that had since long provided the status of profession to teacher education. The teaching skills and the practice of predetermined lessons can serve complimentarily with the practice of reflection. It provides the teacher with the necessary tool to initially engage with the practice situation. The complete denial of the micro-teaching in teacher training programs and the rhetorical contempt of the rule based teaching practices as presented in the document brings the apprehensions to the forefront. A synthetic model was needed as presented by the reflective practice model rather than the replacement of one model with another as professed in the document.

It is an exaggerated view that the skill based teaching practice does not promote reflection. As Dewey has pointed out a long back that human-minds think and reflect only in problematic situations. The trainees engaged in skill based teaching do involve in reflective thought process in problematic situation at least so in the sense presented by the term reflection-on-action. While following the skill based teaching they can be prompted to reflect on the situations that arises and hence bring in new

meaning to the situation. The deterministic knowledge and the teaching skills provide the necessary tool for engagement while reflection can bring in new meaning to teaching practice in diversified contexts. It is our assertion that, reflection is a higher order skill that can best develop only when the prospective teachers are equipped with the rule based techniques of dealing with classroom situations. The synthetic view on practical knowledge situates the knowledge for practice in both the research based rational knowledge as well as the action based tacit and situated knowledge- a view that is accepted in the contemporary notions on reflective practicum. The document thus could have been more illuminating had it made its position clear with respect to reflection and had it included an eclectic perspective with respect to reflection rather than claiming non-alignment with any particular *school of learning*.

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Role of Gender in Political and Educational Disparity: The South Asian Context

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Abstract:

Human civilization has progressed and it is being claimed that women in this post modern era are on equal footing with their counterpart males, but ground reality seems different. From many perspectives women in South Asia find themselves in subordinate positions to men and are socially, culturally, and economically dependent on them. Women are largely excluded from making decisions, have limited access to and control over resources, are restricted in their mobility, and are often under threat of violence from male relatives. Sons are perceived to have economic, social, or religious utility; daughters are often felt to be an economic liability because of the dowry system. In India, abettments of 73 and 74 in constitution is belong to the participation of women in Panchayat and urban local body in which 33 percent reserved for the women seat in local bodies of government. But reality is different in India where men play a key role in decision making after the elect of their wife. Women faces lots of problem in which sexual harassment, human trafficking, domestic violence and discrimination in family and social life.

Education always plays important role in awareness of their right and role in the society but in the south Asian country especially Muslim country women are far away from education. Lack of education many women are imprisoned, suppressed as well as killed on the name of honour or to control female sexuality in many South Asian countries. Exploitation is both structurally and functionally caste in every society in its different shades. It is manifestation of historically unequal power relations and division of labour which had led to domination over and discrimination of women by men. Education for women is controversial topic for men dominant society where people asked that why need to education for women.

Introduction:

South Asia, home to more than a quarter of the world's population and to one of the oldest civilizations, is characterized by enormous diversity and social stratification on the basis of gender, class, caste, ethnicity and religion. The colonial experience compounded its social and political division and, in more recent times, the force of globalization have contributed significantly to social, political and cultural tumult.(1). All states in South Asia are inherently patriarchal; a fact which often goes unnoticed in the mainstream political discourse. Male hegemony is apparent in any dominant power relation- personal, local, national or regional. It works to deprive and

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marginalize women from centers of power regardless of class, caste or ethnicity. However, oppression of vulnerable group such as religious or ethnic minorities in recent years has specifically victimized minority women in a way that defies rationale and logic and compels one to understand the underlying patriarchal nature and the working of our nation state. Among the all problem in South Asian country, gender disparity and women condition has important place. . From many perspectives women in South Asia find themselves in subordinate positions to men and are socially, culturally, and economically dependent on them.

The term gender is often synonymous with women. The initial move was to use the term sex to refer to the biological differences between man and women while gender indicate the vast range of cultural meanings attached to that basic differences. Gender is a strange word within feminism .The particular manner in which gender is socially constructed in a society. Societies that are strongly patrilineal are very widespread. Such societies are usually among those that are most unfavorable to women as they tend to markedly differentiate between the sexes. Gender is the range of physical, biological mental and behavioral pertaining to, and differentiating between masculinity and femininity (2). The greatest obstacle to gender justice is the prevalence of patriarchy; define as a system of social relations in which men's power is dominant. This does not mean that all men are dominant over all women, but that system of decision making and resource allocation favour certain groups of men in particular (3). A gender role can be defined as a set of social and behavioral norms that are generally considered appropriate for either a man or women in a social or interpersonal relationship.

South Asian country are differ from each other in cultural, social, economic perspective but the condition of women is mostly same, and they are face equal problem in which gender disparity, violence, live to life as a excluded group etc. Women dominated by men from ancient time and they keep far away from their natural right, causes of all form of disparity is their invisibility in society and lack of participation in politics and education. The South Asian region is also home to the world's largest number of poor and illiterate citizens – a majority of which are females – with notable gender gaps in primary development indicators such as health, education, employment and political participation. Causes of the educational disparity in South Asian country against the women is cultural and religious concept where women are related to home work and servant of men in various form like daughter, wife and mother. The pervasive culture of gender-based violence in South Asia has eroded women's fundamental rights to life, health, security, bodily integrity, political participation, food, work, and shelter. It has severely limited their choices in practically all spheres of life, and explains the uniformly poor gender-related development indices in crucial sectors like health, nutrition, education, political participation, and employment. Sharp gender bias has also led to 50 million fewer

women in the population; girls and women in South Asia die prematurely through neglect and violence. This is known as the ‘missing women’ phenomenon (4). Many women face discrimination in lots of various stages in which political and educational disparity also play important role as a barrier of the concept of equal development in the South Asian country.

South Asia remain the most gender unequal and insensitive region in the world (UNICEF,2005). Cultural and social beliefs and practices interface with each other to form multiple and overlapping disparities that exclude girls from their right to education and politics. Patriarchy and a preference for sons, combined with parental perceptions of the opportunity costs of investing ,in girl education, often seen as ‘watering a neighbor tree, have become risk factor of girls’ education. South Asia leads the world in the number of early marriage. Fifty-eight percent of girls marry before the age of 18, compared with 42% in Africa and 29 percent in Latin America and the Caribbean. Education is a huge determinant in early marriage (5). Only early marriage is not causes of women’s discrimination , except this some other causes are also responsible in which cultural , religious, economic dependency, underpowered etc. There are systematic disparities in the freedoms that men and women enjoy in different societies, and these disparities are often not reducible to differences in income or resources. While differential wages or payment rates constitute an important part of gender inequalities in most societies, there are many other spheres of differential benefit, e.g. in the division of labour within the household, in the extent of care or education received, in liberties that different members are permitted to enjoy(6).

Economic and Social exploitation of women and their labour also contributes to disparity and violence against women. Amartya Sen has chronicled how with regard to food, hospitals and schooling there is terrible discrimination against the girl child. Inheritance laws and practices, the lack of access to land, the lack of education and the denial of mobility contribute to keeping women locked into situation from which there is no escape. The South Asian women’s access to economic resources always limited. Bina Aggarwal and Govind Kelkar have written extensively about these issues with regards to India and South Asia. Since a large part of South Asia is agricultural, systems of inheritance laws and cultural practice prelude women from having access to important economic resources . Some South Asian societies following Islamic laws gives differential access to inheritance between sons and daughter (7). Family also play important role in the gender disparity, one hand where family is often a site a nature and care , it can also be a place where male power is brutally expressed and where women are socialized to accept their inferiority and vulnerability. It is the family that often first teaches women to have negative, disempowering self image and it is in the family that young men first learn about female subordination. When we talk about the participation of women in political

power we can count them in few numbers in the south Asian country. South Asian country political power is dominated by men from the ancient time. The most powerful female leader belong to political family and their father and husband have important place in politics and non political female faces lots of problem in their life.

Role of Gender in Disparity:

The particular manner in which gender is socially constructed in a society. Gender is the range of physical, biological mental and behavioral pertaining to, and differentiating between masculinity and femininity. A gender perspective goes beyond biological differences between men and women to explore how men and women's roles and social relationship are constructed in a society. Gender relation is consequently about the balance of power between men and women on equal term in society. Gender discrimination of each stage of the female life cycle contributes to health disparity, sex selective abortions, education and poor access to health care for girls and women. South Asia where gender –based on social , cultural and , in some cases, legal constructs and practices overrides biological advantage of being bore female.

South Asia comprised of seven different sovereign nation, with devise socio-cultural and ethic population, a range of religious faiths, legal frame, economic and political forces, all of which impact upon the lives of women in the region. South Asian's girls and women do not have the same life advantage as their Western Counterpart. From many perspectives women in South Asia find themselves in subordinate position to men and are socially, culturally and economically dependent on them. Women are largely excluded from making decision, have limited access to and control over resources are restricted in their mobility, and are often under threat of violence from male relatives. Sons are perceived to have economic, social, or religious utility, daughter are often felt to be an economic liability because of dowry system. Established gender norms and values contribute to the loss of the "female advantage" in South Asia. Gender discrimination at each stage of the female life cycle contributes to this imbalance (8).

Gender inequalities stem from relations of power and authority, class-religion-caste-ethnic hierarchies and socio-cultural traditions, customs and norms . The region as a whole has been witnessing rising levels of women's economic participation over the years. The factors that have aided or influenced these trends differ from country to country. Nevertheless, the characteristics of women's labour, in terms of the nature of tasks undertaken and the wages earned, remains by and large unchanged. Majority of the women are undertaking manual, non-mechanized, low or unpaid tasks. Even among those entering the paid labour market, women face gender discrimination in access to jobs, and gender inequalities in pay and job security. Gender is product of socio- cultural practice, it is define by social discrimination between men and women and point out the several issues, which are raised by feminist thinker. When we talk

about role of gender in disparity between men and women, we find that this is special word which draws a line between the social role of men and women. From the ancient time to modern time women could not take a respective place in society and they often excluded by men society time to time. By this, woman faces lots of problem in which health problem, education facility and equality within family, community and national level. The strong presence of traditional values and perceptions in South Asia, wherein the role and status of women are assigned lower significance.

Political Disparity in South Asia on the basis of Gender:

The region of South Asia has reported the largest number of women leaders who have been heads of the nation (Indira Gandhi, Shaikh Hasina, Benazir Bhutto, Sirimavo Bandaranaike and Chandrika Kumaratunga). The first women head of any nation in the world as early as in 1960 was from South Asia, in Sri Lanka. The general level of political participation among the South Asian women does not reflect similar trends. Even in pockets where the political awareness among women may be higher, their actual participation is often limited by the constraints laid on their mobility and roles based on the socio-cultural perceptions. Therefore, in spite of the visibility of women at the higher echelons of governance, the overall public participation of women remains low.

When we think about women in South Asia , two contradictory image come to mind whenever one thinks of women in politics in South Asia. One image is that of powerful women leaders(Indra Gandhi, Sirimavo Bandaranaike, Benazir Bhutto, Hasina Wazed, Khaleda Zia, Sonia Gandhi etc) swathed in beautiful traditional dressing huge public rallies, enthusiastically attended again, mainly by men. Another image is that of female masses, poor, illiterate, often veiled huddled in groups in separate 'women only' polling booths or ration lines, or in labour lines seeking casual jobs. If we say that some women could reach to top political position in South Asian Country, how can say that gender disparity have place in these country? so answer is simple that Indra Gandhi, Sirimava Bandaranaike, Benazir Bhutto, were born into rich, aristocratic families and were educated in the west, the two leaders of Bangladesh, Hasina Wazed and Khaleda Zia, have more middle class , less westernized family backgrounds. But they were all politicized within their family environment, and gained entry into leadership through family connections. The fact that all the women leaders of South Asia were related to powerful heads of government, either as daughter or as wives. As wives and daughter of fallen leaders they would moreover, be able to draw the people's sympathy and support. The all top powerful female leaders took their political position , cause of their background was political and they have nation mass sympathy(9).

However, in South Asia, purdah, which is an extreme manifestation of the domestic public dichotomy, creates particular problems for women. The greater number of

women in top political positions, all of whom gained entry into politics through their families. The absence of a single instance where a women has gained the highest political office on her merits alone naturally underscores this point. According to HDR (2003) report, percent of women in politics in South Asian Country is, in Maldives 6.0%, in Sri Lanka 4.4%, in India 9.3%, in Bangladesh 2.0%, in Pakistan 20.6%. Data show the actual condition of women in politics and the causes of this condition is patriarchy society where in men wield power.

For the women participation in politics South Asian country appearance are not much effortable. The experience of the Indian amendment to its constitution (73rd and 74th Amendments introduced in 1992) reserving one-third seats for women in its local governance structures generated tremendous interest in the other countries of the region. In 1997, both Nepal and Bangladesh introduced women's reservation in local bodies. While it was 20 per cent in Nepal, in the case of Bangladesh it was one-third seats in all four tiers of local government. In Pakistan also, one-third seats are reserved in local bodies, which is visible in the current figures of women's political participation (10). At the present time women political participation issue have become only the "vote bank" politics. Every political party in India have increasingly sought the support of women and included women's concerns in party manifestos and the all manner is relate to political drama where political party concentrate on their vote bank benefit .

Educational Disparity in South Asia on the basis of Gender:

Education always plays important role in awareness of their right and role in the society. Lack of education many women are imprisoned, suppressed as well as killed on the name of honour or to control female sexuality in many South Asian countries. South Asia remain the most gender unequal and insensitive region in the world .Cultural and social beliefs and practices interface with each other to form multiple and overlapping disparities that exclude girls from their right to education. The importance of education for human development as well as women's empowerment as a core dimension is well accepted, even in South Asia. South Asia has experienced a positive development I narrowing the gap in gender parity in primary education enrollment, but at the same time two countries in the region have the steepest gender disparity in the world: Afghanistan with a net enrolment rate for girls of 46 per cent and Pakistan with a rate of 60 percent (UNICEF SOWC 2011). Different countries in the South Asia region have different patterns of exclusion. For example India and Bangladesh are both facing a vast increasing number of out-of -school children are to be found in city.

The gender difference in child schooling is one of the most fundamental problems faced in developing countries. Where the initial enrolment rates at the primary educational levels and thereafter, the overall schooling outcomes at the subsequent educational levels are significantly lower for female children in comparison to male

children. Even in some countries it is observed that the drop-out rates at the primary and secondary educational levels are far more for female children than male children. When most of social revolutionary are fight for the girls education , one question is arise why need education for women. At the present time, in the rural people thinks that higher education of women is not good and it will create problem to her marriage. In India , parents give more concentrate and pay high rate of fee for boys education and other side girls got education in the crises circumstance. The causes of discrimination in education facility is boy's education is related to his job and self dependency and girl's education are related to her marriage in reputed family .

Without education, girls will continue to face hunger, poverty, disease and exploitation – evils that we all aspire to see an end to. Not just that, if these young girls do survive to eventually become mothers, the next generation will inherit little more than a legacy of illiteracy, poverty and perhaps even disease. Illiterate mothers cannot possibly be expected to have knowledge of how to protect themselves or their children from the havoc of HIV/Aids, prevalent in many poor nations. Poverty is a major cause of gender disparity in education – where poor families are forced to make a choice between educating their sons or daughters, the girls will inevitably be left out. But honestly speaking, even in countries where primary education is free, and books, stationary or lunches are offered as incentives, old-fashioned traditions and cultural bias prohibits girls from availing one of their most basic rights. For an illiterate mother, with more children than she can take care of on her own, it is best to keep the girls at home, so they can help cook, clean and care for the younger ones. And early marriages, especially when they come with the added incentive of 'bride price', only aggravate the dire circumstances for a girl seeking to get educated. Parents look forward to having one less mouth to feed, along with some extra money coming their way.

Causes of Gender Disparity in South Asia:

Discrimination (the differential treatment of individuals because of their gender), biological differences, individual and societal beliefs and attitudes about appropriate gender specific role, and the choice of individuals and households based on all of determining gender disparities. South Asian societies are influenced by patriarchy and lots of causes are responsible for gender disparity:

Cultural Practice: Socio- Cultural practices based on a strong patriarchal ideology prevalent in the region curtail women's mobility and prevent them from utilizing opportunities to enhance capabilities. Not all the spheres of the gender discrimination are quantifiable but even within the limited arenas of labour markets, socio-cultural influences on participation, women in most of the South Asian countries face unequal treatment. The violation of fundamental human rights, and especially reproductive right of women plays an important part in perpetuating gender. From ancient time

culture has became causes to create a line between the men and women role in the society and impose social rule and regulation upon the women. Role of culture are very important to make men more powerful than women.

Discriminatory Social Institution: Social institutions are defined as formal and informal laws, social norms and practices that shape or restrict the decisions, choices and behaviours of groups, communities and individuals. Social institutions set the parameters of what decisions; choices or behaviours are deemed acceptable or unacceptable in a society and therefore play a key role in defining and influencing gender roles and relations. Through their influence on the unequal distribution of power between men and women in the private sphere of the family, in the economic sphere and in public life, discriminatory social institutions constrain the opportunities of men and women and their capabilities to live the life they value (Sen, 1999)(11). Discriminatory formal and informal laws, social norms and practices can directly influence women's social and economic role, for example by not allowing women to access bank loans, preventing women from owning land or restricting women's ability to move freely in public space. An example of social institutions exerting indirect influence on women's economic and social role is the social norm which ascribes greater social value to sons over daughters, and thus results in underinvestment in the health and education of girls.

Lack of Decision Making Power: Until relatively recently, women have been afforded less decision making power and fewer legal rights than men in all social arenas. In developing countries laws of inheritance and ownership generally disfavor women more than in developed countries, which may be a significant factor affecting the financial resources women have at their disposal. At the political level women also have less voice. A hundred years ago, women were without the right to vote anywhere in the world. After getting high position and high education women could not get equal right to participate in the family issues, In our country more than final decision of family is taken by men. Decision making power is a symbol of empowerment but social norms and culture doesn't give permission to women interfere in family issues.

Biological Causes: Biological psychological regards gender identity and role as arising from biological processes. Gender differences are seen as resulting from sex differences. In other words, women and men act, think and feel differently because of differences is how their brain work. These brain differences may result from chromosomal differences and may also be the result of hormonal differences. A biopsychologist would argue that it is these differences in brain development, and the differences in brain activity caused by the secretion of androgens in adulthood that cause men to behave differently from women(12).In general language we can say that biological differences identify the physical strong of men and women. We can not deny that men are physical stronger than women. I think this was the reason in

ancient time to division of work between men and women, and this division increase in after some time in the form of social responsibility where men become more powerful than women .

Invisibility of women: When we talk about invisibility of women, its mean the role of women in society. South Asian country are deeply connected with the patriarchy ideology where men have very right and power in family and society. Lack of education and political participation, women cannot be aware for their natural and fundamental right. At the present time more than family provides education to women only for their marriage. Women face lots of problem like domestic violence, absence of decision making power in family, prostitution, abortion, human trafficking etc. They are totally depending upon their male relative. Except the employment they have no right to use their income freely. Purda Partha is also one of the big causes for invisibility of women in nation and international level .More than traditional and conjurative family not allowed to their female member to go outside for work. At the present time honour killing has develop to be a stigma on women's freedom and empowerment.

Violence against Women: South Asia has particular cultural and religious practices that also accentuate the problem of VAW in the region. The general low status of women in the region and the entrenched nature of discriminatory structures have led to what is seen as a "lifecycle of VAW". Even before birth women suffer from sex selective abortion, at infancy they may face female infanticide, as young children they will have to put up with incest and son preference, as adolescents they may be sexually abused or trafficked, as young women they may suffer rape, sexual harassment, acid attacks; as wives they may experience domestic violence, dowry related violence, marital rape or honour killings, and as widows they may be required to self immolate or be deprived of property and dignity. The vulnerability to violence at every stage of the life-cycle makes VAW a terrible south Asian legacy that requires concerted regional, national and local level action.

Women in South Asia: South Asian Society is man dominant society where women have not equal right and opportunity to improve their life. In the South Asian country women condition are not better to comparison of western women. South Asian women faces lots of problem like violence, trafficking, sexual exploitation, physical and sociological abuse, abortion, lack of education facility and restriction of cultural values etc.

Violence against women is endemic in the region, with culture-specific variations. It begins at the stage of conception; sex-selective abortions are frequent. One in six deaths of a female infant in India, Bangladesh, and Pakistan is due to neglect and discrimination. Culture-specific forms of violence include domestic violence, rape, sexual harassment, incest, trafficking, honour killings, acid attacks, public mutilation,

stove-burnings, and forced temple prostitution. In South Asia, one in every two women experiences violence in her daily life. Social, cultural, political, economic, and legal factors in the region combine to leave women vulnerable to community-sanctioned violence. Due to the sharp gender bias (women suffer from discrimination in access to resources in every sphere, including nutrition and health care, and are victims of violence), there has been a higher rate of mortality among women in South Asia than in many other parts of the world. Currently an estimated 50 million women are 'missing' from the population due to gender-discriminatory practices(OXFAM 2004).According to Human Rights Commission of Pakistan Report (2002), In Pakistan, 80 per cent of women experience violence within their homes. Despite the fact that many incidents of 'honour killing' are not reported, in 2002, more than 450 Pakistani women or girls were killed by relatives in so-called 'honour killings', and at least as many were raped. Every six hours, somewhere in India, a young married woman is burned alive, beaten to death, or driven to commit suicide. It is estimated that more than 15,000 women suffer from dowry-related violence ever year. In a nation-wide survey in India, nearly 50 per cent of women reported at least one incident of physical or psychological violence in their lifetime. According to Acid Survivors Foundation, Bangladesh, Forty seven per cent of Bangladeshi women experience some physical violence at the hands of their intimate partners. If psychological violence were included, the figure would be much higher. Every week, more than women in Bangladesh suffer from an acid attack that leaves them brutally disfigured, and often blind and disabled. A study in Bangladesh shows that 32 per cent of women working outside their homes experience disruption of their work due to incidents of domestic violence. According to the Chairperson of the National Committee on Women, violence against women is on the increase in Sri Lanka. Sample surveys reveal that 60 per cent of women suffer domestic violence in Sri Lanka. There is no accurate figure of the scale of sex-trafficking of women and girls from Nepal. Despite published figures suggesting that between 5,000 to 7,000 Nepali women and girls are trafficked for sex work each year, and that 200,000 Nepali women and girls are working in the sex industry in India (Human Rights Watch 1995:6), the actual magnitude of women and girls who are trafficked from Nepal is unknown. In Afghanistan, there is a significant incidence of rape, forced marriage, abductions, and assaults. Women are also attacked and imprisoned by armed groups without due process, for not complying with their Taliban style edicts on dress and behavior. Statistics are scarce, but in 2003, an Amnesty International report indicated a high incidence of such violence. Female foeticide is reported in 27 of India's 32 states, and the impact on the sex ratio among young children is alarming. The 2001 census shows only 927 girls for every 1,000 boys (compared to 945 girls in 1991). The declining numbers are most pronounced in the economically advanced states of Punjab and Gujarat. In Punjab it is estimated that one in five girl children is missing due to selective abortions (OXFAM 2004) . Newspaper pages in south Asia are full of tales of domestic violence. In 2002, 450 honour killings were reported in Pakistan,

15,000 young brides are burnt to death every year in India, and 10 women a week are subject to acid attacks in Bangladesh [OXFAM 2004] 12. Violence by intimate family members is one of south Asia's darkest legacies. Fourth per cent of all sexual abuse cases in India are about incest. It a survey on violence against women in India, 94 per cent of the cases involved an offender who was a member of the family [Naved 2004]13.

Women political participation is not very well. According to HDR (2003) report, percent of women in politics in South Asian Country is, in Maldives 6.0%, in Sri Lanka 4.4%, in India 9.3%, in Bangladesh 2.0%, in Pakistan 20.6%. Data show the actual condition of women in politics and the causes of this condition is patriarchy society where in men wield power. South Asian countries do not fare good, if number are anything to go by: 13.54 million children are leaving school before completing primary education. And to give an idea of the sheer magnitude, this number is equal to the primary school-age population of Sri Lanka, Iran (Islamic Republic of), Bhutan, and one-third of Afghanistan put together. Understandably, Pakistan has the highest rate of dropouts at 38.5 per cent. Due to religious intolerance and extremism, education has suffered the most in the country. After that comes Nepal with 38.3 per cent and Bangladesh comes a close third with 33.8 per cent. The regional dropout rate is the highest for South Asia at 33 per cent14.

The UN Human Development Report 2013 was released on 14 March 2013, according to which India has poor Gender Inequality Index, apart from the overall poor Human Development Index (HDI). Apart from Afghanistan that got a rank of 147 in comparison to 132 of India, all the countries in the region of South Asia were ranked higher on Gender Inequality Index in which Pakistan got ranked 123 and Other countries like Sri Lanka, Myanmar, Bhutan, Maldives, all fare well with ranks of 75, 80, 92, and 64 respectively. All data and report show the actual condition of women in south Asian country and show, how much problem they are faces by the man dominant society 15.

Role of Organization to reduce gender disparity and violence:

In the 1990s, violence against women emerged as a focus of international attention and concern. International instrument such as CEDAW recommendation 19 and the UN declaration on violence against women spelt out the measure that state take to eradicate violence against women in their societies. In 1993, the UN General Assembly passed the Declaration on the Elimination of Violence Against Women, UN Resolution 48/104. At both the 1994 International Conference on Population and Development (ICPD) in Cairo and the 1995 Fourth World Conference on Women in Beijing, women's organizations from around the world advocated that ending violence against women should be a high priority. In 1998, UNIFEM launched regional campaigns in Africa, Asia/Pacific, and Latin America, designed to draw attention globally to the issue of violence against women. In 1999, the United

Nations Population Fund declared violence against women ‘a public health priority’. In 1999, the Optional Protocol to CEDAW was signed, allowing the Committee to address petitions from groups or individuals on alleged violations of the convention. In 2000, the UN Security Council Resolution 1325 on Women, Security and Peace provided a framework for addressing women’s needs and rights to protection during conflict, and acknowledged their role in peacekeeping. The UN Convention on Transnational Organized Crime, 2000, included a protocol to prevent, suppress, and punish trafficking in persons, especially in women and children. Bangladesh adopted the Prevention of Oppression against women and children Act which deals comprehensively with crimes of violence against women. India too has taken positive measures with regard to violence against women. With regards to the selective abortions in 1994. The Indian government is also considering the possibility of introducing legislation on trafficking. At the main legislation to tackle the problem of trafficking is Immoral Traffic (Prevention) Act.

For the education Un Millennium Development Goal No.2 which focuses not just on enrolment but on ensuring that “all boys and girls complete a full course of primary education.” In India Right of Education has passed to provide primary education to all girls and boys.

For reduce to gender disparity Millennium Development Goal (MDG) 3 on ‘Promoting Gender Equality and Women’s Empowerment’ has been successful in mobilizing resources and garnering political will, the targets of the goal have been criticized for being overly narrow in focus. One dimension of gender inequality that has been neglected in the current MDG framework, has been the *underlying drivers* of gender inequality or *discriminatory social institutions* – social norms, laws and practices that restrict women and girls’ access to opportunities, resources and power. Fundamental right of Indian constitution also provide to equality on the base of gender.

Conclusion: By this paper I will try to focus on the role of gender in discrimination with women and find out causes in the context of South Asian Country. By the discussion I find some major issues in which women’s political marginalization must be framed against South Asia’s great paradox between democracy and socio-economic inequality that has particular salience for the bulk of poor, economically underprivileged women in the region. South Asian countries have lead position in the international level. The social structure of South Asian countries is based upon patriarchy and men have decision making power in all form and levels. At the present time South Asian women started to increase enroll in school but after that women situation is not good in this societies because they do not rightly implement their education in the right way. They are not aware about their right and they easily ready to do all thing which are said by their parents. At the present time women faces

lots of problem which are created by men for example domestic violence, human trafficking, abortion, to keep away from education etc , honour killing .When we talk women political participation we find the real picture that only 10 percent participation of women in Indian Parliament, and the local governance condition is so bad where women role is only to stand in election and after the elect their husband take all authority.

For get equality in society and find out their visibility, women need to do raise their voice in the family, society. For this need to women actively participation in social issues, politics, fight to get their own right and be self dependent. Some other way to find their right in society in which a popular campaign is needed that involves people at all levels – home, family, community, society, and the State – and simultaneously raises awareness and mobilizes women and men to act towards preventing violence. Such a campaign would also need to be linked to a multi-faceted and wider social-change process that would link awareness raising and challenging ‘commonsense’ ideas and beliefs with actions related to other aspects of gender inequality and women’s economic and political empowerment. Community efforts that enable the implementation of positive state interventions and support the efforts of women’s organizations and others to promote women’s rights would be able to trigger effective change

Women’s movement has addressed the under-representation of women in local and national decision-making bodies, it has been unable to exert much influence over political parties that seek women’s votes but are largely indifferent to gender concerns. Women’s and feminist groups need to deepen and broaden their engagement with political parties and female politicians in order to integrate gender concerns in party manifestos and government policy. In the south Asian region have responded to some of the challenges posed by violence against women in the region The changes in south Asia have also been made possible by the activism of civil society and the foresight of many NGOs. They have conducted research, suggested legal reform and put in place constructive programmes that actually assist women victims of violence.

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Bridging the Gap

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Abstract

The Annual Status of Education Report (ASER) 2016 has revealed soaring enrolment figures for primary school children, around 96.9% surpassing the 80% goal set by Education for All (EFA) under Millennium Development Goal which is a matter for rejoice and a time to cheer up. At least, the beginning for the realization of Right to Education Act has taken place and is reflected by the increased enrolment number. Many reports have indicated fall in dropout rates and at some grade levels, the number of dropout girls is comparatively lesser than dropout boys, reflecting enthusiasm for girls' education among the masses. However, the reason behind this surge in the number of enrolled girls does not only reflect rising aspirations of parents and girls. Here, we must appreciate the Centre and State Governments and various other stakeholders for the much needed incentives that proved instrumental in this endeavour. Amid all this praise, a major concern at this point is to focus our attention on some of the areas that demand immediate reform. Mainly, the phenomenon of dropouts that usually takes place at upper primary and secondary level and this is particularly evident in the disadvantaged and underprivileged sections of the society including girls. The reasons vary from lack of basic infrastructure to shortage of teachers resulting in impaired quality of education. This has posed as a grave issue, and the biggest challenge for all of us is to sustain this trend of high enrolment even at the secondary levels by improving quality of education.

Keywords: Girls' education, quality of education, enrolment, dropouts.

Introduction:

The objectives of SSA, as envisaged in 2000, included completion of eight years of schooling for all children and universal retention by 2010. It was launched with high spirits to bridge all gender and social category gaps at primary stage by 2007 and at elementary stage by 2010 through community mobilisation. But, as a matter of fact, we are lagging behind in this endeavour. Moreover, a study by UNICEF has revealed that despite a high enrolment rate of 96.9% at the primary level, as many as 40% children belonging to the age group of 6-14 years will not be able to complete

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elementary education because of the discrimination based on caste, class, gender etc. (Chhinkwani, 2015).

Methodology:

The present research paper is based on secondary data obtained from ASER 2014 and ASER 2016. In the first phase, a comparative analysis of the Gross Enrolment Rate (GER) and the overall dropout rate has been done in order to understand the trends in education at primary and upper primary level and to find out the challenges that lead to gaps in attaining complete literacy in India. In the next phase, based on some policy documents, reports, newspaper articles and unstructured interviews with students enrolled in few selected Govt. schools in Wardha district of Maharashtra, with their teachers and parents, some solutions are suggested to fill these gaps in literacy. The method of convenient sampling was used in the selection of schools and students; so the findings and suggestions may not be generalized.

Background:

The goal of Education for All (2000) included free and compulsory primary education of good quality with special emphasis on achieved excellence in literacy, numeracy and essential life skills for all children, particularly girls by 2015, and India has delayed in implementing the Right to Education by 2010. However, following into the footsteps of UN Millennium Development Goals and EFA (2000), the Government of India passed RTE in 2009. Though, many policies and schemes like National Literacy Mission (NLM), Sarva Shiksha Abhiyan (SSA), etc. were already operational to ensure primary education and basic literacy among people, still the Government of India clarified its intention by passing RTE in 2009 and followed suit with reference to the UN Millennium Development Goals and EFA (2000). The Centre and State Governments have also provided many incentives in the form of mid day meal, free uniform, scholarships etc. to motivate students to attend and stay in schools. This has surely reaped benefit and is evident by 96.9% enrolment at the primary level (Annual Status of Education Report, 2016) which is a matter for big celebration in a country like India where females (constituting around 48.46% of the population- Census of India, 2011), more often than not, deprived of their basic right to education, are also coming forward into the mainstream school education. Achieving gender equality in education is one of the goals of EFA and to ensure gender parity, mere innovative schemes will not be enough; rather, mental and social transformation in the attitude of the people towards girls' education is required. It is heartening to witness this change when we shift our attention to the primary school level. This attitude transformation is also reflected from relatively lower overall dropout rates among girls as compared to boys. Still there is a lot to be done before we start celebrating.

As already mentioned, despite a high enrolment rate at the primary level, many of the 6-14 year age group children will either not be able to complete their elementary

education or will end up in a compromised educational environment or setting where they can't read or comprehend a text in their own language. This draws our attention towards two areas of major concern where we need to reflect back and contemplate.

Challenges:

ASER 2016 has shown that only 71.4% of enrolled children in primary schools and 73.2% of enrolled children in upper primary schools attend the school. Besides, the overall dropout rates have increased from 3.77% in 2013-14 (Educational Statistics at a Glance, MHRD, 2014) to 4.03% in 2014-15 (PTI, Jan 4, 2018) at the upper primary level and at the primary level, the overall dropout rate in 2014-15 was 4.13% (PTI, Jan 4, 2018) . Both the data raise the concern of **attendance and retention**. This becomes more crucial when we focus on comparatively higher dropout rates among girls in grade 5. In spite of various schemes and programmes like National Programme for Education of Girls at Elementary Level (NPEGEL), residential schools under Kasturba Gandhi Balika Vidyalaya (KGBV), community mobilisation, development of model schools, gender sensitisation of teachers, development of gender-sensitive learning materials (National Curriculum Framework 2005), free uniform and textbooks, scholarships, mid day meals and other need-based incentives, the attendance and retention rates remain low for the vulnerable sections of the society. During the survey, majority of the dropouts revealed that lack of interest in studies, economic condition of the parents, migration of the family, help with the domestic chores/ occupation to earn money, inconvenient location, unsatisfactory teaching facilities etc. forced them to withdraw from schools. Nearly one-fifth of the dropout boys and one-third of the dropout girls help their parents with household work (ASER 2014). This demands specific interventions by the concerned ministries to ensure enough opportunities for employment in order to minimise child labour. The factors that prevent girls from claiming their right to education also include non-conducive, gender-biased environment in schools where at times, they are allotted to works like sweeping and cleaning because they belong to a particular 'sex' (Fousiya & Mohamedunni, 2016). The availability of a school in the vicinity of the habitation, proper road to access the school, separate girls' school, presence of female teachers in the school, school infrastructure in terms of sanitation and toilet facilities also become areas of consideration for the parents to decide for the continuation of the education of their pubescent girl.

Another challenge that must be addressed is the deteriorating **quality of education**. Surrendering to the demands of increase in enrolment rates, the quality of education has been compromised. According to ASER 2016, the quality-related deficiencies in education lead to unsatisfactory level of scholastic and co-scholastic achievement in students. More than half, i.e. 52.2%, of all the enrolled children in grade 5 cannot read a grade 2 level text. Close to half of all the enrolled children will finish eight years of schooling without learning basic skills in arithmetic. In order to improve the

situation, certain problems like skewed pupil-teacher ratio, shortage of trained teachers, teacher absenteeism, negligence of learner-centered approach etc. need to be dealt with tactfully. In such scenario, there is a need to adopt a learner-centric pedagogic approach where the experiences of the learner are taken into consideration with the aim to actualise their potential to the fullest by developing creativity, critical thinking and communication skills in them. According to National Assessment Survey (class VIII), the factors responsible for educational achievement also comprise of socio-economic status, language spoken at home and location (urban/rural) of the school.

Suggestions:

There is a need to prioritise the following areas for meeting the above two challenges:

- 1. Improvement of School infrastructure:** The Annual Status of Education Reports have revealed that only 74.1% of the surveyed schools have drinking water facility, 61.9% have useable girls' toilets (ASER 2016); 58.8% of the surveyed schools have boundary wall and 65.3% have playground (ASER 2014). Under SSA, about 33 per cent of the total funds at the district level are supposed to be spent for a safe and hygienic school compound with toilet, drinking water, boundary wall, electrification, mid-day meal kitchen and playground. This will help in making girls more comfortable by ensuring safety and security. The Government should try to open more number of primary and upper primary schools with proper access and recruitment of more female teachers.
- 2. Availability of trained and well-qualified teachers:** At present, there is a shortage of trained and well-qualified teachers. Usually this deficit is filled by adhoc/ contractual/ guest staff with menial wages that leads to dissatisfaction and decline in the quality of education. Therefore, we need to implement the pre- and in-service training schedules and teacher eligibility tests with more vigilance in accordance with the NCTE rules. Special training programmes and workshops for gender-sensitisation should be organised.
- 3. Curricular reforms:** The curriculum needs to be updated according to NCF 2005 where the content of the textbooks should be gender-sensitive, age-appropriate and learner-centered. There should be enough scope for creativity and cooperative learning. The schools should have library and computer laboratory. Unfortunately, according to ASER 2016, only 20% schools have computer laboratories and 75.5% schools have libraries. Information and Communication Technology (ICT) should be used to enrich the classroom experiences for the learners.

Conclusion:

There are a lot of miles that we need to cover before reaching gender and social equality in education and cheering up for bridging the gaps. Increased enrolment rate is just a beginning and in order to excel ahead in this noble venture, we must foster quality education to increase attendance and retention, especially of the vulnerable sections of the society including girls, for universalisation of elementary education.

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Anemia Leading Factor of Mortality among Tribal Women of Bastar, Chhattisgarh

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Abstract

Introduction: India has highest prevalence of anaemia in the world and accounts for the largest number of anaemic persons amongst all countries. India contributes to about 50% of global maternal deaths due to anaemia. The prevalence of anaemia for ever-married women has increased from 52 percent in NFHS-2 to 56 percent in NFHS-3. It is estimated that about 20%-40% of maternal deaths in India are due to anaemia and one in every two Indian women (56%) suffers from some form of anaemia (National Family Health Survey (NFHS-3) whilst it is 65.7 percent in tribal's of Bastar in Chhattisgarh which is very high as compare to national ratio.

Objective: With above background it can be said that the status of tribal women has gone from bad to worse, especially according to health rather than urban/rural women. So, the main objective of the study is to find out the status and prevalent cause of the anemia in tribal area.

Methodology and Study Area: A Conceptual and theoretical theme applied in the work is that anemia is not only leading cause of women but it is the consequence of worsening reproductive health from its normal status and permanent infirmity in procreating a child in future as well as anemia is obstacle for safe motherhood. In this concept effort has been made to examine the anemia risk and causes with socio-cultural impact in Bastar district of Chhattisgarh state.

Result: It has been found out during study that tribal women of Bastar are suffering from anemia problems severely. This problem is a leading cause of high maternal and infant death and by this reason tribal population is declining year by year.

Conclusion: There are various programmes running by central and state government for the development of tribals women but inspite of all programmes health, economic and literacy level of women are very poor because of the backwardness of these people permeates every part of their life. Poverty, ignorance, ill health and rudimentary culture among tribals are part of an integrated system; attack on any one of them will not be ultimately fruitful if the other sides are allowed to operate in full freedom.

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Introduction

Anemia is one of the most common diseases complicating antenatal women worldwide, particularly in the developing countries (Ministry of Palestinian Health, 2006). Anemia is more common during pregnancy; hence pregnant women are at higher risk than non-pregnant women (March of dimes, 2010). It is a major public health problem and one of the most common nutritional disorders worldwide has major consequences for human health, economic and social development (Dorothy *et al.*, 2006; WHO, 2002). In India, anemia affects an estimated 50 percent of the population (Florentino, R.F., 2003). More than half of women (55 percent) and almost one quarter of men (24 percent) are anaemic, out of these 39 percent of women have mild anemia, 15 percent have moderate anemia and 2 percent have severe anemia. And in men, 13 percent have mild anemia, 10 percent have moderate anemia and 1 percent have severe anemia (National Family Health Survey, 2005-06). The prevalence of anemia for ever married women has increased from 52 percent in NFHS-2 to 56 percent in NFHS-3. It is estimated that about 20%-40% of maternal deaths in India are due to anemia and one in every two Indian women (56%) suffers from some form of anemia (National Family Health Survey (NFHS-3), 2005-2006, <http://www.nfhsindia.org/pdf/India.pdf>, last accessed on February 4th, 2014).

Status of Tribal Women in Bastar

The status of tribal women in patrilineal societies has been observed to be somewhat better than that of urban/rural women in a patrilineal society, e.g. their legal status is much higher than that of their counter parts in patrilineal societies and they have a significant role in the tribal economy. However, after a comparative analysis of the various indicators (political organization, religion, ritual practices etc.) among the different tribes of India, it has been observed that the status of tribal women is comparatively lower than that of tribal men. Moreover, the status of tribal women has gone from bad to worse, especially according to health, as a result of the impact of social change which has affected the social structure of tribal society.

Objectives

In spite of various programmes for health development among tribal area, still the improvement is not satisfied and anemic death is increasing among pregnant as well as adolescence and adult women. So, the main objective of the study is to retrieve reasons and prevalent causes of anemia among women from tribal's area. After study, the result will be helpful to improving changes in policies and programmes towards fruitful goals which are running by Central and State Government.

Methodology

A comparative analytic through NFHS- 2 & 3 (National Family Health Survey) report and primary data and explorative research i.e. related articles, books, news

paper etc., method has been applied to delve the root cause and effect of anemia among tribal women of Bastar. The unique structure of the survey instrument developed by research team provides major tools for anemia research like questionnaire, schedule, interview, focus group discussion and by direct observation. The administered questions in survey format where pre-coded responses are asked to the women regarding her household income, literacy level and food habit. The status of anemia among tribal women of Bastar is identified by somatoscopic method and laboratory test which were done by the researchers with the help of health facilitator.

Study Area

The tribes of Bastar region are known for their unique and distinctive tribal culture and heritage in all over the world. Each tribal group in Bastar has their own distinct culture and enjoys their own unique traditional living styles. Each tribe has developed its own dialects and differs from each other in their costume, eating habits, customs and traditions and even worships different form of god and goddess. A large number of Bastar tribals are still living in deep forests and avoid mixing with outsiders in order to protect their own unique culture.

Result and Discussion

Status and prevalence of anemia is marginally higher in rural than urban areas but anemia is a common problem in both urban and rural areas. Table 1 shows that more than 50 percent of women in urban areas and 65.7 percent in tribal area of Bastar are anaemic, with almost a third of them with moderate to severe anemia. Table 2 depicts that the prevalence of mild anemia for women in India has increased from 35 percent in NFHS-2 to 39 percent in NFHS-3 while it is higher in Chhattisgarh by 39.9 percent and 50.7 percent in Bastar which is very high as compare to state and national ratio

Table 1: Prevalence of Anemia Women (15- 49 years of age)

Status	Bastar	Chhattisgarh	India
Mild Anemia (10.0- 11.9 g/dl) ¹	50.7	39.9	38.6
Moderate Anemia	33.6	15.7	15.0
Severe Anemia (<7.0 g/dl)	4.7	1.9	1.8
Any Anemia (<12.0 g/dl) ²	65.7	57.5	55.3
Hemoglobin g/dl = Grams per Deciliter			
¹ For pregnant women, the value is 10.0-10.9 g/dl			
² For pregnant women, the value is ,12.0 g/dl			

Source: NFHS-3 and Primary Data

Table 2: Increasing Rate of Anemia among Women (15-49 year)

Status	NFHS- 2	NFHS-3
Mild anemia	35	39
Moderate anemia	15	16
Severe anemia	2	2

Source: NFHS-2 and NFHS-3 Report

Socio-Cultural Factors

The problems of tribal women in India are due to deep rooted community traditions, custom, culture, beliefs and taboos. They are imposed on them by the family, society and community at different levels. It can be said that the socio-economic status of the socio-economic condition is associated with poverty, lack of awareness about personal hygiene, health care & nutrition and livelihood skills to increase productivity using local resources (Adivasi Development Initiative: <http://adi-ngo.org/basterpeople.php>). It has been argued by the authors that the improving the “Standard of living” will bring improvement in the health status of tribal women and tribal population as a whole. The interaction between social factors and health issues is complex and sometimes unpredictable.

Illiteracy and Poverty

Table 3 reveals that women literacy level in Bastar is very less (32.69%) than state (60.23%) and national level (64.60%) where large percentage of women (57.23%) were acquired primary education and 21.18 percent women had studied by middle level of school. It is noted during studs that very few percentage of women had studied by sufficient level of education. Table 4 stated that annual household income is very poor among tribal's where large number of population is comprises under poverty line.

Table 3: Literacy Status of Women in Bastar District and its comparison with Chhattisgarh State and National Level

Education Level		Bastar	Chhattisgarh	India
Literacy Status	Literate	32.69	60.23	64.60
	<i>Primary School</i>	57.23	-	-
	<i>Middle School</i>	21.18	-	-
	<i>High School</i>	20.20	-	-
	<i>Higher Secondary School</i>	1.16	-	-
	<i>Graduate and Others</i>	0.23	-	-
	Illiterate	67.31	39.77	35.40

Table 4: Annual Income of Households of Women Respondents

Income Range	%
>10000	13.21
10001-15000	4.67
15001-20000	4.67
20001-25000	5.13
30001-35000	46.23
35001-40000	17.3
40001-45000	5.6
45001<	3.4

The prevalence of under nutrition is nearly two times higher among women with no education than among those with 12 or more years of schooling. According to NFHS-3 report that the percentage of women who are too thin in Chhattisgarh (43%). In Bastar, illiterate women are highly under weight because they are not aware of nutritional food and about Government health development programmes. Women who are literate but they don't have good education level and who they left their schooling many years ago are also facing nutritional problems because of their rudimentary culture and believes.

Table 5: Women Education and Body Weight

Variables	Underweight		Overweight	
	India	Bastar	India	Bastar
No Education	42	67.31	7	3
< 5 year complete	37	59	11	7
5-7 year complete	34	52	14	5
8-9 year complete	35	54	14	9
10-11 year complete	29	37	18	9
12 or more year complete	22	42	24	2

Source: NFHS-3

Food Taboo

Maternal mortality was reported to be high among various tribal groups but no exact data could be collected. The chief causes of maternal mortality were found to be unhygienic and primitive practices for parturition. From the inception of pregnancy to its termination no specific nutritious diet is consumed by women. On the other hand, some pregnant tribal women reduced their food intake because of simple fear of recurrent vomiting and also to ensure that the baby may remain small and the delivery may be easier. The consumption of iron, calcium and vitamins during

pregnancy is poor. The habit of taking alcohol during pregnancy has been found to be usual in tribal women and almost all of them are observed to continue their regular activities including hard labour during advanced pregnancy.

Unawareness about Nutritional Food

The main causes of anemia are nutritional and infectious. Among the nutrition factors contributing to anemia, the most common one is iron deficiency. It is due to a diet that is monotonous, but rich in substances (phytates) inhibiting iron absorption so that dietary iron cannot be utilised by the body (Agrawal, S; Misra, R; Aggarwal, A., 2006). Iron deficiency may also be aggravated by poor nutritional status, especially when it is associated with deficiencies in folic acid, vitamin A or B12, as is often the case in populations living in developing countries. With regard to infections, malaria is another major cause of anemia: it affects 300-500 million people and in endemic areas it may be the primary cause of half of all severe anemia cases (WHO, 2000). Hookworm infection and in some places schistosomiasis also contribute to anemia. Anemia can also be due to excessive blood loss, such as gastrointestinal infections associated with diarrheal. The most important water related causes of anemia are malnutrition and water borne or water related infections. In India, the prevalence of anemia is high because of low dietary intake, poor iron (less than 20 mg/day) and folic acid intake (less than 70 micrograms/day); poor bio-availability of iron (3-4 percent only) in phytates fiber rich Indian diet; and chronic blood loss due to infection such as malaria and hookworm infestations. The low dietary intake of iron and folic acid coupled with poor bio-availability of iron is the major factor responsible for very high prevalence of anemia in the country (National Nutrition Monitoring Bureau, 2004)

Table 6: Different Ranges of BMI of Women in Bastar as compare to Chhattisgarh

Body Mass Index	Bastar	Chhattisgarh
Normal BMI	2.15	38
17.0-18.5 (mildly thin)	47.00	41
<17.0 (moderately/severely thin)	50.85	21

Source: NFHS-3 and Primary Data

This is a growing problem in India. Women suffer from a dual burden of malnutrition with nearly half of them being either too thin or overweight. Under nutrition is more prevalent in rural areas. The Body Mass Index (BMI) is measured as weight in kg. upon height in meters squared and in adults over 16 years of age is considered a robust and reliable indicator of nutrition Status. According to the World Health Organization (WHO), a BMI of less than 18.5 is indicative of severe malnutrition. It has been observed from table 6 that tribal's women in Bastar are severely thin with

less than 17.0 BMI and the median BMI (Body Mass Index, an universal and robust indicator of nutrition status) in such communities is more than 17.0 but below 18.5. When it has been asked to women about the frequency of consuming food from different food groups: Milk or curd, pulses, fruits, dark green leafy vegetables, eggs, chicken or meat, fish and fruits at least once a week is less common. Sixty two percent of women never consume milk curd even in their whole life.

Table 7: Frequency of Women Consumption of Milk/Curd, Fruit, Meat, Chicken and Fish

Routine	Chhattisgarh	Bastar
	%	%
Daily	7	3
Weekly	29	20
Occasionally	32	15
Never	33	62

Source: NFHS-3 and Primary Data

Not Acquiring Government Facility

The Government of India has initiated several supplementary nutrition programmes at the central and state level, to improve the nutritional status of the people and eradicate anemia. But these programmes made very little impact because of they did not take into account the socio-economic and political reasons of anemia among women. For example, most of the programmes address nutrition during the first six years of life and then skip directly to pregnancy and lactation. Adolescence, which is the period of additional nutritional requirement, is not addressed through these programmes. Very little space is available to create awareness on the importance of understanding women's nutritional needs throughout various stages of her life and to ensure that women eat the food that reaches the household. Table 8 shows that 23 percent and 14 percent tribal women had taken supplementary food from ICDS during their pregnancy and lactation period respectively which is less than state ratio by 30 percent during pregnancy and thirty 2 percent during lactation period.

Table 8: Utilization of ICDS Food Supplementation During Pregnancy and Lactation among Mother of Children under 6 year

State and District	Category	%	Variable
Chhattisgarh	ST	37	Supplementary during Pregnancy
		32	Supplementary during Lactation
Bastar	ST	23	Supplementary during Pregnancy
		14	Supplementary during Lactation

Source: NFHS-3 and Primary Data

Psychological Factors

The major factor in our society is socio-cultural. Due to the patriarchal nature of our society, women are discriminated from birth. The discrimination against girls results in an attitude of neglect towards them and they receive inadequate nutrition right from childhood. Nutrition deficiency such as protein, vitamin C and iron leads to anemia among most girls and women.

It is believed that if a woman, who cooks food, eats first, does not have a prosperous household. She is supposed to eat last, never grumble about getting less or not eating rich diet (Ghosh, S., 1991). After marriage, a woman's status in the family and society is determined by her reproductive functions and that too on the number of male children she bears. In the adolescent phase due to menstruation, the requirement of iron increases. Every month about 40 ml. blood is lost with approximately 0.6 mg of iron. This increased requirement for iron is not met due to discriminatory social beliefs and food restrictions. Most girls are not groomed to make decisions regarding their life, health, education or marriage. This holds true even in case of food allocation and consumption. The lack of self esteem makes women offer their husbands the best of everything available in the household including food.

Recommendation

Most effective step to reduce the prevalence of anemia during pregnancy is health education. Health education constitutes awareness about anemia in terms of exposures, risk factors, essential nutrition ingredients and the importance of iron supplementations (Hoffman, 1998). Generally, awareness refers to "The state of feeling or the ability to perceive, or to be conscious of events, sensory patterns or object" or can be defined more broadly and simply as "the state of being aware of something" (Wikipedia). Many women lack knowledge or are not aware about their medical condition or the risk factors which can be life threatening. In general, for this type of awareness, women play an important role in the family by act as main health providers (WHO, 1997). So it is necessary for all women to take safety measures and more precautions, in order to avoid the occurrence of anemia before, during and after pregnancy.

It is important to raise the level of awareness by all possible ways with the help of Media, TV and health campaigns by Government as well as Non Government Organization at community basis, so it can reach to door step of each family specially women in reproductive age. It is also important that by the help of National Social Services (NSS) unit this awareness programme be conducted in all educational institutions. It is of great importance to encourage and motivate all women, especially multifarious women and the less educated women, for early registration for their health check up and antenatal visits to clinics to attend health education sessions.

The involvement of tribal community in health care delivery system is essential to improve the health status of tribal women of Bastar. A “holistic” approach is needed to organize the health care delivery system in the way it caters the essentials for women of all tribal groups, with emphasis on improvement of the health of tribal women. For example: Planning of health programme according to felt needs of the tribal women groups; IEC programme in their local dialect by the tribal women in connection with nutrition for all category of tribal women with emphasis on pregnant women; Awareness generation for conduction of deliveries by trained staff; discard the old primitive method of parturition by untrained traditional birth attendants, avoid consumption of alcohol, abstain from use of smokeless tobacco and smoking tobacco, strenuous physical exertion and taking proper rest during pregnancy.

Conclusion

According to WHO if the prevalence of anemia at community levels is more than 40%, it is considered as problem of high magnitude (S Seshadri, 1999). The problem of anemia is related to wider population than the traditionally considered groups of the pregnant and lactating females and children. With the onset of menstruation and associated blood loss, there is a further rise in prevalence and severity of anemia in adolescent girls (JL Beard, 2000).

Anemia can result in maternal mortality, weakness, diminished physical and mental capacity, increased morbidity from infectious diseases, perinatal mortality, premature delivery, low birth weight and (in children) impaired cognitive performance, motor development and scholastic achievement. Anemia is particularly high for women with no education, women from scheduled tribes and women in the two lowest wealth quintiles. Women who are breastfeeding or pregnant are also more likely to have anemia. Anemia is more widespread among both women and children than it was seven years ago at the time of NFHS-2, having risen almost 5 percentage points since then in both groups.

In many countries the pregnant women have access to some necessary health information during pregnancy and birth but these little knowledge about anemia is not very much useful. However, the quality of information varies among women. One of the problems that may lower the level of awareness in pregnancy is that the health care providers do not have feedback especially as to what extent the women understand the information they receive (Bredmar, 1999). Therefore, for the success and effectiveness of health education, it is better that the information is provided to women in groups, where they feel more comfortable, satisfied and interact to benefit from each other (Ingram et, al., 2003).

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Heritage Tourism and Historical Experience: Understanding the Use of Past in Constructing Brand India

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Abstract

In contemporary society, public consciousness is increasingly being shaped by histories mostly constructed outside the academic discipline. These are representations of the past - communicated through museums, memorials, films, television, novels and biographies. Heritage is one such element through which past is constructed and communicated to the society. Past seems to have emerged as a cultural category represented in the form of heritage which defines the way identities are framed in the minds of contemporary audiences. In the process historical experience through heritage helps constructing, positioning and communicating brand India, nationally as well as globally.

This paper explores how contemporary heritage tourism industry in India is increasingly engaging with the past to reconstruct and represent it in the form of a historical experience for the consumers. It is argued here that tourism experience is fundamental to the way contemporary society experiences history globally; that the past consumed as heritage is a key contributor to the economy and that the heritage industry in India provides an opportunity to the government to perpetuate a sense of shared identity of the past as cultural memory. This is a theoretical study which brings out the linkages between contemporary heritage structures, the political party in power and their power to invent and reinvent the cultural symbols of the past through tourism. It is also underlined here that development of the heritage tourism industry structured within an ideological framework that largely reflects the prevailing cultural discourse of dominance.

Key Words: Heritage, history, culture, community, commodity, market, power

Twenty-first century India is witnessing an increased focus on how history is being produced in the public domain. It is interesting indeed that history has become an all pervasive commodity widely consumed in the form of heritage and entertainment in India. Public consciousness is increasingly being shaped by histories mostly constructed outside the academic discipline as representations of the past, communicated through museums, memorials, films, television, novels and biographies. Past seems to have emerged as a cultural category represented in the form of heritage which defines the way identities are framed in the minds of contemporary audiences. Visiting museums and palaces, watching historical films

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and documentaries, early morning history walks – all these are diverse methods of how people engage and consume the past in the form of heritage. It needs to be underlined here that heritage is a healthy and important contributor to the cultural past and as tourism, historical experience through heritage helps constructing, positioning and communicating brand India, nationally as well as globally.

Heritage is public history (Groot, 2017) as these are representations of the past produced in the public domain and not inside the universities. Public history is defined as that history which is produced in public, outside the academic domain (Kean & Martin, 2013). Heritage represents the past which is retained in the minds of the public through buildings, photographs, paintings, memorabilia and stories, orally passed on, from generation to generation. In the last two years, the heritage tourism industry in India seems to have increasingly focussed on reviving several ignored or forgotten symbols and practices of the past. Indian government is trying hard to bring into the mainstream the forgotten symbols of cultural heritage in India.

This paper explores how contemporary heritage tourism industry in India is increasingly engaging with the past to reconstruct and represent it in the form of a historical experience for the consumers. It is argued here that firstly, tourism experience is fundamental to the way contemporary society experiences history globally; secondly the past consumed by the tourists via museums, memorials etc is a key contributor to the economy; thirdly, heritage industry provides an opportunity to the government to perpetuate a sense of shared identity of the past as cultural memory.

Historical as a cultural genre in tourism industry

According to The International Council of Museums (ICOM) a museum is defined as ‘a non-profit making, permanent institution in the service of the society and of its development, and open to the public, which acquires, conserves, communicates, and exhibits, for the purposes of study, education and enjoyment, material evidence of man and his environment (Edson & Dean, 1994). Museums must not be seen as a place of passivity rather as a space of participation as it provides an opportunity for the tourists to consume the constructed past represented there. Heritage structures and sites therefore have the power to interpret and represent ‘reality’ with multiple versions of it. As a result, they have a major role to play in communicating the past to the contemporary society in an ideological framework that largely reflects the prevailing cultural discourse of dominance (Joshi & Josh, 2011).

In the last few years, there has been an exponential rise in the development of the tourism industry. In order to maximize the profit via heritage tourism and to tap the local, national or global tourist, the India government both at the centre and the state, plans to spend crores in reviving the cultural, religious and spiritual symbols or practices of the past. In the process the state seems to focus on developing or

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constructing a historical experience that perpetuates the discourse of Hindu cultural dominance. It needs to be underlined here that culture, community and power are intertwined and growth of heritage tourism must be understood in the larger framework of cultural hegemony. That is to say that heritage is a medium which communicates and represents a constructed past in the present but in a controlled manner. It is this constructed past that is consumed by the tourists in the present as a historical experience.

Studying the representations of the past in the present as they are being constructed in everyday life help discern the way history and heritage serve as tools to perpetuate the prevailing hegemonic discourse. Since 2014 the ruling dispensation has tried to augment the tourism sector by making heritage as its key contributor. The focus here is on reviving and marketing the ignored or forgotten traditional Hindu cultural symbols and practices as part of the heritage tourism industry. While the growth of tourism in the states such as Kerala, Rajasthan, Gujarat and Madhya Pradesh significantly contribute to the Indian economy, Uttar Pradesh has now joined the club. The state government of UP under the new CM Yogi Adityanath has clearly spelt out the focus in tourism on heritage by reviving and developing the ancient historical cities and cultural practices of Uttar Pradesh.

Studies show that heritage tourism is a huge industry in the European countries. It is estimated that around 40 million people visit UK museums and galleries every year (UK Policy Paper, 2016). Internationally, historical sites and museums have been used as drivers of economic change that seem to have expanded from cities like London and Paris to Shanghai, Dubai and India. According to the Indian Ministry of Tourism Annual Report (2016-17), 'tourism is a major engine of economic growth and an important source of foreign exchange earnings' (Ministry of Tourism [MOT], 2016). Over the past few years, museum, heritage sites and commemorations are being used or planned to be used as drivers of economic change and regeneration in India also. Places like Haldighati (revival of the museum of Maharana Pratap), Ayodhya (proposed statue of Lord Ram and museums), Kerala (historical temples and caves), Varanasi (identified Ganga River, Riverfront & Old City Heritage Zone) etc have become the top focus of the current dispensation as far as developing heritage tourism is concerned. Clearly tourism sector is focussed on reviving, repackaging and marketing Hindu cultural nationalism as brand India globally.

Undoubtedly, the story of India's liberal ethos is locked up in its historical cities such as Khajuraho, Konark, Madurai, Varanasi, Sidhpur, Mandwa. Unlocking the potential it seems will give more power to brand India and the rich cultural heritage. Needless to say, in the larger discourse of development, heritage will play a significant role. It is inevitable therefore that engaging with the past in public domain will produce

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multiple representations of it, which may or may not manifest in the form of contesting historical narratives.

Heritage and Government: Resurgence of Cultural Symbols and Practices of the Past

The Incredible India campaign is precisely a major step in this direction. The tag line, Incredible India, showcases to the world, the unexplored or hidden symbols and practices of the country's cultural heritage. Promotion of Kerala as the 'God's own country' includes building brand Kerala as a site that encompasses the Indian heritage ranging from yoga, ayurveda, naturopathy, spirituality to the ancient historical sites of rock cut caves and the magnificent temples. The past can be seen here as a commodity consumed by the tourists as a leisure activity. It needs to be underlined here that historical sites and experience of ancient cultural practices are different ways in which tourists engage with the past.

Recently published advertisements of Gujarat tourism are promoting ancient Hindu religious practices as part of cultural tourism. The content of several audio-visual films featuring bollywood actor Amitabh Bachchan focuses on promoting the historical Somnath temple on the one hand and Hindu ritual practices still followed and preserved by the community in Sidhpur (Gujarat Tourism Corporation Limited [GTCL], 2012). The voiceover reads "Sidhpur as a Rig Vedic city where people come from across the world to perform *Shraddha*, a ritual performed to pray for peace of the departed souls of one's ancestors by the people of the Hindu community" (GCTL, 2012). Clearly religious and cultural practices of the city are being marketed to the fullest to utilize the potential of heritage tourism for profit making. With Amitabh Bachchan as the star promoter of the '*Khushboo Gujarat ki*' (the fragrance of Gujarat) campaign seems to have yielded results.

Statistics show that in the state of Gujarat the 'tourist flow grew from 38.3 million in 2016 to 44.8 million in 2017. Tourist flow from other Indian states grew 22%. Business remained the dominant purpose of visit, at 55% share of tourist flow, followed by spiritual tourists at 36% share' (Das, 2017). It seems this 36% tourist flow is what the present day government is targeting to give a boost. The state of UP is witnessing a revival of forgotten Hindu cultural symbols and practices as heritage tourism. Like Gujarat, promotion of spiritual and religious traditions seems to be the crucial elements of heritage. Varanasi is popularly known as the '*Shiv nagri*' (the city of Lord Shiva) and Ayodhya as '*Ram nagri*' (birthplace of Lord Rama), both the cities are now being vociferously marketed as such. Month of October in 2017 witnessed UP Chief Minister Yogi Adityanath taking concrete steps in this direction. Ayodhya witnessed the celebration of '*Dev Deepawali*' on the banks of the ancient river Saryu. The holy city witnessed 'historic' Diwali celebrations as the chief minister announced projects worth Rs 137 crore to develop the city. Interestingly, as

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part of establishing Ayodhya as a tourist hub another distinctive feature of Varanasi was adapted when close to two lakh diyas were lit on the about half a kilometre stretch of Ram ki Pauri on the Saryu ghats, reminiscent of Dev Deepawali celebrated on Kartik Purnima in Benaras (Naim, 2017).

Further to promote religious tourism in Ayodhya, the UP government has also proposed to build a 100 metre grand statue of Ram, a Ram Katha gallery and an auditorium in Digambar Akhara. The idea seems to be to bring Ayodhya as a heritage tourism destination on the global platform; to package and market religious and cultural practices of the past as a commodity which is seen as a crucial contributor to the economy. Rama, Shiva and Krishna are cultural icons for thousands of non-Hindus also for centuries. Uttar Pradesh Shia Central Waqf Board backed the UP government's decision to build a statue of Lord Ram in Ayodhya. The board also declared to gift 10 silver arrows for the quiver as a mark of respect. The board's chairman, Waseem Rizvi said "...UP government's decision to erect a statue of Lord Ram is commendable. In keeping with the Ganga-Jamuni 'tehzeeb' of Awadh, these silver arrows will be just a token of admiration and esteem in which Shias hold Lord Ram" (Press Trust of India[PTI], 2017).

The cities of Ayodhya, Varanasi and Mathura are thronged every year with international tourists in large numbers. Even so, these historical sites that are the epicentres of heritage Hindu temples, monuments and rivers have not been marketed adequately for profit making, as it is happening in the present. Perhaps UP has always remained at the centre of the sectarian contest between the Hindu and Muslim communities. Political parties in power have largely been playing the card of Muslim appeasement in the state. Further to consolidate the minority vote bank, the political parties like the Congress, the Samajwadi Party or the Bahujan Samaj Party seems to have deliberately sidestepped a comprehensive promotion of ancient Hindu religious-cultural symbols and practices. India has been represented largely by the symbols of Muslim art and architecture like the Taj Mahal, Qutub Minar and Red Fort etc. While all the latter representations of India's past still stand tall, reviving the other cultural representations must be seen as a step to include, preserve and utilize the forgotten popular cultural material of the past.

In order to boost the religious and cultural heritage in the state, the UP government has earmarked rupees 1240 crore to develop the tourism circuit of Agra-Mathura-Ayodhya- Varanasi-Chitrakoot. Under the new schemes 'Swadesh Darshan Yojna' and 'Prasad Yojna' the central also government plans to develop infrastructure facilities in and around these cities, which now the Yogi government will take forward in the state of UP (MOT,2016). These two schemes aim at the development of tourism infrastructure in the country including historical places and heritage cities. A grant of nearly 200 crore rupees has also been sanctioned to set up a cultural centre

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in Varanasi, which is also the constituency of Prime Minister Narendra Modi (PTI, 2017). In the years ahead the focus of the UP government will be to oversee an implementation of a number of interesting activities related to the preservation of cultural heritage and ancient roots of India like the Ramayan Conclave scheduled in the month of January, 2018 which will stage the living traditions of Ramleela from across the globe in the state of UP. The month of February, Varanasi will witness a Kashi Literary Festival on the banks of the Ganges. Around 500 national and international intellectuals are estimated to attend it (PTI, 2017).

Beyond UP, the Culture and Tourism Ministry at the centre is focussed to develop heritage tourism as a profitable commodity across the country. Under the Swadesh Darshan Scheme the government has identified thirteen theme based tourists circuits ‘...namely: North-East India Circuit, Buddhist Circuit, Himalayan Circuit, Coastal Circuit, Krishna Circuit, Desert Circuit, Tribal Circuit, Eco Circuit, Wildlife Circuit, Rural Circuit, Spiritual Circuit, Ramayan Circuit and Heritage Circuit (MOT, 2016). These tourist circuits are identified to develop cultural tourism industry with an aim to address the concerns of all stakeholders to enhance the tourist experience and employment opportunities (Sharda, 2017). Under the PRASAD (Pilgrimage Rejuvenation and Spiritual Augmentation Drive) scheme 25 cities of religious significance have been identified for development from across the country – Amaravati (Andhra Pradesh), Amritsar (Punjab), Ajmer (Rajasthan), Ayodhya (Uttar Pradesh), Badrinath (Uttarakahnd) Dwarka (Gujarat), Deoghar (Jharkhand), Belur (West Bengal), Gaya (Bihar) , Guruvayoor (Kerala), Hazratbal (Jammu & Kashmir), Kamakhya (Assam), Kanchipuram (Tamil Nadu), Katra (Jammu), Kedarnath (Uttarakhand), Mathura (Uttar Pradesh), Patna (Bihar), Puri (Odisha), Srisailam (Andhra Pradesh), Somnath (Gujarat), Tirupati (Andhra Pradesh), Triambakeshwar/ Nasik (Maharashtra), Ujjain (Madhya Pradesh), Varanasi (Uttar Pradesh) and Velankanni (Tamil Nadu) ..(MOT, 2016).

Heritage Tourism and Cultural Capital

Heritage is one of the ways in which tourists, national or international consume history worldwide. Museums and memorials are part of a fully fledged market driven industry. Studies show that the relationship between the heritage sites and the business world is incredibly important to income generation (Groot, 2016). Marketing of the heritage in a country is a huge brand building exercise which generates income, creates jobs and opens up international market for the historical cultural sites, artefacts and memorabilia. Commercialization of heritage generates income for local and regional historical material and practices using the name, brand, collection and exhibit programmes. Developing heritage tourism industry also helps strengthen the already existing symbiotic relationship with the other sectors of economy by providing opportunities of income generation in – trade infrastructure, commerce, skill, handicrafts and communications. Public and private heritage

experiences generate multiple types of heritage products that people use to gain a certain cultural capital. History is consumed therefore on a daily basis via heritage products such as momentos, paintings, photographs, books, posters, postcards, cups, key chains, bags, DVDs, games inspired by the historical narratives that heritage sites and museums curate.

In 2008, Creative Activities, a report issued by the United Nations Conference on Trade and Development (UNCTAD), viewed cultural activities as one of the main drivers of growth, irrespective of the current level of development in the country in question (Greffé, 2009).

‘Arts Council in England in 2014 emphasized that the impact of museums on the tourism industry was huge. Tourism is a major part of the UK economy – the fifth largest industry in UK. Museums make a significant contribution to it. Their centrality to the tourism industry is manifest in their attracting record numbers of visitors, encouraging secondary spending, directly and indirectly creating jobs and making areas more desirable for investment, and driving economic growth for and local investment. They also contribute to building the British brand overseas’ (Tuck & Dickinson, 2015). In France, reports show that impact of the famous Louvre (museum located in the heart of Paris) on the French economy in 2006 ranged from €721 million to €1.156 billion for initial expenditure of €175 million, the expense budget actually committed for that year within France (Greffé, 2009).

Heritage tourism goes beyond experiencing the historical via museums alone. In Europe, the histories of cities are sold to the consumers of tourists in a variety of ways such as historical tour of the city in boat rides is very popular, the memorials, the ancient churches and palaces. Accompanying all of this are activities that strengthen the private sector also the transport, the memorabilia shops, food, clothing, the home stays, hotels, entertainment, transport, publishing, arts, crafts and handicrafts. All these are part of the cultural capital which when utilized has successfully given profitable results for the growth of tourism industry and economy on the whole. While the west is far ahead in utilizing heritage as cultural capital for the sustainable development, India has a long way to go.

In India, Hindu temples, art, architecture, museums, palaces, statues, memorials are popular ways in which people physically experience the past through tourism. Religious and spiritual elements are crucial aspects of building brand India. Government’s concern can be seen in two ways – firstly to preserve the materiality of the past via heritage tourism and develop it as cultural capital for the growth of economy and secondly, to develop a shared sense of belonging carefully balancing the cultural contestations. It needs to be underlined here that historical environment is a vast reservoir of knowledge about the cultural past, something from which economy benefits and which brings communities together to share a sense of a multi-

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cultural national identity. Museums, memorials and historical sites are central to how identities of the individuals, communities and nations are shaped. Heritage material, places and buildings in a sense are collective memory curated for public consumption. Resurgence of heritage tourism in India must be seen in the larger discourse of cultural hegemony where the ideology of the ruling dispensation dominates how communities consume and imagine their past. Heritage undoubtedly is a physical memorial, a symbolic representation of the past which provides a space to the government to perpetuate the ideas of cultural nationalism.

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Gandhian Ideology and Dalit Religious Life

Anil Kumar Ram¹

G. C. Pandey²

B. R. Ambedkar emerged as a spokesman of an autonomous anti-caste stand which was an opposition to M. K. Gandhi. With this, a movement to transform the basic structure of the Indian social system which was believed to be based on Caste, backed by a religion –Brahamanism, seen as Hinduism. This development of 1930s began a process which culminated in 1960s and 1970s when Dalit Panthers and other organizations' efforts to see not by any reformist perspective but by an alternative view in which Dalits have their own cultural spaces, memories and suppressed histories which are to be retrieved by the dalits themselves. In this formulation, the question of religion of dalits remains a core issue as this would lead to answer the question –are Dalits, treated as untouchables socially, Hindu, after all ?

In the hands of some other thinkers and writer-activists the question of religion gets another dimension. Ramdayal Munda has famously said once that the tribals are not Hindus. In his formulation, tribals and dalits should be grouped with Adi-dharma.¹ They have been considered Hindus for administrative convenience. He said that there were only six officially recognised religions –Hinduism, Islam, Christianity, Buddhism, Sikhism, and others. As there was nothing in common between the Vedic traditions of Hinduism and the Adivasi and there was a compulsion to accommodate them as Hindus, they were put under the label Hindus. What Munda had said for tribals, can be applicable to Dalits as well. On this basis, he criticised any effort to convert dalits or tribals to a religion like Hinduism or Buddhism.

On the history and politics of dalits by 1990s, three perspectives –Dalit Buddhism, Dalit theology and Dalit politics- sought to construct a counter public, counter discourse. In this context, it is imperative to find out different kind of evidences to examine whether the dalits can be said to belong to their own autonomous religion or not. Also, to see things in a historical perspective, it can be useful to see how this issue had been taken up in different stages. In this paper, based on evidences mainly from Hindi literature and memoirs of dalit leaders, an attempt is made to discuss how the religion of dalits can be seen in between 1920s, when the issue first emerged in political discourse and 1950s, when the Independent new India was formulating its policies . This paper does not carry a conclusion that Dalits had a religion of their own, different from non-dalits, but it tries to suggest that the attempts to bring dalits as Hindus need to be analysed carefully.

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The process of bringing dalits in the Hindu fold seems to have begun in early 1920s with liberal Hindu leader's like Madan Mohan Malaviya attempted to strengthen the nation/community through the inclusion of lower castes in Hindu folds. Later, Gandhi and his followers had to fought very hard within the community to make Hindus understand that dalits were one of them and it was their religious duty to see their fellow community people get religious and social rights. Beginning with a reformist stand this kind of approach had undergone changes, but overall there seems to have a consensus that talking about Dalits as non-Hindus is too radical, divisive and unhistorical. This paper tries to piece together some evidences for discussion. It argues that there was a genuine wish from the dalit leaders to be treated as Hindus, at least in Hindi regions but in everyday lives the dalits continued to worship their own gods and religious practices throughout the period -1920s to 1950s.

It has been said that the birth of Hinduism, as a religion in the form of Brahmanism, was a late eighteenth century idea, articulated first by the Missionaries. The term 'Hindusim', first coined in 1787 by Charles Grant, came into general use in the nineteenth century. It was based on the premise that Hinduism was a discrete system, a religion, which has its own religious boundaries and forms of beliefs and practices. When this religion emerged, with which Caste System was seen as organically linked, is a debatable issue. One view has been that the Brahmanism, masquerading as Hinduism, was trying to create a religious order and only those who abide by its practices could be given a place in the hierarchy- Caste hierarchy- the Brahmanism carried with it. Dalits were not part of it and they were considered 'outcastes'. So, it is logical that they be counted as non-Hindus, if Hinduism is to be equated with Brahmanism. For that, it has to be shown that the dalits had their own traditional religion, their own gods or goddesses, rituals, customs and traditions. Scholars have shown how there had been attempts to bring into its religious fold others so as to make the religion bigger. James Massey, a dalit Christian, has summed up the agonising state of being a dalit even after converting to another religion by saying that dalits can neither like Brahmanic theology which is based on the philosophy of Vedanta, according to which the world is illusionary, nor western Christian theology, based on classical Greek dualism between this and the other world. For dalits, it is this world where they have to struggle to survive and live with dignity.ⁱⁱ

With this perspective, one can sum up that, for dalits the history is very important to continue their struggle, to develop dalit consciousness with emphasis on their *anubhav* (experience) and not on *anuman* (speculation). In the next section, some of experiences have been brought on for discussion to think over the question of religion and religious traditions of dalits.

It can be said that in the Congress, there was a strong realisation that dalits were to be treated with care. An indication towards this can be found in the conversation between Gandhi and Ramanand Chattopadhyay, the founder of *Modern Review*.

Chattopadhyay had written to Gandhi expressing three points: first- Bengal did not have untouchables in real sense, second - even upper caste Hindus were registering as Harijans, and third –if the reservation was applied it will be “advanced Harijans” who will be elected, not the backward Harijans. Gandhi wrote :

We must be advancing towards effacement of the vicious distinction between caste Hindus and outcastes...Bengal is in a better position than the other provinces, if it is true that there are few real untouchables in the proper sense of the term –and I think that is true –but that may be classed as such only because they are economically depressed and are suffering from the other social disabilities than untouchability. So far as I am concerned, let all everyone who are at all economically depressed and are suffering from any social disability get themselves registered as Harijans, if to be registered as Harijan is an optional act. That very fact will be a factor in the removal of untouchability instead of , as you fear, in hardening it...

I do not share your fear that in many elections only those who may be called advanced Harijans will be elected. That and many other things will undoubtedly happen if the reformer either goes to sleep or is insincere. If he is sincere and active, untouchability will be a dying cult and those who are lowest in the social scale and intelligence will get their due.ⁱⁱⁱ

ⁱ *Adi Dharam: Religious Beliefs of Adivasi of India*, Sarini, Coimbatore, 2000.

ⁱⁱ See <http://mattersindia.com/2015/03/dalit-liberation-theology-interview-with-james-massey/> (Interview with Yogendra Sikand, 2005)

ⁱⁱⁱ Gandhi's letter to Ramanand Chatterjee 11 February 1933 (Correspondence of Ramanand Chatterjee 28/6, National Library, Kolkata).

Relevance of Moral Suasion to Prevention of the Environmental Crisis: A Buddhist Perspective

Dr. Ravi Shankar Singh¹

Environmental pollution is a great threat for the survival of man on this planet. If an effective measures are not taken immediately a catastrophe which is similar in destructive capacity to that caused by nuclear war, may still be imminent as a result of environmental pollution and exposure to radiation through ozone depletion. The rate of pollution caused by man far exceeds nature's ability to purify and rejuvenate its life sustaining air and water. Man understands the problem he is faced with now; hence they search for development with sustainability. But it is our contention that a radical solution is not yet looked for, let alone found, and that man is only trying to grapple with this enormous global problem with patchwork technological remedies. From the Buddhist point of view the environmental pollution is but the external manifestation of man's internal moral pollution which has assumed alarming proportions and reached a crisis.

A number of Suttas in the Pāli Canon such as the *Agganna*ⁱ, *Cakkava - ttisihanada*ⁱⁱ, and some in the *Anguttaranikaya*ⁱⁱⁱ expressly state that when moral degeneration becomes rampant in society, it causes adverse changes in the human body and in the environment. The legend in the *Aggannasutta* states that moral degeneration causes the loss of beauty in the human personality and depletion of natural food resources in the external world. These adverse repercussions are proportionate to the extent of moral degradation. Crime too increases in society and grappling with these problems man tries to organize appropriate social institutions to make life more tolerable, peaceful and comfortable for one and all, to the best of his ability. Thus Buddhism believes that moral consciousness the human mind, the human body, the external world consisting of fauna and flora, and society are intricately interconnected through an all-embracing network of cause and effect; to make one whole psychologically sensitive and responsive eco-system. It is this fact that the Buddha succinctly summarises in the stanza:

cittena niyyati loko cittena parikissati
cittassa ekadhammassa sabbeva vasānu anvagūti.^{iv}

Tr. The world is led by the mind, it is dragged hither and thither by the mind. The mind is one reality under the power of which everything goes. If we loosely translate the phrase *cittena niyyati loko* as the world operates through human ideas, we can see at a practical level how the face of the earth has been changed with advancing human ideas/knowledge during the course of history. At the dawn of civilization when man was hunting and gathering food nature remained almost undisturbed. During the age

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of settled agricultural life irrigation schemes were developed and the face of nature was modified to a certain extent. The industrial revolution brought about further changes with excessive exploitation of natural resources and mass production.

The 20th century which boasts of 90% of the scientists the world has ever produced, has ushered in the nuclear age and the space age. Thus we see how human ideas have brought about vast changes in nature so much so that nature's purifying, rejuvenating and replenishing capacities have been exceeded by man's activity of exploitation, causing unprecedented pollution and impoverishment.

According to Buddhist interpretation the root cause that is responsible for this crisis is man's greed for luxury, wealth and power. The human brain has developed without keeping pace with the human heart and moral responsibility. Intellectually modern man may be a giant, but emotionally he is a dwarf suffering with spiritual bankruptcy. One sociologist observes that modern man has one leg strapped to a jet plane and the other leg tied to a bullock cart. Thus man is torn apart with conflicting desires and practical realities. Further, man's intellect is limited, he lacks the vision to see how far-reaching his behavior and activities are, and how they affect negatively or positively his own wellbeing, and unsuspected aspects of the physical activities of nature.

The Buddhist theory of *Paticcasamuppāda* too maintains the same principle that mind and matter, man and nature are interconnected and interdependent. Man depends on nature for nourishment, for, it is said sabbe satta aharathitika In search of food, and also clothing, shelter and medicine man changes his environment according to his technological skill. For example modern man uses chemical fertilisers, insecticides and weedicides in agriculture for more harvests. These destroy the natural bacterial balance of soil giving rise to adverse chain reactions, which in turn affect human health and wellbeing.

Further, the same truth of dependence of man and nature is repeated in the commentaries through the theory of the five cosmic laws, *panca niyama dhamma*.

The five are physical laws (*utuniyama*, lit, season law), biological laws (*bījaniyama*, lit, seed law), psychological laws (*cittaniyama*, lit, mind law), moral laws (*kammaniyama*, lit, action law) and causal laws (*dhamma - niyama*, lit, reality law). *Samyuttanikaya*^v states as synonyms (dhammatthitata dhammaniyamata idappaccayata). Causal laws operate within the first four spheres as well as among them. Thus all cosmic laws, physical, biological, psychological and moral, interact with one another, and man experiences weal or woe, happiness or unhappiness according to the nature of moral energy generated by him. If wholesome moral energy is widespread there is peace in society and life is comparatively happy and comfortable. If unwholesome moral energy is widespread, strife in society is

similarly rampant and life becomes more and more troublesome. The 6th and 5th centuries B.C. can be cited as an exceptionally lucky era when morally wholesome energy was poured out through the teachings of spiritual giants such as the Buddha, Jina Mahavīra, Zoroaster, Confucius and Socrates, from different quarters of the world. The 21st century seems to be the direct opposite of that era. Crime, terrorism and war reign supreme in the world today. Famine, starvation and malnutrition have engulfed many of the third world countries. AIDS and other luxury-related deadly diseases are rampant in affluent countries. This state of affairs reminds us of a commentarial statement regarding the fate of mankind in a morally bankrupt world. According to that when mankind comes under the grip of greed, hatred and delusion his downfall is brought about by famine, fire/weapons and disease respectively⁶. The situation in the modern world is such that all three morally unwholesome motivational roots seem to be active and man is receiving three-pronged retribution for his own immoral actions. Another important point raised in the *Aggannasutta* is that man is a creature with a strong tendency for imitation (*ditthanugatim apajjamana*).

Therefore new ideas, actions and behaviour on the part of a few quickly become new trends in society especially when they are pleasure-oriented and economically attractive. Aided by modern mass media and commercial propaganda sensualism, aggressiveness, hunger for wealth, status and power have become social trends in the modern world. According to our thinking imitative tendency is not the only cause responsible for these current trends, as they seem to be aided by the collective consciousness of mankind (called *dhammadhatu* in Pali) which envelops the whole world. We therefore tend to argue that terra firma is covered over by a biosphere and an atmosphere into which is absorbed what we prefer to call the psycho-sphere. Our argument for putting forward this idea is as follows.

The Samannaphalasutta^{vi} states that the mind is interwoven with the body, and that it can be seen to be so by one who has developed the fourth *jhana*, like a coloured thread that passes through a transparent gem. It can be surmised that the mind is associated with the air element in the body because breathing pattern changes with emotional changes, e.g. we sigh when we are sad, we yawn when we are lazy, we snort when angry and gasp in pain. These changes can be accepted as decisive proof that the mind and breath are fused together. It is scientifically known that the carbon-dioxide level of the exhaled breath increases under negative emotional stress. This may be because the breath has absorbed from the blood stream toxic chemical properties added to the blood from the endocrine glandular secretions when the mind is charged with negative emotions such as anger and fear. When large masses of people pour out such psychogenic venom with each exhalation the atmosphere gets polluted in a subtle way, and it is very probable that sentient beings and even vegetation are sensitive to this type of pollution. It is experimentally known that

plants grow well much better in an environment of peace and love, but they tend to get small or they wither away when harshly treated with violent abusive words even though both groups are equally well provided with water, manure, sun light and horticultural care.

According to scientific thinking air pollution with increased carbon - dioxide is due to fossil fuel burning which in the long run would contribute to global warming with catastrophic effects to human well being. It is now estimated that the disappearance of the dinosaurs from the face of the earth is due to reduction of oxygen level and increase of carbon-dioxide in the atmosphere. The present situation of environmental pollution is far severer than that which caused the extinction of those enormous beasts, as carbon-dioxide is produced by machines unknown during the dinosaur age. While metal machines physically pollute the atmosphere, billions of human machines add psychogenic toxins too to the carbon-dioxide they breathe out. Therefore we venture to argue that pollution in the psychosphere is a crucial factor in the environmental crisis man is faced with today. Even the physical pollution caused by emissions from machinery and over exploitation of natural resources is the result of man's greed for luxury, wealth and power. It is therefore possible to conclude that the environmental pollution is really the external manifestation of the internal moral pollution of modern man.

As man's moral disposition has a direct deep-rooted relationship with the environmental crisis Vipassana meditation offers a relevant practical method to effect a wholesome attitudinal change in man to give him a sense of direction and goal in life, and also help him restore the sustainability of nature. Taking a phrase from Erich Fromm we can say that man has to change his attitude from the 'having mode' to the 'being mode' of life. Man motivated by the having mode tries to satisfy his greed extracting as much as possible from nature, thus leading to excessive exploitation bringing in its wake all the ills of pollution and depletion. Man inspired by the being mode on the other hand utilises nature's resources to satisfy his needs and this attitude leads to conservation and sustainability of nature. It is interesting to note that ancient Indian languages such as Sanskrit and Pāli do not even have a verbal root 'to have'. The idea of having has to be expressed indirectly, if one wishes to say 'I have sons and wealth' in Pāli he has to say Putamt me atthi dhanam atthi, which literally means 'to me there are sons, there is wealth, thus the being mode had been so rooted in the human heart of ancient Indian culture even language lacked a verbal root 'to have'.

Vipassana meditation teaches man to lead a simple life satisfying his needs. *Appicchata*, the ability to be satisfied with little is methodically cultivated as a virtue of great value. If it is cultivated collectively by mankind, giving up the present trend of consumerism, much of the wound of the eco-crisis can be lessened. All the ills of

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large scale deforestation such as soil erosion, landslides, changes in weather pattern, drought etc. are fundamentally related to consumerism. Without changing to a simple life style an effective solution to these lives threatening problems cannot be worked out.

Metta forms a part and parcel of the meditative life. If one practices *Metta* one would refrain from over exploitation and over consumption out of sympathy for future generations too as non-renewable natural resources are fast diminishing due to demands made by the present consumeristic life style. Practicing *Metta* man would also have sympathy for other species and forms of life which are threatened with extinction today. It is strategically important to remember that natural bio-diversity is extremely valuable for a healthy balanced eco-system.

Vipassana meditation cleanses man from his psychological impurities. Nature can cope with the biological impurities produced by man, but nature cannot help nor cope with the psychological pollution caused by man. Hence the spread of crime, terrorism and war like an epidemic in society, pollution related diseases threatening human life, and the imminence of large scale destruction through ecological imbalance and pollution.

Let us come back to the Buddha's statement: *cittena niyyati loko*, that the world operates through the human mind. So long as the human mind is motivated by morally wholesome intentions man can lead a comparatively happy life and nature would be manageably hospitable. When the motivational roots are evil man experiences misery as is maintained by the first two verses in the *Dhammapada*. Now it appears that evil is so widespread that even nature has been adversely affected rendering it more inhospitable. Environmental crisis has to be treated as the result of a moral crisis. Man has to cultivate a morally wholesome attitude and life style for a change for the better and this has to be accepted as a survival imperative.

Endnote:

ⁱ Digha, III (P.T.S) p. 80

ⁱⁱ Digha, III (P.T.S) p. 58

ⁱⁱⁱ Ang, I (P.T.S) p., 160

^{iv} Samyutta nikaya, I (P.T.S) p. 39

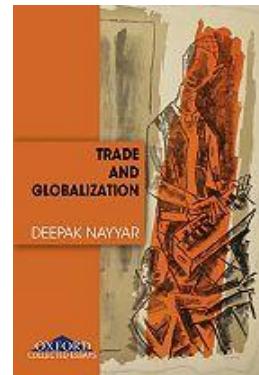
^v Samyuttanikaya, II (P.T.S) p. 25

^{vi} Dīgha Atthakatha, III (P.T.S) p. 854

BOOK REVIEW
Trade and Globalization

Dr. Pradeep Kumar Singh¹

Edited by- Deepak Nayyar; 2012.
 Oxford University Press, New Delhi;
 p. ix+457, Rs.595/- (Paperback).



This book is a very comprehensive cover story on 'Trade and Globalization'. The author has given insights of two decades of research and scholarship achievement done by him as a prominent economist. The book provides in depth and fresh insights on international aspects of economic development. It covers a broad range of topics in the form of selected essays written over a period of two decades. Establishes an empirical link between trade and globalization and how the mix of the two generates a policy framework of the world economy and India. It can be rated as an inclusive and integrated thought process on international aspects of economic development.

The author talks about the limited domain theory and ends with the wide spectrum of globalization. The thought process has been classified into four thematic clusters and fifteen chapters including list of tables, figures, & index. They are-the economic theory, which elaborates the largely neglected issues in the mainstream of economics; the free trade doctrine, and trade in services and international labour movements. Part two of this global encyclopedia, examines much debated issues such as transnational corporations, East-South trade, Regional Trade Blocks, and the Multilateral Trading Systems. Its focus is on trade flows or institutional arrangements. Part three relates to its Indians perspective. The crux of the book lies in bringing out transparently the past and present of the nature of changes in India's engagement with the world economy over six decades. Part four of the book comprehensively discusses, globalization and development, explores different aspects of globalization in the wider context of development in the world economy. These aspects can be rated as that of historical importance, national development, international migration and global governance.

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Chapter one traces out the genesis of economic theory on free trade, to critically evaluate in what dimensions it has been influenced by political reality and national interest over a period that stretches up to 200 years. It traces the origins of free trade doctrine in classical political economies around the world. Lastly it can be compartmentalized into the journey of putting a broader umbrella of WTO.

Chapter two and Chapter three attempts to clarify economic analysis of international trade in services with relation to theory and policy. It differentiates between goods and services and tries to clarify the intangible dimensions of services. The theoretical analysis of the factors responsible for migration transitions which transform labour exporting country into labour importing countries. This is due to the structural changes taking place in the pace of economic growth of the countries around the world.

Chapter four analyses an estimate of exports from poor countries during the period 1966 to 1974. The discussion exemplifies the involvement of capital or technology intensive goods, labour intensive goods, etc. The key points to be noted that the choice of countries was limited in totality.

Chapter five gives a vivid profile of quantum of trade between east and south and its related problems including division of labour. It must be noted that between mid 1950s to the mid 1970s, the growth of trade was positive. In totality it was due to the traditional pattern of the trade that planned economies of Asia were not revoked neither their structural framework was redesigned.

Chapter six initiates a dialogue so as to analyze the economic influences and outputs of the North American Free Trade Agreement (NAFTA) to the countries in South-Asia. It traces out the short-term and long-term implications of NAFTA which may be adverse for South-Asia and developing countries.

Chapter seven discusses the root problems and the policy conflicts associated with the process of negotiations on services between countries at different levels of development. It also highlights the principles of non-discriminations (MFN) and the concepts of transparency and reciprocity. The talk brings into consideration the high necessities of state intervention in the services sector, which exists in the form of regulation of prices, standards, location, and entry in most countries.

Chapter eight initiates a systematic analysis of India's Balance of Payments. This is in line with two oil price shocks during 1970s. It tries to locate the factors that are responsible for unexpectedly smooth adjustment following the oil price increase in 1973 and the improved export performance, the slow growth in imports, the large scale borrowing abroad, etc. The idea is to examine the micro economics of India's Balance of Payments (BoP) and discusses its implications for its future industrialization strategy.

Chapter nine examines the benefits derived and cost incurred by India in relationship to USSR and Eastern European economies. The derivation derived these essays is that India has derived substantial benefit from its trade with socialist countries and the rhythm ought to be maintained.

Chapter ten analyses the Indian experiences to explore the interface between national regulation cross-border capital movements and international norms for proposed world financial authority that would act as a regulator in international financial market. Inclusive development should its sole objectives.

Chapter eleven put forwards the speedy growth in the outflows of foreign direct investments from India and the spurt in foreign acquisitions by Indian firms in early 2000. This is among the first such attempt in the academic literature of the subject. The key point to be derived is that internationalization of firms from India has economic implications harmful and beneficial both at the micro level and macro level of the economy.

Chapter twelve talks about the genesis of globalization and development in its historical perspective. Basically, it is old wine in a new bottle. Keeping the principle theories same, it talks about how products and services be produced and served for better utilization of the world economies.

Chapter thirteen talks about which strategy of globalization must be adopted for optimum development. It must be population friendly, economic oriented, and should not shatter the fundamental beliefs of a sovereign nation. At last it should improve the quality of life for people.

Chapter fourteen ignites the thought of analyzing migration on the grounds of what it means for economic development with relationship with previous conventional thought. Is it uprooting or really sustainable for coming generations. It is coming up with the framework of immigration laws concerning cross-border movement of people.

Chapter fifteen attempts to come up with the boundaries of the institutions, their overlapping in terms of policy framework and what should be the protocol for global governance in a changed international context shaped by cherished values of post-modernism.

The book is well written and has touched the new dimensions of trade and development. The content of this book is objective and certainly raises some important aspects for further discussions. The language of the book is appropriate and effective and it is certainly a useful addition to the existing stock of knowledge. The book is most preferable for students and researchers in international economics and management, policy makers, advocacy groups, trade analysts, and economists.

बहुमुखी व्यक्तित्व के धनी जयशंकर प्रसाद

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सृजनशीलता मानव के अंतःकरण की सहज अभिव्यक्ति है। मानव के बहिर्भूत एवं अंतरंग विकास के साथ-साथ उसमें रागात्मक प्रवृत्तियों का निरंतर विकास हुआ है। ये रागात्मक प्रवृत्तियाँ मानव को सृजन हेतु निरंतर प्रेरित करती हैं। अपने व्यक्तित्व और आवश्यकताओं के अनुरूप मानव सृजन में निरंतर दत्तचित्त रहा है। केवल भौतिक आवश्यकताओं की पूर्ति से ही मानव मन तृत्य नहीं होता। उसके अंतःकरण की अभिव्यक्ति परिस्थिति अनुरूप मुखरित होने के लिए विद्वल रहती है। सबल अभिव्यक्ति के धनी बहुमुखी प्रतिभा संपन्न महान साहित्यकार जयशंकर 'प्रसाद' भारतीय नियामक साहित्य सृष्टिओं में अग्रगण्य हैं। प्रसाद जी वाणी के ऐसे वरद पुत्र थे; जिन्होंने वाङ्मय की जिस विधा को भी अपनाया, उसे एक नवीन उत्कर्ष प्रदान किया। प्रसाद जी ने अनेक विधाओं - कविताओं, नाटक, कहानी, उपन्यास तथा निबंध आदि को नवीन आयाम दिए। छायावादी काव्यधारा अपनी संपूर्ण चेतना में प्राणीतिक रही है और भावोद्वेलन के क्षणों में तत्कालीन युग-तत्वों के साथ साहित्यकारों के वैयक्तिक जीवन वृत्ति, व्यक्तिगत विचारधाराएँ भी प्रत्यक्ष या परोक्ष रूप में संश्लिष्ट होकर उनकी रचनाओं में रूपायित हुई हैं। एतदर्थ प्रसाद जी के साहित्य विश्लेषण एवं मूल्यांकन में प्रसाद जी के व्यक्तित्व एवं युगीन परिवेश पर प्रकाश डालना अत्यंत सहायक सिद्ध होगा।

हिंदी साहित्येतिहास के आधुनिक युग के प्रवर्तक भारतेंदु के बाद उन्हीं की नगरी काशी में पाँच वर्षों बाद जिस साहित्येंदु का उदय हुआ; उसे सभी ने जयशंकर प्रसाद के नाम से जाना। "भारतेंदु जी की तरह बहुमुखी प्रतिभा के धनी 'प्रसाद' जी का जन्म काशी के 'गोवर्धन सराय' में 'सुंधनी साहु' नाम के प्रतिष्ठित वैभवशाली परिवार में 30 जनवरी, 1890 ई. को हुआ"¹ प्रसाद जी के पितामह का नाम 'शिवरत्न साहु' और पिता का नाम श्री 'देवी प्रसाद साहु' था। प्रसाद जी का परिवार अत्यंत प्रतिष्ठित और संपन्न था। 'प्रसाद' जी के पितामह और पिताजी से लोग 'जय-जय शंकर' या 'हर-हर महादेव' कहकर अभिवादन करते थे। यह समानित अभिवादन इन शब्दों में इस परिवार के अतिरिक्त काशीराज को ही दिया जाता था। "प्रसाद" जी के पूर्वज मूलतः कन्नौज निवासी थे। वहाँ से किसी कारणवस गाजीपुर के सैदपुर कसबे में आ कर बस गए। तत्पश्चात् परिवार के कुछ सदस्य काशी के गोवर्धन सराय मुहल्ले में पहुँचे।² सैदपुर में भी प्रसाद जी के वंशजन के जीविकोपार्जन का साधन वाणिज्य था; यह परिवार 'चीनी व्यापार' में उतर आया और काफी हानि हुई; जिससे इस परिवार को सैदपुर छोड़ना पड़ा। सैदपुर छोड़ने के उपरांत जगन साहु इस परिवार के साथ काशी में बस गए और काशी में ही उनकी वंशबेल पल्लवित हुई। "मनुष्य ही साहित्य या काव्य का लक्ष्य है। कवि भी मनुष्य होता है पर अपने विशिष्ट गुण के कारण वह मनुष्यों में अधिक मनुष्य होता है। अर्थात् वह उच्च कोटि का महामानव होकर अति मानवीय संस्कारों से जुड़ जाता है।"³ प्रसाद जी के व्यक्तित्व पर यह कथन अत्यंत सटीक उत्तरता है। व्यक्तित्व मात्र वाह्य शारीरिक लक्षण नहीं है और न केवल व्यक्तित्व के

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अंतर्गत मनोवैज्ञानिक प्रक्रियाएँ आदि तथ्य निहित होते हैं। प्रसाद जी का परिवार शैव पंथी था और वहाँ की राज शाही भी शैव पंथी थी। प्रसाद के माता-पिता धार्मिक वृत्ति के थे। तीज-त्यौहार, ब्रत-उपवास उनके जीवन के अंग थे। इस पारिवारिक वातावरण का प्रसाद जी के व्यक्तिव पर गहरा प्रभाव पड़ा।

प्रसाद जी के शारीरिक गठन में मध्य कद, गौर-वर्ण, कसा हुआ शरीर, चौड़ा ललाट, गोलमुख था। महादेवी वर्मा जी ने 'पथ के साथी' में प्रसाद जी की शारीरिक रूप-रेखा का रेखाचित्र इस प्रकार खींचा है - "न अधिक ऊँचा, न नाटा, मझोल कदा। न दुर्बल, न स्थूल छरहरा शरीर, गौर-वर्ण माथा ऊँचा और प्रशस्त, बाल बहुत घने, न विरल, कुछ भूरापन लिए, चौड़ाई लिए मुख की तुलना में कुछ हल्की सुडौल नासिका। आँखों में उज्ज्वल दीसि होठों पर आने वाली बहुत स्वच्छ हँसी।"⁴ प्रसाद जी प्रारंभ में शंतिपुरी ढाका की मलमल का कुर्ता पहनते थे। बाद में खद्दर के वस्तों को पहनना शुरू किया। जाड़ों में उनकी पोशाक में थोड़ा अंतर हो जाता था। शीत से बचने के लिए वह पट्टू का कुर्ता पहनते थे; जिसका तंबाकू रंग प्रसाद जी को अधिक पसंद था। ठंड के बढ़ने पर वे रुईदार कोट भी पहनते थे। प्रसाद जी के चेहरे पर ऐनक लगा रहता था।

"प्रसाद जी को छड़ी रखने का विशेष शौक था, यद्यपि वह पूरी तरह अलंकार का ही काम देती थी। एक बार आचार्य श्यामसुंदर दास जी ने उन्हें मसूरी से लाकर एक सुंदर सी छड़ी भेट की थी। तब प्रसाद जी बड़े प्रसन्न हुए थे।"⁵ "प्रसाद जी कान्यकुञ्ज हलवाई वैश्य थे।"⁶ इस परंपरा का निर्वहन भी वह स्वादिष्ट बादाम का हलवा बना कर करते थे। प्रसाद जी के पुत्र रत्नशंकर प्रसाद जी ने स्वयं प्रसाद जी के बारे में लिखा है।

प्रसाद जी अरुणोदय के पूर्व ही प्रातः कालीन कृत्यों से निवृत्त हो निकट के बेनिया बाग में टहलने जाया करते थे। उस समय वहाँ कुछ और लोगों का साथ भी हो जाया करता था; जिसमें अधिक तर साहित्यिक लोग होते। मुंशी प्रेमचंद और श्रीकृष्ण देव प्रसाद गौड़ भी नियमित टहलने वालों में से थे। वहाँ से लौटकर थोड़ा दूध पीकर अपने सुर्ती-जर्दा के प्राचीन पारिवारिक व्यवसाय की देखभाल में लग जाते। अपने कर्तव्यों के प्रति, साहित्यिक हो अथवा व्यावसायिक, वे समान रूप से सचेष्ट थे। 'कामायनी' और कितनी ही स्फुट कविताएँ इसी भाँति सुंघनी साहु के कारखाने में लिखी गई हैं। गंध समिश्रित के कार्य में जितनी गंभीरता और सूक्ष्म प्राविधिकता होती है। विशेषज्ञ इसे जानते हैं। यदि एक रसी या एक बूँद का भी अंतर पड़ गया तो गंध की परिणति भिन्न होकर समूची लागत ही नष्ट हो जाती है। वे विश्वास पूर्वक वस्तु निकालते और कहते देखो यह तौल में इतनी है और वास्तव में तौलने पर वह उतनी ही निकलती।

एक बार काशी विश्वविद्यालय के केमिस्ट्री के तत्कालीन प्रो. गोडबोले साहब ने एक गंध समिश्रित प्रस्तुत कर उनसे पूछा कि - "बताइए उसमें कौन-कौन से द्रव्य पड़े हैं और उनसे सभी वस्तुओं का नाम सुनकर चकित रह गए। साथ ही उन्होंने यह भी कहा कि विशेष ध्यान देने पर वस्तुओं का परिमाण भी बताया जा सकता है। हम सुर्ती के व्यवसायी बहुमूल्य पत्रों की लेबोरेटरी का काम गंध तन्मात्रा से ही निकाल लेते हैं। यह उनकी सर्वामुखी समरस अवधानता का परिचायक था।"⁷

भट्टी पर बैठकर सुर्ती बनाने के कार्य से लेकर प्रसाद जी स्वयं अपने हाथ से पुड़िया बाँधते और बही खाता लिखने का कार्य भी किया करते थे। इन कार्यों में उन्हें वही रस मिलता था जो साहित्य लेखन में मिलता है।

“प्रसाद जी इत्र के अच्छे पारखी, खान-पान दोनों के शौकीन, रेशम-पश्मीना पसंद, सोने की सिकड़ी गले में, नौरत्नों की अंगूठी अँगुली में, साथ ही संगीत को परखकर पहचानने वाले थे। वैसे ही रूप नारायणी शिवपूजन जी सही बताते थे कि हाथी, घोड़ा, गाय आदि के लक्षणों की परख और उनके स्वामियों पर उनके शुभारंभ लक्षणों के अनिवार्य प्रभाव का वर्णन ‘प्रसाद’ जी से सुनने पर एक रोचक और विस्मयकारी प्रसंग उपस्थिति हो जाता था। इसी प्रकार हीरा, मोती, मूँगा आदि रत्नों के गुण-दोषों के प्रभाव का वर्णन भी शास्त्रीय प्रमाणों के साथ करते थे। भूटानी सौदागर जब शिलाजीत, पहाड़ी शहद, कस्तूरी आदि बेचने आते थे तब उनकी चीजों की परख करने में प्रसाद जी अद्भुत कौशल का परिचय देते थे।”⁸

“चाँदनी रातों में प्रसाद जी को गंगा की धारा में नौका-विहार का बड़ा शौक था। तैरते हुए सुसज्जित बजरों पर सजीले शामियानों में नृत्यगान का आयोजन होता था। ... दुकान के सामने के अलावा नौका पर साहित्य-गोष्ठियाँ जमती थीं; काशी की सुप्रसिद्ध गायिकाओं - विद्याधरी, सिद्धेश्वरी, भगवती किशोरी बाई आदि का गायन चलता था। इसी तरह गोवर्धन सराय मोहल्ले वाले अपने घर के बगीचे के शिव मंदिर में ‘प्रसाद’ जी शिवरात्रि का उत्सव कराते थे। मंदिर में शृंगार और पूजा, नौबत और आरती करते थे। बाहर केसरिया छनकर तैयार रहती थी और सब लोग छान कर मस्त होते थे। गात्रि में जागरण होता था और नृत्य भी। शिवरात्रि के उस अवसर पर काशी की कोई सर्वश्रेष्ठ गायिका गाने आती थी। इसी तरह उनके यहाँ होली का उत्सव भी होता था। साहित्यिक रूप के अतिरिक्त प्रसाद का एक अंतरंग रूप और भी था और वह था रसिक का। वे शरीर से बड़े आकर्षक तथा रसना के मधुर थे। साथ ही बड़े शिष्टाचारी एवं विनोदी थे। एतेव संपर्क में आने पर पुरुष ही नहीं स्त्रियाँ भी सद्यः मुक्त हो जाती थीं। वे प्रायः काशी की प्रसिद्ध नर्तकी सिद्धेश्वरी बाई का संगीत अपने मित्रों के साथ सुना करते थे। नारियल बाजार की किशोरी बाई उन पर पूर्णतः आसक्त थी। भगवती नाम की एक वेश्या इतनी मुग्ध थी कि वह प्रसाद जी का घर ही बसाने लगी थी और इसलिए एक दिन अपने संपूर्ण आभूषणों के साथ उनके घर डेरा डालने आ भी गई थी। परंतु प्रसाद जी किसी प्रकार से जान बचाकर लाखों पाए। श्यामा नाम की एक कथकिन तो प्रायः उनके घर आती थी और पुनः मौखिक विनोद का सरस वातावरण छा जाता था। इससे हम सहज ही जान सकते हैं कि उनका मौखिक जीवन बड़ा ही सहज था।”⁹ मुशी प्रेमचंद द्वारा ‘हंस’ के आत्मकथांक के लिए कृति माँगने पर प्रसाद जी ने जो कविता दी उसमें उपर्युक्त भाव के सूत्र छिपे दिखते हैं जिसमें ‘मधुर चाँदनी रातों की चर्चा’ है -

“मधुप गुनगुना कर कह जाता कौन कहानी यह अपनी
मुरझाकर गिर रहीं पत्तियाँ देखो कितनी आज घनी।
इस गंभीर अनंत नीलिमा में असंख्य जीवन इतिहास
यह लो, करते ही रहते हैं अपना व्यंग्य-मलिन उपहास।

...

उज्जवल गाथा कैसे गाऊँ, मधुर चाँदनी रातों की
अरे खिलखिला कर हँसते होने वाली उन बातों की।
मिला कहाँ वह सुख जिसका मैं स्वप्न देखकर जाग गया?
आतिंगन में आते-आते मुसक्या कर जो भाग गया।
जिसके अरुण-कपोलों की मतवाली सुंदर छाया में
अनुरागिनी उषा लेती थी सुहाग मधु माया में”¹⁰

प्रसाद जी सिद्धांतों के पक्के थे। स्पष्टवादिता और स्वयं में विश्वास उनके विशेष गुण थे। स्वरचित रचनाओं के प्रति उनका कथन था - “अपनी किसी रचना से मेरा संबंध तभी तक रहता है, जब तक मैं उसे पूरा नहीं कर लेता। उसके बाद वह पाठक की संपत्ति हो जाती है। पाठक जिस तरह, जैसा चाहे, उसे समझे या उसकी व्याख्या करे। यदि कहीं अर्थ स्पष्ट नहीं होता तो समझाना चाहिए; मैं लिखने में सफल नहीं हुआ। लेकिन मेरी अपनी सीमाएँ हैं, मैं वैसा ही लिख सकता था”¹¹ ‘प्रसाद’ जी अपनी रचनाओं की आलोचनाओं से कभी विचलित नहीं हुए और न कभी स्पष्टीकरण देने का प्रयास किया। इस प्रकार ‘प्रसाद’ जी बहुमुखी प्रतिभा से संपन्न विशाल व्यक्तित्व के स्वामी थे। ‘प्रसाद’ जी 14 जनवरी, सन् 1937 ई. को वाराणसी में गोलोकवासी हो हो गए।¹² उनके निधन से साहित्य जगत को गहरा धक्का लगा। मैथिली शरण गुप्त जी उनके देहावसान पर लिखते हैं -

‘जयशंकर’ कहते-कहते, हम फिर काशी में आएँगे
किंतु नहीं अब विश्वनाथ का, वह ‘प्रसाद’ हम पाएँगे।

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**“जीवन की शुचिता में श्रेष्ठ मानव व्यवहार का योगदान : आत्मिक पवित्रता के संबंध
में एक विशिष्ट अध्ययन ”**

मेधावी शुक्ला¹

सारांश

“प्रस्तुत शोध आलेख में मानव की सम्पूर्णता के विराट स्वरूप का अत्यंत ही सात्त्विक तरीके से वर्णन किया गया है जिसमें जीवन की शुचिता को बनाये रखने के पवित्रतम भाव को अक्षुण्य रखने की निजी जिम्मेदारी से जुड़े कर्तव्य बोध को प्रमुख तथ्य के रूप में प्रकट किया गया है। अंतर्मन की जीवंत अभिप्रेरणा व्यक्तिगत जीवन के भीतर सामान्यतः नैतिकता के बल को स्थापित कर देती है जिसके परिणाम श्रेष्ठ मानव व्यवहार के रूप में परिलक्षित होते हैं जो आत्मिक पवित्रता का प्रमुख कारक बनकर अपनी महत्वपूर्ण भूमिका सामाजिक जीवन में निष्ठा से निभाते हैं। स्वयं के प्रति अहिंसक व्यवहार की परिकल्पना जब जीवन के धर्म-कर्म से सम्बद्ध होकर आंतरिक एवं बाह्य जगत को सद्व्यवहार की उज्ज्वलता से पोषित करने में सफल हो जाती है तब व्यक्तिगत पुण्यों की पूँजी को स्थायी रूप से स्वीकार कर लिया जाता है। जीवन की शुचिता का नैसर्गिक धर्म मूलतः आत्मा की पवित्रता से सबंधित होता है जो जीवन के मर्म को संवेदनशील अभिव्यक्ति द्वारा मानव कल्याण के लिए समर्पित कर देने की महान परम्परा से सम्बद्ध होकर सदा गतिशील रहता है। आत्मिक पवित्रता के संदर्भ का सूक्ष्म विश्लेषण उन स्थितियों में मुखरित होता है जब जीवन की सात्त्विकता के अध्यात्म का नवीनतम अध्याय श्रेष्ठ मानव व्यवहार की प्रासादिकता को बहुआयामी स्वरूप प्रदान करके जीवन की शुचिता को अक्षुण्य बनाये रखने में सफलता प्राप्त कर लेता है। यह शोध आलेख मानवीय संवेदनशीलता से सम्बद्ध गरिमा को उसके वास्तविक स्वरूप में स्थापित कर जीवन की शुचिता को श्रेष्ठ मानव व्यवहार के विशिष्ट योगदान से निरुपित करने में महत्वपूर्ण भूमिका निभा सकेगा जिससे आत्मिक पवित्रता के स्वरूप की व्यावहारिकता व्यक्तिगत जीवन में सदैव अखंडित बनी रहेगी।”

सात्त्विकता के व्यापक परिवेश की समृद्धि :

मानवता की संकल्पना और उससे जुड़े यथार्थ का समग्र स्वरूप जीवन की शुचिता द्वारा चहुँ ओर दैदीप्यमान होता है जिसमें श्रेष्ठ मानव व्यवहार की महत्वपूर्ण भूमिका होती है। व्यक्तिगत जीवन के सन्दर्भ में व्यापक अवधारणा और समालोचना की दृष्टि से की गयी व्याख्या इस बात पर बल देती है कि जीवन की शुचिता मानवीय मूल्य की वह वह पराकाष्ठा है जिसमें सात्त्विकता का विशाल परिवेश विहंगम रूप से परिलक्षित होता है। अब जीवन की सर्वोच्च विचारधारा से प्रवाहित ‘श्रेष्ठ मानव व्यवहार’ के सम्मुख एक यक्ष प्रश्न उपस्थित होता है जिसमें यह सत्य नीहित होता है कि व्यवहार की श्रेष्ठता, व्यक्तिगत जीवन की शुचिता को कैसे बनाये रखने में अपना विशिष्ट योगदान देती है? यह एक उच्च चिंतन की महान परिणिति है जिससे

¹ मेधावी शुक्ला ; मानद निर्देशक (प्रशिक्षण एवं मानव विकास)आध्यात्मिक अनुसंधान अध्ययन एवं शैक्षणिक प्रशिक्षण केंद्र , (देवास) मध्य प्रदेश। Spiritual Research Study And Educational Training Centre (SRSETC) Dewas , M.P.

अहिंसक जीवन-शैली के निर्माण में सकारात्मक रूप से सदा मदद प्राप्त होती रहती है। व्यक्तिगत जीवन की व्याख्या में जीवन की शुचिता को उच्चता की श्रेणी में स्वीकार करते हुए विश्लेषित किया जाता है तो ज्ञात होता है कि निजी जीवन का पवित्रतम भाव इसमें समाहित है तथा इसके व्यावहारिक जगत के क्रियान्वयन हेतु श्रेष्ठ मानव व्यवहार का प्रस्तुतीकरण अत्यधिक अनिवार्य पक्ष है जो जीवन की सात्त्विकता को बनाये रखने हेतु निरन्तर प्रेरणा प्रदान करता रहता है। अतः जीवन की शुचिता को पूर्ण रूपेण समृद्धशाली एवं संबल स्वरूप प्रदान करने में उपलब्धिपूर्ण सफलता तभी प्राप्त हो सकेगी, जब व्यक्ति के द्वारा स्व-मूल्यांकन से दूसरों के समक्ष किये गए व्यवहार को अनुभूति की क्षणीय पर उतारकर स्वयं के मानस पटल से निष्पक्षता के मानदण्ड को अपनाकर एवं संवेदनशीलता के सानिध्य में कर्तव्यों को व्यावहारिक जगत के लिए अंतिम दिशा-निर्देश के रूप में क्रियान्वित कर सकेगा जिससे जीवन की शुचिता को श्रेष्ठ मानव व्यवहार की पूरकता के रूप में सहज ही सामाजिक स्वीकृति प्राप्त हो जाएगी।

अंतर्मन की अभिप्रेरणा का सत्य :

एक मनुष्य के रूप में अपने जीवन के प्रांगण को सात्त्विकता से भरपूर रखने की चाहत धीरे-धीरे व्यक्ति से श्रेष्ठ व्यवहार को जीवन में क्रियान्वित करने के लिए अंतर्मन को अभिप्रेरित करती है। जीवन की शुचिता को सुरक्षित रखने का मनोभाव व्यक्ति को सदैव 'सत्यता' के प्रति प्रगाढ़ता के अनुग्रह को संप्रेषित करता है ताकि इस गुण-मूल्य में किसी प्रकार से कभी भी समझौते की गुंजाइश नहीं रह सके। मानव जीवन का अति सूक्ष्म पक्ष जिसमें जीवन की शुचिता को सदा विद्यमान रखने हेतु व्यक्ति द्वारा व्यावहारिक जगत में किया जाने वाला वह श्रेष्ठ व्यवहार है जिसका योगदान जीवन के विभिन्न रहस्यमयी स्वरूप में नीहित होता है क्योंकि इस सात्त्विकता के कारण ही शेष गुणों एवं शक्तियों का आगमन सुनिश्चित होता है। जीवन की शुचिता मनुष्य के लिए वह पवित्रतम भाव है जिसकी सात्त्विकता को पूर्ण सत्यनिष्ठा से आत्मा की मूल संस्कृति के रूप में स्वीकार करते हुए कर्म क्षेत्र की कुशलता को अक्षुण्य बनाये रखने का पुरुषार्थ किया जाता है। श्रेष्ठ मानव व्यवहार व्यक्तिगत जीवन की अहिंसक कार्य प्रणाली होती है जिसे व्यक्ति लोक व्यवहार द्वारा निभाते हुए जीवन चर्या को सम्पूर्ण तरीके से अनुशासित करने का अधिकतम प्रयास करता है।

मानव जीवन में उत्पन्न होने वाली सकारात्मक एवं नकारात्मक स्थितियां कई बार व्यक्ति को विरोधभासी स्थिति में भी लाकर खड़ा कर देती हैं लेकिन मानव व्यवहार की उच्चतम गरिमा बनाये रखकर जीवन की शुचिता को आहत होने से बचाया जा सकता है। बाह्य जगत के झांझावात के पश्चात् भी जीवन के अनुक्रम में स्वयं की आंतरिक अभिप्रेरणा सदा इस श्रेष्ठ विकल्प के प्रति निष्ठावान रहती है जिसमें जीवन की शुचिता को शिखर पर स्थापित करने हेतु श्रेष्ठ मानव व्यवहार से किसी भी स्थिति में कोई समझौता नहीं करने की व्यावहारिक सलाह प्रदान की जाती है जिससे व्यक्ति भविष्य में कमशः स्वयं को ऊँचा उठाते हुए श्रेष्ठता के मार्ग पर गतिशील रह सके।

स्वयं के प्रति अहिंसक व्यवहार की स्थिति :

जीवन की शुचिता को स्वयं के संदर्भ में आंकलन करने पर यह ज्ञात होता है कि सामान्यतः व्यक्ति स्वयं की ज्ञान इन्द्रियों एवं कर्म इन्द्रियों से स्वयं के प्रति पवित्र-दृष्टि, श्रवण, वाणी, विचार एवं पवित्र कर्म की व्यावहारिकता को निभाने में सफल नहीं हो पाता है जिसके परिणाम उसे दूसरे व्यक्तियों से व्यवहार करते समय भी आंतरिक पश्चाताप से मन ही मन गुजरना पड़ता है और एक गहरी उदासी अन्तःकरण में घोर निराशा को जन्म देने का कारण बन जाती है। अब यह प्रश्न उठता है कि एक व्यक्ति, अपने जीवन में ज्ञान, योग, धारणा एवं सेवा की गहराई में जाने के बावजूद भी स्वयं एवं सर्व के प्रति न्याय संगत स्थितियों के परिणाम को निर्मित क्यों नहीं कर सका? जिससे आत्मा के पुरुषार्थ की न्यूनतम अपेक्षा से जुड़े हुए सहज पक्षों का तर्क-संगत समाधान व्यावहारिक जीवन में संभव हो पाता। कई बार धर्म-कर्म की विभिन्न स्थितियों का अनुपालन करते हुए जीवन की मान्यताएं इस सत्य को सम्पूर्ण सत्यता से स्वीकार कर लेती हैं जिसमें निजता के साथ अन्य व्यक्तियों के प्रति सद्व्यवहार की उज्ज्वलता को जीवन के पुण्य से सम्बद्ध करते हुए ग्रहण किया जाता है। मानव जीवन का आध्यात्मिक पुरुषार्थ स्वयं के उत्थान को प्रकट करता है तथा एक तुलनात्मक अध्ययन के मार्ग को इस प्रकार से प्रशस्त करता है जिसमें मनुष्य जीवन के पुण्य का उदय होना तथा क्षीण हो जाना, व्यक्ति के पुरुषार्थ में किसी भी प्रकार से बाधक अथवा साधक नहीं बनता है। स्वयं के लिए सात्त्विकता का परिदृश्य आत्मिक उन्नति के प्रति निष्ठावान होता है जिसमें साधक अपनी साधना में ‘कार्य-कारण परिणाम’ तथा अनजाने में उत्पन्न सूक्ष्म अभिमान से मुक्त हो जाता है और निजी एवं सार्वजानिक जीवन के प्रति सम्पूर्ण अहिंसक भाव से भरा हुआ उसका मन, बुद्धि एवं संस्कार अंततः श्रेष्ठ मानव व्यवहार के रूप में परिलक्षित होने लगता है। व्यक्तिगत जीवन का पवित्र प्रसंग आत्मा के स्वमान से अनुप्राणित वह उच्च स्वरूप है जिसमें स्वयं के प्रति अहिंसक व्यवहार का परिणाम राजयोग के माध्यम से प्राप्त किया जा सकता है क्योंकि इस प्रक्रिया में आत्मा का संबंध परमात्म सत्ता से अभिभूत होकर श्रेष्ठ मानव व्यवहार के रूप में परिणित होता है जो जीवन की शुचिता को अक्षुण्य रखने में पूर्णतः सहायक रहता है।

जीवन की शुचिता का नैसर्गिक धर्म :

मानवीय स्वभाव की विवेचना का मूल धर्म जीवन की शुचिता से जुड़ा होता है जो व्यक्ति को अनेकानेक बार यह बताने की चेष्टा करता है कि ‘स्वयं की पवित्रता’ को किसी भी स्थिति में बनाकर रखना है तथा अचानक उत्पन्न हुए व्यवधान की स्थिति में बचाकर भी रखना है क्योंकि स्वयं की रक्षा का यह भाव आत्मा की पवित्रता के नैसर्गिक धर्म का मूलभूत रूप से केंद्र बिंदु होता है। जीवन का श्रेष्ठ धर्म अर्थात् स्वयं की शुचिता को उसके वास्तविक स्वरूप के साथ अक्षुण्य बनाए रहने का ‘उच्च-भाव’ व्यक्ति को आत्मिक संतुष्टता प्रदान करता है जो इस बात का प्रमाण होता है कि आत्मा ने अपने निजी गुण-धर्म को जीवन के मर्म से सम्बद्ध करके रखा हुआ है। यदि आत्मा स्वयं की पवित्रता को विभिन्न परिस्थितियों के मध्य अखंड बनाकर रखने में पूर्णतया सफल हो जाती है तब व्यक्तित्व की गरिमा जीवन के व्यवहार में स्वयं के कृतित्व को गौरवान्वित तरीके से स्वीकार करते हुए जीवन के स्थायी अस्तित्व को सामाजिक जीवन में रेखांकित कर पाती है। जीवन की शुचिता का व्यावहारिक पक्ष श्रेष्ठ मानव व्यवहार की वह शक्तिशाली स्थिति होती है जिसके अंतर्गत

शुक्ला, मेधावी. (2018, जनवरी-मार्च). जीवन की शुचिता में श्रेष्ठ मानव व्यवहार का योगदान : आत्मिक पवित्रता के संबंध में एक विशिष्ट अध्ययन . *The Equanimist*, वाल्यूम 4, अंक 1. पृ. सं. 93-98.

व्यक्ति अलग-अलग व्यवहारगत स्वरूप में भी आत्मा की पवित्रता के प्रति संवेदनशील रहता है तथा जिस व्यवहार को लोकाचार की दृष्टि से उसे करना पड़ता है वह उसे संबंध बनाने और मानवता के साथ संबंध निभाने की सात्त्विकता से सदैव जोड़कर ही स्वीकार करने का प्रयास करता है। आत्मा का वास्तविक धर्म पवित्रता का व्यापक स्वरूप है जो जीवन की शुचिता द्वारा प्रस्फुटित होता है जिसे श्रेष्ठ मानव व्यवहार से जानने एवं मानने का प्रयास किया जाता है परन्तु कभी-कभी मानव व्यवहार की लघुता अथवा न्यूनता की स्थितियों में व्यक्तिगत दोष देने की बजाए आत्मा को कलुषित भाव के साथ कोसने का प्रयास किया जाता है जो उचित नहीं होता है। आत्मिक शुचिता के द्वारा अंततः व्यवहार की गरिमा को संतुलित बनाए रखने की कोशिश अंतिम स्थिति तक आत्मा के द्वारा की जाती है लेकिन मानव की असफलता के पश्चात् पुनः जीवन की शुचिता के लिए मूल्यांकन एवं परिवर्तन का कार्य आत्मा के माध्यम से आरंभ हो जाना 'आत्मा के नैसर्गिक धर्म' की सुखद परिणिति होती है।

सात्त्विकता के अध्यात्म की परिणिति :

जीवन की शुचिता को स्थापित करते हुए स्थायित्व प्रदान करने के लिए निजी प्रयास के द्वारा स्थूल संसाधनों से स्वयं को तथा अन्य व्यक्तियों को सुखशी देने का भाव व्यक्ति को अल्पकालीन सुख तो देता है लेकिन दीर्घकालीन अवस्था तक बनी रहने वाली जीवन की सात्त्विकता और उससे उपजी शांति एवं संतुष्टि अंतर्मन को विभिन्न रूप से प्रभावित भी करती है। सामान्यतः व्यक्ति द्वारा किया जाने वाला व्यवहार उसके अंतस की शुचिता के विविध आयाम को पारिभाषित करते हुए आत्मा की पवित्रता को व्यावहारिक विधि से संप्रेषित भी करता है जिससे जीवन की सात्त्विकता का अध्यात्म अपने वास्तविक स्वरूप में समाज के सम्मुख मुखरित होता है।

जीवन की शुचिता का सामाजिक पक्ष व्यक्ति को पुण्यों की पहल के लिए अभिप्रेरणा प्रदान करने में मददगार साबित होता है जबकि मनोवैज्ञानिक दृष्टिकोण मनुष्य को महान आत्मा बन जाने के लिए मार्ग दर्शन प्रदान करता है जिससे श्रेष्ठ मानव व्यवहार की संकल्पना को बल प्राप्त हो जाता है और वह स्वयं के उजले स्वरूप की ओर गतिशील होते हुए जीवन दर्शन की सत्यता को स्वीकार करके देव आत्मा की विराटता की दिशा में अग्रसर हो जाता है। व्यक्तिगत जीवन की ऊँचाई का पोषण करने के लिए श्रेष्ठ मानव व्यवहार का आधार सदैव अपनी महत्वपूर्ण भूमिका का निर्वहन करता है जिसमें मनुष्यगत प्रार्थनाएं चहुँ दिशाओं से 'श्रेष्ठता' के आगमन का आह्वान करती हैं जिनका आधारभूत स्वरूप- उच्चकोटि के मनुष्यगत व्यवहार, प्रेरणादायी घटनाएं, मौलिक विचार एवं पवित्र भावनाओं का विशिष्ट आभामंडल होता है। इस प्रकार आत्मिक जगत की उत्कंठा का पवित्रतम परिदृश्य इतना विशाल होता है कि आत्मा पुनर्जन्म की प्रक्रिया और उसकी क्रमबद्धता में केवल पवित्र हो जाने की तीव्रतम उत्कंठा से गुज़रती है जिसकी सुखद परिणिति आत्म अनुभूति के गहन स्वरूप से होते हुए परमात्म अनुभूति के चरम उत्कर्ष को प्राप्त कर लेने के दुर्लभ संयोग से सृजित होकर जीवन की सात्त्विकता के अध्यात्म का नवीन अध्याय अर्थात् 'श्रेष्ठ मानव व्यवहार' को व्यावहारिक जीवन में आरंभ कर देती है।

उपसंहार

इस शोध आलेख के अंतर्गत जीवन की शुचिता को बनाए रखने में श्रेष्ठ मानव व्यवहार के योगदान को विभिन्न दृष्टिकोण से अभिव्यक्त करने का महत्वपूर्ण प्रयास किया गया है जिसमें मनुष्य के द्वारा संजोई गयी स्वयं की सात्त्विक अवस्था को ‘धर्म सम्मत श्रेष्ठ व्यवहार’ की उपमा प्रदान की गयी है जो व्यक्ति के द्वारा सम्पूर्ण जीवन काल में समस्त विरोधाभास के पश्चात् भी आत्मिक पवित्रता को अक्षुण्य रख पाना व्यक्तिगत जीवन की ‘सफलता से उपलब्धि’ तक के आयाम को सबसे बड़ी चुनौती के रूप में स्वीकार किया गया है। सृष्टि में प्रत्येक मानव अपने अदम्य साहस एवं इच्छा शक्ति अनुसार सर्व-जन प्रति ‘श्रेष्ठ मानवीय व्यवहार’ करने का प्रयास स्वयं के स्तर पर निरंतर करता रहता है परन्तु अतीत की घटनाएं, व्यक्ति विशेष द्वारा आपस में किए गए व्यवहार, स्वयं की समझ एवं आत्म शक्ति द्वारा उद्धृत मनोबल से वह अपने वर्तमान व्यवहार का चयन कर उसे व्यावहारिक रूप में प्रकट कर पाता है जो उसके कर्मक्षेत्र के दौरान उपजाई गयी पूँजी स्वरूप में, जीवन की शुचिता के साथ श्रेष्ठ मानव व्यवहार का रूप धारण कर प्रत्यक्ष एवं अप्रत्यक्ष विधि से प्रकट होती है। एक विवेकावान एवं जागरूक मनुष्य सदैव स्वयं के जीवन में घटित प्रत्येक घटना एवं समस्या का गहन रूप से चिंतन, दृश्यावलोकन तथा समालोचनात्मक अध्ययन करते हुए जीवन-लोक में विचरण करता है जो उसके जीवन की निष्पक्षता का जीवंत प्रमाण होता है और यही वास्तविक शक्ति मानव को, व्यक्ति, घटना, विचार एवं भावना के दबाव से मुक्त होकर जीवन की शुचिता को ‘श्रेष्ठ मानव व्यवहार’ के रूप में अपनाने के लिए सर्व व्यक्तियों को प्रेरणा प्रदान करने में पूर्णतः सहायक होती है।

जीवन की शुचिता जब अपने उच्चतम स्वरूप में कार्यरत रहती है तब वह मानवता को ‘श्रेष्ठ मानव व्यवहार’ द्वारा मानवीय मूल्यों से सुसज्जित करने की श्रृंखला से आबद्ध रहती है जो आत्मा की पवित्रता को अखण्ड स्वरूप में अक्षुण्य बनाये रखने का विशिष्ट आधार होता है। जीवन में व्यक्तियों के प्रति मानव का नैसर्गिक व्यवहार, जीवन पर्यंत सात्त्विकता को बनाए रखने में महत्ती भूमिका निभाता है जिससे जीवन की शुचिता निष्पक्षता के साथ गतिशील रहते हुए आत्मा की पवित्रता को अक्षुण्य रखने में सफल हो जाती है। सकारात्मक दृष्टिकोण का निर्वहन आत्मिक उत्थान के श्रेष्ठतम पुरुषार्थ में व्यक्ति को साहस के साथ नैतिक मूल्य को अपनाते हुए सर्वोच्च शिखर की ओर बढ़ जाने के लिए प्रेरित करता है जो मानव जीवन की शुचिता को समृद्धशाली बनाने की प्रक्रिया से सदा जुड़ा रहता है। जीवन की शुचिता मानव आत्मा की पवित्रता से प्रवाहित वह ‘सत्त्व’ है जिसे जीव जगत में अनेकानेक मनुष्य आत्माओं ने विविध विधायों में निपुणता के उच्च आयाम को स्पर्श एवं दीर्घ अवधि तक विराजमान रहते हुए अपने व्यक्तित्व, कृतित्व और अस्तित्व की शांखध्वनी से प्रकृति के अटल नियमों की भाँति स्वयं को आलोकित कर सर्व को भी प्रकाशवान किया है जिससे ‘श्रेष्ठ मानव व्यवहार’ के क्रियमाण को सदा ही जगत में समादर प्राप्त होता रहेगा। अतः मानव जीवन की समग्रता का विशिष्ट अध्ययन जब ‘आत्मिक पवित्रता’ की सूक्ष्मता के सन्दर्भ में जीवन की शुचिता के विभिन्न प्रसंगों को उसके यथार्थवादी स्वरूप में विश्लेषित करता है तब ‘जीवन की शुचिता’ अपने उच्च भाव में कार्यरत रहते हुए ‘श्रेष्ठ मानव व्यवहार’ को उसके गरिमामयी स्वरूप में क्रियान्वित करने की दिशा में पूर्ण उमंग-उत्साह के साथ अग्रसर होती है।

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मालवी लोकगीतों में पुत्र जन्मोत्सव की छटा

अंजना दुबे¹

लोकगीतों में संस्कार गीतों को बहुत महत्व मिला हुआ है। संस्कार ही हमारे जीवन को दिशा देते हैं मनुष्य को मनुष्यत्व प्रदान करते हैं। मनु स्मृति में भी कहा गया है कि जन्म से मनुष्य पशु पैदा होता है, किन्तु जब वह संस्कार का आभूषण धारण करता है तभी उसे मनुष्य की संज्ञा प्राप्त होती है। वस्तुतः संस्कृति कुछ और नहीं वरन् संस्कारों का ही समन्वित रूप है। संस्कार लोकजीवन के प्राण हैं। जन्म से मृत्यु पर्यन्त मनुष्य अनेक संस्कारों से होकर गुजरता है। इन संस्कारों का अनुपालन करना सामाजिक दृष्टि से भी अनिवार्य होता है। विविध संस्कारों से संबंधित लोकगीतों में सामाजिक नियमों की झलक दिखलाई पड़ती है। यूँ तो शास्त्रों में षोडश संस्कारों का वर्णन है किन्तु इनमें तीन संस्कारों का ज्यादा महत्व है-जन्म, परण और मरण। इनमें भी जन्म के संस्कार को अधिक महत्व प्राप्त है। जीवन को सातत्य इसी से प्राप्त होता है, यही पितृ ऋण से उक्तण होने का एकमात्र उपाय भी है।

मालवी जन्म गीतों को मोटे तौर पर दो भागों में बाँटा जा सकता है- 1. जन्म के पूर्व गाए जाने वाले गीत एवं 2. जन्मोपरांत के गीत। जन्म पूर्व के गीतों में एक ओर परिमाजी, 'बड़ी' या 'जीजा' के गीत आते हैं जिनका औपचारिक महत्व है तो 'अगरनी' तथा 'धनबऊ' जैसे गीतों का अनुष्ठानिक महत्व है। जन्मोपरांत के गीतों में मुख्यतः देवी-देवताओं के गीत, बधावा, जच्चा, पगल्या, छठी, सूरज-पूजा एवं जलवा के गीत आते हैं।

जन्म के पूर्व गाए जाने वाले गीतों में सबसे प्रथम परिमाजी और जीजा या बड़ी के गीत गाए जाते हैं। इन गीतों में अनिष्ट निवारण की भावना प्रधान है। स्त्री का गर्भवती होना पूरे कुल के लिए सुख-सौभाग्य की बेला है, वंशवृद्धि का सुख-संवाद है। यही कारण है कि यह सुख समाचार सुनते ही पूरे परिवार में हर्षोल्लास तो छाता ही है गर्भवती स्त्री एवं भावी सन्तान की सुरक्षा एवं संरक्षा की स्वाभाविक चिंता भी पैदा हो जाती है। स्वभाव से ही भीरु और भोला लोक समाज हर प्रकार के अनिष्ट के निवारण और जच्चा-बच्चा की मंगल कामना के लिए अनेक आचार-अनुष्ठानों की शरण ग्रहण करता है। भारतीय समाज में पूर्वज/मृतात्मा एवं भी समाज का अभिन्न हिस्सा हैं। ऐसा माना जाता है कि हमारे पूर्वज मृत्योपरांत भी हमारे हर सुख-दुःख में सम्मिलित होते हैं, मंगलकामना करते हैं, आशीर्वाद देते हैं। यही कारण है कि हर शुभ कार्य या खुशी के मौके पर आशीर्वाद की कामना तथा साफल्य की वृद्धि हेतु पूर्वजों को अनिवार्य रूप से याद किया जाता है। मालवांचल में तो ऐसे लोकाचारों/अनुष्ठानों की एक लंबी सूची है जिनमें मृतात्माओं को हर मंगल कार्य के पूर्व याद किया जाता है। परिमाजी, सत्ती माता, पूर्वज, आहूत, बड़ी या जीजा के 'पटे' भरकर इनकी पूजा ही नहीं की जाती वरन् कार्य को निर्विघ्न सम्पन्न करने का आशीर्वाद भी प्राप्त किया जाता है। 'परिमाजी' के गीत भी मालवी समाज में हर मंगल कार्य के पहले में इसी उद्देश्य से गाए जाते हैं। परिमाजी अर्थात् ऐसी विवाहित मृत स्त्री जिसका देहांत

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अत्पायु में ही हो गया हो या प्रसव के दौरान मृत्यु हो गयी हो। ऐसी मान्यता है कि ये स्त्री जो अतृप्ति इच्छाएँ लिए ही चली गयी है वह 'परी' बन गयी है और वह अपने कुल-गोत्र के लिए शुभ-अशुभ दोनों हो सकती है। यही कारण है कि कुल के प्रति सदय रहने और सदैव शुभ फल प्राप्त करने के लिए उन्हें हर मंगल कार्य में शामिल किया जाता है। स्त्री के गर्भ धारण करते ही सर्वप्रथम परिमाजी को ही स्मरण करके उनसे भावी सन्तान एवं गर्भवती स्त्री के अनिष्टनिवारण एवं मंगल की कामना की जाती है। इन गीतों में परिमाजी के रूप-सौन्दर्य, दयालुता की प्रशंसा कर उनसे अपनी मनोकामना पूर्ण करने की प्रार्थना की जाती है -

“अगर चन्दन की नदी बहे जी, जे में म्हारी परिमाजी न्हावे।
नहाई न धोई बाहेर उबी माँजी म्हारी केस सुखाए।
आड़ा रमेश राय* फिरि रया जी माँजी म्हारी मोम चुकाओ
खाजे तो पीजे बेटा बिलसजो रे अम्मर पाग तमारी।
आड़ी बऊ लाड़ी फिरि रई रे माँजी म्हारी मोम चुकाओ,
खाजो तो पीजो बउअड़ बिलसजो री अम्मर चुड़लो तमारो।”¹

(*यहाँ उस व्यक्ति का नाम लिया जाता है जिसके घर मंगल कार्य हो रहा है) यहाँ परिमाजी से मोम (मनोकामना) पूर्व करने की प्रार्थना की जा रही है। परिमाजी गृहस्वामी को अम्मर पाग अर्थात् अखंड मान-सम्मान और स्त्री को अखंड सुहाग का आशीर्वाद दे रही हैं।

‘परिमाजी’ के बाद ‘जीजा’ या ‘बड़ी’ के गीत भी इसी उद्देश्य की पूर्ति करते हैं। मालवी में ‘जीजा’ या ‘बड़ी’ सौत को कहा जाता है। ये गीत तभी गाए जाते हैं जब गर्भवती स्त्री की कोई मृत सौत हो। मृत सौत भावी सन्तान और गर्भवती के लिए अकल्याणकारी न हो इसके लिए बड़ी या जीजा के दो गीत गाकर भावी आशंकाओं का निवारण कर लिया जाता है -

“माथा केरो मेमन्द बड़ी जीजा बई, जामे बांटो होय।
केशरिया दरबार गया, महला में झगड़ो होय।
आप बड़ा हम छोटा जीजा बई आप की होड़ नी होय।”ⁱ

जन्म पूर्व के गीतों में ‘धनबऊ’ के गीतों का अनुष्ठानिक महत्व है। धनबऊ, धन्यवाद का अपभ्रंश रूप है। स्त्री संतानोत्पत्ति कर वंश-वृद्धि करती है, कुलदीपक देती है, वंश-बेल को बढ़ाती है इसलिए वह धन्यवाद की पात्र है। बहू के प्रति आभार प्रदर्शन हेतु ‘धनबऊ’ के गीत गाए जाते हैं। (धनबऊ इस अनुष्ठान के समस्त गीतों का सांकेतिक शीर्षक है जिसके अंतर्गत लखारस चुनड़ी, धेवर, भांज्यो-रूसणों, बेटोवेद एवं सांटा, तरबूज, कलाकंद, फली, दाख, केला, पिस्ता, जाबू (जामुन) आदि वस्तुओं से संबंधित उन्हीं के नामों से प्रचलित गीत आते हैं।) शास्त्र वर्णित पुंसवन संस्कार मालव जनपद में अगरनी, खोलभरई या साधपुरावा के नाम से जाना

¹ श्रीमती शैलबाला सक्सेना, मुकाम पोस्ट-अरनियाकला (शाजापुर) से प्राप्त।

जाता है। साधु पुरावा/खोलभर्ड स्त्री की साधु पुत्रेच्छा का ही प्रतीक है। गर्भधारण के सातवे माह में खोलभर्ड की रस्म की जाती है। इस दिन गर्भवती स्त्री को नवीन वस्त्रों और गहनों से सजा-धजा कर अपने पति के साथ चौक पर हल्दी लगाकर बैठाया जाता है। पाँच मुहागन-पुत्रवती नियाँ गर्भवती की गोद भरती हैं उसके पश्चात् कुटुंब-परिवार के बड़े-बुजुर्ग स्त्री को उपहार आदि देते हैं, इस समय अगरनी और धनबऊ के गीतों की छटा देखते ही बनती है। इन गीतों में गर्भवती स्त्री की मनःस्थिति, कुटुंब का उछाह, अगरनी की शोभा तथा बहू द्वारा विभिन्न आभूषणों के पहनने का उल्लेख किया जाता है। यह ज्ञात होते ही कि बहू के पैर भारी हैं परिवार का प्रत्येक सदस्य उसकी इच्छित वस्तुएँ देकर उसकी साद पूरी करके प्रसन्न होता है, उसी दिन से उसका विशेष ध्यान रखा जाने लगता है। खान-पान, उठने-बैठने का, उसकी मनपसन्द वस्तुएँ उपलब्ध कराने का पूरा ध्यान रखा जाने लगता है। ससुर, जेठ, देवर, पति आदि सभी अपनी कुलवधू की इन सहज इच्छाओं को पूरा करने के लिए कितने तत्पर हैं इस भाव की मार्मिक यहाँ अभिव्यक्ति हुई है -

“ऊबा ऊबा ससुर जी अरज करें
बऊअड़ काई काई साद पुरावां जी।
आंबा नी भावे म्हाने जाँबू नी भावे
म्हने सुवा पंखी बोर मंगई दीजो। ”ⁱⁱ

ससुरजी बहू के सामने खड़े होकर पूछते हैं तुम्हें क्या चहिये, बहू भी बड़े नाज से कहती है कि अब मुझे आम और जामुन अच्छे नहीं लगते आप तो मेरे लिए गदराये बोर (बेर) मंगा दीजिए। ससुर के बाद जेठ, देवर, पति आदि बोलकर गीत आगे बढ़ाया जाता है। ऐसे समय में इमली, नींबू, कच्चा आम, बेर आदि खट्टी चीजें खाने का मन होता है। बहू के लिए भी यही सुअवसर है जब वह अपने मन की सारी साधें पूरी करवा सकती है, जिद मनवा सकती है, नखरे कर सकती है। बहू भी इस सुअवसर को खूब भुनाती है, अपनी सारी साधें एक-एक कर पूरे हक से मनवाती है। पत्नी पति से कच्चा चना, लापसी, सीरा, खीर, खांड, धेवर, फेनी आदि की माँग करती है। पति थोड़ा बहुत नहीं पूरी कोठी इन चीजों से भरकर पत्नी से कहता है -

“पेलो मास गोरीधा ने लाग्यो, ओले भोले मन जाबा हो लाग्यो, अगरनी अगरनी बोला।
दूसरो मास गोरीधा ने लाग्यो, थूंकतड़ा मन जाबा हो लाग्यो, अगरनी.....
तू तो घन केती थी काचा चना चाब्या, काचा चना चाब्या भरायो छे खोलो, अगरनी.....
अगलो मास गोरीधा ने लाग्यो, लापसी सीरा मन जाबा हो लाग्यो, अगरनी.....
चौथो मास गोरीधा ने लाग्यो, आम्बू जाम्बू मन जाबा हो लाग्यो, अगरनी..... ”ⁱⁱⁱ

इसी तरह प्रत्येक मास का वर्णन के साथ अलग अलग पकवानों का नाम लिया जाता है। एक और गीत दृष्टव्य है जिसमें पति अगरनी के शुभ अवसर पर पत्नी के कमरे को सजाने के लिए चित्रकार, सालू रंगने के लिए रंगरेज, धेवर बनवाने के लिए हलवाई, गहने घड़वाने के लिए सुनार आदि लाने की बात करता है-

“गोरी थारा मन्दरिये चितारियो बुलावां गोरी सारु मंदरियो चितरांवांजी

नाजी, नाजी नामलिया बात करां छाँ केसरिया आई छे अगरनी
गोरी थारा मंदरिये रंगरेजियो बुलावां गोरी सारु सालू रंगावां
गोरी थारा मंदरिये हलवर्ड़ो बुलावां गोरी सारु घेवर छटावां
गोरी थारे मंदरिये सोनीडो बुलावां गोरी सारु गेणा घडावां””

सातवाँ मास लग चुका है अब खोलभर्ड (गोद भराई) की रस्म होना है। ब्राह्मण को बुलाकर शुभ मुहूर्त निकलवाकर मायके खबर भेजी जाती है। मायके में ब्राह्मण का खूब स्वागत सत्कार होता है और पाँच पदार्थ देकर उसकी विदा की जाती है। उसके बाद नियत तिथि को गर्भवती स्त्री का भाई पूरे परिवार के लिए वस्त्राभूषण लेकर आता है। इस पूरे प्रसंग को कृष्ण-रुक्मणी से जोड़कर परिवार के उछाह की स्वाभाविक अभिव्यक्ति हुई है-

“जोतिसी बुलाओ ने मोहरत पुछावो, रुक्मणी री अगरनी जी।
विप्र बुलावो ने नौता लिखाओ, कुंडिलपुर नौता पठवो जी।
जायर ऊबा भीष्मक राजा आंगणें पियानगर से आया जी
द्वारका नगरी में आनंद घणेरो, आज रुक्मणी री अगरनी जी।
नन्दजी के मन में हरष घणेरो, आज रुक्मणी री अगरनी जी
पाँच पदारथ पल्ले बांध्या, रुक्मणीयो बणज सिधारया जी
नन्द वसुदेव जी सारु साल दुसाला, बलभद्र सारु पचरंगी बागा।
श्रीकृष्ण सारु पाँच पीताम्बर, माता सारु ओढ़ना जी।
देवरानी जेठानी सारु लहरिया, रुक्मणी सारु नवरंगी चूनड़ी जी।
मायरो लर्ड ने आंगण ऊबा, रुक्मणी वीर बधावे जी।
ऊबा ऊबा रुक्मणी मायरो पेरे, सौभद्रा बाई सामा जोवे जी।
जो म्हारा भाभी भतीजी होवे तो, या चूनड़ हम लेस्या जी।
जो म्हारा बाई सा कँवर होवे तो, या चूनड़ हम देस्या जी।
समधी समधन जीमण बैठ्या, गलिया रा गिन्दोड़ाजी। ””

जन्मोपरांत जच्चा के गीतों में गर्भ के दौरान होने वाले शारीरिक परिवर्तन, प्रसव पूर्व की पीड़ा, प्रसव के बाद प्रसूता की स्थिति, प्रसव के लिए सास, ननद, जेठानी, देवरानी, माँ आदि को बुलाने का वर्णन, दाई को संदेश भेजने का वर्णन, सास-ननद-देवरानी-जेठानी को लेकर हँसी-ठिठौली, माँ के प्रति विशेष आकर्षण, पति की पास आने की मनुहार और पत्नी के इंकार के बड़े ही सरस-मनोरम चित्र देखने को मिलते हैं। ऐसे ही एक गीत में प्रसव का समय पास आते ही पत्नी अपने पति को संदेश भेजती है कि समय नजदीक आ गया है जल्द ही दाई, सास, देवरानी, जेठानी आदि को लेकर आएँ-

“रंग उड़े रे गुलाल इना घर में पाणी यड़े रे तुबार इना घर में
जई ने किजो कचेरी बिठ्ठिया से दफ्तर के लिखईया से

दाई ने बेग बुलावे इना घर में
दाई बुलाय जच्चा क्या फरमाव हम घर नाको मोड़ाय इना घर में
जई ने किजो उना सार का खिलईया से पांसा का जितईया से
सासू जी ने बेग बुलाव इना घर में
सासू बुलाय जच्चा क्या फरमाव कुवर अटोला में झेले इना घर में”^{vi}

प्रसूति में सर्वप्रथम दाई का सहयोग मिलता है वही है जो सबसे पहले बच्चे को झेलती है, उसके पश्चात परिजनों का सहयोग मिलता है। शिशु को धरती में लाने और स्त्री को मातृत्व सुख प्रदान करने वाली दाई और अन्य परिजनों यहाँ तक कि पड़ोसनों, ढोलियों, नामकरण करने वाले जोशी के प्रति सदःप्रसूता के हृदय में अपार कृतज्ञता है। वह सबका आभार इन शब्दों में व्यक्त करती है-

“दरवाजा पे नौबत बाजे लाल म्हारे भोत नीको लागे
दाई हमारे मन भावे आवतो सो दीनड़ झेले
सासू म्हारे भोत नीको लागे वे कुंवर पठोला में झेले
वे जेठानी हमारे मन भावे वे चखे ते फूंको धरावे
वे देराणी म्हारे मन भावे वे दस दिन रसोई निपाये
वे कोणा में खाट बिछावे लाल म्हारे भोत नीको लागे
वे ननंद म्हारे मन भावे वे कंवले ते सातीपूड़ा लावे
वे पड़ोसन म्हारे मन भावे वे दस दिन मंगल गावे
वे ढोली म्हारे मन भावे वे अँगना में ढोल घोरावे
वे जोसी म्हारे मन भावे वे ललना को नाम धरावे”^{vii}

चौपड़ के गीत में प्रसव पूर्व पीड़ा और प्रसव पश्चात की विश्रांति और पुत्र प्राप्ति का वर्णन बड़ा सटीक बन पड़ा है। प्रसव की असहनीय पीड़ा झेलती जच्चा कहती है कि चौपड़ के पासे उलट पड़ गए अब मैं नहीं बचूँगी जल्द ही सासू जी को बुलालो यह घर बार उनका है, लेकिन जैसे ही पुत्र जन्म होता है पीड़ा समाप्त होती है वह तुरंत कहती है कि अब पासा सीधा पड़ गया है यह घर मेरा है –

“मांडियो मांडियो चोपड़ केरो खेल पासा उलटा पड़िया
अई-अई कम्मर माय पीड़ अवे नी जीवने की
म्हारी सासू ने वेग बुलाव घर बार तमारा है
मांडियो मांडियो चोपड़ केरो खेल पासा सुलट पड़िया
जई-जई कम्मर माय पीड़ जाया नन्दलाल
म्हारी सासूजी ने उरारे बुलाव घर बार म्हारा है”^{viii}

जच्चा के गीतों में सास, ननद आदि ससुराल पक्ष के लोगों को लेकर खूब हँसी-मजाक भी बनाया गया है। वैसे भी स्त्री के मन में ससुराल पक्ष के प्रति सदैव पराएपन, अलगाव का स्थायी भाव होता है और मायके का मोह बुढ़ापे तक नहीं छूटता। इन गीतों में प्रसूता जच्ची के समय पति से अपने मायके वालों को बुलाने और सास ननद को खबर तक न करने की बात करती है। इसके पीछे एक और मनोविज्ञान है कि ससुराल पक्ष के लोग आएँगे तो उन्हें नेग देना पड़ेगा अर्थात् खर्च बढ़ेगा जबकि मायके पक्ष के लोग आएँगे तो उपहार लाएँगे। सोंठ-अजवाइन के गीत में इस भाव की अभिव्यक्ति हुई है-

“नौमण सौंठ, सवामण अजमो येंझ धमाधम खांडो पियाजी धमको लोग सुनेगा
सासू सुनेगा तो दौड़िया-दौड़िया आवेगा, दौड़िया-दौड़िया आवेगा, तो ललना खिलावेगा
ललना खिलावेगा, तो दिन दस रेगा, दिन दस रेगा, तो घणो घणो खावेगा
जापो बिगाड़ी घर जावेगा पियाजी धमको लोग सुनेगा
माता सुनेगा तो दौड़िया-दौड़िया आवेगा, दौड़िया-दौड़िया आवेगा तो ललना खिलावेगा
ललना खिलावेगा, तो दिन दस रेगा, दिन दस रेगा, तो थोड़ा-थोड़ा खावेगा
जापो सुधारी घर जावेगा पियाजी धमको लोग सुनेगा”^{ix}

इसी प्रकार जेठानी, ननद आदि का नाम लेकर गीत आगे बढ़ाया जाता है। एक अन्य गीत में भी प्रसूता पति से यह कह रही है कि मैं तो यहाँ सौर घर में कैद हूँ मेरी अनुपस्थिति में ससुराल वालों को बुलाकर मेरा घर ही मत लुटा देना-

“मैं तो अकेली म्हारो घर न लुटाय दीजो
घर न लुटाय दीजो बन न कराय दीजो
सासू सुणे तो पिया उने मत आवन दीजो
ललना खेलावन म्हारा माता कहे बुलाव दीजो”^x

एक गीत में पति सदःप्रसूता से कमरे का दरवाजा खोलने का आग्रह करता है प्रसूता मजाक करती है कि मेरे कमरे में सासू जी सो रही हैं, पलका (पलंग) में ननदबाई, सामने बच्चा और सिरहाने जेठानी सो रही हैं। पति अपने लिए कोई स्थान न पाकर नाराज होकर कहता है कि ठीक है फिर मैं लश्कर की चाकरी में जाता हूँ, सुनकर पत्नी घबरा जाती है और निवेदन करती है कि आकर मेरे पास सो रहो। पति-पत्नी के इस मनोविनोद को बड़ी खूबी से इस गीत में बाँधा है-

“जच्चा रानी हो, सुधड़ रानी हो, खोलो नी कवाड़
तमारा ओवरिये हम सुई रांगा जी राज
केसरिया जी राज, पातलिया जी राज, नी म्हारे जावो
हमारे ओवरिये सासू जी सूता जी राज
जच्चा रानी हो, सुधड़ रानी हो, खोलो नी कवाड़

तमारा ओवरिये हम सुई रांगा जी राज
केसरिया जी राज, पातलिया जी राज, नी म्हारे जावो
हमारा पलका पे ननंदजी सूता जी राज
जच्चा रानी हो, सुघड़ रानी हो, खोलो नी कवाड़
तमारा ओवरिये हम सुई रांगा जी राज
केसरिया जी राज, पातलिया जी राज, नी म्हारे जावो
हमारे सामे बालुड़ा सूता जी राज
जच्चा रानी हो, सुघड़ रानी हो, खोलो नी कवाड़
तमारा ओवरिये हम सुई रांगा जी राज
केसरिया जी राज, पातलिया जी राज, नी म्हारे जावो
हमारे पीछाड़ी देरानी सूता जी राज
जच्चा रानी हो, सुघड़ रानी हो, खोलो नी कवाड़
तमारा ओवरिये हम सुई रांगा जी राज
केसरिया जी राज, पातलिया जी राज, नी म्हारे जावो
हमारे सिराने जेठानी सूताजी राज
जच्चा रानी हो, सुघड़ रानी हो, खोलो नी कवाड़
हमतो जावांगा लसकर चाकरी जी महाराज
केसरिया जी राज, पातलिया जी राज, नी म्हारे जावो
हमारे हमारा मेला में तम सुई रीजो जी राज”^{xi}

जच्चा के गीतों में ही पगल्या के गीतों का विशेष महत्व है। पगल्या अर्थात पैर के निशान। मालवा में पुत्र जन्म के तीन दिन बाद यदि जच्चा पीहर में है तो ससुराल वालों को और यदि जच्चा ससुराल में है तो पीहर वालों को नाई के हाथों पगल्या भेजा जाता है। पगल्या बनाने के लिए सफेद ताव (कागज) पर हल्दी-कुमकुम के छींटे देकर फिर उसमें चारों तरफ बार्डर बनाकर कुमकुम-महावर से पैरों की आकृति बनाई जाती है साथ ही पालना, वई-व्याण (समधी-समधन), स्वस्तिक, झुनझुना आदि अंकित किए जाते हैं। पगल्या लोककला का अद्भुत नमूना है। यह पगल्या नाई के हाथों नारियल, गुड़ और अक्षत-कुमकुम सहित भेजा जाता है। पगल्या मिलते ही परिवार में समारोह आयोजित होता है जिसमें बुलौआ देकर महिलाओं को बुलाया जाता है फिर पगल्या की आकृति को चौकी में रखकर उसमें हल्दी की गाँठ और सवा रुपया रखा जाता है। घर की बहन-बेटी पगल्या की पूजा करती हैं और उसके बाद पगल्या के गीत गाये जाते हैं। गीतों के बाद पगल्या के साथ आए गुड़, नारियल आदि बाँटे जाते हैं। इन्हीं गीतों में कभी-कभी ननद-भौजाई के शाश्वत द्वेष की झलक भी देखने को मिलती है। भाभी ननद को भतीजा होने का संदेश भेजती है साथ ही भतीजे के लिए कड़ा, पचास पान और सातीपूड़ा लेकर आने का आग्रह करती है। ननद किसी बात पर भाभी से रुठी हुई है तो वह कहलवा भेजती है कि मेरे घर में बहुत काम है मेरा आना तो नहीं होगा, यह सुन भाभी भी संतोष की साँस

लेती है कि चलो अच्छा हुआ जो नहीं आई नहीं तो नेग के रूप में गहने और कपड़े देने पड़ते। देखिए एक ऐसा ही गीत-

“जाओ नाई जाओ बामण जाओ बई का वीर म्हारा मारूजी हो राज!
बई जी से यूँ कर कीजो तमारे भतीजो म्हारा मारूजी हो राज!
म्हारा घर में काम घणों म्हारो तो आणोनी होय म्हारा मारूजी हो राज!
नाना सरू कड़ा चई जे पान पचास चई जे साती पूड़ा चईजे और खंगाली चईजे
म्हारा घर में काम घणों म्हारो तो आणोनी होय म्हारा मारूजी हो राज!
गया नाई गया बामण गया बई का वीराजी हो म्हारा मारू जी हो राज!
डाबा में को गेणों बच्चो पेटी में को कपड़ा बच्चो
भली हुई सो नी आया म्हारा मारू जी हो राज!”^{xii}

शिशु के जन्म के छठे दिन छठी उठाते हैं जिसे मालवा में ‘छठी जगा’ के नाम से बुलाते हैं। रात को ‘सुवावड़’ के पलंग के नीचे दवात, बरु और कागज रख दिये जाते हैं साथ ही कुमकुम-अक्षत से चित्रित एक ‘गडुवा’ (छोटा लोटा) भी रखा जाता है। ऐसी मान्यता है कि रात में छठी माता आकर बच्चे का भाग्य इन चीजों से लिखती हैं। छठी के दिन सुबह ननद सौर गृह की दीवार पर सातीपूड़ा बनाती है तथा दरवाजे के दोनों ओर गोबर का ‘सात्या’ बनाकर उस पर गोबर से ही बुंदकी लगाती है फिर उसके ऊपर कुमकुम और राई चिपका देती है। इसके बाद देवी-देवताओं के गीत गाकर शिशु के लिए मंगलकामना की जाती है-

“ढोला, म्हारी देवरानी-जेठानी बुलावो म्हारा रे महलां छठी जगवावो”^{xiii}

दसवे दिन सूरज पूजा की जाती है। इस दिन प्रसूता स्नान करके नए वस्त्र और आभूषण पहनती है। घर आँगन को लीपा जाता है और फिर चौक पूरक उसपर शिशु सहित प्रसूता को बिठाया जाता है। मोहल्ले में नाइन के द्वारा बुलौआ दिलाया जाता है। प्रसूता कलश की पूजा करती है। फिर आस-पड़ोस में घुघरी बटवाई जाती है। इस अवसर पर देवी-देवताओं के गीतों के आलावा चौक के गीत, परेवा, घुघरी, पील्यो, लापसी तथा ख्याली गीत-गोदड़ी, बान्दरो, कागेलो, पालनो, झबलो, टोपी, झुनझुना आदि के गीत गाए जाते हैं। चौक के गीतों में प्रसन्नता की अभिव्यक्ति घर में हो रहे मांगलिक कार्य से संबंधित है। देखिए एक गीत-

“आज म्हारे लीपन्या-पोतन्या हो राज
चन्दन चौक पुरावी के वा म्हारी गोतनिया
सासू सवेरिया, ननदे दुफेरिया, बेगे जेठानी बुलावा
सभी साझे केवा म्हारी गोतनिया
सासू जिमाऊं लापसिया, ननदल खिचड़िया
बेगे जेठानी के दल चढ़यो भात
सासू ओढ़ाऊँ चुनरिया ननदे घाटड़ियो

बेगे जेठानी ओढ़ाऊँ दखनी रो चीर
के वा म्हारी गोतनिया”^{xiv}

इसी समय जोशी को बुलाकर बच्चे का नामकरण संस्कार भी कर दिया जाता है। इस गीत में माता के हृदय का उल्लास सहज ही फूटा पड़ रहा है-

“सूर्या गऊ की गोबर मंगावो सीके दई आँगन लिपाओ
भई, म्हारे आनंद-मंगलाचर!
गज मोतियन को चौक पुरावो कुम्भ कलश धराओ, भई। ।।।।।
तेड़ो तेड़ो रे गोकुल को जोसी नानङ्गिया रो नाम लेवाओ, भई। ।।।।।
नानङ्गिया से नाम कुंवर कनैयो, कृष्ण कनैयो
धरती को धोबन वालो, परजा को पालन वालो!
श्रीकृष्ण आयो म्हारा दुवार भई.....”^{xv}

हमारे यहाँ जन्मने वाले प्रत्येक बालक या तो राम या कृष्ण का रूप होता है। अपनी सन्तान में इन्हीं के समान गुणों की कामना करने वाली माता के लिए उसका पुत्र राम या कृष्ण ही होता है। छठी के दिन प्रसूता सूर्य देव को घुघरी का प्रसाद चढ़ाती है फिर उसे पूरे नगर में बैंटवाया जाता है। प्रसूता जो अभी तक अँधेरी कोठरी में बंद थी, सूर्य की रैशनी जिसके लिए निषिद्ध थी सूर्य पूजा के बाद से वह बाहर निकलने लगती है। घुघरी के गीत का आरंभ घुघरी बनाने से आरंभ होता है। घुघरी के गीत में भी ननद-भाभी के आपसी मनमुटाव की स्पष्ट झलक देखी जा सकती है। भाभी (प्रसूता) गाठिया गेहूँ की घुघरी बनवाकर नाइन से पूरे नगर में बैंटवाती है लेकिन अपनी ननद को देने से मना करती है, अनाड़ी नाइन ननद के घर में भी घुघरी दे आती है तो भाभी अपने पति को ननद के घर घुघरी वापस लाने के लिए भेजती है। भाई बड़े संकोच में बहन से घुघरी वापस माँगता है, स्वाभिमानी बहन घुघरी वापस करते हुए अपने भाई को संकोच और लज्जा से उबारती ही नहीं अपने ससुराल का महत्व भी जाता देती है-

“बई ओ, तांबा केरी तोलनी मँगाव राय रूपा की ढांकणी
बई ओ, दूध केरा आंदण देवाव म्हारा गाँठया गऊँ की घुघरी
बई ओ दीजै-दीजै अबले-सबले सेर म्हारी ननदल मती दीजै घुघरी
बई ओ दर्दी दर्दी अबले-सबले सेर तमारी ननदल दर्दी दी घुघरी
बई ओ, नावण म्हारी अगले-भो की सोक म्हारी ननदल दर्दी दी घुघरी
उठो पिया लीलड़ी पलाणो म्हारी पाछी लई दो घुघरी
बीगा, आदी-पिछली रात असुरो तू क्यों आयो बेन्या ओ,
भावज थारी निर्धनयारी दीयड़ी वा पाछी मांगे घुघरी
बई ओ, आदी ने त्हारा बालूड़ा समझा म्हारी आदी दर्द दे घुघरी

बीरा रे, बालूड़ा ने राखूं समजाय त्हारी सगली लई जा घुघरी
बीरा रे, हेडू हेडू म्हारा गंगाजमना खेत हूँ नत की रादूं घुघरी
बीरा रे, जो हूँ होती निर्धनयारी नार त्हारी कासे लाती घुघरी।”^{xvi}

इसके अलावा भी न जाने ऐसे कितने गीत हैं जो जन्म संस्कार में गाए जाते हैं। प्रसूति में काम आने वाली वस्तुओं से लेकर प्रसूता के उपयोग की वस्तुएँ जैसे- दाख (किशमिश), खांड, अजवाइन, सॉंठ, छुहारे, घेवर, मेंहदी, पील्यो आदि और नवजात से संबंधित कोई भी वस्तु ऐसी नहीं जिसके लिए मालवा में गीत न हों। गोदड़ी, पालना, झबला, टोपी, झुनझुना, कागला (कौआ), बान्दरो (बन्दर), कौर, आलीजा आदि अनेकानेक प्रसंगों के गीत मालवी के समृद्ध लोक-साहित्य एवं संस्कृति की झलक दिखाते हैं। कहते हैं एक बच्चे को जन्म देते समय माँ का भी दूसरा जन्म होता है। प्रसव पीड़ा सहना सब के सामर्थ्य की बात नहीं, प्रसव के दौरान कई खियाँ असमय ही काल के गाल में समा जाती हैं। इसीलिए गर्भवती स्त्री ‘आलीजा’ अर्थात् देवी से प्रसव-वेदना के समय पार लगाने की विनती करती है। साथ ही वह मनौती भी करती है कि यह कठिन समय यदि निर्विघ्न व्यतीत हो जाता है और सुरक्षित प्रसूति होती है तो वह आलीजा के लिए चन्दन का ‘पालना’ बनवाएगी जिसके आस-पास मोर-पपड़या (पीहा) और बीच में कोयल होगी। इस गीत में गर्भवती स्त्री का भय और उससे मुक्ति पाने का बड़ा ही मनोवैज्ञानिक वर्णन है-

“म्हारा पिछवाड़े म्हारा आलीजा चन्दन को झाड़
कई जीको बनाऊं म्हारा आलीजारो पालनो,
कई आदी सी रात म्हारा आलीजा दरद लाग्ये
कई दौड़ी सी अई सुतारण देव क्याँ।
कई अबके तो हेले आलीजा पार लगावो
कई दोवड़ बनावां म्हारा आलीजारो पालनो
कई ऐरे तो मेरे म्हारा आलीजा मोर पपड़या
कई अध बीच धड़ जो रे बन की कोयल।
कई मोर पपड़या म्हारा आलीजा बोलन लाग्या
कई सबद सुनावे बन की कोयल”^{xvii}

‘पील्यो’ अर्थात् पीली साड़ी। प्रसूति के बाद जब प्रसूता को पीली साड़ी पहनाकर ही चौक में बैठाया जाता है तब प्रश्नोत्तर शैती का पील्यो गाया जाता है-

“गाम देवास का गोयरे अच्छा पील्या बेंचाय
कुण राय पील्यो मोलवे जी कुण राय खरचेगा दाम
सुहागण पूत जणी ने पील्यो पेरेहो
अमुक जी पील्यो मोलवे जी अमुकजी खरचेगा दाम

अमुक सुहागण पूत जणी ने पील्यो पेरे
कुण राय घर पील्यो लावेजी कुण राय ले रे बदाय
सुहागण पूत जणी ने पील्यो पेरे
अमुक जी पील्यो घर लायाजी लाडीबऊ लेरे बदाय
सुहागण पूत जणी ने पील्यो पेरे
कुण राय पील्यो ओड़ाविया जी कुण राय ओड़न जोग
सुहागण पूत जणी ने पील्यो पेरे
अमुक जी पील्यो ओड़ाविया जी अमुक लाडी ओड़न जोग”^{xviii}

ख्याली गीतों का समूह महिलाओं के लिए मनोरंजन और हँसी-ठिठौली का विषय है। इन गीतों में सास-ससुर, ननद-भौजाई आदि ससुराल पक्ष के लोगों को उपहास का पात्र बनाकर हास-परिहास किया जाता है। ‘गोदड़ी’ ऐसा ही प्रकार है जिसमें एक ही गोदड़ी में कई लोगों को सुलाने की बात की जाती है। देखिए एक गीत-

“गोदड़ी सिवाड़ पटेल्या गोदड़ी सिवाड़
गोदड़ी में राता तागा गोदड़ी में घोला तागा
घुरका-घुरकी गोदड़ी में छोरा-छोरी गोदड़ी में
गोदड़ी सिवाड़ पटेल्या गोदड़ी सिवाड़”^{xxix}

‘कागेला’ (कौआ) के गीतों में प्रसूता के ससुराल पक्ष के लोगों-सास-ससुर, बई-ब्याण को कौआ एवं ‘मिनकी’ (बिल्ली) में प्रसूता के मायके पक्ष के लोगों को बिल्ली कहकर गीत गाए जाते हैं और खूब हास-परिहास होता है-

कागेलो-

“मगरे बैठो कागेली, कुर कुर कुरखे रे
म्हारा राय नाना को दादो वा रे म्हारा राय नाना को सोवटो रे
म्हारा राय जच्चा को सुसरो रे म्हारा राय लाडी वो वेवर्डे रे”^{xx}

मिनकी-

“चूला पाछे मिनकी वा तो कुर कुर पापड़ खाय रे
म्हारा राय नाना की दादी मा रे म्हारा राय जच्चा की सासू रे
म्हारी राय बऊ की वेवाण रे।”^{xxi}

‘टोपी’, ‘पालना’, ‘झबला’, ‘झुनझुना’ आदि गीतों में माँ के वात्सल्य की स्पष्ट झाँकी दिखाई देती है। माँ अपने पुत्र को संसार की सारी सुख-सुविधाएँ देना चाहती है। उसकी हर वस्तु सबसे सुंदर और कीमती हो यही

उसकी अभिलाषा रहती है। अभाव में जीता 'लोक' गीतों के माध्यम से ही सही कुछ पलों के लिए संसार के सारे वैभव-ऐश्वर्य का भोग कर लेता है। तभी तो वहाँ गुजरात से टोपी आती है, झुनझुना सोने का होता है तो पालना चन्दन का जिसमें रेशम की डोर लगी रहती है, बालक दूध और बताशे का भोजन करता है। कितनी स्वाभाविक है माँ के मन की ये इच्छाएँ देखिए एक चित्र जिसमें माँ अपने बालक के लिए आँगन में पालना बंधवाना चाहती है, जिसे आते-जाते बालक की दादी-दादा, काकी आदि झूला दे सकें-

“नाना थारो पालणो बंधई दूँ पटसाल रे।
कुका थारो पालणो बंधई दूँ पटसाल रे।
आवतडा ने जावतडा थारा दादाजी झूला देसी रे।
आवतडा ने जावतडा थारा काकाजी झूला देसी रे।
तू हुल रे नाना दुलरे, तू दूध बताशा जीम रे।
थारो सोने को सांकलियो, थारे रूपा को मादलियो।
थारे रेशम लाम्बी डोर, लाल म्हारे आंगण नाचे मोर।”^{xxii}

टोपी-

“नाना का दादाजी बेपारिया, गया गया गढ़ गुजरात,
नाना की टोपी लाविया जी, नाना की टोपी नित नई जी
हरियाली टोपी हीरा वाली, टोपी मोती वाली, नाना की टोपी नित नई जी
नाना के सर सोहे, मायङ्ग मन मोहे, पाछी फिर जोहे”^{xxiii}

जलवापूजा शिशु जन्म का अंतिम संस्कार है। जलमा 'जलवायु' पूजा का अपभ्रंश है। जचकी के सवा महीने बाद जच्चा से जलवा पूजा कराई जाती है। स्नान के बाद प्रसूता को नए वस्त्र एवं गहने पहनाए जाते हैं। मुख्यतः चूड़ा और बिछुए बदलवाए जाते हैं। ऐसा माना जाता है कि बच्चा होने पर जो सूतक लगता है उसमें चूड़ा और बिछुए अशुद्ध हो गये हैं इसलिए इस दिन जच्चा चूड़ा-बिछुआ अनिवार्य रूप से बदलती है। जलवापूजा के पाँच गीत गाकर स्नियाँ जच्चा सहित पनघट (कुएँ या बावड़ी) पर जाती हैं जहाँ प्रसूता उस जल में हल्दी छोड़कर उसे घोलने का उपक्रम करती है फिर उसी जल को घड़े में भरकर प्रसूता अपने सिर पर रखकर घर लाती है। यह इस बात का संकेत है कि आज से प्रसूता घर के कामकाज में लग सकती है। अभी तक वह अशुद्ध थी पर आज से वह चौके-चूल्हे का काम संभाल सकती है। इस अवसर पर प्रसूता अपने पति से नए कपड़े और गहनों की माँग कर रही है कि आज जलवाय पूजा है अतः मेरे लिए नई चूनड़ी और गहने ला दो। यहाँ स्नियों का वस्त्र और गहनों के प्रति आकर्षण बड़ा स्वाभाविक बन पड़ा है-

“म्हारे आज जलवाय की रात हो रसिया लई दो बाला चूनड़ी
म्हारा पावां सारु बिछिया घड़ाव हो रसिया अनबट रतन जड़ाव हो रसिया
म्हारा एड़िया सारु तोड़ा घड़ाव सांकला रतन जड़ाव

**म्हारा बईरा सारु चुड़ीलो चिराव सोयटी सो छंद लगाव
म्हारा बांव सारु बांवठिया घड़ाव बाजूबंद झबिया लगाव..... ”^{xxiv}**

बारी-बारी से सभी गहनों का नाम लेकर गीत आगे बढ़ाया जाता है। पुत्र जन्म के पश्चात सम्पूर्ण समझी जाती है। यह अनुभव स्वयं उसके लिए अद्भुत और गर्व का कारक है। पुत्र जन्म के पश्चात उसका मन सदैव फूला-फूला रहता है। अपने शिशु की देखरेख में वह कोई कमी नहीं आने देती। अपने हाथ से उसे नहलाती, खिलाती, झुलाती और सुलाती माँ की छवि बड़ी निर्मल होती है। एक लोरी देखिए जिसमें माँ के हृदय का वात्सल्य उमड़ा पड़ रहा है-

“हलो रे नाना हलो रे भई
नाना तो म्हारो रायाँ को, दूध पिये दस गायाँ को।
हालर हूलर हासी को, लाल चूड़ो थारी मासी को।
हालर हूलर कस्तूरी, बाप चतुर माँ सुअड़ली।
सुई जा र नाना झोली में, थारी भुआ गई होली में”^{xxv}

इस प्रकार हम देखते हैं कि जन्म-संस्कार के गीतों में पूरा अंचल, वहाँ की संस्कृति-संस्कार-साहित्य साकार हो उठा है। इनमें वहाँ की माटी की सुगंध है तो मालव लोक के मन की झाँकी भी है। ये सिर्फ गीत नहीं वरन् मालवांचल का एक वृत्तचित्र है जिसमें झाँककर हम वहाँ के जन-जीवन का सहज ही अनुमान लगा सकते हैं।

ⁱ गुप्ता, श्रीमती. सुशीला., एवं मेहता, श्रीमती. शारदा. मंगल. गीत संग्रह. संकलनकर्ता, पृ. सं. 40-41.

ⁱⁱ सक्सेना, श्रीमती. शैलबाला. मुकाम पोस्ट-अरनियाकला(शाजापुर) से प्राप्त.

ⁱⁱⁱ गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 65.

^{iv} दुबे, चन्द्रशेखर. (1995). मालवा के लोकगीत. भोपाल: म. प्र.आदिवासी लोक कला परिषद संस्कृति विभाग भवन पृ. सं. 67-68.

^v गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 65.

^{vi} दुबे, चन्द्रशेखर. मालवा के लोकगीत. (1995). भोपाल: म. प्र.आदिवासी लोक कला परिषद संस्कृति विभाग भवन. पृ. सं. 98-99.

^{vii} वही पृ. सं. 148-149.

^{viii} परमार, श्याम. (1969). मालवी लोक साहित्य. इलाहाबाद: हिंदुस्तानी अकादमी. पृ. सं. 412-413.

^{ix} दुबे, चन्द्रशेखर. (1995). मालवा के लोकगीत. भोपाल: म. प्र.आदिवासी लोक कला परिषद संस्कृति विभाग भवन. पृ. सं. 145-146.

^x वही पृ. सं. 152.

^{xi} परमार, श्याम. (1969). मालवी लोक साहित्य. इलाहाबाद: हिंदुस्तानी अकादमी. पृ. सं. 413-414.

^{xii} गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 71-72.

^{xiii} गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 75.

^{xiv} गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 66.

^{xv} गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 67-68.

^{xvi} गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 78.

^{xvii} परमार, श्याम. (1969). मालवी लोक साहित्य. इलाहाबाद: हिंदुस्तानी अकादमी. पृ. सं. 414.

^{xviii} वही पृ. सं. 415.

^{xix} वही पृ. सं. 413.

^{xx} परमार, श्याम. (1969). मालवी लोक साहित्य. इलाहाबाद: हिंदुस्तानी अकादमी. पृ. सं. 414.

^{xxi} परमार, श्याम. (1969). मालवी लोक साहित्य. इलाहाबाद: हिंदुस्तानी अकादमी. पृ. सं. 415.

^{xxii} परमार, श्याम. (1969). मालवी लोक साहित्य. इलाहाबाद: हिंदुस्तानी अकादमी. पृ. सं. 77.

^{xxiii} वही पृ. सं. 76.

^{xxiv} दुबे, चन्द्रशेखर. मालवा के लोकगीत. (1995). भोपाल: म. प्र.आदिवासी लोक कला परिषद संस्कृति विभाग भवन. पृ. सं. 141.

^{xxv} गुप्ता, श्रीमती. सुशीला. मंगल गीत संग्रह. श्रीमती शारदा मेहता, पृ. सं. 81.

एकात्म मानववाद : एक भारतीय दृष्टि

डॉ. हरेश नारायण पाण्डेय¹

एकात्म मानववाद भारतीय समाज के राजनैतिक इतिहास के सैद्धांतिक एवं नीतिगत आधार का एक महत्वपूर्ण दस्तावेज है। इसकी रचना एवं विकास में पं. दीनदयाल उपाध्याय ने जगतगुरु शंकराचार्य और आचार्य चाणक्य के विचारों को आधार बनाया है। उन्होंने बताया कि इन दोनों महापुरुषों में से जगतगुरु शंकराचार्य ने हमारे देश के तत्कालीन समाज में व्याप्त अनाचार को समाप्त करने का कार्य किया। आचार्य चाणक्य ने भारतीय संघ राज्यों में तितर-बितर हुई राष्ट्र शक्तियों को संगठित करके महान भारतीय साम्राज्य की स्थापना की। वर्तमान में भारत पश्चिमी विदेशी धारणाओं के प्रभाव से पूर्णतः ग्रसित है और यह मानव व समाज के कल्याण के विषय में एक अधूरा और अपूर्ण विचार प्रस्तुत करता है। एकात्म मानववाद इस संदर्भ में एक संपूर्ण व सुपृष्ठ भारतीय विचार है, जिसको एक नये दृष्टिकोण से सूत्रबद्ध करने का संकल्प दीनदयाल उपाध्याय ने लिया। अपने समय के स्थितियों का वर्णन करते हुए पं. दीनदयाल राष्ट्र की स्वतंत्रता और नागरिकों के संबंधों की जिम्मेदारी के विषय में कहते हैं कि प्रत्येक राष्ट्र का प्राथमिक कर्तव्य है कि वह अपनी स्वतंत्रता की रक्षा करते हुए उसे स्थाई एवं सुदृढ़ बनाये। हर राष्ट्र की यह जिम्मेदारी है कि वह अपने नागरिकों को ऐसा शासन दे जिससे वे अपने जीवन की आवश्यकताओं की पूर्ति करते हुए एक समृद्ध, सशक्त, सोदैश्य और सुखी समाज के संगठन में सचेत रह सकें। भारत की स्वतंत्रता प्राप्ति के उपरांत लोगों के अंदर यह सहज आकांक्षा जागृत हुई और यह अपेक्षा की गयी थी कि सदियों से परतंत्र और संघर्षरत राष्ट्र स्वाभाविक स्वरूप व प्रतिष्ठा को प्राप्तकर, अपने घर का नवनिर्माण कर सकेगा। इससे इसकी सामाजिक रूदियां समाप्त होंगी। स्वस्थ, चैतन्यमयी संस्थाएं जन्म लेर्निंग तथा आर्थिक दुर्व्यवस्था एवं सामाजिक अन्यायों के बीच पिसने वाला जन-जीवन सभ्यता और समानता के वातावरण में संतोष की साँस ले सकेगा। आज जनता की अपेक्षाएं और इच्छाएं बड़ी-बड़ी योजनाओं तथा उद्देश्यों के बावजूद पूरी नहीं हुईं। समाज में उल्टे अव्यवस्था, अनाचार, अभाव, असमानताएं, असुरक्षा और असामाजिकता पहले से अधिक व्यापक हो गई है। भारत में स्वतंत्रता प्राप्ति के बाद बहुत से ऐसे अच्छे कदम उठाए गए जैसे देशी राज्यों का विलीनीकरण, संविधान का निर्माण, अर्थव्यवस्था का औद्योगीकरण आदि जिसने समाज व राष्ट्र को एक दिशा दी।

दीनदयाल जी कहते हैं कि राष्ट्र को सुनिश्चित व सुनियोजित दिशा में लेकर आगे बढ़ने के स्थान पर शासक व शासित विभ्रम व विरक्त होकर अनास्था और आत्मविश्वासहीनता की अवस्था को प्राप्त हो चुके हैं। यह राष्ट्र के अस्तित्व व अस्मिता के लिए संकटपूर्ण व अशोभनीय हो गया है। इसको शीघ्र बदलने तथा देश के पुरुषार्थ को सचेत करने की जरूरत है। वर्तमान में हमारे ऊपर विदेशी और विजातीय विचारधाराओं एवं जीवन मूल्यों को थोपने का प्रयत्न किया जा रहा है। शीघ्रता से उन्नति करने का सपना दिखाकर 'स्व' के तिरस्कार की प्रवृत्ति पैदा हुई है। हमनें राष्ट्र जीवन की आत्मा का साक्षात्कार नहीं किया परिणामस्वरूप राष्ट्र

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मानस में कुंठा घर कर गयी है दीनदयाल जी कहते हैं कि विश्व का ज्ञान हमारी-सबकी थाती है। मानव जाति का अनुभव हमारी संपत्ति है। विज्ञान, साथ-साथ में, किसी भी देश की बपौती नहीं है। आवश्यक है कि यह सभी के अभ्युदय का साधन बने। भारत हमारी रंगभूमि है एवं हमारे राष्ट्र की जनता केवल पात्र ही नहीं वरन् प्रेक्षक भी हैं। जनता के रंजन व आत्मसुख के लिए हमें अपनी भूमिकाओं का निर्धारण करना है। विश्व प्रगति के हम केवल एक द्रष्टा ही नहीं वरन् साधक भी हैं। जहां एक ओर हमारी दृष्टि विश्व उपलब्धियों पर हो, वहां दूसरी ओर हमें अपने राष्ट्र की मूल प्रकृति व प्रतिभा को पहचान कर अपनी परंपरा और परिस्थिति के अनुरूप भविष्य के विकास के क्रम को निर्धारित करने की आवश्यकता है।

‘स्व’ के महत्व को इंगित करते हुए दीनदयालजी कहते हैं कि ‘स्व’ के साक्षात्कार के बिना न तो राष्ट्र की स्वतंत्रता सार्थक होगी और न ही कर्मचेतना जागृत हो सकती है। ऐसा होने पर पराभूति व परावलंबन का भाव नहीं रहेगा और स्वाधीनता, स्वेच्छा तथा स्वानुभव जनित सुख की प्राप्ति होगी। अज्ञान, अभाव और अन्याय की परिसमाप्ति होगी और सुदृढ़, समृद्ध, सुसंस्कृत एवं सुखी राष्ट्र जीवन का शुभारंभ होगा। यह सबके द्वारा स्वेच्छा से किए जाने वाले कठोर श्रम एवं सहयोग पर निर्भर है। यह सपना पूरा तभी होगा जब जीवन के प्रत्येक क्षेत्र में एक नए नेतृत्व की आवश्यकता व अपेक्षा की पूर्ति होगी। भारतीय जन संघ का जन्म इसी अपेक्षा को पूर्ण करने के लिए हुआ है। भारतीय जन संघ का उद्देश्य भारत को उसकी संस्कृति और मर्यादा के आधार पर एक ऐसा जनतंत्र बनाना है, जिसमें व्यक्ति को समान अवसर तथा स्वतंत्रता प्राप्त हो, जो भारत को सुदृढ़, संपन्न बनाते हुए प्रगतिशील, आधुनिक और जागरूक राष्ट्र बनाए। ऐसा राष्ट्र जो एक ओर दूसरे के आक्रमण का सफलतापूर्वक सामना करेगा तो दूसरी ओर विश्व शांति की स्थापना में राष्ट्र संघ में समुचित रीति से प्रभाव डाल सकेगा। उनका मानना है कि लोकतंत्र, समानता, राष्ट्रीय स्वतंत्रता तथा विश्व-शांति आपस में मिले-जुले विचार हैं। भारतीय संस्कृति के चिंतन में ऐसे तात्त्विक गुण हैं जो इन सभी कल्पनाओं में समन्वय स्थापित करते हुए वांछनीय लक्ष्यों को प्राप्त कर सके। पर पश्चिम समाजों में इन कल्पनाओं में टकराव देखा गया तथा समाधान के रूप में वहाँ समाजवाद व विश्व शासन का विचार उत्पन्न हुआ है। भारतीय तात्त्विक सत्यों का ज्ञान देश व काल से स्वतंत्र है तथा इस प्रकार का ज्ञान हमारी ही नहीं वरन् पूरे संसार की प्रगति की दिशा निश्चित कर सकता है।

यह भारतीय संस्कृति एकात्मवादी है, जिसका अर्थ होता है कि विभिन्न सत्ताओं और जीवन के अंगों में दृश्य भेद होते हुए उनके अंदर में यह एकता की खोज करती है या खोज करते हुए समन्वय की स्थापना कर सकती है। यह एकांगी नहीं है सर्वांगीण है। यह विरोध व संघर्ष के स्थान पर सहयोग, अनुकूलता, पूरकता और परस्परावलंबन पर सृष्टि की क्रियाओं का विचार करती है। इसका दृष्टिकोण वर्गवादी व संप्रदायिक नहीं है। यह सर्वोत्तम व सर्वोत्कृष्टवादी है। अतः इसकी मुख्य धुरी एकात्मकता है। इस संदर्भ में दीनदयालजी धर्म, राज्य, अर्थ, लोकतंत्र व इनके तत्वों की व्याख्या करते हैं; वे कहते हैं; इसके धर्म का वास्तविक अर्थ सनातन नियम है। हम सभी इसी का पालन करके अभ्युदय व निःश्रेयस को प्राप्त हो सकते हैं। इस धर्म का मूल तत्व सनातन है पर यह देश, काल व परिस्थिति के साथ-साथ बदलता रहता है। पर यह तत्वतः स्थायी भी है। इससे नियंता

व प्रभुता आती है। पश्चिम के समाजों में विभिन्न विचारधाराओं का जन्म व्यक्ति व समष्टि के बीच में संघर्ष की धारणाओं पर आधारित रहा है क्योंकि यह विकास की वैज्ञानिक संकलपना कही जाती है। पर यहाँ भारत में व्यक्ति की साधना समष्टि की अवधारणा में निहित है। यह उसी प्रकार है जैसे व्यक्ति शरीर को क्षति पहुंचाकर के किसी अंग के विकास व स्वयं को सुखी नहीं बना सकता है। यह जीवन पुष्ट की तरह है, जब पुष्ट व पंखुड़िया एक साथ हैं तभी पुष्ट सुंदर व सुखद है और तभी वह निखरता है। व्यक्ति की स्वतंत्रता व समाजहित के बीच किसी भी प्रकार का विरोध नहीं है। भारत में दृश्य व्यक्ति अदृश्य समष्टि का भी रूप स्वरूप है या उसका प्रतिनिधित्व करता है। यहाँ अहं के साथ वयं सत्ता की भी शिक्षा दी जाती है। यहाँ की प्रत्येक इकाई (एक व्यक्ति के रूप में) में समुदाय का या सामुदायिक दृष्टिकोण परिलक्षित होता है। व्यक्ति के अविकास या विनाश से समष्टि का विनाश हो जाता है या वह पंगु हो जाती है क्योंकि साधना समष्टि से भिन्न होकर नहीं हो सकती।

अतः व्यक्ति का सर्वांगीण विकास आवश्यक है क्योंकि यह कामना व्यक्ति के सामाजिक हित में कार्य करने की प्रेरणा देती है। व्यक्ति अकेला नहीं वरन् वह शरीर, मन, बुद्धि व आत्मा का समुच्चय है। समाज में व्यक्ति का सर्वांगीण विकास इन सबके बराबर विकास से ही संभव है। इसी में व्यक्ति का मुख्य विकास निहित है। यहाँ दोनों भौतिक व आध्यात्मिक प्रकार के विकास व उन्नति के लिए प्रयास की जरूरत है। वे कहते हैं कि दोनों का विकास चतुष्टाय पुरुषार्थ की बात से संभव है। यह धर्म, अर्थ, काम व मोक्ष है। यह सभी एक दूसरे के पूरक तथा पोषक हैं। जब हम किसी एक को या एक पर ध्यान देते हैं तो यह एकांगी विकास है। सर्वांगीण विकास तब होगा जब चारों का वास्तविक विकास होगा। इन चारों का आधार धर्म है, क्योंकि यह सभी पुरुषार्थों की सिद्धि का साधन भी है तथा उद्देश्य भी।

समाज व्यक्तियों का समूह नहीं वरन् एक जीवंत सावयव की तरह है। अपनी राष्ट्र भूमि के प्रति माता भाव या इसकी प्रवृत्ति रखना मातृ भाव होता है। प्रत्येक राष्ट्र की अपनी जन्मजात प्रकृति होती है, यह भौगोलिक व ऐतिहासिक नहीं होती है। इसी को चिति कहते हैं। राष्ट्रों का उत्थान-पतन चिति के अनुकूल-प्रतिकूल व्यवहार पर निर्भर करता है। राष्ट्रों की प्रकृति मानव एकता की विरोधी नहीं होती है। पर अगर कहीं कोई इसके विरुद्ध आचरण करता है तो यह विकृति का द्योतक होता है। राष्ट्रों का विनाश करके मानव एकता बनाना या पाना उसी प्रकार है जिस प्रकार व्यक्तियों को नष्ट करके समष्टि का विकास करना या अस्तित्व को धारण करना। समाज की चिति स्वयं को अभिव्यक्त करने तथा व्यक्तियों को विभिन्न पुरुषार्थों के संपादन की सुविधा प्राप्त करने के लिए अनेक संस्थाओं को जन्म देती है। ये जाति, वर्ण, पंचायत, संप्रदाय, संघ, विवाह, संपत्ति, और राज्य हैं। वे कहते हैं कि कृतयुग में राज्य नहीं था, मानव परस्पर धर्म के आधार पर एक दूसरे की रक्षा करते थे। यह एक आदर्श स्थिति थी, जिसमें व्यक्ति पूर्णतः द्वंदातीत, निःस्पृष्ट एवं धर्मनिष्ठ था। पर समय बीतने के साथ राज्य एक आवश्यक संस्था के रूप में विकसित हुए जिसका कार्य समाज में सुव्यवस्था बनाना तथा इसके प्रत्येक घटक को धर्म पालन की सुविधा प्रदान करना है।

भारतीय राज्य की कल्पना एक धर्म राज्य के रूप में रही है। इसका आवश्यक गुण सभी पंथों व उपासना पद्धतियों के प्रति सहिष्णुता व समादर का भाव रखना है। इसमें प्रत्येक नागरिक का अपनी श्रद्धा व अंतःकरण की प्रवृत्ति के अनुसार उपासना का अधिकार सुरक्षित व अक्षुण्ण है। राज्य के संचालन व नीति-निर्देश में किसी भी व्यक्ति के साथ मत या संप्रदाय के आधार पर भेद-भाव नहीं होगा या नहीं हो सकता है। इस धर्म-राज्य में व्यक्ति या संस्था की सर्वोच्च सत्ता नहीं होती है। इसमें कार्यपालिका, विधायिका एवं जनता सभी के अधिकार धर्माधीन होते हैं। सभी लोग नियमों और कर्तव्यों से बधे होते हैं। धर्म राज्य निरंकुश व अधिनायकवादी प्रवृत्तियों को रोकने एवं लोकतंत्र को स्वच्छंदता से बचाने में समर्थ होता है। वैसे तो कोई भी शब्द इस भाव को प्रकट नहीं कर पाता पर विधि के अनुसार शासन संभवतः इस राज्य की कल्पना को व्यक्त करने वाला कुछ निकटतम शब्द हो सकता है। धर्म राज्य कर्तव्य प्रधान होता है। इसकी कल्पनाएं अधिकारमूलक नहीं होती हैं। इस राज्य में अधिकारों के हनन की आशंका, असीमित अधिकार प्राप्ति की लालसा, सीमित अधिकारों से असंतोष, अधिकाररूढ होने पर कर्तव्यों की उपेक्षा, अधिकारों के बीच संघर्ष, आदि की कोई गुंजाइश नहीं होती है।

दीनदयालजी कहते हैं कि कर्तव्य व अधिकार उस त्रिकोण की भुजाएँ हैं जिसका आधार धर्म है। धर्म राज्य में जनाधिकार समाप्त नहीं किया जा सकता है। ये मूलभूत अधिकार व कर्तव्य पालन के लिए दिये जाते रहे हैं। जैसे सैनिक का अधिकार है, कि उसको शस्त्र मिले क्योंकि वह बिना इसके अपने कर्तव्य का पालन नहीं कर सकता है। पर शस्त्र का प्रयोग वह कब करेगा या होगा यह धर्म से पता होगा। वे कहते हैं कि लोकतंत्र लोक-कर्तव्य के निर्वाह एवं लोकाधिकार के प्रतिष्ठा का एक साधन है। यह हर क्षेत्र समाजिक, आर्थिक आदि में चाहिए। पर लोकतंत्र के प्राण हैं- सहिष्णुता, व्यक्ति की प्रतिष्ठा तथा उसका समष्टि के साथ संबंध। इस भाव के बिना लोकतंत्र का बाहरी स्वरूप निष्प्राण एवं जड़ हो जाता है। यदि चैतन्य विद्यमान है तो देश-काल परिस्थिति से लोकतंत्र के रूप में भेद हो सकता है। यह कभी राजनीतिक लोकतंत्र जिसमें प्रतिनिधि चुनने व न चुनने का अधिकार; आर्थिक लोकतंत्र जिसमें व्यवसाय व उपयोग की स्वतंत्रता रखना और सामाजिक लोकतंत्र जिसमें प्रतिष्ठा व अवसर की समानता आदि प्रमुख है। यह देखने की आवश्यकता है कि ये सभी अधिकार एक दूसरे के पूरक व पोषक रहें, विरोधी व विनाशक न हों। अगर ऐसा नहीं हुआ तो संभवतः व्यक्ति का सर्वांगीण विकास नहीं होगा।

लोकतंत्र अविभाज्य है और जहाँ यह नहीं है वहाँ पर इसकी बहुत अपेक्षा है। इसी प्रकार से लोकतंत्र की तरह स्वतंत्रता भी अविभाज्य है। यह मानव व राष्ट्र की एक स्वाभाविक आकांक्षा है। पराधीनता में न तो सुख है और न शांति है। दीनदयालजी जनतंत्र में आर्थिक केंद्रीकरण को अच्छा नहीं मानते हैं। वे कहते हैं कि अर्थव्यवस्था में अनुशासन तथा आर्थिक लक्ष्यों की पूर्ति के लिए राज्य का कर्तव्य है कि आर्थिक क्षेत्र में नियोजन, निर्देशन, नियंत्रण, स्वामित्व व प्रबंधन का दायित्व अपने हाथ में लें। वे बताते हैं कि, ध्यान देने की बात है, अर्थ के अभाव व प्रभाव में आर्थिक स्वतंत्रता का हनन होता है। इसका प्रभाव अर्थ में आसक्ति,

उपयोग की इच्छा, आर्थिक विषमता, समाज में मुद्रा अवमूल्यन, विषमता, आधिक्य, आदि है। समाज में अर्थ के अभाव व प्रभाव में व्यक्ति की कर्म शक्ति कुंठित हो जाती है। यह अर्थ व श्री का हास करता है।

समाज का सहज स्वरूप व्यक्तियों का समूहिक रूप में से एक संगठन है। दूसरे शब्दों में कहें तो व्यक्तियों की संगठित अवस्था ही समाज है। वस्तुतः कार्य व समाज दोनों की अवस्था समूहिक है। यह सामूहिकता हमें बताती है कि हम सब एक हैं। यहाँ पर यह विचार करना आवश्यक है कि यह हमारी एकता कैसे बनती है, या इसका आधार तथा स्तर क्या है। समाज में या राष्ट्र में बड़े स्तर की एकता अक्सर आपदा या युद्ध जैसे हालात में देखी जाती है। जैसे जब हम पर कोई हमला करता है तो हम एक हो जाते हैं या हमारा राष्ट्रवाद जिंदा हो जाता है। एक प्रसिद्ध कहावत पश्चिमी समाज में है कि हमारा राष्ट्रवाद राष्ट्र शांति के समय में मर जाता है तथा युद्ध के समय में यह अचानक से जीवित हो जाता है। यह उदाहरण केवल एकता व सामूहिकता को समझने के लिए है। इसका अर्थ यह नहीं है कि हमारी एकता या सामूहिकता नकारात्मक है। वस्तुतः हम जोड़ने की बात करते हैं। हम सभी एक दूसरे के साथ में खड़े होते हैं तो भावनात्मकता ही इसका आधार है। यह हमें अपनी संस्कृति से प्राप्त होती है। भारत में सनातन या हिंदू संस्कृति या भारतीय संस्कृति है। इसमें जीवन की संपूर्णता का विचार है। हमारी संस्कृति में जीवन व इसकी संपूर्णता को देखने या समझने की जरूरत है। हमारी एक बड़ी विशेषता है कि हम जीवन को कई-कई टुकड़ों में नहीं देखते हैं। हाँ आवश्यकता पड़ने पर या किसी चीज़ को समझने के लिए ऐसा किया जा सकता है। समय के साथ, समाज को विज्ञान के साथ विकसित करने में पश्चिमी लोगों के प्रयासों को टुकड़ों में देखने-समझने, ज्ञानेन्द्रियों पर जोर तथा विभिन्न वैज्ञानिक यंत्रों यथा सूक्ष्मदर्शी, दूरबीन, टेलिस्कोप/दूरदर्शकों, दूरदर्शी का विकास व प्रयोग आदि भी संपूर्णता या समग्रता का ज्ञान भान नहीं करा सके। हमारी भारतीय सनातन व्यवस्था में अंतर्मुखी होने तथा अंदर की ओर देखने व अवलोकन की ऋषि मुनियों की परंपरा पर ज़ोर है। पर इसके लिए प्रज्ञा की जरूरत है। प्रज्ञा के द्वारा ऋषि मुनियों ने अंदर की ओर देखकर या अवलोकन करके समग्रता का दर्शन किया। यह कठिन अवश्य है, पर असंभव नहीं है। इसी प्रकार जीवन, समाज और राष्ट्र की पूर्णता व समग्रता का दर्शन समय सारणी में वर्तमान, भूत तथा भविष्य को मिलाकर होता है।

यहाँ पर पश्चिमी प्रभाव तथा कार्य की स्वतंत्रता के प्रचार-प्रसार ने आधुनिक समय में भारत में व्यक्ति को एकांगी बना दिया है। क्योंकि इसने सहयोग को कम तथा संघर्ष को अधिक बढ़ाया है। वस्तुतः पश्चिम में व्यक्ति व समाज के बीच संघर्ष चल रहा है कि कौन बड़ा-बलशाली है। व्यक्ति को पूर्णतः स्वतंत्रत करने की या उसके द्वारा स्वतंत्रता प्राप्त करने की बात हो रही है। यह एक प्रकार की सनक सी हो गयी है। इसी सनक को नासमझी के साथ आगे बढ़ाने की तरफ विज्ञान के सहारे बहुत से प्रयोग जैसे लिंग परिवर्तन आदि किए गए जो कि पूर्णतः अमानवीय व अव्यवहारिक है। यहाँ तक कि इस सनकी प्रयास ने जीवन को अक्सर खिलौना बना दिया है और दावा तो ऐसा किया गया कि विज्ञान ही सर्वोच्च सत्ता है। मनुष्य इसके सहारे कुछ भी कर सकता है। इन विभिन्न विचार धाराओं जैसे पूँजीवाद, समाजवाद, साम्यवाद, आदि के प्रचार-प्रसार ने मनुष्य में दुर्गुणों का जन्म व विकास जैसे अहंकार, अलगाव, ईर्ष्या, प्रतियोगिता, व्यक्तिवाद, संघर्ष तानाशाही,

आदि हुए पश्चिम में समर्थ व कमज़ोर में संघर्ष व्यवस्था ने समर्थ को जिंदा रहने का अवसर दिया है लेकिन यह विचार ठीक नहीं है। क्योंकि समाज व प्रकृति का आपसी संबंध संघर्ष नहीं वरन् सहयोग को जीवन में बढ़ावा देता है। अतः ये सभी एक दूसरे के पूरक हैं। यदि इसका अभाव है तो यह आसुरी प्रवृत्ति को जन्म देती है। यह पुनः द्वैतवाद या भेद की परंपरा उत्पन्न करती है; जो बड़ा-छोटा, निर्बल-सबल, पूरब-पश्चिम आदि को बढ़ा कर संघर्ष की ओर प्रवृत्त करता है। इसका अर्थ यह नहीं है कि हमारे भारत में भेद व संघर्ष नहीं होते हैं, पर हम इनको दुर्ऊण द्वैत जैसे छूत-अछूत, जाति-पाती आदि कहते हैं। यहाँ इन सभी को आधार नहीं बनाया गया बल्कि इनको समाप्त करने के प्रयास किए गए हैं। हमारे यहाँ बताया गया है कि भेद ऊपरी रूप से या बाहरी रूप से है, अंदर से हम सभी एक हैं अद्वैत है, अभेद है, एकात्म है। इसको हम दैवी गुण कहते हैं इसके विपरीत आसुरी भाव है तथा यह हमारे यहाँ प्रमुखता से नहीं है। हमने परमार्थ को प्रधानता दी है स्वार्थ के विकास को नहीं और इसका सेवा भाव व परोपकार ही आधार है।

आज की पश्चिममुखी संस्कृति, व्यक्तिपरक है पर हमारी भारतीय संस्कृति ब्रह्मनिष्ठ है। इसका अर्थ यह है कि भारतीय संस्कृति का केंद्र एक ब्रह्म, ईश्वर या आत्मा है। हमारे राष्ट्र के संस्कृति रूप में ईश्वर मौजूद है और इसकी एक आत्मा है। अतः हमारी गति का पूरा प्रयास उसी केंद्र की ओर चलते रहना है उससे दूर नहीं। हम सभी मानते हैं कि भारतीय राष्ट्र/समाज जिंदा है क्योंकि यह ईश्वर का रूप है। हम अपने सभी कार्य को उसी ईश्वर का अंश मानते हैं। मनुष्य ईश्वर का अंश है अतः वह सबके साथ अपनत्व या आत्मीयता का भाव रख कर सबकी सेवा करता है। पंडित दीनदयालजी कहते हैं कि वर्तमान समय में कई पश्चिमी विचारधाराएं हमारे समाज को हर तरह राष्ट्रीय, सामाजिक, सांस्कृतिक, आदि रूप से प्रभावित की हैं। इन सभी के जन्म व विकास का संदर्भ आत्मीय-एकात्म नहीं रहा। दीनदयालजी ने कहा है कि हमें हर जगह से सीख करके अपनी आवश्यकता के अनुसार विचारों का विकास करना चाहिए। गांधीजी भी स्वतंत्रता के बाद पूंजीवाद तथा साम्यवाद की नहीं वरन् ग्रामस्वराज तथा रामराज की बात करते हैं। गांधीजी अपने जीवन में सत्य का प्रयोग करते थे तथा सत्य को ही ईश्वर कहते थे। यह सबमें एकात्मरूप से मैं विद्यमान है। इसी संदर्भ में वे अपनी कृति हिंद स्वराज में आधुनिक प्रोफेशन जैसे डॉक्टर, वकील, पश्चिमी आधुनिक टेक्नोलॉजी जैसे- रेल, बम, बंदूकें, आदि, पश्चिमी धर्म व सभ्यता के दुर्गुणों को भी बताते हुए इसको भारतीयों के लिए अनुपयोगी बताया है। इसमें समाज, धर्म और सभ्यता का मनुष्य से कैसा संबंध हो यह इंगित किया है। यह तब अच्छे से समझ आता है जब हम जागृत आत्मीयता से इसे समझें। इसके लिए आत्मा का जागृत होना आवश्यक हो जाता है। अगर हमारे सभी कार्यों में मानव केंद्र में होगा तब ही हम एकात्ममानववाद की सार्थकता को सामान रूप जान सकते हैं। अन्त्योदय की सार्थकता को आत्मसात कर सकते हैं। जब हमारी विकास यात्रा के केंद्र में सभी मानव होंगे तो संभवतः आज के विकास प्रयासों से उत्पन्न विभिन्न समस्यायों जैसे लिंग भेद, वातावरणीय प्रदूषण, तापमान बढ़ोतरी, जाति, धर्म, देश भेद इत्यादि का सर्वमान्य समाधान हो जायगा।

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काशी के हिंदी साहित्यकार

डॉ. सुमन तिवारी¹

भारतीय संस्कृति साधना तथा साहित्य की केंद्रस्थली के रूप में काशी सर्व प्रमुख रही है। यह भारतवर्ष की अत्यंत प्राचीनतम नगरी है। विद्यानगरी के साथ ही धर्मनगरी होने का गौरव इसे प्राप्त है। प्राचीन काल में इसे विभिन्न नामों से संबोधित किया जाता था इसमें पांच नाम अत्यंत प्रसिद्ध हैं 1. काशी 2. वाराणसी 3. अविमुक्त 4. आनंद कानन 5. महाशमशान। उपरोक्त नामों का विवरण पुराणों तथा अन्य ग्रंथों से भी प्राप्त होता है। अनादि काव्य से विद्या की केंद्रस्थली रही काशी में विभिन्न प्रांतों के विद्वान यहां आकर विद्याध्ययन करते हैं। महाभारत के वन पर्व में इसे तीर्थ स्थली के रूप में स्वीकार किया गया है। पी.वी. कणे के अनुसार काशी के नाम के साथ विद्या की महान परंपराएं लगी है यहां इतना ही कहना पर्याप्त है कि बनारस एवं कश्मीर अलबरुनी के काल में हिंदू विद्वानों के उत्तम पाठशालाओं के लिए प्रसिद्ध थे।¹ आइने अकबरी में लिखा है कि बनारस पुरातन काल से भारत में विद्या का प्रथम पीठ रहा है। काशी खंड में उल्लिखित है कि यह विद्या का सदन है। विद्यानां सदनं काशी² इस प्रकार काशी की महिमा वेद से लेकर पुराणों तक में गायी गयी है। यह अत्यंत प्रचीन काल से विद्या की स्थली रही है। ब्राह्मण तथा उपनिषद काल में उस समय के तत्कालीन राजा स्वयं बहुत बड़े ब्रह्मवेता थे। पुराण तथा महाभारत के रचयिता महर्षि व्यास भी काशी में ही निवास करते थे। 9वीं शताब्दी के पूर्वार्द्ध में भगवान शंकराचार्य सुदूर देश की यात्रा करके काशी आये और यहीं रहकर उन्होंने ब्रह्मसूत्रों के ऊपर अपने शारीरिक भाष्य की रचना की। वैष्णव धर्म के आचार्य भी उत्तर भारत की तीर्थ यात्रा करते हुए काशी अवश्य आते थे। ऐसे आचार्यों में यमुनाचार्य का नाम विशेष उल्लेखनीय है जो दशम शताब्दी के उत्तरार्द्ध में काशी पधारे थे।³

वल्लभ संप्रदाय के आचार्य वल्लभाचार्य की संपूर्ण शिक्षा-दीक्षा काशी में ही हुई थी। चैतन्य महाप्रभु वृदावन की यात्रा पर आते-जाते काशी में ही निवास करते थे। रामावत संप्रदाय के संस्थापक स्वामी रामानंद की साधना स्थली काशी ही रही है। यहीं रहकर उन्होंने वैष्णव मताब्ज भाष्कर तथा वेदांत के ब्रह्मसूत्रों पर आनंदभाष्य की रचना की थी। महाराष्ट्र के प्रसिद्ध संत एकनाथ जी ने नाथ भागवत तथा रुक्मिणी स्वयंवर नामक ग्रंथों की रचना काशी में ही रहकर किये थे। सिक्ख धर्म के प्रवर्तक गुरुनानक देव जी काशी आकर निवास किये थे उस स्थान को आज गुरुद्वारा के नाम से जाना जाता है। भगवान बुद्ध ने अपने सिद्धांतों को अपनी साधना द्वारा परिपृष्ठ कर वाणी के द्वारा उनका प्रचार का आरंभ काशी से ही किये थे।

काशी भारत की नितांत विख्यात नगरी है। यहां के मनीषियों द्वारा विरचित साहित्य अपनी मौलिकता तथा प्रमाणिकता के कारण संपूर्ण भारतवर्ष में प्रसिद्ध है। यहां का निर्मित साहित्य प्राणवान साहित्य है। भारत के विभिन्न प्रांतीय विद्वानों ने काशी में निवास कर अपनी रचनाधर्मिता से साहित्य को अत्यंत समृद्ध में किया। काशी के साहित्यकारों में दामोदर पंडित का नाम प्रमुख हैं इन्होंने गद्य में उक्तिव्यक्ति प्रकरण की रचना की।

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प्राकृत पैगलमू इन्हीं के द्वारा रचित एक काव्य ग्रंथ हैं जो काशी के राजकुमारों को बाजार की भाषा सिखाने के लिए लिखी गयी थी।⁴ काशीकेय के मतानुसार काशीश्वर राना की प्रशंसा इसी काव्य का अंश है। आरंभिक हिंदी के निर्माता राजा शिवप्रसाद सितरेहिंद का जन्म 1823 में काशी में हुआ था। इन्होंने बनारस अखबार का संपादन किया था राजा भोज का सपना, मानव धर्मसार, विद्यालंकार आदि रचनाओं के द्वारा इन्होंने हिंदी साहित्य को अत्यंत समृद्ध किया इनकी इतिहास तिमिरनाश तथा बैताल पचीसी जैसी पुस्तकें उर्दू मिश्रित हिंदी को प्रश्रय प्रदान करती है। इनका देहांत 1895 ई. में हुआ।⁵ संत काव्य के कवियों में कबीर का स्थान सर्वोपरि है। भक्तिकाल के आरंभ में कबीर एक प्रभावशाली रचनाकार के रूप में हमारे सामने आते हैं इनके जन्म के विषय में अनेक किंवदंतियां हैं ऐसा माना जाता है कि ये एक विधवा ब्राह्मणी के गर्भ से पैदा हुए थे परंतु इनका पालन-पोषण करने वाले नीमा तथा नीरु के जुलाहा दंपति थे। इसलिए वे स्वयं को जुलाहा बताया है जाति जुलाहा नाम कबीरा। कबीरा द्वारा रचित कुल 63 ग्रंथों का उल्लेख मिलता है। उनकी रचनाओं का संग्रह बीजक नामक से है जिनके साथी, सबद तथा रमैनी तीन भाग हैं।⁶

भक्तिकालीन संत कवियों में तुलसीदास का नाम सर्वोपरि है। संवत् 1554 में राजापुर में जन्मे नरहरि दास की शिष्य परंपरा के मूर्धन्य कवि सगुण भक्ति की रामकाव्य धारा के दिव्यमान नक्षत्र हैं। इन्होंने कुल 12 पुस्तकों की रचनाएँ कीं। गोस्वामी जी के मित्रों में अब्दुर रहीम-खानखाना, महाराजा मानसिंह, नाभादास, और मधुसूदन सरस्वती थे। गोस्वामी जी की मृत्यु 1680 में काशी में हुई थी।⁷ रैदास रामानंद के बारह शिष्यों में से एक थे। इनके जीवन परिचय से संबंधित कुछ भी जानकारी प्राप्त नहीं होती है। 'कह रैदास खलास चमारा' द्वारा इनके जाति का पता चलता है लेकिन इसके अतिरिक्त कुछ भी नहीं मिलता। मीराबाई तथा घना ने इन्हें अपना गुरु माना है। रैदास ने एक परंपरा चलायी जिसे साधु संप्रदाय कहते हैं। इनका कोई ग्रंथ नहीं मिलता लेकिन फुटकल पद, पदवानी और संतवानी सीरीज में संग्रहित हैं।⁸ लाहौरी निवासी लाला ईश्वरदास के पुत्र देवकीनंद खत्री का जन्म 1861 ई. में हुआ। इनकी कर्मस्थली काशी तथा मिर्जापुर थी। चकिया और नौगढ़ की छानबीन करते-करते अपनी रचनाओं को इन्होंने ऐय्यारी तथा तिलस्म से भर दिया। 1888 में प्रकाशित चंद्रकांता सर्वाधिक प्रसिद्ध रचना थी। अनुठी बेगम, काजल की कोठरी, गुप्त गोदना और नरेंद्र मोहिनी आदि रचनाएं पाठकों में अत्यंत लोकप्रिय थी। सन् 1913 में आपका देहावसान हो गया।⁹

भारतेंदु जी का जन्म काशी के एक संपन्न वैश्य परिवार में हुआ था वे मात्र 34 वर्ष चार महीने जीवित रहे। भारतेंदु जी युग प्रवर्तक रचनाकार थे। वे आधुनिक साहित्य के अग्रदूत थे। इनकी शौकीन मिजाजी और दानशीलता की अनेक कहानियां प्रसिद्ध हैं। मात्र 17 वर्ष की अवस्था में आपने कवि वचन सुधा (1868 ई.) नामक पत्रिका का संपादन किया। सन् 1873 ई. में इन्होंने हरिचंद्र मैगजीन नामक दूसरी पत्रिका निकाली। परिमार्जित हिंदी का प्रथम दर्शन इसी पत्रिका में होता है। इनकी काव्य कृतियों की संख्या लगभग 70 हैं। इन्होंने मौलिक तथा अनुदित दोनों प्रकार के नाटकों की रचनाएँ की। इनकी मृत्यु 1885 में हुई थी।¹⁰ जगन्नाथ दास रत्नाकर का जन्म सन् 1866 में काशी में हुआ था। आरंभ में ये उर्दू में रचनाएं करते थे। बाद में इन्होंने खड़ी बोली और ब्रजभाषा में भी कविताएं लिखने लगे। छात्र जीवन में जकी उपनाम से काव्य रचना करते थे।

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हिंडोला समालोचनादर्शन, श्रृंगार लहरी, गंगावरतण, उद्धव शतक आदि इनकी प्रसिद्ध रचनाएँ हैं। भारतेंदु जी साहित्य सुधा पत्र के अध्यक्ष भी थे। 22 जून 1732 को इनकी मृत्यु हो गयी।¹¹

श्यामसुंदर दास का जन्म सन् 1875 ई. में काशी में हुआ था। 16 जुलाई 1893 को श्री रामनारायण मिश्र एवं ठाकुर शिवकुमार सिंह के सहयोग से नागरी प्रचारिणी सभा की स्थापना की सन् 1921 में काशी हिंदू विश्वविद्यालय में विभागाध्यक्ष के पद को सुशोभित किये। आप सरस्वती पत्रिका के प्रथम संपादक भी रहे। सन् 1945 में आपका देहावसान हो गया।¹² बाबू कृष्ण चंद का जन्म सन् 1879 में काशी में हुआ था। ये भारतेंदु हरिचंद्र के भतीजे तथा भारतेंदु मंडल के संस्थापक थे। आपने बाल्मीकि रामायण का उत्तरकांड तथा भवभूति के उत्तरामचरित का हिंदी पद्यानुवाद किया। उन्नतालीस वर्ष की अल्पायु में 1918 में आपका स्वर्गवास हो गया।¹³ प्रेमचंद का वास्तविक नाम धनपत राय था। उर्दू के नवाब राय तथा हिंदी उपन्यास के सप्राट का जन्म सन् 1980 में लम्हीं नामक ग्राम में हुआ था। ये एक स्कूल में अध्यापन का कार्य कर रहे थे परंतु असहयोग आंदोलन के दौरान इन्होंने नौकरी से त्याग पत्र दे दिया। सन् 1900 से पहले ये उर्दू में लेखन कार्य करते थे। इनका पहला उपन्यास हम खुर्मा हम सबाव सोजे वतन 1908 में नवाब राय के नाम से प्रकाशित हुआ था। इन्होंने हंस पत्रिका का संपादन भी किया। इनकी मृत्यु 8 अक्टूबर 1936 को हुई।¹⁴

जयशंकर प्रसाद छायावाद के प्रवर्तक एवं उसे पूर्ण उत्कर्ष प्रदान करने वाले गौरवशाली कवि हैं। इनका जन्म सन् 1889 में काशी के एक प्रतिष्ठित व्यापारी परिवार में हुआ था। स्वाध्याय एवं लगन के कारण इन्होंने कई भाषओं का अच्छा ज्ञान प्राप्त कर लिया था। बचपन में ही पिता और बड़े भाई की मृत्यु के पश्चात व्यापार तथा परिवार का सारा भार इन्हीं के ऊपर आ गया था। प्रसाद जी आरंभ में कलाघर उपनाम से ब्रजभाषा में काव्य रचना करते थे। परंतु बाद में ये खड़ी बोली में रचनाएँ करने लगे। ये मूलतः प्रेम, आनंद, मादकता और प्रेरणा के कवि हैं। कविता के अतिरिक्त आपने नाटक, निबंध, उपन्यास आदि की भी रचनायें की। आपका देहावसान सन् 1937 ई. में हुआ।¹⁵ केशव प्रसाद मौर्य का जन्म 1885 में काशी के मदैनी नामक स्थान पर हुआ था। एक भाषण के दौरान विनय पत्रिका की अत्यधिक प्रशंसा करने के कारण मालवीय जी ने इन्हें पहले काशी हिंदू विश्वविद्यालय के हिंदी विभाग में अध्यापक और बाद में उन्हें विभागाध्यक्ष के पद पर प्रतिष्ठित किया। आपने गद्य तथा पद्य में अनेक रचनाएँ कीं। 21 मार्च 1952 में आपका निधन हो गया।¹⁶

8 जनवरी 1890 के काशी में जन्मे रामचंद्र वर्मा के पिता का नाम परमेश्वरी दास था। सन् 1907 में बालगंगाधर तिलक के मराठी पत्र केसरी के हिंदी संस्करण में कार्य किये थे। हिंदी व्याकरण शब्द और अर्थ आदि इनकी अनेक अनुदित एवं मौलिक रचनाएँ प्राप्त होती हैं। सन् 1969 में आपका देहावसान हो गया।¹⁷ सन् 1884 में ग्राम अगोना बस्ती जिले में जन्मे आलोचक निबंधकार, साहित्यकार अनुवादक कवि आचार्य रामचंद्र शुक्ल गद्य साहित्य में शुक्ल युग के प्रवर्तक हैं। शुक्ल जी के व्यक्तित्व तथा कृतित्व का वर्णन सीमित शब्दों में नहीं किया जा सकता, सन् 1930 ई. में विचार विथि नाम से इनका निबंध संग्रह प्रकाशित हुआ। बाद में इसे चिंतामणि भाग-1 तथा भाग-2 में प्रकाशित किया गया। उन्होंने विचारों की गूढ़ गुम्फित परंपरा का आरंभ किया। शुक्ल जी का समग्र व्यक्तित्व उनकी निबंध शैली में लक्षित किया जा सकता है। आपका

देहावसान सन् 1941 में हुआ।¹⁸ बलिया के दूबे छपरा में 1907 में जन्मे हजारी प्रसाद द्विवेदी 1950 से 1960 तक काशी हिंदू विश्वविद्यालय के हिंदी विभाग के विभागाध्यक्ष रहे। 1970 से 1972 तक हिंदी भाषा के ऐतिहासिक व्याकरण योजना के निदेशक रहे। 1957 में पद्मभूषण से अलंकृत हुए। सूर साहित्य, हिंदी साहित्य की भूमिका, कबीर विचार वितर्क, बाणभट्ट की आत्मकथा, आदि अनेक रचनाओं से आपने हिंदी साहित्य को अत्यंत समृद्ध किया। 19 मई 1979 में आपका निधन हो गया।¹⁹

सीताराम चतुर्वेदी का जन्म 27 जनवरी 1907 को काशी में हुआ। आपने हनुमत चरित पर प्रथम मौलिक कृति सृजित की सन् 1933 से 38 तक सनातन धर्म के संस्थापक एवं मालवीय जी के निजी सचिव रहे। 18 फरवरी 2005 को आपका निधन हो गया।²⁰ सुदामा पांडेय धूमिल का जन्म 9 नवंबर 1936 ई. में उत्तर प्रदेश के बनारस जिले के खेलवी गाँव में हुआ था। मूलतः ये सातवें दशक के कवि हैं इनकी कविताएं अकविता आलोचना तथा सर्वनाम जैसी पत्रिकओं में छपी। इनका पहला काव्य संग्रह संसद से सङ्क तक प्रकाशित हुआ जो अत्यंत चर्चित रहा। कल सुनना मुझे काव्य संग्रह पर इन्हें साहित्य अकादमी पुरस्कार भी मिल चुका है। इस प्रसिद्ध कवि की मृत्यु 10 फरवरी 1964 में हुई थी।²¹ डॉ. विद्यानिवास मिश्र का जन्म 28 जनवरी 1926 को हुआ। वे संस्कृत के प्रकांड विद्वान्, जाने-माने भाषाविद्, हिंदी साहित्यकार एवं सफल संपादक थे। सन् 1999 में भारत सरकार ने साहित्य एवं शिक्षा के क्षेत्र में पद्मभूषण से सम्मानित किया। मिश्र जी ललित निबंध की परंपरा में आचार्य हजारी प्रसाद द्विवेदी कुबेर नाथ राय के साथ मिलकर एक त्रयी रचते हैं 14 फरवरी 2005 में आपका निधन हो गया।²² लाला भगवान दीन का जन्म 1866 में हुआ था। आपने हिंदी शब्दसागर के निर्माण में सहायक संपादक के रूप में महान योगदान दिया ये छंद शास्त्र के ज्ञाता थे। राम चंद्रिका, रसिकप्रिया, कविप्रिया आदि की टीकाएं भी लिखीं। अलंकार मंजूषा, व्यंग्यार्थ मंजूषा हिंदी काव्यशास्त्र की महत्वपूर्ण रचनाएं हैं। आपका देहावसान 1930 में हुआ।²³

उपरोक्त साहित्यकारों के अतिरिक्त अनेक साहित्यकार जिनमें भोलाशंकर व्यास, जय प्रकाश बागी, भाष्कर पाठक, घनश्याम गुप्त, मोहम्मद सलीम राही, शंभुनाथ सिंह, डॉ. वासुदेव सिंह, डॉ. शुकरदेव सिंह, डॉ. कमल गुप्त, पुरुषोत्तम अग्रवाल, त्रिभुवन सिंह, डॉ. शिवप्रसाद सिंह, पं. सुधाकर पांडेय, विजयशंकर मल्ल, पांडेय बेचन शर्मा उग्र आदि का नाम उल्लेखनीय है। जिनके अनुशालन से साहित्य की महत्ता, नूतनता तथा विकास को एक नवीन दिशा मिलती है। अंत में यही कहना उचित प्रतीत होता है-

धन्येयं नगरी, काशी, धन्यस्तत्रत्य परिषिद्धता:।
धन्यं तत्सृष्ट साहित्यं, धन्यास्तद्रसिका बुधा:॥

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