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The editors have retained the documentation methods employed by the respective authors.

COMPUTER: RESOURCES IN TRAINING – ERUDITION PRACTICE

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Abstract:

Educational technology implies the development, application and evaluation of systems, techniques and aids in the field of learning. Educationists categorise the concept of educational technology into two approaches, vis the hardware and the software approach. The hardware approach is the result of the impact of scientific and technological development during the past century. The software approach uses the principles of psychology for building in the learner a complex repertory of knowledge or modifying his behaviour. Projectors, tape-recorders, television, teaching machines, computers are called educational hardware. Among all the technological options available to a teacher, none commands more awe and respect than a computer. It has brought about a revolution in human life since it is fundamental for the rapid flow of information. Today computers are emerging as a major teaching – learning tool and have been found to be effective at all levels, areas and types of learning environments – formal class room instruction, non-formal and distance education and individual programmed learning. Computers are as useful for a teacher as for as a learner.

Key Words: Educational Technology, Teaching Machines, Computers, teacher as a learner.

Various Applications of Computers in Education

There are multitudinous ways to use computers in education and each way is usually identified with a catchy acronym viz.

1. CAI – Computer - Assisted Instruction
2. CAL – Computer - Assisted Learning
3. CAT – Computer - Assisted Training
4. CBI – Computer - Based Instruction

5. CBE – Computer - Assisted Education
6. CBL – Computer - Assisted Learning
7. CBT – Computer - Assisted Teaching
8. CBT – Computer - Assisted Training
9. CMI – Computer - Managed Instruction
10. CML – Computer - Managed Learning

After carefully examining these acronyms CAI, CBI and CMI, CAI, when the computer is prime and the teacher is supportive. CBI, when the teacher is prime and the computer is supportive and finally CMI, to maintain performance of records, diagnostics and descriptions.

Computer Assisted Instruction (CAI)

CAI is an interesting innovation in educational technology. It reduces excessive verbalism and low efficiency in conventional method of teaching. It is applicable to the lower level of learning such as spelling, reading and writing as well as the higher level of learning like university subjects. Any lesson material in any subject can be programmed for CAI and the lesson material should be presented in the form of words, pictures and experiments. The institution can be arranged for a large number of students with scope for maintaining quality and quantity in education. Computer based programmes provide the maximum amount of flexibility including alternative parts and different examples for the students who need them. Therefore the learner goes at his own pace, receives immediate personalized feedback and freely chooses the content, sequencing and degree of difficulty of instruction. Because of the variety and versatility, CAI serves as an effective educational tool to meet the varied problems of students on a sound educational basis.

Different Modes of CAI

CAI software can be categorized under a variety of modes which include lecture, tutorial, practice drills, discovery, simulation, instructional games and teacher utilities.

Lecture Mode

Using a large projection screen the teacher delivers a normal lecture. The great advantage is legibility and student participation.

Tutorial Mode

Designed on the lines of programmed learning, small units of content are presented through question-answer mode. The student works by himself and is provided immediate feedback. It teaches concepts in much the same way a teacher would in one-on-one situation.

Practice Drills

The learner is provided practice on skills previously taught. The programme is so designed that the students get drills until a skill is not only learnt but is brought to state where the response becomes automatic.

Discovery Mode

Using the inductive approach the learner finds his own answers through trial and error method, especially effective for problem-solving skills in a learner.

Simulations

Excellent for skill acquisition and decision making, these programmes are designed to depict real world happenings to experience the actual event. Simulation exercises help the learner in making decisions, see the evaluation of the decision and revise it effectively.

Teacher Utility Software

It includes a variety of programmes such as word processing data – base management, authoring packages, classroom management system, etc. The classroom management system helps the teacher to monitor the progress of the students as they move through a prescribed curriculum. It permits the teacher to organize, store, evaluate and report information on pupils' achievement.

Multimedia Computer

Multimedia is the integration of sound, animation, still images, hypertext and video through a computer programme. For effective communication and providing new dynamic environment for instructors, students and others in the field of education and training, multimedia computer is more effective. With multimedia wide variety of media options can be packed together to make learning more exciting.

Internet

Internet is the youngest in the family of instructional media. The internet has revolutionized the very process of learning. The learner is encouraged to explore and locate information, ask questions and find solutions. With the coming of World Wide Web browser, operating internet has become just a point and click game. A number of sites are available where teachers and learners can locate vast amount of information of special interest to them.

Advantages of Computers in Education

The following are the special advantages of computers in Education,

- i) Store large quantities of data
- ii) Offer flexibility of pace, time and place
- iii) Offer flexibility to retrieve the precise information without having to go through any prescribed system
- iv) Compact and light in weight and do not require much space. Portable versions are very popular.
- v) Offer interactively with the learner
- vi) Rapid, precise and error free calculation, data analysis and assessment
- vii) provide immediate feedback
- viii) can be linked to other learners or users around the world
- ix) Can simulate real life or laboratory objects, operations and situations
- x) Allow individualized and private working
- xi) Can be linked to other learners or users around the world
- xii) Deliver information in a reliable and consistent standard form
- xiii) Can be used for any discipline, for any desired tasks, and
- xiv) Motivate and reward students in a number of ways.

Conclusion

The introduction of computers in the education field has changed the role of the teacher from his conventional assignment of delivering lectures to a guide and a problem solver, but the fear of elimination of the teacher is baseless. The teacher takes an active role and uses the computer as a tool to enhance the quality of the instructional process and educational contributions. In the future, it will become an integral part of teaching – learning process in the classrooms.

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MORAL VISION IN “THE DUCHESS OF MALFI”

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The Duchess of Malfi was first performed some time in 1613 or early 1614 by the king’s Men and published nine or ten years later by John Waterson in 1623. Unlike Webster’s earlier tragedy, *The White Devil*, *The Duchess of Malfi* seems to have been fairly successful on the stage. As the title page of the 1623 quarto claims, it had been successfully performed at both the Globe and the Blackfriars. The late publication of this play lends credence to the theory that its stage popularity remained undiminished for several years, for it was customary for playwrights and actors not to publish a play as long as it continued to attract audiences. The fact also explains why most of Shakespeare’s plays were not published during his life time.

Elizabethan and Jacobean playwrights seldom invented the plots of their plays; instead they took them from some old stories, national history, legend or folklore. Webster based the story of *The Duchess of Malfi* on a true story which must have had the value of a scandal in its own time and which was reported by several writers. Giovanna d’ Aragona was married to the duke of Malfi when she was barely twelve. When she was nineteen or twenty, her husband died. Some years later she married a gentleman Antonio Bologna but did not make the marriage public. When her brothers, Lodovico and Carlo learnt of her secret marriage, she and her two children were arrested and kept at Malfi where they were killed. Antonio was murdered by their agent Daniel de Bozolo.

Because of its sensational value, the story appeared in several versions. Matteo Bandello told this story in his twenty sixth novella. Bellefoies told it in a more detailed manner in the second volume of his *History Tragiques* published in 1565. Two years later William Painter told this story in English in his *Place of Pleasure*. It was this version that Webster used as the principal source of *The Duchess of Malfi*. But he made many changes in the story available to him. In Painter’s account Cardinal and Ferdinand employed many spies and hirelings to keep an eye on the Duchess and later hired the services of Bosola to murder Antonio. Webster has combined all these roles into just one character: Bosola. Secondly, the catastrophe in Webster play is his own invention. The two brothers outlived the Duchess by many years and did not die

as a result of their responsibility for her murder. Again the character of Julia is Webster's own creation so that she acts as a foil to the Duchess. These changes introduced by Webster were meant to make the play a meaningful whole to manipulate the sympathy of the audience in favor of the heroine.

Act I introduces all the main characters- The Duchess, her two brothers, Ferdinand and the cardinal, Antonio and Bosola. It introduces the reasons for and the nature of the conflict between the Duchess, the protagonist and the antagonists, her brothers. Before we learn about the Duchess' plan to remarry, the two brothers exhort the Duchess against remarriage. They get Bosola, their spy, planted in the court of the Duchess so that he can keep an eye on the people who visit her and whom she tends to favor. When the Duchess ignores their advice and marries Antonio, she is aware of the hostility of her two brothers. She knows that she is going into a "wilderness". Cariola, her waiting woman, is full of pity for the Duchess' "fearful madness". To put it differently. Webster not only introduces the central conflict but also suggests its tragic inevitability for the Duchess. For given the nature of the two brothers, described in detail by both Antonio and Bosola, their opposition to her marriage will be both violent and perverse. In the characters of the Cardinal, Ferdinand and Bosola, Webster also introduces the general corruption, evil and moral degeneration prevailing in the world of the play.

Act II builds straightway on Act I by showing the first outcome of the Duchess' action in the form of the birth of her son. The second outcome is the information that reaches the two brothers. When the Cardinal and Ferdinand learn the birth of her child, they speak of revenge- Ferdinand reels and rants. Though somehow several years lapse (time during which the Duchess gives birth to two more children), Ferdinand threat is very much there. This threat materializes in Act III when Ferdinand comes to Malfi and surprises the Duchess in her bedchamber. The Duchess plans an escape to Ancona but as she takes Bosola into confidence, the outcome of her escape is a foregone conclusion. She is arrested before the end of Act III and taken to Malfi, where we meet her in Act IV.

Act IV is entirely about the Duchess where she suffers torture after torture, both physical and mental. Both Ferdinand and Bosola, through the devices of wax- figures, the dance of the madmen, the offer of a dead man's hand, equally importantly, by Bosola's efforts to break her spirit inflict torture after torture on the Duchess, until she is killed. The Duchess' lofty and solemn nature even in despair is shown here as while dying she says:

I m Duchess of Malfi still (IV,ii,136)

She does express a feeling of confidence in the other world towards the end:

Who would be afraid on't

Knowing to meet such excellent company

In the other world.(IV,ii,205-7)

When Ferdinand sees his sister dead, he has a fit of remorse:

Cover her face; mine eyes dazzle: she died young. (IV, ii, 258)

It is when Bosola has murdered the Duchess that he comes to realize the Machiavellian nature of Ferdinand who instead of reward threatens him of dire consequences. He decides to act as an avenger for the murder of the Duchess. Bosola begins to develop a conscience:

I stand like one
That long hath ta'en a sweet and golden dream:
I am angry with myself, now that I wake. . . .
What would I do, were this to do again?
I would not change my peace of conscience
For all the wealth of Europe. (IV, ii, 300-18)

In the beginning of Act V, Antonio resolves to confront the Cardinal. He does not know yet of his wife's death. Ferdinand has developed a horrible disease called "Lycanthropia" which makes him imagine that he is a wolf. Bosola resolves to help Antonio but he fails in his attempt to assist Antonio, whom he kills by mistake and whose death he hastens:

Antonio?
The man I would have sav'd 'bove mine own life!
We are merely the stars' tennis balls, struck and banded
Which way please them. O good Antonio,
I'll whisper one thing in thy dying ear,
Shall make thy heart break quickly. Thy fair duchess
And two sweet children— . . . are murder'd. (V, iv, 52-59)

Bosola kills Ferdinand and the Cardinal and is himself killed; his final reflections seem to sum up both the moral development of the play and his own struggle to discover his good nature:

Revenge for the Duchess of Malfi, murder'd
By the Arragonian brethren; for Antonio,
Slain by this hand; for lustful Julia,
Poison'd by this man; and lastly for myself,
That was an actor in the main of all
Much 'gainst mine own good nature, yet i'th' end
Neglected. . . . (V,v,77-83)

In light of all that has gone before, the final, hopeful lines spoken in the play by Delio resonate ironically with Bosola's sense that he has gone or is going on "another voyage":

Integrity of life is fame's best friend,

Which nobly, beyond death, shall crown the end. (V, v, 128-9)

In this way, albeit Webster has succeeded in transferring the world of Dostoevsky and Nietzsche on the stage, there is a vital paradox highlighting the chasm between the conventions on the one hand and the integrity of the moral vision on the other, says Norman Rabkin. It is not the marriage of the Duchess with a steward, which is shameful, rather it is the moral compromise involved in hiding it that is at the centre of the moral vision of the play. The characters of Webster might be cynically pessimists, but they are never blind to the moral truth and values of life and this distinguishes Webster from the rest of the contemporary dramatists. That is why, the theme of retribution and redemption leading to the moral vision is not only illustrated but even justified by the Vth act of the play in which some kind of moral awareness comes to all- Bosola, Cardinal, Ferdinand and Antonio.

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EXAMINING THE COMMUNAL CONFLICT IN ROHINTON MISTRY'S NOVELS *SUCH A LONG JOURNEY* AND *FAMILY MATTERS*

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At the time of independence our countrymen aspired to create for their children a nation which was not “broken up into fragments by narrow domestic walls.” But, as a nation we have miserably failed to achieve this objective. There is no dearth of incidents of religious intolerance and communal discord, the latest being the communal clash over construction on a disputed site in Saharanpur, Uttar Pradesh. Television promos and advertisements are broadcasted to preach the significance of harmony and cooperation among people of different ethnic groups; the most recent being the promo of KBC 8 in which a Hindu boy calls his elderly Muslim neighbour to ask the answer of a question: What does *As-salamu alaykum* mean? The Muslim neighbour tells the correct answer despite the differences between the two families. The barriers are broken, and love and humanity triumph. Will such advertisements be able to bring about a change in the mindsets of people or will they be dismissed as didactic and clichéd? This can't be said. Nevertheless, they are a good initiative. But, the question here is that why should we be taught the importance of the values of tolerance and friendship, should it not come naturally to us; why do we fail to live harmoniously as one nation? How, have we failed to keep in check, our differences especially the communal ones and allowed them to sprout and create discord? Why is it that the ‘narrow domestic walls’ have still not been broken?

Seeds of suspicion were sown in the minds of the people during the colonial rule. This resulted in animosity between various religious groups. The communal conflict between the Hindus and the Muslims resulted in the Partition of India in 1947. India chose to remain secular and adopted no official religion. Equal liberty and rights have been given to people of all religious groups by us, and we have strongly condemned religious fanaticism. Despite our constitutional commitment to secularism, fundamentalist organisations like Rashtriya Swayamsevak Sangh, Bajrang Dal, and

Vishwa Hindu Parishad have emerged and encouraged exclusivist ideologies. The members of these organisations have orchestrated attacks on churches and mosques, and triggered violent riots causing large scale destruction of life and property. Be it the post-Independence riots of 1948 or the Ahmedabad riots of 1969 or the 1984 anti-Sikh riots or the 1992 riots following the demolition of Babri Masjid or the recent riots in Muzzafarnagar-these acts of terror and violence are not the outcome of hatred or malice harboured by people of one community towards people of any other community. Rather, they are the result of the political strategising by those in power. The riots are perpetrated by politicians who can easily mobilize the masses, arrange weapons and money, and manipulate the police. People are forced to participate in these communal clashes because they depend on these politicians for almost all resources. Ward Berenschot in his article in Economic and Political Weekly describes the phenomenon as 'patronage networks.' He writes that 'these patronage networks are exchange networks: through these channels political elites mobilize (electoral) support, but also campaign budgets, while compensating their supports by providing them access to state resources such as jobs, public services or business contracts.'

We sacrificed Mahatma Gandhi to the fundamentalist attitude; we are sacrificing the lives of so many innocent people every time there is an outbreak of violence. Because of these sectarian and fanatic attitudes, social peace and secular consciousness are becoming more and more distant with each passing day. Violence fomented by political leaders serves their ends but harms the common man and widens the gulf between various religious communities. Partha Chatterjee is critical of the failure of the state to keep religion and politics separate.

This political corruption and communalist politics forms the background of Rohinton Mistry's novels. Mistry is an Indo-Canadian novelist who was born into the Parsi community of Bombay. His novels describe the lives of Parsis in India. He depicts the rituals, beliefs and customs of the community and their experiences as *the other* in India. He articulately waves the experience of a community with the larger political, religious, and social framework of the nation. The anxieties and alienation of his characters are universal, and not restricted to the members of a particular community. Mistry's characters voice the concerns of their own social group, but of the entire sub-altern population. Mistry's novels hold up the mirror to us and show the fragmented nature of our society. They highlight the threatened state of the individual in such a society.

The present paper attempts to examine Rohinton Mistry's novels *Such a Long Journey* and *Family Matters* to trace the emergence and rise of communalist politics in India, and its impact on the experiences of the common-man.

Mistry's first novel *Such a Long Journey* revolves around the life of Gustad Noble and his family who live in a Parsi Enclave named 'Khodadad Building' in Bombay. The novel is set against the

Indo-Pakistan war of 1971 and the emergence of Shiv Sena- a party that strongly espouses Hindutva and pro-Maratha ideology. The novel also mentions the political events of the 1960s- the death of Pandit Jawahar Lal Nehru, his daughter Indira's coming to power, the Indo-Chinese war and the death of Lal Bahadur Shastri. Amidst this political and social upheaval, Mistry places his protagonist-Gustad Noble and examines his personal, social and professional relationships. The novel examines the impact of the turmoil on the individual while describing the lives of the Parsis living in the walled compound of Khodadad Building. Through the novel, Mistry sheds light on the anxieties of the Parsi community which stems from the fact that they are not a part of the mainstream. By depicting the isolation and concerns of a community on the fringes of the society, the author highlights the condition of the minorities in the Indian society.

In the very beginning of the novel, we find the mention of the Indo-China War of 1962. Gustad recalls the year as he looks at on the black paper he had taped on over the window panes and the glass panes of the ventilators. He remembers the year as the one in which his daughter Roshan was born; in this very year he had broken his hip in order to save his son Sohrab from an accident. People had made donations of all kinds to pledge support to the nation during the war. While the war was going on, people had to cover their doors and windows as blackout was imposed during the war. Gustad, like others, did not remove the black-out paper. Due to this, his wife Dilnavaz said, the house remained dark and felt depressing. The paper restricted "the ingress of all forms of light, earthly and celestial." However, in 1965 during the war with Pakistan, the blackout was declared again and people were forced to spend their nights in darkness. The darkness that persisted in the Noble household is emblematic of the darkness of alienation that the Noble family suffers because of their belonging to a community that is not a part of the mainstream. It also symbolizes the hardships they would have to endure and grow accustomed to in the months to come. It anticipates the dark period in Gustad Noble's life, a period that will change him and make him tear off the black paper to allow divine light to illuminate his life.

The enclave in which the Nobles live is surrounded by a black stone wall that separates it from the city. The tall stone wall represents their isolation and marginalization in a city in which the pro-Maratha attitude was becoming dominant. The names of the streets, institutions and associations were being changed at the behest of Shiv-Sena-a rising regional chauvinistic party. The idea of renaming was aimed at asserting Maratha identity in the state of Maharashtra. Gustad's friend and colleague, Dinshawji, comments on the loss of identity and the sense of displacement and dispossession associated with renaming of streets. He remarks:

"Names are so important. I grew up on Lamington Road. But it has disappeared; in its place is Dadasaheb Bhadkhamkar Marg. My school was on Carnac Road. Now suddenly it's on

Lokmanya Tilak Marg. I live at Sleater Road. Soon that will also disappear. My whole life I have come to work at Flora Fountain. And one fine day the name changes. So what happens to the life I have lived? Was I living the wrong life, with all the wrong names? Will I get a second chance to live it all again, with these new names? Tell me what happens to my life. Rubbed out, just like that? Tell me!”

Names are associated with one’s identity and changing them implies a change in one’s identity. It disturbs your sense of security and creates a void that is difficult to fill. It can make one feel like a stranger even in the surroundings one is familiar with.

Apart from the campaign for renaming, other fundamentalist activities were being carried out in the city. These activities increased the insecurities and anxieties of the marginalized communities. In this respect, Gustad comments:

“No future for minorities, with all these fascist Shiv Sena politics and Marathi language nonsense.”

As a result of the rise in sectarian attitudes and ethnic divides, and use of violence to enforce them, the sense of security became very fragile especially among the groups that were in minority. It heightened their alienation from the conventional society. Mistry here critiques the divisive politics of those in power. He encourages us to be more liberal, and more secular in outlook. His vision of a secular society is expressed through the drawings of the pavement artist who believes in promoting religious tolerance through his art in a society divided along religious and linguistic lines. The following conversation between Gustad and the artist brings out the artist’s views on the subject:

Gustad asks him whether he knows enough Gods to cover the entire wall? To this the artist replies:

“There is no difficulty. I can cover three hundred miles if necessary using assorted religions and their Gods, saints and prophets: Hindu, Sikh, Judaic, Christian, Muslim, Zoroastrian, Buddhist, Jainist. Actually, Hinduism alone can provide enough. But, I always like to mix them up, include a variety in my drawings. Makes me feel I am doing something to promote tolerance and understanding in the world.”

Another conversation between the artist and Gustad, throws light on each individual’s preference for their own deity and the Hindu majoritarianism prevalent in the city.

On looking a religious figure in the wall, Gustad asks the artist about it. The artist tells him that it was the painting of Brahma, Vishnu and Shiva-the Trimurti of the Gods of creation, preservation and destruction. He asks Gustad if he wanted any change, to which Gustad replies

in the negative. He feels that though he would have preferred a portrait of Zarathustra to inaugurate the wall, but the 'triad' would be more influential in dissuading the urinators and defecators.

Gustad brings the artist to paint images of Gads and Goddesses on the black stone wall of Khodadad building to prevent people from urinating near the wall. Gustad is correct in thinking that the images of their religious idols will dissuade them from defecating and urinating near the wall. Here, the power of religion is highlighted. Religious concerns, and not humanitarian ones, have the power to dissuade them from making the place dirty.

As the stink and the mosquitoes vanish, instead of commending him for the initiative the residents of the Khodadad building rather grumble about the fact that 'why should all perijaat gods be on a Parsi Zarathosti building's wall.' This reflects the strong allegiance people have towards their religion.

The author highlights the power of religion to divide; and he also presents the power of religion to sustain and to heal. When Gustad's daughter, Roshan falls ill and medical help is not able to help much, his college friend suggests that he visit Mount Mary's Church. He learns that the church "had a tradition of welcoming Parsis, Muslims, and Hindus regardless of caste or creed. Mother Mary helped every one, she made no religious distinctions"

Such ideas offer hope, they suggest that religion is about faith and to offer solace to the tortured soul and not a reason to create discord and encourage sectarianism in the society.

The undercurrent of communal politics and sectarianism is stronger in Mistry's third novel Family Matters. The novel revolves around the lives of Nariman Vakeel, his step-children Jal Contractor and Coomy Contractor, his daughter Roxana and her husband Yezaad Chenoy and their children-Muraad and Jehangir. Nariman Vakeel had married Yasmin Contractor, mother of Jal and Coomy at the behest of his parents who were staunch in their religious beliefs and dissuaded him from marrying Lucy, the love of his life. The disastrous events that unfold in the novel are a consequence of this marriage.

The story is set at a time in Mumbai when Shiv-Sena had become an important influence in the political mainstream from being a fringe party advocating Hindutva ideology. The main plot of the novel revolves around the domestic lives of the Vakeels, Carpenters, and Chenoy's but the sub-plot involving the tactics employed by Yezad to instigate his employer Mr. Kapur to run in the next elections so that he can take his place at the shop, as this would increase his salary and he would be able to support his family better, explores the impact of communalism on the experience of the individual.

Yezad is employed by Mr. Kapur, the owner of Bombay Sports Association. Mr. Kapur is a compassionate and liberal man who espouses secular ideology and believes in the idea that his Bombay should epitomize ‘the spirit of tolerance, acceptance and generosity.’ He presents a wonderful picture of the all-embracing city of Bombay. He gives an example of the people on a train grabbing a hand and lifting a passenger and thus, enables him to board the train. The passenger attempting to board the train trusts complete strangers to help him and they do so without any reluctance. He thoughtfully says:

“Whose hands were they, and whose hands were they grasping? Hindu, Muslim, Dalit, Parsi, Christian? No one knew and no one cared. Fellow passengers, that’s all they were.”

This, to him, was the spirit of the city, unfazed by communal discord and sectarian politics. This sight offered hope for the entire nation in which violence was being waged on religious lines. This glimmer of hope becomes more important considering the time during which the novel is set-approximately three years after the demolition of the Babri Masjid in Ayodhya and the communal riots that ensued after its demolition. More than eight hundred people died and several lost their home and property. Even the cosmopolitan city of Mumbai wasn’t spared. Those who perpetrated the riots were unpunished and came to power in 1995 and advocated the cause of Hindu Nationalism. These people also fostered anti-Muslim sentiment. Communal tension was very high during these years. Apart from inciting violence and encouraging religious divide, these people in power were involved in various illegal activities like smuggling and gambling. Corruption and communalism had permeated almost every aspect of national life in the 1990s.

A victim of the post-Babri Masjid massacre was employed by Mr. Kapur. The man named Husain did errands in his shop. Husain’s entire family was butchered during the riots. Husain narrates the gruesome account in the following words:

“Sahab, in those riots the police were behaving like gangsters. In Muslim mohallas they were shooting their guns at innocent people. Houses were burning, neighbours came out to throw water. And, the police? Firing bullets like target practice. These guardians of the law were murdering everybody! And, my poor wife and children... I couldn’t even recognize them...”

Besides inciting violence, these regional chauvinistic parties also forced or lured ordinary citizens into indulging in communal propaganda and ‘violent methods of political persuasion.’ This aspect of communal politics is exposed through Vilas Rane, the salesman at Book Mart who also wrote letters at meagre prices for those who couldn’t write them on their own. Yezad tried to convince him to charge more, but he refused saying that if he charge more then less people would come to get their letters written. Then, they might approach the Shiv-Sena Shakhnas where, he

feared that they might get exposed to ‘vicious communal propaganda and violent methods of political persuasion.’

Mr. Kapur, who really loves and appreciates the city, laments the fact that it is being ruined by crooks, and he “cannot stand by and watch the thugs” so he, at one point, decides to contest the municipal elections to protect it. He feels that the essence of the city is being destroyed by the fundamentalists. In order to celebrate the secular spirit of Bombay, he decides to celebrate all festivals and set an example before their neighbourhood.

Later, on being discouraged by his wife, Mr. Kapur decides not to contest the election. This disappoints Yezad who was expecting a promotion and a pay hike. He tries to encourage him to run in the elections because of his love for the city. When Mr. Kapur is not persuaded, a desperate Yezad plots to convince him. However, the plot fails. In the end, the liberal, benign and compassionate Mr. Kapur is murdered by Shiv-Sena Gundas because he refuses to change the name of his shop from Bombay Sporting Association to Mumbai Sporting Association.

The impact of this tragic death, and other disturbing events of his life force Yezad to seek solace in religion. But, he eventually becomes extremely orthodox in his beliefs, and towards the end of the novel, he appears to have turned into a Parsi fundamentalist, who tries to impose his orthodox views on his children.

In his novels, Rohinton Mistry deals with the issues of fundamentalism, bigotry and religious orthodoxy and strongly condemns them by showing the negative impact they have on the life of the individual. He traces the growth of communal politics by depicting the emergence of Shiv-Sena and their campaign of renaming the streets in the 1970s in Such a Long Journey and showing the culmination of this campaign in Family Matters when the Shiv-Sena has come to power and Bombay has been renamed Mumbai. Mistry not only critiques the fragmented societies that have evolved but also the failure of the state to prevent it. Through characters like the pavement artist and Mr. Kapur he shows a faint glimmer of hope... hope of living in a nation which is not broken up into ‘narrow domestic walls.’ However, by depicting the wall’s demolition and Vikram Kapur’s death, he says that ‘there are miles to go before we sleep.’

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THE THEMES OF LOVE, SEX AND HOMO-SEX IN TAGORE'S *GITANJALI*: A DECONSTRUCTIVE READING

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As W. B. Yeats states in the Introduction to Tagore's *Gitanjali* that the text can be read from various points of view. Thus, the paper aimed at reading the text from the point of view of the deconstructive theory. The theory has recently been originated since Jacques Derrida's famous paper "Structure, Sign and Play in the Discourse of Human Sciences" read at Johns Hopkins University in 1966. Derrida read a text syntactically. He thinks that the meaning of a text is a free play of language. He simply means the real meaning of a text is never achieved. It is always postponed. For this he coined the term 'differance': at every reading the central meaning is postponed and each reading gives a different meaning from the earlier one. By keeping in mind this point of view, I read *Gitanjali*.

The paper does not intend to hurt someone's feelings; neither is it a literary stunt. It is simply an attempt to read the text syntactically and without considering its author, title and the traditional theme. For this purpose only those poems are selected which have the selected themes of this paper. The poet expresses his love and erotic feelings in the poem no. 5, 7, 13, 14, 16, 17, 18, 19, 23, 26, 27, 30, 32, 38, 41, 42, 45, 44, 46, 52, 53, 56, 65, 66, 74, 80, 84, 99, 102 and so on. In these poems the poet is a beloved and expresses her normal desire to meet her lover. The poet, though a male, treats himself as a female beloved of the so called lover to whom he waits for. The traditional reader may consider it the poet's love for Divine (God).

In the poem no. 5, the poet-beloved desires to meet her lover. This desire is constant throughout the poems, since the so called lover does not meet. In the poem no. 7, she says that the ornaments on her body will be the obstacle in the union of two lovers. In the poems no. 13, 14, 16, 17, 18, 19, 26 and etc have the same desire of union with the lover. The desire of union is stronger in the poem no. 23. Here in the romantic atmosphere the poet-lover could not control his/her passions and waits in the darkness of the stormy night. In the poem no. 27, the poet-

beloved is trapped in a situation that she must meet him. In 30th poem she avoids her ego and accepts her lover plainly. In 32nd poem she says that the love of her lover is not possessive. The 38th poem expresses the desperate desire of union with the lover. In 41st poem, the poet-beloved considering her own a beggar girl waits for her kingly lover, who will come and satisfy her beggarly desires. The poems 42 to 47 have deep intensity of the arrival of the so called lover and the union with him. In 48th poem the poet-beloved deliberately remains behind near a pond to meet her lover.

The poems 52 and 53 are highly symbolic for the use of 'wristlet' and 'sword' as symbolic gifts by the lover. The poems 56 and 65 state the importance of mutual love. The poet-beloved also confesses that both of them love equally each other. 74th poem has a woman (poet-beloved) filling her pitcher in the river. She is lured by the tune of the flute of the lover. The poems 84, 80, 89, 99 and 100 have the repetition of the feelings of pain and pangs of separation from the lover.

All the above mentioned poems have love and passion for union with the so called lover. Here the poet's feelings are of a female-beloved to her male-lover. If it is accepted that the poet has disguised as a woman to seek mercy and love of God (as it is generally considered about Tagore), then why does the poet searches for 'her' in the poem 87th? In rest of the poems the poet longs for the union with male-lover, but in this poem the poet is in search of a female-lover. He says:

“IN desperate hope I go and search for her in all the corners of my room; I find her not.” (p. 251)

This sudden change in the gender of the poet's feelings clearly shows that all the poems have not the same feelings. It has been so, because they are not a part of a single poem. *This means that Gitanjali has some poems addressed to God, but there are also other poems that are addressed to somebody else.* (Emphasised)

As far as the English version of *Gitanjali* is concerned, we know that the poems are not composed in a sequence. Actually, they are taken from the poet's various earlier poems composed at different times – *Gitimalya, Naivedya, Kheya, Shishu, Chaitali, Kalpana, Achalayatan, Utsarga and Gitanjali*. They are also trans-creations and not translations. Therefore, the poems have variety of themes. It is the poem no. 102 that gives a sufficient room 'to deconstruct' the poems. Here the poet-lover (perhaps answering the critics of his Bengali poems) does not wish to tell the name to which these poems are addressed. He neither wishes to explain the meaning of his love and/or devotional poems. He says:

“I BOASTED among men that I had known you. They see your pictures in all works of mine. They come and ask me, "Who is he?" I know not how to answer them. I say, "Indeed, I cannot tell." They blame me and they go away in scorn. And you sit there smiling.

I put my tales of you into lasting songs. The secret gushes out from my heart. They come and ask me, "Tell me all your meanings." I know not how to answer them. I say, "Ah, who knows what they mean!" They smile and go away in utter scorn. And you sit there smiling.”(p. 287)

This creates doubt and space to read the poems from another point of view, particularly for those readers who read them without knowing the author and his spirituality. Moreover, the words that are used for God (lover) are not capitalised. Furthermore, in almost all the poems the poet-beloved never addresses God directly, rather the poet-beloved uses words for her lover such as ‘friend’, ‘king’, ‘lord’, ‘master’, etc. It is also strange that in India, no male writer addressed God as his male-lover and treated himself as a female-beloved (as far as my knowledge is concerned, no famous writer treated so). Therefore, the language, symbols and settings of some of the poems show the leaning of the poet towards homo-sexuality.

In the writer of the article “Tagore’s Gitanjali as a work in the Bhakti Tradition” says:

‘The God in “Gitanjali” has no name or abode and cannot be identified with any specific Indian God. He has His own form and personality. He is referred to as “you”, “thou” or “thee”’.

Although, the writer of the article tried to prove the poet to be in the stream of Bhakti Tradition, the writer of the article has not given any example of a male writer considering himself God’s Female-beloved. Rather the columnist clearly states that the God in *Gitanjali* is not identified with any of the Indian gods. This also gives room to think that the male lover in the poems is not a God, but a common person treated as a God.

The poems 22nd and 23rd express the (homo-) sexual desire of the poet to unite with the so called lover in the romantic atmosphere. The male-lover is expected to come at night in the stormy atmosphere. The poet will keep his/her doors open for the lover. The poet is sleepless and waits for him. This is a common sexual feeling among any living being, but uncommon among male for another male. In 22nd poem the poet says:

“The woodlands have hushed their songs, and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh my only friend, my best beloved, the gates are open in my house –do not pass by like a dream.” (P.79)

The paper that made read these poems from a different point of view is the ‘Sexual Orientation and Gender Identity – A New Province of Law for India’ by Hon. Michael D. Kirby, AC CMG judge in Australia, himself a homosexual. Actually a lecture delivered at the series of “TAGORE LECTURES 2013” organised by University of Kolkata, Kolkata. It ends with the reference to the 45th poem from the *Gitanjali*. In it the poet says:

‘He comes, comes, ever comes.

Every moment and every age, every day and every night he comes, comes, ever comes. Many a song have I sung in many a mood of mind, but all their notes have always proclaimed, "He comes, comes, ever comes."

In sorrow after sorrow it is his steps that press upon my heart, and it is the golden touch of his feet that makes my joy to shine.’(p. 131)

The writer of this lecture thinks the ever coming of ‘he’ is ever change in social views and laws in case of sexual minorities. The mentioned judge says:

‘Tagore’s poem displays a sense of movement and urgency. Taken from the *Gitanjali*, it indicates a fast trajectory towards new times and new experiences, motivated by love. It is therefore apt to the subject of these lectures, addressed as they are to the law’s response to sexual minorities.’

He read these poems from the point of view of his own. That gave me hint to read these poems from a different point of view.

The poems 52nd and 53rd have two symbolic gifts by the lover: The ‘sword’, analogy with male sexual organ and the ‘wristlet’, analogy with female sexual organ. The former one is more liked by the poet than the latter one. Further, like a virgin girl the poet is fascinated by the ‘sword’ (male organ) and is also afraid of the thought of it.

In a nutshell, the paper does not intend to defame the great Indian author and the Nobel Laureate, Ravindranath Tagore. It is only a trifle attempt to read the text from another point of view. And for that the deconstructive theory provides this opportunity. Of course, Tagore was a great spiritual being, but some of his poems (for example – 22, 23, 52, 53, 45 and 102) are ambiguous. The addressee in these poems is a common friend rather than a divine one. There are still many minor symbols and references that could be paid attention to proving my point. Surely, this paper will help the readers of the text to develop a new approach about poems.

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TONI MORRISON'S THE BLUEST EYE AND SULA-A RACIAL SLUR

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Toni Morrison, while talking about her literary career she has stated: "I was interested in reading a kind of book that I had never read before. I didn't know if such a book existed, but I had just never read it in 1964 when I started writing *The Bluest Eye*." In another interview she has talked about *Sula* and *The Bluest Eye* as follows: "I wrote *Sula* and *The Bluest Eye* because they were books I had wanted to read. No one had written them yet, so I wrote them."

As already stated, black women have a unique place in American life and literature. Morrison knew this uniqueness. Hence she has stated "there is something inside [them] that makes [them] different from other people. It is not like men, and it is not like white women. We talked earlier about the relationship between my women and the men in their lives. When they sing in the blues it s one of those somebody is gone kind of thing but there is never any bitterness."

Being the most sensitive black woman writer, Toni Morrison has tried to highlight this kind of a dilemma of black woman in *The Bluest Eye*. The novel, *The Bluest Eye* indicates a black girl's quest to attain white standards. Morrison tells the story of a young black girl, Pecola Breedlove who wants to have blue eyes, a symbol of white beauty. Pecola believes that such eyes would make her beautiful, acceptable and admirable. However, her eyes cannot be changed into blue eyes in reality. She wants them desperately; as a result her quest for blue eyes culminates in madness.

Pecola Breedlove, the protagonist of the novel, searches painfully for self-esteem as a means of imposing order on the chaos of her world. Because a sense of self-worth and the correlative stability that would accompany it are unavailable to her in the familial or wider environment, she creates a subjective world of fantasy. Ironically named, the Breedloves do not give life to love: familiar, romantic, or personal. Pecola is loved neither by her parents, nor by friends nor by school teachers. She believes that if she has blue eyes she would be loved by all. She witnesses white children to be loved both by white and black adults. Hence she determines to achieve beauty and acceptance by acquiring blue eyes. The case of her quest for blue eyes is described thus:

Each night, without fail, she prayed for blue eyes. Fervently,
For a year she had prayed. Although somewhat discouraged,
She was not without hope. To have something as wonderful as
That happen would take a long, long time.

Basically, *The Bluest Eye* is a female Bildungsroman, a novel of growing up. The story depicts the two black families, the McTeers and the Breedloves, migrants from the South, living in Lorain, Ohio. But its emphasis is on the children, Claudia and Frieda, McTeer and Pecola Breedlove—their happy and painful experiences in growing up, and their formal and informal education that leads them to self understanding.

Pecola assigns her rejection by the society to the lack of blue eyes. She is so much obsessed with the blue eyes that she consoles herself by buying and eating her favorite candy, the Mary Jane with Mary Jane's picture on the wrapper that has white face, blonde hair, and blue eyes. She eats the candy because she believes that to eat the candy is somehow to eat the eyes, eat Mary Jane, love Mary Jane, and be Mary Jane.

This symbolic cannibalism is a sign of Pecola's inner instability and madness. The desire for blue eyes is evidence of Pecola's frustration with her identity, with her world, and of her longing for herself. The desire for blue eyes is part of, as de Weever said, "Inverted Quality" of her world; in wanting blue eyes, Pecola wants, in fact, to be white.

The white community in the world of *The Bluest Eye* has little or nothing to do with Pecola. She is rejected out of hand. Naturally, in the end she goes mad. But Claudia by trying to gain maturity and understanding finally perceives the depth of her involvement in Pecola's descent into madness. Thus by providing two similar black female characters Morrison reveals how white Euro-centric standards play havoc with the

life of these girls. In addition to this, she also informs how critical and conscious black women can evade the extreme effects of the racism and sexism if they trust themselves.

In *Sula* Morrison depicts the quest of the protagonist, Sula, for creating her own self and coming to terms with her identity as a black female. Morrison demonstrates difficulties that black women face when they try to explore different aspects of their self. This theme is centered around a character called Sula who believes that she can create an identity for herself and that exists “beyond the community and social expectation.”

Toni Morrison creates an unusual world in this novel. The place where her characters live has unusual history to tell. Sula, her mother Hannah and grandmother Eva Peace live in a place called Bottom, in Medallion City, Ohio. This part of the city was ironically called Bottom, though it is up in the hills. It is the creation of a good white farmer. To begin with, a good white farmer promised freedom and a piece of bottom land to his slave if he would perform some very difficult chores. When the slave completed the work, he asked the farmer to keep his end of bargain. Freedom was easy; the farmer had no objection to that. But he did not want to give up any land. So he told the slave that he was very sorry that he had to give him valley land. He had hoped to give him a piece of the bottom. The slave blinked and said he thought valley land was bottom land. The master said “Oh, no! see those hills? That is bottom land, rich and fertile.” “But it is high up in the hills” said the slave. “High up from us,” said the master, “but when God looks down, it’s the bottom. That is why we call it so. It’s the bottom of heaven—best land there is. So the slave pressed his master to get him some. He preferred it to the valley. And it was done. The nigger got the hilly land, where planting was backbreaking, and the soil slid down and washed away the seeds, and where the wind lingered all through the winter. This accounted for the fact that white people lived in the rich valley floor in that little river town Ohio, and the blacks populated the hills above it, taking small consolation in the fact that every day they could literally look down on the white folks. Sula lived in a place that has a history of this kind. Though there is no white character except Tarbaby In the novel, Bottom basically is a creation of the white master and it has its own influence on the lives of those who live in the Bottom.

Morrison brings out the predominant traits of Sula’s personality by providing readers with another character called Nel Wright. In fact, Sula and Nel are the two faces of the same coin. Morrison herself talked about Nel-Sula friendship which authenticates this statement. Many times Eva confuses Nel for Sula and Sula for Nel.

Naturally, in the company of each other they discover their own consciousness; start to learn who they are, and what they want to do individually and collectively. In the

company of each other they come over certain basic difficulties which they had experienced as young girls. Sula can solve the immediate problem, and they become “blood sisters”

In due course of time, they live in such a way that they appear to complement each other. Each other completes the incompleteness of the other’s personality. Neither one ever feels close to any person, nor neither any intimate human bonds to help shape her. Though their mothers and grandmother see that their physical needs are met, none cares or gives time to the girls’ emotional needs. Naturally they develop “spiritual bonds” with each other. However, their friendship does not last long.

The uniqueness of Sula-Nel friendship lies in their ability to transcend the difference in their family background and life styles to share a single vision. Nel represents the attitudes of the Bottom, her priorities are easily understood. She has devoted her life to Jude (her husband) and her children. Sula, however, is her own priority. No definable set of values has governed her behavior and hence she can be seen to represent the darker impulsive side of human nature. However, “she is the black woman whose power resides in her ability to seize control of her circumstances and create a universe suited to her changing needs”.

Certainly Sula has embraced the problematic part of her being but she has not moved beyond it. She rejects traditional ordering principles like marriage, children, grand parental care, and sexual mores, partially because of the restrictions they create. But rejection is an automatic response of rebellion. Morrison allows her readers to become aware of not only the different perceptions of values but also the motivations behind these values.

In this connection white has aptly stated: Sula is fundamentally a women’s novel. Even though a good deal of the action of the work derives from the consequences of male/female relationships, it is the self-perception of the woman and her subsequent reactions to self-concept that are the central issues of his novel. Sula becomes conscious of being a black female. Not only this but she also raises consciousness in the mind of Nel, her friend who believes that she is different, she is “me”. Sula understands that there is no love for the black women. Therefore, she must love herself and to attain the self love, she does what pleases her though she is discarded as a Pariah by the society. She comes to terms with herself and defies the male and white dominated social norms. Though she has to pay heavy cost, she tries to live up to the standards that she wants to create for herself. Hence here is a world that is based on black feminist consciousness.

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JUXTAPOSITION OF MYTH AND *THE MODERN*: A STUDY ON KARNAD'S USE OF MYTH IN HAYAVADANA

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Myth is a shared culture and common understanding used by the primitive people for their amusement and unity in the society which were mainly based on their imaginary stories. These myths exist in every society from the primordial times and in modern times there is a growing tendency to reserve these myths realizing their values and the symbolic meanings. Now they are also considered as the identity of a society and as souvenir of its past. And in India they are valued as much as of religions which are preserved in the form of books like *Veda*, *Purana* and so on. Several modern Indian writers have made use of these myths in their writing assimilating them in the modern context and showing their affinity with the modern way life. Girish Karnad is also one of such writers in whose writing myth is the most important thing per se. For him, myth is not just a device to look back into the past, but it is also an instrument to analyze the present and contemplate about the future. He has taken myth as his dominant theme in his most of the plays and partially in all the plays. He has done so to present myth in the modern ways of life and he often inter weaves them with the modern life. This paper intends to show how Karnad has made use of these myths in the modern context with reference to few of his play having special importance on the *Hayavadana*.

The play *Hayavadana* is basically based on myth having taken from the stories in Kathasaritsagara and also from Mann's *The Transposed Head* which he himself admits as

The central episode in the play – the story of Devadatta and Kapila – is based on a tale from the Kathasaritsagara but I have drawn heavily on Thomas Mann's reworking of the tale in *The Transposed Head* and I am grateful to Mrs Mann for permission to do so. (Karnad, Note to *Hayavadana*, oxford publication.)

The play is about two 'one mind one heart' friends namely Kapila and Devadatta and their affair with Padmini who marries Devadatta but at the same time keeps relationship with Kapila. And then there is out of context of the basic story 'Hayavadana' a half man half horse that Karnad

relates through his notion of identity. These characters and stories of them are interwoven masterfully by Karnad through various processes. These are no doubt characters taken from Indian myth's and provides additional spices in it through the appearance of Kali another figure from the myth who turns the play in a different shape. It is she who changes the head of Kapila and Devadatta although she was aware of the mistake made by Padmini which makes the life of the three characters unusual and much more complex to tolerate. After that Padmini had to live with the head of Devadatta and the body Kapila who towards the end kills each other making Padmini to sacrifice her life choosing sati while Hayavadana remains unchanged. However from the outside of the story it looks like a mere representation of some mythical stories but in fact it is not so. Rather Karnad through this story appropriates the mythical story in the modern context and also gives expression to the Indian imagination with profound meaning.

What is Karnad's most important take in the play are the crisis of identity and the duality of human life and also the complexity of bearing it. Hayavadana when first appears then we find that he is bearing the head of a horse and the body of a man suggesting the theme of the play and the crisis of his identity. He wants to be a complete man or a horse but he can be neither. To be a complete whole he goes to Kali who makes him a complete horse with human voice. So the complexity remains suggesting that completeness is impossible ideal for human being. After him we are introduced with the two main characters who towards middle of the play come across a similar situation. Their head is intermingled by a mistake of their beloved and the ignorance of Kali. But head is the identity of human being but they do not have their own head and thus the complexity of identity begins and the question that arises is with whom Padmini is going to live. Padmini loved the body of Kapila and the intellect of Devadatta and she is going to have both as the traditional norm of head as the identity of human being finally works here and since Devadatta had the body of Kapila so she is going have both but not a complete man. Hayavadana here serves as a counterpart of Padmini feelings. She wanted a complete man just like everyone but like Hayavadana she to fails. So also the son of Padmini suffers from identity crisis and Padmini tells Bhagavata:

Take him under your care. Give him to the hunters who live in the forest and tell them it's Kapila's son. They loved Kapila and will bring up the child. Let the child grow up in the forest with rivers and the trees. When he is five take him to the revered Brahmin Vidyasagara of Dharamputra. Tell him it's Devadutta's son."

(Karnad, p. 62)

That is, he is going to live with the identity of two father. He also lacks the natural joy and laughter, fails to communicate with anyone and is passionately attached with the dolls.

However, somehow the dispute between head and the body is solved but the question of society is always there and this is a tough conundrum to be solved. Devadatta was a Brahmin cum poet but Kapila was the son of ironsmith and thus their entire business is different from each other but they have to live in the society. And due to this puzzlement Kapila(the new form) opted to stay in the jungle itself alienating from the society. Alienation is also typical in our modern society. While Devadatta practices much to be like the earlier one. And now they are living with two different identities which is also a very peculiar trait to be found in modern society. The use of the masks in the play also suggests the double identity of human being. When we use mask we become not what we in real are but someone whom we choose. This question of modern identity problem he manages perfectly through this use of mythological story.

The question of woman's suffering also runs with this exchange of head by them. Each times both them acts according to their own volitions irrespective of their beloved Padimini who always comes next. They fight with each other without caring about her and her future. She realizes that without them she is nothing so she chooses to kill herself when they cut their head in front of Kali. Here again myth works. Kali arises and prohibits her from suicide and also promises to rejoin them. The appearance of Kali again is very modern. She is shown as sleepy and yawning again and again and asks Padmini to do soon because she is sleepy. This is because in the pujas or other ceremonies we find that in front Kali the drum and other forms of music are played and this Karnad takes as Kali sleeps all the time and in order to wake her up we do so. However at the end we see that Padmini commits sati which was banned many years ago. This revival of sati by Karnad is shown not as it was but as an act of own volition. She herself chooses to do so in order to be with them. By this he is also giving a chance to the women to act according to their own. And also he attempts to create a space for them and their likes as-

“Why should love stick to the sap of a single body? When the stem is drunk with the thick yearning of the many-petalled, many-flowered lantana, why should it be tied down to the relation of a single flower?... I have neither regret nor shame”

(Karnad, Hayavadana p. 64).

Women are not supposed have poly-relationship but here Karnad made use of this. Like padmini there are many modern emancipated women who have the desire to love their husband for one thing while admire other man for another thing. She is just this representation of modern women. He is also showing that the sati was done not always by force but there were some example when women did so according to their own wish.

Furthermore, the very concept of modern tendency of reading the psyche is also made used in the play. Since this is a play to be performed so he adopted the method of using certain other device and here in the play the dolls serves this purpose. The dolls are used to read the mind of Padmini

and Devadatta. They are used as an omnipresent phenomenon who even can intrude into ones dream. Doll I and Doll II comment on her psyche reverie reactions—dreams, phantasies and reveries in which Kapila figures “climbing a tree!” “Dived into a river” symbolically let loose Padmini’s suppressed sexual desire and hunger for Kapila.

Apart from all these the three characters- Padmini, Kapila and Devadutta are existential sufferers. Their death emphasizes the ‘meaninglessness’ of death. Modern man’s frustration, God’s indifference, quest for identity, eagerness to achieve completeness and human joys and sorrows are well depicted in the play. Girish Karnad has meticulously used myths and folktales to touch upon all significant issues of modern era which makes the play a postcolonial one.

Thus by using a mythical background Karnad in the play has brought up certain issues which are very relevant to our modern times. From the surface level it is no doubt a mythical story but beneath it lays the deeper truth of modern life. In fact Karnad has used the myth as mask to use modern issue. This also makes him one of the prominent Indian postcolonial playwrights.

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STRESS COPING STRATEGIES OF NON-WORKING AND WORKING WOMEN

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Abstract

Life of a woman is fully loaded with responsibilities. Working women have to make several socio-familial adjustments in comparison to non-working women, forcing them to face novel challenges of managing their professional life and personal life and getting engaged in complex decision making. Women are over flowing with responsibilities and these responsibilities are sometime perceived as threat and sometime as challenge which in anyway results into stress. We hypothesize that, first, these extra roles played by working women are not only the source of stress but also provide platform to working women where they try novel stress coping strategies. We also aim to examines, second, the pattern of coping strategies of non-working and working woman. Third, to find out what are the common coping strategies adapted by working and non-working women. Results concludes that work is enabling women to cope in a better and efficient way with stress, working women are more open to novel stress coping strategies. Working and non-working women have few common stress coping strategy, but, their priority differs significantly.

Stress coping strategies of working and non-working women

Society demands various social roles to be played by its individual. Playing diverse role and precisely managing all the responsibilities every day is a complex task. Timely disposal of these responsibility and task is equally challenging for people of both sexes. But what differ is the impact level and experience of challenging task by male and female, when they fail in managing their daily affair or if there is a clash between demands of different role played by them, this put their physical and psychological health at risk. Man and woman report different reaction to stress, both physically and mentally. American psychological association, in its report “Gender and Stress,” 2011, concludes “though, man and woman, report similar average stress level, woman are more likely than man to report that their stress levels are on the rise. They are much more much more likely than men to report physical and emotional symptoms of stress.”

Everyday chores may lead to stress. Stress is a non-specific response towards stressor (Selye H. , 1936) and stressor is a stimulus that provokes stress response (Selye 1976b). Describing stress Selye offered the following definition: Stress is “a state manifested by a specific syndrome which consists of all the non-specifically induced changes within the biological system” (Selye, 1976b, p. 64). Defining stress as a non-specific reaction, Selye meant: “the pattern of stress response is specific, although its cause and effect may vary” (Selye, 1974). He further attempted to classify stress into healthy and pathogenic stress. The first he called *eustress* and latter, *distress*. *Eustress* refers to a positive response one has to a stressor, which can depend on one's current feelings of control, desirability, location, and timing of the (Fevre, Kolt, & Matheny, 2006). Among the most common feeling experienced in challenging times is “distress.” Psychological distress is largely defined as a state of emotional suffering characterized by symptoms of depression (e.g., lost interest; sadness; hopelessness) and anxiety (e.g., restlessness; feeling tense) (Mirowsky & Ross, 2002). These symptoms may be tied in with somatic symptoms (e.g., insomnia; headaches; lack of energy) that are likely to vary across cultures (Kleinman, 1991)(Kirmayer, 1989)

Living in either form of society patriarchal or matriarchal, life of a woman is fully loaded with responsibilities. Various role played by them— mother, wife, sister, daughter, and responsibilities of managing home almost consumes her full day, seldom leaving few minutes- to take care of her own needs, take rest, or to even think of her self-development. With increase in literacy level and education of woman along with greater awareness of gender role equality, their burden of responsibility have increased, driving them to play more socio-familial roles. Working women have to make several socio-familial adjustments in comparison to non-working women, forcing them to face novel challenges of managing their professional life and personal life and getting engaged in complex decision making. Change in lifestyle and sudden increase in responsibility and challenges demands utilization of complete potential to timely deal with matters of day to day life. At this point of time when human mind and body is working to its full capability to make the different ends meet, a single thought of “what if I failed...?” , “what if it

didn't happened as planned...?" or interference of any other external stimulus is enough to create a ripple of stress in our cool and calm life.

Often due to lack of time to resolve these stress related issues, this prolonged stress sometime result into Burnout, condition often experienced by professional or working class. Term "burn-out" was coined by Herbert Freudenberger in 1974. He originally defined 'burnout' as, "the extinction of motivation or incentive, especially where one's devotion to a cause or relationship fails to produce the desired results"(Freudenberger, 1974). It leads to motivational challenges and stress. To prevent the prolonged stress induced issues and to deal with day to day stress we adapt to stress coping strategy. Coping strategy are actions that people can take to master, tolerate, reduce or minimize the effects of stressor and they can include both behavioural strategies and psychological strategies. These are the simple activities we perform to deal with or to lower down our stress level. These strategies involve any activity which gives you relief from stress at physical and psychological level. It refreshes you and revitalizes you. Adapting these activities also enables you to have a different perspective towards those complex challenges which were once perceived as stressor.

Working women are over flowing with responsibilities and these responsibilities are sometime perceived as threat and sometime as challenge which in anyway results into stress. Though working women holds loads of responsibility and are expected to experience more stress in comparison to non-working women we hypothesize that, *first*, these extra roles played by working women are not only the source of stress but also provide platform to working women where they try novel stress coping strategies. Working make women more open in adopting contemporary ideas and techniques which help to cope with stress in more effective and efficient way. In this piece of research work we are trying to know "does work in itself become the means to achieve better mental health." We also aim to examines, *second*, the pattern of coping strategies of non-working and working woman. *Third*, to find out what are the common coping strategies adapted by non-working and working woman.

Method

Participants

Sample consists of randomly selected 60 non-working and working women. 63% of working women from different government and private schools and colleges were randomly selected and 37% non-working women living in different regions of Gwalior were randomly selected.

Measures

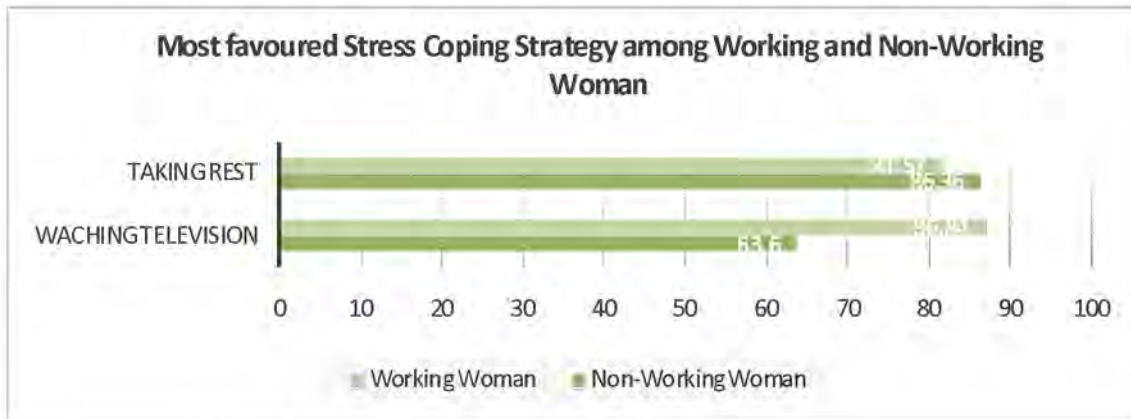
Self-made "Stress Coping Strategies Checklist" was used as a tool to obtain data regarding coping strategy adopted by women. Checklist is an exhaustive list of 61 activities performed by person during stress full period to low down their stress level.

Procedure

Women, working and non-working were asked to tick the activity they often perform in their day to day life to lower down their stress level. In the end of checklist an open ended question was also asked in which they had to mention the activities they perform, other than given in checklist, to cope up with stress.

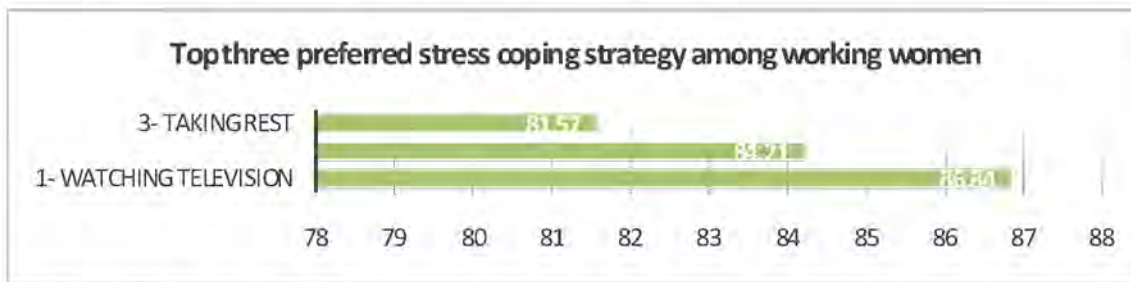
Result

1. ‘Watching television’ is the most popular choice adopted by working class woman to cope up with stress. 86.84% of working woman watch television as compared to 63.6%



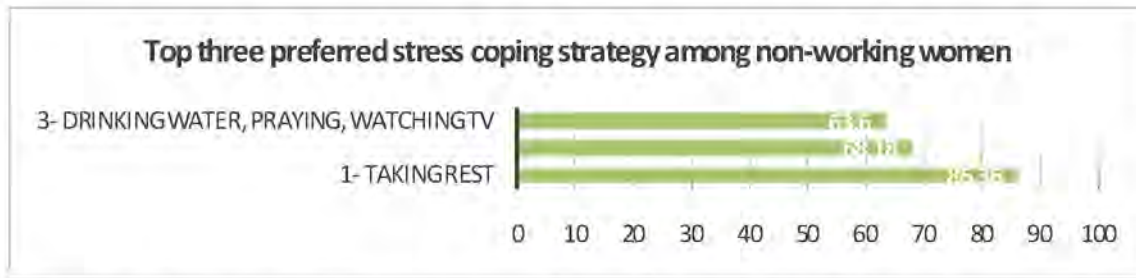
of non-working to lower down their stress level.

2. More non-working woman, in comparison to working women, prefer to ‘take rest’ to lower down their stress level. 86.36% of non-working woman opt to take rest to get stress free compared to 81.57% of working woman.
3. Among working woman ‘taking rest’ occupies the third best preferred choice to get stress free after ‘watching television’ at first place and ‘having positive thinking and setting



priorities’ at second place.

4. Among non-working women top three stress coping strategies are – First, ‘taking rest’ by 86.36% of women. Second, ‘Deep Breathing’ by 68.18% of women and on third there are three activities preferred by 63.6% of non-working women, they are, ‘Drinking water, Praying/Worshipping and watching Television.’



5. Among the common coping strategy adopted by more than 60% of woman of both the groups, working and non-working, are – Setting priority, Deep breathing, Taking rest, Drink water, Praying, Positive thinking, watching television, listening songs and Cooking.
6. Working woman has adopted some novel stress coping strategies which are not much popular among non-working woman. These are - Use of technology to aid your work, taking hired help, Finding out time for leisure, Keeping ready well ahead, Reading books / magazines, Religious activity (visiting temple/ conducting puja), Recreation with family, talking or sharing your stress, Social gathering, Avoiding painful reminders / emotions and Watching movies.
7. Study shows that approximately half of the working women choose to isolate themselves during stressful period. 52.6% of working woman preferred to stay alone compared to 27.27% of non-working woman to low down stress level.
8. Only 7% of woman subject preferred visiting a counsellor as a stress coping strategy. Only 2 out of 22 non-working woman and only 2 out of 38 working woman visit a counsellor to low down their stress level.
9. Non-working woman and working woman almost get equally engaged in religious and spiritual practice to low their stress level. 44% of non-working woman and 43 % of working woman perform activities like praying, visiting temple, conducting puja, yoga, meditation and pilgrimage to get relief from increasing stress. Study also shows that 64 % of non-working woman and 63% of working woman sometimes feel stress due to irregularity in performing prayer or worship.
10. There is big difference found between women of working and non-working class, in adopting time management strategy to lower down their stress level. 63% of working women compared to 37% of non-working women adopt activities like setting priorities, change in routine, delegating work, change in priority and keeping ready well ahead to keep their stress level low.
11. Working woman again lead with a big difference of 20% in trying and identifying new stress buster techniques. 56% of working woman compared to 36% of non-working woman adopt activities like- painting, singing, listening songs, watch movies and

television, do gardening, day dreaming, recreating with family and find out time for leisure to degrade their daily stress.

12. Working woman adopt more physical and relaxation technique as a way to low their stress. 55% of working woman and 49% of non-working woman perform activities like- physical exercise, deep breathing, walk / jog, play games, take nap and change physical posture to keep their stress level under control.
13. Working woman get more engage in social activities like attending parties and social gathering, picnic, donating and doing social work, talking or sharing your feelings and use social network sites, as a measure to be stress free. 42% working woman compared to 31% non-working woman use above mentioned social activities to crush their stress level.
14. Activities like diary writing, positive thinking, and avoiding painful reminder / emotion are also adopted to trim their stress level. 61% of working woman and 44% of non-working woman adopted the amelioration techniques to increase their capability of identifying stressor and find out the best possible stress management plan for themselves.
15. Woman of both class also prefer to cry to relieve their stress level, thought their degree greatly varies. Only 27% of non-working woman compared to 45% of working woman opt for this technique to get relief from their high stress level.

Discussion

This study shows that working woman are trying and adopting novel stress coping strategy. With the financial independence and increase in awareness level of working woman, they are now trying and identify new activities from day to day life to ease their life, rejuvenate themselves and be cheerful. The inability of non-working woman to adopt these activities may be due factors like- lack of financial independence, lack of family or social support system, less decision making power or low self-esteem. The study shows that job has not only enabled woman to be financially independent but has also help them to explore novel stress coping strategies. It would not be wrong to say that job in itself became the means to obtain better mental health. Working women are more open to adopt or try new strategies which have positive impact on their mental health in comparison to non-working women. Our result confirms the result obtained by Mankani and Yenagi, which concludes that the working women had better mental health when compared to non-working women(Mankani & Yenagi, 2012). Another piece of research work with objective of studying the impact of anxiety level on life satisfaction in working and non-working women found that females those who are working and married, are low on anxiety with higher life satisfaction in comparison to the non-working married females. They perceived their life as challenging and secure. They feel comfortable with their life situations. Whereas, the non-working married females are less satisfied with their lives and their anxiety level is also higher than the anxiety level of working females(Kaur, Panwar, Thind, & Farooqi, 2011).

Some ineffective stress coping strategies are also in vogue. More than half of the working women opt to be alone or prefer isolation to cope with their stress. This technique may not very effective to lower down the stress level, but it may surely give you a chance to avoid stressor. Thus indirectly helping to manage and prevent increase in stress level. But if this technique is not used wisely person may also find himself / herself in vicious circle of distress, because in loneliness there are fair amount of chances of person recalling his / her worst experiences and begin thinking and expecting negative outcome of approaching events, thus reinforcing his / her stress. On the other hand only 27 % of non-working women prefer isolation as a coping strategy. This may be because of strong family support system which helps them in effectively manage stress and also there is possibility that non-working women do not find enough time or space to spend some time with themselves.

Study also shows very few women taking a professional help- to lower down their stress level or to learn the way to deal with day to day stress. This shows lack of awareness and stigma towards psychological professional help in dealing with mental health problems. This also shows the low level of awareness among the woman of Gwalior district. Limited number of mental health professional or very low mental health professional to population ratio is also one of the contributing factors. Lacking will power to spread mental health awareness on part of district administration may also be the contributing factor for low level of awareness among woman of both classes.

Conclusion

Thus, it may be concluded that work is enabling women to cope in a better and efficient way with stress, working women are more open to novel stress coping strategies. Working and non-working women have few common stress coping strategy, but, their priority differs significantly.

Areas of further research

The results of every piece of research work lays down the foundation stone for further research. Few ideas for further research work in this area are as follows:-

1. Stress level of working and non-working women may be compared.
2. Role of social support on managing personal stress level may be explored among women.
3. Stress coping strategies among women of different profession like teachers, doctors, bankers, engineers, defence and armed force etc. may be explored. This may further help identify most effective and efficient ways of coping with stress.

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MONITORING AND ASSESSMENT OF HEAVY METAL IN WASTE WATER EFFLUENT COLLECTED FROM BADLAPUR INDUSTRIAL AREA,(MAHARASHTRA)

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Abstract:

Last few year's industrial development and progress is responsible for discharge of effluent into environment, and this waste water consist toxic and hazardous substance which is harmful to human health, aquatic life and soil pollution. This study has been carried out in Badlapur industrial area. There are 10 different sampling stations of Badlapur industrial area. Industries like textile, paper, pulp, andPharma release too much heat in water. It was observed that, Paint manufacturing industries are the major contributor of toxic Cr,Zn and Pb to 37.2,31.5 and 36.1 mg/L respectively. It was also observed that major contribution of Cu(40mg/L) was from Dyesmanufacturing unit, while maximum Zn concentration of (38.6 mg/L)was found effluent sample released from textile industry. The effluent from Chemical industry having maximum value of Cr,Pb amounting to 38,36.1mg/L respectively. The result shows that, the effluent discharge from paint, textile industries have polluted ground water as well as surrounding area

Introduction

In last few years Indian industries have contributed in high economic growth but simultaneously it has also given rise to environmental pollution. In natural water heavy metals are usually present in trace amount even at low concentration but their concentration increases into water due to addition of industrial wastes and sewage(1). The quality of water is seriously affected which is far lower in comparison to Indian standards. It is observed that one-third of the total water pollution comes in the form of effluent discharge, solid wastes and other hazardous wastes. Out of this a large portion can be traced in the processing of industrial chemical to the textile industry. The surface water is main source of industries for waste disposal. Untreated or treated effluent has increased level of surface water pollution up to 20 times the safe level in 22 critically polluted areas of the country. It is found that almost all rivers are polluted in most of the stretches by some industry (2-3). In India (Lokhande and Kelkar 1999) they observed the serious effect on the health of Indian ecosystem (4). Before and after the treatment of industrial effluent and sewage contains variable amount of heavy metals such as Ni, As, Zn, Cr, Cu, Hg, which have the highly contaminate crop growing under irrigation. The heavy metals are widely distributed in the environment, soil, plant and animals in most of the tissue and marked effect on aquatic flora and fauna which bio-magnifications enter in the food chain and ultimately affect the human beings. Pollution of heavy metal is the biggest problem of our oceans, lake and rivers. Large amount of heavy metal accumulate in fish, oyster, sediment and other components of aquatic ecosystem have been observed globally(5-8). Some toxic heavy metals are absorbed into the particulate matter although they can form free metal ion and soluble complexes that are available for quickly by biological organism(8).

The environmental pollution problem caused due to heavy metal has occurred now in most of the major metro cities in India. Tremendous industrial pollution is increasing day by day which made us to carry systematic and detail study of pollution. The toxic heavy metals industrial effluent are collected from Badlapur Industrial estate so it is considered as one of the fastest developing industrial belt in Mumbai.

Study Area:

The study was carried at the Badlapur area which is one of the most rapidly developing zone and may be the heavily polluted industrial belt of Mumbai. Badlapur M.I.D.C are situated on the Kalyan-Badlapur highway. Residential area is occupied in Badlapur M.I.D.C like Shirgaon, Mankavali, and Kharivali.

The industrial area spread over 107 hectares of land consisting about 384 large and medium scale industries like engineering unit, steel processing industries, chemical, paint, textile, pharma industries etc.

The study area i.e. Badlapur M.I.D.C. lengths in 4.39 km. The main water source for industrial consumption is Maharashtra Industrial Development Corporation. The effluent discharge, treated and untreated amounts to 8000m³/day. This created health hazards for local population

Climate Conditions:

In Badlapur M.I.D.C. weather is sultry and humid. Rainfall average rainfall records 1,500mm to 2,000mm. The average temperature recorded varies from 25 to 38 degrees.

Requirements:

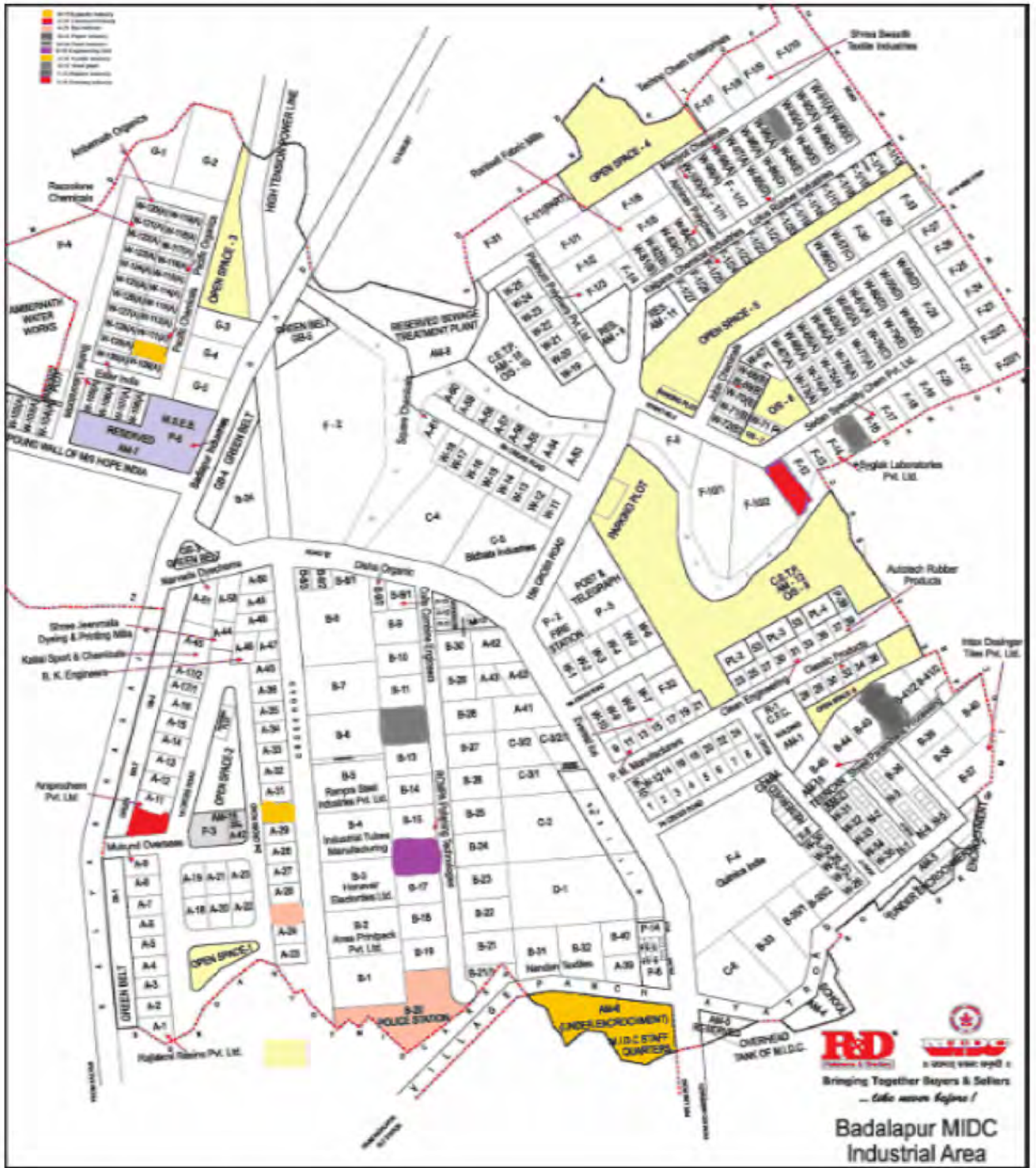
- Pipettes, glassware, burette should first clean with tap water thoroughly and finally with distilled water.
- Before and final use pipettes and burette were rinsed and cleaned with solution.
- The procedure for calculating the different parameters were conducted in laboratory.

Sampling Method of Industrial Effluent:

The industrial effluent sample was collected twice in month in morning and afternoon session from different industries like engineering unit, paper mill, and fine chemical manufacturing unit, dyes industries, paint industries, pharma, and textile industries of Badlapur Industrial belt. For each type of industry two representative units were selected. The effluent samples from different industries were collected every alternate month from July 2013 to July 2014. The sampling was done in two shifts i.e. morning shift between 8.00 a.m. to 10.00 a.m. and afternoon shift between 2.00 p.m. to 4.00 p.m.

Following photograph shows graph of Badlapur M.I.D.C. and different stations of Industrial effluent drainage from where the samples were collected.

Graph of Badlapur M.I.D.C:



Stations of Industrial effluent drainage:

Fig 1.

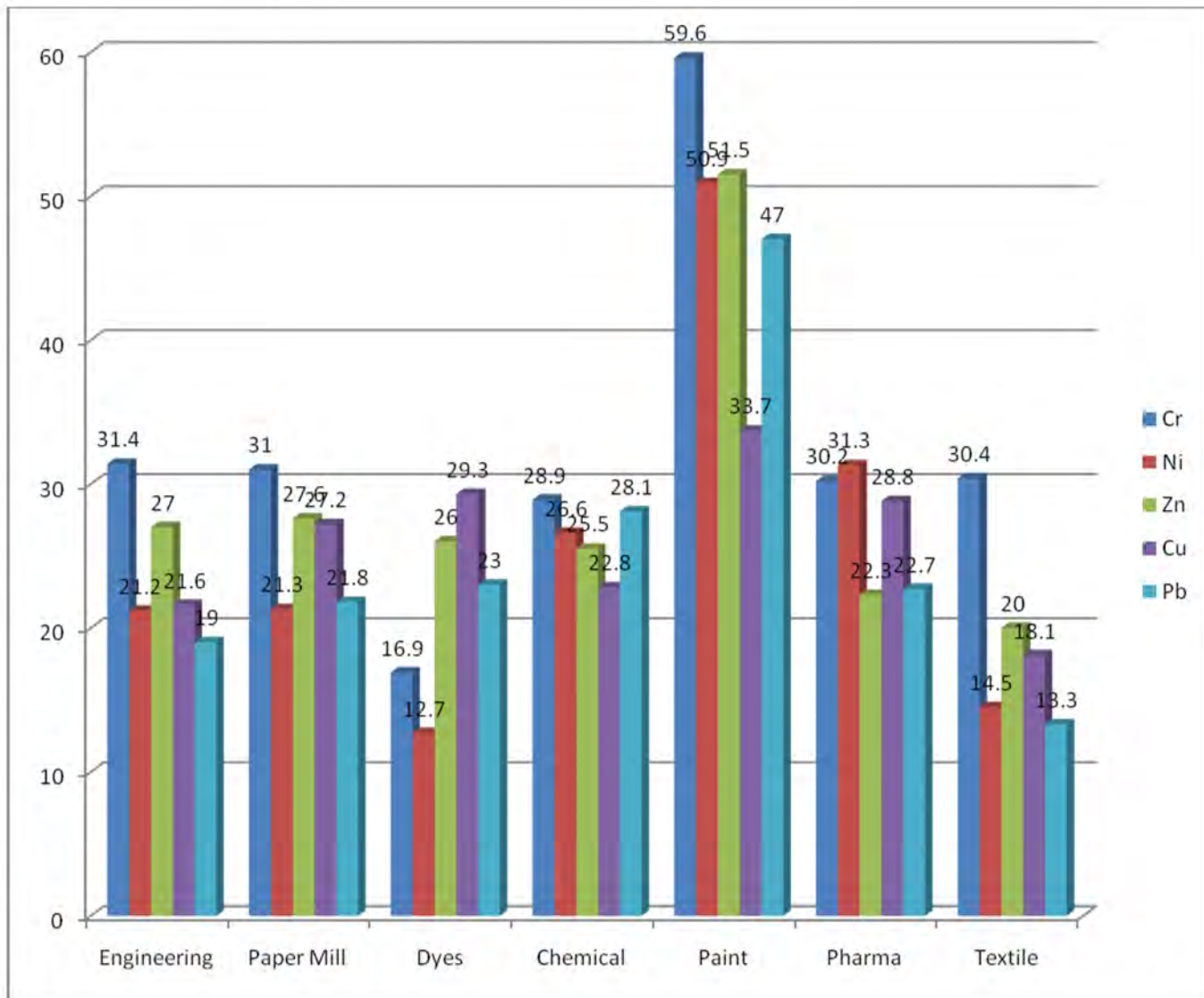


Fig.1 seasonal Variation in Heavy Metal Content in the industrial effluent released from different industries of Badlapur industrial Estate of Mumbai for years 2013-2014.

Table:1 Seasonal Variation in Heavy metal content in the waste water released from different industries of Badlapur Industrial Estate for the year 2013-2014.

Industry	Heavy Metals(mg/L)	Year 2013					Year 2014				
		June	August	October	December	Average	January	March	May	July	Average
Engineering	Cr	28	24.8	28	38	29.5	31	35	40	27.5	33.3
	Ni	20	11.1	20	24	18.8	20	24	27	24	23.7
	Zn	27	20.1	24	32	25.7	27	30	32	25.2	28.4
	Cu	26	13.1	15	23	19.3	19	24	32	20.1	24.0
	Pb	20	11.9	13	17	15.5	19	23	27	20.4	22.5
Paper Mill											
	Cr	30	32.7	30	35	32	28	28	39	26.9	30.6
	Ni	22	11.4	14	21	16.9	22	27	30	24.8	25.9
	Zn	25	19.9	21	25	22.6	22	37	42.2	29	32.6
	Cu	30	19.8	21	30	25.1	29	33	38	22.8	30.7
Pb	22	13.7	17	16	17.1	24	27	31	23.8	26.5	
Chemical											
	Cr	38	29.1	27	28	30.4	29	28	33	19.6	27.5
	Ni	32	21.5	20	28	25.2	34	27	38	13.3	28.1
	Zn	28	20.3	23	26	24.1	31	20	38	18.3	26.9
	Cu	30.1	19.1	22	23	23.3	23	25	26	15.5	22.3
Pb	36.1	28.7	27	28	29.9	27	19	35	24	26.4	
Dyes											
	Cr	13	9.6	14	21	14.2	17	20	23	18.7	19.7
	Ni	21	17.9	21	26	21.5	8	9.3	13	7.7	9.5
	Zn	30	21.6	37	38.6	32.4	17	19	22	14.6	18.1
	Cu	21	17.2	20	17	18.9	37	39	40	35.2	39.9
Pb	21	9.9	11	15	14.2	20	37	46	34.8	34.5	

Result:

Detailed experimental analysis on heavy metal content in waste water effluent sample collected from different industries of Badlapur industrial estate of Mumbai for the assessment year 2013 and 2014 is presented in Tables 1 and Table 2. The average values from last one year of heavy metal content in mg/L for different industries are graphically represented in (figure 1). Due to suction of special group of Heavy metal by soil which results in definite health hazards when taken up by plants.

Average Cr content in waste water samples in present year was found to be minimum of 9.6 mg/L in effluent collected from paint industry (Figure 1), which was very higher than permeable limit of 0.05 mg/L by WHO (9). In textile and dyes industries Cr is used pigment agent in leather. Detail of experimental data indicates that paint manufacturing industries are major source for release of toxic Cr metal. Chlorinated hydrocarbon in metallic compound such as Cr, Pb, Ni salt contain harmful pigment which can cause injury to blood forming structure which causes anemia and cancer for human (10). At higher temperature Cr is generally more toxic, but for an animal without backbone and fishes its toxicity is not much chronic (11). Hexavalent Cr is highly unstable and powerful oxidizing agent that cause serious damage to health. It causes lung and skin cancer.

The yearly average Ni content in the different waste water sample was found to be minimum of 7.7 mg/L in the effluent samples collected from dyes manufacturing industries, while higher concentration of 38.6 mg/L was found effluent sample collected from pharmaceutical industries (Figure 1). Ni content in the effluent sample collected from paint manufacturing industries was 32.3 mg/L which is the second largest content for contribute ion of toxic Ni metal. Total average concentration of Ni in the effluent sample collected from different industries was very much higher than maximum limit of 0.1 mg/L set by WHO. Ni is considered as a goitrogenic agent. Due to the long-term exposure can cause chest pain, dry cough with shortness of breath, liver damage (12). Sunderman was reported carcinogenic action on rat due to most toxic nickel carbonyl compound (13).

During last year average concentration of Zn was maximum (29.1 mg/L) in waste water effluent samples collected from paint manufacturing industries. Second largest contribution of toxic Zn metal was from paper mills which contribute to 42.2 mg/L while a dye manufacturing industries and textile mill each contribute to 24.5 mg/L of Zn. Average result of the present investigation indicate concentration of Zn in different industrial effluent samples was above the permissible limit of 5.5 mg/L as per USPH standard. Most common source of Zn poisoning in humus are metal fumes and acidic food prepared in zinc galvanizing container. When its concentration is beyond certain limit, symptoms of zinc toxicity includes vomiting, dehydration, stomach pains.

From the results it appear that yearly average Cu content was minimum of 19.2mg/L in the effluent samples collected from pharmaceutical industries. While maximum concentration of Cu content of 35.2mg/L was found in the effluents from dyes industries (Fig.1). It was observed that the average Cu content was minimum of 19.2mg/L was found in the effluent from dyes manufacturing industries (Fig.1). It was observed that paper mills are the second largest contributor of toxic Cu in the environment showing 27.5mg/L of Cu in their effluent sample. The observed concentration of Cu in the effluent samples collected from different industries were above limit of 0.05mg/L set by WHO.

Lead stay in environment forever and oldest metal known to man. It is discharged in the surface of water through paint, solders, pipes, building material, and food wrapped newspaper etc. have greater ability to absorb lead. (14) It is observed that, in second investigation, the maximum yearly average concentration of Pb was 36.1mg/L in effluent sample collected from paint industries, while second largest contribution of 27.1mg/L was found in the effluents of fine chemical manufacturing industries (Fig.1). In overall cases concentration of toxic Pb in the effluent sample was found to be extremely above the permissible of <0.05mg/L drinking water according to the UPSH drinking water standard (15).

Conclusion:

In present study at Badlapur Industrial estate it was concluded that, industrial effluent are the main source of pollution in water and soil. Indian Government is taking efforts to increase direct investment with foreign country. This huge investment is also expected in manufacturing chemicals, pesticides, textiles and every imaginable product which has more waste output and spreads toxic hotspot across the country. Due to rapid industrialization in India there is degradation of growing ecosystem and more damaging to the vast population of poor in the country. The detailed experimental analysis suggests urgent need for proper management of waste water.

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MONITORING AND ASSESSMENT OF HEAVY METAL IN WASTE WATER EFFLUENT COLLECTED FROM BADLAPUR INDUSTRIAL AREA,(MAHARASHTRA)

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Abstract:

Last few year's industrial development and progress is responsible for discharge of effluent into environment, and this waste water consist toxic and hazardous substance which is harmful to human health, aquatic life and soil pollution. This study has been carried out in Badlapur industrial area. There are 10 different sampling stations of Badlapur industrial area. Industries like textile, paper, pulp, andPharma release too much heat in water. It was observed that, Paint manufacturing industries are the major contributor of toxic Cr,Zn and Pb to 37.2,31.5 and 36.1 mg/L respectively. It was also observed that major contribution of Cu(40mg/L) was from Dyesmanufacturing unit, while maximum Zn concentration of (38.6 mg/L)was found effluent sample released from textile industry. The effluent from Chemical industry having maximum value of Cr,Pb amounting to 38,36.1mg/L respectively. The result shows that, the effluent discharge from paint, textile industries have polluted ground water as well as surrounding area

Introduction

In last few years Indian industries have contributed in high economic growth but simultaneously it has also given rise to environmental pollution. In natural water heavy metals are usually present in trace amount even at low concentration but their concentration increases into water due to addition of industrial wastes and sewage(1).The quality of water is seriously affected which is far lower in comparison to Indian standards. It is observed that one-third of the total water pollution comes in the form of effluent discharge, solid wastes and other hazardous wastes. Out of this a large portion can be traced in the processing of industrial chemical to the textile industry. The surface water is main source of industries for waste disposal. Untreated or treated effluent has increased level of surface water pollution up to 20 times the safe level in 22 critically polluted areas of the country. It is found that almost all rivers are polluted in most of the stretches by some industry (2-3).In India (Lokhande and Kelkar 1999) they observed the serious effect on the health of Indian ecosystem (4).Before and after the treatment of industrial effluent and sewage contains variable amount of heavy metals such as Ni,As,Zn,Cr,Cu,Hg, which have the highly contaminate crop growing under irrigation. The heavy metals are widely distributed in the environment, soil, plant and animals in most of the tissue and marked effect on aquatic flora and fauna which bio-magnifications enter in the food chain and ultimately affect the human beings. Pollution of heavy metal is the biggest problem of our oceans, lake and rivers. Large amount of heavy metal accumulate in fish,oyster,sediment and other components of aquatic ecosystem have been observed globally(5-8).Some toxic heavy metals are absorbed into the particulate matter although they can form free metal ion and soluble complexes that are available for quickly by biological organism(8).

The environmental pollution problem caused due to heavy metal has occurred now in most of the major metro cities in India. Tremendous industrial pollution is increasing day by day which made us to carry systematic and detail study of pollution.The toxic heavy metals industrial effluent are collected from Badlapur Industrial estate so it is is considered as one of the fastest developing industrial belt in Mumbai.

Study Area:

The study was carried at the Badlapur area which is one of the most rapidly developing zone and may be the heavily polluted industrial belt of Mumbai. Badlapur M.I.D.C are situated on the Kalyan-Badlapur highway. Residential area is occupied in Badlapur M.I.D.C.like Shirgaon, Mankavali, and Kharivali.

The industrial area spread over 107 hectares of land consisting about 384 large and medium scale industries like engineering unit, steel processing industries, chemical, paint, textile, pharma industries etc.

The study area i.e. Badlapur M.I.D.C. lengths in 4.39 km. The main water source for industrial consumption is Maharashtra Industrial Development Corporation. The effluent discharge, treated and untreated amounts to 8000m³/day. This created health hazards for local population.

Climate Conditions:

In Badlapur M.I.D.C. weather is sultry and humid. Rainfall average rainfall records 1,500mm to 2,000mm. The average temperature recorded varies from 25 to 38 degrees.

Requirements:

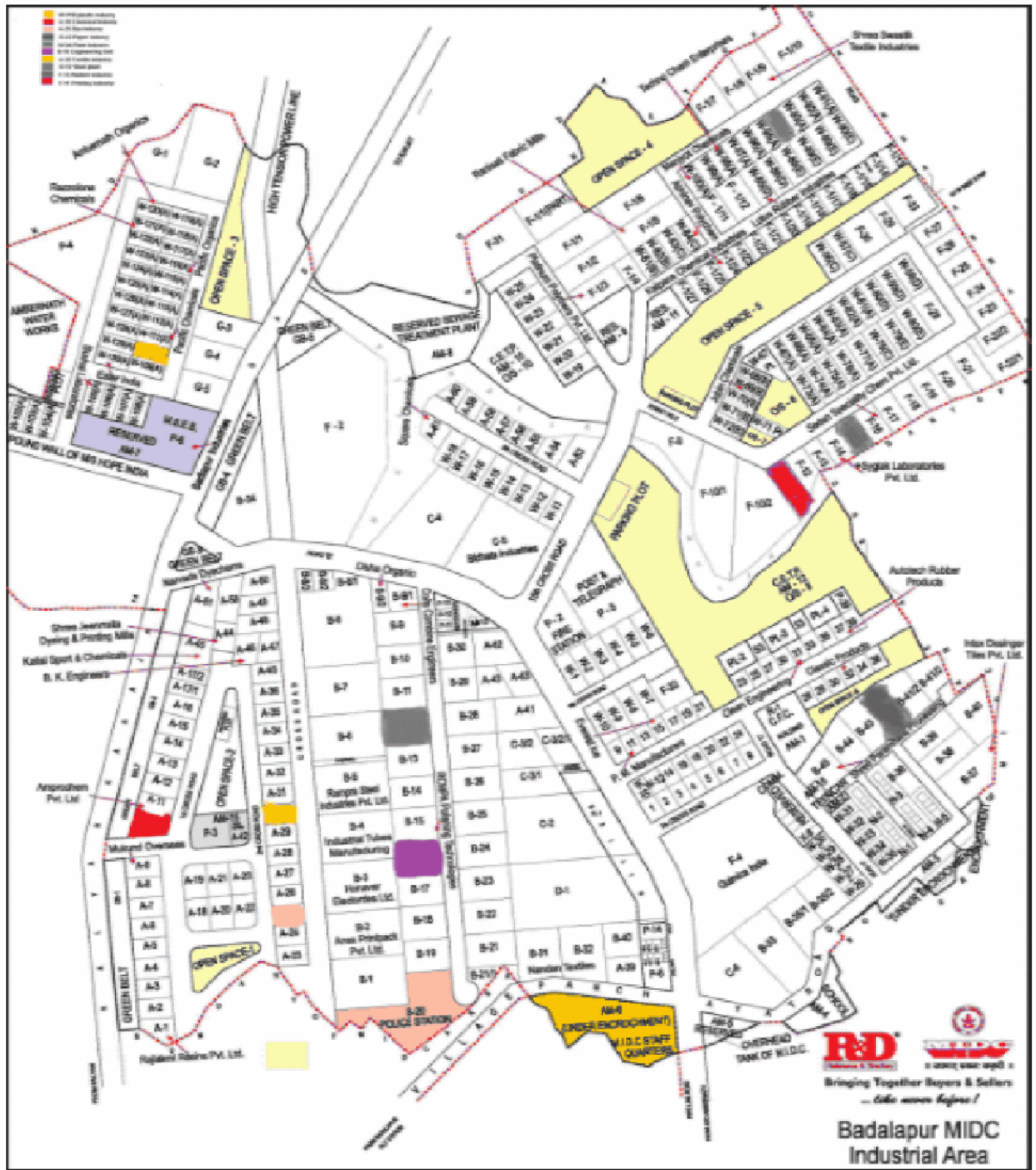
- Pipettes, glassware, burette should first clean with tap water thoroughly and finally with distilled water.
- Before and final use pipettes and burette were rinsed and cleaned with solution.
- The procedure for calculating the different parameters were conducted in laboratory.

Sampling Method of Industrial Effluent:

The industrial effluent sample was collected twice in month in morning and afternoon session from different industries like engineering unit, paper mill, and fine chemical manufacturing unit, dyes industries, paint industries, pharma, and textile industries of Badlapur Industrial belt. For each type of industry two representative units were selected. The effluent samples from different industries were collected every alternate month from July 2013 to July 2014. The sampling was done in two shifts i.e. morning shift between 8.00 a.m. to 10.00 a.m. and afternoon shift between 2.00 p.m. to 4.00 p.m.

Following photograph shows graph of Badlapur M.I.D.C. and different stations of Industrial effluent drainage from where the samples were collected.

Graph of Badlapur M.I.D.C:



Stations of Industrial effluent drainage:

Fig 1.

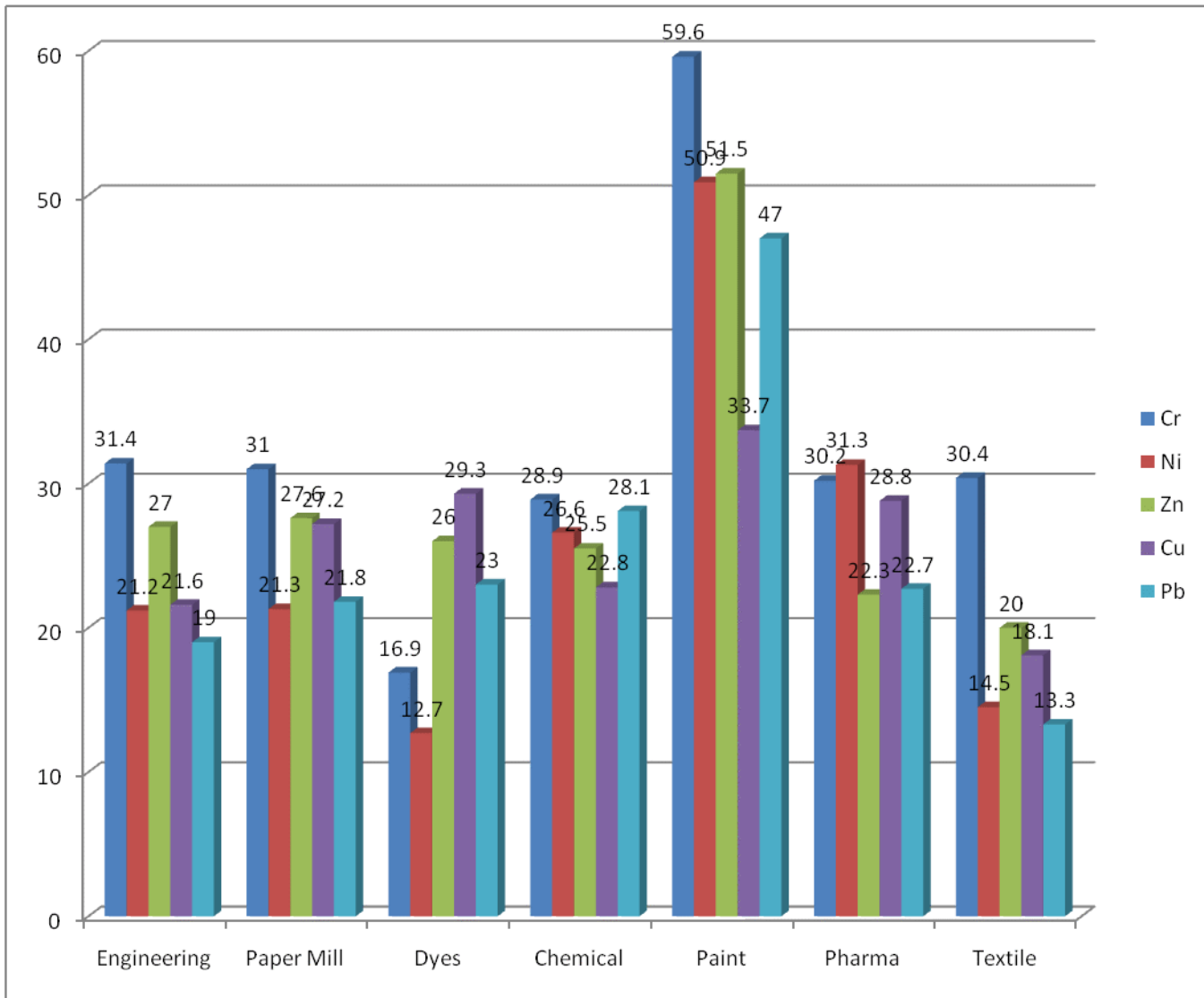


Fig.1 seasonal Variation in Heavy Metal Content in the industrial effluent released from different industries of Badlapur industrial Estate of Mumbai for years 2013-2014.

Table:1 Seasonal Variation in Heavy metal content in the waste water released from different industries of Badlapur Industrial Estate for the year 2013-2014.

Industry	Heavy Metals(mg/L)	Year 2013					Year 2014				
		June	August	October	December	Average	January	March	May	July	Average
Engineering	Cr	28	24.8	28	38	29.5	31	35	40	27.5	33.3
	Ni	20	11.1	20	24	18.8	20	24	27	24	23.7
	Zn	27	20.1	24	32	25.7	27	30	32	25.2	28.4
	Cu	26	13.1	15	23	19.3	19	24	32	20.1	24.0
	Pb	20	11.9	13	17	15.5	19	23	27	20.4	22.5
Paper Mill	Cr	30	32.7	30	35	32	28	28	39	26.9	30.6
	Ni	22	11.4	14	21	16.9	22	27	30	24.8	25.9
	Zn	25	19.9	21	25	22.6	22	37	42.2	29	32.6
	Cu	30	19.8	21	30	25.1	29	33	38	22.8	30.7
	Pb	22	13.7	17	16	17.1	24	27	31	23.8	26.5
Chemical	Cr	38	29.1	27	28	30.4	29	28	33	19.6	27.5
	Ni	32	21.5	20	28	25.2	34	27	38	13.3	28.1
	Zn	28	20.3	23	26	24.1	31	20	38	18.3	26.9
	Cu	30.1	19.1	22	23	23.3	23	25	26	15.5	22.3
	Pb	36.1	28.7	27	28	29.9	27	19	35	24	26.4
Dyes	Cr	13	9.6	14	21	14.2	17	20	23	18.7	19.7
	Ni	21	17.9	21	26	21.5	8	9.3	13	7.7	9.5
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Result:

Detailed experimental analysis on heavy metal content in waste water effluent sample collected from different industries of Badlapur industrial estate of Mumbai for the assessment year 2013 and 2014 is presented in Tables 1 and Table 2. The average values from last one year of heavy metal content in mg/L for different industries are graphically represented in (figure 1). Due to suction of special group of Heavy metal by soil which results in definite health hazards when taken up by plants.

Average Cr content in waste water samples in present year was found to be minimum of 9.6 mg/L in effluent collected from paint industry (Figure 1), which was very higher than permeable limit of 0.05 mg/L by WHO (9). In textile and dyes industries Cr is used pigment agent in leather. Detail of experimental data indicates that paint manufacturing industries are major source for release of toxic Cr metal. Chlorinated hydrocarbon in metallic compound such as Cr, Pb, Ni salt contains harmful pigment which can cause injury to blood forming structure which causes anemia and cancer for human (10). At higher temperature Cr is generally more toxic, but for an animal without backbone and fishes its toxicity is not much chronic (11). Hexavalent Cr is highly unstable and powerful oxidizing agent that cause serious damage to health. It causes lung and skin cancer.

The yearly average Ni content in the different waste water sample was found to be minimum of 7.7 mg/L in the effluent samples collected from dyes manufacturing industries, while higher concentration of 38.6 mg/L was found effluent sample collected from pharmaceutical industries (Figure 1). Ni content in the effluent sample collected from paint manufacturing industries was 32.3 mg/L which is the second largest content for contribute ion of toxic Ni metal. Total average concentration of Ni in the effluent sample collected from different industries was very much higher than maximum limit of 0.1 mg/L set by WHO. Ni is considered as a goitrogenic agent. Due to the long-term exposure can cause chest pain, dry cough with shortness of breath, liver damage (12). Sunderman was reported carcinogenic action on rat due to most toxic nickel carbonyl compound (13).

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Lead stay in environment forever and oldest metal known to man. It is discharged in the surface of water through paint, solders, pipes, building material, and food wrapped newspaper etc. have greater ability to absorb lead.(14) It is observed that, in second investigation, the maximum yearly average concentration of Pb was 36.1mg/L in effluent sample collected from paint industries, while second largest contribution of 27.1mg/L was found in the effluents of fine chemical manufacturing industries (Fig.1). In overall cases concentration of toxic Pb in the effluent sample was found to be extremely above the permissible of <0.05mg/L drinking water according to the UPSH drinking water standard(15).

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आत्मअनुशासन-चरित्र निर्माण-सफल जीवन

डॉ. प्रमा अग्रवाल

प्राध्यापक, वाणिज्य

शासकीय स्वशासी महाराजा महाविद्यालय

छतरपुर (म०प्र०)

सारांश

अपने मन बुद्धि व कर्म पर बिना किसी बाहरी दबाव के लगाया गया अनुशासन आत्म-अनुशासन है। आत्म-अनुशासन मनुष्य की आन्तरिक शक्तियों को विकसित करता है और वह मन की पतनगामी गति को नियंत्रित कर देता है। अन्ततः व्यक्ति शांतिपूर्वक सफल जीवन व्यतीत करता है। जो खुद को अनुशासित कर अपनी इच्छाओं, कामनाओं व वासनाओं पर नियंत्रण कर लेता है वही सही मायने में अनुशासन की स्थापना कर सकता है। किसी समाज या देश की समस्याओं का समाधान आत्म अनुशासन-चरित्र निर्माण से संभव है। सफलता का सबसे अहम कारण है कि आप अपने बनाये रास्ते पर चल रहे हैं। योग्यता सफलता दिलाती है और चरित्र सफल बनाये रखता है।

“मनुष्य द्वारा खुद पर काबू करना उसकी सबसे ज्यादा महत्वपूर्ण जीत होती है।”

-प्लेटो

हमारे महापुरुषों ने स्वअनुभव से हमेशा ही यह बताया है कि- 'धन गया तो कुछ नहीं गया, स्वास्थ्य चला गया तो कुछ गया लेकिन चरित्र गया तो सब कुछ गया।'

चरित्र निर्माण की बुनियाद आत्म-अनुशासन है। आत्म से आशय स्वयम्, अपना या निजी और अनुशासन से आशय है आदेश, आज्ञा, उपदेश, शिक्षा आदि। अर्थात् आत्म-अनुशासन व्यक्ति को संयमी, जितेन्द्रिय व तपस्वी बनाता है। अपने मन, बुद्धि व कर्म पर बिना किसी बाहरी दबाव के लगाया गया अनुशासन आत्म अनुशासन-कहा जाता है। आत्म अनुशासन योग्य एवं कुशाग्र बुद्धि वाले मनुष्यों का निर्माण करने में सहायक है। आत्म अनुशासन से विनम्रता आती है, विनम्रता आदमी की महानता को दर्शाती है। आत्म-अनुशासन मनुष्य की आन्तरिक शक्तियों को विकसित करता है और वह मन की पतनगामी गति को नियंत्रित कर देता है। अन्ततः व्यक्ति शान्ति पूर्वक सफल जीवन व्यतीत करता है। ऋग्वेद में कहा गया है -

वशी वशं नयस एकज त्वम्।

अर्थात् तू स्वयं संयमी होने के कारण शत्रु को वश में कर सकता है।

उन्नति और यश का मूल मन्त्र है-स्वयम् को वश में करो तब सब वश में हो जावेंगे। जिसने स्वयम् को जान लिया और निज अन्तःकरण को हू-ब-हू जान लिया वो सहज में उत्साह की स्थापना अन्त में कर सकता है। उत्साह हीन मनुष्य कुछ नहीं कर सकता। उन्नति का यह नियम है कि स्वयम् संयमित होकर उत्साहित रहो।

यजुर्वेद में कहा गया है-

सं वसायां स्वविदा समीची उरसात्मना।

अग्निभन्तर्मरिष्यन्ती, ज्योतिभन्तम् जरत्रमिम् ॥

अर्थात्-अपने को जानकर एकाग्रचित्त से निरन्तर तेजस्वी अग्नि को उदरस्थ करो और उसे प्रदीप्त रखो।

आत्मचिन्तन और आत्मविश्लेषण से स्वयम् को जानकर एकाग्रचित्त से ज्ञानग्नि को अन्तः में प्रदीप्त करो और उन्नति मार्ग पर अग्रसर होकर लक्ष्य की प्राप्ति करो।

सामवेद में लिखा है -

मनश्चिन्मनसंस्पतिः।

अर्थात् मन की शक्ति को जानकर उस पर शासन करें। जो व्यक्ति अपना आत्म निरीक्षण करके मन की शक्ति को जान लेता है उसका मनोबल बढ़ जाता है, जिससे प्रतिफल में मन उसके वश में हो जाता है अर्थात् उस पर शासन करने लगता है।

अथर्ववेद में लिखा है - बृहस्पतिर्म आत्मा तृमणा नामहृद्यः।

अर्थात्- मेरी आत्मा ज्ञान युक्त और जो मनुष्यों में मनन करता है वो हृदय में रहता है।

मनुष्य जब अपना आत्म-विश्लेषण करता है तो उसकी आत्मा चेतन बनकर ज्ञानवान हो जाती है, वहीं आत्मा मनन करके सुकर्म के लिए तत्पर करती है, जो कि हमारे हृदय में बसती है। आत्म विश्लेषकों के हृदय में संताप कभी नहीं होता है।

बाल्मीकि रामायण में लिखा है -

मन को विषाद ग्रस्त नहीं बनाना चाहिये, विषाद में बहुत बड़ा दोष है। जैसे क्रोध से भरा हुआ सांप बालक को काट खाता है वैसे ही विषाद, पुरुष का नाश कर डालता है।

हम सब शांति और सामंजस्य चाहते हैं जबकि हमारे जीवन में इसी की कमी है। वर्तमान पूंजीवादी व भौतिक वादी युग ने सुख शांति छीन ली है। अधिकांश लोग अशांत और तनाव युक्त जीवन जी रहे हैं। हम सभी कभी न कभी जीवन में असंतोष, अशांति, चिड़चिड़पन, असामंजस्य तथा दुख का अनुभव करते हैं। हमारा व्यक्तिगत असंतोष हमारे तक ही सीमित नहीं रहता है, हम अपना दुख दूसरों को बाटते रहते हैं। जो व्यक्ति दुखी है उसके चारों ओर का वातावरण अशांति से भर जाता है। जब कोई दूसरा उस वातावरण में प्रवेश करता है तो वह भी अशांति और दुख का अनुभव करता है। इस प्रकार व्यक्ति का तनाव समाज में तनाव को जन्म देता है।

जीवन की मूलभूत समस्या मनुष्य का असंतोषप्रद स्वभाव है। अनचाही घटनाएं घटती हैं, मनचाही होती नहीं और हमें कुछ पता भी नहीं कि यह सब कैसे और क्यों होता है ? ठीक उसी प्रकार जैसे हम अपने आदि और अन्त के बारे में कुछ नहीं जानते सत्य की प्रत्यक्ष अनुभूति का एक मात्र मार्ग है अपने अन्दर देखना अपने आपको देखना। जीवन भर हम बहिर्मुखी रहने के अभ्यस्त रहे हैं, इस बात में रूचि रखते हैं कि बाहर क्या हो रहा है, दूसरे क्या कर रहे हैं ? अगर हमने मुश्किल से कभी अपने आपको देखा भी है तो बाहरी स्वरूप को। अपनी मानसिक-शारीरिक संरचना, अपने कर्मों तथा अपने स्वयम् के यथार्थ को देखने का प्रयत्न नहीं किया। अतः हम अपने से अपरिचित बने रहते हैं तथा अपने अन्दर की कमजोरियों के गुलाम बने रहते हैं। हम अपने संचित आन्तरिक तनावों को जानते हैं जो हमें अशांत तथा दुखी बनाये रखते हैं। इन तनावों को कम करने तथा शांति की प्राप्ति आत्म अनुशासन से हो सकती है। मानव मन की शक्ति की कोई सीमा नहीं, मन जितना एकाग्र होता है उसकी शक्ति एक लक्ष्य पर केन्द्रित होती है।

दार्शनिक पाईथोगोरस का कहना है कि- "जो मनुष्य स्वयम् पर नियंत्रण नहीं कर सकता वह स्वतंत्र नहीं है।"

अर्थात् जब तक मानव अपनी अपेक्षाओं, कामनाओं, इच्छाओं के वशीभूत होकर जीवन जीता है वह पराधीन और दुखी रहता है। दूसरों का भी वह मार्गदर्शक नहीं बन सकता, जरूरत है आत्म अनुशासन की। इस सम्बंध में एस. बी.आई.बैंक कानपुर (फूलबाग) में कार्यरत मनोज बाजपेई का मानना है कि -

“स्वयम् को बदलें क्योंकि हम दूसरों को नहीं बदल सकते। जो गुण संस्कार आप दूसरों में चाह रहे हैं, वह स्वयम् में लायें। आत्म चिंतन-मनन कर मन में सुन्दर विचार लायें। नकारात्मक बातों को छोड़, सकारात्मक सोच विकसित करें। इससे कार्यक्षेत्र में भी लोग प्रसन्न रहेंगे तथा जीवन के हर क्षेत्र में उन्नति होगी।”

आज अक्षर शिक्षा की जगह नैतिक शिक्षा की आवश्यकता है। नैतिक स्तर पर शिक्षित आदमी सामान्य आदमी की तुलना में ज्यादा कामयाब होता है। बौद्धिक शिक्षा हमारे दिमाग पर असर डालती है, जबकि नैतिक शिक्षा हमारे मन को प्रभावित करती है। ज्ञान वहीं होता है जो हमारे चरित्र को श्रेष्ठ बनाता है व जीवन को सफल बनाता है। अगर हम अपने दफ्तर एवं समाज के लोगों का चरित्र निर्माण करना चाहते हैं तो हमें एक स्तर तक नैतिक शिक्षा देनी होगी। असली शिक्षा व्यक्ति के दिल और दिमाग दोनों को शिक्षित करती है। ज्यादा शिक्षा प्राप्त की जाय एवं अच्छी श्रेणी प्राप्त हो जाये परन्तु यदि नैतिकता का अभाव है तो उक्त प्राप्ति निश्चयक है। नैतिक मूल्य रहित शिक्षा समाज के लिए अभिशाप है। सुखी जीवन के लिए सद्भव पूर्ण मानवीय संबंध आवश्यक है। इस हेतु हमें पूरे संकल्प के साथ अच्छे विचार एवं व्यवहार को अपनी जिंदगी का हिस्सा बनाना होगा। स्व-अनुशासन से ही व्यक्ति का चरित्र निर्माण या व्यक्तित्व निर्माण सम्भव है। जो खुद को अनुशासित कर अपनी इच्छाओं, कामनाओं व वासनाओं पर नियंत्रण कर लेता है वहीं सही मायने में सुशासन की स्थापना कर सकता है चाहे फिर वह समाज हो, संगठन हो या देश हो। चरित्र निर्माण हेतु निम्न बातें अपनायी जानी चाहिये।

1. स्व-अनुशासन- इस हेतु अपना अन्तःकरण शुद्ध और विवेक जागृत होना चाहिये। बुरी आदतों, बुरे मार्ग, बुरी संगत, बुरे विचारों का त्याग करें। खुद पर काबू करें।
2. सद्भावना व सुविचार रखे - जैसा विचार रखो वैसा इन्सान बन जाता है। जैसी जिसकी भावना होती है वह वैसा आचरण करने लगता है।
3. निःस्वार्थी बने-स्वार्थी प्रवृत्ति सभी बुराइयों और अनैतिक कार्यों की जड़ है। यह प्रवृत्ति सही निर्णय लेने से रोकती है। निःस्वार्थ सेवा की जाये दूसरे के हित को समझा जाए तो ज्ञान की वृद्धि होती है।
4. कल्याण करने का विचार रखना- कल्याण करना ही जिन्दगी का मकसद होना चाहिये। दूसरे के कल्याण से अपना भी कल्याण होगा। कल्याण के लिये विचार करें तभी जीवन सफल माना जा सकता है।
5. अहंकार मत करो।
6. मधुर वाणी बोलें :- वाणी शत्रु को भी मित्र बना सकती है, और मित्र को शत्रु बना सकती है। बातचीत का तरीका प्रभाव शाली और स्पष्ट होना चाहिये। कटु बचन न बोलें।
7. संस्कारी लोगों की संगत करें- जैसा संग होता है वैसा रंग बन जाता है। संग सही न हो तो संस्कार भी सही नहीं होते वो ही पतन का कारण बन जाते हैं। अनर्थ का मूल कारण संग संस्कार का ठीक न होना है।
8. दूरदर्शी बनें-बुद्धि विवेक का इस्तेमाल करते हुए दूरदर्शी दृष्टि से ही चीजों को परखें और निर्णय करें।

उपरोक्त बातें अपने जीवन में उतारकर स्व-अनुशासन द्वारा चरित्र निर्माण किया जा सकता है। स्व-अनुशासन चित्त के मैल को दूर करता है। आत्म अनुशासन का लक्ष्य मनुष्य के मन को बुराई के मार्ग से रोकना है। किसी समाज या देश की समस्याओं का समाधान आत्म अनुशासन-चरित्र निर्माण से संभव है। जब परिवार, समाज, प्रशासन सभी जगह लोग स्वयम् में जिम्मेदार एवं सशक्त चरित्र वाले होंगे तभी सुशासन जीवन का अभिन्न हिस्सा बन पायेगा। वर्तमान जीवन में हम धार्मिक तो हो जाते हैं किन्तु नैतिक नहीं हो पाते। नैतिकता के बिना धार्मिकता अपूर्ण है। सामाजिक ग्रहस्थ जीवन में जिस प्रकार वस्त्र पहनना जरूरी है उसी प्रकार मनुष्य को अपने जीवन में स्व-अनुशासन और सुविचार अपनाना जरूरी है। मनुष्य द्वारा किया गया अच्छा व्यवहार उसे ताकत देता है और दूसरों को उसी तरह अच्छा व्यवहार करने के लिए प्रेरित करता है। मनुष्य में ऐसी ताकत है जो उसे आगे बढ़ने के लिये प्रोत्साहित कर सकती है या आपके पंख काटकर आगे बढ़ने के रास्ते बन्द कर सकती है। सफलता का सबसे अहम कारण है कि आप अपने बनाये रास्ते पर चल रहे हैं। योग्यता सफलता दिलाती है और चरित्र सफल बनाये रखता है।

एन.रधुराम ने अपने लेख- 'आप अपनी शर्तों पर जी सकते हैं अपनी जिंदगी' में विचार व्यक्त किये हैं कि "आप अपनी जिंदगी का नियंत्रण अपने हाथ में रख सकते हैं। इसी आप अपने लोहे की तरह मजबूत हाथों से संवार सकते हैं अगर कोई मदद न करे तो भी आप चाहें तो अपनी जिंदगी जी सकते हैं।"

शुद्ध विचार, सही दृष्टिकोण द्वारा स्व-परिवर्तन से ही हम तनाव मुक्त जीवन की ओर अग्रसर हो सकते हैं। आत्म अनुशासन हमारे आनन्द को खत्म नहीं करता बल्कि और भी बढ़ाता है। समस्याएँ अनुशासन की कमी से पैदा होती हैं, जबकि आत्म अनुशासन चरित्र निर्माण की बुनियाद है। किसी समाज या देश की समस्याओं का समाधान आत्म अनुशासन-चरित्र निर्माण से संभव है।

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ENGLISH AS AN INTERNATIONAL LANGUAGE

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English is now called a “world language”, an “international language”, or a “global language”. Where is it spoken? In England, of course – England is a part of the British Isles or the United Kingdom, the U.K; and in the U.S.A. or the United States of America. We often think of these countries as “powerful”. It was said that the sun never set on the British Empire – because it stretch so far from the east to the west, you see, that there was always some part of the Empire where it was daylight! Beginning with the end of the Second World War, the U.K. began to give up its colonies, and the British Empire ceased to exist. But as the British Empire came to an end, the U.S.A. rose to the position of a world power. In this way, the political importance of the English language continued even after England, the country, ceased to be politically powerful. Kevin Finneran in *SPAN*, January 1990:

.... In the 19th century the British Empire ... consolidated the world position of English, creating a ‘language on which the sun never sets, - David Graddol, *the Future of English* (1997) Language is closely linked to political power¹.

The population of the U.S.A. has actually always had speakers of many different languages, who went to the “New World” from various parts of Africa, Europe, South America and Asia, But the “melting pot” culture of the U.S.A. has ensured that English has remained its predominant language. Bilingual education (especially in German) was common in 19th century America; but in the 20th century, a movement to emphasize English as the national language gained power, and bilingual education was discouraged. In 1906, the U.S Congress passed a law, still in effect, making competence in English a requirement for citizenship

....data from the 1990 U.S. Census shows that nearly 32 million people speak a language other than English at home – mainly Spanish².

Sydney Greenbaum, director of the server of English Usage project University College, London, in his Afterword to *South Asian English: Structure, Use and Users (1996)* A Brazilian teacher of English says on the Internet: British colonialism in the 19th Century and American capitalism and technological progress in the 20th century were undoubtedly the main causes for the spread of English throughout the world. Other countries that speak mainly English (in addition to the U.K. and the U.S.A.) are Australia, Canada, and New Zealand and Ireland. But today the importance of English lies in the fact that it is spoken, used and taught in very many countries around the world, as a language used in addition to their own, other languages. Many or most of the former colonies of Britain chose to keep the English language after the British left. Take our own example. We first decided to let English continue in India for at least fifteen years after independence:

- As a language of modern knowledge, especially for science and technology; thus a medium of instruction in higher education, and. A “library language”:
- As a language of administration – a common language for the various parts of this country, which have their own languages; and
- As a language of law.

Then at end of fifteen years many parts of our country felt the need to let English continue in these roles indefinitely. English is now an “associate official language” of the country.

- Its role in communication with other nations – internationally

According to research by the British Council, English has official or special status (for example, within an educational system) in at least seventy – five countries in the world, with a total population of over two billion. What countries are these (apart from India)? It’s difficult to remember a list of 75 names, so let’s see if we can find a better way to think of these countries. Let’s think of

- Our neighbors in South Asia: Sri Lanka, Pakistan, Bangladesh, Bhutan, Myanmar, and Nepal (although it was never part of the British Empire) :
- Countries that were part of the British Empire, and now belong to the Commonwealth of Nations (That we too belong to), such as South Africa (English is one of the 11 official languages that are given equal status in South Africa), and other former British territories in East and West Africa.
- Former British Colonies or countries closely associated with the U.S.A. such as Hong Kong, Singapore, Malaysia, Mauritius and the Philippines.

We have got 12 names so far. Would you like to have some more of the names of the seventy five countries where English has a special status? Let’s see if we can find a country for each letter of the English alphabet- well, almost! We’ll try not to repeat a country we have already named, unless it is unavoidable. Here is a list, from Australia to Zimbabwe:

Why do we need an international language? An international language is applying because it would improve communication, increase trade, ease travel and perhaps promote global cooperation, “said Kevin Finnegan in 1990. More recently, Graddol says in his report,

“As more countries have been rendered open to global flows of finance, goods, knowledge and culture, so the influence of English has spread.”³”

About a hundred years ago, some people tried to create an artificial language, Esperanto, that they thought could serve as an international language. But today it is English that is the language most often studied as a foreign language in the European Union (by 89% of School Children). It is a medium of education in countries like Hong Kong and Malaysia, and it is the most studied foreign language in the European Union (By 89% of school children). It is a medium of education in countries like Hong Kong and Malaysia, and it is the most studied foreign language in the People’s Republic of China, Japan, South Korea and Taiwan. 150 million Indian children in primary school, and 120 million of their Chinese counterparts, are learning English. English is likely to maintain its position for at least the next twenty, if not forty, years.

Today English is the main language of books, newspapers, airports and air-traffic control, international business and academic conferences, science, technology, diplomacy, sport, international competitions, pop music and advertising. Over two-thirds of the world’s scientists read in English. Three quarters of the world’s mail is written in English. Eighty per cent of the world’s electronically stored information is in English. Of the Millions of users of the Internet, the majority communicate in English.

Major international domains of English [from David Graddol]

1. Working language of international organizations and conferences.
2. Scientific publication.
3. International banking, economic affairs and trade.
4. Advertising for global brands.
5. Audio-visual cultural products (e.g. film, T.V. popular music)
6. International tourism.
7. Tertiary education.
8. International safety (e.g. air speak, sea speak)
9. International law.
10. As a relay language in interpretation and translation.
11. Technology transfer.
12. Internet communication.

85% of international organizations now use English as one of their working language; it is the preferred language of the United Nations.

English is now “the international currency of science and technology”. It was a language of science in the 17th century, which was a period of renaissance in British science. But after that, German became the cominant international language of science, until World War I. Subsequent to World War I, because of the growing role of the United States in science, English regained its place as the language of science. Science journals in many countries shifted from publishing in their language to publishing in English. In 1989, the Pasteur Institute of France announced that it would publish its famed international medical review only in English from then onwards, because too few people were reading it in French. Some disciplines have been more affected than others by the English language: Physics is the most globalised and Anglophone”, followed by the pure sciences.

English language book production occupies 28% of the world’s share; over 60 countries produce books in English. We in India produce more books in English than we do in our other major language. In 1997, for example, one-fifth of a total of 60,000 books published in 18 languages in India were in English. One third of our publishers publish books in English; the remaining two-thirds publish in 21 other languages. Print runs are larger for English books in India, and so are sales to libraries. We export our books in English, too, to countries in Europe⁴.

When companies from four European countries- France Italy, Germany and Switzerland- formed a joint truck-making venture in 1977, they chose English as their working language because “ It puts us all at an equal disadvantage.”(Compare attitudes to English as a link language in the non-Hindi regions of our own country?) When the Swiss company Brown Boveri and the Swedish company ASEA merged in 1988, they made English the official company language. When Volkswagen set who knew each other’s languages; but the German engineers and the Chinese managers were able to communicate in English. “For non-English speakers everywhere, English has become the common tongue”, says Robert Mc Neil in the Story of English (a series of television programmes, now available in book form).

“From scientific journals to snack food labels, English constantly impinges on the world consciousness⁵”

Says Kevin Finneran, a former college English teacher and a science and technology policy consultant. English is the language of air traffic control and of ships navigating their way around the world. A single language for communication, with a fixed terminology, allows airplanes and ships to travel safely around the globe, spanning a variety of countries speaking very many different languages. But ironically, a study on air safety by MIT, published in 1990, blamed language and communication difficulties for a crash involving avianca, the National

Colombian Airline. The Avianca liner was kept waiting for an hour and a half in the air corridor as one group of New York's Kennedy terminal did not pass on to the second group the pilot's report that he was low on fuel. According to a report by PTI on February 9, 1990, the air controllers later said they did nothing about it because the pilot had asked for "priority" landing facilities. He should have asked for "emergency" landing if he was really low on fuel, they said, making it out that it was a case of breakdown in communication between a pilot whose mother tongue is Spanish and air controllers whose language is English. Fortunately, this is the only such case reported.

T.V. programmes are another force behind the spread of English. People around the world can view entertainment programmes in English, produced with the latest technology. Pop songs and films in English contribute to an awareness of the language in many countries. Computers and their programs were largely the invention of English-speaking countries. Most computers have English-based operating systems. Early computer systems were almost impossible to use for languages using non-roman writing systems. But new interface designs now make it possible to have software more easily and rapidly customized for lesser used language. For example, there are Chinese versions of all major American computer operating programs such as Windows and Microsoft Word⁶.

TOP TEN LANGUAGES IN THE INTERNET	% OF ALL INTERNET USERS
English	29.4%
Chinese	14.0%
Spanish	8.0%
Japanese	7.9%
German	5.4%
French	5.0%
Portuguese	3.1%
Korean	3.1%
Italian	2.8%
Arabic	2.6%
TOP TEN LANGUAGES	81.8%
Rest of World Language	18.2%
WORLD TOTAL	100.0%

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कुळवाडी भूषण : राजा शिवछजपती

प्रा. राजेश भालेराव

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भारत हा कृषी प्रधान देश आहे. आजही भारतातील बहुतांश लोक शेती हा व्यवसाय करतात. शेतीवर त्यांचे जीवन अवलंबून आहे. तसेच भारत हा कृषी अर्थव्यवस्था असलेला देश आहे. शिवाजी महाराजांच्या कालखंडामध्येही महाराष्ट्राचे शेती व्यवसायाशी संपूर्णपणे आर्थिक जीवन निगडित होते. स्वराज्याची कृषी व्यवस्था पुर्णतः पर्जन्यमानावर अवलंबून होती. 'उत्तम शेती, मध्यम व्यापार व कनिष्ठ नौकरी' या नुसारच जनजीवन चालत असं. शेती हा जरी जीवन जगण्याचा मार्ग असला तरी शेती ही पारंपरिक पध्दतीनेच कसली जात होती. हिंदवी स्वराज्याच्या पाया रचनाऱ्या शिव छजपतीला शेतकऱ्यांचे जीवन व समस्यांची जाणीव होती. कारण ते स्वतः शहाजी या एका निजामशाहीतील उमरावाचे पुत्र आणि पुण्याचे जमीनदार होते. त्यांना शेतकऱ्यांचे प्रश्न माहीत होते म्हणून महाराजांनी आपल्या स्वराज्यात शेती विषयक सुधारणा करण्याचा क्रांतीकारी प्रयत्न केला. 'कुळवाडी भूषण पोवाडा गातो भोसल्याचा छजपती शिवाजीचा'. कुळवाडी भूषण राजा शिवछजपती असे म.फुले आपल्या पोवाड्यात त्यांना संबोधतात ते यामुळेच.

स्वराज्यातील शेतकरी हा कुणबी, मुजेरी, कुळवाडी इ. नावानी ओळखला जाई. डॉ. अ. रा. कुलकर्णीच्या मते 'कुणबी' जात नव्हती. शेती व्यवसाय करणाऱ्या समाज समूहाला 'कुणबी' संबोधत. 'कुणबी' हा शब्द कुळंबी किंवा कुटुंबिक - कुटुम्बिन या संस्कृत शब्दाचा अपभ्रंश होऊन तयार झाला आहे. श्री जेमीनि कडूच्या मते, 'कुळ' ह्या मूळ शब्दापासून पुढे कुळंबी, कुलंबी, कुंबी, कुणबी असा हा शब्द तयार झाला असावा. कुणबी, कुणबट, कुणभाऊ, कुळवाडी, इ. शब्दांचाही अर्थ शेतकरी होतो. म्हणून महाराजांना 'कुळवाडी भूषण' असे संबोधले जाते.

शेतीचा विकास साधण्यासाठी महाराजांनी एक निश्चित आराखडा रचून शेतकऱ्यांच्या विकासाचा प्रयत्न केला. "शेतकरी सुखी तर राजा सुखी, शेतकरी गरीब तर राजा गरीब आणि राजा गरीब तर राज्य गरीब" ही त्या काळची अर्थनिती होती. याची त्यांना जाणीव होती म्हणून त्यांनी शेतीची वर्गवारी लावली. लागवडीची व बिगरलागवडीची जमीन असे प्रामुख्याने दोन प्रकार केले. त्यात लागवडीखालील जमिनीत जिराईत व बागाईत फरक केला. जमिनीची अक्वल, दुम सीम आणि पडीक अशा ४ प्रकारे क्षमतेनुसार प्रतवारी लावली. उत्तम प्रतीची जमीन स्वराज्यात अल्प प्रमाणात होती. शेत मोजणीसाठी काठीचा वापर केला तिला 'शिवशाही काठी' म्हणत. काठी पाच हात व पाच मुठ लांबीची असे मोजमापाची काठी आंशी तनसुं लांब असे.

वीस काठ्यांचा एक पांड व वीस पांडाचा एक बिधा व एकसे वीस चौरस बिध्याचा एक चावर होत असे. चावर नुसार संपूर्ण जमीन मोजून घेतली.

जमीन मोजणी अधिकाऱ्यास प्रत्येक गावास भेट देउन पाहणी करून गुणवत्तेनुसार प्रतीप्रमाणे वर्गवारी लावली जात असे. शेतकऱ्यांना नैसर्गिक व अनैसर्गिक आपत्तींना सामोरे जावे लागे. अतिवर्षन, अवर्षनामुळे दुष्काळ पडत तर पेरणीच्या वेळी शत्रुचे आक्रमण झाले तर वर्ष रिकामे जाई. यातून पेरणी झाली आणि पीक काढणीस आले तर शत्रु उभी पिके कापून नेत यातून पिके वाचली तर उंदीर, जनावरे व पक्ष्यांच्या तावडीत सापडण्याची शेतकऱ्यांना भीती असे आणि एवढ्यातून जे उत्पन्न मिळे त्यामध्ये सरकारी शेतसारा वसुलीचे भूत शेतकऱ्यांच्या मानगुटीवर असे. एवढी दयनीय अवस्था शेतकऱ्यांची होत असे. म्हणून महाराजांनी शेतकऱ्याला मदतीचा हात देउन उभे करण्याचा वेगवेगळ्या पध्दतीने केला. या संदर्भात महाराज काय म्हणतात ते सभासद आपल्या बखरीत सांगतो.

'नवी रयत येईल त्यास गुरेढोरे दयावी. बीजास दाणापैका दयावा. भक्षावयासि दाणापैका दयावा. तो ऐवज दोहों-चाहो वर्षानी आयुर्दाव पाडून उगवून दयावा. ये जातीचे रयतेचे पालग्रहण करावे'

शेतसारा आकारणीत छत्रपतींनी क्रांतीकारी बदल केले. नगदी खरीप व रब्बी असे वर्गीकरण करून सारा आकारला जमीनीचा सारा म्हणून एकंदी उत्पनाच्या हिस्सा २/५ हिस्वा घ्यावा असे सांगितले. अतिशय अल्प प्रमाणात शेतसारा वसूल करून शेतकऱ्यांना महाराजांनी दिलासा दिला. त्यांनी महसूल वसुलीतील मिराजदारी बंद केली. शिवरायांनी ही सर्व पध्दत मुळासकट उपटून काढली. यामुळे रयत व सरकार यांच्यातील शेतकऱ्यांना गांजणारे दलाल नाहीसे करून शिवरायांनी राज्यकारभारात फार मोठी सुधारणा केली. 'गण समाजाच्या कुलमुख्याचा वारसदार पाटील होता तर ज्ञातृचा वारसदार देशमुख. गण समाजातले कुलमुख्य व ज्ञातृ ज्याप्रमाणे नष्ट होवु शकत नव्हते त्याप्रमाणे जाती समाजातले पाटील व देशमुख. त्याची महसुलीची मिरासदारी शिवाजीने नष्ट केली, वतनदारी नाही ही महान क्रांती नसली तरी क्रांती निश्चित होती'. सारा वसुलीतील दलालांची हाकालपट्टी करून वसुलीसाठी नवीन अधिकारी (सरकार कमाविसदार) नेमले. त्यांना सरकारी तिजोरीतून रोख पगार देण्याची पध्दत सुरू केली. त्याची महसूल प्रणाली ही वतनदारी स्वरूपाची नसून रयतदारी स्वरूपाची होती. यामुळे शेतकऱ्यांना दिलासा मिळाला. याबरोबरच शेतकऱ्यांना वेगवेगळी मदत करण्याचे आदेश अधिकाऱ्यांना दिले.

अधिकाऱ्यांनी कचेरीत बसून न राहता गावोगावी जावून शेतकऱ्यांच्या समस्या जाणून घेतल्या, शेतकऱ्यांना थकबाकीत सुट देणे, शेतकऱ्यांना बैलजोडी घेण्यासाठी अर्थ साहाय्य केले, शेती उपकरणासाठी सरकारकडून कर्ज देण्याची व्यवस्था केली, बी-बियाणासाठी सरकारकडून पैसे देण्याचे आदेश अधिकाऱ्यांना दिले, दुष्काळ व शत्रु पक्षाकडून शेतकऱ्यांची लुट झाल्यास महसूल माफ केला, शेतकऱ्यांकडील बाकी त्यांच्या सोईनुसार वसूल करण्याचे आदेश दिले, पीक हातात येईपर्यंत उदरनिर्वाहासाठी पैसा, धान्य पुरविले जाई, नवीन जमीन लागवडीस प्रोत्साहन दिले, पिकांवर रोगराई झाल्यास महसूलात सवलत दिली, शेतकऱ्यांच्या कर्तबगार मुलांना सैन्यात व शासनात सहभागी केले.

अशा विविध आदेशान्वये महाराजांनी शेतकऱ्यांना मदत केली. 'जाणता राजा' होते. म्हणून शक्यतो ते शत्रुच्या भूमिवर लढाई लढण्याची खबरदारी घेत. यामुळे शेतीची होणारी नासधूस टाळता येत असे. शेतकऱ्यांच्या प्रश्नाची त्यांना जाणिव असल्याने शेतकऱ्यांना 'येका भाजीच्या देठालाही हात लावता कामा नये' अशी सक्त ताकीद लष्करास केली होती.

सारांश : छ.शिवाजी महाराज खऱ्या अर्थाने 'रयतेचे राजे' होते. शेतकऱ्यांच्या कल्याणासाठी त्यांनी नेहमी प्रयत्न केले. रयतेचे प्रश्न सोडविण्यासाठी वेळोवेळी अधिकाऱ्यांना पत्राद्वारे सक्त ताकिदी दिल्या. शेतकरी सरकारी जुलूम व शत्रुच्या कचाट्यातून वर निघाला पाहिजे ही त्या मागची प्रामाणिक भावना महाराजांची होती. शिवरायांच्या अतिशय काळजीपूर्वक आणि बारकाईच्या निरक्षणात्मक दृष्टीकोन असणाऱ्या धोरणांचा आदर्श आजच्या राज्यकर्त्यांनी घेणे गरजेचे आहे. आणिबाणीची वेळ येण्यापूर्वीच सावधगिरीचे उपाय शिवरायांनी योजिलेले होते. म्हणून त्यांच्या कालखंडात शेतकऱ्यांच्या आत्महत्या झाल्या नाहीत. आजच्या राज्यकर्त्यांनी शिवरायांच्या धोरणानुसार चालल्यास शेतकरी निदान आत्महत्या तरी करणार नाही. या चिंतनाची गरज आहे.

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अंधविश्वास उन्मूलन में बौद्ध दर्शन की भूमिका

डॉ.एम.एस. विमल

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संक्षेपण

भारतीय समाज में अंधविश्वास की जड़ें बहुत गहरी हो चुकी हैं। इनको उखाड़ फेंकना बड़ा मुश्किल कार्य है। दरअसल लोगों ने रीतियों को कुरीतियों में बदल दिया है। आस्थाओं में डूबा समाज मान्यताओं का अंधविश्वासी हो जाता है। आस्थाओं की अति अंधविश्वास का कारण बन जाती है। बौद्ध दर्शन ऐसी अतिवादी आस्थाओं से दूर रहने की प्रेरणा देता है। बुद्ध की शिक्षायें विज्ञान और तर्कवादी ज्ञान पर आधारित हैं, अर्थात् विज्ञान के अध्ययन में सिद्धांत के साथ-साथ प्रयोग भी जरूरी है। इस आलेख के माध्यम से इसी तथ्य की पुष्टि करने का प्रयास किया गया है।

प्रस्तावना— आस्थाओं की अति अंधविश्वास का कारण बन जाती है। बौद्ध दर्शन ऐसी अतिवादी आस्थाओं से दूर रहने की प्रेरणा देता है। बुद्ध की शिक्षायें विज्ञान और तर्कवादी ज्ञान पर आधारित हैं, अर्थात् विज्ञान के अध्ययन में सिद्धांत के साथ-साथ प्रयोग भी जरूरी है। विज्ञान की किताबों में हमने पढ़ा है “आओ करके सीखें” व “आओ इसका पता लगायें।” ‘करके सीखने’ वाले सिद्धांत से हमें बात पूरी तरह समझ में आजाती है। इसी प्रकार “आओ इसका पता लगायें” वाली बात को प्रयोग में लाकर हम कही गई बात की पुष्टि करते हैं। ऐसा सिद्धांत जो ‘करके सीखने’ व पता लगाने पर खरा उतरता है, सही सिद्धांत होता है। वह सिद्धांत जो ‘पता लगाने’ व ‘करके सीखने’ में खरा नहीं उतरता है, सही सिद्धांत नहीं होता है। जिस सिद्धांत की पुष्टि हो जाती है, वह विज्ञान बन जाता है और जिसकी पुष्टि नहीं होती है वह अविज्ञान ही रहता है। देश और दुनियाँ में ऐसे लाखों-करोड़ों सिद्धांत हैं जो विज्ञान की कसौटी पर खरे नहीं उतरे हैं। तर्क व विवेक की कसौटी पर ये सिद्धांत धराशायी हुये हैं, वे अविज्ञान की श्रेणी में ही रह गये हैं। दुर्भाग्य से, ऐसे सिद्धांत जनता के मध्य अंधविश्वास का कारण बन गये हैं। बौद्ध दर्शन इस प्रकार के अंधविश्वास को मान्यता नहीं देता है। तथागत गौतम बुद्ध की शिक्षायें हमें, इस तरह के अंधविश्वासों से उभारने का प्रयास करती हैं। बुद्ध कहते हैं, ‘पहले जानों फिर छानो, तब मानो’। अंधविश्वासी लोग कहते हैं ‘जानो और मानो, छानो बिल्कुल नहीं’।

यहाँ छानने से तात्पर्य है अपनी बुद्धि से परखना। बुद्ध हर एक व्यक्ति को अपनी बुद्धि का इस्तेमाल करने की प्रेरणा देते हैं, सलाह देते हैं। वे तर्क व विवेक करने की प्रेरणा देते हैं। इसके विपरीत अन्य लोगों ने तर्क व विवेक करने वालों को अधर्मी कहा है। ‘आओ इसका पता लगायें’ व ‘करके सीखने’ वालों को मूढ़, गँवार व अधर्मी कहा है। बौद्ध दर्शन इस प्रकार की दकियानूसी व अवैज्ञानिक सोच को पूरी तरह

खारिज करता है, अमान्य करता है व इस प्रकार के अंधविश्वास से जनमानस को उभारने का प्रयास करता है। इस आलेख के माध्यम से इसी तथ्य की पुष्टि करने का प्रयास किया गया है।

लोकमान्यतायें और बौद्ध दर्शन : लोक यानि जनता के बीच अनेक मान्यतायें प्रचलित हैं। उनमें कुछ रीतियाँ हैं और कुछ कुरीतियाँ। जब कोई रीति अति आस्था का शिकार होती है, तो वह अंधविश्वास बन जाती है। भारतीय समाज में ऐसी अनेक सामाजिक रीतियाँ थीं जो आज कुरीतियाँ बन गई हैं और अंधविश्वास के जाल को निरंतर फैलाती जा रही हैं। बौद्ध दर्शन इनका निरंतर उन्मूलन करने की दिशा में काम कर रहा है। परंतु सुखद परिणाम अपेक्षाकृत प्राप्त नहीं हो पा रहे हैं। हमारा अधिकांश लोक अनपढ़ है। यदि पढ़ा लिखा भी है, तो उसे बौद्ध दर्शन से परिचित नहीं कराया गया। जिन लोगों ने बौद्ध दर्शन का अतिरिक्त ज्ञान हासिल कर लिया है, वे लोग इस अंधविश्वास के मकड़जाल से पूरी तरह आजाद हैं। वे न सिर्फ आजाद हैं, बल्कि अन्य लोगों को भी अंधविश्वास के कुर्युं से बाहर निकालने का प्रयास कर रहे हैं। कुछ लोकमान्यतायें इस हद तक पाँड़ गई हैं, कि उन्होंने समाज को दीमक की तरह चुन लिया है। उनमें से कुछ इस प्रकार हैं—

(1) बच्चे तो ईश्वर की देन हैं : हमारे समाज में ऐसी मान्यता है कि बच्चे तो ईश्वर की देन हैं, हमें इनकी पैदाइश नहीं रोकना चाहिये। इस मान्यता के कारण भारत में जनसंख्या वृद्धि अनियंत्रित होती जा रही है। लोगों के पास भले ही खिलाने का इंतजाम न हो फिर भी अंधविश्वास के कारण नशबंदी नहीं कराते। बौद्ध दर्शन ईश्वर की अवधारणा में विश्वास नहीं करता।

(2) मानों तो देवी नहीं तो पत्थर हैं : भारत में पत्थरों को देवी माना गया। जिन लोगों ने नहीं माना उन्हें भावनात्मक रूप से ब्लेकमेल किया गया। उनसे कहा गया, 'मानो तो देवी नहीं तो पत्थर हैं। इस मान्यता के लोगों ने पत्थर को पत्थर नहीं माना और देवी मानना शुरू कर दिया। पत्थर को पत्थर इसलिये नहीं माना क्योंकि पत्थर को देवी मानने वालों की संख्या ज्यादा थी। ऐसा लम्बे समय से वे सुन रहे थे। उनका अंधविश्वास मजबूत हो गया। वे सोचने और विचार करने को अनुचित मानने लगे। उन्हें तो सिर्फ यही दिख रहा है कि इतने सारे लोग पत्थर को देवी मानते हैं, तो हमें भी मानना चाहिये। परिणाम यह हुआ कि 'आओ इसका पता लगाये' व 'आओ करके सीखें' वाले प्रयोग धरे के धरे रह गये। तर्क व विवेक की कसौटी भाड़ में फेंक दी गई है। तथागत बुद्ध कहते हैं – " कोई भी बात इसलिये सत्य मत मानो कि वह बहुत दिनों से मानी जा रही है। कोई भी बात इसलिये भी सत्य मत मानो, कि वह बहुत बड़े आदमी ने बोली है और कोई भी बात इसलिये भी सत्य मत मानो कि वह बहुत बड़े ग्रंथ में लिखी है"।¹ उन्होंने कहा कि कोई भी बात तब सत्य मानो जब वह आपके तर्क व विवेक की कसौटी पर खरी उतरती हो।

(3) पूर्वजन्म के पाप सदा अखरते हैं : भारतीय समाज में पूर्वजन्म के पापों का भारी बोल वाला है। किसी भी अप्रत्याशित घटना को पूर्वजन्म का कारण माना जाता है। उदाहरण के लिये—संतानहीनता को ही ले लीजिये, लोग ऐसा मानते हैं कि संतानहीनता पूर्वजन्म के पापों का कारण है। इन पापों से छुटकारा पाने के लिये अंधविश्वासी पाखण्डी लोग ऐसे संतानहीन दंपतियों का नाना भाँति से शोषण करते हैं। उन्हें संतान प्राप्ति के मोह में इतना फँसा दिया जाता है कि वे कुछ भी करने को तैयार हो जाते हैं। इतिहास भरा पड़ा है, सबूतों से। आप स्वयं पढ़ लीजिये। इस देश में संतान प्राप्ति के खातिर लोगों ने दूसरे लोगों के बच्चों की बलि तक चढ़ाई है। संतान प्राप्ति हुई हो या नहीं परंतु उन्होंने दूसरों की संतान का कत्लेआम जरूर कर दिया। ऐसे बलि कर्मकारों ने जरा सा भी दिमाग नहीं लगाया कि पूर्वजन्म के पापों से तो वे पहले ही लदे हैं, फिर नया पाप क्यों करें?

उन्हें अंधविश्वास की आग में जलाकर राख कर दिया गया। बौद्ध दर्शन इस प्रकार के पापों से छुटकारा दिलाता है। पहली बात तो पूर्वजन्म के प्रमाण हैं ही नहीं सो बौद्धदर्शन इनको खारिज करता है। दूसरी बात संतानहीनता कोई पाप और अभिशाप नहीं है। संसार में ऐसे महान लोग हुये हैं, जिन्होंने संतान होते हुये भी संतान की ओर ध्यान नहीं दिया। दूसरों की संतान को अपनी संतान माना। स्वयं तथागत बुद्ध इसका उदाहरण हैं। बाबासाहेब डॉ० बी. आर. आम्बेडकर इसका उदाहरण हैं। बौद्ध दर्शन इस प्रकार की घटनाओं को रोकने का प्रयास करता है।

(4) **आत्मा है सो परमात्मा है :** आत्मा व परमात्मा का बौद्धदर्शन में कोई स्थान नहीं है। क्यों नहीं है? क्योंकि न तो ये देखी व प्रमाणित की जा सकतीं न ही इनका मानव कल्याण में कोई योगदान है। आत्मा व परमात्मा के चक्कर में भारतीय समाज को भारी नुकसान झेलना पड़ रहा है। स्वार्थी व पाखण्डी लोग जनता को परमात्मा के दर्शन दिलाने का लालच देकर उनकी आत्मा को शुद्ध बनाने का इंतजाम करते रहते हैं। आत्मा के इस शुद्धिकरण में जनता अपना सर्वस्व पाखंडियों को लुटा देती है, और कंगाल व दरिद्र बन जाती है। आज तक किसी ने परमात्मा के दर्शन किये हैं या नहीं, किसी ने नहीं बताया। अगर किसी ने कह भी दिया कि "हाँ मैंने परमात्मा के दर्शन कर लिये हैं।" तो इससे उसमें क्या परिवर्तन आया, ये भी देखने की जरूरत है। परमात्मा के दर्शन करने वाले व्यक्ति ने क्या वास्तव में ही लोगों की पीड़ा हर ली है, इस बात की खोज होना चाहिये। क्या यह अमर हो गया है, इस बात की भी खोज होना चाहिये। बौद्ध दर्शन इनका पूरी तरह खण्डन करता है। तथागत बुद्ध मनुष्य को इसी जीवन में रहकर उसके कल्याण की बात करते हैं। स्वर्ग- नर्क, लोक-परलोक जैसी कपोल कल्पित बातों से लोगों को अंधकार की खाई में जाने से बुद्ध बचाने का प्रयास करते हैं।

(5) **जा की रही भावना जैसी, प्रमुमूरत देखी तिन तैसी :** लोगों की मान्यता है कि ईश्वर तो है, देखने वालों के ऊपर निर्भर करता है कि उसकी दृष्टि कैसी है। यह बात भारतीय समाज में लोगों को ब्लेकमेल करती है। इस मान्यता से लोग ईश्वर को मानने के लिये मजबूर हो जाते हैं। झूठ का झण्डा फहराया जाता है। लोगों ने दिमाग ही नहीं लगाया कि एक ओर तो कहा गया है कि ईश्वर सर्वव्यापी है, कण-कण में व्याप्त है, रग-रग में व्याप्त है व रोम-रोम में व्याप्त है। दूसरी ओर कहा जा रहा है कि "जाकी रही भावना जैसी, प्रमु मूरत देखी तिन तैसी।" 2 जब ईश्वर सब जगह व्याप्त है तो उसकी मूरत देखने की क्या जरूरत है? आकाश सब जगह व्याप्त है, फिर उसकी मूरत देखने की क्या जरूरत है? दरअसल न तो प्रमु की मूरत है और न ही दिखती है और अगर है भी तो उसका भावनाओं से कोई संबंध नहीं है और अगर भावनाओं से संबंध है भी तो मूरत अच्छी दिख जाने से मानव का कल्याण नहीं हो पायेगा। माना कि किसी व्यक्ति को ईश्वर मिल भी जाये तो क्या गारंटी है कि उसका उद्धार हो पायेगा। बौद्ध दर्शन लोक को इन मनगढ़ंत बातों से उभारने का प्रयास करता है।

(6) **आखिर कुछ तो है :** भारतीय समाज में यह भी एक लोक मान्यता है कि "आखिर कुछ तो है"। इस "कुछ तो है" के कारण देश और दुनियाँ में बहुत सारे खोज व आविष्कार हुये। आज भी अनुसंधान जारी है। जिन्होंने सोचा कि "कुछ तो है", वे लोग शोध करने में जुट गये। उन्होंने अपनी कड़ी मेहनत करके देश और दुनियाँ को नई-नई उपलब्धियाँ कराईं। न्यूटन ने शोध किया तो उन्होंने गुरुत्वाकर्षण का सिद्धांत दिया। गैलिलियो ने शोध किया तो उन्होंने पृथ्वी को घूमता हुआ बताया। उनके पूर्व मान्यता थी की सूर्य घूमता है, पृथ्वी स्थिर है। गैलिलियो ने सिद्ध कर दिया कि पृथ्वी घूमती है, सूर्य स्थिर है। अलवर्ट आइंस्टाइन ने सापेक्षता का सिद्धांत खोज कर दिया। इसी तरह नील और आर्मस्ट्रॉंग ने सोचा कि कुछ तो है तो वे चाँद पर पहुँच गये। सुनीता विलियम ने सोचा कि कुछ तो है तो वे भी चाँद पर पहुँच गयीं। इसी तरह लोग मंगल गृह पर भी पहुँचे हैं। अतः 'जिन खोजा तिन पाईयाँ' वाली कहावत चरितार्थ हुई।

यदि आपके मन में है कि "आखिर कुछ तो है" तो खोज कीजिये और लिख कर बता दीजिये दुनियाँ को कि हमने इसका पता लगा लिया। हाय -तोबा मचाने से कुछ भी नहीं होगा। बौद्ध दर्शन सिर्फ शोध परक परिणामों को सत्य मानता है। दुनियाँ के सारे विज्ञानी लोगों ने अपने आपको अंधविश्वास से उभारने के लिये बुद्धि की शरण ली है यानि बुद्ध का मार्ग "बुद्ध शरणं गच्छामि" अपनाया है। आपको भी लगता है कि कुछ है तो काम करो, "बुद्ध शरणं गच्छामि" बोलो या न बोलो, कुछ नेक करके बताओ। दुनियाँ आपको नतमस्तक होगी।

(7) **जापे बीते सो जाने :** अंधविश्वास के कारण लोग अंधविश्वास के खिलाफ कुछ सुनना भी नहीं चाहते। समाज में अच्छे-अच्छे ज्ञानी-विज्ञानियों का विरोध अनपढ़ पुरुष-महिलायें कर देते हैं। पत्थर पूजा व तमाम सारी पूजा-पाठ के विरोध में यदि कोई समझाने का प्रयास करे तो उसे भारी विरोध का शिकार होना पड़ता है। अंधविश्वास में डूबे लोग कहने लगते हैं कि "जापे बीते सो जाने" अबै तुम पे बीती नइयाँ। बीतने लग है तब नोहरें-नोहरें फिर हो।" यानि "जिस पर बीतती है वही जानता है। अभी तुम्हारे ऊपर बीती नहीं है। जब तुम्हारे ऊपर बीतने लगेगी, तब जानोगे।"

इस तरह की बातें करके ये अंधविश्वासी लोग किसी भी पढ़े-लिखे या अनुभवी व्यक्ति को मूर्ख समझते हैं। उन्हें बौद्धदर्शन के बारे में पता ही नहीं है। वे पता करना भी नहीं चाहते। यदि बौद्धदर्शन को आप जानने का प्रयास करेंगे तो स्वतः ही इन अंधविश्वासों से मुक्ति पा लेंगे।

यदि पत्थरों की मूर्तियों में कोई दम होता तो भगवान बुद्ध, कबीर साहेब, रामास्वामी पेरियार व डॉ० बाबासाहेब आम्बेडकर को ये पत्थर के देवी-देवता न जाने कब का उड़ा देते। ये महापुरुष जीवन भर इनके विरोध में बोलते रहे। आज भी देश में लाखों-करोड़ों लोग बौद्धदर्शन के अनुसार जीवन जीते हैं, वे इन पत्थरों के चक्कर में नहीं पड़ते। क्या कभी आपने सुना है कि इन्हें पत्थरों ने परेशान किया है, इन पर बीती है? कभी नहीं। न आपने सुना होगा और न ही सुन सकोगे।

अंधविश्वास के कारण : अंधविश्वास में लोग यूँ ही नहीं जकड़े हुये हैं, इसके बहुत सारे कारण हैं। कुछ कारण इस प्रकार हैं—

अकर्मण्यता : अकर्मण्यता या निठल्लापन अंधविश्वास का प्रमुख कारण है। जो लोग कुछ काम करते, वे गरीब व दरिद्र हो जाते हैं। धनाभाव के कारण उनकी अजीविका नहीं चल पाती। बीमारी की स्थिति में उपयुक्त इलाज नहीं करा पाते। वे परेशान होते हैं। उन्हें कोई राह नहीं सूझती। क्या करें कहाँ जायें? ऐसे प्रश्न उन्हें झकझोरते रहते हैं। ऐसी स्थिति में उनका दिमाग काम नहीं करता। अगर किसी ने कह दिया कि तुम्हें तो फलाने देवी-देवता परेशान कर रहे हैं तो तुरंत मान बैठते हैं। पूजा-पाठ करने लगते हैं। उन्हें विश्वास हो जाता है कि ऐसा करने से उनकी परेशानियाँ कम हो जायेंगी। बौद्ध दर्शन इस प्रकार की अकर्मण्यता को दूर करना चाहता है। बौद्ध धम्म में आष्टांगिक मार्ग सुझाये गये हैं जिनमें एक मार्ग 'सम्यक कर्म' भी है यानि व्यक्ति को सम्यक कर्म करना चाहिये ताकि उसकी अजीविका सुचारु रूप से चलती रहे। तथागत बुद्ध दरिद्रता को सबसे बड़ा रोग मानते थे। उन्हें दरिद्र लोग बिल्कुल पसंद नहीं थे। वे दीन-हीन लोगों को उपदेश देते थे कि वे सम्यक कर्म करें। सम्यक दृष्टि, सम्यक संकल्प, सम्यक वाणी, सम्यक कर्म, सम्यक अजीविका, सम्यक व्यायाम, सम्यक स्मृति व सम्यक समाधि ये आठ आष्टांगिक मार्ग कहलाते हैं। इनका भलीभाँति पालन करने वाला व्यक्ति अकर्मण्य व निठल्ला नहीं रह सकता। जब वह अकर्मण्य व निठल्ला नहीं रहेगा तो सक्रिय रहेगा व काम करेगा और अपना जीवन सुखी-सम्पन्न बनायेगा। फिर उसे कोई भी पत्थर परेशान नहीं करेगा।

लालच : अंधविश्वास का दूसरा कारण है लालच यानि घोर लालच। लोगों ने सुन रखा है कि देवी-देवता अंधों को आँख देते हैं व बहरों को कान। गूँगों को जबान देते हैं व निर्धनों को माया यानि धन दौलत देते हैं। इसी लालच के चक्कर में लोग फँस जाते हैं। उन्हें विश्वास हो जाता है कि अब तो उन्हें मनचाही वस्तु मिल ही जायेगी। इस लालच के चक्कर में वे अपना कीमती समय व धन बर्बाद करते रहते हैं। आखिरी में वे लुटे-पिटे व उगे से रह जाते हैं। वे किसी को यह भी नहीं पूछते कि उन्हें कान, आँख, जबान व धन दौलत क्यों नहीं मिले। उन्हें ऐसा डराया-धमकाया गया है। यदि उन्होंने इस तरह के प्रश्न पूछे तो उनका सर्वनाश हो जायेगा। लोग उन्हें अधर्मी व पापी कहेंगे। इस डर के कारण वे किसी से भी नहीं कहते कि पूजा-पाठ आदि में सब धन खर्च कर दिया फिर भी कुछ नहीं मिला। बुद्ध के धम्म में इस प्रकार के वायदे करने व लालच देने की प्रक्रिया नहीं है। बौद्ध दर्शन में कहीं भी लोगों को मूर्ख बनाने की बात नहीं की जाती। इसमें तो लोगों को जागरुक व सतर्क बनाने की बात की जाती है। बौद्ध दर्शन के सम्पर्क में आने वाले लोगों में इस प्रकार का लालच नहीं देखा जा सकता।

वंशहानि का डर : लोगों में वंशहानि का डर भरा हुआ है। समाज में संतानहीन लोग संतान प्राप्ति के उद्देश्य से दर-दर की ठोकरें खाते फिरते हैं। जहाँ भी कही, वहाँ सिर पीटने के लिये तैयार हैं। उन्हें वंशहानि का डर इस हद तक सताता है कि वे स्वयं की हानि सहने को तैयार हैं। प्राकृतिक रूप से पुत्र या पुत्री दोनों का ही समान महत्व है फिर भी लोग पुत्रियों के होते हुये भी पुत्रों की चाहत में पत्थरों पर सिर पटकते रहते हैं। उन्हें यह पता नहीं है कि संतानोत्पत्ति की एक नैसर्गिक प्रक्रिया है। इसको न कोई बदल सकता है और न कोई बिगाड़ सकता है।

माता-पिता के रज-वीरज से ही संतान उत्पन्न होती है। कुछ कमी-वेशी है तो इलाज से ठीक हो सकती है। लेकिन इस विज्ञानवादी बात को लोग नहीं मानते। लोगों को तो यह बताया गया है कि पूजा-पाठ व पुण्य के प्रताप से संतान जरूर मिलेगी। इसलिये लोग न जाने कहाँ-कहाँ भटकते रहते हैं। उन्हें भावनात्मक रूप से कमजोर कर दिया जाता है।

विज्ञान की किताबों में साफ लिखा है कि सब स्त्रियों की गर्भधारण क्षमता एक सी नहीं होती। किसी को बच्चा जल्दी आ जाता है, किसी को लेट। किसी को कम उम्र में तो किसी को बुढ़ापे में भी बच्चा आ सकता है। ऐसा भी हो सकता है कि किसी को कभी भी बच्चा न

आये। इसके कई वैज्ञानिक कारण हैं। सन्तानोत्पत्ति स्त्री व पुरुष के संबंधों पर निर्भर करती है। दोनों में से यदि एक भी अस्वस्थ है तो सन्तान नहीं होगी। पुत्र-पुत्री का होना स्त्री पर नहीं बल्कि पुरुष पर निर्भर करता है। लेकिन ज्ञानाभाव के कारण व अंधविश्वास के अंधकार के कारण लोगों को यह वैज्ञानिक ज्ञान पता ही नहीं है।

किसी दम्पति के घर यदि पुत्रियाँ ही जन्मीं तो इसके लिये उनकी माँ को जिम्मेदार ठहराया जाता है। उन्हें नाना भाँति से परेशान किया जाता है। बौद्ध धम्म को जानने वाले लोग ऐसा नहीं करते। बौद्ध दर्शन उन्हें सही ज्ञान करा देता है। वंशहानि का बौद्धों में डर नहीं होता क्योंकि सारा संसार ही उन्हें अपना वंश नजर आता है। दूसरी तरफ देखें तो पता चलता है कि जिन देवी-देवताओं की लोग पूजा करके वंश चलाना चाहते हैं, उन देवी-देवताओं के वंश स्वयं डूब गए। झूठी मानों तो धर्मशास्त्र पढ़ लो। 33 करोड़ देवता हजारों साल पहले थे, तब भारत में 33 करोड़ आबादी भी नहीं थी। आज आबादी बढ़कर तो एक अरब बीस करोड़ हो गई लेकिन 33 करोड़ देवताओं का पता साफ हो गया। नामोनिशान नहीं बचा। वे अपना वंश बचा पाते तो आज देवी-देवताओं की संख्या कई खरब, नील या पदमों में होती। लेकिन ऐसा नहीं हुआ। ऐसा गणित सिर्फ बौद्ध दर्शन ही बता सकता है।

अंध विश्वास के उन्मूलन में बौद्ध दर्शन एक मात्र उपचार : समाज में फैले अंधविश्वास रूपी अंधकार को बुद्ध का धम्म ही मिटा सकता है। बौद्ध दर्शन हमें अंधकार से प्रकाश की ओर लाता है। बौद्ध दर्शन को जानने के लिये त्रिपिटक आदि का यथोचित ज्ञान आवश्यक है। फिर भी यदि सम्पूर्ण दर्शन का अध्ययन न भी किया जाये तो तथागत बुद्ध द्वारा सुझाई गई कुछ बातों को तो कम से कम जान ही लिया जाना चाहिये। इनमें त्रिशरण, पंचशील, चार आर्य सत्य, आष्टांगिक मार्ग व दस पारमिताएँ हैं। कुल मिलाकर 30 बिन्दुओं को ही ढंग से जान लिया जाये तो अंध विश्वास को जड़ से नाश किया जा सकता है। सम्राट अशोक ने बुद्ध के चौरासी हजार उपदेश शिलाओं पर खुदवाये। उन्होंने ऐसा क्यों किया ? उन्होंने ऐसा इसलिये किया क्योंकि जनता अंध विश्वास में जकड़ी थी। सम्राट अशोक को बुद्ध का मार्ग काफी लंबा पता चला। साम्राज्य विस्तार की अंधी चाहत में उसने कलिंग पर विजय प्राप्त की। लाखों लोगों को मौत के घाट उतारा। इस तथाकथित विजय के उपलक्ष्य में अशोक जश्न मना रहा था। अचानक उसकी मुलाकात एक बौद्ध भिक्षु निग्रोध से हो गई जिसके भी माता-पिता युद्ध में मारे जा चुके थे। निग्रोध ने अशोक को बताया कि यह उसकी विजय नहीं पराजय है। किसी राजा के पराक्रम से तो जनता सुखी-सम्पन्न होना चाहिये। यहाँ तो लाखों ही लाखों बिछी हुई हैं। विजय कैसी ? पराक्रम कैसा ? अशोक की समझ में आ गया कि सचमुच यह तो उनका अति कायराना कृत्य है। उन्होंने सदा के लिये युद्ध त्याग दिया, तलवार त्याग दी। बुद्ध का मार्ग जानने को आतुर हो गए। बौद्ध धम्म की शरण में आकर अशोक ने लोक कल्याणकारी कार्य किये। शिलालेख बनवाये। धम्म प्रचार हेतु अपने प्रिय पुत्र महेन्द्र व प्रिय पुत्री संघ मित्रा को समर्पित कर दिया, जिन्होंने जीवन भर बौद्ध धर्म का देश-विदेश में प्रचार किया। आज हम देख रहे हैं कि विश्व में जिन देशों ने बौद्ध धम्म को अपना राजधर्म बनाया है, वे देश निरंतर उन्नति कर रहे हैं। भारत में बौद्ध धम्म को कुचल दिया गया, इसलिये यहाँ अंधविश्वास छाया हुआ है। इसको समझने की जरूरत है।

अच्छी और सच्ची बात का प्रचार-प्रसार जरूरी है : यदि आप समझते हैं कि पत्थर पूजा, गोबर पूजा साँप पूजा, फलानी पूजा-ढिकानी पूजा आदि करना सही है व फायदेमन्द है तो इसके बारे में औरों को भी तो समझाकर देखो। अगर आपका काम अच्छा है तो दूसरों को भी बताओ। लेकिन ऐसा नहीं करते आप। अंधविश्वासी लोग स्वयं तो अंधविश्वास में डूबे रहते हैं परन्तु वे दूसरों को डुबा पाने में असमर्थ होते हैं। खाशकर उन लोगों को जिन्होंने बुद्ध का मार्ग पकड़ लिया है। इस देश में लाखों लोग हिन्दू धर्म छोड़कर बौद्ध बने। आप ऐसा एक भी उदाहरण नहीं बता सकते कि बौद्ध लोगों ने हिन्दू धर्म अख्तियार किया। बुद्ध का मार्ग सच्चा एवं अच्छा मार्ग है। यहाँ पर लूट-पाट, झाँसे बाजी, गुमराह करना, भाग्य बताना, डराना धमकाना आदि का मकड़जाल नहीं है। बुद्ध का मार्ग उन्नति का मार्ग है, ज्ञान-विज्ञान का मार्ग है, तर्क-विवेक का मार्ग है, इसमें "जानो-छानो फिर मानो" वाला सूत्र लागू होता है। बुद्ध कहते हैं कि किसी भी बात को आँख बंद करके नहीं मान लेना चाहिये। उसको जाँच-परख कर ही मानना चाहिये। अंधविश्वासी लोग खुलकर अपने अंधविश्वास का प्रचार-प्रसार नहीं करते। अगर उन्हें किसी को झाँसा देना है, तो वे अकेले में देते हैं। उनकी कोशिश होती है कि कोई अनपढ़ व हैरान-पेशान व्यक्ति मिले, वहाँ जाकर अपना उल्लू सीधा करें। करते भी हैं। समाज में परेशानियाँ तो होती ही हैं। उन्हीं परेशानियों को ये भगत, पण्डे, पुजारी, जोशी, भट्ट

आदि भुना लेते हैं। सीधे-सादे लोग अपना दिमाग नहीं चलाते। वे इतना भी नहीं सोचते कि यह आदमी हमारी परेशानियाँ तो दूर कर रहा है, परंतु खुद ही परेशानियों में डूबा है। यह अपनी समस्याओं का हल क्यों नहीं करता?

अंधविश्वास के संबंध में मेरा निजी अनुभव : मैं गाँव का रहने वाला हूँ। अंधविश्वास गाँवों में खूब भरा पड़ा है। लोग आपस में लड़ते-झगड़ते रहते हैं, अंधविश्वास को लेकर। अंधविश्वास झगड़ों की जड़ है। कोई कहता है कि उसने मेरी भैंस उटका दी। कोई कहता है कि उसने मेरी पत्नी का पेट बँधवा दिया। कोई कहता है कि उसने मेरे ऊपर चौकी पढवाकर रख दी। कोई कहता है कि मुझे दिनाई दिलवादी। कोई कहता है कि उस जगह पेशाब कर दी इसलिये देवता लग गया या भूत लग गया। अंधविश्वास के कुछ ज्वलंत उदाहरण यहाँ दिये जा रहे हैं।

(1) मार्च-अप्रैल 2014 की बात है। चैत्र मास की नवदुर्गा में लोग देवी के जवारे आदि बोते हैं। नौ दिन खूब घमासान रहता है। भजन-कीर्तन होते हैं। प्रसाद बँटता है। नौवें दिन जब जवारे सिराये जाते हैं, तब भोज दिया जाता है। सैकड़ों-हजारों लोग इकट्ठा होते हैं। यह सब दलित-पिछड़ों में ही होता है। मैंने आज तक किसी ब्राह्मण, ठाकुर या बनियों को जवारे बोते नहीं देखा। यह काम अक्सर गरीबों में व अनपढ़ लोगों में होता है। वे कर्ज में बुरी तरह डूब जाते हैं। इस साल तो एक अलग घटना देखी गई। किसी ने सिगूफा छोड़ा कि नौ गाँवों की देवियाँ पूजोगे तो फसल अच्छी होगी। इस लालच में तमाम औरतें ट्रैक्टरों में भर-भर पर एक दूसरे गाँवों में जा रहीं थीं, देवियाँ पूजने। इस अभियान में उन गरीबों को तीन तरह से नुकसान हुआ – पहला उन्हें पूजा सामग्री खरीदना पड़ी व ट्रैक्टर का किराया देना पड़ा। दूसरा उन्होंने अपने सारे दिन का काम छोड़ा। तीसरा उन्हें मानसिक गुलाम बना लिया गया। यह सब उन्हीं लोगों ने किया जिन्होंने बौद्ध धम्म नहीं अपनाया था। जिन्होंने बुद्ध के मार्ग को नहीं जाना। बुद्ध का मार्ग अपनाया होता, तो कम से कम तर्क से काम तो लेते ही कि आखिर वजह क्या है कि सवर्णों की महिलायें नहीं जा रहीं हैं, हम ही क्यों जा रहे हैं।

(2) मैंने देखा कि गाँव में भैंस बीमार पड़ जाती हैं या दूध देना बंद कर देती हैं तो धनी का पहला शक किसी पड़ोसी या अपने दुश्मन पर जाता है। वह सोचने लगता है कि उसकी भैंस को किसी ने चक्कर कर दिया। भैंस जब दूध नहीं देती, तो उसे उटकना कहते हैं यदि भैंस किसी ने उटका दी है। आज भी इस तरह की घटनायें होती हैं। लोग इस तरह की घटनाओं को लेकर खूब लड़ते-झगड़ते हैं।

(3) मैंने देखा कि लोग सन्तान प्राप्ति के लिये नाना भौति के जतन, टोटके, पूजा-पाठ आदि में अपना धन बर्बाद करते रहते हैं। उन्हें भ्रम है कि ऐसा करने से उनकी मनोकामना पूरी होगी। बुद्ध का मार्ग अपनाया होता तो ऐसा नहीं होता। ऐसे लोगों ने कभी यह नहीं सोचा कि जो लोग देवी देवताओं को नहीं मानते हैं या उनकी पूजा नहीं करते हैं क्या वे सब संतान हीन हैं ? या वे सदैव हैरान-परेशान रहते हैं? इतना भी दिमाग नहीं लगाते।

बौद्ध धम्म में चार आर्य सत्य हैं, का वर्णन है। बौद्ध लोगों को पता है कि दुःख है, दुःख का कारण है, दुःख निरोध है और निरोध के उपाय हैं। बौद्ध लोग अपने दुःखों के कारण खोजते हैं फिर उनके उपाय ढूँढते हैं। वे अंधविश्वासियों की तरह दर-दर की ठोकरें नहीं खाते।

उपसंहार : अतः हम इस निष्कर्ष पर पहुँचते हैं कि बौद्ध दर्शन ही अंधविश्वास को समूल नष्ट कर सकता है। फिर भी मैं पाठकों के ऊपर अपनी बात थोपना नहीं चाहता। तथागत बुद्ध ने अपनी बात जबरदस्ती नहीं मनवाई। अगर आपको सच्ची और अच्छी लगे तो मानों अन्यथा आप को असहमत होने का पूर्ण अधिकार है। बुद्ध के अलावा ऐसी स्वतंत्रता किसी ने नहीं दी। हजरत मुहम्मद पैगम्बर ने कहा जो मेरी खिदमत में आयेगा जन्नत उसी को मिलेगी। ईसा मसीह ने कहा कि धूम्रमत्त बवउमे पद उल तमनिहमए ीमधेमूपसस हमज ीमअमद तथा कृष्ण ने कहा "मेरे बिना पत्ता नहीं हिलता, मैं तो साक्षात् ब्रह्मा हूँ। मेरी शरण में जो आएगा, स्वर्ग उसी को मिलेगा।" तथागत बुद्ध ने ऐसा कुछ नहीं कहा। उन्होंने अपने आपको सिर्फ मार्गदाता कहा, मुक्ति दाता नहीं।

संदर्भ ग्रन्थ सूची :

- (1) ऑम्बेडकर डॉ. भीमराव : बुद्ध और उनका धम्म

- (2) बौद्ध विनीत विक्रम : बुद्ध चरित चंदोदय
- (3) बौद्ध शांति स्वरूप : बौद्ध चर्या प्रकाश
- (4) दिनकर रामधारी सिंह : संस्कृति के चार अध्याय
- (5) बाली एल.आर. : हिन्दूइज्ज
- (6) डॉ. अम्बेडकर सम्पूर्ण वाङ्मय भाग-7 (क्रांति एवं प्रतिक्रांति : बुद्ध अथवा कार्लमर्क्स)

LIBRARY AND INFORMATION SCIENCE EDUCATION IN INDIA

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ABSTRACT

Library and information science implies balance between theoretical explorations of information and applications to the improvement of information service. Schools before Independence in India, Schools after Independence in India. A regular certificate course in library Science was organized by MALA from 1929. Teaching Methods of LIS Education.

The designation library and information science express continuity between an older base of knowledge and practice and newer concepts and methodologies. It implies a balance and newer concepts and methodologies. It implies balance between theoretical explorations of information and applications to the improvement of information service, even if in practice the balance is often uncertain. Library and information science research activity maintains its history focus on research that improves information services. At the same time it draws techniques from many disciplines clarifying its concepts and attacking its problems library and information science , therefore is like education in the practitioners, working librarians, are a principal audience for research result and the research itself is much disciplinary in using techniques from many related field Library professionals are increasingly recognizing the advantages of the inquiry process

and the usefulness appropriate investigative methods for the study of the issues and problems with which the librarians and information scientists are qualified to grapple.

Schools before Independence:

BARODA SCHOOL-

The first ever library school was started by Melvil Dewey in USA in 1887. WA Bordon, a disciple of Dewey initiated training in librarianship in India in 1911 at Baroda to create a cadre of men to man the newly established libraries in the State library system. In 1913 another training class for working librarians of town libraries was started.

PANJAB UNIVERSITY-

A more systematic training programme was initiated by another American librarian by name Asa Don Dickenson at Punjab University, Lahore (now in Pakistan). This happens to be the first university course in India. Mr. Dickenson also prepared a manual for the use of students namely The Punjab Library Primer.

MYSORE STATE-

In the same year i.e. in 1920, a course for the training of librarians was conducted at Bangalore under the programme of library development initiated by the then Dewan of Mysore, M. Vishweswarayya.

MADARAS LIBRARY ASSOCIATION (MALA)

A regular certificate course in library Science was organized by MALA from 1929. A 'Summer School' for college librarians and lectures-in-charge of college libraries in Madras was held in 1928 and repeated in 1930. University of Madras took-up the training course of MALA in 1931 and started offering the course on a regular basis.

ANDHRA UNIVERSITY-

Andhra University started a certificate course in 1935. But, the course was abandoned shortly, thereafter. In 1970 the university started B Lib Sc Course.

POSTGRADUATE DIPLOMA COURSE

UNIVERSITY OF MADRAS

University Librarian, S.R. Ranganathan proposed to the University of Madras to introduce a postgraduate degree course in 1936. In 1937 the university introduced a one year postgraduate diploma course in place of the certificate course of three months duration.

BANARAS HINDU UNIVERSITY (BHU) AND BOMBAY UNIVERSITY

The second University to start a post-graduate diploma course was the Banaras Hindu University in 1942. University of Bombay initiated a similar diploma course in 1943.

Schools after Independence

DELHI UNIVERSITY

Sir Maurice Gwyer, the then Vice-chancellor of University of Delhi invited Dr.S.S.Ranganathan to organize a department of Library Science. The Department was started in 1947 to conduct Post-Graduate Diploma in Library Science.

FIRST DEGREE COURSE -

The University of Delhi instituted the first post-diploma degree course in 1948. In 1949 the structure was changed. The programme of Master of Library Science was introduced as a two year course with the first year leading to Post Graduate Diploma in Library Science (later changed into Bachelor of Library Science).

FIRST B. Lib. Sci. COURSE

In 1957 Aligarh Muslim University started B. Lib. Sci. Course for the first time in the country. It has been conducting certificate course since 1951.

TEACHING METHODS of LIS Education-

Methods of LIS Education –

Nature of teaching methods is connected with objective of education. With the changes in education and advanced technology, teaching methods are also changed. Question to student and form that answer process of the searching of knowledge is implemented.

Methods:-

1. Lecture Method
2. Group Teaching
3. Education by observation
4. Use of Audio visual Aids
5. Assignments
6. Tutorials
7. Symposium
8. Methods of Correlation
9. Internship
10. Visit to library /documentation centre
11. Observation methods
12. Team Teaching
13. Brain Storming
14. Refresher Courses
15. Dissertation method

16. Research Method (Heuristic Method)
17. Counseling method
18. Virtual Learning Centre
19. PowerPoint Presentation
20. Teaching with the help of Television
21. Micro Teaching
22. E-Learning
23. Teaching with the help of Telnet / DTH

Teaching Method-

1. Last 15 minutes of the lecture hour be spared for discussion.
2. Weekly seminars are organized.
3. Initiate group discussions and cooperative projects
4. Tutorials are organized on regular basis.
5. New techniques like role-playing, management games, etc. are used.
6. Computer simulations are developed to provide 'hands-on' experience to students.

TEACHING AIDS

The departments of library science should possess and use the following teaching aids to make teaching-learning process more effective:

- i. Over-head projector
- ii. Slide Projector (with synchronizer)
- iii. Video equipment

- iv. Necessary software is prepared locally.

Many of the LIS education providers have started to realize that it is not possible to equip the future library and information professionals with required knowledge and skills within a short span of one year degree program. Therefore, they have now started offering two year integrated Master of Library and Information Science program with Choice-Based Credit-System (CBCS) to ensure special and temporal flexibility. The University Grants Commission (UGC) came out with a model curriculum for LIS education in the year 2001, but it needs a drastic revision now in view of the technological advances and emerging job opportunities. To improve higher education in India, the National Knowledge Commission (NKC) is focussing on expansion, excellence and inclusion. But in the case of LIS education; expansion and inclusion are not the issues, rather lack of quality education, research, training, as well as the absence of collaboration are the weakest links in the chain of LIS programs in India.

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MANHOOD, GRASSHOOD AND BIRDHOOD

By Aju Mukhopadhyay

ISBN 978-81-7977-521-9

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Paperback. Price-Rs.180

Reviewed by Nathalie Buckland, Nimbin, Australia

Aju Mukhopadhyay is a renowned writer, esteemed both in his native India and abroad. I first encountered his work in the book 'Poetic Connections; Poems from Australia and India', in which some of my poetry also appears. Having now read his latest publication, '*Manhood, Grasshood and Birdhood*', and done considerable reading on the internet I am even more impressed by the breadth and depth of this writer's range and talent. His published work includes essays, biographies, feature articles and fiction, as well as poetry of various genres. He writes both in Bangla and English.

Aju's love of his country is a strong theme, beginning with:

Mother India has snow capped Himalayan crown

She sits with her feet on sea washed by the three;

Bay of Bengal, Indian Ocean and Arabian Sea

(India the Mother p.12)

But what humans are doing to this precious land clearly distresses, indeed angers him;
On our pristine sea shore, on some peace-abode
is made nuclear factory or missile testing site
defying the people's legitimate right;
for we have taken the development road.

(What a Great Republican Shore are we Basking in! p.21)

Good use is made of rhyme and partial rhyme, rhythm and partial rhythm. This is not a solid structural framework, but varies with the content and the movement of each poem.

Aju does not solely concentrate on India, but roams across the world and sometimes far into the past with his poems. Topics include Geronimo, ancient Greece and the battle of Salamis.

*Past is like voiceless echo of the sound
present in our mind and sense
perceptible in its essence.*

*Present is a ghost of the past
for ever with us, guiding.*

(The Past p.33)

Here both alliteration and assonance add emphasis to the simile.

Section two of this book is headed 'Subjective', and has a different tone. I love the lyrical beginning lines of 'Rowing Still' p.44:

*rowing towards the ochre gloaming
or in the night with full moon floating
are events of the dreamy past
which do not remain, do not last*

This part of the book is more meditative.

Suddenly I stopped

Inspired by a questioning thought;

am I walking or I'm walking me?

Aju concludes that he came back to 'the diurnal fact'

bewildered!

(Do I walk or I Walk Me? p.49)

Section three, 'Dwelling With Nature', contains as expected some delightful nature poetry, though amongst it are many reminders of the ongoing destruction wrought by Man;

heart of the forest is lost to the age of plantation

as it is elsewhere lost to the mining spree.

(The Fall of a Habitat, p.55)

By this stage of the book I seem to have fallen into Aju's world, to have absorbed small doses of Indian culture, philosophy, way of life and the natural environment. I feel moved by all the instances he writes about of destruction, of impending disaster, of the lack of awareness shown not only by businessmen, developers and politicians, but by the great majority of the population. This is not specific to any one country of course; it is universal, and as such I relate strongly to his words. Surely this is a vital role for poetry to play in all cultures.

It was almost with a sense of relief that I turned to the last section of the book, 'Birdhood, Birds' Lifestyles'. I had already dipped in and seen numerous delightful black and white photos accompanied by short poems.

I know Aju is a haiku poet, among so many other roles, and expected these poems to be at least haiku-like. I have been writing and publishing haiku for years myself so am familiar with the genre.

However rather to my pleasure I found that these were entirely different. Clearly a result of long and intense observation, each is highly descriptive, and several are anthropomorphic. There is very little rhyme, but both simile and metaphor are freely used.

It is hard to pick a favourite, but perhaps the stork;

Openbill Storks p.69

apple snails in jheel

invite openbill storks

in thousands to make symphony-

white flowers on trees

wings in blue sky.

Just a few words give me such a vivid picture of this bird, surely very much like the storks I see here in Australia.

I finished the book '*Manhood, Grasshood and Birdhood*' with a sense of wonder. Aju is a poet and a conservationist. For a while he took me right away from Australia and not only into his world – of which I feel deplorably ignorant – but on a universal journey. This he has achieved in a language not that of his birth, but learnt later as 'Indian English'. I was able to get some feel of India, that complex, beautiful and mysterious country. I share his pain at the dangers that beset us all.

I will finish this review with Aju's own words from '*The Grasshood*' p.63;

man lives and lives

dying to himself many times

until one day to realize

that grass like earth

and wind and space

and water and fire

and breath

is superior

to man

naturally.

'Manhood, Grasshood and Birdhood' is available, outside India, by contacting the publisher by email and requesting price including postage to Australia.
prakashbookdepot@gmail.com

TWO POEMS BY AJU MUKHOPADHYAY

1

Buddha Purnima

Some are famous for serving the sick and the destitute
by their own hand with sympathy and rectitude
but many an unknown person also serves them
with the same or more sympathetic attitude
some are prone to do it by their nature;
philanthropy is not the only thing to consider.

But the karuna and benevolence emanating
from a being like Buddha in peace
spread throughout the globe
touching all living beings
like the light blue rays of the full moon

carrying love and peace; desireless boon,
embrace all hearts like true arhat.

More the time pass by more his influence
reach the tumultuous humanity's confluence.

Buddha's benevolent debonair face
shines in deep blue sky
as on Buddha Purnima;
above all religions how he touches our soul
is not an enigma.

© Aju Mukhopadhyay, 2014

2

Fragrance

Familiar fragrance from the romantic heart of spring
wafting in the air gives us joyous stirring.

Summer has its wooing smell too
emanating from the burnt leaves and ripe fruits.

Wonderful smell comes out of the thirsty earth;

rain's first love; sky touch
rains create innumerable spells in our life
stimulating our olfactory sense
endearing us with a difference.
And the colourful winter with rosy fragrance
greet us to compensate its chilly embrace.

When a deep fragrance exuberant
comes floating from an unknown source
flooding our psychic being,
a situation the musk deer face,
it is an extraordinary event;
showering Divine love and grace.

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चिद्विलासवाद : एक चिंतन

प्रा. डॉ. भगवान् दिरंगे,
मराठी भाषा व वाङ्मय विभाग प्रमुख,
लालबहादूर शास्त्री महाविद्यालय परतूर,
ता. परतूर, जि. जालना.

चिद्विलासवाद हा भारतीय वेदान्त दर्शनातील एक महत्वाचा सिध्दांत आहे. अर्थात चिद्विदादी तत्त्वज्ञानाची मांडणी जगात प्राचीन काळापासून अनेक तत्त्ववेत्त्यांनी केली आहे. चिद्विदादाला इंग्रजीमध्ये Idealism या नावाने संबोधतात. जगताचे मूळकारण जड नाही, ते चैतन्यरूप, चिद्रूप आहे असे हा सिध्दांत मानतो. विश्वाचे मूलभूत वास्तव हे चैतन्यरूप, अविनाशी आहे. असा विश्वास या तत्त्वविचारात व्यक्त केलेला आहे.

" जगताचे आद्यतत्त्व किंवा स्वरूप चिद्रूप आहे. अथवा जड नाही असे माननारा सिध्दांत. या सिध्दांताच्या मते मूलभूत वास्तव हे मन अथवा चैतन्यरूपी असते. चिद्विदाद्या पुढे विविध शाखा झाल्या. वस्तूनिष्ठ किंवा विषयसापेक्ष चिद्विदादाला वास्तववाद मान्य आहे म्हणजे तो जडवस्तूंचे अस्तित्त्व मान्य करतो, परंतु तो निसर्गवाद अथवा यथार्थवाद अमान्य करतो म्हणजे जडद्रव्यापासून मन किंवा चैतन्य निर्माण झाले असे मत तो अमान्य करतो. मानवी बोधनेच्या पलिकडे जड पदार्थांचे अस्तित्त्व आहे हे आत्मनिष्ठ किंवा विषयसापेक्ष चिद्विदाद अमान्य करतो. याप्रमाणे चिद्विदाद हा वास्तववाद आणि यथार्थवाद या दोहोंच्याही विरोधात आहे. " १

चिद्विदाद विषयी अशा प्रकारचे स्पष्टीकरण वाङ् मयीन संज्ञा - संकल्पना कोशामध्ये आढळते. चिद्विदादी सिध्दांत वास्तववाद नाकारतो म्हणजे वास्तववादाने व्यक्त केलेला तत्त्वविचार नाकारतो. वास्तववादी तत्त्वप्रणालीमध्ये बाह्य जगातील पदार्थांचे अस्तित्त्व मूळात या विश्वात आहेच. त्या पदार्थांचा तुम्हाला अनुभव येवो अथवा न येवो. बाह्य जगातील पदार्थांचे अस्तित्त्व त्यांच्या विषयीच्या विचारावर अवलंबून नसून ते स्वतंत्रपणे अस्तित्त्वात असतात. ज्ञेय पदार्थांचे अस्तित्त्व ज्ञात्यावर अवलंबून नसते असा वास्तववादी तत्त्वविचाराचा अर्थ आहे. या उलट चिद्विदाद म्हणतो ज्ञात्यावरच बाह्य पदार्थांचे अस्तित्त्व अवलंबून आहे.

' सच्चिदानंद ' ही संज्ञा चिद्विदादी विचारवंत नेहमी चर्चेत घेत असतात. ' आयुष्याच्या कारणे सच्चिदानंद पदवी घेणे ' यातच मानवी जीवनाची सार्थकता आहे. असा संताचा अभिप्राय आहे. सत् - चित् - आनंद ही तीन पदे आत्म्याची वाचक आहेत. आत्मा ही मूळ

वस्तू सत् - चित् - आनंद स्वरूप आहे. या आत्मवस्तूची क्रीडा म्हणजे विलास हाच चिद्विलास होय. अव्यक्त ईश्वराला प्रकट व्हावे वाटले, बहुस्याम व्हावे वाटले आणि तो विश्वरूपाने प्रकट झाला. असा विचार उपनिषदांनी व्यक्त केला आहे.

" आत्मा चिन्मात्र म्हणजे निखळ ज्ञानरूप आहे. जग हेही ज्ञानघन आहे. ज्ञानरूप आत्मतत्त्व जगत्‌रूप ज्ञान प्रकाशित करते. प्रकाशच प्रकाशक होतो. प्रकाशय आणि प्रकाशक यातले द्वंद्व नाहीसे होते. ज्ञानेश्वरीत चिद्विलासवादी दृष्टीकोन व्यक्त झाला आहे. अशेष विश्व हे आत्मतत्त्वाचा विलास आहे. असे सांगणारा ज्ञानेश्वरांचा चिद्विलासवाद ही आत्मवादाचीच एक मांडणी होय. " २

ज्ञानेश्वरांनी ज्ञानेश्वरीमध्ये अनेक सुंदर दृष्टांताद्वारे या तत्त्वाचे स्पष्टीकरण केले आहे.

**" माझेया विस्तारलेंपणाचोनि नावे । हें जगचि नोहे आवर्धे ।
जैसे दुध मुरालें स्वभावे । तरिं तेचि दहीं ।। ६४ ।।
किंवा
का बीजचि जाहलें तरु । अथवा भांगारचि अळंकारु ।
तैसा मज एकाचा विस्तारु । तें हें जग ।। ६५ ।। " ३**

ज्या प्रमाणे स्वभावतःच विरजलेले दूध दही म्हटले जाते, त्या प्रमाणे माझ्या नामरूपाने होणाऱ्या विस्ताराचेच जग हे नाव नाही काय. म्हणजे परब्रह्माच्या नामरूपाने होणाऱ्या विस्ताराला जग हे नाव आहे असे ज्ञानेश्वर म्हणतात. " किंवा बीजच झाड होते, अथवा सोनेच अलंकार होते, असे हे जग म्हणजे माझ्या एकाचाच विस्तार होय. ज्या प्रमाणे प्रथम बीज ही एक वस्तू असते व मग त्यापासून खोड, फांद्या, पाने, फुले, फळे असा विस्तार होतो, पण त्या सर्वांसह एक झाडवस्तूच असते. किंवा सोन्याचे अलंकार अनेक असले तरी त्या अलंकारासह सोने हीच एक वस्तू असते, त्या प्रमाणे परब्रह्माचा अनेकरूपाने विस्तार झाला तरी त्याचे अद्वैतरूप एकवस्तूतत्त्व नाहिसे होत नाही. म्हणजे जग हे नाव परब्रह्माच्या नामरूपात्मक विस्ताराला असल्यामुळे मुळात जग हे परब्रह्माचे निरुपाधिक किंवा अनध्यस्त विवर्त कार्य आहे. असे हे कार्य ' अतः सदात्मना सर्व व्यवहाराणां सर्वविकाराणां च सत्यत्वम् ' परब्रह्माशी एकरूप आहे म्हणूनच ते सत्य आहे. असा अभिप्राय छांदोग्य उपनिषदात आचार्यांनी नोंदविलेला आहे. " ४

साहित्य मिमांसकांच्या चर्चेतही चिद्विलासवादाचे तत्व महत्त्वाचे मानले गेले आहे. केवळ पौरात्य साहित्यमिमांसकच चिद्विलासाचा विचार करतात असे नाही. प्लेटो पासून कांट, हेगेल आदी तत्वचिंतक चिद्विदा तत्वप्रणालीचे स्पष्टीकरण करतात. विश्वचैतन्यवादी मिमांसकांनी तर प्राचीन भारतीय चिद्विदा तत्वप्रणालीच्या समकक्ष विचार व्यक्त केलेले आहेत. " विश्वचैतन्यवादांनी सर्वविश्व एकाच चैतन्याचा आविष्कार आहे असे मत मांडले. हे विश्वचैतन्य वेगवेगळ्या रूपात सर्व चराचर सृष्टीत संचारत असते. जेथे जेथे नियमितता आहे तेथे तेथे या चैतन्याचा आविष्कार पाहावयास सापडतो. जडसृष्टीतही नियमितता असल्याने तिच्यातही या चैतन्याचा आविष्कार सापडल्यास नवल नाही. सृष्टी एक नियमित समष्टी आहे. " ५

या वरुन आपण असे म्हणू शकतो की, जड सृष्टीत सुध्दा विश्वचैतन्य व्याप्त आहे. असे मत विश्वचैतन्यवादयांनी व्यक्त केले आहे. तात्पर्य जड सृष्टीच्या अस्तित्वाविषयी सर्व सामान्य माणसाचे जे मत आहे त्याला चिद्वादयांचा विरोध नाही. ते अस्तित्त्व चेतनविरहीत, स्वतंत्र आहे या मताला त्यांचा विरोध आहे. पारमार्थिक चैतन्यावादयांच्या मते जड सृष्टी नाहीच तो एका अभास आहे, माया आहे, चैतन्याशिवाय दुसरे काहीच नाही. " हेगेलच्या मते अस्तित्वात असलेले सर्व काही एकाच चैतन्याचा म्हणजेच केवळ चैतन्याचाच नानाविध आविष्कार आहे. " ६ अध्यात्मवादी तत्वचिंतकांनी केलेले चिद्विलासाचे निरूपण आणि हेगेलचे प्रतिपादन यात विलक्षण साम्य आहे.

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