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Topic

“The Role of Myanmar in India’s Act East Policy: Facilitator or Preventer?”

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Abstract:

The global politics is gradually being shifted to the Indo-Pacific region. In such a rapidly changing scenario, the India’s Northeast and Myanmar become an important and strategic part as it is the region where South Asia, East Asia and Southeast Asia meet. India’s long intentions to assert its presence on global stages are best articulated in its ‘Act East policy’. Among all the Southeast Asian states, Myanmar plays a pivotal role to India’s strategic aims as Myanmar acts as a gateway in connecting India to the rest of the Southeast Asian region. Infrastructural links connecting India to mainland Southeast Asia must pass through Myanmar.

Strategically, Myanmar plays a vital role in safeguarding the eastern flank of India. The two countries have shared a sense of kinship rooted in a shared heritage of ethnic, linguistic, and religious ties. India’s deep cultural ties with Myanmar can be used to strengthen and deepen people-to-people contacts between the two countries. As a result of this, Myanmar has the ability to facilitate or prevent India’s Act East policy.

Keywords: India, Myanmar, Act East Policy, Southeast Asia, Security, Strategy.

1. Introduction:

India shares a long territorial border of 1,643 km with Myanmar apart from sharing a maritime border at Bay of Bengal. The strategic location of Myanmar that act as a buffer between two rising power, India and China, gives an opportunity to play an important role in the geopolitics of South and Southeast Asia. Apart from this, the availability of natural resources and common maritime and land boundary increase the significance of Myanmar in pursuit of India’s economic growth and security establishment. Among the north-eastern states of India, four states, namely, Arunachal Pradesh, Nagaland, Manipur and Mizoram have international border with Myanmar. The biggest challenge of the Northeast region has been how to convert the disadvantage in term of location into an opportunity. Fortunately, the northeast region has advantage as the region is located on the gateway to the dynamic and economically vibrant Southeast Asia. With the rise of India and China, the centre of gravity of the world, be it military, political or economic, is gradually being shifted to the larger Indo-Pacific region. In such a changing scenario, the region of India’s Northeast and Myanmar become a more important and strategic part as it is the region where South Asia, East Asia and Southeast Asia meet (Routray, Bibhu 2011).

Look East Policy (LEP) was introduced in the year 1991 as a foreign policy of India by the then Indian Prime Minister, Narasimha Rao. The policy was launched with the aim to expand India’s trade with ASEAN (Association of South East Asian Nations) countries and also to counter the China influence in the larger Indo-Pacific region. When Look East Policy was introduced, India did not pay much attention on geographical proximity. In the initial year, India’s Northeast was considered as a mere corridor, and not as a bridge between India and Southeast Asian countries. Another reason of this was that Myanmar was not yet a member of ASEAN.

Though India’s Northeast is a gateway to Southeast Asia, most of the India’s trade with Southeast Asia was done mostly through sea route bypassing the Northeast. As a result of this, it became a hindrance in the regional economic condition between India’ Northeast and its neighbour Myanmar. In order to make the policy a successful one, the region of India’s Northeast and Myanmar cannot be neglected. But India realised the importance of Myanmar once Myanmar became a member of ASEAN in 1997. By realising the importance of the region, the Indian government changed the Look East Policy to Act East Policy in 2014. In order to make Act East Policy successful, it is imperative to improve the physical connectivity particularly between India’s Northeast and Myanmar. This connectivity does not only include land route, but also include improving railways, air connectivity, infrastructure development, waterways etc.

Among all the Southeast Asian states, Myanmar plays an important and pivotal role to India’s strategic aims as Myanmar acts as a gateway in connecting India to the rest of the Southeast Asian region. Infrastructural links connecting India to mainland Southeast Asia must pass through Myanmar. To maintain border security in the India’s Northeast region is very much depend on the level of relationship with Myanmar. If we need to improve the economic condition of Northeast region, India must give priority to improve its relation with Myanmar. Through Myanmar, the geographical isolation of Northeast region can be solved and open it to the market of Southeast Asia. As a result of this, Myanmar has the ability to facilitate or prevent India’s Act East policy.

2. Economic factor

Though the trade volume between India and Myanmar has increased in the last two decades, the trade with Myanmar constitute only 0.33 percent to India's overall trade. This trade is very low as compare to other trading partner countries. India rank fifth in the list among the Myanmar trading partner countries. Un-till now, Myanmar does not come under the list of India's top twenty five trading partner countries (Pierre, Gottschlich 2017). A full scale trade with Myanmar with proper engagement of India's Northeast is yet to happen. The vital part of any bilateral trade that is the trade diversification is yet to see between India and Myanmar. One reason is the lack of linkages between trade organisations and people to people contact of both countries and also lack of connectivity between the two countries.

If India wants a successful Act East Policy, it needs to increase the bilateral trade with Myanmar. If one country or region has to develop, then it has to involve in international trade. No country economy is independent. In order to develop the region as a whole, we need to give emphasis in border trade between India's Northeast and Myanmar.

The existing pattern of formal and informal trade between Northeast India and Myanmar is very small and has very limited employment generating effect. The volume of informal trade exceeded that of formal trade by several times. This is because the goods of high demand in both sides are not included in the trade list and these items are being smuggled illegally. In the present trade structure, most of Myanmar's products like teak are imported to India indirectly via Thailand and Singapore. If such trends of border trade continue, the prospect of growth for both Northeast India and Myanmar will remains limited (Prabir & Majumdar 2014). There are potential areas for trade between Northeast India and Myanmar from which both the territories can derive considerable economic benefit.

Myanmar is an important country for India as it helps to integrate economies across the border, mainly the economy of Northeast India. In order to integrate the Northeast to the India's trade expansion policy, the Indian government needs to develop world class infrastructure in the region to facilitate trade and increase economic linked between the northeast and the neighbouring Myanmar. As India's Northeast is predominantly an agricultural state, the government should focus on agrarian economy. Some mini economic zone needs to be established in the region. The region is endowed with forest wealth, and is abundant with crops, spices, fruits, vegetables, flowers and herbs. Meghalaya and Manipur are known as hub of organic spices, particularly ginger and turmeric. Likewise Arunachal Pradesh produces black pepper and the pineapples available in Northeast are of fine quality. Assam tea is well known for its distinctive quality. (Kumar, Davinder 2015). By developing economic zone, the region can export such product as a part of Act East Policy.

For Northeast region, it is more cost effective to import the daily consumption and essential items from Myanmar then to transport from other part of India. Under a liberalised border trade channel, Myanmar can export such items directly to the Northeast region. It will be economical for the consumers in the Northeast as the supply will come from such a nearby source. The location of Northern Myanmar and India's Northeast falls under a natural economic zone (Aung, Zaw 2016). This win-win situation for both side need to strengthen further.

3. Connectivity

In the present era, physical connectivity plays an important role as it give the only means to increase the movement of goods, people and services and thereby increase the economy of both sides. Myanmar plays an important role in the relationship between India's Northeast and Southeast Asia as it forms a bridge between the two regions.

One of the objectives of the Act East Policy has been the economic development of Northeast India by linking with the markets of Southeast Asia. Economic integration with Southeast Asia without adequate connectivity is of no use. India has focus on bilateral and multi lateral projects in Myanmar. For example, in order to connect India's Northeast and Myanmar, India is focusing on developing the Moreh-Tamu-Kalewa Road, India Myanmar Thailand Trilateral Highway, Trans Asian highway, India Myanmar Rail linkage, Kaladan Multi Modal Project, Tamanthi hydroelectric project. All these projects are good initiatives because it will bring positive changes in the socio economic condition of the region. The Indian government needs to sincerely work and focus on the various initiatives of infrastructure developments of roads, railways, inland waterways and ports in Myanmar (Chaudhury & Basu 2015).

Border haats have been open as a result of MoU signed in 2012 between the two countries. In August 2018, India and Myanmar signed an important agreement which led to the inauguration of two international entry/exit points at Rih-Zowkhawthar and Tamu-Moreh. Another milestones step was the agreement signed in September 2022 for the construction of 'Modern Integrated Checkpost at Tamu, which is in Myanmar (MEA 2022). Opening of Border haats (trading posts) is also a good step in the right direction. Such step would pave way for movement of trade, from informal to formal channels. With the opening of "Tamu-Kalemyo-Kalewa Road", also called "Indo-Myanmar Friendship Road", connecting the border town of Moreh of Manipur with Kalewa on the Chindwin River in Myanmar, trade between the two countries has increased manifold. The ambitious 'Kaladan multi-Model Transport project which links on India's east and Sittwe port of Rakhaine state of Myanmar, once completed, would provide an alternative route for transport of goods to the Northeast region. Another ambitious project, Trilateral Highway Project, also called "East-West Transport Corridor" connecting India and Thailand through Myanmar, would bring important impetus to the success of India's Act East Policy by connecting between isolated regions and integrate economies (Chaudhury & Basu 2015).

Myanmar is one of the aid recipients from India. This aid come mainly through "Indian Technical and Economic Cooperation (ITEC) and related schemes. But such aid is very less as compared to others countries. India has provided a Line of Credit of US \$500 million to Myanmar to undertake various projects (MEA, 2012). Countries such as Japan, Germany, Thailand have increased their aid and investment in Myanmar. Myanmar started looking up at countries like Japan, Germany and not on India as an alternative to counter China. India needs to engage proactively with Myanmar in order to feel presence in the country. India has relative advantage over these countries in the field of information and technology sector and should take advantage by proactively engage with Myanmar in this field.

4. Security Aspect

Most of the Indian projects in Myanmar have not only economic aspect but also security aspects. Maritime boundary is longer than the India-Myanmar land border. India can easily access Myanmar through open sea. Because of its geographical location, any domestic or foreign policies of Myanmar has the potential to directly impact on India's strategic interest. For India, it is equally important to protect the territorial integrity mainly the Northeast region. It is very important to cooperate with Myanmar government in order to control the insurgencies issue and drug smuggling and bring development in Northeast region. Most of the Northeast based insurgent groups have their bases in Myanmar territory and they posed a threat to India's security from foreign soil. The crackdown on these insurgent groups will never successful until and unless Myanmar government help India to flush out from their territory (Ayob 2016). So, it is logical to

maintain a strong tie with Myanmar military if India wants to curb the insurgencies problem of India's Northeast. The three main portfolio of the government i.e, Home, Defence and Border Affairs are reserved for military according to Myanmar constitution. Even when civilian government comes into power, these three main portfolios would still remains with military. And also to keep the strategic interest in Indian Ocean and Bay of Bengal and protect the security of Andaman and Nicobar from external threats depend on the level of good relationship with Myanmar (Sakhuja Vijay 2012).

The sea route to Kolkata from Sittwe, which is a part of Kaladan Multi Model Transit project, is a good initiative. Thailand has invested huge amount in Dawai Special Economic Zone and show its interest to do sea trade by connecting with Chennai. India should tap this opportunity.

Myanmar has endowed with natural gas and oil and it has attracts many foreign countries. The reason as to why Myanmar is more important for India is also for the same reason the availability of huge natural resources, oil and gas. This can fulfil the India's energy demand. Being an energy hungry country, Myanmar give opportunity to India but India wasted the opportunities many a time. This was mainly due to consumption of lot of time in decision making and lack of policies coordination among various Ministries. In 2005, India, Myanmar, Bangladesh make a gas pipeline project to extract natural gas and oil from Myanmar to India. Bangladesh backed out in mid as it developed strain relation with India. The project got fail as India did not have another alternative (Gottschlich, Pierre 2017). Ultimately Myanmar gave the opportunity to China and China filled the vacuum. China has built a pipeline connecting its southern province Yunnan to Myanmar. In 1990s, Myanmar has offered 1,000 MW hydroelectric project to India, but India simply gave up after almost two decades. Most of the hydroelectric projects in Myanmar are undergoing under the joint venture with China. In the Kyaukpya Special economic Zone, which is in central Western Coast of Myanmar on Ramree Island, China has constructed an oil and gas terminal and a pipeline connecting China with Myanmar. This facility will directly give China the access to Indian Ocean and Bay of Bengal. China's presence in Myanmar will not only harm Indian economy but also poses a threat to India's security concerns also.

5. Potentials for Cooperation

Today, South East Asia has emerges as one of the fastest growing region in the world with the reputation of being business and investment friendly region. The Northeast region also has the potential to become a strategic base for both domestic and foreign investors. Some of the sectors which have the opportunities for mutual cooperation are agriculture and agro-processing, manufacture, energy, oil and gas, hospitality, information and technology, healthcare, mining and infrastructure (Mahapatra, Biswajit 2015).

Construction sector is a booming industry in the Northeast. Myanmar is endowed with stones like granites, ruby and jade, and it can find a ready-made market in India's Northeast. Myanmar can also supply the forest product to revive the forest based industrial units in Northeast, which have closed down or facing closure due to the limited supply of raw materials.

In the sector of healthcare, education and hospitality, there is an opportunity to do cooperation in such services and Northeast region has potential for expanding such services to Myanmar and beyond. As far as medical sector is concerned, North-east could become a destination for Myanmar and even to other Southeast Asian countries. The conditions of medical facility in Myanmar, particularly the states bordering with India's Northeast like Saigang region, are very poor. In serious medical condition, people from such region go to countries like Thailand, Singapore with heavy expenses. For example, people from Myanmar, Laos, Cambodia, go for dental treatment to countries like Thailand, Singapore. One root canal treatment cost around US\$ 300 in such countries, but the same treatment can be done in Manipur with around US\$60 only. But due to the restriction at the border between India and Myanmar, patients from Myanmar cannot come to North-east India through land for medical treatment. If the borders are open for the Myanmarrese patients, it will help to bring more foreign exchange and also increase goodwill between the two nations. By developing the medical sectors in the region, the north east region can become the affordable destiny for the mainland Southeast Asian countries.

India's Northeast has lots of potential in the Information and Technology (IT) sector. According to FICCI (Federation of Indian Chambers of Commerce and Industry) report, almost 9-10 percent of the India's workforce in IT sector is from the North-east region (FICCI Report 2017). Most of the big IT firms in Myanmar outsourced their work to countries like USA, Sweden by paying huge amount of money. But the actual work is done in India at places like Bangalore, Delhi NCR, by investing little amount by these countries. India should develop IT hub in the North-east region and the region can provide the IT services required in Myanmar and even beyond. The North-east region can directly link with Myanmar's IT firms.

Tourism is another sector where India's North-east has the enormous potential to grow. But due to the lack of vision and lack of coordination among the states, the region has remains largely untapped till date. Apart from geographical connectivity, both India and Myanmar are linked religiously. India is the country where Buddhism was born and majority of Myanmar people followed Buddhism. Buddhists in Myanmar made annual pilgrimage to India, and for almost all the Buddhist, going to Bodh Gaya, Sarnath once in their life is their dream like Mecca for Muslims. But only one or two percent of the whole population of Myanmar can afford to go to Bodh Gaya due to financial constraint (Ayob 2016). Till now, there is no land route for the Buddhist pilgrims coming from Myanmar to India. If the land route, mainly the Moreh-Tamu, is open for the Buddhist pilgrims, they can save the money and at the same time, it will increase the people-to-people contact among the people of Myanmar and India's North-east.

6. Presence of China in Myanmar

Among all the neighbouring countries, the influence of China in Myanmar is bigger than any other countries. After the 1988 uprising, when the western countries put sanctions, China gave massive economic support to Myanmar and also extended political support at the international level. As a result of this, one will find the presence of Chinese goods, oil and gas exploration, mining sectors, infrastructure sectors and hydro power projects in Myanmar. In terms of military hardware, China is Myanmar's main providers. China has also got a crude oil terminal off the coast of Arakan state (Haacke, Jurgen 2006). This would give undue advantage to China and would increase the efficiency of oil and gas imports from Middle East and African countries.

The most cause of concern for India is the increasing China-Myanmar partnership and China's access to the Indian Ocean through the territory of Myanmar. China has installed electronic surveillance devices at the coastlines and offshore islands such as Coco Island and Ramlee Island at the Rakhine state. The purpose of installing such devices is to monitor the military activities in the Bay of Bengal and it gives a direct threat to the security of India (Ayob 2016). Such Chinese activities in the Myanmar coastline not only threaten the naval activities on the eastern side of India, it would give an advantage to China to spy on missile launching programme of India. In order to counter the Chinese presence in Bay of Bengal and Indian Ocean, India should engage actively with Myanmar government. India cannot afford to have a unfriendly Myanmar as it will give undue advantage to China and pose a serious security threat to India.

When it comes to cross border trade with Myanmar, China is way ahead than India. The Chinese have established production centres near the border and even inside Myanmar to exploit the cross border market. From this over dependent on China, Myanmar has slowly looking for an alternative. Many western countries lifted sanctions and focus more on economic engagement with Myanmar. Japan has decided to waive off debts amounting \$3.7 billion in Myanmar and Myanmar welcome Japan to engage in the country. Japan has also invested huge amount in the Thilawe Special Economic Zone. An unfriendly Myanmar would result hosting more Chinese and other external power presence which would pose a major threat to Indian security. In order to counter the Chinese influence, India not only to have a cordial and strong relationship, but also needs to develop more production base in North-east and involve on a large scale infrastructure development projects in Myanmar (Kumar, R 2017).

7. India's Image in Myanmar

Though there is a general acceptance that Myanmar is important for the successful implementation of Act East policy, Myanmar receives less attention from India, as compare to India's attention on its other neighbouring countries. The general feeling about India in Myanmar is that India is not able to live upto its promises. This is clearly visible from the sluggish implementation of various ongoing infrastructural projects, such as Kaladan multi-modal transport project (KMTTP), India-Myanmar-Thailand trilateral highway project. The Trilateral highway was supposed to be completed in the year 2014 but has been continuously delayed. Similarly, the Kaladan Multi-modal Transit Transport Project in western Myanmar has witnessed multiple setbacks. The project aims to connect the landlocked Indian state of Mizoram to the Bay of Bengal and it was first signed in 2008. Nearly ten years later, the overland road still does not connect to Mizoram, even though the construction of port facilities are more of less completed on the Myanmar side (Ghosh, L 2016). In order to reach out to other Southeast Asian countries, India must increase its presence in Myanmar.

8. Conclusion

India needs to engage Myanmar constructively to bring development to its Northeast region. Myanmar's strategic location at the junction of South Asia and Southeast Asia, and a shared long border makes Myanmar a critical neighbour for India. India should pay attention to what it wants to achieve in the long run and what kind of relationship it wants with Myanmar. The shared historical, ethnic, cultural and religious linkage between two territories has generated a sense of advantage of constructive engagement. Better cooperation with Myanmar would not only contribute to the development of India's Northeast states but would also effectively bring down the problems of insurgency, drugs trafficking and also trade of illegal arms. The future of Northeast region lies in political integration with India and economic integration with ASEAN countries (Jairam, R. 2005). But, if the North-east region is not prepared and not actively participate, the region will end up as a transit route, becoming the market of third countries goods.

In order to balance increasing Chinese intrusion, Myanmar sees India as the only viable way to counter Chinese influence. For this reason, Myanmar is keen to have a good relationship with India. India should not waste this opportunity and needs to make its strategy for dealing with Myanmar. India should not only focus on what should be or might have been, but focus more on what can be done.

Myanmar wants to improve connectivity and do trade with India through Northeast region. India should not miss this opportunity. After India became the summit level partner of ASEAN, member of East Asian Summit, signed ASEAN-India Free Trade Agreement, it has become more logical for India to strengthen the relationship with Myanmar. In order to have a deep footprint in Myanmar, India needs to connect not only by its historical linkages but more with strategic and economic linkages. India needs to expedite the ongoing projects and try to finish on time. India should have a proper mechanism to execute various projects. And lastly, India should try to change the Myanmar perception that India does not live upto its promises.

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Topic

“Quest for Identity in V.S. Naipaul’s ‘A House for Mr. Biswas’ ”

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Abstract

The general identity of a person can be considered from their parentage. Society traditionally consider the professions of the human as the secondary source of identity. Naipaul through his works has tried to mentioned these recognition either the factiously or by imaginatively. The main theme of the works of V.S. Naipaul elaborate the identity of a person in a particular ways as well as the struggle for colonialism. His ancestors have migrated from India to Trinidad as the sugar plantation laborer. *A House for Mr. Biswas* (1961) fulfill the theme of the seeking of identity, the protagonist Mr. Biswas struggle to acquire a house for his own and his family. Mohun Biswas the theme of rebellion and independence moves throughout for his entire life. Naipaul has used to portrays the diasporic identity of Mohun by questioning for his own house. Many characters have attempted to interact with the protagonist for the dissolution him with show-off satisfaction but in vain. Many critics have been considered him to have written in biographical ways. But the ideas can be reveal as his biographical quest. The novel has the variety of incidents and characters that are interrelated with each other and in every part we sees Mr. Biswas suffering from their self cause enterprising and respect of his own self. His prospect become strong with the mingling with Tulsi family but like his parentage life could not get satisfied. At the end his own identity got reveal for being as self independent person far from his connectivity of family. Since, the novel has been set in Trinidad the miserable condition of migration, colonialism can be occurs to puzzle the novel. But all in all it is presented with multiple aspects of reading.

Keywords: Identity, diaspora, colonialism, migration, quest, parentage, protagonist, Trinidad.

Introduction

A House for Mr. Biswas (1961), the novel begins with the death of the father of Mr. Mohun Biswas and for his own loss of the fatherhood and suffering for his own identity followed by throughout the entire novel. The novel has considered to be the biographical connection to his own life but later it was not fully accepted. Vidiadhar Surajprasad Naipaul was born in 1932 in an Indian-style house that his maternal grandfather had built in Chaguanas. His maternal grandfather had come to Trinidad as an indentured labourer on a five-year contract. He stayed on, made a lot of money and built a large house in Chaguanas. However, in 1926, he returned to India taking with him a woman with the intention of settling down in his native village in eastern Utter Pradesh. His own wife and children stayed back. Unfortunately, he passed away during the train journey from Calcutta and never saw his village. The woman with him reached the village and settled there. Facing all odds they managed to book a passage on the Ganges that was to repatriate them but all that they saw on reaching Calcutta were “hundreds of derelicts, previously repatriated, who wanted now to be taken back....India for these people had been a dream of home, a dream of continuity after the illusion of Trinidad. To Naipaul and his family India was just a far off dream. He grew up knowing nothing about his father’s family and very little about his mother’s family. It was only in 1972 that he got a complete idea of his family history. Indians had started coming to Trinidad around 1845 to the labor lost by the abolition of slave trade. They came on a five-year contract at the end of which they were to be given either a piece of land on the island or a free passage to India. But these promises were seldom kept and most Indians found themselves homeless and penniless at the end of five years. His paternal grandfather had come to Trinidad as an infant in the arms of his mother who had accepted indenture around 1800. The very fact that Naipaul had to his “colonial-Hindu” self for his material implies directly that his writing would be built around his diasporic concerns. *The Mystic Masseur* (1957), *The Suffrage of Elvira* (1958) and *Miguel Street* (1959), his first three books span the period from the beginning of World War II to around 1950. All three are genial satires on the Trinidad society. *Miguel Street* (1959) a collection of seventeen stories, is a record of observations of the author. The language is the original Trinidadian English. It was written with a concern but with a certain detachment too. In the end the narrator leaves the street and goes to England for an education.

Trinidad centre of early writing

A House of Mr. Biswas seems to be Naipaul’s first full-fledged account of the Indian diasporic in Trinidad. And it is from here that all his subsequent diasporic concerns can be traced. In this novel Naipaul focused upon the life in Trinidad. Taking his father’s case as raw material, V.S. Naipaul described an ordinary individual’s experience of striving for a better life. The novel gained wide spread attention both in Britain and in Trinidad and has been translated into various

languages and reprinted for more than 10 times. Mr. Biswas' father, who migrated from India to be a laborer in Trinidad, was born with one of his hands having fingers and which was considered as an unlucky omen. He had been discriminated for it since he was a child. He struggled to seek his fortune as well as his root and identity. When he got married, his wife's family also looked down on him. So he wanted to be a journalist. He wanted to publish articles in newspapers so that he could gain respect from others. In addition, he wanted to have a house of his own. A house of one's own means a successful career and economic independence. He finally achieved what he wanted through tough struggle. His son wasn't satisfied with the life in Trinidad and left for Britain. When he completed his education in Britain and came back to Trinidad, his father had already died of illness in his own house, leaving behind \$3000 debt and a family in poverty. With a slow, fluent and simple narrative style, the novel, as a combination of biography and documentary records, gives a picture of an ordinary individual's life in line drawing. The compassionate mood of narrative makes the novel a true masterpiece. Naipaul has continually defined himself through his writing; through his writing he discovered the worlds that he contained within himself; he realized that his subject was not his "sensitivity" but the different worlds that he "lived in". He writes; "To get anywhere in the writing I had first of all to define myself very clearly to myself". It seems that Naipaul's engagement with India falls within this framework. His idea of India was not his own. It had been handed down to him by his family. This idea of India was a part of his idea of himself, which too was initially an inheritance. It was a world which he carried within him. When faced with the real India, He felt the India within him falling apart, and the man and the writer had to come to terms with it. The unity of his world was lost forever and the writing had to begin from an impossible place; a place of an un-healing wound, a place of immense loss and pain, a place where a highly charged memory is placed under erasure.

Naipaul and his Diasporic concern

At the heart of diaspora, is the image of the journey. Yet not every journey can be taken as diaspora. Diasporas are clearly not the same as travels. Nor do they normally refer to sojourns. Paradoxically, diasporic journeys are essentially about settling down, about putting roots 'elsewhere'. It involves dwelling, maintaining communities, having collective home from home. Diaspora discourse articulates, or bends together, both roots and routes to construct alternate public spheres. The question is not simply about who travels, but when, how, and under what circumstances. What socioeconomic, political and social conditions mark the trajectories of this journey? The diaspora in question is constituted through conquest and colonization. It might have resulted from the capture or removal of a group through slavery or indentured labor. Alternatively people have had to desert their homes as a result of expulsion or persecution. Or they may have been forced to flee in the wake of political strife. Perhaps the dispersion occurs as a result of conflict and war, resulting in the creation of new state in the territory. Diasporas, in the sense of distinctive historical experience, are often composite formations made up of many journeys to different parts of the globe, each with its own history, its own peculiarities; as James Clifford states in *Diaspora* that a polythetic field would seem most conducive to tracking the contemporary range of diasporic form. The essential difference between "diaspora" and "migration" is motive: a migration is willing, a diaspora is forced. The coercion can be either physical or economic. An important part of any diaspora is the discrimination against the diasporic group by the dominant social groups both in their homelands and the places where they resettle. While this discrimination might moderate with time, it does not diminish the final, crucial aspect of diaspora: the longing to return and recreate the lost homeland. It is this longing which lies at the centre of the concept of 'diaspora'. Migrants may experience loss and nostalgia, but only en route to a new home in a new place. For diaspora people whose sense of identity is centrally defined by collective histories of displacement and violent loss cannot be assimilated by merging into a new national community. Nor a diaspora is a metaphor for individual exile but rather, diaspora emerges out of migrations of collectives. Exile denotes banishment from a particular place in an institutional act of force; but, appropriately for a word that probably derives from the Latin *Exsilire*, it also expresses a sense of 'leaping out towards something or somewhere, implying a matter of will.

Naipaul's concept on the Diaspora with multidisciplinary approach

Vijay Mishra in *Bordering Naipaul: Indenture History and Diasporic Poetics* argues that "Naipaul is a product of the old Indian diaspora, situated between an old world that can only be memorially constructed and a new that lacks the certainties of the old." Mishra states that Naipaul's difficulty lies with the structural inevitability of mimicry because for the colonized slave mimicry is one of two available models of self-legitimization of self-transcendence. The other is violence. Naipaul has referred to mimicry as a forced aesthetic intervention. In this aesthetic discourse a flower such as jasmine is known as a sign but its referent cannot be conceptualized. Mimicry is thus mastery of language of the colonizer through the impeccable logic of structural difference, but being alienated from the colonizer's history and culture, the colonized cannot internalize the word 'Jasmine' with any phenomenological certainty. In England, Naipaul could remember his initial encounters with Wordsworth's *Daffodils* by acknowledging a prior phenomenological inadequacy: "There was, for instance, Wordsworth's notorious poem about the daffodil. A pretty little flower, no doubt; but we had never seen it. Could the poem have any meaning for us?" Naipaul writes about the diaspora's familiar temporariness, the ambivalence of becoming part of the landscape and yet somehow beyond or beside it, experiencing "to-not-be-at-home" feeling. In *House for Mr. Biswas*, the failure of Biswas to actually build a house on solid foundations, the house that he finally owns and which is heavily mortgaged, the house in which he dies, this failure is part of the totality of the diasporic experience. The house, the sign that would have transformed the route into a root is unsteady. Gilroy in *The Black Atlantic* presents that the 'root' metaphor requires the subject to construct a pristine, uncontaminated homeland to which, ideally, one ought to return, the 'route' metaphor insinuates the significance of the trajectory itself, the suggestive power of the journey and the historical interaction between masters and slaves so as "to give flesh and blood to the notion of utopia, without betraying it to empirical life." Home becomes for Naipaul an ecstatic order, a posting of the past onto another landscape. In this act the fracture of displacement, the panic of escape from a stifling island community, can only be aesthetically contained or ordered.

Evolution of personal History

Naipaul experiences the origins and evolution of his homeland as part of his personal history. Throughout his career Naipaul has transformed self-creation into a cultural lens and a literary method that constitute his approach to the world, however contingent on the changing prospect of contemporary history and his own evolving skill as its interpreter. His engagement with the disordered and fast-changing world he observes, his empathy with the diverse people he describes in his travel narratives and creates in his fiction, not only discloses his origin and development, but also suggests that truth is not some immutable essence, divine or historical. When Naipaul

speaks of the truth of one's responses, he refers to an individual mind contending with barriers to its authentic interpretation of experience.

Postcolonial concern from Naipaul's view

Post colonialism is an important discipline in cultural and literary studies today. As a major force in criticism during the late 1980s and early 1990s, it has played an important role in anti-colonial political movements in the colonized lands. Again, it became a field of intellectual inquiry when the colonial regimes began to disintegrate after the World War II. Moving of Mr. Biswas from his own native place to other foreign countries. It analyses the literature produced by cultures that developed in response to colonial domination from the day of the first colonial contact to the present, while, on the other, it also analyses the colonialist and anti-colonialist ideological forces in operation politically, socially, culturally and psychologically — which, on the one hand, pressed the colonized to internalize the colonizer's values and, on the other hand, promoted the resistance of colonized people against their oppressors. As the present thesis focuses on V. S. Naipaul's travelogues on India set in post colonial period, I try to present brief information about post colonialism in general and elements of post colonialism in V. S. Naipaul in particular.

The word 'postcolonial' is a much contested term. It is contested because it is often used with a hyphen in between 'post' and 'colonial' and thereby drawing diverse meanings and attitudes towards colonialism. As far as its current use is concerned, it does not simply mean 'after colonialism' or the period that comes after colonialism or imperialism, it also means the time that begins from the first colonial encounter. It may be true, however, that with decolonization, the once colonized lands achieved their independence, but, a large number of those lands could not recover themselves from colonial dependence often termed as colonial hangover or interference till today. There is, however, no proper demarcation between the end of colonialism and the beginning of post colonialism as none can say exactly when colonialism ended and postcolonialism started. Some scholars opine that some form of colonialism exists even today in the form of political and economic interventions, while others are of the opinion that, postcolonialism begins "from the very first moment of colonial contact". Again, in the introduction to their influential work *The Empire Writes Back* (1989), Bill Ashcroft has used the term 'post-colonial' (as hyphenated) to cover "all the culture affected by the imperial process from the moment of colonization to the present day [since] there is a continuity of preoccupations throughout the historical process initiated by European imperial aggression". They, however, designate the literatures produced from Africa, Australia, Canada, The Caribbean, New Zealand, India, Pakistan, Bangladesh, Sri Lanka and South Pacific island countries as 'post-colonial' literature. Each of these literatures, therefore, has one thing in common beyond their distinctive regional characteristics. Each has "emerged in their present form out of the experience of colonization and asserted themselves by foregrounding the tension with the imperial power, and by emphasizing their differences from the assumptions of the imperial centre. It is this which makes them distinctively post-colonial."

Conclusion

Naipaul has described the seeking identity of Mr. Biswas from his own family to Tulsi's and other relatives. After his marriage, earlier he got shelters of respect but it was all in all temporary or for a short period of time. He wanted to establish his own identity by making a house for his family and making himself dependent. Finally he died at his own house with respect and satisfaction at the end of the novel. This study consists to elaborate the recognition of Mr. Biswas in *A House for Mr. Biswas* as a self identity in the society. The pathetic situation of the protagonist occurs many times to justify the true source of identity.

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Topic

“Effect of Some Hormones on Water Lipid and Protein Contents in Different Tissues of The Freshwater, Air Breathing Fish Anabas testudineus (Bloch)”

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ABSTRACT

In the present work an attempt has been made to study the effect of thyroxin (T⁴) and testosterone on water, lipid and protein content of some tissues (Liver, Muscle, Brain, Kidney and Ovary) in a fresh water air breathing fish, Anabas testudineus (Bloch).

The regional distribution of water, lipid and protein differ greatly in different body tissues Treatment of T⁴ and testosterone results in an increase in Liver and kidney water. The treatment of T⁴ and testosterone results in slight increase of liver, kidney and brain lipid on one side and decrease of gonadal lipid on other side, Further the treatment of T⁴ and testosterone resulted in decrease in the protein contents of liver, muscle and kidney on one side and increase of brain and gonadal protein on other side.

KEYWORDS: Hormone, Body Composition, Anabas testudineus.

INTRODUCTION: -

The role of hormones in the regulation of physiological processes in fishes is less understood as such an attempt was made to investigate the effects of administration of two hormones. namely thyroxine and testosterone, on the water, lipid and protein content of some issued of Indian fresh-water airbreathing fish, Anabas testudienus (Bloch).

MATERIAL AND METHOD

Live specimens of Anabas testudienus were procured from local fish dealers at Darbhanga & collected from paddy fields and waterlogged area and prior to any experiment, they were acclimatized in the laboratory for about a week. In the laboratory, they were acclimatized in the laboratory for about a week. In the laboratory, they were fed daily eight pieces of goat liver.

L- thyroxine (Sodium salt, BDH, Poole, England) and Testoviron (Testosterone Propionate J.P., Germa Remedies Ltd. (Bombay) were administered intraperitoneally at a point in front of pelvic fins in normally acclimatized specimens weighing 22-26g. Fishes were divided in 3 groups of 4 each. One group received 0.062mg. of thyroxine, another group 0.24 testosterone while the third (control) group was given an equal volume of normal saline water of live, muscle, brain kidney and gonad followed by drying to constant weight in an oven at 81°C for today's.

$$\text{Water content} = \frac{W^1 - W^2}{W^1} \times 100$$

Where W¹ = fresh wt and

W² = Dry weight of the tissue.

Lipid content was determined by extracting dried tissue of known weight in petroleum ether for 24 hours. The insoluble residue was dried at 70°C to constant weight. The difference in weight of dried tissue and dried residue gave the amount of extractable lipid and from this % lipid content was calculated. Protein was estimated as 6.25x percent N² Percent N² was determined by Duma's method as described by Bernard (1954).

The difference of significance. if any, between control and experimental animals were calculated by student's t- test at the level of 5%

OBSERVATION

The values of percent water, lipid and protein content of liver. muscle. brain, kidney and gonad in Anabas testudineus are recorded in Table 1. The figures represent values obtained from pooled tissue of each kind collected from four fishes of each group. The mean Values presented in the Table are followed by standard error of the mean.

An examination of table-1 reveal that water, lipid and protein are not uniformly distributed in various tissues of Anabas testudineus. Water content is minimum (54%) in liver 77% in muscles and nearly 84-91% in brain, kidney and gonads. Liver has the maximum lipid content (9%) it is minimum in muscle and brain. Protein content is also maximum in liver and muscles and is minimum in brain. Thyroxine (T⁴) and testosterone.

Table - 1: - Showing water, lipid and protein contents of liver, brain, muscle, kidney and gonad of Anabas testudineus (Bloch) following administration of thyroxine and testosterone.

(N = 4 for each treatment: Temp 25.0o = 1.0oC) + = S.E.M.

Tissue	Treatment	% water	% Lipid	% Protein	Other (Ash+ carbohydrate)
Liver	Control	54.00±1.13	8.36±0.31	21.00±0.85	16.63±2.13
	Thyroxine	63.14±1.34	9.26±3.4	17.27±1.33	10.31±1.38
	Testosterone	61.51±0.34	10.42±0.27	17.31±1.17	10.74±2.13
Muscle	Control	78.01±1.13	1.0±0.04	17.00±0.87	4.00±0.52
	Thyroxine	79.27±2.14	2.0±0.04	14.67±0.34	4.05±0.34
	Testosterone	80.00±2.84	0.4±0.01	12.01±1.14	7.62±0.23
Brain	Control	89.97±2.38	1.2±0.23	3.52±0.13	5.34±0.17
	Thyroxine	89.43±2.81	1.63±0.13	4.91±0.14	4.01±0.13
	Testosterone	89.67±3.14	1.8±0.14	5.03±0.17	3.49±0.16
Kidney	Control	85.15±2.44	2.3±0.13	4.69±0.14	7.86±0.33
	Thyroxine	88.89±1.87	2.68±0.14	3.91±0.14	4.51±0.23
	Testosterone	90.14±3.14	3.19±0.24	3.65±0.14	3.01±0.16
Gonad (Ovaries)	Control	86.82±1.33	2.05±0.32	4.56±0.27	4.56±0.14
	Thyroxine	89.04±1.54	1.76±0.13	5.64±0.14	3.56±0.22
	Testosterone	87.09±1.43	1.84±0.14	5.97±0.24	5.12±0.14

(Teat.) administration results in increase in water content of liver and kidney Brain, muscles and gonads do not show marked fluctuation in water content following T⁴ and Test administration T⁴ causes increase in lipid content of muscles and decreases in that of gonadal tissue. Test administration results in reduction results in decrease of protein content of liver, muscles and kidney. Test causes decrease in protein content of liver, muscles and kidney and increase brain and gonadal tissues.

DISCUSSION

Water content in liver of *Anabas testudineus* is close to that (55.7%) in liver of *mystus vittatus* reported by Singh et al (2008) and *Heteropneustes fossilis* reported by Chaturvedi et al (1976) Low water content in liver is an indication of the fact that liver stores and has high lipid, protein metabolism is accompanied by increase in extra cellular salt and water Gabos et al (1973) have observed that thyroxin is involved in elimination of water from body of *Cyprinus carpio*. Pandey et al.(1978) noted significant decrease in total and relative blood volume in *Claris batrachus* after L- Thyroxin treatment. It appears that haemoconcentration caused by thyroxin administration is a result of elimination of water from blood. This water kidney increase. Hahn (1967) and walker & Wilhoft (1970) have observed decline in fat body size of *Uta stansburiana* due to fat mobilization by high levels of Estrogens and Testosterone. The exact reason for the effects produced on the chemical composition of tissues of fish as a result of thyroxin and testosterone administration remains unknown. Harri & Pusks (1973) have made a general observation that fat metabolism is poikilothermic animals and the effects are not the same as those usually found in mammals. It may be noted that hormone induced shift in the content of even one kind influences the values of other contents. It can be said that changes observed after hormone administration are probably due to altered hormone balance.

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Topic

“Examining the Status and Challenges of Teachers of Government and Private Colleges in Nagaland: A Critical Study”

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Abstract

Higher education represents the highest level of formal education within the entire educational framework. It has an impact on all levels of education and is directly or indirectly linked to national development. It impacts all aspects of human activity by providing labour for production, organization, administration, and technological advancement.

The paper discusses the status and challenges faced by teachers of Government and Private Colleges in Nagaland.

Key words: status, challenges of Higher Education, Government College, Private College, Curricular, Co-curricular, Profile, Management, Administration, Academic achievement, curricular, co-curricular, student’s performance.

1.0: Introduction

Education is a structured process through which individuals acquire knowledge, skills, and a positive attitude. It is essential for personal development, leading to civility, refinement, culture, and education. Education is a process of enlightening and empowering humans to achieve a better quality of life. A robust education system undeniably nurtures students' potential, enhances their abilities, and shapes their interests, attitudes, and principles. Every society must prioritize education because it is a cure-all for all problems and the key to solving life's various challenges. An educated individual embodies social consciousness, moral uprightness, cultural distinctiveness, and national integration. Education is a crucial element that plays the most significant role in the life and progress of humanity. Education at all levels, such as primary, middle, secondary, and higher secondary, plays a crucial role in shaping and refining an individual.

Higher education is the highest stage of formal education. As the pinnacle of the entire educational framework, it exerts influence across all levels of education and is directly or indirectly linked to national development. It impacts every aspect of human activity by providing labour for production, planning, management, and technological advancement. It significantly impacts almost every crucial national endeavour. The primary goal of higher education is not only to advance quality and social justice but also to cultivate the right work ethic, professional competence, and leadership across all spheres of life. It aims to cultivate values such as physical, emotional, national, aesthetic, ethical, and spiritual education among teachers and students, and to impart these values to society. However, the maximum of its development depends much on overall programs rendered in the institutions. Both government and private colleges encounter a multitude of challenges in various aspects.

The term "higher education" refers to education at the collegiate and university level, following the completion of secondary education, and encompasses both general and professional courses. Higher education encompasses the education provided in post-secondary institutions, such as colleges and universities. The higher education structure typically involves several years of study after 12 years of primary and secondary education, resulting in a bachelor's degree in Arts and Science, and up to four years of additional study in professional fields such as engineering and medicine. Following completion of a master's degree, there is typically an additional two years of study, and pursuing a Ph.D. requires at least three more years, as it generally takes longer to complete. The participants are approximately eighteen years old, indicating their mental maturity and ability to perform at an abstract level. They can analyse, synthesize, and comprehend concepts and ideas of various kinds.

Challenges here means the different problems and issues faced by higher education institutions whether private or Government. Even institutions with the best infrastructure and facilities are not immune to challenges but rather have one problem or another. Every institution needs to ensure that they are not hindered by challenges; It is crucial to address these issues to guarantee the smooth operation of our institutions. In educational institutions, success is determined by the seamless and effective operation of the institutions. As career competition intensifies, the significance of students excelling in college has drawn the attention of parents, government, and private enterprises. Parents are concerned about their child's scholastic achievement because they believe that excellent academic performance is important, along with nice facilities, committed teachers, and professionalism. Even though colleges work hard to promote good study habits, they are also frequently impacted by worries about their reputation, the likelihood of receiving financial aid from the relevant departments, the students' families, their prior education, and the facilities and infrastructure that they offer. All of

these factors can have a negative impact on the college's overall performance. Rankings are also influenced by college performance and outcomes, which hold universities and instructors responsible.

1.1: Nagaland Overview

The state of Nagaland was established on December 1, 1963, and is situated in the most Northeastern region of India. The rich culture and customs of Nagaland are a treasure trove. The people who live there are of the Indo-Mongoloid ethnicity, which is renowned for being kind, diligent, self-respecting, and honest.

1.2: Higher Education in Nagaland

At just 64 years old, Nagaland's higher education system has its roots in the Fazl Ali College in Mokokchung, which was established on September 8, 1959. On January 15, 1961, Kohima Science College was established with the goal of adding new dimensions to the area of higher education. On May 1, 1983, the Department of Higher & Technical Education was established in accordance with the advancement of higher education. In addition to developing the state's general policies for higher education under the Ministry of Human Resource Development, the Department is in charge of coordinating and consulting with the University Grant Commission (UGC) to plan and formulate perspectives for collegiate education. Due to the rising need for higher education, the Government Colleges in Nagaland were incapable to satisfy the needs of the populace on their own. However, the Department of Higher Education built one Government college in each district headquarters in an effort to simplify this responsibility. As a result, the State Government occasionally provided permission for the creation of Private Colleges who met the requirements occasionally.

1.3: Significance of the study

Since colleges are a country's most valuable asset, they should have access to the best facilities and resources. All countries, secular or non-secular institutions included, have come to understand that the teachers' contributions, their performance in maintaining their students' academic standing, and their balanced administration are crucial to the institution's continued existence.

Although colleges share many characteristics, each college has its own pattern. It is a well-known fact that the quality of graduates from institutions determines how far a nation, state, or district may advance. In India, 75% of parents send their kids to college with the expectation that they'll graduate from school and land a decent career. It is common knowledge that effective work requires positive outcomes, teachers' commitment, and their professionalism in carrying out their responsibilities, among other things.

After Nagaland became a state, enrolment in education increased. There has been a positive statistical trend toward higher education. Although there has been a remarkable surge in enrolment at different phases, teachers at government and private colleges in Nagaland continue to face a multitude of challenges.

Taking into account the aforementioned considerations, it is essential that an in-depth investigation be carried out in order to identify the various challenges and issues that Nagaland's private college and government teachers face. This investigation should also result in recommendations or actions that address the issues at hand and preserve the equilibrium of development in both sectors. It seeks to be aware of the state of Government or Private College teachers in Nagaland and the kind of problems faced by them with a view to provide suggestions to solve these issues.

1.4: Statement of the Problems

Examining the situation and difficulties faced by college instructors in Nagaland's government and private colleges is the goal of the current study. The researcher's modest goal is to improve educational quality while offering recommendations for action to universities that are having greater issues. Thus, "**Examining the Status and Challenges of College Teachers in Nagaland: A Critical Study**" is the title of the chosen problem.

1.5: Objectives of the study

1. To conduct a critical analysis of the makeup of both government and private college instructors.
2. To conduct a critical analysis of the instructional strategies employed by both Government and private college instructors.

1.6: Delimitations of the study

Only 10 Government Colleges from 5 districts and 10 Private Colleges from 5 districts of Secular Colleges with an Arts stream that are associated with Nagaland University were included in the study.

3.0 Methodology and Procedure

The research used for this study is descriptive in nature. Primary and secondary sources, as well as in-person interviews with a small number of people with knowledge and experience either directly or indirectly linked to the current topic, were used to gather information for the research.

3.1: Population of the study

The population is made up entirely of teachers from private colleges in Nagaland that provide degree programs in the arts and government schools.

3.2: Sample of the Study

The study's sample of 100 college professors is made up of 50 teachers from government colleges and a comparable proportion from private colleges in the state. Additionally, 17 individuals from the group of stakeholders were involved, including administrators, teachers, research scholars at Nagaland University, officers in the department of higher education in Nagaland, and a few student leaders.

3.3: Tools Used

The investigator used a questionnaire to gather information from teachers, in addition to also scheduled interviews with stakeholders, particularly those in the department of higher education. The interviewees included administrators, teachers, and student leaders from Nagaland University's Kohima campus. The questionnaire contained both closed-ended and open-ended questions, with the option to offer suggestions for some of the issues. The questionnaire was initially circulated for a pilot test with a small number of participants from each category. Based on their responses and comments, any necessary additions or deletions were made. The questions

were developed in cooperation with a variety of experts. Experts were consulted once more before the surveys were approved. In order to gather pertinent data, the questionnaires were ultimately given to the study's chosen sample of the general population.

3.3.1: Description of tools used

The study's aims informed the construction of the instruments employed in the investigation. Each tool had a variety of components intended to meet the different study objectives. The investigator personally gave the questionnaire to the chosen sample of respondents in order to collect data. Enough information was gathered to allow for a thorough analysis and interpretation.

3.4: Collection of Data:

The investigator personally administered the questionnaires used to collect primary data, explaining to the respondents the pertinent information needed for the investigation.

3.4.1. Primary Data Collection Process

A schedule of interviews and questionnaires served as the major instruments for gathering primary data. Once the two instruments were finalized, the researcher contacted the institution's head and the stakeholders to obtain the necessary permissions. Following proper authorization, the researcher made a date, time, and arrived at the workplace and institution on schedule. By clearly outlining the goals and aim of the study, the researcher won the respondents' trust.

The researcher informed the heads of the institutions and teachers about the objective of the study and the necessity of conducting such a study while distributing the questionnaire to them.

Similar to this, the researcher conducted workplace and home/office visits when conducting scheduled interviews using pre-written questions based on the study's goal. The researcher called the respondents ahead of time to schedule an appointment, described the reason for the visit and the goals of the study, sought to build a relationship with them to win their trust, and asked for answers to the questions the researcher would be asking. They were asked to feel free to respond with whatever their thoughts were on each subject. The researcher meticulously documented the viewpoints expressed by the participants.

3.5. Data Analysis

In order to determine each item's status, the investigator in this study used the descriptive approach and calculated percentages. First, the gathered data were categorized and objectively entered into an Excel sheet, then methodically tabulated. Teachers from both government and private colleges provided replies that were gathered from various types of respondents. These responses were methodically sorted, computed, and translated into percentages before being presented in tabular form. Stakeholder opinions were also meticulously documented for the essential qualitative assessments, which were followed by an explanation and debate of the results.

4.0 Data Analysis and Interpretation

The following criteria were used to examine the data obtained from the questionnaire:

- Analysis of Responses of Teachers

. Analysis and Interpretation of Responses given by Teachers

A. Comparison of the Profile of Government and Private Colleges.

Table No 1: Profile of Government and Private Teachers by Gender

Gender		Government/%	Private%
	Male	44%	33.33%
Female	56%	66.66%	

The above table shows that 44% teachers in Government Colleges are male and 56% are female, and 33% of Teachers in Private Colleges are Male and 66% are Female.

Table No 2: Profile of Government and Private college Teachers by Marital Status

Marital status		Government%	Private%
	Married	70%	44.66%
	Unmarried	30%	52.66%
	Divorce		0.66%

The above table shows 70% teachers in Government Colleges are married, 30% are unmarried, and Zero % are Divorce, but in Private Colleges only 44% Teachers are married and 52% are unmarried and 0.66 are divorce

Table No 2: Profile of Government and Private College Teachers by Designation

Designation		Government%	Private%
	Asst. Professor	88.66%	98.66%
	Assoc. Professor	10.66%	1.33%

The above table shows that 88.66% Teachers in the Government Colleges were in the status of Asst. Professor, 10.66% were Associate Professor and 98.66% Teachers in Private Colleges were in the status of Asst. Professor, only 1.33% were Associate Professors.

Table No 3: Service Condition of Government and Private College Teachers

Service condition		Government%	Private%
	Permanent	34%	66%
	Temporary	45.33%	21.33%
	Contract	20%	8.66%
	Ad hoc		2%
	Substitute	0.66%	

The table also shows that 34% of Government Teachers service were permanent, 45.33% Temporary, 20% on Contract, Zero% Ad hoc, 0.66% Substitute, and 66% Teachers in Private Colleges were permanent in their service, 21.33% Temporary, 8.66% on Contract, 2% Ad hoc and Zero percentage in Substitute.

Table No 4: Profile of Government and Private College Teachers by Qualification

		Government%	Private%
Educational qualification	M.A	74.66%	86.66%
	M.Phil.	12%	4%
	Ph.D.	13.33%	6%
	B.Ed.	10%	24%
	M.Ed.		
	LLB	0.66%	3.33%
	PGCTE	1.33%	
	NET	32%	28%
	JRF	5.33%	1.33%

The table shows that in Government Colleges, teachers with only MA is 74.66%, with M.Phil. is 12%, with Ph.D. is 13.33%, with B.Ed. is 10%, no teachers with M.Ed., with LLB 0.66%, with PGCTE 1.33%, with NET is 32%, with JRF is 5.33%. In Private Colleges, teachers with only MA is 86.66%, with M.Phil. is 4%, with Ph.D. is 6%, with B.Ed. is 24%, None of the teachers with M.Ed., with LLB is 3.33%, with Zero% of PGCTE, with NET is 28%, and with JRF is 1.33%.

Table No 5: Teaching Experience of Teachers

		Government%	Private%
Teaching experience (in years)	1-5 yrs	28.66%	56.66%
	6-10 yrs	18.66%	26.66%
	11-15 yrs	17.33%	9.33%
	16-20 yrs	24.66%	6%
	21-25 yrs	5.33%	
	26-30 yrs	3.33%	
	31-35 yrs	1.33%	

The above table shows that Teaching Experiences in Government Colleges of 1-5 years is 28.66%, 6-10 years is 18.66%, 11-15 years is 17.33%, 16-20 years is 24.66%, 21-25 years is 5.33%, 26-30 years is 3.33%, 31-35 years is 1.33%. The table also shows that teaching experiences in Private Colleges of 1-5 years is 56.66%, 6-10 years is 26.66%, 11-15 years is 9.33%, 16-20 years is 6% and Zero percentage in 21-25 years, 26-30 years, 31-35 years.

Findings and discussion

1. According to the report, the average percentage of female teachers in government and private colleges is higher than that of male teachers, at 56% and 66.66%, respectively.
2. It was discovered that there are more married teachers at government colleges than private ones.
3. The majority of government teachers (26%) and private teachers (37.33%) were under the age of 31 to 35.
4. Private colleges have more assistant professors than government colleges do, but government colleges have far more associate professors overall—an average of 10.66% compared to 1.33% for private colleges.
5. It was discovered that, on average, teachers' service conditions in government colleges were 66% more permanent than those in private colleges, which had an average of 34%. However, government colleges outnumber private colleges in terms of temporary service, with an average of 45.33% and 21.33%, respectively. Additionally, it shows that government colleges employ more contract teachers than private colleges and that on average, they have 0.66% more substitute teachers than private colleges, with 2% more ad hoc teachers.
6. Compared to government colleges, private colleges offer more main papers across more departments.
7. Compared to private colleges, which have an average of M.Phil. (4%), Ph.D. (6%), NET (28%) and JRF (1.33%), government colleges have higher qualified teachers with an average of M.Phil. (12%), Ph.D. (13.33%), NET (32%) and JRF (5.33%).
8. The survey reveals that teachers at Government Colleges have significantly more years of teaching experience than teachers at Private Colleges, with the exception of those who have taught for fewer than 1–5 and 6–10 years, averaging 28.66% and 18.66% versus 56.66% and 26.66% of Private Teachers, respectively.
9. Research revealed that the teacher-to-student ratio in government colleges is superior to that in private colleges.
10. Compared to government colleges, the analysis demonstrates that private colleges have more faculty members in all fields.
11. The study shows that there are insufficient resources for in-service training available to college teachers in both the Government and private colleges.
12. It was discovered that nearly all of the instructors in private and Government colleges do not live on campus.
13. The majority of teachers from private and public colleges commute 1 to 5 kilometres to work at their respective colleges, 60% and 73.33% on average. With the exception of an average of 15.33% of Private Teachers and 29.33% of Government Teachers using College Buses, it was discovered that most Teachers in both Government and Private Colleges handled their own transportation. Additionally, it shows that compared to government teachers, private teachers used taxi and private minibus services more frequently. An average of 14.66% and 18.66%, respectively, were able to travel on foot to the colleges in both situations.
14. Compared to private teachers (36%), the survey shows that there are more highly committed teachers (42%) in government colleges.
15. The analysis shows that the lecture mode of instruction was used in both government and private colleges. In comparison to government colleges, private colleges used group activities more frequently. Compared to private colleges, government colleges distribute noticeably more handouts and notes.
16. Government colleges offer seminars in the classroom more effectively than private colleges.

17. Compared to government colleges, private colleges practise group discussions far more frequently. More panel discussions are offered by private colleges than by government colleges. In contrast to government colleges, private colleges assign far more project works.
18. In comparison to private colleges, government colleges used team teaching a lot more often.
19. Unlike private colleges, government colleges offer a greater number of class tests.
20. The number of assignments offered at government colleges is far higher than in private colleges. Private colleges offer more activity-based learning than do public colleges.
21. Refresher courses and orientation programmes were found to be attended by nearly all government college teachers, while no private college teacher attended any of these programmes. In contrast to government teachers, a greater proportion of private teachers attended seminars and workshops.
22. Although co-curricular activities were offered by both government and private colleges, the survey discovered that the proportion of private colleges that offered these activities was slightly higher than that of government colleges.
23. According to the report, physical education, games, and sports are regularly conducted in both government and private colleges.
24. Research revealed that compared to private colleges, government colleges engage in more intellectual activities.
25. The study discovered that both government and private colleges regularly host cultural events. However, in particular, the number of folk song competitions held in government colleges is somewhat higher than that of private colleges, and the number of drama competitions held in private colleges is slightly higher than that of government colleges.
26. According to the survey, private colleges host more organised aesthetic events than government colleges do.
27. Compared to private colleges, the implementation level of clubs, unions, and organisations is higher in government colleges.
28. The survey shows that practically all of the significant college days were observed by both the government and private colleges.
29. Both government and private colleges had guidance and counselling departments. Government colleges organise more weekly and annual guidance and counselling programmes than private colleges. However, private colleges organise more on a monthly basis than Government colleges.
30. Compared to government colleges, private colleges invite the community to participate in college functions at a higher rate.
31. Compared to private principals, who have nil M.Phil. holders, government principals and teachers have a higher number of M.Phil. holders.
32. Compared to government principals, who average 41.66%, private principals have 58.33% more Ph.D. holders on average.
33. It was discovered that whereas 8.33% of private principals held a B.Ed. degree on average, none of the government principals did.
34. The study demonstrates that the number of NET-qualified principals and teachers at government and private colleges is equal.
35. The study shows that compared to government principals, private principals have a higher qualified number of JRF.
36. In contrast to private colleges, which have an average of M.Phil. (4%), Ph.D. (6%), NET (28%) and JRF (1.33%), government colleges have more qualified teachers with an average of M.Phil. (12%), Ph.D. (13.33%), NET (32%) and JRF (5.33%).
37. Principals of both government and private colleges have made the following recommendations for adding more extracurricular activities to their campuses:
Response from Government Principals:

Suggestions for Improvement of Government and Private Colleges

According to the report, government and private colleges like dealing with a variety of issues that must be dealt with caution and creativity in order to strengthen the institutions. Every college should have access to more Orientation and Refresher course resources. Increasing institutional autonomy and reducing interference from politics will undoubtedly strengthen college authority. Teachers and College authority ought to cooperate with dedication, sacrifice, love of students. Instructors need to be accountable, ethical way and work to develop professionalism. Money should be allocated to colleges based on their needs, and raising standards requires adequate infrastructure and resources. In addition, parental involvement and community involvement are necessary for colleges to improve.

The study also shows that instilling a culture of intellectual competitiveness requires the enthusiasm and dedication of both teachers and students, and that appropriate funding and government sanctions can improve the calibre of college education. Having authorities review teachers' monthly reports improves their performance, which in turn raises the standard of the colleges. Some of the findings that offered guidance for the development of colleges included consulting teachers during the syllabus preparation process and emphasising the importance of quality education above exam orientedness.

It is necessary to standardise the academic calendar throughout all of Nagaland institution's colleges, provide example questions to all of the colleges, and have a carefully thought-out summer and winter session timetable from the affiliated institution. A well-designed college building, organised admissions procedures, and CCTV installed in every classroom can enhance colleges.

It is also advised that courses be up to date and relevant; the newest titles in the college library are additional elements that contribute to better student performance. Basic amenities that can enhance education include giving students access to residence halls and hostels, as well as reliable transportation. Not to mention the regular conduct of spiritual retreats, leadership development programmes, and value education; mentoring sessions are prioritised in order to raise the quality of graduates leaving the colleges.

Above all, timely scholarship releases for students which is a recurring issue should be addressed. Encouraging student involvement in sports and other co-curricular activities is a must. In order to address the requirements and aspirations of its students, colleges should also try to implement transdisciplinary courses and skill-enhancement courses.

Conclusion

As the pinnacle of the educational system, higher education has an impact on all educational levels as well as the social, economic, and political spheres of national growth. In addition to advancing social justice and equality, higher education aims to provide the necessary professional skills, work ethics, and leadership qualities for people in all spheres of life. Therefore, whether they are public or private, higher education institutions are supposed to produce national revenue, offer the greatest instruction possible for overall development, and promote change across the board. Government-funded colleges can help a lot of people build their futures with the least amount of financial hardship. Even with these resources, the analysis reveals that government colleges have not performed very well overall. The research has been able to prove that Private Colleges are performing better in practically every area, despite some years seeing improvements in both student enrolment and academic achievement.

Topic

“Role of Digital Technology in Literature Review in Research Work”

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Abstract

Literature review is one of the most important components of a research work. It helps to make a research acceptable and universal. It also helps in selecting a research problem. In literature review, research related data of previously available and published literature are methodologically selected and synthesized. According to Snyder, “A literature review can broadly be described as a more or less systematic way of collecting and synthesizing previous research.” The main objectives of a literature are, preparing the research design, to prevent replication of previous research, to identify the gaps of previous research and to create contemporary relevance. The techniques or steps to make literature review are, to search and collect most relevant research data, to analyze, summarize and synthesize the data collected, making a draft to develop a thesis or claim based upon the collected data and finally revising and finalizing a thesis which is structured, stylistic paying attention to grammatical issues. Digital technology developed in recent years has augmented the process of literature review. Enormous amount of data and information now available brought about by the digital technology can facilitate the process of literature review. Various e-libraries, digital platforms, repositories, reading platforms like kindles can be utilized to find, collect, analyze and synthesize the data necessary for the research under literature review. This paper makes an attempt to find new peripheries and avenues for literature review brought by new age technology.

Key words: Analyze, Digital, Literature, Research, Review, Summarize, Technology

Introduction:

The emergence of digital technology has led to a paradigm shift how research work is conducted. Particularly in the literature review process digital technology has revolutionized the way researchers’ access, analyze, and synthesize the relevant literature. Digital technology now plays a significant role in literature review for research work. Some of the conveniences of the application of digital technology in research work are:

Faster and wider access: In the past, literature review processes were often limited by physical access to libraries and availability of print resources. Today digital technology has made it possible to access an extensive range of scholarly literature through online databases, electronic journals, and academic websites. Researchers can retrieve valuable information from published resources around the world in a matter of seconds, saving time and allowing for a broader scope of research.

Efficient Searching and Organization: Digital tools and search engines have greatly facilitated the literature search process. Online databases and search engines enable researchers to use specific keywords, filters, and Boolean operators to refine their searches and locate relevant literature efficiently. Moreover, advance digital reference management tools, such as EndNote or Mendeley, assist in organizing, storing, and citing the collected literature through cloud-based platforms. Such tools streamline the literature review process, offering comprehensive solutions to researchers.

Enhanced Collaborative Research: Digital technology has enabled collaborative research endeavors between scholars across geographical boundaries. Online platforms and social networks provide opportunities for researchers to connect, share findings, and discuss relevant literature. Collaborative literature review platforms also allow multiple researchers to work simultaneously on the same project, increasing efficiency and giving rise to diverse perspectives that enhance the quality of the review.

Data Extraction and Analysis: Digital technology allows for the systematic and automated extraction of data from the literature, enabling researchers to analyze and synthesize pertinent information. Various software applications, such as NVivo or Atlas facilitate qualitative data analysis by providing tools for coding, categorizing and identifying emerging patterns within the literature. Digital tools also support quantitative analysis through statistical software, aiding in the evaluation and comparison of research findings.

Aims and Objectives:

This study aims to contribute to the understanding of the role of digital technology in literature reviews and provide valuable insights and recommendations for researchers conducting literature reviews in their research work. The objectives of the study are-

1. To assess the impact of digital technology on the efficiency and effectiveness of literature reviews in research work.
2. To explore the role of data visualization techniques facilitated by digital tools in enhancing the literature review process.
3. To examine the potential of AI-powered literature review assistants in streamlining and automating various tasks within the literature review process.
4. To analyze the ethical considerations that arise from the use of digital technology in conducting literature reviews.
5. To provide recommendations and best practices for researchers utilizing digital technology in literature reviews.

Literature Reviews:

The advent of digital technology has revolutionized various aspects of research, including the process of conducting literature reviews. This literature review examines the impact of digital technology on literature reviews and explores the advantages, challenges, and ethical considerations associated with its use.

Haddaway et al. (2018) conducted a study that focused on making literature reviews more reliable through the application of lessons from systematic reviews. The authors highlight how the use of digital technology, such as online databases and bibliographic management software, has transformed the literature review process. They emphasize the advantages of employing systematic review methods to enhance the reliability and transparency of traditional literature reviews.

Boeker et al. (2013) examined the potential of digital search tools, specifically Google Scholar, in conducting comprehensive literature reviews. The study emphasizes the importance of complementing these tools with structured search strategies to ensure completeness and reliability. While digital tools provide convenience and access to vast amounts of information, researchers need to employ systematic approaches to achieve comprehensive and accurate literature searches.

Mohanty et al. (2018) investigated the use of data visualization techniques facilitated by digital tools to enhance the literature review process. The authors demonstrate how visualizations can help researchers gain a better understanding of the relationships, trends, and gaps within existing literature. By leveraging digital technology to create visual representations of data, researchers can conduct more comprehensive and insightful literature reviews.

Beel et al. (2016) conducted a literature survey exploring the potential of AI-powered literature review assistants. These assistants can automate various tasks within the literature review process, such as paper recommendations, citation analysis, and summarization. The study highlights the benefits and challenges of incorporating these digital technologies into the literature review workflow, emphasizing their potential to improve efficiency and accuracy.

Makhlouf Shabou (2020) addresses the ethical considerations that arise from the use of digital technologies in conducting literature reviews. The study discusses issues such as data privacy, intellectual property rights, and responsible use of online resources. It provides ethical guidelines to help researchers navigate the digital landscape of literature reviews, ensuring compliance with ethical standards and promoting responsible research practices.

Digital technology has significantly impacted the literature review process, offering various advantages and challenges. Employing systematic review methods, leveraging digital tools for efficient searches, utilizing data visualization techniques, and incorporating AI-powered assistants can enhance the reliability, completeness, and efficiency of literature reviews. However, researchers must also consider ethical considerations to maintain integrity and responsible conduct in the digital literature review process. By leveraging the benefits of digital technology while adhering to ethical guidelines, researchers can conduct more robust and insightful literature reviews in their research work.

Methodology:

The research methodology for the study titled "Role of Digital Technology in Literature Review in Research Work" involves adopting a qualitative research design to explore the role of digital technology in literature reviews. The study will employ interviews, surveys, and document analysis for data collection and analysis. Purposive sampling will be used to select participants with experience in conducting literature reviews using digital technology. Data obtained from interviews and document analysis will be analyzed using thematic analysis, while quantitative data from surveys will be analyzed using descriptive statistics. Ethical considerations will be followed, ensuring participant confidentiality and informed consent. The study acknowledges potential limitations such as participant bias and reliance on self-reported data but aims to mitigate them through rigorous analysis. The findings will contribute to the existing literature and provide practical implications for optimizing the use of digital technology in literature review processes.

Discussion:

The findings from this online survey study provide valuable insights into the role of digital technology in the literature review process. The results align with the existing literature, highlighting the transformative impact of digital tools and platforms on the efficiency and effectiveness of literature reviews. Participants reported leveraging a variety of digital resources, such as online databases, bibliographic management software, and AI-powered assistants, to streamline literature searches, data organization, and synthesis. The use of digital technologies was perceived to enhance the comprehensiveness and quality of literature reviews, enabling researchers to better identify relationships, trends, and gaps in the existing body of knowledge. However, the study also underscores the importance of complementing digital tools with structured search strategies and ethical considerations to ensure the reliability and integrity of the literature review process. The findings provide practical recommendations for researchers to optimize the use of digital technology in their literature review practices, contributing to the ongoing efforts to improve the rigor and transparency of research.

Challenges and limitations:

While digital technology brings numerous benefits, it also presents challenges. The vast amount of available literature can result in information overload, making it challenging for researchers to identify relevant and high quality sources. Additionally, the reliability and credibility of online sources can be questionable, requiring researchers to critically evaluate the validity and bias of the information. Moreover, access to digital technologies may be limited in certain regions or may pose financial barriers, creating disparities in research opportunities.

Future Developments:

The future holds exciting prospects for digital technology in literature reviews. Artificial intelligence (AI) and machine learning algorithms are being developed to automatically analyze and summarize large bodies of literature. These advancements have the

potential to enhance the review process further and provide researchers with more targeted and precise insights. In addition, the integration of virtual reality (VR) and augmented reality (AR) technologies may revolutionize how researchers interact with literature, allowing for immersive and interactive experiences within scholarly texts.

Digital technology has significantly transformed the literature review process in research work, offering researchers faster and wider access to academic literature, improved organization and search capabilities, enhanced collaboration opportunities and effective data extraction and analysis. While challenges exist, the future of digital technology in literature reviews promises even more advancements. Researchers must adopt these technologies and continuously adapt their methods to leverage the full potential of digital tools for literature reviews in research work.

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Topic**“Opportunities on Future Data Science And its Impact in Health Care Organizations”****ICSRD:**

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Review/ [http:// www.icsrd.in /peer-reviewed – research-international-refereed-journal.html](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)**Copyright:** ©2024 Ajay Kumar**Type:** General Review**Publisher:** International Centre for Scientific Research and Development (ICSRD)**Abstract:**

The merging of information technology (IT) and data science has become a potent force for change in the healthcare industry. This study examines how future data science will affect healthcare companies and the growing opportunities it will bring. We outline the revolutionary potential of data-driven techniques in transforming healthcare delivery through an analysis of new trends technology developments and changing paradigms in healthcare analytics.

Predictive analytics, customized medicine, clinical decision support systems (CDSS), population health management, data protection, interoperability, workforce training for the healthcare industry, economic effects, and patient involvement are some of the main areas of attention. Every one of these aspects presents distinct opportunities to use data science to improve patient outcomes, decision-making, and organizational efficiency.

To fully exploit the potential of data science in healthcare we also stress the significance of tackling obstacles like interoperability problems and data protection concerns. To encourage a culture of responsible, data-driven decision-making inside healthcare organizations, strategies for guaranteeing ethical data usage and fostering seamless data integration are examined.

Organizations may successfully traverse the complexity of modern healthcare delivery by using the transformative power of data science by providing healthcare staff with the required skills and cultivating a culture of continuous learning. In the end, this article emphasizes how important it is for healthcare companies to embrace innovation, teamwork and data-driven insights in order to create a future where everyone can achieve improved health outcomes.

Keywords: Predictive Analytics, Personalized Medicine, Clinical Decision Support Systems (CDSS), Population Health Management, Data Privacy, Interoperability Healthcare Workforce Training, Economic Impacts, Patient Engagement, Emerging Technologies

Introduction:

Data science and information technology (IT) integration has resulted in a significant revolution of the healthcare sector in recent years. The coming together of big data, machine learning, and sophisticated analytics has created previously unheard-of prospects to transform healthcare delivery, enhance patient outcomes, and maximize organizational effectiveness. With so many options to improve decision-making, customize care, and tackle difficult problems in healthcare administration, data science has enormous potential to have a significant future impact on healthcare organizations.

This paper examines the significant effects that data science will have on healthcare organizations and the intriguing opportunities that this will bring. In order to clarify the revolutionary potential of data-driven techniques in influencing the future of healthcare delivery, we will look at new developments in healthcare analytics, including rising trends, technological advancements, and changing paradigms.

Every aspect of data science from population health management and patient engagement to predictive analytics and personalized medicine, has a different set of opportunities for enhancing healthcare outcomes and promoting operational excellence. Furthermore, as interoperability issues and data privacy concerns continue to influence the healthcare environment, it is critical to investigate methods for guaranteeing the moral use of data while promoting smooth data integration between various systems.

This study also emphasizes how crucial organizational preparedness and personnel training are to maximizing the use of data science capabilities in healthcare institutions. Organizations can more successfully negotiate the intricacies of contemporary healthcare delivery and achieve long-lasting gains in patient care by providing healthcare personnel with the required training and encouraging a culture of data-driven decision-making.

It is clear that a revolutionary period in healthcare is about to begin as we begin this investigation of prospects in data science and its influence in healthcare organizations. Healthcare companies can lead this revolution by embracing innovation, teamwork, and ongoing learning. By doing so, they can influence positive change and create a future in which everyone's health outcomes are improved by data-driven insights.

Predictive Analytics

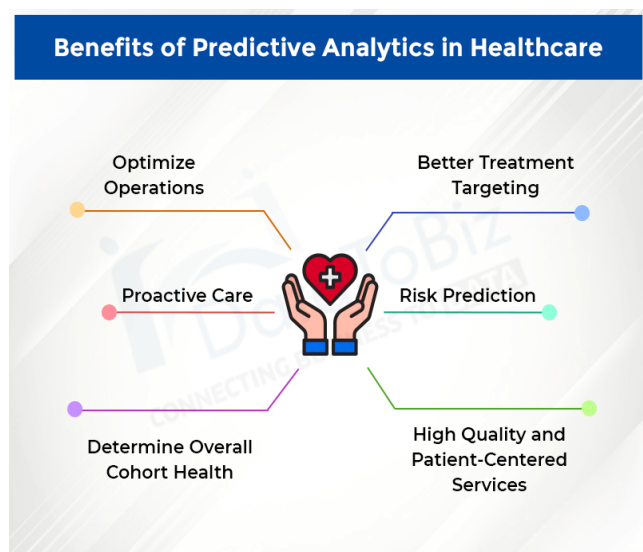


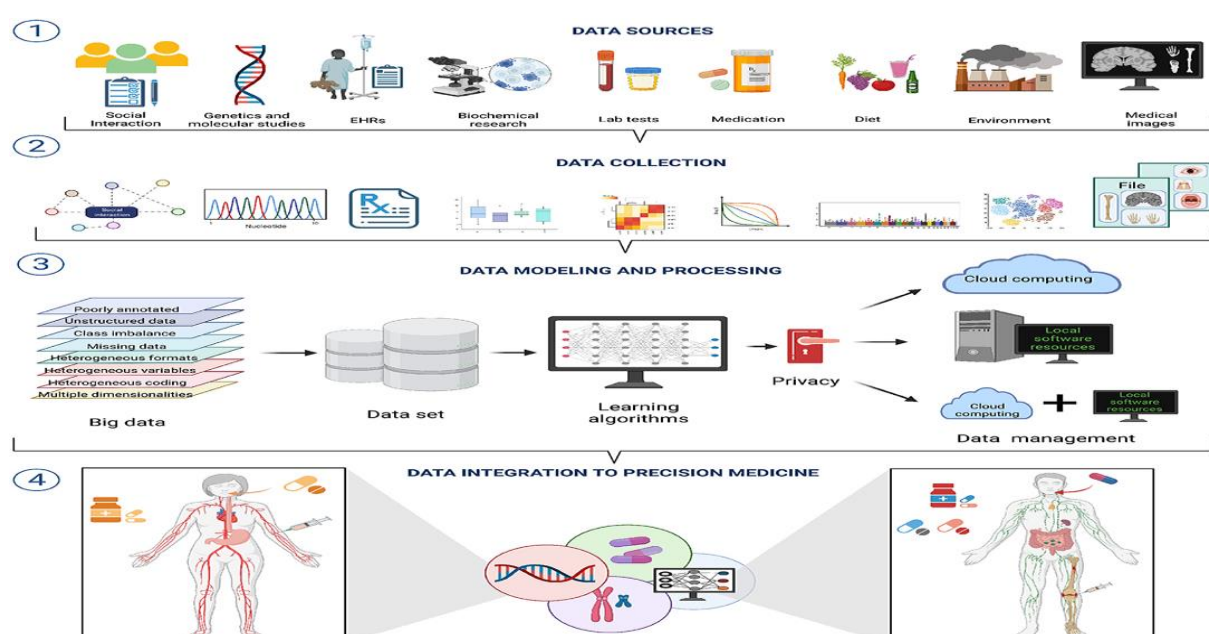
Figure 1

One of the mainstays of data science is predictive analytics, which provides healthcare organizations with a powerful instrument for predicting patient outcomes, illness progression and resource consumption. Predictive analytics has enormous promise to transform healthcare delivery and enhance patient care in a number of ways in the context of future data science.

- 1. Early Disease Detection and Prevention:** Predictive analytics can identify people who are at a high risk of contracting specific diseases by evaluating large datasets that include patient demographics, medical history, genetic data, and lifestyle factors. By employing preventative measures and individualized interventions, healthcare providers can intervene proactively to enhance patient outcomes and slow the spread of diseases.
- 2. Optimal Treatment Scheduling and Selection:** By providing practical insights into the efficacy of different treatment options based on patient characteristics, medical history, and clinical factors, predictive analytics empowers healthcare providers. Utilizing predictive models, medical professionals can customize treatment regimens to meet the specific requirements of each patient, maximizing therapeutic results while reducing side effects and treatment-related issues.
- 3. Resource Allocation and Operational Efficiency:** Meeting patient demand while maintaining cost-effectiveness and quality of service presents a constant challenge for healthcare companies. Resources include hospital beds, medical personnel, and equipment. By using predictive analytics, organizations can reduce capacity restrictions and increase operational efficiency by forecasting patient admission rates, anticipating periods of peak demand, and optimizing resource allocation.
- 4. Risk Stratification and Population Health Management:** By making it easier to identify and categorize patient groups according to their risk profiles, predictive analytics helps healthcare organizations make more informed resource allocation and intervention priorities. Healthcare companies can proactively manage population health, lower costs, and improve overall health outcomes by focusing on high-risk populations via preventive care initiatives and chronic disease management programs.
- 5. Clinical Decision Support Systems:** These systems are integrated into clinical workflows and are powered by predictive analytics, which gives healthcare providers on-the-spot, real-time decision assistance. Aside from providing tailored treatment suggestions, CDSS can also help with diagnosis and improve patient safety by evaluating clinical guidelines and patient data. It can also notify physicians of any medication errors or adverse events and support personalized therapy recommendations.

As a game-changing tool in data science, predictive analytics has a lot of potential to help healthcare businesses improve patient care, allocate resources more efficiently, and run more smoothly. Organizations may successfully traverse the challenges of modern healthcare delivery by utilizing predictive analytics and incorporating it into clinical practice and healthcare administration. This will ultimately improve patient experiences and health outcomes.

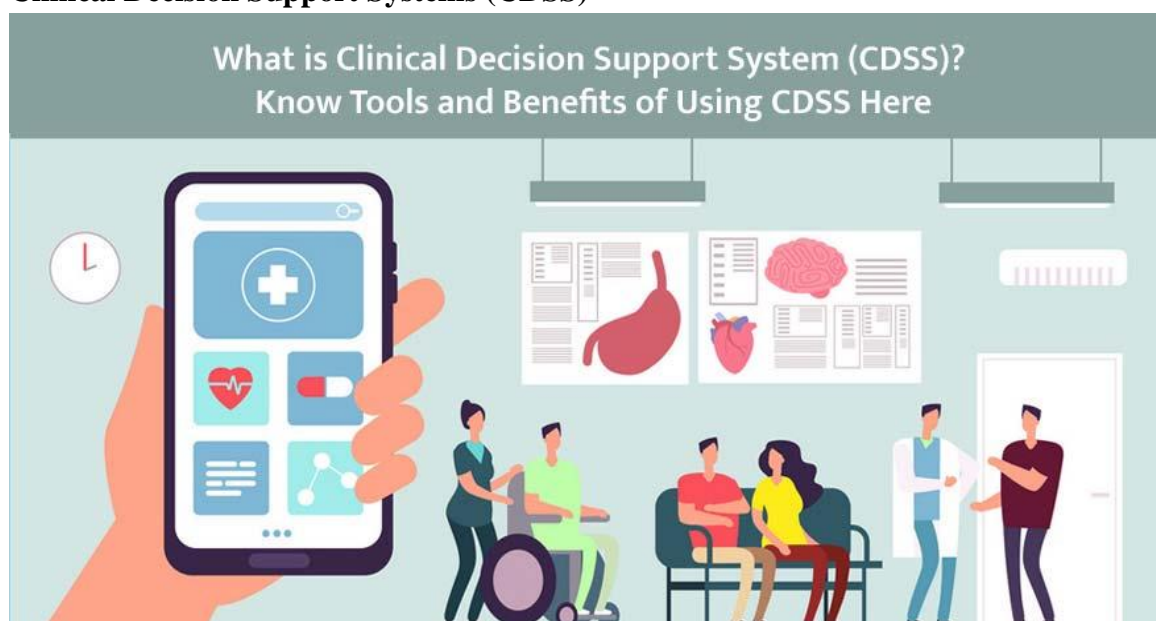
Personalized Medicine



Precision medicine, another name for personalized medicine, is a new approach to providing healthcare that aims to customize interventions and treatments based on lifestyle, genetics, and unique patient features. Personalized medicine presents strong potential to transform patient treatment and promote favorable outcomes for healthcare institutions in the framework of future data science.

- 1. Genomic and Molecular Profiling:** Because of the tremendous amount of genetic and molecular data generated by advances in genomic sequencing technologies, healthcare organizations are now better equipped to understand the underlying causes of disease and the individual heterogeneity in treatment response. Future data science methods, like bioinformatics tools and machine learning algorithms, enable businesses to thoroughly examine these intricate information, finding therapeutic targets, illness signs, and genetic biomarkers that guide individualized treatment plans.
- 2. Predictive Analytics:** By creating predictive models that predict how each patient will react to particular therapies or interventions, predictive analytics plays a critical role in personalized medicine. Predictive modeling integrates clinical indicators, real-world evidence, and multi-omics data to allow healthcare providers to stratify patients according to how well they will respond to various treatment modalities. This process helps to guide therapy selection and optimize therapeutic outcomes.
- 3. Clinical Decision Support Systems (CDSS):** Personalized medicine provides physicians with real-time decision support based on patient-specific data and evidence-based guidelines. It interacts smoothly with CDSS. In order to improve the accuracy and efficacy of clinical decision-making CDSS that is powered by future data science techniques can make use of patient electronic health records (EHRs), genomic data and clinical decision algorithms to deliver personalized treatment recommendations dosage adjustments and risk assessments.
- 4. Precision Therapeutics and Tailored Treatment Plans:** Healthcare organizations can create personalized treatment plans that take into consideration individual differences in pharmacogenetics treatment preferences and disease pathology by utilizing patient-specific data and predictive analytics. Precision treatments such as gene therapies immunotherapies and targeted therapies can be used with personalized medicine to improve patient outcomes, decrease side effects and increase treatment efficacy.
- 5. Patient Engagement and Shared Decision-Making:** Personalized medicine places a strong emphasis on patient-centered treatment and collaborative decision-making, giving patients the power to take an active role in their healthcare process. The integration of wearable sensors mobile health applications and patient-generated data will be made easier by future data science approaches, allowing for the continuous monitoring of patient preferences and health parameters. Healthcare companies can promote improved adherence to treatment regimens improve patient happiness, and ultimately improve health outcomes by involving patients as partners in their care.

Clinical Decision Support Systems (CDSS)

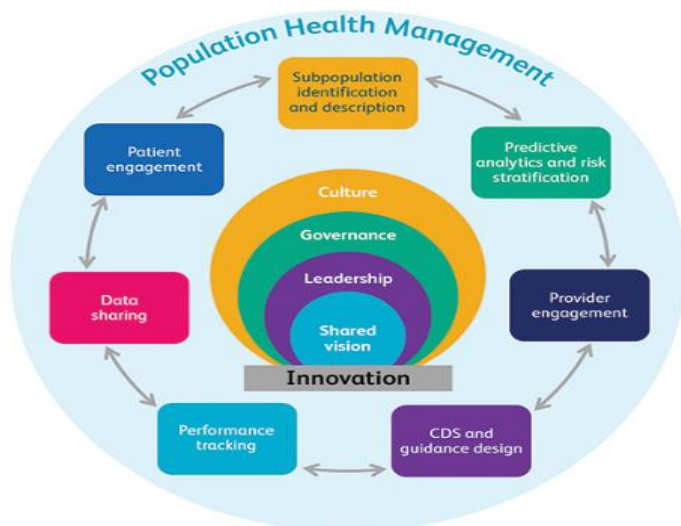


At the point of care, Clinical Decision Support Systems (also known as CDSS) offer physicians evidence-based recommendations and practical insights that are crucial to the delivery of healthcare. Future data science holds great promise for using CDSS to improve patient outcomes, boost clinical decision-making, and have a favorable impact on healthcare organizations as a whole.

- 1. Advanced Data Integration and Analysis:** New advances in data science make it possible to combine and analyze enormous and varied datasets, including as real-time monitoring data genetic data electronic health records (EHRs) and medical imaging. CDSS is able to extract meaningful insights from these complex datasets through the use of machine learning algorithms natural language processing (NLP) and predictive analytics. This allows for more informed clinical decision-making and individualized patient care.
- 2. Personalized therapy suggestions:** CDSS, fueled by upcoming data science methodologies, is able to provide customized therapy suggestions based on the unique attributes, medical background, and preferences of each patient. Clinicians can make more accurate and successful treatment decisions by using CDSS to analyze patient-specific data and clinical guidelines to identify the best course of action, alter dosage, and look for potential harmful medication interactions.
- 3. Real-time Clinical Alerts and Decision assistance:** Advances in data science will make it possible to create CDSS that will provide physicians with real-time clinical alerts and decision assistance during patient visits. Through the continuous monitoring and real-time analysis of patient data streams, CDSS can detect key occurrences, such as irregular vital signs, prescription inconsistencies or diagnostic errors, thereby initiating fast interventions and averting unfavorable consequences.
- 4. Clinical Pathway Standardization and Optimization:** Using next-generation data science methods, CDSS can standardize care protocols and optimize clinical pathways according to best practices and research-proven guidelines. Through the examination of extensive clinical data repositories and outcomes databases, CDSS is able to pinpoint discrepancies in the provision of care, measure performance in terms of benchmarks, and suggest standard operating procedures that would raise care standards, lower costs, and improve patient outcomes.
- 5. Interoperability and Integration with Health IT Systems:** The seamless integration of CDSS with current health IT systems, including electronic health records (EHRs), laboratory information systems (LIS) and picture archiving and communication systems (PACS), is made possible by future data science. Application programming interfaces (APIs), healthcare interoperability standards, and defined data formats enable CDSS to access and analyze patient data from many sources, guaranteeing thorough decision support throughout the continuum of care.

- 6. Continuous Learning and Improvement:** CDSS, fueled by upcoming data science methodologies, is capable of perpetual learning and adaptation in response to changing clinical evidence, real-world outcomes data and feedback loops. CDSS may update clinical guidelines, increase decision accuracy, and develop decision algorithms over time by incorporating feedback from patients, clinicians, and outcomes data. This ensures relevance and efficacy in changing healthcare contexts.

Population Health Management



A proactive approach to healthcare delivery, population health management (PHM) seeks to lower costs and inequities while simultaneously improving the health outcomes of entire communities. Prospective data science methodologies present noteworthy prospects for augmenting PHM tactics, capitalizing on sophisticated analytics, prognostic modeling, and instantaneous data discernments to generate favorable consequences for healthcare establishments.

- 1. Predictive analytics for risk stratification:** Advances in data science will make it possible to create predictive models that pinpoint those who are most likely to experience unfavorable health outcomes chronic illnesses or expensive medical expenses. PHM programs can stratify people based on their risk profiles by assessing clinical data, behavioral characteristics social determinants of health and patient demographics. This allows for targeted treatments and preventive care activities to reduce health risks and enhance outcomes.
- 2. Precision Population Health Interventions:** PHM programs will be able to provide precision interventions that are suited to the particular requirements and preferences of particular population segments thanks to advancements in data science approaches. PHM programs can maximize impact and cost-effectiveness by identifying effective intervention strategies, allocating resources optimally and customizing health promotion initiatives to meet the various needs of populations through the analysis of multi-dimensional data sets and application of machine learning algorithms.
- 3. Integrated Data Platforms and Interoperability:** Future data science will make it easier to integrate data from various sources such as electronic health records (EHRs) claims data social determinants of health (SDOH) data and community health data. This will lead to integrated data platforms and interoperability. PHM programs can access comprehensive population-level data by utilizing health information exchanges (HIEs) and interoperable data platforms. This allows for targeted interventions to address social and environmental determinants of health, identification of healthcare disparities and holistic assessments of community health needs.
- 4. Real-time Monitoring and Surveillance:** Advances in data science will make it possible to monitor and monitor population health indicators in real-time which will help identify disease outbreaks public health emergencies and unfavorable health trends early on. PHM algorithms are able to recognize new health risks, act quickly to reduce them, and analyze real-time data streams from environmental sensors, social media, health sensors, and wearable technology.
- 5. Outcome-based Payment Models and Value-based Care:** Future data science will facilitate the shift to outcome-based payment models and value-based care agreements in which compensation is based on quality indicators, patient outcomes and population health outcomes. PHM programs can motivate physicians to prioritize population health and preventive care by showcasing the benefits of chronic illness management plans, community health efforts and preventive treatments. This is achieved by utilizing predictive analytics and performance indicators.
- 6. Community Engagement and Collaborative Partnerships:** Public health organizations, social service providers, healthcare organizations, and community-based groups can all benefit from future data science promotion of community engagement and collaborative partnerships. PHM programs can involve community stakeholders co-design interventions and enable people to take charge of their own health by utilizing social networks, consumer insights and community health data. This promotes a culture of health and well-being at the local level.

Economic Impacts

Upcoming data science methods could have a big financial influence on healthcare companies by providing chances to maximize resource allocation cut expenses boost productivity and improve the value proposition of healthcare service as a whole. Healthcare businesses may improve patient outcomes and experiences while realizing measurable financial benefits through the application of sophisticated analytics predictive modeling and data-driven decision-making.

- 1. Cost Reduction through Predictive Analytics:** Predictive analytics can be used by healthcare companies to save costs by identifying potential for savings and optimizing resource usage. This is made possible by future data science. Organizations can reduce avoidable healthcare utilization, lower hospital readmission rates and minimize unnecessary healthcare expenditures by implementing targeted interventions, preventive measures and care management programs based on patient demand forecasting disease progression prediction and identification of high-cost patients.
- 2. Creating Revenue with Value-Based Care Models:** The shift to value-based care models, where payment is based on quality indicators, patient outcomes, and population health outcomes is supported by future data science. Healthcare companies can optimize patient outcomes and revenue through performance-based incentives, shared savings plans, and alternative payment models by concentrating on population health chronic illness management and preventative care.

3. **Operational Efficiency and Process Optimization:** Through automation, optimization and data-driven decision-making healthcare businesses can improve operational efficiency and optimize administrative processes thanks to future data science techniques. Organizations can increase productivity, decrease costs, and improve organizational agility by identifying bottlenecks, streamlining workflows, cutting cycle times, and improving resource allocation through the use of operational analytics, process mining and predictive analytics.
4. **Precision Resource Allocation and Inventory Management:** By forecasting demand, maximizing inventory levels and reducing waste throughout healthcare supply chains future data science makes precision resource allocation and inventory management easier. Organizations may manage inventory levels decrease excess inventory and avoid stockpots by utilizing machine learning algorithms, demand forecasting models, and real-time data insights. This leads to cost savings, increased supply chain efficiency, and improved service levels.
5. **Strategic Decision Making and Investment Planning:** By using data driven insights market intelligence and predictive modeling future data science enables healthcare businesses to make strategic decisions and investment plans. Organizations can identify growth opportunities prioritize investments and strategically allocate resources to areas with the highest return on investment by analyzing market trends consumer behavior and competitive dynamics. This helps the organization maximize profitability maintain a competitive advantage and foster long term financial sustainability.
6. **Risk Management and Financial Sustainability:** By using proactive risk management techniques future data science helps healthcare businesses reduce financial risks increase revenue predictability and improve financial sustainability. Organizations can ensure financial resilience and stability in dynamic healthcare environments by utilizing predictive analytics financial modeling and scenario analysis to identify potential financial risks anticipate revenue fluctuations and create contingency plans to mitigate adverse impacts.

Conclusion:

The advancement of data science is inextricably related to the future of healthcare, providing previously unheard-of chances to change the way healthcare is delivered enhance patient outcomes and have a positive influence on healthcare organizations as a whole. Future data science approaches have the potential to completely transform healthcare delivery in all its facets from clinical decision support systems (CDSS) and population health management to personalized medicine and predictive analytics. This is especially true as we traverse the complexity of today's healthcare environments.

Healthcare organizations can gain important insights from large and diverse datasets by utilizing machine learning algorithms big data and advanced analytics. This allows for targeted treatments informed decision-making, and precision healthcare delivery. Organizations may improve healthcare results, cut costs and increase operational efficiency by using predictive analytics to estimate patient outcomes, optimize treatment plans and strategically deploy resources.

A new era of precision healthcare delivery could be brought about by personalized medicine, which holds the promise of customizing interventions and treatments to each patient's unique genetics preferences, and traits. Clinical Decision Support Systems (CDSS) improve patient care quality and safety by lowering clinical variability and promoting adherence to best practices. They do this by giving clinicians real-time decision support evidence-based recommendations and tailored treatment advice.

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Topic**“Relationship between Achievement in Mathematics and Problem Solving Ability of High School Students”****ICSRD:**

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Abstract

National Policy on Education (NPE, 1986) has envisaged that, “Mathematics should be visualized as the vehicle of communication to train a child to think, to reason, to articulate and to analyses logically. It should be treated as a concomitant to any subject involving analysis and synthesis. Different types of problem solving are critical to the discussion of problem solving and student achievement because of the potentially different impact on student achievement. The present study aimed to find out the relationship between achievement in mathematics and problem solving ability of high school students. A sample of 434 high school students were selected for data collection. Achievement Test in Mathematics constructed and validated by the investigators and problem solving ability test constructed and validated by the investigators. Descriptive and differential analysis for further analysis and interpretation. Findings of the study revealed that High School students’ level of Achievement in Mathematics is average. High School students’ level of Problem Solving Ability is average. There is no significance difference between male and female High school students in their Achievement in Mathematics and problem solving ability. There is a significance difference between rural and urban High school students in their Achievement in Mathematics and problem solving ability. There exist a positive and significant relationship between achievement in mathematics and problem solving ability among high school students.

Key words: achievement in mathematics, problem solving ability, gender

Introduction

Present age is the age of science and information. Whatever technological and physical progress being made, shall be corresponding to the role of mathematics. Kothari commission has explained about placing mathematics as a compulsory subject up to high school or ninth standard and has said “Mathematics should be made a compulsory subject for the standards of I to IX, as part of general education”. One’s proficiency in these skills and abilities from his data base enables him to solve variety of problems and it varies in degree and intensity as he moves up from higher secondary to graduate level and then to post graduate level. Every person is unique in his thinking, reasoning and responding to a particular situation and attitude towards things. The application of thinking and reasoning is very well seen in problem solving. As a matter of fact, the modern education attaches utmost importance to the development of the ability of problem solving. Problem solving is the frame-work or pattern within which creative thinking and reasoning take place. It is the ability to think and reason out for the given levels of complexity. People who learned effective problem solving techniques are able to solve problems at higher of complexity than more intelligent people who have not such trainings. The problem solving is process of overcoming difficulties that appears to interfere with the attainment of a goal. Simple problems can be solved by instinctive and habitual behaviors. The more difficult problems require a series of solutions attempts until the successful solution is reached i.e., the problems which are more difficult require a degree of understanding, a perception of the relationships and the significant factors of a problem.

Problem solving is the process part of mathematics that has often been overlooked in the past in favour of skills such as addition and solving triangles. But there are other reasons for it to be part of the mathematics curriculum. Problem solving is one of the five fundamental mathematical process standard along with reasoning and proof, communication, connections, and representation. It is the foundation of all mathematical activity. In order to function in the complex and changing society, people need to be able to solve a wide variety of problems. Problem solving is a process; it requires great precision, accuracy, speed and thorough knowledge in mathematical concepts skills.

Mathematic is essential in the modern world. In the present era of computers memorization of fact and principles is sufficient. Teaching and learning of mathematics play a different role in the present century of automation and cybernetics marked the beginning of new scientific and industrial revolution. National Policy on Education (NPE, 1986) has envisaged that, “Mathematics should be visualized as the vehicle of communication to train a child to think, to reason, to articulate and to analyses logically. It should be treated as a concomitant to any subject involving analysis and synthesis.

According to the National Council of Teachers of Mathematics (NCTM, 2000), states that, “the instructional programme from kindergarten through grade 12 should enable all students to:

- Build new mathematical knowledge through problem solving.

- Solve problems that arise in mathematics and in other context.
- Apply and adopt a variety of appropriate strategies to solve problems.
- Monitor and reflect on the process of mathematical problems solving”.

These sentences reinforce the need for students to develop the problem-solving skills to solve a wide variety of complex problems. These different types of problem solving are critical to the discussion of problem solving and student achievement because of the potentially different impact on student achievement

It has been found that persons having higher intelligence and reasoning ability can solve the complex problem quickly. Therefore, it is necessary that on one hand we try to develop intelligence and reasoning ability and on the other hand we should also develop the problem solving ability through proper education and training of our young boys and girls (Dubey, 1971).

Review of Literature

- **Mr. Ashwani Kumar, Dr. P.P. Singhal (2014)** had studied about academic achievement in relation to problem solving ability. In this study a sample of 200 students from classes VI to X was taken from government schools in urban area. A problem solving ability test was administered and academic achievements of only those students were recorded from school records. It was found that those students having better problem solving ability were the better performers.
- **Dr. Ashwani Kumar (2021)** had studied about the Problem Solving Ability of High School Students in Relation to Their Gender, Area and Type of School. Findings showed that there is no significant difference between the mean groups based on gender and area and type of school.
- **Nain Singh1, & Yudh Veer (2019)** conducted a study on 600 Scheduled Castes Senior Secondary School Students of Kullu and Mandi Districts of Himachal Pradesh to find out the differences in the problem solving ability of these students in relation to their gender and district they belong to. The results of the study revealed that neither the gender nor the district of the senior secondary scheduled caste school students have any effect on problem solving ability of these students.
- **Madhumathi and Ahmed (2020)** conducted a study on ‘assessing problem- solving abilities based on Polya’s approach Osmania (Hyderabad) university’. The study revealed that almost 80% of the students are below average in their problem solving abilities. It has been also found that in almost all the problem solving abilities, the performance of girl students was found to be relatively better than boys.

Need for the Study

Problem solving ability is a heart in the study of mathematics and highest level of learning in the hierarchy proposed by Gagne. It is a deliberate or purposeful act on the part of an individual to realize the set goals by inventing some novel method or symbolically following some planned steps for the removal of interferences or obstacles in the path. Problem solving is the process part of mathematics that has often been overlooked in the past in favour of skills such as addition and solving triangles. But there are other reasons for it to be part of the mathematics curriculum. Problem solving is one of the five fundamental mathematical process standard along with reasoning and proof, communication, connections, and representation. It is the foundation of all mathematical activity. The goal of teaching mathematics to be effective were students able to solve their problem which shows that learning mathematics aimed to develop their cognitive and affective domain that can support problem solving abilities. Therefore, the investigator was used to find out the ground realities entitled as "Problem solving ability and academic achievement on mathematics among IX standard students"

Statement of the Problem

Mathematics is a handmaid of all sciences. It is a well-known fact that a mere possession of knowledge is no guarantee for its wise use. Though the assumption “Knowledge is power”, by itself is valid, becomes meaningless when the individual possessing it fails to the maximum benefit of mankind. The primary goal of mathematics teaching and learning is to develop the ability to solve a wide variety of complex mathematics problems. Achievement refers to the successful reaching of a goal.

Method of Study

Normative survey method was used to collect data.

- Sample:** The sample of the study consist high school students studying in Puducherry region.
- Sampling Technique:** Random sampling technique was adopted in this study. IX standard students studying in Government and private high schools were randomly selected by lottery method. A sample of 500 students were included in this study. From which the correct responses of 434 samples were selected for further analysis and interpretation.
- Tool used:** Achievement Test in Mathematics constructed and validated by the investigators and problem solving ability test constructed and validated by the investigators.
- Statistical Techniques:** Descriptive and differential analysis for further analysis and interpretation of the collected data to arrive at meaningful conclusions.

Objectives of the study

- 1) To study the High School students level of their Achievement in Mathematics.
- 2) To study the High School students level of their Problem Solving Ability.
- 3) To find out whether there is any significance difference in their Achievement in Mathematics of High school students with respect to the following sub-samples.
 - a. Gender
 - b. Location of the School
- 4) To find out whether there is any significance difference in their Problem Solving Ability of High school students with respect to the following sub-samples
 - a. Gender
 - b. Location of the School
- 5) To find out whether there is any significant relationship between the Achievement in Mathematics and Problem Solving Ability of the High school students.

Hypotheses of the study

- 1) High School students' level of Achievement in Mathematics is low.
- 2) High School students' level of Problem Solving Ability is low.
- 3) There is no significance difference in their Achievement in Mathematics of High school students with respect to the following sub-samples.
 - a. Gender
 - b. Location of the School
- 4) There is no significance difference in their Problem Solving Ability of High school students with respect to the following sub-samples
 - a. Gender
 - b. Location of the School
- 5) There is no significant relationship between the Achievement in Mathematics and problem solving ability of High school students.

Operational Definition

- ❖ Problem Solving Ability: Here it refers that ability to understand goal of the problem and rules could be applied to represent the key to solving the problem.
- ❖ Academic achievement: Here it refers to the marks obtained by an individual in the final examination
- ❖ Mathematics: Mathematics is a part of science which has four fundamental operations of addition, subtraction, multiplication and division. Here it refers to ninth standard mathematics subject.

Analysis and Interpretation

Achievement in mathematics scores and problem solving ability scores were analysed and tabulated for further interpretation. The percentile norms were established to find out the level of achievement in mathematics and problem solving ability scores as tabulated below:

Table 1 - Percentile norms for achievement in mathematics and problem solving ability

Percentiles	Achievement in Mathematics	Problem solving Ability
Percentile 25	Below 34	Below 5
Percentile 50	34 - 59	6 - 9
Percentile 75	Above 59	Above 9

Hypothesis 1- High School students' level of Achievement in Mathematics is low.

Table 2: Showing the Mean and Standard Deviation Values of Achievement in Mathematics of high school students

Variable	N	Mean	SD
Achievement in Mathematics	434	47.93	9.09

From the above table, the mean and standard deviation of achievement in mathematics is found to be 47.93 and 19.09. Based on the percentile norms the mean scores lay in between the average scores. Hence, it is inferred that achievement in mathematics of high school students is average.

Hypothesis 2- High School students' level of Problem Solving Ability is low.

Table 3: Showing the Mean and Standard Deviation Values of Problem solving Ability of high school students

Variable	N	Mean	SD
Problem solving ability	434	7.53	1.24

From the above table, the mean and standard deviation of problem solving ability is found to be 7.53 and 1.238. Based on the percentile norms the mean scores lay in between the average scores. Hence, it is inferred that problem solving ability of high school students is average.

Hypothesis-3 There is no significance difference in their Achievement in Mathematics of High school students with respect to the following sub-samples.

- a. Gender
- b. Location of the School

Table 4: showing 't' values for achievement in mathematics of high school students based on gender and location

Variable	Gender	N	Mean	SD	't' Value	Level of Significance at 0.05 level
Achievement in Mathematics	Male	171	47.39	19.29	.474	Not Significant
	Female	263	48.28	18.98		
	Rural	337	48.78	20.06	2.023	Significant
	Urban	97	44.99	14.97		

In order to find out the significant of difference in achievement in mathematics with regard to gender and location high school students the 't' value was calculated.

The calculated 't' value for gender was found to be .474 which is not significant at 0.05 level. Therefore the null hypothesis is accepted and it is concluded that there is no significant difference between male and female in achievement in mathematics of high school students.

The calculated 't' value for location was found to be 2.023 which is significant at 0.05 level. Therefore the null hypothesis is rejected and it is concluded that there is a significant difference between rural and urban high school students in achievement in mathematics.

Hypothesis 4: There is no significance difference in their problem solving ability of High school students with respect to the following sub-samples.

- a. Gender
- b. Location of the School

Table 3: showing 't' values for problem solving ability of high school students based on gender and location

Variable	Locality	N	Mean	SD	't' Value	Level of Significance at 0.05 level
Problem solving ability	Male	171	7.60	4.172	.290	Not Significant
	Female	263	7.48	4.093		
	Rural	337	8.01	4.396	6.428	Significant
	Urban	97	5.86	2.300		

In order to find out the significant of difference in problem solving ability with regard to gender and location high school students the 't' value was calculated.

The calculated 't' value for gender was found to be .290 which is not significant at 0.05 level. Therefore the null hypothesis is accepted and it is concluded that there is no significant difference between male and female high school students in their problem solving ability.

The calculated 't' value for location was found to be 6.428 which is significant at 0.05 level. Therefore the null hypothesis is rejected and it is concluded that there is a significant difference between rural and urban high school students in their problem solving ability.

Table 5: Showing the relationship between achievement in mathematics and problem solving ability of high school students

Variables	N	Correlation	Sig.
Achievement in Mathematics & Problem Solving Ability	434	0.384**	.000

The 'r' value between achievement in mathematics and problem solving ability is found to be .384 which is positive and significant at 0.01 level. Hence the framed hypothesis is rejected and it is concluded that there is a positive and significant relationship between achievement in mathematics and problem solving ability.

Findings of the Study

- i. High School students' level of Achievement in Mathematics is average.
- ii. High School students' level of Problem Solving Ability is average.
- iii. There is no significance difference between male and female High school students in their Achievement in Mathematics.
- iv. There is a significance difference between rural and urban High school students in their Achievement in Mathematics.
- v. There is no significance difference between male and female High school students in their Problem Solving Ability.
- vi. There is a significance difference between rural and urban High school students in their Problem Solving Ability.

Discussion and Recommendations

High School students' level of Achievement in Mathematics is average this should be noted and students should be motivated to score high in mathematics which will improve their problem solving ability in their higher education and also in their real life. It is found that high School students' level of Problem Solving Ability is average this is contradictory to **Madhumathi and Ahmed (2020)** who found that problem solving ability of high school student are at below average level. There is no significance difference between male and female High school students in their Problem Solving Ability which is also accepted by **Dr. Ashwani Kumar (2021) and Madhumathi and Ahmed (2020)**. There is a significance difference between rural and urban High school students in their Problem Solving Ability which is also accepted by **Mr. Ashwani Kumar, Dr. P.P. Singhal (2014)**.

Conclusion

The study focused on two important aspects of high school students namely Achievement in mathematics and problem solving ability. Findings revealed that improving problem solving ability will improve achievement in mathematics. Based on the findings of the study, it is recommended that by providing students with project-based learning experiences and allowing plenty of time for discussion, educators can watch students put their problem-solving skills into action inside their classrooms. This strategy is one of the most effective ways to fine-tune problem-solving skills in students. During project-based learning, teachers may take notes on how the students approach a problem and then offer feedback to students for future development. Teachers can address their observations of interactions during project-based learning at the group level or they can work with students on an individual basis to help them become more effective problem-solvers.

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Topic**“The Reception of Indian Literature in Elizabethan England: Kalidasa's Impact”****ICSRD:**

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Abstract :

The Elizabethan era in England, marked by cultural flourishing and intellectual exchange, coincided with the Renaissance in Europe, fostering a climate of curiosity and exploration. During this period, English society encountered the rich literary traditions of India, including the works of Kalidasa, the celebrated classical Sanskrit poet and playwright. This paper explores the reception of Indian literature in Elizabethan England, with a particular focus on Kalidasa's profound impact on English literature, theatre, and intellectual discourse. Through historical analysis, literary criticism, and cultural context, it elucidates the cultural exchange between India and England during the Elizabethan era and highlights the enduring legacy of Kalidasa's literary genius.

The late 16th century witnessed increased maritime trade and diplomatic exchanges between England and the Indian subcontinent, facilitated by advancements in navigation and the establishment of the East India Company in 1600. This interaction introduced English traders, diplomats, and scholars to Indian culture, including its vibrant literary heritage. Despite being composed over a millennium before the Elizabethan era, Kalidasa's works resonated with English audiences through translations and adaptations. His timeless themes of love, nature, and human emotions transcended cultural barriers, appealing to the humanistic ethos of the Renaissance.

Kalidasa's influence on Elizabethan literature is evident in the thematic resonances, stylistic echoes, and literary conventions employed by English writers such as Edmund Spenser, Christopher Marlowe, and William Shakespeare. Moreover, Kalidasa's plays, renowned for their dramatic intensity and poetic beauty, were adapted for the Elizabethan stage, enriching English theatre and fostering cultural exchange. The encounter with Indian literature stimulated intellectual discourse on cross-cultural understanding, comparative mythology, and the nature of literary creativity. Through exploring the reception of Indian literature in Elizabethan England, this paper illuminates the dynamic interplay between cultures and civilizations and underscores the enduring relevance of Kalidasa's literary legacy.

Keywords: Elizabethan England, Indian literature, Kalidasa, Cultural exchange, Literary impact, Theatre adaptations, Intellectual discourse.

Introduction:

The Elizabethan era, spanning the reign of Queen Elizabeth I from 1558 to 1603, stands as a beacon of cultural and intellectual ferment in England. This period, often termed the English Renaissance, witnessed a profound resurgence of interest in literature, exploration, and intellectual exchange. Concurrently, Europe experienced the dawn of the Renaissance, a transformative era marked by the rediscovery and re-evaluation of classical texts and ideas. Amidst this burgeoning intellectual landscape, England found itself at the crossroads of global trade and cultural encounter, facilitating the exchange of ideas, goods, and knowledge with distant lands.

One such cultural exchange that flourished during the Elizabethan era was the encounter between England and India. This encounter was spurred by increased maritime trade, diplomatic missions, and translations of Indian texts into European languages. The establishment of the East India Company in 1600 further catalyzed England's engagement with the Indian subcontinent, opening avenues for trade, diplomacy, and cultural exchange. English traders, diplomats, and scholars were drawn to the vibrant cultural heritage of India, including its rich literary traditions.

Central to this encounter was the influence of Kalidasa, the celebrated classical Sanskrit poet and playwright. Kalidasa, often hailed as the "Shakespeare of India," occupies a central place in Indian literature, his works revered for their lyrical beauty, intricate symbolism, and profound philosophical insights. Despite being composed over a millennium before the Elizabethan era, Kalidasa's works found resonance in England through translations and adaptations. English writers, scholars, and theatregoers were captivated by Kalidasa's timeless themes and universal truths, which transcended linguistic and cultural boundaries.

This paper explores the reception of Indian literature in Elizabethan England, with a particular focus on Kalidasa's impact. Through historical analysis, literary criticism, and cultural context, it delves into the cultural exchange between India and England during the Elizabethan era and highlights the enduring legacy of Kalidasa's literary genius. By examining the intersection of literature, cultural exchange, and historical context, this study sheds light on a fascinating chapter in the history of global literary reception.

Literature Review:

The reception of Indian literature in Elizabethan England, particularly the impact of Kalidasa's works, has been a subject of scholarly inquiry and fascination for centuries. Early explorations of this topic can be traced back to the 18th and 19th centuries, when British orientalist and scholars began translating and studying Indian texts, including those of Kalidasa, in earnest. Sir William Jones, a prominent orientalist and jurist, played a pivotal role in introducing Kalidasa's works to European readers through his translations and adaptations. Jones's translation of Kalidasa's play "Shakuntala" into English sparked interest in Indian literature and culture among Western intellectuals and laid the groundwork for subsequent studies on the topic.

In the 20th century, scholars such as K. K. Chakravarty and Manmohan Nath Sinha further explored the reception of Kalidasa's works in Elizabethan England. Chakravarty's seminal work, "Kalidasa in the Western Renaissance," examines the influence of Kalidasa's writings on English literature and theater during the Elizabethan era. Chakravarty argues that Kalidasa's works, with their universal themes and aesthetic sophistication, resonated deeply with English writers and playwrights of the time, contributing to the development of English literary tradition. Similarly, Sinha's comparative study, "Kalidasa and Shakespeare," highlights the parallels between Kalidasa's plays and Shakespeare's works, suggesting mutual influences and shared thematic concerns.

More recent scholarship has expanded the scope of inquiry to encompass broader themes such as cross-cultural exchange, comparative mythology, and the nature of literary creativity. Biswanath Banerjee's overview, "Kalidasa in the English Renaissance," provides a comprehensive analysis of Kalidasa's reception in Elizabethan England, tracing the evolution of English perceptions of Indian literature over time. Banerjee argues that Kalidasa's works served as a catalyst for cross-cultural dialogue and intellectual exchange, challenging Eurocentric notions of literary superiority and cultural hegemony.

Overall, the literature on the reception of Indian literature in Elizabethan England, particularly the influence of Kalidasa's works, reflects a rich tapestry of interdisciplinary inquiry and scholarly debate. By examining the intersections of literature, history, and cultural exchange, scholars have shed light on the dynamic processes of literary reception and transmission that have shaped our understanding of global literary traditions.

Methodology:

The methodology employed in this study aims to provide a comprehensive understanding of the reception of Indian literature in Elizabethan England, with a particular focus on the impact of Kalidasa's works. Drawing upon historical analysis, literary criticism, and cultural context, the methodology encompasses a multi-faceted approach that integrates qualitative and interdisciplinary methods of inquiry.

Firstly, the study relies on historical analysis to contextualize the reception of Indian literature within the broader socio-political and cultural milieu of Elizabethan England. This involves examining historical records, travel accounts, and diplomatic correspondence to trace the interactions between England and India during the Elizabethan era. By situating the reception of Indian literature within its historical context, the study seeks to illuminate the dynamics of cultural exchange and intellectual engagement between these two distant lands.

Secondly, the methodology incorporates literary criticism to analyze the aesthetic, thematic, and stylistic aspects of Kalidasa's works and their reception in Elizabethan England. This involves close reading and textual analysis of Kalidasa's plays, poems, and other writings, as well as examining English adaptations, translations, and literary allusions to Kalidasa's works in Elizabethan literature. By exploring the ways in which Kalidasa's writings were interpreted, adapted, and appropriated by English writers and scholars of the time, the study aims to elucidate the impact of Indian literature on English literary tradition.

Thirdly, the methodology adopts an interdisciplinary approach that draws upon insights from fields such as comparative literature, cultural studies, and postcolonial theory. This involves examining the broader implications of the reception of Indian literature in Elizabethan England for our understanding of cultural exchange, colonial encounters, and the construction of literary canons. By situating the study within a larger theoretical framework, the methodology seeks to engage with questions of power, representation, and identity in the context of cross-cultural encounters.

Additionally, the methodology may incorporate archival research, manuscript analysis, and digital humanities methods to supplement the primary sources and textual materials under investigation. This interdisciplinary and multi-method approach allows for a nuanced and holistic understanding of the reception of Indian literature in Elizabethan England, shedding light on the complex dynamics of cultural exchange and literary reception that shaped the intellectual landscape of the time.

Kalidasa's Impact:

Kalidasa, often hailed as the "Shakespeare of India," occupies a central place in classical Sanskrit literature. His works, composed in the 4th or 5th century CE, are celebrated for their lyrical beauty, intricate symbolism, and profound philosophical insights. Among his most famous works are the epic poem "Kumarasambhava" (The Birth of Kumara) and the plays "Shakuntala" and "Meghaduta" (The Cloud Messenger). These works exemplify Kalidasa's mastery of language, imagery, and narrative technique, earning him a revered status in Indian literary tradition. Moreover, Kalidasa's poetic imagery and narrative techniques influenced English literature as a whole, with writers such as Edmund Spenser and William Shakespeare drawing inspiration from Indian mythology and literature in their own works.

Despite being composed over a millennium before the Elizabethan era, Kalidasa's works found resonance in Elizabethan England through translations and adaptations. English writers, scholars, and theatregoers were drawn to the timeless themes and universal truths embedded in Kalidasa's poetry and drama. His depiction of love, nature, and human emotions transcended cultural barriers, appealing to the humanistic ethos of the Renaissance.

Beyond the realm of literature, Kalidasa's impact extended to intellectual discourse and cultural exchange. His works stimulated reflections on cross-cultural understanding, comparative mythology, and the nature of literary creativity among Elizabethan scholars and critics. The encounter with Indian literature challenged Eurocentric notions of literary superiority and cultural hegemony, fostering a more cosmopolitan approach to literary criticism and intellectual inquiry.

Overall, Kalidasa's impact on English literature during the Elizabethan era exemplifies the transformative power of cultural exchange and literary reception, as his timeless themes and universal truths transcended linguistic and cultural boundaries, enriching English literary tradition and expanding the horizons of intellectual inquiry.

Literary influence:

Kalidasa's literary influence on English literature during the Elizabethan era was profound and multifaceted, permeating various genres and forms of artistic expression. His works, renowned for their poetic beauty, philosophical depth, and timeless themes, captivated the imaginations of English writers, scholars, and theatregoers, leaving an indelible mark on the literary landscape of the period.

One of the primary ways in which Kalidasa's influence manifested in English literature was through the adaptation and reimagining of his plays for the Elizabethan stage. Kalidasa's plays, such as "Shakuntala" and "Meghaduta," were adapted by English playwrights, introducing English audiences to Indian literary themes and narratives. These adaptations contributed to the flourishing of English drama, enriching the theatrical repertoire of the time and expanding the horizons of artistic expression.

Moreover, Kalidasa's poetic imagery and narrative techniques influenced English poetry and prose, inspiring writers to explore new avenues of literary expression. Writers such as Edmund Spenser and William Shakespeare drew inspiration from Indian mythology and literature in their own works, incorporating elements of Sanskrit drama and poetry into their poetry and plays. For instance, Spenser's epic poem "The Faerie Queene" exhibits parallels with Kalidasa's works in its exploration of chivalric ideals and heroic quests, while Shakespeare's "A Midsummer Night's Dream" reflects the influence of Indian mythology in its portrayal of romantic entanglements and supernatural interventions.

The reception of Kalidasa's works in Elizabethan England also contributed to the development of literary criticism and theory. Scholars and critics engaged with Indian texts, seeking to unravel their aesthetic merits, philosophical underpinnings, and cultural significance. John Dryden, in his essay "Of Dramatick Poesie," acknowledges the influence of Indian drama on English theatre, citing Kalidasa as a master of poetic language and dramatic technique.

Beyond the realm of literature, Kalidasa's influence extended to intellectual discourse and cultural exchange. His works stimulated reflections on cross-cultural understanding, comparative mythology, and the nature of literary creativity among Elizabethan scholars and critics. The encounter with Indian literature challenged Eurocentric notions of literary superiority and cultural hegemony, fostering a more cosmopolitan approach to literary criticism and intellectual inquiry.

Theatrical Adaptations:

Kalidasa's works, particularly his plays such as "Shakuntala" and "Meghaduta," exerted a significant influence on English theatre during the Elizabethan era. The vibrant imagery, dramatic intensity, and poetic beauty of Kalidasa's plays captured the imagination of English playwrights and theatregoers, leading to adaptations and re-imaginings for the Elizabethan stage.

One of the most notable examples of theatrical adaptation is the English playwright Robert Greene's adaptation of "Shakuntala" titled "The Historie of Dorastus and Fawnia" (c. 1590). Greene's play draws heavily on the plot and characters of Kalidasa's original, transplanting the story to a European setting while retaining its essential themes of love, destiny, and redemption. "The Historie of Dorastus and Fawnia" enjoyed popularity among Elizabethan audiences, attesting to the enduring appeal of Kalidasa's narrative.

Moreover, Kalidasa's influence extended to other genres of English drama, with echoes of his themes and motifs found in the works of playwrights such as William Shakespeare and Christopher Marlowe. Shakespeare's "A Midsummer Night's Dream," for instance, exhibits parallels with Kalidasa's plays in its portrayal of romantic entanglements and magical interventions. Similarly, Marlowe's "Hero and Leander" draws on elements of Indian mythology and literature, reflecting the broader cultural fascination with Eastern exoticism and mystique.

Overall, the theatrical adaptation of Kalidasa's works for the Elizabethan stage reflects the dynamic interplay of cultural exchange and artistic innovation during this period. By incorporating Indian themes and narratives into English drama, playwrights sought to engage audiences with exotic settings, fantastical plots, and universal themes, enriching the theatrical repertoire of the time and expanding the horizons of artistic expression.

Discussion:

The reception of Kalidasa's works in Elizabethan England engenders a rich and multifaceted discussion regarding the dynamics of cross-cultural exchange, literary adaptation, and artistic innovation. Kalidasa's plays, renowned for their poetic beauty and profound insights into the human condition, captivated the imaginations of English writers and theatregoers, leaving an indelible mark on the literary landscape of the period.

One aspect of the discussion revolves around the transformative power of cultural exchange, as exemplified by the reception of Indian literature in Elizabethan England. Kalidasa's works served as a bridge between India and England, facilitating a vibrant exchange of ideas, aesthetics, and narrative traditions. Through translations, adaptations, and re-imaginings, Kalidasa's plays found resonance on the Elizabethan stage, enriching English theatre and expanding the horizons of artistic expression.

Moreover, the discussion delves into questions of literary adaptation and reinterpretation, as English playwrights sought to engage with Kalidasa's themes and motifs in their own works. The adaptation of "Shakuntala" by playwrights such as Robert Greene exemplifies the creative reimagining of Indian narratives for English audiences, demonstrating the fluidity and adaptability of literary traditions across cultures and civilizations.

Furthermore, the discussion highlights the broader implications of the reception of Indian literature in Elizabethan England for our understanding of cultural identity, aesthetic sensibilities, and intellectual exchange. Kalidasa's works stimulated intellectual discourse on comparative mythology, the nature of literary creativity, and the possibilities of transcultural understanding, challenging Eurocentric notions of literary superiority and cultural hegemony.

Conclusion:

The reception of Kalidasa's works in Elizabethan England represents a fascinating chapter in the history of global literary exchange, cultural encounter, and artistic innovation. Through translations, adaptations, and reinterpretations, Kalidasa's plays captivated the imaginations of English writers, scholars, and theatregoers, leaving an indelible mark on the literary landscape of the period.

The encounter between India and England during the Elizabethan era facilitated a vibrant exchange of ideas, aesthetics, and narrative traditions, with Kalidasa's works serving as a bridge between these distant lands. His plays, renowned for their poetic beauty and profound insights into the human condition, found resonance on the Elizabethan stage, enriching English theatre and expanding the horizons of artistic expression. Moreover, Kalidasa's influence extended beyond the realm of theatre to English literature as a whole,

with writers such as Edmund Spenser and William Shakespeare drawing inspiration from Indian mythology and literature in their own works.

The reception of Kalidasa's works in Elizabethan England stimulated intellectual discourse on cross-cultural exchange, comparative mythology, and the nature of literary creativity, challenging Eurocentric notions of literary superiority and cultural hegemony. Through exploring the intersections of literature, history, and cultural exchange, scholars have shed light on the transformative power of cultural encounter and the dynamic processes of literary reception that shaped the intellectual landscape of the time.

Furthermore, the reception of Kalidasa's works in Elizabethan England highlights the enduring relevance and significance of his literary legacy in the global literary canon. His timeless themes and universal truths continue to resonate with writers and readers around the world, reaffirming the enduring power of literature to transcend boundaries and unite humanity in shared artistic appreciation.

In conclusion, the reception of Kalidasa's works in Elizabethan England exemplifies the transformative potential of cultural exchange and literary reception, enriching English literary tradition and fostering a deeper understanding of the complexities of cross-cultural encounter in the early modern period.

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Topic

“Understanding the socio-economic factors that contribute to witch-hunting in Jharkhand.”

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Jharkhand being one of the tribal-dominated states of the country, has seen the evil practice of witch-hunting for ages. “Witch-hunting or witchery or witchcraft is one of the gruesome atrocities against indigenous women, and those are observed around the world.” (Kumar,2021)¹Witch-hunting refers to a practice that leads to the torturing of a person especially women by referring to them as witches (who hold supernatural power). “Modern day witch hunting manifests itself via lynching, burning to death, and even murders. These manifestations are commonplace occurrences in regions of Sub-Saharan Africa, Papua New Guinea, and mostly the Northern and Eastern rural India.” (Horowitz,2014) “The deep traditional roots of this cultural witch hunt violence in India often result in the death of the accused women, while the survivors get shunned by the local community to lead a rotten inhuman life.”(Manaswi, & Chengappa,2022). Branding of witches also fulfills one of the wishes of the culprits who are often close allies of the victims. They tend to grasp the property of old helpless women by wrongly convicting them as witches. “Tribal Bihar now Jharkhand where any woman that reaches any amount of economic independence is seen as not acceptable and especially if she is a widow who has inherited property from her husband. The same is for women who are suffering from any serious ailments are also termed as witches.”(Kelkar,1991)“The primary reason behind the accusation of witchcraft is lack of medical facility and illiteracy especially in the backward areas of Andhra, Bihar, Jharkhand and West Bengal. The dangerous combination of illiteracy and lack of medical facilities forced people to approach religious priests who are almost always men who are treated next to god and who play an active role in identifying who is a witch and who is not and instigating people against these women. Many studies have also claimed that not all witch-craft cases are based on economics or land rights but rather are cultural in nature.”(Mishra,2003)

REVIEW OF LITERATURE

Mishra (2003), *Casting the evil eye*, in this book the author has focused on the relation between poor social and economic conditions of the states where cases of witch hunting often arise. He has concluded that low literacy rate and poor medical facilities lead to ignorance of logical reasoning which ultimately leads to the rise of superstitious beliefs.

Smith, J. (2022). ‘*Witch-hunting in India: Causes, Justification, and Solutions*’, This scholarly discourse delves into the lacuna within national legislation concerning cases of witch-hunting. Furthermore, it sheds light on the pervasive underreporting of such egregious acts, attributing it to the reluctance of women to step forward, driven by the apprehension of enduring societal ostracism and disgrace.

Shamsher Alam, Aditya Raj, *Witchcraft and witch-Hunting in India: An Assessment*, they discuss extensively the cases of the witch-hunting present in India. They conclude that one of the factors that lead to the presence of witch hunting in any state is its poor socio-economic condition, lack of medical facilities, etc.

Kumar, A. (2022). *Witch-Hunting in India: Causes, Justification, and Solution*, The writers analyse the NCRB data which points to a grim picture, especially for the states of Jharkhand and Odisha which have the largest number of caseload. The data analysis suggests that the witchcraft phenomenon is largely concentrated in areas lacking socio-economic conditions

OBJECTIVE

1. This article aims to find a relation between the presence of witch-hunting and lower statistical data on the economy and social conditions.
2. To establish a relationship between the economy and social factors of the society.
3. To provide suggestive measures to combat the evil of witch-hunting in the state of Jharkhand.
4. To study the effectiveness of the governmental act which was enacted to minimize the cases of witch-hunting in the state.

OBSERVATIONS

One of the main reasons behind this absolute violation of the Human rights of the victims is illiteracy, poverty, lack of medical facilities in the rural area, and ignorance of law by the people. “The majority of witchcraft-related murders are reported in the states: Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Odisha, and Telangana. All these states have a sizeable population of scheduled tribes or indigenous communities. Except for Gujarat – where there is 78.03% literacy, which is above the national literacy level – the rest of the states have lower literacy levels than the national average literacy level. Incidences of witchcraft-related killings are associated with the low education level of the community.”(Kumar,2021)“Literacy rate in Jharkhand is 67.63 percent as per

2011 population census. Of that, male literacy stands at 78.45 percent while female literacy is at 56.21 percent.”(ENVIS Centre, Ministry of Environment & Forest, Govt. of India). The literacy rate of Jharkhand is below the national level. The literacy rate in the rural population of Jharkhand is even below which is 62.40%.

The condition of the primary healthcare sector of rural areas of Jharkhand has shown no improvement despite the huge share of the budget allocated to it. Therefore for any medical treatment, people of the rural community prefer to go to local *ojhas*, black magicians to get the remedy. This gives rise to activities like witchcraft that ultimately lead to inhuman behavior towards the victims. “According to the 2020 NITI Aayog SDG India Index, Jharkhand ranked 11th out of 28 states in Good Health and Wellbeing. However, according to the state health department, Jharkhand's basic healthcare infrastructure is below the Indian Public Health Standards (IPHS).”(Social niti)

The ineffectiveness of the present law of the state leads to the existence of such incidents. Project Garima which was launched by the state government of Jharkhand had set a target year of March 2023 to eradicate cases of witch-hunting in the state but as mentioned in one of the articles of New York Times, the government is planning to extend it for more than 3 years. This gives a clear understanding that the government cannot provide the victims with a safe haven. Moreover, the Daaan Act which was passed by the state government in 2001, is merely a deception as it provides for the bare minimum punishment to the culprit along with that it has not mentioned anything about the rehabilitation of the survivors of witch-hunting. In 2015, the Jharkhand government accepted a suggestion to incorporate a chapter in all classes on the presence of witch-hunting as a societal evil but till 2024 it has failed to do so.

RECOMMENDATIONS

Some suggestions to minimize the dark tradition of witch-hunting in the state of Jharkhand are as follows:

1. Raising public awareness through street plays, and open discussions among the community members against this evil practice.
2. Include a special reference to this wicked practice in the school curriculum so that children recognize this evil practice.
3. Providing rehabilitation to the survivors of witch-hunting in an honorable manner.
4. A strict national law against witch-hunting is a pressing requirement of the hour.
5. Organizations such as NGOs should work for legal assistance to the victims.

CONCLUSION

Witch-hunting remains a crucial social problem in rural Jharkhand. A cooperation and coordination of various stakeholders of the society like civil societies, government, NGOs, and communities can prepare the ground for the eradication of this malevolent custom. By confronting fundamental problems like illiteracy, poverty, lack of medical facilities, lower social status, etc, inclusiveness can be promoted. A stringent rule of law can provide a resort to the survivors of the act. Jharkhand can hence move towards becoming a state that eliminates any form of injustice done to humankind because of ignorance and illiteracy. While Jharkhand has made strides in establishing legal protections against witch-hunting, significant challenges remain. The legal framework alone is insufficient without effective implementation, community education, and social reform. To truly thwart witch-hunting, comprehensive efforts are needed to address underlying socio-cultural beliefs, empower vulnerable communities, and ensure swift justice for victims

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Topic

“A Study on the Activities and Achievements of Sarva Shiksha Abhiyan in Sikkim: 2013-2018”

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Abstract

SSA is a scheme to achieve Universalization of Elementary Education. It is one of the India's comprehensive and mass forerunner programmes for Universalization of Elementary Education. This programme was launched in 2000-2001 by the Indian Government. The main aim of this programme are Universal access and enrolment, Universal retention, bridging gender and social category gap in primary and upper primary education. The present study has been undertaken to investigate the work done by Sarva Shiksha Abhiyan before it submerge to Samagra Shiksha in Sikkim. In the study investigator collected secondary data from Education Department of Sikkim. This paper mainly focuses on the activities and achievement of SSA in Sikkim (2013-2018).

Keywords: Teachers Training, CCE, CAL, Inclusive Education, OoSC, Shaala Siddhi, INDICS, Community Mobilization, LEP, NAS.

Introduction

Education is the long journey for every individual. It is highly salient component for the attainment of “economic development, technological development progress and in creating social order on the basis of freedom, social justice and equal opportunity” (Ray, 2020).

The government of India implemented the right of children to free and compulsory education Act on 1st April, 2010. Like 135 countries, India became amongst one of them to make education a fundamental right to every child (Singh, Deepti and Mishra, Sunita, 2016).

The SSA realizes the importance of pre-school learning and early childhood care and its role in improving participation of children in schools. SSA has a special focus on children of weaker section. SSA is an effort to universalize elementary education by effectively involving the Panchayats raj institution, the School Management Committee, the Village and Slum level education committee, the Parent's teachers association etc (Singh, Deepti and Mishra, Sunita 2016).

Objectives of the Study

1. To study the Achievement of Sarva Shiksha Abhiyan related to:
 - (i) Teachers Training
 - (ii) Head Teachers
 - (iii) Resources Persons
 - (iv) Computer Aided Learning
 - (v) Kasturba Gandhi Balika Vidyalaya
 - (vi) Special Training Programme for OoSC
2. To study the Activities of Sarva Shiksha Abhiyan related to:
 - (i) CCE
 - (ii) Inclusive Education
 - (iii) PINDICS
 - (iv) Community Mobilization Programme
3. To study other Facilities provide by Sarva Shiksha Abhiyan related to:
 - (i) Textbooks and Uniform
 - (ii) Early Literacy Programme
4. To study the problem faced by SSA
5. Suggestions

Methodology

For the present study investigator has collected data from the secondary sources like Books, Official Records, and Reports etc. from Education Department, Government of Sikkim.

Findings and Discussions

This chapter presents a comprehensive analysis of the data on activities and achievement of the Sarva Shiksha Abhiyan from 2013-2018 in Sikkim.

Objective: To study the Activities, Achievement and other Facilities of Sarva Shiksha Abhiyan 2013-2014

1. Textbooks and Uniform

Since text books and the uniform are the priority areas to ensure retention as mandated by RTE Act, 2009, as such the achievement under this intervention is continuously 100% almost every year. Distributed free textbook to 91773 students and free uniform to 91769 students.

2. Kasturba Gandhi Balika Vidhyalaya

The construction of KGBV school building and hostel was accorded top priority by the state project office as such the construction of the school building is almost complete. As per the decision and approval of the state government the KGBV is being monitored by District Project Office, West, Joint Director, Education Department, West is designated as KGBV Nodal Officer.

3. Teachers Training

In service Teachers training at BRC level and Cluster level meetings for all teachers were conducted during the winter vacation.

Table 1

Quality Intervention-Teachers Training (Rs. In Lakhs)

Intervention	Total Sanction		Achievement	
	Phy	Fin	Phy	Fin
In service Teachers training at BRC level and above (5 days @rs.100)	3500	17.50	3500	17.50
Cluster Level Meeting for all Teachers at CRC Level (2 days @rs. 100)	3500	7.00	3500	7.00

Source: Annual Report of Sarva Shiksha Abhiyan 2013-2014, HRDD, GOS

- During 2013-14, department were running both Residential and Non-Residential mode of Special Training for mainstreaming “Out of School Children” (OoSC). Total number of children enrolled in this programme was 987, out of which 796 children were mainstreamed in their age appropriate class.

Objective: To study the Activities, Achievement and other Facilities of Sarva Shiksha Abhiyan 2014-2015

1. Textbooks and Uniform

Free Textbooks were provided to all students studying at elementary stage. Total numbers of students given free textbooks were 85641. SSA provides school uniform for all girls and ST, SC, and BL categories boys and students covered under this programme were 85733.

2. Teachers Training

During the financial year 2014-2015, the various training for teachers had been conducted as under:-

Table 2

Training	Number
(a) Training of Teachers	
6 days Refresher In-Service Teacher’s Training for class I&II at BRC Level	768
6 days Refresher In-Service Teacher’s Training for class III, IV &V at BRC Level	1734
6 days Refresher In-Service Teacher’s Training, Teaching Maths and Science in classes VI, VII & VIII at BRC level	186
6 days Refresher In-Service follow-up Teacher’s Training for classes III, IV & V at Cluster level	768
6 days Refresher In-Service follow-up Teacher’s Training on Maths & Science for classes VI, VII & VIII at Cluster level	1734
6 days Refresher In-Service follow-up Teacher’s Training on Maths and Science for classes VI, VII &VIII at Cluster level	1734
(b) Training of Head Teachers	
3 days Head Teacher Training of Primary Schools	209
3 days Head Teachers Training of Upper Primary Schools	339
(c) Training of Resource Persons	
Resource person Training at Block Level for classes I &II (for 3 days)	30
Resource person Training at Block Level for classes II, IV & V (for 3 days)	65
Resource person Training at Block Level for classes VI, VII & VIII (for 3 days)	25

Source: Annual Report of Sarva Shiksha Abhiyan 2014-2015, HRDD, GOS

3. Continuous Comprehensive Evaluation (CCE)

During 2014-2015, a Revised Guidebook on Continuous Comprehensive Assessment (CCA) was prepared and distributed at all government schools, BRCs and CRCs.

4. Special Training for Mainstreaming of Out-Of School-Children (OoSC)

The provision under Section 4 of RTE Act 2009, department had identified 902 Out of School Children during 2014-15. Of these 902 children, 844 of them have been admitted at their age appropriate classes in their neighborhood schools under Non-residential Special Training Programme (NSTR).

Objective: To study the Activities, Achievement and other Facilities of Sarva Shiksha Abhiyan 2015-2016

1. Early Literacy Programme

Reading Corner has been established in classes I and II. SSA provided a collection of children’s literature and the books published by SSA. Besides books and pictures, schools have been advised to keep pencils, papers, erasers and colors in the reading corners. Aaj ki baat (morning message) is an important component of Early Literacy Programme.

2. Textbooks and Uniforms

SSA provides free textbooks to all the schools at elementary stage. Total numbers of beneficiaries were 77347. Department provided uniform to all girls, ST, SC, BL categories boys. Total beneficiaries in this respect were 77382.

3. Teachers Training

State Council of Educational Research and Training (SCERT) provide academic support to the programme and activities under SSA especially towards capacity building of teachers teaching at elementary level. In this financial year, State Project Office, SSA had released a total amount of Rs. 29 lakhs to organize various BRC level training programme under SSA as mentioned below:-

- i. BRC level Training of in-service Teachers teaching in class I & II.
- ii. BRC level Training of in-service teachers teaching in classes III-V.
- iii. BRC level Training of in-service Science and Maths teachers teaching at upper primary level.
- iv. Training of RPs, to train teachers teaching in classes I & II.
- v. Training of RPs to train teachers teaching in classes III-V.
- vi. Training of RPs to train teachers teaching in classes VI & VIII.

4. Special Training Programme for OoSC.

The basic objective of this programme is to bring Out of School Children of above six years of age in the mainstream elementary schooling, as per the provision made in Section 4 of RTE Act 2009. During this reporting period, SSA in our state implemented only Non Residential Special Training Programme as per the details provided in table below.

Table 3
NSTR for OoSC

District	OoSC in age 9-14 years	Provide NSTR	Direct Mainstreamed in schools
East	200	9	106
North	61	43	7
South	256	128	24
West	180	107	41
State	697	287	178

Source: Annual Report of Sarva Shiksha Abhiyan 2015-2016, HRDD, GOS

The total number of OoSc covered were 875 for 2015-16, out of which 178 children were in the age range of 6 to 8 years and they were directly admitted to mainstream schools at their age appropriate class without undergoing Special Training. The number of OoSc in the age range 9-14 years was thus 697, out of which 287 children were provide Special Training. Thus total coverage under this programme is about 53% (465 out of 875).

Objective: To study the Activities, Achievement and other Facilities of Sarva Shiksha Abhiyan 2016-2017

1. Textbooks and Uniform

Students were provided with textbooks and uniform free of cost till they complete elementary stage of schooling. SSA provides financial grants to support this scheme of HRD Department at the rate of Rs 150 for primary and Rs. 250 for upper primary per student.

Distribution of Free Textbooks

Table 4

Classes	Textbooks	Braille Books
I & II	10952	5
III, IV & V	24751	10
VI, VII & VIII	34714	7
Total	70417	22

Source: Annual Report of Sarva Shiksha Abhiyan 2016-2017, HRDD, GOS

The Braille Books are meant for students of Jawaharlal Nehru Memorial Institute for Visually Impaired locate in Namchi, the headquarter of South District.

SSA provides financial assistance to HRD Department for the procurement of school uniform for all girls and ST, SC and BL category boys. The rate of assistance in this intervention is Rs. 400 for each student (2 sets).

Distribution of Uniforms

Table 5

Beneficiaries	Number
All Girls	34947
SC Boys	3036
ST Boys	13552
BL Boys	18904
Total	70430

Source: Annual Report of Sarva Shiksha Abhiyan 2016-2017, HRDD, GOS

It may be mentioned that distribution of textbooks and uniforms has been done on the basis of enrolment of 2015-16.

Achievement made in respect of distribution of textbooks and uniform is 100%.

2. Teachers Training Programme

a) Orientation Programme of Key Resource Person

A 3 days orientation programme of KR for Block Resource Centre Level training of upper primary science and mathematics teachers was organized by SCERT on 29th and 30th August 2016. A total of 25 Graduate and Post Graduate Teachers attended

the programme. The prime objective of the programme was to orient KR to train teachers teaching science and mathematics at the block level. They were also trained to devise learning activities in these subjects.

b) Teachers Training in South District

A short term in-service teachers training was conducted by District Project Office, South District, for teachers teaching in classes I, II, III, to V and VI to VIII as per the following details.

Table 6

Particulars of training	No. Trained	Content
Classes I and II Topics: Use of Formative assessment to enhance reading, writing and comprehension	228	To get feedback from the students to assess an individual children's competencies in understanding, learning and writing and provide continued support for improvement.
Classes III to V Topics: Use of Supplementary materials to enhance learning	456	Designing activities connecting content of textbook with supplementary reading materials, including management of reading corners. Conducted various activity sessions on play way method to enhance learning experiences on the topics of the training.
Classes VI to VIII Topics: Use of teaching through activities in maths and science pedagogy.	110	To make use of different effective strategies for teaching Maths and Science through activities. Prepared low cost teaching materials for Mathematics and Science.

Source: Annual Report of Sarva Shiksha Abhiyan 2016-2017, HRDD, GOS

c) Teachers Training in West District

Table 7

Particulars of training	No. Trained	Content
Primary Teachers teaching classes III-V at 9 different centres.	683	Mathematics, EVS, English, and Nepali
Graduate Teachers at 9 different centres.	98	Science and Mathematics.

Source: Annual Report of Sarva Shiksha Abhiyan 2016-2017, HRDD, GOS

d) Teachers Training in East District

Table 8

Particulars of training	No. Trained	Content
Primary Teachers teaching classes I-II	234	Mathematics, English and Nepali
Primary Teachers training at classes III-V	468	EVS, English, Nepali and Math
Graduate Teachers teaching VI-VIII	124	Science and Mathematics.

Source: Annual Report of Sarva Shiksha Abhiyan 2016-2017, HRDD, GOS

3. Inclusive Education

During this period a total of 1126 CWSN were identified to be covered under IE Programme. Out of these 1126 children, 955 children were enrolled in regular Schools and the remaining 171 were provided Home Based Education. Thus, the coverage of CWSN in Inclusive education is 100%. The following activities has been conducted under IE

- i. Training of school teachers and Resource Teachers.
- ii. Celebration of World Disability Day.
- iii. Distribution of Escort Allowance and aids and appliances to CWSN.
- iv. Home Based Education.
- v. Individualized Education Plan.
- vi. Community and Parental Awareness Programme.
- vii. Games and Sports in collaboration with Special Olympics Bharat, Sikkim Chapter and Spastic Society of Sikkim.

4. PINDICS

SSA, with the assistance and guidance of SCERT developed a State Specific PINDICS format in June-July 2016 by inviting suggestions from experience teachers, heads of schools and administrators. SCERT then conducted one day orientation programme for Block Level Officers on 19th November 2016 to make them aware about the PINDICS programme.

A total of 1139 elementary school teachers from 99 junior high schools were involved in this programme. The data collected in the process has been analyzed by SCERT and a report on this subject has been prepared.

5. Community Mobilization Programme

State Project Office, in collaboration with District Project Offices and Block Resource centres, has been regularly organizing awareness programmes for members of SMCs. During 2016-17 also several such programme were conducted and in all 3222 participants attended the programmes. In these programmes, copies of various government notifications, circulars, RtE Act and the State RtE Rules were also distributed to the participants. The important areas that were covered during the programmes are as given under.

- i) RtE Act 2009 and the role of various agencies including SMCs and Local Authorities,
- ii) The concept of Inclusive Education.
- iii) Preparation of School Development Plan

iv) Role of SMCs in supporting schools in various activities including classroom practices.

Objective: To study the Activities, Achievement and other Facilities of Sarva Shiksha Abhiyan 2017-2018

1. Textbooks and Uniform

Distribution of free of cost uniform to all girls and certain categories of boys, studying at elementary level, is an annual feature of SSA. SSA provides textbooks free of cost for all girls and ST, SC and BL categories boys. SSA provides free textbook to 62,474 students and uniform to 62,467.

2. Teachers Training

During the financial year 2017-18, refreshers in-service teachers training at BRC level for classes I to VIII was conducted districts wise. One day follow-up meetings were held in all the Cluster Resource Centres covering all 2843 teachers who attended the Refreshers In-Service Teachers training at BRC level.

3. Community Mobilization Programme

During 2017-18 plan period, training to the SMC/ Local Authorities was conducted in 31 Block located in the four districts of Sikkim. Capacity building and proper training to the SMC members/Local Authorities on their roles and responsibilities for effective participation in preparing School Development Plan, monitoring and supervision of school level activities was imparted. Since the Panchayats were newly elected they were acquainted with Right to Education Act 2009 and their involvement/ participation in the matter of development plans of the school.

The main agenda of the training is to sensitize the participation on RtE Act 2009, participation and preparation of School Development Plan in alignment with SHAALA SIDDHI, about gender discrimination, Girls Education (Beti Bachao, Beti Padhao), School health in school, Inclusive Education, drugs issue in school, student's safety issue, MDM, sensitization on Swachata programme, about CCE, NAAS, learning Outcome, Best practices etc. the new members were requested to give more attention to learners progress and development of Curriculum so that the students could benefit from the quality education.

4. National Achievement Survey (NAS)

The NAS-2017 was successfully conducted on 13th November 2017 in a number of selected Schools for Classes III, V and VIII in all the four Districts under the supervision of the respective District authorities. The data was analyzed at the National Level and the report has been published. The survey was conducted on the basis of Learning Outcomes prepared by NCERT.

Objective: To examine the problem faced by SSA

Following were the problems faced by SSA:

- i. The most menacing is the problem of wastage or dropouts which is leaving a schools at any stage before the completion of Elementary course. It was due to over aged or as due to migrant laborer.
- ii. Due to low income of the parents leading to poor economic condition of the people is one of the prime obstacles towards Universalization of elementary education in the area.
- iii. Due to geographical region, population is not uniformly distributed which lead to less enrolment in the school.
- iv. Attack of deferent environmental calamities has been cited as a barrier towards Universalization of elementary education in the areas.

Suggestions

- i. Appointment of trained teachers in the elementary schools.
- ii. Motivating parents to guide their children at home.
- iii. Open new schools in depict areas.
- iv. Provision of incentives from the government for students (scholarship, uniforms, textbook etc).
- v. Addition of classroom wherever needed.
- vi. Provision of proper drinking water facilities, play ground and separate toilets.
- vii. Integrated education for disabled children.
- viii. Computer aided learning in Elementary schools.

Conclusion

SSA worked tireless to upgrade the elementary education in the state. SSA provided everything which elementary education needed in the functioning. SSA has provided free textbooks and uniforms, in service teachers training at BRC and Cluster level in all the districts. SSA has provided special training for mainstreaming of Out-of-School-Children and admitted at their age appropriate classes in their neighbourhood. SSA and RMSA, in collaboration with MHRD, conducted 3-days' programme on SHAALA SIDDHI in the first week of November 2016 in the state. State Project Office, SSA, with the assistance and guidance of SCERT developed a State Specific PINDICS Format in June-July 2016 by inviting suggestions from experienced teachers, head of schools and administrators. SCERT then conducted one day orientation programme for Block level Officers on 19th November 2016 to make them aware about the PINDICS programme.

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Topic**“The Meitei Kinship System”****ICSRD:**

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Introduction

Human are social animal that have distinctiveness to create a social environment to adapt their physical environment in a better and progressive way. This creativity of human is what we understand as culture. Culture is artificial in its very nature. Culture is the extraction of nature that is being produced by humans to make life easy. For instant, when reproduction of offspring is discussed, we follow certain prescribed rules and norms governed by specific social institutions. Unlike other animals, human selects his/her partner from the group of individuals that are permitted to get bonded as couple. Thus, human does not mate with every individual like other animal does. Such norms and rules that are more static and that are above human wills is prescribed and proscribes by one's culture. These norms and rules were formed for regulation of reproduction and adultery. As the time passes it has been institutionalised and internalised by human through socialisation. The norms and rules are above human, and mechanisms are introduced to reinforced it through various agents. These institutionalised agents are the social institutions namely, kinship, marriage and family. They play vital role in the smooth functioning of human society. They have specific functions in the society that maintain stability and cohesion in the society. Basically, social institutions composed of religion, polity, economy, education, family, marriage and kinship as functioning units of a society. They together function as one with their specific roles in regulating the norms and rules of human social life. But the paper draws its focus on kinship institution in understanding the Meitei kinship system.

As mentioned above, the social institutions that basically functions in regulating reproduction of offspring are marriage, family and kinship. And the agents that strengthen these institutions are religion, economy, polity and education (informal). Kinship is the institution that guide us about the social bond and relationship one has with the other. There are two types of kinship relationship known to humans. They are Affinal kinship and Consanguineal kinship. Affinal kinship is the social bond established through marriage and consanguineal are through blood. Besides these two ways of tracing social bond or kinship, adoption is one social bonding or relationship that is given recognition in the society. Either of the blood lines that an individual shares as an outcome of affinal kinship is that of both the parents. Here, the question rises who are to be treated as affinal and who as consanguineal by the new member. The answer to this question is the rule of descent. This rule is prescribed by kinship institution. The rule of descents decides which line of blood will be followed by the new born. Rules of descent is the rule of tracing belongingness or membership of the new member to either of the parents or both. Commonly practiced rules of descent are the Patrilineal and the Matrilineal rule of descents. They are categorised as unilineal rule of descents. Patrilineal descent means tracing bloodline through father and Matrilineal traces its bloodline through mother. Besides these two rules of descent, there are two Bilineal rule of descent namely, Cognatic descent and Double descent. In this paper only Patrilineal rule of descent is being discussed as the studied community is a Patrilineal society.

The grouping of kins by blood further enable us to set the rules of mate selection, inheritance and continuity of family line. Different society have different sets of rules and each member passed on the tradition through generations after generations. Likewise, the Meitei society too follows specific norms and rules that are firmly carried forward by the present generation.

The Meitei Kinship System

The Meitei are one of the oldest indigenous communities of Manipur. The old texts and literatures provide the evidence that the Meitei kingdom was there since 33 A.D. The theory of state formation of the Meitei kingdom explains how the seven clans allied to consolidate into one single power or kingdom. The collective representation of the seven clans as Meitei is of importance in understanding the social organisation of the Meitei society. The social structure of the Meitei society based on kinship can be classified into three tiers. The smallest or the bottommost grouping is the lineage group which are termed as *Sagei*. The name of each *Sagei* is referred as *Yumnak*, the surname. Segmentary lineages organisation is also practice amongst the Meitei. They are referred as *Pu-tinaba* or *Chafu-kainaba*. Several *Sagei* are grouped together on the basis of blood line or common progeny. This broader group is termed as *Yek*, the clan. This organisational stage/level is the

second tier of kin group. The last topmost and the largest social organisation that form the whole Meitei community is the collective of seven clans. The existence of various lineage groups congregated as seven clans forming the Meitei society fabricate a social structure based on kinship organisation. The paper is an attempt to bring out an insight of the kinship organisation and the rules associated with it. It is a review of the social structure of the Meitei from a structural-functionalist perspective. The rules of descents, the marriage rituals, the importance of maternal uncle, the recitation of songs, the religious rituals, the rules of prohibitions and forbidden, totem and taboos, etc. is being highlighted for better understanding of the functions of kinship institution in Meitei society.

Before dwelling on the kinship organisation of the Meitei society, we have to know the various types or forms of kinship organisation that are prevalent universally, i.e. Lineage, clan, moieties, etc. Lineage is a small unit of kin group who are believed to be descendent of common ancestor. They are believed to be the offsprings of one ancestor who shares one bloodline. Another related concept called segmentary lineage is also common. When the size and geographical proximity is large and the branching out of the lineage is inevitable. In such cases, the bigger branch becomes the lineage whereas the smaller branches are termed as segmentary lineage. Clan is a broader organisation of kins who are believed to have common origin. They are usually associated with rituals and plays vital role in religious ceremony and rite-de-passages of one's life. They have clan totem and prescribe taboos that are to be observed religiously. Unlike lineage and clan, moieties are a grouping of kins into two equal half. In such organisation, the geographical division of the land is involved. The land or the village will be divided into two equal halves and either side of the two halves will be allotted to the two moieties. Thus, two kin groups exist in such kinship organisation. Of the mentioned kinship organisation only lineage and clan will be explained in context of the Meitei society.

Historically, the Meitei are believed to be the congregation of several provinces that existed in early days in Manipur. Politically, the Meitei represents the unified power that had ruled Manipur for years and have extended vast empire in the neighbouring provinces. But we as a sociologists or culturologists, are more interested to understand the social matrix of the Meitei society. The social structure in particular and the units that shape the whole of the Meitei society. The insight or the perception of the social structure of Meitei society through kinship organisation is of concerned.

Meitei society as mentioned earlier, is a Patrilineal society which is divided into seven clans, namely *Mangang*, *Luwang*, *Khuman*, *Moirang*, *Angom*, *Khanganba*, *Shalang-leisangthem*. *Yek* is the native term that is used to refer clan grouping of kinship organisations. Each clan has their own genealogy and have been maintaining their status through different lineage groups under each clan. There are documented texts that clearly instruct the members of each clan about what are the things that is to be done and what are to be avoided. Several lineages are enlisted under each clan group. They are assigned with names that represent their belongingness to one descent group. The lineage group is referred as *Sagai*. And the assigned names to the lineage groups is known as *Yumnak*/ surname. Here the concept of segmentary lineage arises. There might be similar *Yumnak* but are not same *Sagai*. People having same *Yumnak* and *Sagai* are believed to be the descents of common ancestor. They are collectively termed as *Pu-tinaba* or *Chafu-kainaba*. *Pu* meaning Forefather and *tinaba* means connected or bonded, and *Chafu* means the pot and *kainaba* meaning broken or breaking. It is believed that in early days before the used of metal pot there was a practice amongst the Meitei to break the pot as the death rituals which were observed by near kin members to participate in the mourning of the decease family. This practice is still prevalent till today, the only change is that now all the utensils used for cooking are washed as the observance of the death ritual. All the families that observed such ritual enter a temporary stage of ritual impurity. This temporary status is termed as *Yum-Mangba*. In this stage, the families of same lineage group are forbidden to carry out any form of religious rituals or rites. The status of ritual impurity ends after performing the sanctifying ritual by Brahmin priest on completion of specific days. This sanctification ritual is called *Yum-Sengba*. *Yum-Mangba* and *Yum-Sengba* rituals are observed during birth and death rites by a lineages group. Thus, the kin group that shared common *Sagai* and *Yumnak* are close kins that have both blood and geographical proximity. Unlike these lineage group, segmentary lineage group do exist among the Meitei. Due to dispersion and spreading out of the lineages they can categorised as segmentary lineage groups. These groups share same *Sagai/Yumnak* but are branches of the main progenitor. They gather annually at the shrine of their ancestral god which is regarded as the place of origin of the lineage group. It is mandatory for *Sagai Piba* (male head of the family) to perform the *Apokpa-Khurumba* (worshipping of the progenitor) ritual at the said shrine.

The Functioning of Kinship System in Meitei Society

1. **Marriage:** The Meitei community practices exogamy among themselves. The same *Yek* or *Sagai* are not allowed to marry each other. Such marriages are treated as anomalous and it is believed that the offspring reproduced out of such wed-lock will have defect. In cases of such marriages the role of bribes maternal uncle or fraternal aunt plays vital role in performing the marriage rituals of *Keinadaan* in his/her *Yek/Sagei*. The role of maternal uncle of the bride is of important in solemnising the final marriage ritual by blessing the newly-wed couple with the ritual called *Pham-nanba*. This is carried out to shower the blessings of posterity. And the giving of money to the bride to start their new life will be initiated by the maternal uncle followed by others from bride side. There is ritual of marriage procession that is carried out by the groom party. In this ritual the lead of the procession has to be a married women whose first child is a son and she is referred as *Jatra-Pubi*. Women bearing a son as first child is preferred for the *Jatra-Pubi* as it is a believed that the bride will follow her and will give birth to son and more progeny to the family. The Patrilineal rule of descent has pivotal influenced on the preference of son for the continuation of the family line.
2. **Family:** Being a Patrilineal society, the inheritance of family name and property is entitled to males/sons of the family. But the existent of the term, *Ningol-sotoh*, in Meitei family/society hints that there was practice of inheritance of family assets or property by daughters/sisters of the family. When it comes to inheritance of name and continuation of family line, adoption is a way that fills up the gap of not having a son or child. The ultimate authority and the power to make decision on family matters and issues is bestowed to the male head of the family. But due respect is given to the elderly female of the family in regard of decision making. In the absence of the father, the mother takes the authoritarian position in the family. The sons before making any kind of decision consult their mother to finalised the decision.
3. **Political:** The size of a lineage group in an area or locality gives an upper hand in the matters of decision making in any of the area welfare program or issues. *Khutkan-Panganba* meaning having strength and prowess of influencing the larger social setting. In earlier days, big size family with many sons are termed as *Khutkan-Panganba* family. This is still true even in the modern days where the familial problems and issues are solved at locality level.

4. **Economic:** Most of the lineage name has a prefixed that indicates an occupation or a trade that were assigned to the group under the monarchical regime. These surnames if studied in details might lead us to a better understanding of the economic system prevalent in early days. There some lineages group that still persist the same profession that were carried out by their forefathers. Hereditary occupation existed among the Meitei that has been continued even today. Besides this, lineage group plays a significant role in supporting its members in time of crises. Among the Meitei, there is a practiced of collecting a marginal sum of money called *Singngen Khaiba* in the time death. The contributor of the *Singngen* are the families residing in that locality. Here, the lineage group is the same group that have settled together in a common place. The amount collected through *Singngen* is handed to the family of the decease before the death rite. Such small but significant support helps in strengthening the social bonding and at the same time assisted economically the family in need.
5. **Religious:** In the birth rite, *Epanthaba*, the new born is imaginarily feed with food that is being recounted as the food from the forefather and that he/she had eaten the food to become one of the family. The recitation of the verse includes the appealing to the seven generations from father and mother sides to blessed the new born. Thus, the new born is officially accepted and given the membership in the family. Another important ritual of birth rite that is specifically assigned to the maternal uncle of the new born is the *Ten-Kappa* ritual. It is the ritual of shooting of arrows to wired off the negative vibes that surrounds the new born. This ritual of fortification from evils eyes by shooting arrows at four cardinal directions, upward in the sky and finishing pointing on the ground mark significance in the lives of the new born. Besides the birth rite, the ancestral worshipping rituals are performed by the male member of the lineage group by organising grand feast that is being collectively cooked following the set norms. And as for the death rites, the rituals and the observations were discussed earlier.

Conclusion

The social institutions hold as an integral part of our life. Human society without social institutions will be meaningless and aimless. The beauty of culture is the perseverance of the importance of the social institutions in human society. The presence of social institutions has made the social structure of a society firm and assertive. The harmonious and cohesive functioning of the social institutions has maintained social stability and integrity. Thus, the Meitei society has a strong hold on the social institutions and the prescribed norms of the social institutions. This characteristic of the Meitei society has made it a society with rich culture and tradition.

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Topic

“Impact of Social Network Sites among College Students in Hajipur City”

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Abstract

A social network is a web of people connected by various relationships. Over the past decade, social network sites (SNS) have become a significant cultural trend, with their numbers rapidly increasing. Facebook, currently the most popular social network, attracts 123.8 million visitors daily worldwide. Hargittai's study reveals that college students are prominent users of SNS, particularly Facebook. This research focuses on the influence of social network sites on college students in Hajipur, using convenience sampling of 120 students. The findings indicate a significant impact on these students.

Keywords: Social Network Sites (SNS), Facebook, Education.

Introduction

Aristotle famously said that humans are social animals, and indeed, everyone in society lives within a community. According to Beer (2008), social networking sites have become an integral part of daily life. Humans cannot exist without society, and the family is the first setting where individuals learn to belong to a group. This sense of belonging extends to schools, colleges, workplaces, playgrounds, and other social settings. Recently, new forms of relationships have emerged with the advent of computers and the internet. Through online social networking sites, people communicate, share experiences, and exchange emotions, daily events, education, and relationships. A social network consists of people connected through various relationships. Over the past decade, social network sites (SNS) have become a mainstream cultural phenomenon, useful for everything from staying in touch with friends and dating to research collaboration, education, and political activism. SNS have spread rapidly across the globe and are considered a significant internet revolution, second only to Google. Unlike other online communities, SNS allow individuals to explicitly define their social networks. The number of SNS has surged in recent years, with Facebook now being the most popular, attracting 123.8 million visitors daily worldwide. A study revealed that college students are prominent users of SNS, particularly Facebook. At the University of Illinois, 88 percent of students used SNS, with 78.8 percent of them using Facebook. Hajipur is a significant region in Bihar, renowned for its industrial and poultry advancements. Additionally, it stands out in Bihar for having a high concentration of educational institutions compared to other areas. As the first major city in Bihar, Hajipur is often referred to as the Education District. Students from across Bihar come here for their education, recognizing it as a center of knowledge. Consequently, internet usage is particularly high among the college youth in this area.

Statement of the Problem

This research aims to explore how internet technologies, especially social networking sites (SNS), influence usage patterns, rapid adoption, and knowledge sharing among college youth. To achieve this, a survey method was used to gather primary data. The potential research problems include:

- College youth with what kind of educational qualifications have gained more knowledge?
- How does the Social Networking Sites help the college youth in improving their self-esteem, self-efficacy and knowledge?
- How do SNS play the role of a mass medium in giving information, education and entertainment among college youth?

Objectives of the Study

- To study the socio economic profile of the respondents.
- To ascertain the impact of using social network sites among college students.
- To determine how Social Networking Sites affects students' academic performance

Need for the Study

In the era of globalization, the entire world increasingly relies on electronic media and the internet. Social network sites play a crucial role in bridging gaps between people, serving as a means to establish and maintain relationships and stay connected with friends.

Review of Literature

Lovett and Nelson (2000) discovered a strong correlation between students' integration into their professional and social lives and the successful completion of their degrees. Building on these findings, the current study aims to explore the relationship between the use of social networking sites and students' educational performance.

Kubey, Lavin, and Barrows (2001) found a correlation between academic performance and internet dependency, particularly with the use of synchronous communication applications like social networking sites and chat rooms. Some researchers have also identified a positive relationship between social networking site usage and college students' academic performance.

Fox and Naidu (2002) evaluated the usability of three popular social networking sites—Myspace, Facebook, and Orkut—among first-time users, with Facebook emerging as the most popular. The study highlighted issues such as difficult terminology, inadequate feedback, error messages, improper linkages, and user satisfaction.

Pempek, Yermolayeva, and Calvert (2003) examined social networking site usage among college students, assessing the extent, reasons, and methods of use. Their results indicated that Facebook is the most popular site among young adults.

Methodology

The preparation of this article is based on the primary data by using Questionnaire method.

Sampling Design and Data Collection

The Study comprises of four Engineering colleges and four Arts and Science Colleges from Hajipur is chosen

Sample size:120

Sampling Method: Convenient Sampling method

Data Type: Primary Data

Tools Used: Simple Percentage, Chi square method

Data Analysis and Interpretation

Know about Social Network Sites

OPINION	No of Respondents	Percentage (%)
Friends	75	62.5
Relative/Parents	19	15.8
Advertisement	24	20
Total	120	100

Inference

From the above table shows that 62.5% of the respondents know about social network sites through friends, while 15.8 % of respondents know SNS through parents/ relatives.

Learning of Social Network Sites in Schools/Colleges

OPINION	No of Respondents	Percentage (%)
Strongly agree	44	36.7
Agree	54	45
Neutral	17	14.2
Disagree	4	3.3
Strongly Disagree	1	0.8
Total	120	100

Inference

From the table it infers that 45% of the respondents agreed that it helps in learning at School/Colleges, while 0.8% of the respondents feels strongly disagree.

Purpose of Using Social Network Sites

Purpose	No of Respondents	Percentage (%)
Education	25	20.7
Entertainment	67	55.4
Knowledge	23	19
Professional Business	5	4.3
TOTAL	120	100

Inference

From the table it infers that 20.7% and 19% of the respondents are using SNS Education and Knowledge respectively. Most (55.4) of the respondents using SNS for Entertainment, while 4.3% of the respondents using for Professional Business.

Frequency of Using Social Network Sites

SNS	No of Respondents	Percentage (%)
Facebook	24	20.0
Instagram	05	4.2
Twitter	14	11.6
Linkedin	11	9.9
Whatsapp	41	33.9
Hike	12	9.9
wechat	7	5.8
Skype	6	5.0
TOTAL	120	100

Inference

From the table it infers that 33.9% of the respondents frequently using whatsapp and 20% respondents are using face book frequently, while 4.2% of the respondents using Instagram..

Gender Vs Satisfaction Level

To analyse the relationship between gender and level of satisfaction

Null Hypothesis (H₀)

H₀: There is no significant relationship between gender and level of satisfaction.

Alternative Hypothesis(H₁)

H₁: There is a significant relationship between gender and level of satisfaction.

Satisfaction level	Low	Moderate	High	TOTAL
Gender				
Male	23(85.2%)	4(14.8%)	0(0%)	27
Female	36(38.7%)	34(36.6%)	23(24.7%)	93
TOTAL	59	38	23	120

$\chi^2=18.94$ P value=000

Inference

It infers from the table that the female are high level of satisfaction. The calculated value is more than the table value. So the null Hypothesis (H₀) is rejected. Hence it may be concluded that there is a significant relationship between gender and level of satisfaction.

Age Vs Satisfaction Level

To analyse the relationship between age and level of satisfaction.

Null Hypothesis(H₀)

H₀: There is no significant relationship between age and level of satisfaction.

Alternative Hypothesis(H₁)

H₁: There is a significant relationship between age and level of satisfaction.

Level of satisfaction	Low	Moderate	High	Total
Gender				
17-20 years	19 (39.6%)	18 (37.5%)	11 (22.9%)	48
21-24 years	32 (53.3%)	17 (28.3%)	11 (18.3%)	60
24 years and above	8 (66.7%)	3 (25%)	1 (8.3%)	12
Total	59	38	23	120

$\chi^2=12.04$ P value=000

Inference

The table suggests that students aged 21-24 years exhibit a high level of satisfaction. Since the calculated value exceeds the table value, the null hypothesis (H₀) is rejected. Therefore, it can be concluded that there is a significant relationship between gender and the level of satisfaction.

Findings and Suggestions

Social networking sites impact college students' performance. This research indicates that marketing strategies become more efficient and reduce advertising costs. Members also use SNS for activities like hotel booking and entertainment.

Regular smartphone use during lectures helps students stay updated with their education.

Colleges should hold seminars, conferences, and workshops to inform students about the beneficial aspects of using social networking sites for interaction.

The social networking strategy should be flexible enough to incorporate new developments and assess what is effective and what is not.

Conclusion

The main aim of this research is to examine the influence of social networking sites on college students. Previous studies have focused on the impact of SNS on college students globally, primarily relying on secondary data. However, this article is based on primary data collected from specific colleges in the Hajipur District. With advancements in technology, internet usage among college students in India has reached unprecedented levels. Nowadays, a significant portion of students using smartphones and laptops have access to the internet. Therefore, social networking sites have a profound impact on college students, proving to be beneficial for their education as well.

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Topic

“The Diaspora and Indentured Indians: An Overview of Some Voices”

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Abstract

The term diaspora traces its root to the Greek diaspora, which means dispersion. In Indian context, the Indian diaspora has grown manifold since the first batch of Indians were taken to countries in the eastern and the Caribbean islands under the indentured Girmitya system. At present there are two types of Indian diaspora- Old and New. In the Old Diaspora, descendants of Indentured labour connects their identity with Indian culture & traditions. Indentured literature & travelogues are valuable sources to know and study about Indentured Indians & Colonialism. As often been discussed that "How Britishers distorted India to its cultural roots." one of them is Indentured or Girmitya system. Emigration began as a direct response to the shortage of labour in the plantation 'King Sugar ' colonies following the abolition of slavery in the British Empire in 1833. Mauritius was the first to enjoy the arrival of Indentured Indian labourers in 1834.

A lot has been written about the system of Indentureship. Under extremely inhuman conditions, millions of poor and unsuspected Indians were shipped out of India. The abolition of slavery led to massive shortage of labour, forcing the employers to switch to the indentured system. This allowed hiring of cheap, reliable and disciplined workforce under a contract where the workers agreed to work for their employer for a particular length of time against mutually- agreed wages and other facilities, like cost of voyage and accommodation. Though in law it appeared a mutually agreed contract between free people as employees and employers. In reality, the contracts were heavily biased against the workers who in most cases were illiterate and did not even understand the terms of such contracts. Very often the workers were grossly underpaid, mistreated and kept in literal captivity. The law also provided for severe punishment of workers for violations. So workers did not enjoy any freedoms and many scholars referred to the system as slavery by other means.

Indentured labour called Coolies or Girmityas were sent to many newly acquired by British Empire. From 1831 to 1920, a total of a little over two million indentured labourers were taken to far-off places, mainly the Caribbean-over 8,00000; Mauritius- 452,000,Africa,Fiji- 82000,other smaller sources of indentured. ¹ The indentured recruitment system, especially in India, transported workers who carried with them the Indian values and arduous journey of 'unity in diversity ',promoting both Integration beyond conventional caste and linguistic boundaries as also preserving their cultural roots. The notion of 'Jahaji Bhai ' remained at the heart of their Indian identity. In spite of several generations working as indentured labour, these workers have maintained their cultural ethos and values, including language, literature and festivals. In many ways, they have preserved some of the old cultural practices which are no more prevalent even in India. These societies have also developed some very interesting fusion features integrating other cultures, mainly European, African and Caribbean. Some of the best examples of this extraordinary preservation are seen in UNESCO's recognition of Apravasi Ghat, Port Lois as the heritage of mankind and indentured route project and preservation of 'Geet Gawai ' style of Bhojpuri folk in Mauritius as the intangible heritage. The popular 'chutney ' or fusion music which evolved in the Caribbean with the fusion of traditional Bhojpuri lyrics and tunes with fast beats of Caribbean music, is also a manifestation of cultural mixing. In the writings of Indo-Mauritian Poet Somduth Buckhory, we can hear the voice of a Village of Bihar:-

Bharat

Sabse Pahale

Ham Biharion Ka

Uttar Ka Ek chota sa

Gaon hota....(The call of the Ganges,1979)²

Indentured Indians came to the lands which already belonged to someone else. This meant that legitimating their claims to the nation became more acute, as did their commitment to. The length and intensity of their stay in these countries meant that they became indispensable to the national ethos itself. One can't think of Fiji or Trinidad without its Indian diaspora. The old Indian diaspora's people are linked to the production of one commodity- sugar. From Totaram Sanadhya and Beechu (Indentured labourers whose lives have been documented) to David Dabydeen and Samuel Selvon, Sugar functions as both commodity and metaphor. Selvon's 'cane is bitter '(1957) and Dabydeen's fantasies of the cane-cutter gain strength from the surplus value of 'sugar' as a symbol, the production of which was the cause of migration in the first instance. It locked them into the temporarily familiar, as V.S.Naipaul illustrates poignantly in A House for Mr Biswas,³ " In the arcade of Hanuman House...there was already the evening assembly of old

man..." work on sugar plantations forged a new identity which was kept intact through the pretence that, in Naipaul's word "We had brought a kind of India with us which we could, as it were, unroll like a Carpet on the flat land ".⁴

Some of the earliest Voices arose from the experience of indenture, which began with the crossing of the 'dark waters (kalapani) and the creation of new bonds of friendship across religion and castes in the hulls of ships(Jahaji bhai) That experience was created through into plantation life, memories of which remained strong. Kumar Mahabir, an eminent author and descendant of indentured labour from Fiji, writes

One a de barrick have six room
Man dey one room
Women dey one room
Who have wife
dem livin different barrick
Who have cheren
dem livin one room.⁴

Kumar Mahabir, *The Still Cry*, 1985

In Naipaul's *A House for Mr Biswas*, it was Mr Biswas's experience in the barracks of Green Vale that triggered his desire to own a house.

Another voice of indentured is Totaram Sanadhya and his books- "Fiji mein mere 21 Varsh" and "Bhutlen ki katha ". A rare account of testament of life as an indentured migrant in Fiji is provided by Totaram Sanadhya, whose ship, the Jumma, reached Fiji on 23 May 1893. Sanadhya was to spend the next 21 years in Fiji, first as bonded labourer, then as a farmer and priest. His account of the years he spent in Fiji, *Bhutlen ki katha* begins with:

"On the 28th of May 1893, I reached the Nausori plantation barracks as one of 141 indentured labourers of the Fiji Colonial Sugar Refining Company...manager tells me that I can only be accommodated in the haunted lines...which I must now describe forthwith."⁵

Sanadhya's travelogues are the clearest contemporary account of an early Indian fragment. They also trace a number of key developments surrounding the old diaspora's experience of indenture as a whole. Of special value is Sanadhya's citation of the Tulsidas's *Ramayana* as a text which is read collectively by the early indentured labourers. Mona Singh in Ramabai Espinet's *The Swinging Bridge* (2003) recalls

"I listened to music and a story, till then unknown to me, coming through a veiling Voice of an old women beggar., crying through the rain, breaking up the classical worlds of *Ramayana* with her own tale of exile and banishment, and in broken chords and unexpected riffs telling the story of a race. Of racial and tribal grief of banishment, of the taste of purity."⁶

These description of *Ramayana* hold labourers in their painful situations, which they couldn't change that time. Sanadhya also provide us with a very early example of a different approach to accommodation and adaptation. Once, Sanadhya accosts a decadent Indian Guru and asks him why he eats meat, drinks alcohol and generally behaves like an animal, The Guru replies:

"Yes it was because we were deemed animals in the first place that the recruiters sold us into indenture. We learn animal ways right from the start. We lost all self respect and coming to Fiji made us even more like animals...So here we are, children of the great wondering sages of India now recast as the foremost gentle animal 'Mr. Coolie Fiji'.⁷

Nevertheless, this was a devastating speech, prescient, despairing and directed, suggestive at Sanadhya himself. As an observer, Sanadhya describes the emotional trauma of indenture labourers in his ' *Bhoot lane ki katha*'.

The experience of indenture survives with greater prophetic resonance in the memorials reconstructed oral texts, some replicating Indian dialects, others adapted to the local demotic. Fiji's finest Poet Sudesh Mishra, refers to the use of 'bidesia' (monsoon songs of love - longing) to overcome the sense of severance from the homeland, as belows

Ghar ghar badra, savanwaa ke hey rama
kaun nagariya mein chali re bidesia gaiya behal more
kotharwa par bhukhe roye
ankhiyon se asuwa bahai re bidesiye...⁸

A descendant of indentured from Trinidad, Dr Kumar Mahabir has collected the oral narratives and capturing the Indenture experience in his several books. 'The Still Cry', is one of them, may be placed alongside Sanadhya's *Bhootlen ki katha*. The passage and the barracks figure most prominently but there are not unusual reading of India of the arkatis and of the drudgery of work. We must listen the voice of Maharani, a young widow who runs away from home as she recalls a recruiter's chant :

"cheenee chalaye
cheenee chalaye
going tappu
tappu mein
saara bara anna"⁹

Maharani's recollection named 'Jahaji bhai', touched the life and work on the plantations in Trinidad. Rajkumari Singh, was first major female writer of Indo- Carribean, from Trinidad, wrote a verse called "Per Ajie" (Great Grandmother), which she dedicated to the first Indentured immigrant woman:-

Per Ajie
I can see
How in stature
Thou didst grow
Shoulders up
Head held high
The challenge
In thine eye.

(Jeremy poynting, 'You Want to be a Coolie Woman, 1990)

For writers of old Indian diaspora, Plantation history (as in Raymon Pillai's play in Fiji Hindi, *Adhura Sapna* or shattered dreams), a lived memory of the passage as in Brij Lal's *Chalo Jahaji*, or 'Fare forward, fellow voyagers, in 2000) and an ethical

relationship with indenture remain defining features of their artistic endeavors. The letter is captured in a poem about mangoes by Mohit Prasad :--

I care an empty thought
as I clean out a Brass plate
of thin dal and broken rice bits
to plant at the end of this voyage.

(Eating Mangoes,2001)

A special feature of Old Indian diaspora's writings that it was written in the vernacular, both standard and demotic. Pillai's *Adhura Sapna*, Subramani's inimitable novel in Fiji Hindi, Dauka Puran, the Guyanese David Dabydeen's poem and the Indo-Mauritian writer Abhimanu Anant's 'Lal paseena' are examples of work written in these languages. Abhimanu's novel 'Lal Pasina' is a sprawling saga, part social critique, romance, and historical survey. Two moments in particular indicate the novel's strength. The first is labourer Kisen Singh's account of a dream to his Jahaji uncle Kundan. Kundan explains that dreams have no meaning.The narrator's voice intercedes, Kisen Singh's death was the death of history. And the death of History is apocalyptic.¹⁰

Indenture as sacrifice is a theme pursued by Mauritian writer, Deepchand Behari, in 'That Other's Might Live' (1981), a novel which gains greater power in its Hindi translation 'Taki ve ji sake'. Famous Surinamese Poet Candani writes in Bhojpuri to capture a 'primal' wound arising out of the dislocation caused by indenture.

My lost youth I recall
A life spent in pain
And now days are asthmatic
Remembering a farmer's life
Awaiting the hour's end
Eating with closed eyes.

(Ghunghru tut Gail,1988)

Another Surinamese Poet Jit Narain also writes in Bhojpuri to express a longer narrative of indenture and its pain :

The recruiter makes indenture
The pain you suffered
Pain hidden behind the veil
The body aches, the blood boils
This depot is alien
A stranger is recalled
The heart breaks.

(Jit Narain ki Sarnami kahaniyan, 1988)

There are some strong cultural ties between Indian Surinamese and India. The Indian community in Surinam participates in cultural programmes with India and across diasporas, as evidenced in Hindi newsletters such as *Setubandh* (The Bridge), edited in early years by Mahatam Singh.

In Guyana, however there was one slave Beechu by name, who represents an anomaly, an indentured labour who slipped past the net, outwitted the recruiting agents and entered girit as an extraordinary articulate man in his mid - 30s. He was exceptionally fluent in English, understood how capital had extracted labour from workers, Presented with us a fullsome testimony of resistance. Bechu was a Bengali from Calcutta, reached British Guiana as an indentured labour on the *Sheila* on 20 December 1894.¹¹ Bechu was fluent in English and wrote his critical accounts of overbearing and racist managers. His many Letters mark the beginning of self assertiveness, which was to transform itself into the politics of equal rights and fair pay for labour. Edited by Clem Seecharan in 1999, Bechu's letters may be placed alongside Totaram Sanadhya's as an early voice of indenture.

The legacy of Beechu survives in Guyanese writers Rupali Monar and David Dabydeen. In Dabydeen's poem *The 'Canecutters' Song* turns lyrical as the white woman becomes the object of desire of canecutter (slave). Dabydeen's poetry exemplifies the triumph of hybrid as language and culture continue to change.

As far as cultural aspect of these voices's are concerned, its role is remarkable to understand the history of indentured diaspora. Old Indian diaspora reconnected itself with India through culture, food and languages. The food of indenture has remained unchanged across classes and gives many works of the old diagram their unique semantic range. In Naipaul's *A House for Mr Biswas*, Mrs Tulsi scoops up 'some beans with a shovel of roti and Seth dexterously worked 'with roti and beans' and made signs with his free hand to Mr Biswas. In Naipaul's word " we had brought a kind of India with us, which we could, as it were unroll like a Carpet on the flat land."¹²

Everyday life in diaspora countries cannot be isolated from the Powerful pull of creolisation. To understand something of that the ambivalence of that creolisation and the ambivalent position of the girit ideology, the works of Samuel Salvon Constitute a remarkable corpus.

Some thirty five million strong Indian diaspora in the world has emerged as an important bridge for promoting India's relationships with their adopted countries. With the growing Indian standing in the world as the largest and progressive democracy with one of the fastest-growing knowledge economies on one hand and the Indian diaspora's rising profile as hard working, progressive and qualified people combined with a visible urge for working together for a better world, on the other. The countries of the indentured route, also popularly called as 'Girmitiya' countries, have always been very close to the Indian heart and mind. The traditional cultural closeness is now manifesting itself in growing educational and economic co-operation as well.

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Topic**“Bench Implications of Globalization on National Security”****ICSRD:**

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Abstract

The national security issues most impacted upon by globalization are generally found to fall into three categories: the nature of security threats in a globalised world, the effects of the phenomenon of globalization on the pursuit of national security, and the erosion of the exclusivity of the state as a provider of national security. the security risks associated with ICT, and in particular the Internet which is not constrained by territorial boundaries traditionally defining states and their sovereignty. Also, I point out the need for developing and implementing agile security related ICT policies to remain on the national security research agenda of all states.

Key Word: - Globalization, National Security, Agenda, Information, Communications, National ICT policies.

Introduction

Under the constitutional scheme, ‘national security’ is not a subject specifically listed in any of the three lists i.e. the union, the state or the concurrent list. The subject of security under the article 352 and under the emergency provisions in part xviii of the constitution has been assigned to the union government. Though it is an overriding executive power of the union, in constitutional practice, however, ‘security’ is a subject in which the states and the union have a common interest and are expected to act in a coordinated manner. Under the cooperative relationship, the duties and obligations of the union and the states are covered primarily in article 256, 355, 356 and 365 and also under relevant provisions. Entries pertaining to defence of India and control and deployment of the armed forces of the union are covered in list-I of the seventh schedule. Public order and police feature as entries 1 and 2 in the list ii. Criminal law, criminal procedure and administration of justice are covered in list iii as entries 1, 2 and 11a. In 1998 the former prime minister of India established an institution with a view to maintain the security and peace within the state named as National Security Council. The national Security Council (NSC) of India is the apex agency looking into the political, economic, energy and strategic security concerns of India. It was established by the A.B. Vajpayee government on 19 November 1998, with Brijesh Mishra as the first national security advisor. The implementation machinery to progress towards the grand objective of building the most populous, democratic, pluralistic and secular state of the world, is no doubt the joint efforts of the cabinet, the armed forces and security services, bureaucracy, the scientific establishments and the entire private sector, the industrial, agricultural and the services. Mobilizing all their efforts and directing them towards the great goal is the challenge of governance before this country. Since 1998 India has developed a new self-awareness and confidence about itself. They had their origin in the economic reforms, initiated in 1991, the nuclear and missile programmes of the earlier prime ministers, then it prowess of India and the achievements of the Indian Diaspora in the U.S. Even as India’s. Progress began on economic and technological fronts it also came under jihadist left-extremist and ethnic secessionist threats. It also faces the challenge of increasingly assertive china. Our border infrastructure and our intelligence collection and assessment capabilities are inadequate to meet the threats and challenges. Our armed forces, Para-military forces and our police forces require urgent modernisation. Our governance needs to be made effective and the delivery system of goods and services for the common man should be efficient and corruption free. Our education and health care have to be made universal. The higher education, especially technological one and our R&D capabilities call for expansion to world class standards. Our entrepreneurial skills cry out to be unleashed. Therefore, a national security plan frame-work for these tasks and political support for them have to be revolutionized.

Implications of these issues for security related national ICT Policies BATCH A.

The nature of security threats in a globalised world: What is the current nature of security threats in a globalised world? Cyber warfare poses a large threat to highly computerised societies. For instance, within the context of globalisation, which state can claim a good capability to understand the full scale of its vulnerability within its information infrastructure and all its networks? Could a national ICT policy be developed that could be founded on the principle of protecting and exploiting the use of cyberspace? The latest information warfare literature reports increasing methods for conducting distributed attacks and identity theft on the internet, called botnets [1]. Botnet attacks include email spamming, distributed denial of service, port scanning, remote exploitation of vulnerabilities, and self propagation to expand the botnet’s size. Combined with the asymmetrical nature

of information warfare and the possible inapplicability of national and international laws, it is difficult for a state to declare ICT application dominance in the projection of its national power. Unlike traditional weapon technologies, access to ICT no longer requires substantial financial resources or state support. Terrorists, drug cartels, organised crime, spies, and hackers can, with relative ease, access and offensively use ICT to support their causes and thus easily pose as threats to national security of any state. National borders are becoming irrelevant in the global and information environment and globalisation and ICT remove the differentiation between international and domestic threats. The rapidly changing nature of the threats enabled by globalised ICT infrastructure makes vulnerabilities difficult to understand and to identify. There is no front-line to ICT enabled information warfare. Potential battlefields are anywhere networked systems allow access.

How then do states develop sufficiently agile ICT policies to deal with this current nature of security threats in a globalised world?

BATCH B

The effects of the phenomenon of globalisation on the pursuit of national security: How does globalisation positively contribute to national security of the state? Globalisation facilitates interaction among groups that define themselves in terms of values, for instance human rights groups and women advocacy groups, across national boundaries. It changes and accelerates the pace with which people interact, communicate, and do business. Computer networks and the Internet, for instance, democratise access to information and knowledge. Computer networks enable states to differently exercise their national power, especially through their effective use of information and communications technologies. States across the globe are able to rapidly move goods, information, and services. The global economy increasingly relies on complex, interconnected network control systems for communications, energy distribution management, air, land and sea traffic management, and financial transactions. National assets can no longer be protected by traditional military and/or mechanical security means only. Because these global effects have no boundaries, they must be addressed both locally and internationally.

National Security

National security is a function of a country's external environment and the internal situation, as well as their interplay with each other. At least 231 of the country's 608 districts are currently afflicted, at differing intensities, by various insurgent and terrorist movements. In a shocking disclosure, former national security advisor M.K. Narayanan stated that there are as many as 800 terrorist cells operating in the country with "external support". As per the national security index (NSI) by India's National Security Council (NSCS), India ranks 8th, with us on top and china at 2nd position whereas Pakistan ranks 49th in the list of 50 countries. The concept of national security developed mostly in the United States of America, after World War II. According to the earlier view, national security was defined as the requirement to maintain the survival of the nation-state through the use of economic, military and political power and the exercise of diplomacy. In order to possess national security, a nation needs to possess economic security, energy security, environmental security, etc. "National security is an appropriate and aggressive blend of political resilience and maturity, human resources, economic structure and capacity, technological competence, industrial base and availability of natural resources and finally the military might." - N.D.A. But with the era of globalization there has been a conceptual shift in the definition and functional understanding of the term 'security', delineating the areas falling within the purview of national and internal security. Under the new techno-economic concept, 'security' enlarged its ambit to include food security, energy including nuclear security, clean environment, and equality before law and good governance. The concept of 'globalization' of economies, further transformed the dimensions of security to involve ethnic identity considerations and mitigation of cultural conflicts in social terms. Whereas internal security, on the other hand, can be defined as 'security against threats faced by a country within its national borders, either caused by inner political turmoil, or provoked, prompted or proxied by an enemy country, perpetrated even by such groups that use a failed, failing or weak state, causing insurgency, terrorism or any other subversive acts that target innocent citizens, cause animosity between and amongst groups of citizens and communities intended to cause or causing violence, destroy or attempt to destroy public and private establishment. The national security issues most impacted upon by globalisation are generally found to fall into three categories: the nature of security threats in a globalised world, the effects of the phenomenon of globalisation on the pursuit of national security, and the erosion of the exclusivity of the state as a provider of national security. In this chapter I examine the security risks associated with ICT, and in particular the Internet which is not constrained by territorial boundaries traditionally defining states and their sovereignty. Also, I point out the need for developing and implementing agile security related ICT policies to remain on the national security research agenda of all states.

Multiple Manifestations

Globalization is having a number of effects— economic, political, cultural, religious, social, demographic, environmental, and military. Understanding these aspects of globalization is important because the interactions among them can be benign or destructive. In the latter case, globalization can trigger new security problems in which the United States may be called upon to intervene.

Economic Growth and Disparities

Most economists applaud economic globalization because it promotes efficiency and specialization. They argue that the more global the scale of the market, the more efficient the allocation of resources. Several major studies have concluded that nations with open, market-oriented economies recently have grown twice as fast as those with closed economies; in the 1970s and 1980s the disparity was even higher.³ Never before have so many people in so many regions experienced a rise in real income.⁴ During the past decade, the world economy grew by about 30 percent in total value, benefiting many countries— not only in Asia, but elsewhere. Today's global economy totals about \$40 trillion, as measured in terms of annual GDP for all countries combined, using "purchasing power parity" estimates. This level compares to about \$30 trillion a decade ago. Helping propel this growth have been increased exports, which today amount to nearly \$6 trillion. While most trade is carried out by the wealthy industrial powers, less-developed countries are now exporting about \$1.5 trillion annually. However, other statistics in poor regions—including rapid population growth, environmental degradation, and disease—are far less encouraging. What is hotly debated is whether and to what extent globalization is exacerbating poverty in various parts of the world. In the eyes of globalization's critics, there is a direct, causal relationship between globalization-fed corporate profits and global poverty. The modern industrial powers possess 70 percent of the world's wealth but have only 28 percent of the world's population. Their per-capita wealth is four to seven times greater, on average, than the vast number of far poorer countries that house nearly three-quarters of the world's people.

Effect of Globalization on National Security

1 Background of the Study

While the international order among states is quite strong, the world is not peaceful. In the wake of globalization and the explosion in communication technologies, new security related threats have emerged that are to a great extent independent of national boundaries. As a result, a new kind of war is being waged in every country all over the world; this is because the primary threats to national security have changed fundamentally. They no longer spring from territorial and ideological disputes among nation states but from how far globalization, technological threats and criminal networks have grown to challenge nation states (Zalur & Zeckhauser 2002). In Nigeria today, conflict seem persistent and intractable, moreover after a decade of complacency, we seem to be finally grasping the fact that we are fighting for survival under the shadow of catastrophic dangers. Hence, discussions on Nigerian National Security concept has evolved rapidly because the security environment in which we live is dynamic and uncertain, replete with a host of threats and challenges which are trans-national in nature that have potential to grow more deadly (Pandya & Laipon, 2008:39).

Emerging scenario of these trans-national threats which are irrespective of national border and which comprises of a list of different risk factors that seem unending spanning from different trans-national crimes like terrorism, human and drug trafficking, money laundering etc, to widespread environmental degradation, diseases, climate change and even political policies which might threaten our nation's sovereignty (Brainard & Halon, 2004), has further challenged the concept of national security which now pertains to people rather than territories on one hand and development rather than military on the other hand. Now, the notion of national security captures the traditional security and human security. National security is now perceived as total security – security of life and property, security of the economy and the economic resource areas of the country, security of food and raw materials resources, of general health of the people, of environment and national integrity, and preservation of all that society considers to be important and valuable (Imobighe, 2000).

Globalization and increased technology has led to the decline of our borders which has led to the increased vulnerability of Nigeria to their threats and endangers our national security. The Nigeria – Benin border, which is located in the west of our country, is particularly notorious for all sorts of illegal trans-border activities. For this reason, this research work will attempt to discuss Human and drug trafficking, smuggling of goods and arms proliferation and the dangers they pose to Nigerian national security because these activities are the most common across the Nigeria – Benin border.

The dilemmas that Nigeria faces with insecurities call for critical investigation of border entry points whether they are performing their strategic functions (Willie, 2008).

1.2 Statement of the Problem

Globalization, have important security implications. Most dangerously, a variety of threats have become global in scope and more serious in their effects as a result of the spread of knowledge, the dispersion of advanced technologies, and the movements of people. These same developments, combined with expanding global economic interactions, contribute to some of the problems and resentments that lie at the root of these security threats. But paradoxically, many of those same aspects of globalization offer new opportunities to achieve economic growth and democracy, thereby ameliorating the threats as well as some of their underlying causes. The dangers were clearly manifested in the September 11th terrorist attacks, which showed how the Al Qaeda organization was able effectively to exploit new communications technologies, global financial networks, and the ease of movements of people. The response by the international community has also benefited from some of globalization's effects, primarily in technological advances in communications and in military weaponry. While it is too soon to say definitively, the result of these attacks may be to dampen some of the globalizing trends, as financial interactions receive greater scrutiny and security steps limit the mobility of people. Exploring the many issues raised by the September 11th terrorist attacks is not this paper's task, nor is assessing the relationship between terrorism and globalization.

Conclusion

Globalization and National Security This report summarizes themes emerging from *The Global Century: Globalization and National Security*. Research for these volumes was conducted by a group of 51 scholars and analysts from the United States and abroad, many internationally renowned and others in the early stages of their careers. The goals of the project were to conduct a multidisciplinary inquiry and draw upon a wide range of opinions, perspectives, and insights in ways that fused scholarly research with policy evaluation. Accordingly, the group included former ambassadors, governmental officials, political scientists, economists, international affairs scholars, regional specialists, historians, other social scientists, business professionals, journalists, military experts, strategic planners, policy analysts, and information system experts. This large group pursued the common agenda of analyzing globalization, its strategic consequences, and its policy implications in their respective fields. The intent of these two volumes is to make a worthy contribution to the literature, to help inform future policy choices, and to stimulate further research on the effects of globalization. Volume I examines the globalizing world as a whole and its impact on strategic, defense, and military choices. Volume II analyzes functional and regional trends. The result is one of the larger and more thorough investigations into globalization to date. Each chapter explores its subject in considerable detail. These volumes offer much original analysis on a subject of critical importance. The table of contents of the two volumes follows on pages 31 and 32. The accompanying searchable CD-ROM of *The Global Century* can be accessed using Windows 95, Windows NT, Macintosh, and UNIX operating systems.

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Topic

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मिथिलाक नाटकक कथावस्तु धार्मिक, तथा पौराणिक होइत छल, विशेषतः हरिवंश ओ रामायण सँ लेल जाइत छल। एखन धरि जतेक नाटकक अछि ताहि मे सँ 16 गोटनाटकककथावस्तुश्रीकृष्ण से सम्बन्धितअछि।सभ सँ पहिल नाटक जाहि मे मैथिली भाषाक मिश्रण भेल अछि, प्रहसन तथा एकर कथावस्तु तत्कालीन समाजसँ लेल गेल अछि। विद्यापतिक “गोरक्षविजय”क कथावस्तु मत्स्येन्द्रनाथ सँ सम्बन्धित अछि । एकर अतिरिक्त तीन गोट नाटक एहन अछि जकर कथावस्तु शिव आओर पार्वतीक विवाह सँ सम्बन्धित अछि। कवि गोविन्दक लिखल “नलोदय” नाटकक कथावस्तु महाभारत सँ लेल गेल अछि। कविचन्द्रक “अहिल्या-चरित”क कथावस्तु मुनि गौतम द्वारा अहिल्याक शापित हएब ओ पुनः रामावतार में श्रीरामक चरणधूलिक स्पर्श सँ उद्धार हएब सँ सम्बन्धित अछि। पं० श्री बलदेव मिश्रक “राज-राजेश्वरीक” कथावस्तु स्कन्द पुराणक काशी खण्ड पर आधारित अछि तथा “रमेशोदय” नाटक महाराजाधिराज रमेश्वर सिंहक जीवन सँ सम्बन्धित अछि। समस्त कीर्तनियाँ नाटकक कथावस्तुक, जे विवेचन करैत छी तँ स्पष्ट होइत अछि जे ई नाटक मिथिलाक संस्कृतिक परिचायक थीक। यद्यपि मिथिला सभ दिन सँ पंचदेवोपासक रहल अछि, तथापि एहि ठामक दैनिक जीवन में तीन गोट देवता घुसिआएल छथि। सभक घर में गोसाउनिक पीड़ी अछि। अतएव आदि शक्तिक महिमाक चर्चा प्रत्येक पद पर भेटैत अछि। एमहर सभक आँगन में शालिग्रामक (विष्णुक) पूजा होइत अछि, संगहि पार्थिव लिंगक (महादेवक) पूजा सेहो होइत अछि। मैथिल जँ त्रिपुण्ड चानन करैत छथि ओहो एही तीनू देवताक उपासनाक घोटक थिक। एही तीनू देवी देवताक स्तुति गान कोनो ने कानो रूप में एहि नाटकक सभ में अछि। यद्यपि स्पष्टतः आदि शक्तिहिक चरित्रक गाथा के ल’ क’ कोनो नाटक नहि रचित अछि, तथापि श्रीकृष्ण विषयक जे नाटक अछि, ताहू में आदि शक्तिक गीत अछि तथा शिवक स्तुति परक गीत अछि। यथा “आनन्दविजयाभिधान” नाटकक मंगल गीत में शिवक नचारी देल अछि ओ तत्पश्चात् माहेश्वरीक गुण कचन परक गीत अछि। यद्यपि शिव आ’ महेश्वरी सँ सम्बन्धित कथावस्तुक विकास एहि नाटक में नहि होइत अछि। होइत अछि जे विषय-वस्तु पौराणिक वा धार्मिक अछि मुदाकिछुनाटकछोड़ियथामन्दीपतिक “कृष्णकेलिमाला, श्रीकान्तगणकक “कृष्ण-जन्म रहस्य” आदि, एकर अन्तश्चेतना धार्मिक नहि अछि। कारण नाटक मध्य जतेक गीत सभ अछि, ताहि सभ में से साधारण स्तुति गीत केँ छोड़ि अन्यान्य गीत साधारणतः शृंगारक सरिता में अवाहन कएने अछि। विद्यापति जाहि गीत-परम्पराक परिपाटी चलौलन्हि, सएह एकर पथ प्रदर्शक भेल अछि। ओना तँ विद्यापतिक गीत के प्राच्य देश में (यथा बंगाल, आसाम, उड़ीसा, आदि देश में) भक्ति विषयक मानल गेल, चौतन्यदेव हुनक गीत के गबैत-गबैत समाधिस्थ भए जाइत छलाह, तथापि मिथिलांचल मध्य हुनक राधा-कृष्ण विषयक गीत के व्यावहारिक रूप में अपनाओल गेल। ओहि गीतक गान विवाह, उपनयन, मूडन, आदिक अवसर पर भेल। विशेषतः राधा-कृष्ण वा नायक-नायिका से सम्बन्धित गीत सभक गायन वैवाहिक अवसर पर भेल। अतएव जहिना विद्यापतिक नायक-नायिका सम्बन्धित गीत धार्मिक प्रचार प्रसारक भावना से असम्पृक्त रहल। एहि नाटक सभक मुख्य उद्देश्य रहलैक मैथिली गीत द्वारा जन मानस केँ मनोरंजन देनाई अछि।

संवाद-योजना

साधारणतः एहि नाटक में कथोपकथन संस्कृत ओ प्राकृत में अछि तथा गीत सभ मैथिली भाषा में अछि। नेपाल में लिखल गेल मैथिली नाटक तथा मिथिला में लिखल गेल मैथिली नाटक में मौलिक अन्तर ई अछि जे नेपाल में संस्कृत तथा प्राकृत कथोपकथनक माध्यम एकमात्र प्रस्तावना में रहल अछि तथा मिथिला मे लिखल गेल मैथिली नाटक में संस्कृत आ’ प्राकृत में कथोपकथन आदि से अन्त धरि रहल अछि। हँ, एतबा धरि अवश्य जे कोनों नाटक में एकर व्यापक स्थान अछि कोनों में नगण्य। एकमात्र नन्दीपतिक “कृष्णकेलि-माला” में संस्कृत प्राकृतक प्रयोग

कथोपकथन में विशेष भेल अछि, मुदा पछातिक नाटक में एकर प्रयोग घटल अछि। संवाद-योजना मैथिली पद्य में सेहो अछि। उमापतिक “पारिजातहरण” में सत्यभामाक विरह-दशाक वर्णन श्रीकृष्ण सँ सुमुखी मैथिली पद्य में करैत अछि। ओहिना नारदश्रीकृष्ण अओर इन्द्रकबीच में भेल भयंकर युद्धक वर्णन मैथिली गीत में करैत छथि। कथोपकथन या संवाद-योजना घटनाक विकासक हेतु प्रयोजनीय अछि, से घटनाक्रम कतेको गीत द्वारा विकसित भेल अछि। एहि नाटक सभ भाषा में अछि।

चरित्र-चित्रण

एहि नाटक सभ मध्य चरित्र-चित्रण पर विशेष जोर नहि देल गेल। जेना कि समस्त हिन्दू नाटकक विषय में कहल जाइछ, जे चरित्र-चित्रण एहि ठामक नाटक में गौण रहल अछि, मुख्य उद्देश्य नाटककारक रहल अछि रस निर्वाह तहिना एहू सभ में देखबा में अबैत अछि। पात्रक चरित्रक विकास लेल घटनाक योजना नहि कए रसक निर्वाह लेल कथाक चयन कएल गल अछि। गीतक एहन बाहुल्य रस निर्वाहक लेल भेल अछि। तखन एकर अर्थ इहो ने, जे चरित्र-चित्रण शून्ये अछि, उमापतिक “पारिजातहरण” में श्रीकृष्ण, सत्यभामा ओ नारद आदिक चरित्रक विकास देखाओल गेल अछि, मुदा सर्वांगीण नहि। एक छोट सन कथा पारिजातहरण लेल चरित्रक साधारण दिग्दर्शन भेल अछि। पछातिक कतेको नाटक में चरित्र-चित्रण गीतक प्रवाह में बहि गेल अछि। एहि नाटक सभ में वैवाहिक प्रथाक सहायक घटकक वा नारदक चरित्र-चित्रण घटकक रूप में विशेष रोचक भेल अछि। पात्रक चरित्र-चित्रण मे मनोवैज्ञानिक विश्लेषण नाम मात्रहु लेल नहि भेल अछि।

रस

एहि नाटक सभक प्राण रस अछि। रसक निर्वाह साधारणतः गद्य सँ पद्य मध्य नीक जकाँ होइछ, तँ पद्मक बाहुल्य अछि। उमापति रससिद्ध लेखक छलाह। हुनक नाटक यद्यपि एक अंकक अछि, मुदा दर्शक केँ रसमग्न करबाक लेल हिनक विप्रलम्भ शृंगारक गीत सभ पर्याप्त अछि। साधारणतः शृंगार रसक निर्वाह में लेखक लोकनि अपन विशेष कौशलक प्रदर्शन कएलैन्हि अछि। कोनो-कोनो नाटक मध्य दू-दू रसक समन्वय एहन चमत्कारक भेल अछि, सँ मुख्य रस ककरा मानल जाए से विवादास्पद भए जाइत अछि। यथा उमापतिक “पारिजातहरण” में शृंगार आओर वीरक नीक समन्वय भेल अछि।

पात्र

एहि नाटक सभ में पात्रक बाहुल्य नहि रहैत छल। साधारणतः 6 से 11 गोट पात्र नाटक सभ में अछि केवल उमापतिक ‘रुक्मिणीहरण’ में 33 गोट नन्दीपतिक “कृम्यर्वास्तिमाला” मे 21 गोट तथा हर्षनाथक “उषाहरण” मे, 18 गोट पात्र अछि। आवश्यकतानुसार नाटक सभ में स्त्री पात्रक योजना अछि। स्त्री पात्रक अभिनय पुरुष पात्रे करैत छल। मिथिलांचल मध्य एखनो ई रीति पाओल जाइछ। पर्दा प्रथाक व्यापक प्रभावक ई फल थीक जे एखनो नीक कुलीन घरक कन्या नाटक सभ में रंगमंच पर अभिनयक हेतु नहि उतरैत अछि। एहि नाटकक पात्रक झुंड केँ जमाति कहल जाइत छलैक। जमातिक मुखिया नायक कहबैत छल। इएह नायक नाटकक आयोजन रंगमंच पर करैत छल। नायक जामा, नीमा, पैजामा पहिरि पदुक्का बान्हि, चदरि ओदि साठा पाग माथ पर राखि फुलहत्था हाथ में लए साधारण नूआ टाँगि कए बनाओल रंगमंच पर नान्दी पाठक पश्चात् अलमति विस्तरेण कहैत प्रवेश करैत छलाह। तात्पर्य इ जे इएह नायक नाटक में सूत्रधारक काज सेहो सम्पादन करैत छलाह। एहि नाटक सभ में पशुपक्षी सेहो पात्रक रूप में अवतरित होइत छल। ऐरावत तथा गरुडक अभिनय रंगमंच पर कोना होइत छल एहि विषय में पंडित ऋद्धिनाथ झाक विचार छैन्हि— “जतबा टा पएरक लम्बाइ रहै छलैक, ततबेटा बनल तत्तद्वस्तु होइ छल ओ पृष्ठ भाग में टूटा सवारक पएर पैसबा योग्य भूर कएल रहै छलैक। भूर में पएर पैसबा योग्य भूर कएल रहे छलैक। भूर में पएर पैसाय अपन घघरा प्रभृति वस्त्र सँ झाँपि दै छलैक तत्तद्वस्तुक चलबाक क्रमे अपन पाएरक संचालन तेना करै छलैक जे देखनिहार केँ बोध होइ छलैक जे हाथी, गरुड़ पीठ पर सवार नेने चलि रहल अछि, चमत्कार रहै छलैक।” एहि नाटक सभ में एक प्रमुख पात्र बिपटा रहैत छल, जकर मुख्य काज छलैक हास्यक सृष्टि करब।

संगीत

संगीतक एहि नाटक सभ में प्राधान्य रहैत छल। नाटकक आरंभ सँ आधा घंटा पूर्व सँ नारदीय संगीतक ध्वनि गुंजायमान होइत छल। प्रायः तीन गोट बजनियाँ एहि नाटक में रहैत छल जाहि मसँ एक गोट मृदंग बजबैत छल तथा दू गोटे झालि। इएह दूनू वाद्यक प्रयोग एहि नाटक मे होइत छल। अभिनय तत्त्व एहि नाटक सभ में संगीतक तत्त्व से झाँपल रहैत छल। इएह कारण छलैक जे एहि नाटक सभक अभिनयकर्ता मे ओएह पात्र सभ सँ विशेष कुशल बूझल जाइत छल जे गान में निपुण होइत छल, नहि कि अभिनय कुशल। कुशल पात्रक मुख्य लक्षण छलैक, मान, नचारी, ओ तिरहुति आदि गीत केँ सस्वर मधुर गुंजन करब। विद्यापतिक संगीत परम्परा सँ एहू नाटक सभक संगीत प्रभावित छल। विद्यापतिक गीत सदृश एहि नाटक सभक गीत मे रागक नामोल्लेख अछि।

रंगमंच

एहि नाटकक रंगमंच अत्यन्त सरल ओ आडम्बरहीन रहैत छल। तीन दिशि ई रंगमंच खुलता रहैत छल। पछुऐति दिशि एक गोट साधारण नूआ टाँगि देल जाइत छलैक। दर्शक सभ रंगमंचक तीनु दिशि सटि क’ बैसैत छल। पछुऐति दिशि में नूआ टाँगल रहैत छल तकर पछुऐति सँ दूनू कात दने पात्र रंगमंच पर प्रवेश करैत छल। दृश्यक विधान एहि नाटक सभ में गीते द्वारा जना देल जाइत छलैक। गीत सूनि कल्पनाक सहयोग लेल दर्शक एक खास दृश्यक अनुभव करैत छल।

मिथिला मे लिखल गेल मध्यकालीन मैथिली नाटक ओ तकर संक्षिप्त विवेचन

मिथिला मध्य अनेको नाटककार भेलाह अछि जँ संस्कृत नाटकक हासो— परान्त मैथिली गीत समन्वित संस्कृत ओ प्राकृतक कथोपकथन युक्त नाटक लिखलैन्हि। मैथिली साहित्यक उपादान सातम, आठम शताब्दीक बौद्ध—गान ओ दोहा सँ प्राप्त होइत अछि, मुदा एहि में किछ सामान्य लक्षण एहन देखल गेल अछि जाहि आधार पर बंगालीयो लोकनि, मगही भाषीयो लोकनि, हिन्दीयो भाषी लोकनि एकरा अपन—अपन साहित्यक उपादान मानैत छथि। मुदा 14म शताब्दीक कवि शेखर ज्योतिरीश्वर ठाकुरक जँ गद्य—ग्रन्थ प्राप्त भेल अछि ताहिसँ निर्विवाद मैथिली साहित्यक उपादान मानल जाइत अछि। जहिना कविशेखर मैथिलीक गद्य—साहित्यक प्रौढ़ रचना से मैथिली के गौरवान्वित कएलैनिह तहिना ओ “मैथिली—धूर्तसमागम” नाटक में मैथिली गीतक सन्निवेश कए आगामी पीढ़ीक हेतु मार्गक निर्देश कएलैन्हि।

मैथिली धूर्तसमागम नाटक

ई नाटक कविशेखर ज्योतिरीश्वर द्वारा शुद्ध प्रहसनक रूप में लिखल गेल अछि। एकर दू गोट रूप अछि। एक गोट शुद्ध संस्कृत में अछि तथा दोसर संस्कृत ओ प्राकृतक कथोपकथनक संगहि मैथिली भाषाक गीत सँ युक्त अछि। एहि नाटक सँ कविशेखर ज्योतिरीश्वरक ख्याति जे एखम घरि गद्य ल’ क’ छल, से पद्यो रचना ल’ क’ भए जाइत अछि।

कथावस्तु

विश्वनगर तथा स्नातक नामक दू गोट सन्यासी मृतांगार ठाकुर नामक एक गोट कृपण लग याचना करबाक हेतु जाइत छथि, मृतांगार ठाकुर अशौचक बहाना कए एहि दूनू केँ ओही नगरक एक मासोपवासिनी सुरतप्रिया नामक धार्मिक स्त्री ओहि ठाम पठा दैत छथि। ई दूनू सुरतप्रियाक ओहि ठाम पहुँचौत अछि तथा मनोनुकूल भोजन बनेबाक हेतु कहैत अछि। एहि बीचमें स्नातक अनंगसेना नामक एक वेश्याक खोज में जाइत अछि। विश्वनगर सेहो जाइत अछि। दूनू गोटे अनंगसेना केँ देखि अनुरक्त भए जाइत अछि। परस्पर दूनू गोटेक बीच झगड़ा होमए लगैत अछि। दूनू गोटे पंचौती कराबक लेल असज्जाति मिश्रक ओतए पहुँचौत अछि। पंच स्वयं ओकरा पर मुग्ध भए जाइत छथि तथा कहैत छथि जे ल’ क’ ई हमरा लग बैसलि अछि ते ई हमर प्रिया अछि। दूनू हाथ मलैत चलि जाइत अछि। एहि समय में मूलनाशक नामक एक हजाम अनंगसेना सँ क्षैरक लेल दाम मगैत अछि। अनंगसेना असज्जाति मिश्रक के देखवैत कहैत अछि जे तोरा क्षैरक दाम इएह देधुन्ह। असज्जाति मिश्र ओकरा गाजाक पोटरी देखा पोटए चाहैत छथिन्ह। मुदा मूलनाशक नहि मानैत अछि। ओ असज्जाति मिश्र केँ बान्हि छेकि क’ चल जाइत अछि, तत्पश्चात् असज्जाति मिश्रक मित्र विदूषक रंगमंच पर अबैत अछि तथा असज्जाति मिश्र के बन्धन मुक्त करैत अछि। संक्षेप में इएह एकर कथावस्तु अछि।

समीक्षा

एकर भाषा अपभ्रंश नहि अछि, आने ज्योतिरीश्वरक “वर्णरत्नाकरहिक सदृश अछि। एकर गीतक भाषा विद्यापतिक गीतक भाषा से समता रखैछ। ई प्रहसन दू अंकक अछि, मुदा डा० जयकान्त मिश्रक मते एहि में तीन अंक अछि। ओ कहैत छथि जँ यद्यपि तेसर अंक लिखल नहि अछि तथापि जाहि ठाम हजाम मूलनाशक प्रवेश करैत अछि ताहि ठाम सँ तेसर अंक प्रारम्भ होइत अछि। एहि प्रहसनक हास्य निम्न कोटिक अछि। दूङ्गए अंकक अनंगसेना से मदन मन्दिर क्षौर करबाक कमैनी मंगैत अछि। यक्ष एकर प्रत्यक्ष प्रदर्शन नहि अछि, मुदा रंगमंच पर एहि रूपक अश्लील मूलनाशक कमैनी मंगैत अछि। एहि रूपक दोष नाटकक नाटकीयताक अछि, घातक अछि, मुदा जँ ई प्रहसन थोक तँ क्षम्य अछि। यद्यपि एकर गीत सभ ओतेक चमत्कारक नहि अछि, तथापि कतहु—कतहु अवश्ये बड़ कटगर अछि।

यथा

“हेरितहि हरि घन लए गेल चोर।
हाथक रतन हरायल मोर ॥
कके होएवह हरि अनुरागे ।
जोकक आगगोतल न लागे”¹

ई प्रहसन निश्चित रूपेण ताहि समयक समाजक अधःपतनक द्योतक थीक। तपस्वी विश्वनगर ओ शिष्य स्नातकक तथा ब्राह्मण असज्जाति मिश्रक एक वेश्याक हेतु अनुराग अवश्ये नैतिकताक ह्रासक लक्षण थीक। कामान्य तपस्वी ओ ओकर शिष्य दूनूक हृदय सँ विवेक लंक लैत अछि तथा परस्पर कलहक कारण बनैत अछि। ब्राह्मण असज्जाति मिश्रक मानसिक प्रवृत्ति तँ झक सन एहि दू पाँतीक श्लोक मे क’ उठैत अछि।

“त्रैलोक्येभोजनंश्रेष्ठंततोऽपिसुरतोत्सवः ।

भोजनं वास्तु वा नास्तु जीवनं न रतं विना ॥ 2

नाटकीयताक दृष्टिकोण सँ ई कोनो महत्त्वक नाटक नहि अछि, मुदा मैथिलीक नाट्य साहित्यक प्रथम कृति होएबाक कारणे एकर विशेष महत्त्व भए जाइत अछि। एकर जे किछु महत्त्व अछि से मैथिली गीत के लए केँ। एहि से बीस गोट मैथिली गीत अछि, जाहि मे से आठ गोट खण्डित प्रति रहबाक कारणी उपलब्ध नहि अछि। एकर गीत सभ आरम्भिक तथाकथित कीर्तनियाँ नाटकक गीत सन अछि, प्रवेश गीत, वर्णनात्मक गीत तथा संस्कृत श्लोकक अनुवाद गीत एहि में अछि। एहि गीत सभ मे साहित्यिक सौन्दर्यक अभाव अछि। एहि गीत सभक प्रभाव नाटकीय कथानकक विकास में सामूहिक रूप सँ दर्शक पर पड़ैछ। ज्योतिरीश्वर से पूर्व गीत गोविन्दकार जयदेवक गीत भारतवर्ष में गुंजित भए रहल छल। एहि गीत सभक व्यापक प्रभाव समस्त भारत पर पहल। गीत गोविन्दक स्पष्ट प्रभाव कवि ज्योतिरीश्वरक एहि गीत में देखबा में अबैछ।

“ चल सरोजसुन्दर नयने ।

मामनुकम्पय शशि बदने ॥ घुवं ॥
राज मराल विदित गमने ।
रतिपति सब हुत्तवह शमने ॥
बिसलतिका मृदु भुज युगले ।
काम कलामय रस कुशले ॥
काम निधन कलश पयोधरे ।
संजत मुनि जन मन मनोहरे ॥
विश्वनगरामिह भजनमिते ।
कविशेषर जोतिक भणिते ॥” 3

तत्कालीन मैथिल सामाजिक व्यवस्थाक परिचय सेहो एहि नाटक सँ भेटैत अछि । नौआ द्वारा एना देखाबक प्रथा एखनहुँ मिथिलांचल मध्य पाओल जाइछ, जकर उल्लेख एहि प्रहसन में अछि । कोनो विवादक निर्णयक हेतु ओहि समय में पंचौतीक व्यवस्था छल । एकर महत्ता तत्कालीन मिथिलाक सामाजिक इतिहासक दृष्टिकोण सँ सेहो अछि । एहि पोथी सँ मिथिलान्तर्गत वर्ण-व्यवस्था, भोजन, अभ्यास ओ तत्कालीन कचहरीक व्यवस्थाक सेहो प्रकाश पड़छ । एहि नाटक में पात्र सभ अपन परिचय गीत में देलक अछि । गीत मध्य रागक उल्लेख सेहो भेटैछ । यद्यपि एहि प्रहसन में प्रस्तावना सँ लए अन्त धरि संस्कृत आ प्राकृत में कथोपकथन अछि । एहि प्रहसनक महत्त्व वस्तुतः नाटकीयताक लेल ततेक नहि अछि, हँ, मैथिली में नाटकक अभिनव प्रणालीक जन्म दबाक लेल अवश्ये मूर्धन्य अछि ।

सन्दर्भ:-

- 1 मैथिली धूर्तसमागम, पृष्ठ 12
- 2 मैथिली धूर्तसमागम, पृष्ठ 13
- 3 मैथिली धूर्तसमागम, पृष्ठ 13

Topic

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जीवन पर्यन्त मिथिला, मैथिल आ मैथिलीक प्रति समर्पित, विविधवादसँ मुक्त, शक्तिक उपासक, संत कवि मैथिलीपुत्र ‘प्रदीप’ जीक अधिकांशतः पद्यहिक विविध विधामे रचना उपलब्ध अछि, गद्यक विविध विधामे अपेक्षाकृत कम । श्रव्य काव्यक दू टा भेद होइत अछि प्रबन्धकाव्य आओर मुक्तक काव्य । प्रबन्धकाव्यक लगभग आधा दर्जन प्रकाशित पोथीक अतिरिक्त मुक्तक काव्यक आधा दर्जनसँ बेसी पोथी प्रकाशित अछि । मुक्तक काव्यक दू भेद होइत अछि— पाठ्य मुक्तक काव्य आओर गेय मुक्तक काव्य । एहि शीर्षक मध्य ‘प्रदीप’जीक पाठ्य मुक्तक कविता मध्य अलंकारक विश्लेषण कएल जा रहल अछि ।

आचार्य विश्वनाथ मुक्तक कविताक विषयमे लिखैत छथि— “छन्दोबद्धपदं पद्यं तेन मुक्तेन मुक्तकम्”¹ अर्थात् जकर पद्य (अपन अर्थमे) अन्य कोनो पद्यक आकांक्षासँ मुक्त अथवा स्वतंत्र होइत अछि, मुक्तक कहल जाइत अछि । विभिन्न विषयपर विचार प्रधान मुक्त (स्वतंत्र) पद्य रचना, जाहिमे भावक अपेक्षा विचार आ विषयक प्रधानता होइत अछि पाठ्य मुक्तक कविता कहबैछ ।

कविताक मुख्य काव्यशास्त्रीय गुणक अन्तर्गत अलंकार अबैत अछि । अलंकारक विषयमे आचार्य दण्डी लिखैत छथि— ‘काव्यशोभाकरान धर्मानलंकरणं प्रचक्षते’² अर्थात् काव्यक सौन्दर्यक वृद्धि करय वाला तत्व अलंकार कहबैत अछि । अलंकार रहित काव्यक अग्निपुराणकार विधवा सदृश कहलनि अछि । जयदेव, अलंकार विहीन काव्यक काव्य नहि मानैत छथि । अभिनवगुप्तक मत छनि जे अलंकार काव्यक सौन्दर्यक सृष्टि नहि कऽ ओकर सौन्दर्यक वृद्धि करैत अछि । एहि प्रकारँ काव्यक सौन्दर्यक बढ़ाबयवला तत्वक अलंकार कहल जाइत अछि ।

मैथिलीपुत्र ‘प्रदीप’ जीक ‘एक घाट तीन बाट’ कविता संग्रहक एकहत्तर (71) टा कविता मुक्तक कविता (पाठ्य मुक्तक काव्य) थिक आओर ‘मैथिली विविध कविता एवं भक्ति गीत’ काव्य संग्रहक कतोक कविता मुक्तक कविता थिक । हिनक मुक्तक कविता मध्य विविध प्रकारक अलंकारक उदाहरण दृष्टिगोचर होइत अछि । उदाहरणस्वरूप किछु अलंकारक लक्षण आ उदाहरण द्रष्टव्य थिक—

अनुप्रास—

लक्षण— स्वरमे विषमता रहलासँ यदि वर्ण साम्य रहय तऽ अनुप्रास अलंकार कहल जाइत अछि । अनुप्रास अलंकारक तीन भेद होइत अछि— वर्णानुप्रास, शब्दानुप्रास आओर अन्य । वर्णानुप्रासक दू टा भेद होइत अछि— छेकानुप्रास आओर वृत्यानुप्रास । शब्दानुप्रासक एकहिटा भेद अछि— लटानुप्रास आ अन्यक अन्तर्गत दू गोट अनुप्रास अबैत अछि— श्रुत्यानुप्रास आओर अन्त्यानुप्रास ।

छेकानुप्रास—

लक्षण— अनेक व्यंजन वर्णक एकहि बेरि स्वरूपतः आ क्रमतः आवृत्ति छेकानुप्रास कहबैत अछि ।

उदाहरण—

(i) “आश—काश फूल तोड़ि जननि
सुत आयल छथि दर्शनमे ।
हृदय अदूलक फूल समर्पित
अछि माँ अहिक चरण मे ।।”³

(ii) “पापी पैघ ‘प्रदीप’ जननि हे
आश अहिक विश्रामा ।
बिनु अपनेक उधारि सकत के
हे शिव—शंकर—बामा ।।”⁴

अन्त्यानुप्रास—

लक्षण— ई अनुप्रास पदान्तमे दृष्टिगोचर होइत अछि तँ एकर नाम थिक अन्त्यानुप्रास । एकरा तुकान्त सेहो कहल जाइत अछि ।

उदाहरण—

- (i) “आधार अहीं आधेय अहीं सब शक्ति अहीं तँ छी अम्बे ।
रज—कण अहींक ई देह बनल, बीजो तँ अहीं धरी अम्बे ।
छी अहीं देहमे प्राण तत्व, सर्वस्व अहीं तँ छी अम्बे ।
अछि कत कहू स्थान कहाँ ? जेहि ठाँ अपने नहि छी अम्बे ।”⁵
- (ii) “जे कियो अहाँक शरणमे आयल तकरे अहाँ नचेलहुँ ।
नीच विधर्मीकेँ धन दय कऽ बहुत अनीति करेलहुँ ।”⁶

वीप्सा—

लक्षण— जखन दुख, सुख, क्रोध, पीड़ा, घृणा इत्यादिक प्रकटीकरण हेतु तथा ओकरा प्रभावकारी बनयबाक हेतु शब्दक आवृत्ति कयल जाइत अछि तऽ वीप्सा अलंकार होइछ ।

उदाहरण—

“कण—कणमे व्यापित छी अपने सभ शक्ति अहीं तँ छी हे माँ ॥
जेम्हरे ताकी सब ठाम अहीं सर्वत्र सृष्टि संचारी माँ ।
प्राणी—प्राणीमे शक्ति अहिक अपने जगतक अधिकारी माँ ॥
तुअ चरण छोड़ि केहि ठाम जेबइ के शरण देत से कहू माँ ।”⁷

यमक—

लक्षण— सार्थक रहनहुँ भिन्न अर्थ एखनिहार स्वर—व्यंजन समूहक क्रमशः आवृत्ति यमक अलंकार कहबैत अछि ।

उदाहरण—

“अहाँक कोनो उपमा नहि अम्बे !
उप ‘माँ’ भऽ न सकई छी माँ ॥
सदिखन रही सदय जे अपने
विमना भऽ न सकई छी माँ ॥”⁸

अनन्वय—

लक्षण— जतय उपमान एवं उपमेय एक भऽ जाइछ अनन्वय अलंकार कहबैत अछि ।

उदाहरण—

“अहाँ सनक छी अही अम्ब !
अबलम्ब हमर कियो दोसर नहि माँ ।
अहाँक ‘प्रदीपित’ चरण छोड़ि हम,
ककरो देबै मोजर नहि’ माँ ।”⁹

उपमा—

लक्षण— जतय दू भिन्न पदार्थक बीच समानता देखाओल जाय उपमा अलंकार कहबैत अछि ।

उदाहरण—

“हिमालयो सँ ऊँच अहाँ माँ,
पाथर सनक कठोरो नहि छी
सिन्धु समान विशाल अहाँ माँ,
नोन छराइन तँ ओहने नहि छी ।”¹⁰

उपर्युक्त उपमा अलंकारक उदाहरण मध्य उपमानकँ उपमेय रूपमे सेहो कल्पित कयल गेल अछि तँ उक्त उदाहरण प्रदीप अलंकारक उदाहरण सेहो थिक ।

एहि वर्णनसँ मैथिलीपुत्र ‘प्रदीप’ जीक मुक्तक कविता मध्य अलंकारक स्वरूप तऽ स्पष्ट होइत अछि संगहि कविक आध्यात्मिक मनोवृत्ति । एक दिश मुक्तक काव्य मध्य विविध अलंकारक प्रयोगसँ सौन्दर्यमे वृद्धि भेल अछि, तऽ दोसर दिस कविक ईश्वरक प्रति असीम श्रद्धाभाव स्पष्ट होइत अछि । कवि शक्तिक उदासक शाक्त छथि । एकर अर्थ ई नहि जे आन देवी—देवताक उपासक नहि छथि । सभ देवी—देवतासँ सम्बन्धित पद रचना कयने छथि । अर्थात् पंचदोवोपासक छथि । कविक उदाहरण रूपमे उद्धृत पद्यक अवलोकनसँ बुझना जाइछ जे ओ पाठक एवं श्रोता वर्गमे आध्यात्मिक अभिरुचि जगाबऽ चाहैत छथि, तँ कहि उठैत छथि— ‘हे माँ अहाँ सर्वशक्तिमान थिकहु, अहीं हमरा सभक निर्मात्री थिकहुँ आ सब गतिविधि अहीं सँ नियंत्रित होइछ । अहींक चरणमे हम अपनाकँ समर्पित कऽ देलहुँ अछि । अर्थात् अहाँकँ छोड़ि कतहु नहि जाएब । अहींटा हमरा सब पापीकँ उबारि सकैत छी ।

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गद्य प्रधान एहि युगमे साहित्यक महत्वपूर्ण विधा बनि गेल अछि कथा साहित्य । सम्भवतः एहि विधाकेँ सर्वाधिक लोकप्रियता सेहो प्राप्त भए गेल छैक । ओना काव्यक प्रयोजनक बहुत अंश धरि ई पूति सेहो करैत अछि । मैथिली कथा साहित्य एकर अपवाद नहि अछि । तँ कथा साहित्यक भण्डारकेँ समृद्ध बनयबामे कथाकार लोकनिक अपन योगदान दए रहल अछि । नीता झाक रचनामे समाजक यथार्थ स्थितिसँ अवगत बुझना जाइत अछि । स्त्री देहक व्याख्याक क्रममे तत्कालीन मैथिल समाजक वैविध्य उजागर होइत अछि ।

मैथिली भाषा साहित्यमे कथा सर्वाधिक सशक्त विधा अछि । पाठक, समीक्षक आ लेखकक लेल सेहो हृदयस्पर्शी अछि । समसामयिक विषय-घटना, समस्याक वर्णन, विवेचन, निराकरण कथाकार अपन-अपन कथामे प्रस्तुत करैत छथि समकालीन कथामे कल्पनाक संग यथार्थक समावेश तऽ रहिते टा छैक, मुदा दैनन्दिनी जीवनमे परिवार-समाजमे बनैत-बिगड़ैत अन्तर्सम्बन्धक कटु-मधु अनुभव, अपसंस्कृति सँ ई विधा बाँचि नहि सकल । जेना पल-पल क्षण-क्षणक नव खबरि कोनो खोजी पत्रकार सभ पहिने अपन पत्र-पत्रिकाक पृष्ठपर अनबाक लेल साकांक्ष रहैछ, तहिना कथाकार सेहो अपन कथामे नव सामाजिक परिवेश, मान्यता, बदलाव ओ तकर परिस्थितिजन्य संवेदना केँ अंकित करबाक लेल सजग रहलाह अछि, जाहिसँ मैथिली कथा साहित्यक अधुनातन विधाक रूपमे पल्लवित-पुष्पित अछि ।

अद्यावधि नीता झाक चारिटा कथा संग्रह (बिलाइ मौसी) प्रकाशित अछि । प्रत्येक संग्रहक प्रतिनिधि कथाक रूपमे किछु कथा पर विचार करब समीचीन होयत । एकर अर्थ ई नहि जे आन कथाकेँ प्रतिनिधि कथाक रूपमे ग्रहण नहि कयल जा सकैछ । हिनक पहिल कथा-संग्रह ‘फड़िच्छ’ अछि । एहिमे नौ टा कथा संकलित अछि । सभ कथा अपनामे समेटल अछि, पूर्ण अछि । एहि संग्रहक ‘फड़िच्छ’ नामक शीर्षक कथामे सम्प्रतिक दाम्पत्य जीवनमे वैचारिक मतिभिन्नता, अहं भावक जागरण, आत्मनिर्भरता, जीवनक प्रति संवेदनशीलता आदि नव विचारक प्रवेश खास कऽ नारीमे ठाम-ठाम दृष्टिगत होइछ । दाम्पत्य जीवनकेँ सम्पूर्णतामे जीबाक लेल कोनो काज करबासँ पूर्व पति-पत्नीक मध्य मतव्य सहानुभूति आवश्यक होइछ । एहि हेतु एक-दोसराक सहयोग आन्तरिक मनोमालिन्य सँ फराक भऽ भेटबाक चाही । एहि भौतिकवादी युगमे स्त्री सेहो घरसँ बहार भऽ काज करय चाहैत छथि । ओ परिवारिक, सामाजिक मान सम्मानकेँ अर्थगत आधारपर नौरीमे तकैत छथि । से काल वास्ते उचित । मुदा, परिवारक दुहू सदस्य घरसँ बाहर भऽ जाथि तऽ धनक अभाव खटकब दूर भऽ सकैत छैक, तहि संग घरक ओहन कार्य जे घरहिटामे रहला सँ संभव होइछ, भऽ कसैछ से समय आ सदस्यक अभावमे कोना पूरा होयत । कथानायक विशाल अपन दाम्पत्य जीवनमे एहने स्थिति सँ जुनि रहल अछि । हिनक दोसर प्रकाशित कथा-संग्रह थिक ‘कथानवनीत’² एहिमे कुल सतरह टा विविध रस-भावक कथा संकलित अछि । कोनो मनुष्यक वैचारिक मान्यता, स्वभावक निर्माण सहजहि नहि भऽ कऽ अनियतकाल सँ बनैत-बिगड़ैत परिवारिक, सामाजिक, सांस्कृतिक परिवेशक प्रभाव ओकर मन-विचारक स्थायित्व प्रदान करैछ । ओही गतिविधिक अनुकूल-प्रतिकूल असरि पड़ैत रहला सँ ओकर चित्रमे स्थायी चित्र बनैत छैक जे पश्चात ओकर स्वभाव बनि परिवार-समाजक मध्य दृष्टिगत होइछ । ओ जेहन परिवारिक, सामाजिक, सांस्कृतिक परिवेशमे पालित, पोषित होयत ओकर बुद्धि-व्यवहार तदनकूल-तदनुरूप होयतैक । एहि

कथा-संग्रहक एकर कथा जकर शीर्षक अछि 'जिद्द'³ जाहिमे कथानायिका ममता बाल्यावस्थहि सँ जिद्दी स्वभावक रहैछ । ओकर माय एहि स्वभावक बालसुलभ कहि सममान्तरालमे स्वतः ठीक भऽ जयबाक विचार पर स्थिर रहैछ । लेखिका एहि कथाक माध्यमे साम्प्रतिक परिवार-समाजमे बाल-बच्चाक मनोवृत्तिक अनदेखीसँ होअयवला एकटा पैघ समस्या दिस संकेत कयलनि अछि ।

'खैक'⁴ नामक शीर्षक कथामे नवम वर्गीय छात्राक मनमे बहुत दिनसँ एकटा प्रश्न खैक जकाँ गड़ि रहल छैक । ओ छटपटय रहल अछि मुदा, ओहि खैककँ निकालऽबाक ने ओकर संगी, माय-भाय, शिक्षिका केओ नहि भेटैक छैक । अनततः ओ अपन खैक रूपी प्रश्न अपन पिताक समक्ष राखि बजैत अछि- "...पप्पा यौ, एकटा बात कहूँ त... विवाहक पहिने सँ छौंड़ी सभ रंगीन कपड़ा पहिरैत अछि, रंग-बिरंगक चूड़ी पहिरैत अछि, ठोप करैत अछि । सिन्दूरटा नव विवाहमे पड़ैत छैक-नव । तखन विधवा भेलापर रंगीन कपड़ा; चुड़ी, ठोप लोक कियेक छोड़ा दैत छैक ? सिन्दूर छड़बाक औचित्य तँ बुझलियैक पप्पा । ई सभ चीज कियेक ?"⁵ एहि उक्तिसँ लेखिका समाजक समक्ष प्रश्न उठबैत छथि से कोनो विवाहिता द्वारा नहि ओ ने विधवेक माध्यम सँ, बल्कि नवयौवना, नवोदभवा कल्पनाशील, चिंतनशील बेटी द्वार सेहो कोनो स्त्रीसँ नहि जे भोग्या अछि, अपितु पिता रूपमे पुरुष समाजसँ । ओ पितृहीन अछि आ, प्रश्न-संवाद स्वप्निल-काल्पनिक छैक ।

हिनक तेसर कथा-संग्रह अछि 'पृथा'⁶ नामसँ । एहिमे कुल तइसटा विविध भावसँ समन्वित कथाक संकलन भल अछि । एहि कथा संग्रहक माध्यमसँ कथाकार नारी जीवनक गूढतम अनतर्वर्ती सत्यक उद्घाटन करबामे सफल भेलीह अछि । उच्च मध्यवित्त ओ निम्नवर्गीय नारी समाजक जीवनक संगहि भौतिक सुखक लिप्सामे, मोहमायाक जालमे आधुनिक युवा के देखाओल गेल अछि । एहि संग्रहक 'श्रीपुरवाली'⁷ नामसँ लिखित कथामे कथानायिका श्रीपुरवालीक आरम्भिक अवस्था संयुक्त परिवारमे बीतैत छैक । सामाजिक लोक-लाजसँ बचबाक लेल मर्यादित जीवन जीबैत नित संतानकँ पढ़ायब लिखायक छोड़ि देओर सभकँ पढ़ेबामे अपन सुखक तिलांजलि द' दैछ । आधुनिक शिक्षा लए सभ नौकरी आ विवाहक उपरानत भाउजके अपन अवस्थापर छोड़ि संयुक्त सँ एकाकी परिवारिक जीवन बितबय लगैत छैक । दोसर दिस श्रीपुरवालीक बेटा सभ सेहो अशिक्षित रहि जाइत छैक । ओहो सभ वैवाहिक जीवनमे भैयारी बंटवारा कऽ मायकँ अलग कऽ दैत छैक । अर्थात् वृद्धवस्थामे निराश्रित श्रीपुरवाली अपन भाग्य के कोसैत अछि । 'देश-काल'⁸ नामसँ प्रकाशित कथा संग्रहमे सोलहटा कथा संकलित अछि । एकर प्रत्येक कथा आधुनिक मैथिलक सामाजिक जीवनमे होइत नित-नूतन परिवर्तन पर आधारित अछि । मैथिल समाजमे कतोक बेर एहन स्थिति अबैत रहैछ जाहिसँ स्त्रीकँ अपन पतिक अभाव मे शेष जीवन अपन बाल-बच्चाक संग बितयबा हेतु मजबूर होअय पड़ैत छैक । जतय पहिल समस्या भोजन, दोसर वस्त्र-आवास आ तेसर बाल-बच्चाक संग अपन शील रक्षा करैत शिक्षा दिआय जीवनक गाड़ीकँ आगाँ बढ़ायब रहैत छैक । 'कियेक'⁹ नामक शीर्षक कथामे एहने परिवारक जीवन चित्रा भेटैछ । ओ परिवार उपरोक्त समस्या सँ बाटि नहि सकल । एहि परिवारक श्रेष्ठ सदस्य-स्त्री जे परियुक्त रहैछ, एकटा डेरामे कोरपच्छू बेटीकँ लऽ कऽ चौका बरतन करैत रहैछ । ओकर अपन पेट मालिके सँ चलैत छैक, ओहीठाम ओ रहितो अछि आ, दरमाहाक रुपैया सँ बेटीक पालन-पोषण करैत रहैछ । ओकर एकमात्र बेटीक विषयमे ओकरा चिंता साम्प्रतिक निम्न-मध्यवर्गीय परिवारक स्त्रीक मानसिक संवेदनाक स्वरकँ मुखर करैछ- "बेटी सदखन सभक आँखिक सोझामे रहतैक । ककरापर बेटीकँ छोड़ितय । कँ ओकर अपन छैक जे बेटीकँ रखतैक ? छौड़ रहितैक त' कतहु राखि दितैक । कोनो डेरा धरा वितैक । छौंड़ी रहितैक तँ बाप बेलबितै ? किन्नहुँ नहि छौड़ी जाति कबाहटि, के रखतेक एकरा ?"

'पृथा'मे डॉ. नीता झाक अधिकांश कथामे 'हम' अछि, जकर अपन समस्या छैक, जाहि सँ वृहत समाजकँ कोनो सरोकार नहि संग्रहक अधिकांश कथाक विषय-अपन घर, नौकरी अपन बेटा-बेटी, पति नोकर-चाकर, विदेशी नस्लक कुत्ता, साँपक दवाइक पैकारी आदि अछि जकरा मध्य आमा माइक खिस्सा चलैत रहैत अछि ।

दलितक मादे सेहो लेखिकाक दृष्टिकोण ब्राह्मणवादी छनि तकर प्रमाण 'घरमुँहा' आ 'नागफाँस' कथा थिक । एहि संग्रहमे 'मेड फॉर इच अदर, 'हे ननदि तोरो ननदि' आ 'अलड' शीर्षक कथा उल्लेखनीय अछि, जाहिमे पात्रक स्वभाविक रूपसँ भेल अछि ।

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साहित्य जाहि युग सँ लिखल जाइत अछि ओ ओहि युगक दस्तावेज होइत अछि। जाहि मे ओहि समयक समाजिक, राजनीतिक, आर्थिक स्थितिक हिसाब-किताब रहैत अछि। अपन माटि- पानि आ संस्कृतिक सहेजबामे साहित्यक बहुत पैघ भूमिका रहैत अछि। प्रदीप बिहारीक रचना-संसार अपन समय आ समाज सँ साक्षात्कार करबैत अछि। हिनकर साहित्यकेँ प्रारंभ सँ एखन धरि जँ देखल जाइ तँ लागत कतेक तेजी सँ समाज बदलि रहल अछि आ समाजक भीतर कतेक उतार-चाढाउ भ रहल अछि।

हिनकर अधिकांश कथा मिथिलांचल जनजीवनक गाथा गाबैत अछि।

किछु कथा मिथिलांचल सँ बहराक देश दुनियाक कथा-व्यथा सेहो कहैत अछि। हिनकर कथा साहित्यमे जीवनक बीच जीवन, प्रेमक बीच प्रेम, समाजक बीच समाज आ देशक बीच देशकेँ तकबाक व्याकुलता भेटैत अछि।

हिनकर प्रारंभिक साहित्य सँ एखन धरिक साहित्य पढ़ला सँ ई बुझना जाइत अछि जे एहि तीस चालिस बरख मे मानवीय चेतनाक विकास कोना-कोना भेल अछि। खास क' स्त्री चेतना आ जन-मजूरक चेतना।

“प्रदीप बिहारी जीवनक बहुरंगी संभावनाक गंभीर पारखी कलाकार छथि। जीवनक एक-एक खण्ड हुनका कथामे आबिक' पुनर्सृजित होइत चलैत अछि जे बहुधा यह लागैत अछि जे प्रदीप बिहारी अपने कथा नहि लिखैत छथि, अपितु हुनकर कथा सभ स्वयं अपनाकेँ लिखैत अछि। प्रदीप सहज कथा-रचनाक हुनकर कथा सभ अधिकतम सोझ आ तें आत्यंतिक रूपेँ संवेध होइत छनि सहृदयता आ सहजता जे प्रदीपक व्यक्तिवक पोर-पोरमे विद्यमान छैक, एहि तरहेँ हुनकर कथो सभमे अनूस्यूत देखाइत छैक।

प्रदीप लोक आस्थाक समान छथि लोक अपन संपूर्ण गतिमयताक संग हुनक आ विविधताक संग हुनक कथाक संग चाहमे दूध जकां तेना मिझराओल छैक, जे एहि कथा सभसं गुजरैत अपने केँ कतहुँ निस्सगता आ एकात होयबाक बोध नहि होयत।

प्रदीप बिहारी हौसलाक लेखक छथि आ तें ओ भविष्यक लेखक सेहो छथि।”1

ई अपन कथाक विषय -वसतुमे मात्र मिथिलेक जनजीवन नहि, अपितु देशक बहुत रास क्षेत्रक समस्या सभकेँ सेहो उठैलनि अछि। हिनक कथाक कथानक देशक कोनो क्षेत्रक होअय, मुदा ओकर आत्मामे मिथिलेक चित्र सभटां भेटैत अछि। कथाकार अपन कथा-संग्रहमे दलित जीवन, वेश्या जीवन, महगी, बेरोजगारी, प्रेम आ प्रेमक विविध रूप अनेक स्थिति-परिस्थितिक एहि तरहेँ चित्रित कयलनि अछि, जे भारतीय समाजक एकटा सूक्ष्म अवगाहन अछि।

प्रदीप बिहारी कथाकारक मूल वृत्ति घटनाक्रमक सहजता आ समय-संबंधता अछि।

हिनकर कथा दृष्टि व्यापक छनि।

“कथा कहबाक जे ढंग छनि तकरा ओ प्रभावशाली बनौलनि अछि। कथाकारक सही परीक्षा थिकैक ओ कथामे कतबा विश्वसनीय लागैत अछि। एहि परीक्षा मे ओ सफल भेल छथि।

बेसी काल हुनक कथामे उत्सुकता जगैबाक आ ओकरा अंत धरि जगाक' रखबाक गुण भेटैत अछि। कथाकार एहि गुणक कारणेँ कथा-गोष्ठी सभमे आदरपूर्वक सुनल गेलाह अछि।

नारीक मनुख बुझबाक, ओकरा पुरुषक समकक्षी बुझबाक साहस प्रदीप बिहारीक कथा सभमे अछि। तें ई लेखक महत्वपूर्ण छथि।”2

हिनक एकटा चर्चित कथा छनइ-उग्रास ई एकटा सांस्कृतिक स्खलनक कथा थिक। धर्माधताक विरोधमे लिखल एहि कथामे हुनक एकटा फराके दृष्टि देखबामे आबैत अछि। छठिक घाट पर आंचर पर नटुआ नचौबाक ओ विरोध करैत छथि। एहि कथामे हुनकर एकटा फराके दृष्टि देखबामे

मे आबैत अछि। आजुक समाज मे ई देखबा वा धर्मभीरुताक कोनो औचित्य नहि छैक,से ओ कह' चाहैत छथि।

यात्रीजी कहने छथि—“नवतुरिया आबओ आगां।” यात्रीजीक ई कहब बहुत महत्वपूर्ण अछि, मुदा एहि कथामे ई देखल जा सकैत अछि जे आजुक युवा धर्माधताक मे आंगा कोना नतशिर अछि। युवतीक पोखरि मे नहयबाक असोक्यकें कैमरामे सैति रहल अछि ओकर पति। नटुआ सं गौआ सभ अश्लील भोजपुरी गीतक फरमाइश करैत रहैत अछि आ पत्नीक कबुला सं अभिशप्त बूढ़ सभटा देखते रहैत अछि। एहि क्रममे हिनकर बुजुर्ग कथानायक युवा पीढ़ीक समक्ष सीना तानिक' ठाढ़ होइत अछि।ओकरा समक्ष धर्मभीरुताक विरोध करैत अछि आ जाहि संस्कृतिक दूपतिया पर ओकरा सभकें आस्था अछि,तकर सुरक्षामे पुतौह आ पोताकें कोठारीमे बन्न क'क ताला मारि दैत छथि।

बीसम शताब्दीक जाहि समयमे प्रदीप बिहारी अपन लेखकीय दृष्टिकें मजगूत कयलनि,ओहि समय युवा पीढ़ीक एकटा एहनो छवि छल। मुदा कथाकार निराश नहि होयत छथि, हुनक जीवन दर्शनमे एखनो बुजुर्गक अभिभावकत्व आ नवांकुरक आशा छनिहें।

प्रदीप बिहारीक कथा सभक भूगोल मिथिला सं नेपाल धरिक जीवन—पद्धतिक ताजा अनुभव हुनक कथा सभक मूल अनुभव सेहो बनल अछि। भौगोलिक आ सांस्कृतिक —दुनू दृष्टिसं नेपाल आ मिथिलाक स्थिति पुरान छैक। कथाकार प्रदीप बिहारीक संबंध सेहो नेपाली जन—जीवनसं रोजगार आ जीवन यापन सोहो बनल। हुनक जीवन आ चिन्तनशीलता पर एहि तरहें असर पड़ल जे नेपालक नागरिक—जीवन संघर्ष हुकर चिन्ता आ चिन्तन—व्यवस्थाक अंग बनि गेल। ओहिठामक लोकक आचार—व्यवहार,रहन—सहन आ राजनीतिक परिस्थिति हिनकर विचार— प्रणालीकें उद्वेलित कर' लागल आ हिनका कथा तत्वमे तिकख रूपें उभरिक' आयल अछि।

'कुली', 'गमलामे धान', 'एकटा आर शान्ताक्लाज', 'मकरी', 'शरणागत', आदि कथा सभ पढ़ते काल पाठ सोचबाक लेल विवश भ' जाइत अछि। बिम्ब जीवन्त रूपमे अंकित क' एक दिश पाठकों चमत्कृत करैत छथि,तं दोसर दिस ओहि जीवन्तताक बल पर ओकर अंतस्थलकें आंदोलित सेहो करैत छथि। विचित्र उद्वेग सन पाठक विचलित भ' उठैत अछि।

'शरणागत' कथामे प्रोफेसर जखन अपन बेटाक लहास माय नदी दिस बढ़ैत अछि वा एकटा आर शान्ताक्लाजक ड्राइवर चाह दोकान पर बैसिक' कनैत अछि,वा गमलामे धानक कथाभूमिमे नेपाली लोकगीतक मुल्यबोधक सांस्कृतिक धरोहरक रूपमे नहि देखि, बाजार मुल्यक रूपमे देखल जाइत अछि, आ ओकर उपयोग बाजारीकरणक रूपमे देखल जाइत अछि आ ओकर उपयोग बाजारीकरणक लेल कयल जाइत अछि,वा 'कुली'क कथानायक रायबहादुर अपन माटि पनिचक मोहमे अपन गाम दिस विदा भ' जाइत अछि। ई समस्त स्थिति अपन परिणाम आ प्रभावमेक थाकारक परंपरा पूजनक स्थिति नहि देखबैत अछि, अपितु परंपराक संबंध मे दुर्गंधमय नकार—भावकें नकारैत सुव्यवस्थित समाजक परिकल्पनाक संकेत देते अछि।

प्रदीप बिहारीक कथा जन—जीवनक कतेको ओझरायल गिरहकें खोलबाक प्रयास करैत अछि। न्यूक्लियर परिवार—व्यवस्थाक बढ़ैत समयमे जुआन बाल—बच्चाक माय— बाप बीतैत जाइत व्यसक एकाकीपन शिकार होइत छथि। हुनका सम्बन्धक गरमाहटि आ नरम हाथक स्पर्श जतेक अहलादित करैत छैक संभवतः जीबाक कारण ओतेक स्पष्ट नहि क' पाबैत अछि। 'देबाल आ संगतिया कथामे कथाकार एहि संवेदनाक अंकित करबाक प्रयास कयलनि अछि।

स्त्री विमर्श हिनकर बहुत रास कथाक मूल स्वर अछि। ई अपन कथामे स्त्रीक जीवनक बहुत मनोविज्ञान चित्रण कयलनि अछि, जे नारीक वर्तमान स्थिति पर सार्थक बहस लेल आमंत्रित करैत अछि। ई भारतीय स्त्रीक देह आ मन दुनूक फराक—फराक आवश्यकताकें सहजतासं स्पष्ट कएलनि अछि।

पुरुष प्रधान समाज मे आधुनिकता कतबो अकास लागि जायत आइयो संतान उत्पन्न नहि क' पायबाक दोषी स्त्रीएक मानल जाइत अछि,यदपि स्त्री अपन पतिक अवगुण पर पर्दा देबाक दंश भोगैत रहैत छथि। 'पुणियावाली' सन कथामे एहि दंशक अनुभव कएल जा सकैत अछि।

कथा चाहे कोनो भावधाराक होअय प्रदीप बिहारीक कथामे स्त्री अपन मुखर रूपक संग उपस्थित होइत छथि।

हिनकर स्त्री सभ अपन जीवनक त्रासदी लेल कतहुं कानैत कलपैत नजरि नहि आबैत छथि। ओकरा जीवनमे कतबो त्रासदी आबि जाय ओ आजुक समयक सुशिक्षित स्त्री हो, वा अल्पशिक्षित गृहणी,पौढ़ बयसक अभिभाविका होअय वा विधवा नौकरनी वा भनसीया,भारत—नेपालक सीमा पर तस्करी करैत निम्न वर्गक स्त्री केओ होअय, प्रदीप बिहारीक सभ प्रकारक नायिका नायिका जीवनक संग्राममे लड़ैत नजरि आबैत अछि आ अपन विवेकसं, अपन खास जीवन —दृष्टि सं अपन लक्ष्य धरि पहुंचिअक रहैत अछि।

'प्रेम ने हाट बिकाय', 'मायक दुलारी', 'नौरी' आदि कथाकें एहि दृष्टिए देखल जा सकैत अछि। 'जाति' आ 'शक्ति रूपेण संस्थिता', मे अपन मजगूत इच्छा शक्ति सं बढ़यबाली स्त्री सभ प्रगतिशीलतामे बाधक ओकर परिवार आ परिवेशक चित्रण सेहो बहुत कलात्मक ढंग सं भेल अछि।

प्रदीप बिहारीक एहनो कथा सभ अछि जे आधुनिकताक एहि समयमे, खण्डित परिवार संबंधकें रेखांकित करैत अछि,जतय आब पूरा संबंधमे व्यापार आ स्वार्थक अतिरिक्त किछुओ नहि बांचल अछि। 'भ्रम' कथामे एहि धारणाक देखि कथानायकक दर्द कें बुझबाक प्रयास कयल जा सकैत अछि। ठीक एहि तरहें, 'नयन ने तिरपित भेल' कथा एकटा जिम्मेदार पिताक दायित्व निर्वाह आ वैवाहिक संवेदनाक जाहि संवेदनाक उकेरल गेल अछि ओ एकटा 'शून्य' सन स्थिति उत्पन्न करैत अछि। कथा समाप्तिक बाद पाठकक एकटा नव कथा शुरू होइत छैक। जे सभक लेल चिंतित रहय बलाक लेल परिवारक कोन व्यक्ति चिंता करैत छैक?

प्रदीप बिहारीक कथामे प्रेम अद्भुत रूपमे आयल अछि। एकटा आन्हर पत्नीक पहिल बेर सानिध्यमे अपन पत्नीक आंखि हसोतिक' कहैत छैक जे तौं हमरा सं बेसी भाग्यशाली छें,जे हमरा देखि सकैत छें,मुदा हम तं तोरा

छुबिएक' देखि सकैत छी। शौचालय नहि होयबाक किरणें ओकर पत्नी नैहर चलि जाइत अछि आ कथानायक टेनमे भीख मांगते अछि। संघर्ष करैत अछि जे पत्नी लेल शौचालय बनाओत 'चानकें तकैत' कथामे एहि बातकें देखल जा सकैत अछि।

एहिना हिनकर एकटा आर कथा अछि प्रेम पर आधारित—'सुंदर भेल मधार्ई' पति—पत्नी नैसर्गिक आ शास्वत प्रेमक बानगी लेल इहो कथा देखबा जोग अछि।

ऐत अछि एखन धरि हिनकर प्रकाशित कथा—संग्रह अछि औतीह कमला जयतीह कमला, मकड़ी, सरोकार, उजास, पोखरि मे दहाइत काठ अछि।

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Development (ICSRD)

उनैसम शताब्द अबैत-अबैत मिथिलामे राजा-महाराजाक परिकल्पना समाप्तप्राय भए गेल छल, तथाकथित राजा-महाराजा मात्र जमीन्दार रहि गेल छलाह। हुनका लोकनिक सोचमे अन्तर आबए लागल छल, अधिकार आ ओकरा कारणे समाजपर पकड़ कमजोर होअए लागल छल। हुनका लोकनिक आत्मविश्वास आ आत्मगौरव सेहो क्षीण पड़ए लागल छलनि आ तकर मुख्य कारण छल भारतमे अंगरेजलोकनि हस्तक्षेप बढ़ब। एकरा फरिछबैत डॉ. दुर्गानाथ झा ‘श्रीश’ लिखैत छथि-

“उनैसम शताब्दीक मध्यमे अबैत-अबैत मिथिलाक सामाजिक जीवनमे द्रुत गतिएँ परिवर्तन होअए लागल। तावत काल धरि भारतवर्षमे अंगरेजलोकनिक राज्य नीक जकाँ प्रतिष्ठित भए गेल छल। ओलोकनि भारत पर राजनीतिक अधिकार प्राप्त करबाक पश्चात् धार्मिक-सांस्कृतिक अधिकार सेहो स्थापित करए चाहैत छलाह। ईसाई-धर्म-प्रचारक प्रक्रिय बहुतो दिनसँ चलितहिँ आबि रहल छल, आब ओ आओर तीव्र भए उठल। भारतवासी अगणित संख्यामे छल-बलसँ ईसाई बनाओल जाए लगलाह। तावत अंगरेजी शिक्षाक आलोक सेहो क्रमिक पसरए लागल। विदेशीलोकनिक अंगरेजी-शिक्षा-व्यवस्थाक मुख्य उद्देश्य छल भारतवासीकेँ अंगरेजी-शिक्षामे निष्णात कए हृदयसँ आंग्ल-सभ्यता-संस्कृतिक अन्धभक्त बनाएब, हिन्दुस्तानी साहेब बनाएब। किछु अंशमे ओलोकनि ताहिमे सफल भए गेलाह, परन्तु सर्वतोभावेन ओहिसँ समाजमे नवजागरण सएह उपस्थित भेल।”¹

नवजागरण उपस्थित भेल, परिस्थिति बदलल, सोच बदलल आ एकरहि परिणाम भेल जे मिथिलामे समाजकेँ नव दृष्टिँ देखबाक-सोचबाक प्रवृत्तिक जन्म भेलैक। मिथिलाक साहित्यकार लोकनि तँ अदौ-सँ दृष्टिसम्पन्न रहलाह अछि, नव गति-नव सोचकेँ चीन्हबाक सामर्थ्यसँ ओतप्रोत रहलाह अछि। 1879 ई.मे सर्वप्रथम अंगरेजी स्कूलक स्थापना दरभंगामे राज-हाइ स्कूलक रुपमे भेलाक उपरान्त नव ढंगक शिक्षाक सङ्ग-सङ्ग नव-चेतनाक सूत्रपात भेल-

“मिथिलामे अङरेजी शिक्षाक प्रवर्तन कएलनि। हिनका शासनकालमे मिथिला-वासीक सामाजिक, सांस्कृतिक आओर साहित्यिक जीवनमे एक नव चेतना आएल। हिनक आकर्षक व्यक्तित्व, कृपापूर्ण व्यवहार, विद्या-प्रेम आओर असीम देशभक्ति एवं दानशीलता दूर-दूरसँ विद्वान् साहित्यकारकेँ आकृष्ट कएलक। मिथिलामे सर्वतोमुखी जागरण आएल। दरबारक वैदुष्यपूर्ण वातावरण सम्पूर्ण प्रान्तकेँ प्रभावित कएलक। मिथिलावासीक अन्तर्निहित सर्जनात्मक प्रतिभा जागि उठल, आओर मैथिली साहित्यक विविध विधाकेँ समृद्ध करबाक हेतु लेखनी सक्रिया भेल।”²

मैथिली भाषाक लेखनी सभ विधामे नव ओज-नव सोच लए साहित्यरचना दिस अग्रसर भेल। एहने समयमे मिथिलामध्य चतुर्दिक व्याप्त भए उठल एहने-सन स्वर-

“सुखी देखैछि दूड़ गोठ चोर आ भिखारि।

बहुत खर्च बाढ़ि बन्धु बन्धु बीच मारि।

नवीन व्याधि आधिसौं समस्त स्वास्थ्य टारि।

अनर्थ दैव सृष्टि देखु दृष्टिकेँ उधारि।।”³

उपरोक्त स्वर आन ककरहु नहि छल, अपितु छल मिथिला-मैथिल-मैथिलीक युगसन्धिक कवि, जनिका अपन भाषापर अनुपम आधिपत्य छलनि, जनिक काव्यमे मैथिल परम्पराक अनुरूप संगीतक स्वर छलनि, जनिक काव्यमे डेग-डेगपर सूक्ति-अलङ्कार-छन्दक आकर्षक अभिव्यक्ति छलनि, जनिक साहित्यमे कालानुरूप शब्द-लालित्य छलनि- हँ, हम गप्प कए रहल छी कवीश्वर चन्दा झाक। समस्त वैश्विक मंच एकमत अछि जे कवीश्वर चन्दा झा मैथिली साहित्यमध्य नवयुगकेर सूत्रपात कएलनि, नवतामूलक समाजकेर युगद्रष्टा बनलाह, मैथिल समाजमध्य अबैत परिवर्तन दिस दृष्टिपात करैत अपन साहित्यक निर्माण विभिन्न विधामे करैत रहलाह।

मैथिली काव्योपवनमे कवीश्वर चन्दा झाक आगमन प्रबन्धकाव्य ओ गीतकाव्य दुहू रीतिक सङ्ग भेल छल। मैथिली साहित्यमे तँ प्रबन्धकाव्य मिथिलाभाषा रामायण क सङ्गे प्रारम्भ भेल। हँ, मनबोधकृत कृष्णजन्मक चर्च कएल जाए सकैछ, मुदा प्रबन्धकाव्यकेर सभ रूप-गुणसँ परिपूर्ण भए जे मैथिली प्रबन्धकाव्य सर्वसमक्ष होइछ से निश्चित रूपेँ कवीश्वर चन्दा झाक उपरोक्त कृति थिक। एहिसँ ई पता चलैछ जे चन्दा झाक कृति मैथिली प्रबन्धसाहित्यक एक आदर्श साहित्य थिक, जकर देखा-देखी एहि विधाक साहित्यक निर्माण आइओ भए रहल अछि। एतावता, चन्दा झाक सङ्ग एक नव युग, नव विधाक जन्म होइछ। जतए धरि मुक्तक काव्यक प्रश्न अछि, मैथिली साहित्यक इतिहासमध्य लिखल गेल-

“वस्तुतः हिनक गीतशिल्प यदि प्राचीनोन्मुख अछि तँ भाव नवीनोन्मुख। युग-संवेदनशील व्यक्तिमे समसामयिक युग-चेतनाक रस अन्तर्निहित रहैत अछि तथा ओ कोनहुँ स्थितिमे युगसत्यकेँ व्यक्त करितहिटा अछि।”⁴

एहिप्रकारेँ युगसत्यकेँ प्रतिष्ठापित करैत चन्दा झा अपन मुक्तक काव्यक माध्यमे नवयुग-नव रीतिकेँ स्थापित कएलनि। ओकर बाद मैथिली साहित्यमे देशदशा, उद्बोधनात्मक प्रभृति समाजसापेक्ष कविताक धारा बहल। यदुनाथ झा यदुवर द्वारा संकलित-सम्पादित मैथिली गीतांजलि अपन वैचारिक मन्थनकेँ निम्न स्वरें प्रतिपादित करबाक प्रयास कएलक-

“ज्ञान-श्रृङ्गार सम्बन्धिनी कविता पराकाष्ठा पर पहुँचि गेल अछि। किन्तु आब समय बदलि गेल अछि। आब विकट मार्मिक समय उपस्थित भेल अछि...वीर वेषमे माता मिथिलाक भक्तिपूर्ण गानमे तन्मय होबाक चाही। एहिमे देशानुराग, देश ओ समाज कुरीति सुधार सम्बन्धिनी उत्साह वर्धिनी कविता, विशेषतः गानक संग्रह भेल अछि।”⁵

ओतहि श्यामानन्द झा द्वारा सम्पादित मैथिली-सन्देश मैथिली काव्यक धाराकेँ निम्न दिशामे बढ़बाक सपना देखल-
“भनहि एहन रचना उत्कृष्ट कोटिक कविता नहि हो, मुदा ओकर मूल्यांकन समाजोपयोगिताक दृष्टिएँ होएबाक चाही।”⁶

एतावता, मैथिली काव्यमे नव युगकेर सूत्रपात भेल, एतए एक गोट आओर परिवर्तन देखना गेल-
“आधुनिकमैथिलीगीतिकविता, जे अङ्ग्रेजी आओर आधुनिक हिन्दी एवं बंगला कवितासँ प्रभावित अछि, उक्त संगीतक बन्धनसँ अपनाकेँ मुक्त कए लेलक अछि। आब ई आवश्यक नहि रहल जे कविता वा गीति कोनो राग वा रागिनीमे बन्हले रहए। परन्तु एकर अर्थ ई नहि जे नवीन गीत कवितामे संगीतक तत्त्व होइते नहि अछि, प्रत्युत एकर अपन खास संगीत होइत अछि जकरा पारम्परिक संगीत शास्त्रीय नियम जकड़ैत नहि छैक।”⁷

एही परम्परामे मैथिली मुक्तक अपन रूप धरैत रहल, यदुवर, छेदी झा, पुलकितलाल दास, सीताराम झा, भोलालाल दास आदि होइत एकाएक स्वर सम्पूर्ण भाषा-साहित्यमध्य गुञ्जित भए उठल-

“हम करब प्रलय, हम करब प्रलय

हम रहय देब नहि आब जगत मे

छन भरियो विष – कुम्भक भय।”⁸

भुवनजीक उपरोक्त पद भयमुक्त समाजकेर परिकल्पना कएलक, मुदा हुनक अवदानकेर चर्चा करैत लिखल गेल अछि-
“संक्षेपमे कहल जाय तँ इतिहासकार ओ समीक्षक लोकनि मिथिलामे अंग्रेजी शिक्षाक प्रसारसँ आधुनिक युगक श्रीगणेश मानने छथि। आधुनिक काव्यक श्रीगणेश, तहिना, चन्दा झासँ माननिहार अधिक छथि। प्रमुख समीक्षकमे केवल डॉ. हरिमोहनमिश्रक उल्लेख एतऽ करैत छी जे एहिसँ सर्वथा भिन्न मत रखैत छथि। हुनक स्पष्ट मान्यता छनि जे रोमांटिक काल आधुनिक काल थिक, मैथिली काव्यमे जकर श्रीगणेश भुवनेश्वरसिंह ‘भुवन’ क आखाढ़ क प्रकाशन-वर्ष 1936 सँ होइत अछि।”⁹

रोमांटिक काल हो वा यथार्थवादी काल वा किछु आने- ई तँ पता चलैछ जे मैथिली काव्योपवनमे नव पल्लव लए भुवनजीक प्रादुर्भाव भेल छल। आब समय आबि गेल छल जे बिना कोनो लाड़-लपट, बिना कोनो भयकें साहित्यकार लोकनिक लेखनी अनवरत चलए लागल, समाज-सापेक्ष विषय-वस्तु अपन रुप गढ़ैत गेल आ मैथिली साहित्य अपन अनुपम रुप लए समाजक आगाँ अबैत गेल। एहने समयमे मैथिली काव्योपवनमे नव-नव फूल पुष्पित भए उठल, जकर सुगन्धि, जकर रुप-गुण, जकर आकर्षण भाषा-साहित्यमध्य बढैत गेल। विषय विविधतासँ परिपूर्ण भेल, उपदेश आ विचारकेर स्थानपर स्वयंकेर अनुभूति आ ओहि दिशामे शोध प्रतिष्ठित भेल, जीवन-सौन्दर्यसँ अपन स्थान बनौने रहल, मुदा ओहिमे संघर्षचेतना घुसिआ गेल, समाजमध्य समानताक स्वर गुञ्जित भए उठल, लोकजीवन आ ओकर भिन्न-भिन्न शैली दिस लेखनी बढल, छन्द-लय-तालकेर संग पूरैत नव-नव बिम्ब-प्रयोग दृष्टिगोचर होअए लागल छल, आओर उपरोक्त विषय-वस्तुक उपस्थापनमे व्यङ्ग्य आ स्पष्ट उक्तिकेर चासनी बनए लागल छल। कहि सकैत छी जे आब साहित्य यथार्थ रुपें समाजक अएना बनि पाठकक आगाँ अपन उपस्थितिक भान करबए लागल छल।

एहने समयमे एक दिस जतए कविवर सीताराम झा सांस्कृतिक दूत बनि अपन व्यङ्ग्यवाणसँ युक्त कविताक सौरभ चहुदिस व्याप्त कएलनि तँ दोसर दिस यात्रीजी फेकनी-सन कतेको पात्रकें सर्वसमक्ष करैत समाजकें चेतएबाक कार्य प्रारम्भ कए देलनि। आब चहुदिश व्याप्त भए गेल छल परिवर्तनक स्वर आ पछाति साहित्यकार लोकनि एकरहि अपन कर्तव्य बुझि तद्विषयक कविताक रचना करए लगलाह। ओ सभ समाजकेर यथार्थ दर्शन करएबामे पाठककें कोनो कसरि नहि छोड़लनि आ इएह तँ छल मैथिली साहित्यमे नव युगकेर सूत्रपात, आधुनिकताक कर्तव्य-बोध, आधुनिक स्वर।

ठीक एही उधेरबनुमे एक नव स्वर झंकृत भए उठल-

“जरलैए आपसी सद्भाव
पारस्परिक सम्बन्ध एकता मरलैए
जाति धर्म वर्गहीन(?)समाजक समाधि पर
जाति-भेद सद्यः उजागर भेलैए।”¹⁰

ई स्वर छल हमर विवेच्य जगदीश मिश्रक जे एक दिस जतए अपन कविताक माध्यमे एक नव वैचारिक मन्थन दिस पाठककें लए चलबाक प्रयास कएलनि। पूर्वमे कविगण जतए आपसी सद्भाव, पारस्परिक एकता, जातिहीन-वर्गहीन समाजकेर दृश्य उपस्थापित कएलनि, ओतहि ओही सभक कारणे बटि रहल समाज लए जगदीश मिश्र अपन कविताक माध्यमे उपस्थित होइत छथि। कहि सकैत छी जे आधुनिक समाजकेर यथार्थ दर्शन करएबाक कार्य दिस उन्मुख छथि जगदीश मिश्र। हुनक कविता संग्रह- प्रवास पिआसल हो वा कविता उड़ल अकास- दुहूक रुप-गुणकेर चर्चा तँ बादमे होएत, मुदा एखन दुहू संग्रहक नाम मात्रपर चली तँ स्वतः दृष्टिगोचर होइछ जे दुहू पोथी समाजमे व्याप्त असंगतिक कारणे भिन्ने स्वर प्रतिध्वनित करैछ।

प्रवास पिआसल दू शब्दक मेलसँ बनल अछि- प्रवास आ पिआसल। स्पष्ट रुपें ध्वनित होइछ जे एहि कविता संग्रहमे ओहि प्रेमीक व्यथाकथाक चर्चा कएल गेल अछि जनिक तृषा शान्त नहि भए सकलनि। मुदा ई तृषा नहि मात्र शारीरिक तृषा थिक अपितु थिक सामाजिक तृषा सेहो, सामाजिक व्यवस्थाजन्य तृषा सेहो आ आओरो बहुतो किछु। तँ एतए ध्यातव्य अछि जे ई शब्द मात्र अभिधा रुपें व्यवहृत भेल अछि से नहि, एहिमे लक्षणा आ व्यञ्जना सेहो अपन उपस्थितिक भान करबैछ। हँ, सर्वप्रथम एतए ध्यान जाइछ जे एक साधारण प्रेमी दिस, जे संयोग-वियोग-सन शब्दसँ आहत-विक्षत छथि, हुनक श्रृङ्गारिक कामना परिपूर्ण नहि भए सकलनि तँ मर्माहत छथि। एकरो अनुभूति एहि संग्रहमे होइछ अवश्य, मुदा एहिसँ कतेको बेसी मार्मिक अछि लक्षणा ओ व्यञ्जना वृत्तिक माध्यमे गुञ्जित होइत स्वर।

ई तँ सर्वविदित अछि जे अपन घर-आडन, अपन पर-परिवार, अपन सर-सम्बन्धीकें छोड़ि लोक प्रवासमे तखन जाइछ जखन आशाक पूर्तिक अभाव बुझाइछ, मनोवाञ्छित फल प्राप्तिक दिशामे कतहु संचर लगैत बुझाइछ, अस्थिर मनकें स्थिर होएबामे भाडट-सन बुझाइछ- मुदा मनक मनोरथ जँ मनोरथे रहबाक स्थिति बनि जाइछ, तृषा शान्तिक कोनहुँ जोगार नहि रहि जाइछ- ओहने स्थितिमे सामाजिकक मन उद्विग्न बनि जाइछ आ तखने सामाजिकक त्रास जागि जाइछ आ ओ त्रास समाजक आगाँ समक्ष भए जाइछ। ठीक, एकरहि अभिव्यक्ति भेल अछि उपरोक्त कविता संग्रहमे।

हमर विवेच्य साहित्यकारक दोसर कविता संग्रह थिक- कविता उड़ल अकास । पूर्वक शीर्षकमे जतए एक सामाजिकक व्यथाकथा सन अभिव्यक्ति भेल अछि तँ विवेच्य दोसर शीर्षकमे एक प्रबुद्ध साहित्यकारक दशा-दिशा समक्ष होइछ। ई तँ सर्वविदित अछि जे साहित्य निर्माण हेतु प्रतिभा, व्युत्पत्ति आ अभ्यासकेँ मुख्य तत्व मानल गेल अछि। एहि प्रसङ्ग यशोदानाथ झा लिखैत छथि-

“बुद्धि ओ प्रज्ञा यद्यपि एकार्थवाची छैक, तथापि बुद्धिसँ प्रज्ञाक स्थान ऊँच छैक। अभिनव गुप्तक कथन छैन्हि जे अपूर्व वस्तुक निर्माणमे जे समर्थ अछि, से थीक-प्रज्ञा। जखन ओ प्रज्ञा टटका दृष्टिसँ युक्त भए जाइछ, तखन ओकरा प्रतिभा कहैत छैक। ओही प्रतिभाक बूतापर सजीव वर्णन करबामे जे निपुण होइत छथि, सएह थिकाह कवि ओ हुनकहि कर्म, कृति वा रचना-कविता थीक। कवि ओ कविताक एहि लक्षणमे ककरहु कोनो विचिकित्सा नहि होएतैन्हि।”¹¹

अर्थात् कवि बनबाक हेतु अपेक्षित छैक योग्यता, मुदा जँ अयोग्य व्यक्तिक लेखनीसँ काव्यक निर्माण हो तँ ओकरा रम्य होएबामे संशय बनल रहैत छैक, ओ काव्य सामाजिकक हृदयकेँ आकर्षित करत वा नहि- तकरो संशय बनल रहैत छैक आ संशय बनल रहैत छैक जे ओ काव्य-गुणसँ रहित साहित्यकेँ कविताक श्रेणीमे राखल जाए वा नहि।

एहने समस्यासँ युक्त अछि उपरोक्त कविता संग्रह, जे अपन अभिव्यक्तिक सर्वथा नव ढंगक प्रयोग करैत अछि। कहि सकैत छी जे ई सभ एहि कविता संग्रहक विलक्षणता थिक, आधुनिकता थिक आ थिक सामाजिककेँ सोचबाक हेतु दैत अवसर। सब ठाम आइ स्वच्छ रहू-स्वस्थ रहूसँ मूल मन्त्र पसरल अछि मुदा खुट्टा हम एतहि गाड़ब सन अभिव्यक्ति एहि संग्रहमे द्रष्टव्य थिक-

“बनाउ अहाँ कोठा-सोफा कतबो
मुखिआजी परोपदेश देथु कतबो
अदौक आदति नै छोड़ब हम
शौच धरि करब सड़के पर।”¹²

एक दिस जतए कोठा-सोफाक सपना देखाएब साहित्यकार लोकनि अपन कर्तव्य बुझैत छलाह ओतहि हमर विवेच्य जगदीश मिश्र सर्वथा नव सोचकेँ व्यक्त करैत छथि जे सामाजिक एक दिस तँ अपन रहन-सहनकेँ आधुनिक बनएबाक फेरमे पड़ल छथि, मुदा दोसर दिस बाट-घाटकेँ गन्दा करबासँ परहेज करब उचित नहि बुझाइत छनि। इएह तँ थिक यथार्थ, इएह तँ थिक आधुनिक ढंगेँ सोचैत एक सामाजिकक तथाकथित अति आधुनिक व्यवहार। निश्चये, हमर विवेच्य साहित्यकार एहि तथाकथित अति आधुनिक व्यवहारकेँ सर्वसमक्ष करबामे सफलता प्राप्त करैत दृष्टिगोचर होइत छथि।

एतावता, कहि सकैत छी जे जगदीश मिश्रक कवितामे आधुनिकता, जे पूर्वसँ वरदान रुपमे प्राप्त छल, सएह अभिशाप रुपकेँ प्राप्त करैत दृष्टिगोचर होइछ। मैथिली काव्य-सलिलाक माध्यमे मैथिल समाजमध्य एकसमान सुख-सुविधा प्राप्त करबाक कामना-विचार एक वैचारिक मन्थनक रुपमे व्यक्त होइत छल, सएह अति आधुनिक कालमे अबैत-अबैत जगदीश मिश्र-सन किछु साहित्यकारक लेखनीसँ ओएह सुख-सुविधा एक श्राप बनि देखाइछ- जे थिक हिनक विलक्षणता। उपरोक्त विवेचन तँ जगदीश मिश्रक काव्य-सलिलाक कएल गेल, आब द्रष्टव्य थिक हुनक गद्य विधामध्य आएल आधुनिक स्वरकेर लेखा-जोखा। मैथिली गद्यक आधुनिकता सेहो कवीश्वर चन्दा झाक लेखनीसँ प्रारम्भ होइत देखाइछ। प्रसिद्ध इतिहासकार लोकनि लिखनो छथि-

“आरम्भिक गद्यक स्वरूप सर्वप्रथम चन्दाझाक ‘पुरुष-परीक्षा’क गद्यपद्य-अनुवाद एवं हुनक टिप्पणी-लेखसँ प्राप्त होइत अछि। स्वयं हुनक अनुवाद ओ टिप्पणीलेखक गद्यरचनामे अन्तर बूझि पड़ैत अछि। प्रथम यदि कृत्रिम, निर्जीव ओ प्रभावहीन अछि तँ दोसर अपेक्षाकृत सजीव ओ स्वाभाविक।”¹³

ओतहि चन्दा झा आ ओहि कालक गद्य-गद्यकारकेर चर्चा करैत जयकान्त मिश्र अपन इतिहासमे लिखैत छथि-

“आरम्भ कालक प्रभावशाली पुरुष छलाह चन्दा झा (1831-1907) । ई संस्कृतक परम्परागत समालोचनाशास्त्रमे पारंगत छलाह, तथा ऐतिहासिक समालोचनाक पाश्चात्य प्रणालीसँ सेहो अवगत छलाह। मैथिली लेखकलोकनिक विषय मे सामग्री संग्रह करबाक हिनक जे पद्धति छलनि तकर उपयोग चेतनाथ झा उमापतिकृत पारिजातहरणक अपन भूमिकामे, परमेश्वर झा मिथिलातत्त्वविमर्श (दू खण्ड) मे आओर ताराचरण झा प्राचीन ओ अर्वाचीन विद्वानमे व्यापक रुपमे कएलनि।”¹⁴

उपरोक्त दुहू मन्तव्यसँ एहिमे कोनो भाडट नहि रहि जाइछ जे मैथिली गद्य कवीश्वर चन्दा झाक लेखनीसँ प्रारम्भ भए समयक सङ्ग परिपूर्ण भेल।

पछाति मैथिली साहित्यकेर विभिन्न विधामे विभिन्न साहित्यकार लोकनिक लेखनी एहि दिशामे सजग रुपें चलल लागल, जाहिमे प्रस्तुतिक ढंग होअए वा विषय-वस्तुक विस्तृत परिधि, उपस्थापनक मनहारी प्रक्रिया होअए वा शैलीक विविधता- सबतरि मैथिली गद्य अपन उपस्थितिक भान आन-आन भाषा-साहित्यकेँ सेहो करबए लागल छल। पत्र-पत्रिकाक गद्य सौरभ होअए वा कथा-उपन्यासक विकसित गद्य, आलोचना-समालोचनाक हेतु प्रयुक्त सिद्धान्त-सूत्रसँ युक्त गद्य होअए वा नाटकमे नाटकीय तत्वकेँ देखार करैत गद्य- सभ दिशामे मैथिली गद्य साहित्यक अध्यवसायीकेँ आकृष्ट करैत दृष्टिगोचर होइछ।

हमर विवेच्य साहित्यकार जगदीश मिश्रक गद्यक विविध रूप देखबामे अबैत अछि। हिनक पहिल गद्यक पोथी थिक 1970 ई.मे प्रकाशित भेल निबन्ध संग्रह शास्त्रीय निबन्ध तँ दोसर पोथी 2004 ई.मे निबन्ध संकलनक रुपमे परिशीलन, फेर 2007 ई.मे आएल नबटोलक उत्पत्ति कथा, जकर दोसर संस्करण 2017मे करए पड़लैक। हिनक गद्यकेर उपरोक्त पोथीक अतिरिक्त 2017 ई.मे प्रकाशित भेल छल श्रृङ्गार भजनमे अलंकारक झङ्कार तँ 2020मे हिनक आत्मकथा तीत-अतीत प्रकाशित भेलनि। एहि बीच हिनक संग-लेखनक क्रममे एक गोट पोथी आएल छल- सरिसब परिसरक सारस्वत साधना। एहि सभक अतिरिक्त करीब सतरि गोट पोथीक भूमिका-प्रकाशकीय-सम्मति हिनक प्रकाशित छनि, जाहिमे हिनक गद्य सौष्ठवक मूल्याङ्कनक अवसर प्राप्त होएत। एकर अतिरिक्त ठाम-ठाम हिनक आलेख सेहो प्राप्त होइछ। तत्काल उपरोक्त पोथी आ ओहिमे व्यवहृत गद्यमे ओहि विलक्षणताकेँ ताकब हमर कर्तव्य, जे एहि आधुनिक समयमे पाठककेँ अपना दिस आकृष्ट करबाक क्षमता रखैत अछि।

हिनक पहिल पोथी थिक **शास्त्रीय निबन्ध**। एतए ध्यातव्य अछि जे उपरोक्त पोथी स्नातकोत्तरक परीक्षा देबाक हेतु तैआर कएल गेल नोट्स थिक, जकरा संशोधित-परिवर्द्धित कए पोथीक रुप देल गेल अछि। मनन करबाक छैक जे एक तँ साहित्य-शास्त्र विषयपर आधृत लेख आ सेहो एक छात्रक द्वारा। हँ, एतए सबसँ प्रबल पक्ष अछि जे उपरोक्त निबन्ध आचार्य रमानाथ झाक दृष्टिक सोझाँसँ निकलल छल, हुनक दृष्टिपर पड़ल छल आ आइ चौबन वर्षक बादो मैथिली शास्त्रक अध्ययन कएनिहार अध्येताक हेतु एकर आवश्यकता पड़ैत रहैत छनि- सएह थिक एकर विशेषता। रमानाथ झा एहि पोथीक भूमिका लिखने छथि-

“शास्त्र थिक जे शासन करए ओ शासनक नियम कमसँ कम ओहि शास्त्रक जिज्ञासुक हेतु मान्य होइत छैक। तथापि एहि निबन्ध सबमे यत्र तत्र ओहि सिद्धान्त सबहिक प्रसङ्ग ऊहापोह भेटत। किन्तु मुख्यतः ई सभ निबन्ध तत्तत् विषयक विवरण, स्पष्टीकरण, विशदीकरण मात्र थिक। लेखकक दृष्टि शास्त्रक मर्यादासँ नियन्त्रित अछि ओ तँ प्राचीन विचारधाराक अनुयायी, स्वच्छन्दतावादी नहि, उच्छृङ्खल तँ नहिए।”¹⁵

कहबाक तात्पर्य जे रमानाथ बाबूक अनुसार उक्त निबन्ध थिक पाश्चात्य साहित्यक मूर्द्धन्य विद्वान आचार्य अरस्तूक विचार आ सिद्धान्तसँ अनुप्राणित विषयक स्पष्टीकरण- विशदीकरण। एकर उपस्थापन एहि स्पष्टता-सौलभ्यताक सङ्ग कएल गेल अछि जे आइओ ओहिना प्रासङ्गिक अछि जेना अपन प्रकाशनक समयमे छल। ई विशेषता साधारण नहि, अपितु थिक अति विशेष आओर इएह विशेष एकर महत्ताकेँ प्रतिष्ठापित करैछ।

Lives of the great men teach us how they were subline. And how we too, leave our foot-prints on the sands of time.¹⁶

अर्थात् भावी पीढ़ीक पथ प्रदर्शनार्थ तनिक कृति-वृत्तिकेँ स्थायी महत्वक बनएबाक हेतु ओहिसँ सन्दर्भित निबन्ध लिखल जएबाक चाही। प्रायः एहीसँ अनुप्राणित भए हमर विवेच्य साहित्यकार जगदीश मिश्र अपन दोसर निबन्ध संकलन- **परिशीलन** लए 2004 ई.मे साहित्य जगतमे उपस्थित भेल छलाह जाहिमे एगारह गोट निबन्ध संकलित अछि जाहिमे किछु विशिष्ट विद्वानक अवदानकेर चर्चा अछि तँ किछुमे साहित्यिक अवदानकेर। उपरोक्त निबन्धमे विशिष्ट साहित्यकार होथु आ हुनक कृतिसभ- सभक नाम-गुण-क्रियाक वर्णन अति रम्यताक संग कएल गेल अछि। एहिमे उल्लिखित विशिष्ट विद्वान थिकाह- बालकृष्ण मिश्र, मार्कण्डेय मिश्र, रमानाथ झा, भुवनेश्वर सिंह भुवन, मणिपद्म, गोविन्द झा आ हुनक परिवार क अवदानकेर

चर्च कएल गेल अछि तँ महाकवि विद्यापतिक भक्ति-भावना, प्रो. उमानाथ झाक कथा-भाषा, अमरजीक काव्यमे हास्य, उच्चतर शिक्षामे मैथिलीक प्रवेश ओ वर्तमान स्थिति ओ अन्तिम मैथिली काव्यशास्त्रक प्रसंग। एहि निबन्धसभकेँ पढ़लाक बाद एक दिस जतए साहित्यकार लोकनिक एक स्पष्ट शब्द-चित्र उपस्थापित भए जाइछ तँ दोसर दिस विभिन्न विषयक उपस्थापनक माध्यमे ऐतिहासिक ओ मार्मिक-भाव चित्र उपस्थापित होइछ। उपरोक्त सभ निबन्ध चुकड़ीमे समुद्र समाएल सन भाव प्रदर्शित करैछ। एहि निबन्धमे किछु तँ एहन निबन्ध अछि जकर उपयोगिता युग-युग तक बनल रहत। आब ध्यान जाइछ हिनक एक अमर कृति **नबटोलक उत्पत्ति-कथा** दिस, जकर दोसर संस्करण निकलब पोथीक उपयोगिता ओ विशिष्टताकेँ प्रदर्शित करैछ। एकर पहिल प्रकाशन जतए 2007 ई.मे अनुराग प्रकाशनक अन्तर्गत कएल गेल छल ओतहि ठीक दस सालक बाद दोसर संस्करण प्रकाशमे अएलैक। निबन्धकार यद्यपि सशंकित छलाह-

“नबटोलक उत्पत्ति-कथा” केँ अपने लोकनिक समक्ष उपस्थापित करैत हमर हृदय सशंक अछि कारण जे इतिहास-लेखन वा कथाक सर्जन दुहू हमरा लेल नव विधा थिक। तँ एहिमे त्रुटि होएब अवश्यम्भावी अछि। हम जेना-तेना उत्पत्ति-कथा तँ लेखि देल मुदा एकर वृद्धि-विकासक कथा नहि लेखि सकलहुँ, ओ से लिखबाक भार हम परवर्ती पीढ़ी पर छोड़ैत छी।”¹⁷

परवर्ती पीढ़ी लेखकक उपरोक्त उत्तरदायित्वक निर्वाह करत वा नहि, ई तँ समय-सापेक्ष छैक, मुदा एतबा तँ दृढ़ रूपेँ कहल जाए सकैछ जे नबटोल गामक रोचक आ ऐतिहासिक तथ्यक उद्घाटन करैत जगदीश मिश्र अपूर्व सफलता प्राप्त कएलनि अछि। एहिमे कतिपय विलक्षणता अछि, तत्काल सूच्य अछि जे उक्त पोथी एक दिस जतए एक गाम मात्रक कथा कहैछ ओतहि दोसर दिस तत्कालीन सामाजिक, आर्थिक एवं बौद्धिक स्थितिक वर्णन सेहो अति गम्भीरताक सङ्ग कएलनि अछि। एतावता, उपरोक्त पोथी आधुनिक मैथिली साहित्यक एक एहन विलक्षण पोथीक रूपमे मान्य अछि, एक आदर्श पोथीक रूपमे मान्य अछि आ मान्य अछि एक सामाजिक-साहित्यिक-ऐतिहासिक पक्षकेर उद्घाटकक रूपमे।

ध्यातव्य थिक जे हमर विवेच्य जगदीश मिश्र 1985 ई.मे पी-एच.डी.क उपाधिसँ अलंकृत भेल छलाह, विषय छलनि- महाकवि गोविन्ददासक पदावलीमे अलङ्कार-योजना। ई तँ पूर्वविदित अछि जे जगदीश मिश्रकेँ शास्त्रीय पक्षसँ किछु बेसिए सिनेह रहलनि अछि आ जकरा पुष्ट करबाक हेतु हिनक प्रथम प्रकाशित पोथी शास्त्रीय निबन्धक सङ्ग-सङ्ग हिनक शोध-पत्रक उल्लेख कएल जाइछ। एक शोधार्थीक दृष्टिएँ प्रस्तुत एही शोध-पत्रकेँ एक दृष्टिसम्पन्न अध्यापकीय दृष्टिएँ पोथी **शृङ्गार भजनमे अलङ्कारक झङ्कार** रूप देल गेल जे 2018 ई.मे प्रकाशित भेल। जातव्य अछि जे मिश्रजी एहि पोथीमे शृङ्गार भजनमे प्रयुक्त अड़सठि गोट अलङ्कारक चर्चा कएलनि अछि, जकर अध्ययन-मनन करब एक साहित्यिक अध्येता हेतु आवश्यक-सन भए गेल अछि। एहि पोथीक विलक्षणता ओ आवश्यकताकेँ प्रतिपादित करैत लिखल गेल अछि-

“अन्ततः ई कहबामे कनेको संकोच नहि जे महाकवि गोविन्ददास (झा) क शृङ्गारभजन पर शृङ्गार भजनमे अलङ्कारक झङ्कार शीर्षकसँ प्रकाशित पोथी सँ लेखक भाषा साहित्य ओ काव्यक विविध पक्षक पर्यावोचनक संग अकल्पनीय आनन्द प्रदान करैत नव पथ प्रशस्त करै मे सर्वथा सक्षम सिद्ध भेल छथि।”¹⁸

शास्त्रीय पक्ष अध्ययन-पथकेँ प्रशस्त करबामे जँ ई पोथी सफलता प्राप्त करैछ तँ पोथीक सर्वग्राह्यता अपनहिँ दृष्टिगोचर भए जाएत।

जगदीश मिश्र द्वारा 2020 ई.मे प्रकाशित भेल छल हिनक आत्मकथा **तीत-अतीत**। एतए ध्यातव्य अछि जे मैथिली साहित्यमे आन-आन विधा सदृश आत्मकथा विधा पुष्ट नहि भेल अछि, यद्यपि जे अछि से एहि विधाकेँ परिपुष्ट करबाक क्षमता अवश्य रखैत अछि। मैथिली आत्मकथा हास्यसम्राट हरिमोहन झाक जीवन यात्राक सङ्ग अपन उपस्थितिक भान करबए लागल छल, आइ किछु विशिष्ट व्यक्तिक द्वारा किछु विशिष्ट आत्मकथा हमरा सभक समक्ष उपस्थित अछि। एहि विधाकेँ परिपुष्ट करबाक लेल तीत-अतीत सामाजिकक आगाँ आएल आ आबि सहृदयीकेँ अपना दिस आकृष्ट करबाक क्षमता प्राप्त कए लेलक-

“अतीतक प्रीति-अप्रीतिकर घटनाधारित लेखकक आत्मसंरचनाक आधारभूमिक भूमिका थिक ई पोथी। एहन तैयार भूमिपर लागल कलमसँ कलम-बागक छटा अद्भुत भेनहि। एकर फल अमृतोपम उचिते-से साहित्यिक पक्षमे आ समाजिक पक्षमे।”¹⁹

अर्थात् जँ साहित्य ओ समाज दुहू पक्षकेँ कोनो साहित्य अमृतपान कराबए तँ ओहि पोथीक सफलता, ओहि पोथीक विशेषता, ओहि पोथीक रमणीयता, ओहि पोथीक भव्यता स्वतः दृष्टिगोचर होइछ।

एकर अतिरिक्त जगदीश मिश्रक लेखनीसँ आओरो बहुतो किछु साहित्यक निर्माण भेल अछि, जकर सविस्तर व्याख्या आगाँ कोनो आलेखमे कएल जाएत। एतए ध्यातव्य अछि जे जगदीश मिश्रक लेखनीसँ निकलल शब्द-साहित्य आधुनिक मैथिली साहित्यकेँ नहि मात्र उद्भासित करैछ अपितु करबैछ आधुनिक भाव-भूमिकेर दर्शन सेहो। उपरोक्त साहित्यमध्य विषय-वस्तुक चयन हो वा उपस्थापन, भाव-भूमिक भव्यता हो वा नव्यता, चयनित शब्दक रम्यता हो वा रमणीय शब्द-युग्मक प्रभावोत्पादकता- सब दिशामे सिद्धहस्त, सभ दिशामे प्रशस्त, सभ दिशामे आधुनिकताक रंगमे रंगल अछि जगदीश मिश्रक विभिन्न साहित्यिक अवदान।

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Topic

“प्रो० भीमनाथ झा क मैथिली
साहित्य में योगदानक महत्व”

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प्रो० भीमनाथ झाक जन्म बिहारकेँ मधुबनी जिलाक अंतर्गत कोइलख गाममे एक साधारण परिवारमे भेल । ई अपन पखर प्रतिभा संघर्षक बलें साहित्यिक उपलब्धिक शिखर पर पहुँचलाह । ई अपन प्रतिभा सँ मैथिली साहित्यिक जाहि तरहें सृजन कयलनि ओ मैथिली साहित्यिक रचनामे एकटा मिसाल कायम भेल । हिनका द्वारा अनेकों विधामें विभिन्न प्रकारक रचना भेल -कविता ,शोध ,समीक्षा ,संस्मरण , निबन्ध , स्तम्भ अनुवाद सम्पादन आदि । प्रो० भीमनाथ झा छान्दोवद्ध एवं छन्दमुक्त दुनू प्रकारक रचना ,करबामे पटु छथि । हिनक रचनामें विलक्षण शब्दावली , तीक्ष्ण भावबोध आदिक दिग्दर्शन होइत अछि । हिनक कविता व्यंग्य वाणक तीक्ष्णता ,शब्दक ठाठ ,नव विषय वस्तुक बाट ,पर नव्यतम उर्जा संग प्रवाहित होइत । प्रो० भीमनाथ झाक द्वारा रचित महत्वपूर्ण प्रकाशनमें लगभग उन्नैस मूल पुस्तक ,अनुवाद एवं लगभग एक दर्जन सँ बेसी सम्पादन भेल अछि । एकर अतिरिक्त अभिनन्दन ग्रन्थ ,पाठ्यग्रन्थ ,समीक्षाग्रन्थ ,काव्यग्रन्थ ,पत्र-पत्रिका एवं स्मारिकामे सेहो लगभग चारि सय शोध निबंध आदि प्रकाशित भेल अछि । प्रो० भीमनाथ झाक साहित्यिक विविध विधामें अपन रचना सँ मैथिली साहित्यिक समृद्ध कयलनि । हिनक निबन्ध पोथी ‘विविधा ’ लेल सन् 1992 ई० में साहित्य अकादमी पुरस्कार सँ सम्मानित कयल गेल छल । हिनक रचना सँ समवर्ती ओ अनुवर्ती साहित्यकार उत्प्रेरित भए रहलाह अछि । हिनक बहुमुखी प्रतिभा दिनानु - दिन पल्लवित -पुष्पित ओ फलित होइत रहल अछि । साहित्यिक एवं लौकिक दुनू क्षेत्रमे प्रो० भीमनाथ झा सदृश मधुर ओ विलक्षण व्यक्ति विरले भेटैत अछि । प्रो० भीमनाथ झाक परिचायिका एक महत्वपूर्ण पोथी अछि , जे सभी साहित्यिक क्षेत्रमे उपयोगी सिद्ध भेल अछि । एहि पोथी सँ कथाकार , रचनाकार , साहित्यकार , शोधपत्र आदि सभक सहयोग भेटैत अछि । हिनक यही पोथी मैथिली साहित्यिक विभिन्न रचनाक रचना एवं अनुवाद परिचय कराओल गेल अछि । परिचायिकामें लोचन एवं मनबोध आदि कृतित्व एवं व्यक्तित्व ओ हुनक रचनाक चर्चा एहिमे केएल गेल ,जेकर किछु अंश निम्न अछि -

लोचन -

लोचन जनिक पूरा नाम लोचन झा छलनि ,जे मैथिली साहित्यमे प्रसिद्ध छथि । हिनक एकटा मात्र कृति ‘ रागतरंगिणी ’ अछि । ‘ रागतरंगिणी ’ संगीत शास्त्रक पोथी थिक ,जाहिमें राग-ताल आदिक ज्ञान कराओल गेल अछि । एहि ग्रन्थमें महाराज महेश ठाकुर सँ लऽकऽ नरपति ठाकुर धरिक प्रशस्ति -श्लोक अछि । रागतरंगिणी पाँच संस्करणमें प्रकाशित भेल अछि । रागतरंगिणीमें कुल एक सय तीन टा गीत संकलित अछि । रागतरंगिणीमें तीन भाषाक प्रयोग भेल अछि - संस्कृत , ब्रजभाषा आ मैथिली । एकर मुख्य भाषा संस्कृत अछि , जे सम्पूर्ण ग्रन्थमें व्याप्त अछि । एहिमे ब्रजभाषाक प्रयोग सेहो व्याप्त रूपमें भेल अछि । ओहि

समयक सर्वाधिक प्रचलित ब्रजभाषाक स्थान एहिमे देखवामे अवैछ । किन्तु ई छलाह मैथिल आ मैथिली हिनक प्रिय मातृभाषा छल ।

लोचनक कवित्व प्रतिभाक निर्देशनक लेल बानगीक रूपमे हिनक एक शृंगार पद -

मलिन वसन विसमादलि रे देखालि धनि खीनी ।
नयन - नीरे परीपुरलि रे चित चिन्ता -लीनी ।
पास बइसि कत पुछलि रे सत भाँति बुझाए ।
तइयो रहलि तेहि भाँताहि रे मरमसि शिर नाए ।
सुमुखि न सुख न सँभाषण रे मुख नहि परगास ।
अनुखने खिन सोहागिनी रे तेज दीप निसास ।
कमल वदनि मन मानिक रे हरि ऐसनि जाति ।
लोचन भन मन जानक रे मधुमति देवि कंत ।
बुझ महिनाथ महीपति रे विरहिन मन - मन्त ।

मनबोध

मनबोधक स्थान मैथिली साहित्यमे महत्वपूर्ण अछि , तेकर कारण जे ई महान कवि विद्यापतिक परम्पराकेँ भंगक , शृंगार -प्रधान गीतक विपरीत कथाकाव्यक माध्यमसँ मैथिलीक भंडारकेँ भरलनि । हिनक प्रसिद्ध रचना ' कृष्णजन्म ' अछि । महान कवि विद्यापतिक पश्चात् सर्वसाधारणक बीच जतेक लोकप्रिय मनबोध भेलाह , ततेक हिनक पूर्ववर्ती आन कोनो कवि नहि भऽ सकलाह । ' कृष्णजन्म ' अतिरिक्त हिनक एक आओर पोथी ' दानलीलाक ' उल्लेख भेटैत अछि , किन्तु ई पोथी अधावधि अनुपलब्ध अछि । ' कृष्णजन्म ' में अठारह अध्याय अछि । एहिमें कृष्णक बाललीलाक संगोष्ठक वर्णन भेल अछि , आओर कृष्णलीलाक मधुर वर्णन अत्यंत समायिक भेल अछि बानगी रूपक -कृष्णक बाल - स्वभावक वर्णन करैत , बाल-लीलाक कवि राखी देलनि अछि -

भेलहि निसंक समय हरि पाओल
भरि -भरि पाँज उखारि ओँधरायल
गुड़कल -गुड़कल भिड़ुकल जाय
जतय अछल दुइ बिछँ अकाय
जमला अर्जुन कमला नाथ
जुगति उपाइल छुइल न हाथ
खसल महातरु हँसल मुरारि
भेल अधात जगत परिचारि

' कृष्णजन्म ' में तद्भव शब्दक प्रयोगक अतिरिक्त मिथिलाक लोककोयुक्ति ओ मोहाबराक प्रयोग सेहो पर्याप्त भेल अछि । यथा - लाजक लेल मुख हेरलो न होय , एहिसँ सुखद साप बरु खाय , जुड़ायल कान , विधाता बंक , सब दुख जिव पनिछाय , आदि कहबी सम्पूर्ण काव्यग्रन्थमे जीवन्तता आनि देने अछि । एही कारण थिक जे ' कृष्णजन्म ' मिथिलाक पर्याप्त लोकप्रिय भेल । प्रो० भीमनाथ झाक मैथिली साहित्यिक एवं लौकिक दुनु क्षेत्रमे सदृश्य मधुर ओ विलक्षण व्यक्ति विरल भेटैत अछि , ते ई अभिनन्दनीय छथि । प्रो० भीमनाथ झाक साहित्यिक रचनाक अध्ययन व्यापक एवं विस्तार सँ विमर्श संग विश्लेषण कयल जाय , जाहि सँ विवेचनीय शोधकार्य मैथिली साहित्यक अमूल्य दस्तावेज सिद्ध हुआए

Topic

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हिन्दू-समाज में अति प्राचीन काल से विवाह को मनुष्य के व्यक्तिगत तथा सामाजिक जीवन का महत्वपूर्ण अंग माना गया है। ऋग्वेदकालीन समाज में गार्हस्थ्य, यज्ञ तथा प्रजोत्पादन के लिए विवाह की अनिवार्यता को अंगीकार किया। शतपत-ब्राह्मण में नारी का वर्णन पुरुष की अर्द्धांगिनी के रूप में करते हुए कहा गया है कि जब तक पुरुष विवाहित नहीं हो जाता और न प्रजोत्पादन ही करता है, तबतक वस्तुतः वह अपूर्ण रहता है। विवाहोपरान्त ही वह सच्चे अर्थ में पूर्णत्व को प्राप्त करता है। बृहदारण्यक उपनिषद् में विवाह की दार्शनिक व्याख्या इस प्रकार की गई है- आरम्भ में पुरुष एक था। पश्चात् उसने अपने को दो भागों में विभाजित किया। इस प्रकार नर-नारी की सृष्टि का प्रारम्भ हुआ। पत्नी को अर्द्धांगिनी पद पर प्रतिष्ठित करने के कारण ही पत्नी के अभाव में पुरुष को यज्ञ करने का अधिकार नहीं दिया गया था प्राचीन हिन्दू-परिवार में पुत्र का स्थान बड़ा महत्वपूर्ण था, इस कारण भी पत्नी पद की अत्यधिक गरिमा रही। ऐतरेय ब्राह्मण के अनुसार पत्नी को जाया इसलिए कहा जाता है कि पति अपनी पत्नी के गर्भ में प्रवेश कर पुनः पुत्र रूप में जन्म पाता है। इस प्रकार धर्म और समाज दोनों ने प्रत्येक व्यक्ति के लिए विवाह को अनिवार्य बनाया। पालि-पिटकों में भी इस प्रकार के विचारों की अभिव्यक्ति उपलब्ध होती है। परंतु पुरुष की अपेक्षा नारी के लिए विवाह की अनिवार्यता पर अधिक बल दिया गया है और इस संबंध में उपलब्ध प्रसंगों से प्रतीत होता है कि तत्कालीन समाज में अविवाहित स्त्रियों के प्रति अश्रद्धा की भावना थी। अंगुत्तर-निकाय में कहा गया है कि पुरुष नारी का आच्छादन है, आश्रय है और वही उसका अलंकरण है। एक जातक कथा में यह विचार व्यक्त किया गया है कि नारी के शरीर का वास्तविक आच्छादन तो उसका पति ही है, जिसके अभाव में बहुमूल्य वस्त्र धारण करने पर भी वह अपने को निर्वस्त्र समझे।

एकपत्नीत्व एवं बहुपत्नीत्व: - हिन्दू परिवार आदि काल से पितृ प्रधान रहा।

अतः पुत्र-वृद्धि के हेतु बहुपत्नीत्व को समाज में मान्यता मिली। पालि-पिटक में बहु-विवाह के अनेक उदाहरण मिलते हैं। मज्झिम निकाय के रट्टपाल सुत्त में एक ब्राह्मण गृहपति के पुत्र रट्टपाल की अनेक भार्याओं का उल्लेख किया गया है। अंगुत्तर-निकाय में चार सुन्दरी पत्नियों वाले एक सुखी सम्पन्न गृहस्थ का वर्णन मिलता है। थेरीगाथा में थेरी इसी दासी के पूर्वजन्म की कथा के प्रसंग में उल्लेख मिलता है कि उसका विवाह एक श्रेष्ठिपुत्र से हुआ। उस श्रेष्ठिपुत्र को पहले से ही एक भार्या थी जो शीतवती, गुणवती तथा यशवती थी। एक जातक में ऐसे ब्राह्मण की कहानी मिलती है जिसने अपनी चार पुत्रियों का विवाह एक गुणवान पुरुष से कर दिया। कहानियों की सत्यता पर अविश्वास करना स्वाभाविक है, परंतु पारस्कर गृह्यसूत्र में ब्राह्मण चार, क्षत्रिय तीन, वैश्य को दो पत्नियों रखने की अनुमति प्रदान की गई है। आपस्तम्ब गृह्यसूत्र में ऐसे मंत्र भी बताये गये हैं जिनका प्रयोग सौत को वशीभूत करने के लिए किया जाता है।

ऊपर के उद्धरणों से इतना अवश्य स्पष्ट हो जाता है कि समाज में बहुपत्नीत्व मान्य था, किन्तु यह कहना कठिन है कि कितने प्रतिशत पुरुष एकाधिक विवाह करते थे। आपस्तम्ब उस समय तक पुरुष को पुनर्विवाह का अधिकार नहीं देते हैं जब तक उसकी प्रथम भार्या धर्मकार्य में पति का साथ देने का प्रजोत्पादन में समर्थ रहती है। उनके मत में जब प्रथम भार्या धर्मकार्य में अपने पति का साथ देने योग्य न रह जाए अथवा बाँझ हो जाय तभी पुरुष को दूसरी शादी करनी चाहिए। हिन्दू धर्म में पितृऋण की कल्पना की गई है जिसके अनुसार जबतक पुत्रलाभ नहीं होता, मनुष्य मोक्ष के अधिकारी नहीं हो सकता है। ज्यों-ज्यों यह धारणा प्रबल होती गई, त्यों-त्यों पुत्र का महत्व बढ़ता गया और पुत्र के अभाव में पुनर्विवाह भी आवश्यक होता गया। परंतु वस्तुतः यह हिन्दू समाज का आदर्श नहीं माना गया है। दम्पति शब्द से एक पति और एक पत्नी की जोड़ी का बोध होता है। धर्मशास्त्र रचयिताओं ने जो व्यवस्था दी है वह

बहुपत्नीत्व का समर्थन करना नहीं है। उन्होंने तो अवस्थाविशेष में तो बहुपत्नीकता के मान्यता प्रदान किया- अर्थात् जब पत्नी चिररूग्णता के कारण धर्मकार्य में असमर्थ हो जाय अथवा बाँझ हो जाए तो पुरुष को पुनर्विवाह करना चाहिए, परंतु न तो अधिकांश पत्नियाँ चिररूग्णता को प्राप्त करती होगी और न बाँझपन को ही। यह भी ध्यान देने की बात है कि दाम्पत्य संबंध के मूल में पारस्परिक प्रेमाशक्ति की प्रधानता रहती है जिसके कारण प्रायः पति पुनर्विवाह से विरत होते हैं। इसके साथ ही परिवार की आर्थिक परिस्थिति पर भी बहुत कुछ निर्भर करता है। एकाधिक पत्नियों वही व्यक्ति रख सकता है जिसमें उनके भरण-पोषण का सामर्थ्य हो।

उपलब्ध प्रमाणों से यह निष्कर्ष निकलता है कि बहुपत्नीकता का प्रचलन मुख्यतः समाज के राजन्य वर्ग तथा अभिजात कुलों में ही सीमित रहा। राजाओं के अन्तःपुरी में सुन्दरियों का सदा जमघट रहता था। कभी युद्ध में विजयश्री प्राप्त करने के कारण, तो कभी उपहार में, तो कभी स्वयंवर में उन्हें राजकन्याओं को उपलब्ध करने का सौभाग्य मिलता रहा। महाभारत का कथन है कि राजाओं को बहुपत्नीकता से कोई अधर्म नहीं होता। राजाओं में तो यदा-कदा ही मर्यादा पुरुषोत्तम राम के सदृश एक पत्नीव्रती का उदाहरण मिलता है। जातकों में जिन राजाओं का उल्लेख है उनमें एक मात्र सुरूचि ही एक पत्नीव्रती हैं शेष बहुपत्नीचारी हैं। जातकों में कहीं तो राजाओं के सैकड़ों रानियों का उल्लेख मिलता है तो कहीं इस विचार की अभिव्यक्ति मिलती है कि सौत का होना स्त्री के लिए अभिशाप है। बुद्ध के समकालीन सभी राजाओं की अनेक पत्नियों थी। बिंबिसार, प्रसेनजित, उदयन, अजातशत्रु, सभी बहुपत्नीचारी थे। अतः राजाओं की बहुपत्नीकता में संदेह की बात ही नहीं रह जाती है। जो नागरिक धनाढ्य थे उनके एकाधिक विवाह करने की संभावना को भी अस्वीकार नहीं किया जा सकता।

पालि-पिटक से ज्ञात होता है कि विवाह-संबंध-निर्धारण में मध्यस्थता तथा पारस्परिक वार्ता का आश्रय लिया जाता था। जिसका उपक्रम होता था वर के अभिभावक द्वारा। वर के माता-पिता अपने पुत्र के लिए उपयुक्त कन्या की तलाश में अपने आदमियों को भेजा करते थे। इस बात के भी प्रमाण मिलते हैं कि वर स्वयं कन्या को पसंद करता। कई माता-पिता इसलिए चिंतित रहा करते कि उनकी प्राप्त यौवना-कन्या किसी भी वर को पसंद नहीं आती। इस बात का भी पता चलता है कि विवाह योग्य कन्या के एकाधिक प्रणयी होने पर सफलता उसी को प्राप्त होती थी जिसके पक्ष में कन्या के पिता का निर्णय होता। अनोपम के अनेक प्रणयी थे जो मूल्यवान उपहार लेकर उसके पास जाते और उसके पिता के पास अपने दूतों को भेजते थे। एक ब्राह्मण की चार कन्याएँ थी और चारों क एक-एक प्रणयी थे। सामाजिक परंपरा के अनुसार वर-वधू के अभिभावकों द्वारा विवाह संबंध के उपक्रम किये जाते थे, परंतु वयस्क वर-वधू की आकांक्षाओं तथा अभिरूचियों को ध्यान में रखना आवश्यक हो जाता होगा। यदि ऐसा नहीं होता तो जातकों में युवतियों के प्रणयियों के उल्लेख नहीं मिलते। महावीर के समग्र में जातिगत भावनाएँ प्रबल हो गयीं थी, अतः सामान्यतया यह पसंद नहीं किया जाता था कि अंतर्जातीय विवाह संबंधों के कारण किसी कुल का रक्त दूषण हो। कुल की पवित्रता की रक्षा के विचार से सुजातीय विवाह को सर्वोत्तम माना गया है अंतर्जातीय विवाहों को प्रोत्साहन नहीं दिया गया। समाज का वातावरण जातीय मिश्रण के विरुद्ध था और शास्त्राकार अंतर्जातीय विवाहों को निरुत्साहित करने के लिए चेष्टावान रहे। बौद्ध पिटक में वर्णित विवाहों में संबद्ध पक्षों को सदा समान जाति तथा कुल का बताया गया है- ब्राह्मण, क्षत्रिय, श्रेष्ठि, भांडागरिक आदि अपनी संतान के विवाह स्वजाति के अंतर्गत समान सामाजिक प्रतिष्ठा एवं आर्थिक स्थिति में कुलों में संपन्न करते थे। ज बवे अपने पुत्र के लिए कन्या की खोज में दूत भेजते तो उनसे कहा करते- सजातीय और समान कुल की कुमारी का चयन करना। इस विचार का समर्थन धर्मशास्त्र में भी होता है, क्योंकि वे सजातीय कन्या के पाणिग्रहण की व्यवस्था देते हैं।

संदर्भ ग्रंथ -

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प्रस्तावना

कालिदास के कृतियों में वन्य प्रदेशों का विवरण उनकी कल्पना और कला का श्रेष्ठ उदाहरण है। उनकी रचनाओं में वन्य प्रदेशों के विविध तथा समृद्ध परिसर को उन्होंने इतनी सुंदरता और उत्कृष्टता के साथ चित्रित किया है कि मन उस प्राकृतिक सौंदर्य में समाहित हो जाता है।

कालिदास के काव्यों में वन्य प्रदेशों का वर्णन उनकी काव्यशैली की एक महत्वपूर्ण विशेषता है। उन्होंने वन प्रदेशों की सुंदरता, उनकी प्राकृतिक विविधता और वातावरणिक सांस्कृतिक अनुभूतियों को उत्कृष्टता से चित्रित किया है। उनके काव्य में वन प्रदेशों का वर्णन अक्सर उनके प्रमुख कविताओं में मिलता है, जैसे कि “ऋतुसंहार”, “मेघदूत”, और “कुमारसम्भव”। उन्होंने वन प्रदेशों की विविधता, सुंदरता, और प्राकृतिक समृद्धि को वाक्यों में अत्यंत कल्पनाशीलता से व्यक्त किया है।

कुमारसंभवम् काव्य में वन्य जीवन के सौंदर्य का वर्णन है। जंगल की सुंदरता, वन्य प्राणियों की विविधता, और प्राकृतिक परिसंचरण के रोमांचक अनुभव को काव्य में विविधता से चित्रित किया गया है। वन्य जीवन का वर्णन काव्य की कविता में रोमांचकता और सौंदर्य का अनुभव प्रदान करता है।

कालिदास ने कुमारसंभवम् काव्य को वन्य प्रदेश के हिमालय-वर्णन से आरंभ किया है। प्रथम सर्ग के प्रारम्भिक सत्रह पद्यों में कवि ने हिमालय पर्वत का भव्य व गरिमापूर्ण चित्रण करते हुए इसकी विविध छवियों, प्राकृतिक वैभव इसके निवासियों के कार्य-कलापों तथा पर्वतराज के पुराकथात्मक व्यक्तित्व का उदात्त चित्रण किया है।

“अस्युत्तरस्यां दिशि देवतात्मा
हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य स्थितः
पृथिव्यां इव मानदण्डः ॥ १ ॥

यह श्लोक हिमालय पर्वत के महत्व को व्यक्त करता है जो उत्तरी भारत में स्थित है।

मानवीय राग, कोमल भावनाओं तथा कल्पना के नवनवोन्मेष का जो रूप कुमारसंभव के अष्टम सर्ग में मिलता है, वह भारतीय साहित्य का शिखर कहा जा सकता है। कवि ने सन्ध्या और रात्रि का वर्णन हिमालय के पावन प्रदेश में शिख के गरिमामय वचनों के द्वारा पार्वती को सम्बोधित करते हुए कराया है, और प्रसंग, पात्र, देशकाल के अनुरूप प्रकृति का इतना उदात्त और कमनीय वर्णन विश्व साहित्य में दुर्लभ कहा जा सकता है। कालिदास की कल्पना खेतों और खलिहानों में रमती है, प्रकृति के सहज सौन्दर्य का मानव-सौन्दर्य से और कृत्रिम साज-सज्जा से उत्कृष्ट हो पाती है। कुमारसंभव के वन्य जीवन का चित्रण उसके प्रेम कहानी में एक महत्वपूर्ण भूमिका निभाता है। इसके जरिए, काव्य वन्य जीवन के सौंदर्य और उसके साथीदारों के साथ कुमारसंभव के प्रेम के अद्वितीय संगम का चित्रण प्रस्तुत करता है।

कालिदास के काव्य में वन्य प्रदेशों का वर्णन किसी अनुपम कल्पना का परिणाम है। उन्होंने प्राकृतिक सौंदर्य को एक अद्वितीय अनुभव के रूप में व्यक्त किया है, जो हमें स्वप्न में भी प्राप्त नहीं होता। वन्य प्रदेश के चित्रण में, उन्होंने प्रकृति की अद्वितीयता और उसकी जीवनदायिनीता को उत्कृष्टता से चित्रित किया है। वन प्रदेश के नजारे, जंगलों की गहराई, वन्य जीवन की आवाज, और प्राकृतिक रंग-बिरंगी छाया का वर्णन कालिदास के काव्य में प्रतिफलित होता है। उनकी वाणी में वन्य प्रदेशों का चित्रण इतना साहसिक और समृद्ध है कि अध्ययन के पश्चात् गहराई से समझने का अनुभव प्राप्त होता है।

“मेघदूतम्” में, मेघ एक दिव्य पक्षी है जो वन्य प्रदेशों की यात्रा करता है और भारतीय नारी के साथ संदेश पहुंचाने को प्रेरित किया जाता है। उनकी यात्रा उन्हें उत्तर भारत के प्रमुख स्थलों की ओर ले जाती है, जैसे कि हिमालय, गंगा नदी, और प्रसिद्ध नगरों का दौरा।

मेघ की यात्रा के दौरान, उन्होंने वन्य प्रदेशों की प्राकृतिक सौंदर्य, नदियों की शांति, और पहाड़ों की महिमा को देखा और महसूस किया। उन्होंने भारतीय मौसम और वातावरण की सुंदरता को बखूबी महसूस किया और इसे काव्य में अपने संदेश को साझा करने के लिए उपयोग किया। उनकी यात्रा उन्हें प्राकृतिक सौंदर्य और भारतीय संस्कृति की अद्वितीयता का अनुभव कराती है।

“मेघदूत” काव्य में वन्य प्रदेश का वर्णन इस श्लोक में प्राप्त होता है:---

छन्नोपान्तः परिणतफलद्योतिभिः काननामै- स्त्वय्यारूढे शिखरमचलः
स्निग्धवेणीसवर्णे। नूनंयास्यत्यमरमिथुनप्रेक्षणीयामवस्था मध्ये श्यामः स्तन इव
भुवःशेषविस्तार पाण्डुः॥१॥

यह श्लोक सुन्दरता की भावना को व्यक्त करता है, जिसमें एक वन के मध्य में विराजमान पर्वत का वर्णन किया गया है। यहाँ पर्वत के ऊपर झील के चमकते पानी, उज्वल फल, और बड़ी रौशनी के तारे के साथ कैसे एक सुन्दर वन का वर्णन किया गया है। इसमें प्राकृतिक सौन्दर्य का मधुर मिलन है, जो देखने योग्य है।

कालिदास मेघ यात्रा चित्रण करते समय वन्य प्रदेश के निर्विन्ध्यानदी को मनुष्य के सुख-दुःख मेंसहभागिनी के रूप में निरूपित किया है। नदी की सुरम्यता और उसके मधुमय अवदानों ने कवि को इतनी विमुग्धता और तन्मयता प्रदान की है कि उसे नदी नायिका सी प्रतीत होती है। यक्ष मेघ से कहता है कि हे मेघ ! उज्जयिनी के मार्ग में निर्विन्ध्या नदी बहती है जो तुम्हें अपने हाव-भाव से अपनी ओर आकृष्ट करेगी और किस प्रकार तुमको अपनी ओर आकृष्ट तो सुनो तरंगों के हलचल के कारण शब्दायमान पक्षियों की पंक्ति रूपी करधनी को धारण करने वाली, स्खलित प्रवाह के कारण सुन्दरतापूर्वक बहने वाली अर्थात् मस्त होकर चलने वाली और भंवर रूपी नाभि को दिखाने वाली वह निर्विन्ध्या नदी रूपी नायिका से मिलकर तुम रस अवश्य प्राप्त करना, क्योंकि कामिनियों का हाव-भाव प्रदर्शन ही रतिप्रार्थना का वचन होता है।

फिर तुरन्त ही कवि ने निर्विन्ध्या को विरहिणी के रूप में भी चित्रित किया है। वेदना की व्याकुलता का यह अनूठा वन्य प्रदेश के प्रकृति-चित्रण है। निर्विन्ध्या नदी की धारा वेणी की तरह पतली हो गयी है और तट पर के पेड़ों के पीले पत्ते झड़ कर उस पर आ गिरे हैं, जिससे उसकी कान्ति पीली पड़ गयी है। इस प्रकार निर्विन्ध्या विरही कृशाङ्गी की तरह जान पड़ती है। यहमेघ-प्रियतम का ही सौभाग्य है कि उसके लिये कोई घुल-घुल कर क्षीण होती जा रही है। तब यह मेघ का धर्म हो जाता है कि वह वर्षा करके उसकी इस कृशता को दूर करे।

वेणीभूतप्रतनुसलिला तामतीतस्य सिन्धुः

पाण्डुच्छाया तटरुहतरुभ्रंशिमिर्जीर्णपर्णेः ।सौभाग्यं ते सुभग विरहावस्थया व्यञ्जयन्तीकाश्यं येन त्यजति विधिना स त्वयैवोपपाद्यः ॥ ३

महाकवि कालिदास की प्रवृत्ति भावों को उद्दीप्त करने के लिये वन्य प्रदेश के रमणीय चित्रउपस्थित करने की ओर अत्यधिक आग्रह रखती है। यही कारण है कि कालिदास ने वन्य प्रदेश के उपादानों का आलम्बन रूप में ग्रहण कर काव्य को चिरनूतन सौन्दर्य प्रदान किया है। मानवजीवन की चिरन्तन लालसाओं की उपेक्षा न कर कवि ने उसकी अनिवार्य अपेक्षा के आग्रह का आदर किया है:-

**स्थित्वा तस्मिन् वनचरवधुभुक्तकुञ्जे मुहूर्तम्
तोयोत्सर्गद्भुततरगतिस्तत्परं वर्त्म तीर्णः ।**

**रेवां द्रक्ष्यस्युपलविषमे विन्ध्यपादे विशीर्णा
भक्तिच्छेदैरिव विरचितां भूतिमङ्गं गजस्य ॥ ४।**

इस श्लोक में वनचरिणी (वन में रहने वाली महिला) को तेजी से चलते हुए तारों की तरह दिखाया गया है, जो उत्सर्ग (प्राचीर) के जल में चल रही हैं। इससे संगीतज्ञान का मूल्यांकन किया जा रहा है। श्लोक में रेवा नदी की शाखा का उल्लेख है, जो विन्ध्य पर्वत के पाद से बहती है। इससे गज (हाथी) की भक्ति के चेद का उपमा दिया गया है।

"ऋतुसंहार" में कालिदास ने वन्य प्रदेशों में घटित विविध घटनाओं का विवरण बहुत ही सुन्दरता से किया है। उन्होंने वनों में प्राणी, पक्षी, प्राणियों के बीच संगति, संघर्ष, और सहयोग के दृश्यों को विस्तारपूर्वक चित्रित किया है। संस्कृत साहित्य में स्वतन्त्र ऋतु वर्णन द्वारा पर्यावरण-सौष्ठव का वर्णन इस रचना में विशेष रूप से परिगणनीय है। इस रचना के माध्यम से कविकुलकमलदिवाकर कालिदास ने ग्रीष्म, वर्षा, शरद, हेमन्त, शिशिर व वसन्त नामक छः ऋतुओं का क्रमशः वर्णन किया है।

ऋतुसंहार के प्रथम सर्ग ग्रीष्म ऋतु वर्णन में सूर्य की प्रचण्ड किरणें सब को संतप्त करने लग जाती हैं। ग्रीष्म ऋतु में सर्वत्र गर्मी का साम्राज्य दिखाई देता है। वन्य प्रदेश में जल का मिलना असंभव सा हो गया है। प्यास से व्याकुल मृगों के तालु सूख गए हैं। ऐसे में मृगमरीचिका में जल प्राप्त करने की आशा से वे एक वन से दूसरे वन में दौड़ रहे हैं। कहने का आशय यह है कि 'जल ही जीवन है' भाव को आत्मसात् कर कवि पृथ्वी पर होने वाली झील के गिरते स्तर को पशु-पक्षियों के माध्यम से सिद्ध किया है एवं इसके माध्यम से जल की बूंद-बूंद बचाने का संदेश भी मिल जाता है-

**मृगः प्रचण्डतपता पिता भूषणं
तृषा महत्या परिश उष्टकतलवः ।
वनान्ते तोयमिति प्रधाविता
निरिक्षय भिन्ना ज्ञानसन्निभं नभः ॥ ५।**

ग्रीष्मकाल रूपी राजा का चारों ओर इतना प्रभाव बढ़ गया है कि स्वाभाविक रूप से आपस में बैर रखने वाले जीव भी परस्पर के बैर का परित्याग कर मानो मैत्रीभाव का ही उपदेश देते हैं।

जैसा कि सर्प और मयूर में वध्य घातक भाव स्वाभाविक है, किन्तु सर्प भीषण गर्मी के प्रभाव से झुलस जाता है, मार्ग की गर्म धूल से जलता हुआ सा टेढ़ी गति से आकर अपना मुख नीचे करते हुए दीर्घ श्वास लेकर लेटे हुए मयूर नीचे बैठ गया है। इसी प्रकार मयूर भी ग्रीष्म के प्रभाव से अत्यन्त क्लान्त है। वह अपने नीचे बैठे सर्प को देखकर भी कुछ नहीं कह पा रहा है-

**रवेर्मुखैरभितापितो भ्रंशं विद्ध्यमानः
पथि तप तपंसुभिः ।
अवाङ्मुखोजिह्वगतिर्श्वसन मुहुः फणी मृस्य निश्चित निशीदति ॥ ६।**

उपर्युक्त पद्य के माध्यम से हमें भी वन्य प्रदेश के पशु-पक्षियों की तरह जन्मजात वैरभाव का परित्याग कर आपस में सौहार्द भाव अपनाना चाहिए साथ ही पर्यावरण के संवर्धक इन वन्य के पशु-पक्षियों के अधिकाधिक संरक्षण का प्रयास करना चाहिए।

ऋतुसंहार की रचना के समय महाकवि कालिदास विन्ध्य के आसपास के क्षेत्र में रम रहे थे, ऐसा इस रचना के वर्णनों से स्पष्ट होता है। प्रथम सर्ग में भीषण और दुर्गम कांतारों का उल्लेख बाणभट्ट के 'विन्ध्याटवी वर्णन' का स्मारक है। जिन पशु-पक्षियों तथा वनस्पतियों का वर्णन किया गया है, वे भी विन्ध्य क्षेत्र में बहुतायत से पाये जाते हैं। यदि ग्रीष्म वर्णन में कवि विन्ध्य के वनों की मनोहारिता से आकर्षित है-

**“वनानि वैन्ध्यानि हरन्ति मानसं
विभूषितान्युद्गतपल्लवैर्द्रुमैः॥**

कालिदास ने वसंत ऋतु के आगमन के साथ हरियाली, फूलों की मिठास, और प्रकृति के नवीनतम रंगों का वर्णन किया है। वसंत के आगमन के साथ वन में खुशी का वातावरण बनता है और सभी प्राणियों की आत्मा उत्साहित होती है।

कालिदास ने वन के प्राणियों के साथ उनके जीवन की लड़ाई, और संघर्ष का विवरण किया है। प्राणियों की आपसी सहायता और विश्वास को दिखाते हुए, वे आपस में साथीयता का अनुभव करते हैं। ऋतुओं के परिवर्तन के साथ वन के प्राणियों की आदतों और जीवन के अनुकूलता का विवरण किया है। प्राणियों के बीच आपसी सम्बन्धों के विविध आयाम को उन्होंने अत्यंत सूक्ष्मता से प्रस्तुत किया है।

कालिदास रचित "ऋतुसंहार" काव्य केवन्य प्रदेशों में घटित घटनाओं का विवरण एक प्राकृतिक और साहित्यिक उत्कृष्टता का प्रतीक है। उन्होंने वन के प्राणियों के जीवन की समृद्धता, संघर्ष, और सहयोग को बहुत ही सुंदरता से वर्णित किया है।

वन्य प्रदेश की महत्ता को बताते हुए यह श्लोक:-----

**“वन्य प्रदेशं सुखमेधं
समुत्कण्ठं विचिन्तयेत्।
विचिन्तयति चाशुचौ
तानि सर्वाणि भगवान्॥७॥**

इस श्लोक का अर्थ है कि मनुष्य को वन्य प्रदेश में रहकर जीवन बिताने में बहुत सुख मिलता है। उसे जंगल की खोज में प्रियता होती है। जब वह उस वनों की खोज करता है, तो भगवान् उसे सभी वन्य प्राणियों की विशेषता के बारे में ध्यान में रखने की क्षमता प्रदान करते हैं।

कालिदास के काव्यों में, वन प्रदेश की मधुर सुरीलता, शांति, और उसकी असीम सौंदर्य एक अद्वितीय अनुभव प्रदान करती है। उनकी वाणी में, वन प्रदेश के प्राकृतिक तत्वों की महिमा और उनकी महत्ता को व्यक्त किया गया है। उन्होंने जंगलों की गहराई, नदियों की चहल-पहल, पहाड़ों की महानता, और फूलों की सुगंध का अद्वितीय वर्णन किया है। वन प्रदेश के वर्णन में, कालिदास ने न केवल उनकी आत्मा को आत्मसात किया है, बल्कि हमें प्राकृतिक विविधता की अनंतता और उसकी सार्थकता का अहसास कराया है। उन्होंने वन प्रदेश की समृद्धि और सुंदरता का वर्णन करके हमें प्रकृति के साथ अपनी अटूट जुड़ाव का अनुभव कराया है। इस प्रकार, कालिदास के काव्य में वन प्रदेशों का वर्णन एक मनोहारी यात्रा का अनुभव प्रदान करता है, जो हमें प्राकृतिक सौंदर्य की अनुभूति का अद्वितीय अनुभव करता है।

जैव विविधता: कालिदास के काव्य में वन प्रदेश के विविध जीव जंगल, पक्षी, पशु, और पौधों का वर्णन किया गया है। उन्होंने वन्य जीवन की समृद्धता और उसकी विविधता को महत्वपूर्ण भूमिका दी है। वातावरणीय प्रभाव: कालिदास ने अपनी कविताओं में वन प्रदेश के वातावरणीय प्रभावों को भी महत्व दिया है। उन्होंने वन्य जीवन के साथ-साथ प्राकृतिक आवास के महत्वपूर्ण प्रभावों का भी उल्लेख किया है, जैसे कि वन्य प्रदेश का मौसम, वन्य प्रदेश के जलस्रोत, और वन्य प्रदेश का वातावरण अनुभव। उनके काव्य में वनों की सुंदरता, उनकी प्राकृतिक साफ़ता, और वन्यजनों की जीवनशैली का अवलोकन किया गया है। वनों के विविध अनुभवों, जैसे कि पर्वतीय, वनस्पतियों, और जलस्रोतों का विवरण, उनके काव्य में रंगभेद और साहित्यिक सौंदर्य को बढ़ाता है।

कालिदास के काव्य में वनों के विविध प्रकारों का वर्णन भी होता है, जैसे कि आदिवासी, उष्णकटिबंधीय, और उद्यानों का। उनके काव्य में वनों की सुंदरता, उनकी प्राकृतिक साफ़ता, और वन्यजनों की जीवनशैली का अवलोकन किया गया है। वनों के विविध अनुभवों, जैसे कि पर्वतीय, वनस्पतियों, और जलस्रोतों का विवरण, उनके काव्य में रंगभेद और साहित्यिक सौंदर्य को बढ़ाता है। वनों का वर्णन उनके काव्य में विरासत, आत्मीयता, और प्राकृतिक संवेदनशीलता को बढ़ाता है।

कालिदास की कृतियों में वन्य प्रदेशों का वर्णन उनकी सांस्कृतिक धारा को भी व्यक्त करता है। उन्होंने जंगलों, नदियों, वातावरण, और वन्य जीवन के रूपों का समृद्ध और उमदा वर्णन किया है। उनकी कविताओं में वन्य प्रदेशों का सांस्कृतिक रूप उनके अद्वितीय भावनात्मक प्रयोग और चमत्कारी कला के माध्यम से व्यक्त किया गया है।

निष्कर्ष

कालिदास के काव्य में वन्य प्रदेशों का अध्ययन करते समय हमें वन्य जीवन, जंगली वनस्पति, नदियों, झीलों, पर्वतों, और मौसम के प्रभावों का भी अध्ययन करने का अवसर मिलता है। उनकी रचनाओं में वन्य प्रदेशों का विवरण एक रोमांचक यात्रा का अनुभव प्रदान करता है, जिससे हमें प्राकृतिक संसार की अद्वितीयता और उसकी महत्ता का अनुभव प्राप्त होता है।

समर्थकों के अनुसार, कालिदास के काव्य में वन्य प्रदेशों का वर्णन भारतीय संस्कृति के प्राचीनतम और महत्वपूर्ण अंशों में से एक है। वनों के विविधता, उनकी शांति, और प्राकृतिक सुंदरता का वर्णन काव्य को अत्यंत प्रेरणादायक और साहित्यिक अनुभव का स्रोत बनाता है।

इस तरह, कालिदास के काव्य में वन्य प्रदेशों का अध्ययन हमें प्राकृतिक संरचनाओं, जैव विविधता, और वातावरणीय प्रभावों के संबंध में विस्तृत ज्ञान प्रदान करता है। इससे हमें मानव-पर्यावरण संबंधों की समझ में मदद मिलती है और हम प्राकृतिक संसाधनों की सुरक्षा और संरक्षण के प्रति जागरूक होते हैं।

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हमारे चारों ओर वायु, जल और भूमि का आवरण ही पर्यावरण है जो हमें प्रकृति से प्राप्त होता है। सम्प्रति, यदि हम विषय की व्यापक चर्चा करें, तो पर्यावरण का आशय उन समस्त भौतिक एवं जैविक व्यवस्था से है, जिसमें जीवधारी जन्म लेते हैं तथा अपनी स्वाभाविक प्रवृत्तियों का विकास करते हैं। पर्यावरण के निर्माता भूमि, वृक्ष, वनस्पति, पर्वत, जलाशय, नदी, समुद्र, सूर्य, चन्द्र, नक्षत्र, वायु एवं आकाश हैं जो पृथिवी, अंतरिक्ष एवं द्यौः इन परिधियों से संबंधित हैं अर्थात् जितना दृष्ट और अदृष्ट विश्व है, वही इसका विशाल क्षेत्र है।

हमारा पर्यावरण मुख्यतः तीन भागों में विभक्त है पहला स्थलमण्डल, दूसरा जलमण्डल और तीसरा वायुमण्डल। वे परिस्थितियाँ जो इनके घटकों में असंतुलन पैदा कर देती हैं, वहीं से प्रदूषण का जन्म होता है। यानी कहने का आशय यह है कि पर्यावरण के बीच निहित तत्त्वों में ज्यादा या कमी का हो जाना ही असंतुलन है और यही अन्ततः प्रदूषण का कारण बनता है।

इस परिप्रेक्ष्य में आज हम वैज्ञानिक अदूरदर्शी आविष्कारों के कारण पर्यावरण में लाखों टन कोयला, डीजल, पेट्रोल, मोबिल, आयल, घासलेट के दुर्गन्ध की सहस्रों धाराएँ वेग से प्रवाहित कर रहे हैं। लाखों फैक्ट्रियों से दुर्गन्ध युक्त धूम के साथ विषैली गैसों को प्रसारित करके पृथ्वी, जल, वायु, वनस्पति, अन्नादि सभी को प्रदूषित व विषाक्त कर रहे हैं और यह निरन्तर उग्र व आक्रामक रूप में उपस्थित होती जा रही है। इन प्रदूषणों से नित नये-नये रोग बढ़ रहे हैं। अस्तु, आज भारत ही नहीं, समग्र विश्व में पर्यावरण-प्रदूषण की समस्या सुरसा की भाँति मुँह बाए खड़ी है। प्रदूषण का भयंकर राक्षस अपने फौलादी पंजे फैलाकर बढ़ा आ रहा है और भौतिकवादी मानव प्रकृति की उपेक्षा करता हुआ विकास की ओर प्रवृत्त है, किन्तु कल की कथा क्या होगी, इसे नजर अंदाज करके वह अपने पैरों पर जिस तरह कुल्हाड़ी मार रहा है, यह उसके विकास में साधक नहीं अपितु बाधक है। वह इसके साथ जिस स्वर्णिम विहान की कल्पना कर रहा है, वह सर्वथा मिथ्या ही है। उसने अपने स्वार्थ के लिए औद्योगिक तथा युद्धात्मक विनाशक प्रयत्नों की प्रतिस्पर्द्धा से हमारे पर्यावरण को क्षोभित, विषाक्त एवं असंतुलित बना दिया है, जिसके परिणामस्वरूप आँधी, तूफान, अतिवृष्टि अनावृष्टि, महामारी आदि दृष्टिगोचर होती है। अतः इस महती समस्या का ताण्डवनृत्य देखकर राष्ट्रीय और अन्तर्राष्ट्रीय जगत् में कुहराम मच गया है। इसके लिए सरकारी और गैरसरकारी संस्थाओं द्वारा अनेकानेक प्रयास जारी हो चुके हैं, फिर भी समस्या का समुचित निदान नहीं हो सका है। इस विषम परिस्थिति का सरलतम और योग्यतम हल ‘वैदिक यज्ञ’ है। इस संदर्भ में युग-प्रवर्तक वेदोद्धारक महर्षि दयानन्द सरस्वती ने डंके की चोट से उद्घोषणा की है कि होम करना अत्यावश्यक है। आर्यवर शिरोमणि, महाशय, ऋषि-महर्षि, राजे-महाराजे लोग बहुत-सा होम करते और कराते थे। जब तक होम करने का प्रचार रहा, तब तक आर्यावर्त देश रोगों से रहित और सुखों से पूरित था। अब भी प्रचार हो, तो वैसा हो जाए (सत्यार्थप्रकाश, तृ.स. देवयज्ञप्रकरण, पृ.-30) पुनः वे यज्ञ को पर्यावरण की शुद्धि के लिए बड़ा आवश्यक समझते थे। उन्होंने इसके लिये आहुतियों की संख्या और परिमाण दोनों ही निश्चित कर दिये थे। उनका कथन है कि प्रत्येक मनुष्य के लिये सोलह-सोलह आहुति और छः-छः माशे घृतादि का परिमाण न्यून-से-न्यून होना चाहिये। (पंचमहायज्ञविधि, लेखक-महर्षि दयानन्द सरस्वती, पृ.-16)

यज्ञ के सम्पन्न होने से वातावरण माधुर्य-गुणयुक्त हो जाता है। नदियों और झरनों से मधुर रस का संचार होता है। अन्न, वृक्ष, वनस्पति, वनादि विषरहित और रोगरहित होकर जीवनदायी हो जाते हैं। यज्ञ करने से रात्रि और दिन सुखकारी हो जाते हैं। पृथ्वी के कण-कण में मधुरता संचरित होने से उसमें जो विशृंखलता है, वह नष्ट होकर परस्पर आकर्षण से रेगिस्तान का भाग उर्वर भूमि में परिवर्तित होने लगता है और रेगिस्तानी स्थिति नष्ट होने लगती है। द्यौः लोक जो अपने अतिताप से

पार्थिव-शक्ति का हास करता है वह भी माधुर्य गुणयुक्त, प्रिय एवम् अनुकूल शक्तियों से पितृतुल्य होकर शक्ति सम्पन्न हो जाता है। इस प्रकार विश्व की समस्त वनस्पति, अन्न, वृक्ष, फल, कन्द, मूल तथा पर्यावरण मधुर बन जाते हैं। सौरशक्तियाँ भी माधुर्य गुणयुक्त और अनुकूल हो जाती हैं। गवादि पशु भी अमृतमय दूध देने वाली हो जाती है। अतः यज्ञ से समस्त पर्यावरण अपने अनुकूल बन जाता है।

यज्ञ से वायु और सूर्यरश्मियों का संस्कार :

वस्तुतः यज्ञ में जितनी भी सामग्रियाँ अग्नि को समर्पित होती हैं, दूत¹ होने के कारण वह अपने पास कुछ भी नहीं रखती बल्कि उनको सहस्रगुणी करके वायुमण्डल में सौरभ व सुगंधि हेतु बिखेर देती है। जो लोग ऐसा समझते हैं कि अग्नि में डाली गई वस्तु नष्ट हो जाती है तो यह उनकी अनुभवहीन मिथ्याधारणा है, क्योंकि यह वैज्ञानिक सत्य है कि किसी भी वस्तु (तत्त्व) का नाश नहीं होता, बल्कि उसका रूपान्तरण हो जाता है। फिर अग्नि तो देवता है², जैसे एक लाल मिर्च किसी एक व्यक्ति को खिलाते हैं तो वही उस मिर्च के तीतापन से प्रभावित होता है, उसके इर्द-गिर्द बैठे लोगों को इसका पता तक नहीं चलता, परन्तु उसे हम जब अग्नि में समर्पित करते हैं तो वह उसको जलाकर, भेदन कर, सूक्ष्मातिसूक्ष्म परमाणुओं में वृद्धिकर हवा में बिखेर देती है जिसके चलते आस-पास के बैठे लोगों को मिर्च का तीतापन नासिका द्वारा तीव्र गति से प्राप्त होने लगता है और उपस्थित लोगों को खाँसी आने लगती है, वहाँ से भाग जाने को जी चाहने लगता है। मनु ने ठीक ही कहा है कि अग्नि में डाले गये हविष् सूक्ष्म होकर सूर्य तक पहुँचते हैं³ सच्चाई तो यह है कि अग्नि का कार्य स्थूल वस्तु को सूक्ष्म बनाकर परिमाणात्मक परिवर्तन कर देना ही नहीं है, गुणात्मक परिवर्तन कर देना भी है। तभी आग में पड़ी मिर्च सिर्फ घर में ही नहीं फैल जाती, साथ ही उसकी तेजी भी कई गुणा बढ़ जाती है (संस्कार-चन्द्रिका, डॉ० सत्यव्रत सिद्धांतालंकार, पृ.-10)

इसके साथ ही याज्ञिक यज्ञ को सम्पादित करता हुआ घृतपूर्ण चम्मच से आहुति देता है और उसके बदले में यज्ञाग्नि रस, बल, प्राण आदि को देती है मानो, वे आपस में क्रय-विक्रय करते हों।⁴

यज्ञों में प्रयुक्त हविष् तथा मन्त्रध्वनियों के प्रभाव सूर्य रश्मियों पर भी पड़ते हैं और उनमें वायुमण्डल-समृद्धि के अनुकूल प्रभाव उत्पन्न होते हैं, जिनसे वायुप्रदूषण, जलप्रदूषण, अतिवृष्टि, अनावृष्टि आदि का नाश होकर धन-धान्य की वृद्धि एवं मानसिक संतुलन होते हैं। प्रातःकालीन हवनीय मन्त्रगत प्रथम मन्त्र में सूर्य एवं उनकी रश्मियों का आह्वान किया गया है। इससे सूर्य-रश्मियाँ सौम्य एवं सुखद बनती हैं। फलतः परिमार्जित (संस्कारित) यज्ञ-धूम जीवनोपयोगी हो जाता है। सूर्य-रश्मियों की गति यज्ञाहुति की भाँति ही सर्पाकार होती है। इसलिए यज्ञाग्नि वायु और सूर्यरश्मियों को एक साथ ही शुद्ध करती है।⁵

यज्ञ से प्रदूषण नाश :

यज्ञ के हविद्रव्यों में 'घृत' ही प्रधान है। घृत का नाम 'आज्य'⁶ है। आज्य का अर्थ होता है 'आ समन्तात् लोकान् जयति अनेन' अर्थात् इसके द्वारा लोक-लोकान्तरों के प्रदूषण रूपी असुर-तत्त्वों पर, आँधी-तूफानों पर विजय प्राप्त होती है। गोघृत में यह क्षमता है कि भयंकर विष का प्रतिरोधक बन सके। दूसरे, इसमें भेदक शक्ति है। जैसे दूध अम्ल के मिश्रण से फट जाता है वैसे ही गोघृत के वाष्प में ऐसी शक्ति है कि जलवायु में मिले विष को फाड़कर पुनः उसे भूतत्त्व में लीनकर नष्ट कर देती है। भारी मात्रा में रखे दूध को थोड़ा-सा अम्ल जैसे फाड़ने का सामर्थ्य रखता है वैसे ही घृत भी अपने से सहस्रगुणा अधिक प्रदूषण को नष्ट कर देता है। घृत में पर्यावरण शोधक शक्ति अतुल मात्रा में है। गाय के घृत में ऐसी शक्ति का कारण यही है कि सूर्यप्रेमी गाय उससे सौर ऊर्जा लेकर अपने दूध में घोल देती है। तेल आदि या भैंस, बकरी आदि के घृत में ऐसी शक्ति का अभाव होता है।

घृत का नाम 'सर्पि'⁷ भी है। जब यह यज्ञ में प्रयुक्त होकर अन्तरिक्ष में गति करता है तो इसकी गति सर्पाकार बनती है। इसलिए वह हव्यद्रव्य के अंश को उत्सर्पित करके विविध लोकों में ले जाता है।

घृत के अलावा यज्ञ के चार प्रमुख हव्यद्रव्यों (सुगन्धित, पुष्टिकारक, मिष्ट और रोगनाशक) के अन्तर्गत कस्तूरी, केशर, अगर, तगर, श्वेतचन्दन, इलायची, जायफल, जावित्री, दूध, फल, कन्द, अन्न, चावल, गेहूँ, उड़द, शक्कर, शहद, छुहारे, दाख, सोमलता अर्थात् गिलोय आदि औषधियाँ व जड़ी-बूटियाँ हैं, जो जलकर सहस्र गुणा में बँटकर प्रदूषण को दूर करने में पूर्णतः सफल होती है। साथ ही, इन्हें यथायोग्य मिलाकर युक्तिपूर्वक किया गया यज्ञ वायु और वृष्टिजल की शुद्धि करने वाला होता है, जिससे सम्पूर्ण विश्व सुखी होता है (ऋग्वेदादिभाष्यभूमिका, लेखक-महर्षि दयानन्द सरस्वती, पृ.-48)।

यज्ञ में जो गाय के घी प्रधान हव्यद्रव्य के रूप में प्रयुक्त होते हैं, को चावलों में मिश्रित करके मंत्रोच्चारणपूर्वक जब इस अग्निहोत्र में आहुति दी जाती है, तब इस आहुति के जलने से उत्पन्न चार गैसों अभी तक पहचानी जा चुकी है (क) एथिलीन ऑक्साइड, (ख) प्रापिलीन ऑक्साइड, (ग) फार्मलडिहाइड तथा (घ) बीटा प्रापियो लेक्टोन। आहुति के बाद गोघृत में ऐसिटिलीन उत्पन्न होता है। यह ऐसिटिलीन प्रखर उष्णता की ऊर्जा है जो प्रदूषित वायु को अपनी ओर खींचकर उसे शुद्ध करती है (अग्निहोत्र, लेखक- स्वामी सत्यप्रकाश सरस्वती, पृ.-15)। इसलिए मनुष्यों को चाहिए कि प्रातः सायं यज्ञ प्रतिदिन करें। प्रातः काल का हवन दिनभर की सफाई रखता है और सायंकाल का हवन रात्रिभर शुद्धता और पवित्रता रखता है (व्याख्यान-मुक्तावली, लेखक- प्रभुआश्रित जी महाराज, पृ.-86)।

यज्ञीय मन्त्रों में अग्नि को 'अया' (गतिशील)⁸ कहा गया है। इससे सिद्ध होता है कि इस सारे ब्रह्माण्ड में अग्नि की सूक्ष्म तरंगें ताने-बाने के साथ निरंतर प्रवहमान है। जो वस्तु स्थूल अग्नि में डाली जाती है उसे वह वाष्प के रूप में पहनाकर उसके केन्द्र तक पहुँचा देती है।

यज्ञ से प्रदूषण-नाश की प्रक्रिया :

प्रक्रिया-1 : होम में हुए हव्यपदार्थ सुगन्धित, रोगनाशक, और पुष्टिप्रदाता होने से उनका घर्षण वायुमण्डल में यज्ञ में बारम्बार आहुति प्रदान करने से सहज में ही होने लगता है। यज्ञाग्नि में आहुति देते ही अन्तरिक्षस्थ वायुमण्डल में घर्षण-क्रिया आरंभ हो जाती है तथा बार-बार आहुति देने से घर्षण अर्थात् मार्जन, शोधन-क्रिया का क्षेत्र स्वतः ही विशाल हो जाता है। यज्ञ की समाप्ति पर तापक्रम क्रमशः घटने से पृथिवी की ओर घर्षण-क्रिया होने लगती है। रात्रि और दिवस के तापमानों से भी इस क्रिया को स्वभावतः संरक्षण और बल प्राप्त होता है तथा प्रदूषणों को विशुद्ध करती जाती है।

प्रक्रिया-2 : अग्नि में होमा हुआ पदार्थ वायुमण्डल में शीघ्र व्याप्त हो जाता है। व्याप्त हो जाने से अन्तरिक्षस्थ ताप एवं विद्युतादि अग्नियों तथा सूर्यरश्मियों द्वारा ताप की तीव्रता, उग्रता एवं ताप की परिवर्तित स्थितियों में होम हुआ पदार्थ सूक्ष्म रूप से उत्तरोत्तर ऊपर की ओर गति करता है। इस तरह क्रिया ऊपर-नीचे की ओर क्रमशः होने लगती है और एक प्रकार की घर्षण क्रिया यहाँ भी प्रारम्भ हो जाती है जिससे प्रदूषणों का निवारण और विनाशकार्य शीघ्र होने लगता है। परिणामतः सुखकारी वायु चलने लगती है।⁹

उपर्युक्त प्रदूषण-निवारण-प्रक्रियाओं में यज्ञीय गैस तीनों लोकों में व्याप्त हो जाता है और पुनः उन स्थानों से शक्तिशाली होकर स्थलमण्डल, जलमण्डल और वायुमण्डल में व्याप्त प्रदूषणादि को समाप्त कर हमें सुख प्रदान करता है। ऐसा वेद में भी स्पष्ट बताया गया है कि विद्वानों द्वारा आयोजित यज्ञ सुख को लाता है।¹⁰ और, यह सूर्यादि लोक में स्थित होकर सम्पूर्ण विश्व को ऐश्वर्ययुक्त करता है।¹¹

ध्वनि-प्रदूषण :

प्रत्येक मनुष्य अपने चारों ओर फैले प्रदूषणों के प्रति एक निश्चित सीमा तक सहनशील होता है। उसके कानों में भी ध्वनि को साधरणतया ग्रहण करने की एक सीमा होती है। इस सीमा से अधिक की ध्वनि जब होने लगती है तो वह कानों को अच्छी नहीं लगती, उसका बुरा असर उसके स्वास्थ्य पर पड़ने लगता है। इस ध्वनि की शोर संज्ञा है। वास्तव में शोर वह ध्वनि है जिसके द्वारा मनुष्य के अन्दर अशान्ति व बेचैनी उत्पन्न होने लगती है, इसी को ध्वनि-प्रदूषण कहते हैं (योजना, 15 जून, 1993, पृ.-17)।

यह मुख्यतः दो स्रोतों से होता है, प्राकृतिक स्रोत तथा मानव-जनित स्रोत। प्राकृतिक स्रोत के रूप में ध्वनि-प्रदूषण बादलों की गर्जना, बिजली की कड़क, तीव्र हवाएँ, ऊँचे स्थान से गिरते हुए जल, ज्वालामुखी, भूकम्प तथा अन्य क्रियाओं से होता है, परन्तु ये मनुष्यों के लिए विशेष हानिकारक नहीं होते हैं, जबकि मानव-जनित स्रोत एक विषाक्त परिस्थिति है जिसका बुरा असर स्वयं मानव के ऊपर पड़ रहा है। इसके स्रोतों के रूप में कल-कारखानों द्वारा होने वाले शोर, यातायात के साधनों से, मनोरंजन के साधनों तथा सामाजिक क्रियाकलापों द्वारा उत्पन्न होने वाले शोर को सम्मिलित किया जा सकता है।

वास्तव में ध्वनि-प्रदूषण से मनुष्य की बातचीत एवं नींद में व्यवधान होता है जिससे चिड़चिड़ापन एक स्वाभाविक प्रक्रिया बन जाती है जो स्वास्थ्य की दृष्टि से अत्यन्त हानिकारक है। तीव्रध्वनि लगातार सुनते रहने से मानव की श्रवण-शक्ति समाप्त हो सकती है। पश्चिमी देशों में ही नहीं वरन् विकासशील देशों में भी इसके कारण मनुष्य के बहरेपन में वृद्धि होती जा रही है। विशेषकर मानव के शरीर में रक्त हारमोन्स संबंधित परिवर्तन, उच्च रक्तचाप, हृदय रोग, माँसपेशियों में खिंचाव, मानसिक तनाव एवं अल्सर जैसे पेट के रोगियों की संख्या विश्व के उन क्षेत्रों में रहने वाले लोगों के बीच बढ़ती जा रही है जो क्षेत्र बुरी तरह शोरग्रस्त हा रहा है। अमेरिका के सर्जन डॉ. सैमुअल रोजेन के अनुसार एकाएक उत्पन्न तीव्र ध्वनि के द्वारा हृदय की गति बढ़ जाती है, खून की नली सिकुड़ती है, आँख में पानी आता है, पेट अमाशय तथा आँत में दर्द होने लगता है। वैज्ञानिक अध्ययनों के द्वारा यह स्पष्ट हो चुका है कि वातावरण में ध्वनि की तीव्रता प्रत्येक 10 वर्ष में दुगुनी होती जा रही है। यदि इसकी तीव्रता विगत तीस वर्षों की तरह भविष्य में भी बढ़ती रही तो न मात्र मनुष्य वरन् समस्त जैविक समुदाय के लिए घातक दुष्परिणाम होंगे।

ध्वनि-प्रदूषण-निवारण :

ध्वनि-प्रदूषण का निवारण अथवा नियंत्रण इस भौतिकवादी युग में आसान कार्य नहीं है। इसके लिए यज्ञ-प्रक्रिया ही सबसे अच्छी प्रक्रिया है क्योंकि इसमें पूर्वोक्त चार प्रकार के हव्यद्रव्यों की आहुतियों से पदार्थजन्य प्रदूषण तो दूर होंगे ही, ध्वनि-प्रदूषण भी आहुतियों के साथ वेदमंत्रों के स्वर-सहित उच्चारण से दूर होंगे। उच्चरित मंत्रों की ध्वनि अग्नि की ज्वालामुखी ऊर्जा-समुच्चय से टकराकर वातावरण में कई गुणा विस्तृत हो जाती है। शब्दशक्ति की इसी प्रचुरता को शास्त्रों में शब्द-ब्रह्म, नाद-ब्रह्म¹² नामों से इंगित किया गया है। इसके अतिरिक्त वेदमंत्रों की संज्ञा 'पवित्र'¹³ भी है। इसीलिए जहाँ मंत्रध्वनि या प्रार्थना, परमात्मा में मन लगाकर की जाती है, वहाँ शांति और पवित्रता का वातावरण उत्पन्न हो जाता है। संगीत के रागों का जो समय नियत है, उस समय में उसका प्रभाव होता ही है। यज्ञ में वेदमंत्र भी छन्दों में उच्चरित होते हैं¹⁴ और सामगान, मंत्रगान, वामदेव्यगानादि भी इसमें प्रयुक्त होते हैं। अतः उनकी पवित्रात्मक तथा संगीतात्मक ध्वनि से ध्वनि-प्रदूषण के दोषों के निवारण हो जाते हैं। जैसे विकृत राग एवं क्रूर शब्दों से अशांति बढ़ती है, उसी प्रकार स्वाभाविक राग एवं शान्तिप्रद छन्दों की ध्वनि से ध्वनि-प्रदूषण भी स्वतः नष्ट होकर चतुर्दिक श्रुति-मधुरता का संचार हो सकता है।

पर्यावरण-परिशोधक यज्ञ :

उत्तरोत्तर जनसंख्या-वृद्धि, वैज्ञानिक एवं नाभिकीय तकनीकी के साथ बढ़ते औद्योगिकीकरण ने विश्व के प्रायः सभी स्थानों पर पर्यावरण प्रदूषण की समस्या उत्पन्न कर दी है। इनके माध्यम से विश्व की 37 प्रतिशत ऊर्जा की खपत होती है और 50 प्रतिशत कार्बन डाईऑक्साइड, 90 प्रतिशत सल्फर ऑक्साइड एवं विविध प्रकार के विषैले रसायन उत्सर्जित होते हैं, जिनसे ओजोन की सतह को गंभीर खतरा उत्पन्न हो गया है (योजना, 15 जून, 1993, पृ.-15)। विश्व भर में लगभग 50 करोड़ ऑटोमोबाइलों में प्रयोग हो रहा है, ईंधन प्रदूषण का एक बड़ा कारण है। हाल में ही वाशिंगटन स्थित 'वर्ल्ड वाच इंस्टीच्यूट' की रिपोर्ट के अनुसार संसार की तीन चौथाई पक्षी प्रदूषण के कारण विनाश के कगार पर हैं और मढ़कों की संख्या में लगातार कमी हो रही है। ऐसे प्रदूषणों से फेफड़ों का कैंसर, अस्थमा, श्वसनी शोथ, तपेदिक आदि अनेक बीमारियाँ हो रही हैं। दिल्ली में अन्य बीमारियों की अपेक्षा श्वासनली और गले की बीमारियाँ 12 गुना अधिक हैं (वही, 30 जून, 1993 पृ.-20)। 3 दिसम्बर 1984 की भोपाल की मृत्यु-रात्रि से भी यह स्पष्ट परिणाम प्रकट हो गया है कि हम अपने पर्यावरण को हिसक प्रवृत्तियों के कारण विषाक्त बना रहे हैं। परन्तु इसके विपरीत अपने पर्यावरण को शुद्ध एवं जीवनदायी बनाने का प्रयत्न नहीं कर पा रहे हैं। जबकि ऋग्वेद (7/35/9) में वर्णित है कि हमारे चारों ओर सुखकारी वायु बहे¹⁵ इसके लिए भी पर्यावरण-परिशोधन-यज्ञ करना विशेष आवश्यक हो जाता है।

सुखकारी और औषधि-तत्त्वों से युक्त¹⁶ वायुमंडल के लिये वेद जहाँ वृक्ष-वनस्पतियों के लगाने का आदेश करता है।¹⁷ वहाँ 'शमु सन्तु यज्ञः' (ऋ. 7/35/9) कहकर यज्ञ-हवन द्वारा वायुमण्डल के निर्माण के लिये नुस्खे भी बताता है। ऐसे यज्ञ में दो किलो आम, पीपल, गूलर, पलाश, बिल्व या शमी वृक्ष की छिलकायुक्त समिधाओं में कपूर तथा घृतादि से अच्छी प्रकार अग्नि को प्रदीप्त करके उसमें 10 से 20 ग्राम हव्यद्रव्यों की आहुति एक-एक मिनट के अन्तर में दें। हव्यद्रव्यों में 250 ग्राम तपा हुआ शुद्ध गोघृत प्रति एक किलो हव्य के मान से मिलाना चाहिये। इन्हें मोटे-मोटे रूप में कूटें, बहुत बारीक न करें। इनमें गुगुल 500 ग्राम, राल 200 ग्राम, गिलोय 200 ग्राम, नागरमोथा 200 ग्राम, बावची 100 ग्राम, नेगड़ 100 ग्राम, जौ 100 ग्राम, गुड़ 200 ग्राम, लोबान 200 ग्राम, बेलफल की गरी 100 ग्राम मिलाकर यज्ञ करने से प्रदूषणों दूर होने के साथ-साथ औषधियुक्त जीवनप्रद पर्यावरण का निर्माण होगा। यजुर्वेद (3/1) में भेषज् वायु से युक्त पर्यावरण-परिशोधक यज्ञ का दूसरा नुस्खा बताते हुए कहा गया है कि यज्ञीय वृक्षों की समिधाओं की अग्नि को घृताहुतियों से प्रचण्ड करके उसमें हविर्द्रव्यों की आहुतियाँ प्रदान करो।¹⁸ इस प्रकार अग्नि के माध्यम से इनकी आहुतियों की गन्ध एवं धूम्र से वायुमण्डल तैयार होगा और इससे पर्यावरण शुद्ध होकर जीवनप्रद वायु प्राप्त होगी।¹⁹

अतः स्थान-स्थान पर तथा प्रत्येक उद्योग, प्रतिष्ठान, फैक्ट्री, मिल, कारखानों में अनिवार्य रूप से प्रतिदिन प्रातः सायं सूर्योदय और सूर्यास्त समय पर्यावरण-परिशोधन यज्ञ अवश्य करना चाहिए, क्योंकि इन्हीं के द्वारा विविध प्रकार के प्रदूषणों की वृद्धि और प्रसार अहर्निश हो रहा है। इसमें प्रति 100 वर्गमीटर के क्षेत्रफल-स्थान के प्रमाण से एक किलो हव्यद्रव्यों की आहुति देनी चाहिये, जो 1 से 20 किलोमीटर अंतरिक्ष क्षेत्र को विशेष प्रभावित करेगा।

यज्ञ की बढ़ती उपयोगिता के कारण विदेशों में भी यज्ञ की प्रतिष्ठा बढ़ी है और वहाँ घड़ल्ले से यज्ञ हो रहा है। भौतिकवादी देश अमेरिका के शहर वाशिंगटन में तो 'अग्निहोत्र विश्वविद्यालय' की स्थापना हो गयी है। इस विश्वविद्यालय के संचालक स्वामी वसन्त परांजपे हैं। उनका कहना है कि नियमित रूप से यज्ञ करने से वातावरण शुद्ध होता है। अस्तु वेदानुसार भी, अंतरिक्ष और द्यौः के पर्यावरण की विषमता को समता में बदलने हेतु घृत की आहुतियों से समुत्पन्न सूक्ष्म वाष्पकणों से इसका विशाल पर्यावरण क्षेत्र भर देना चाहिए²⁰ ताकि ये कभी विकृत न होने पाये।²¹ चूँकि, यज्ञ में घृत का उपयोग करने से वह नष्ट नहीं होता अपितु यही उसका सर्वाधिक एवं सर्वजनहितार्थ उपयोग है। इसकी थोड़ी-सी आहुतियों से भेषज् वायु की तेजस्विता तथा सैकड़ों प्रकार के प्रदूषणों को भष्मीभूत करने की सामर्थ्य शक्ति आ जाती है।²² इस प्रकार यज्ञ पर्यावरण-प्रदूषणों के निवारण का सर्वोत्तम साधन है, क्योंकि यह यज्ञ एक साथ अशुद्धियों, दोषों या प्रदूषणों को दूर करके पवित्र बनाता है।²³

सम्प्रति विज्ञान के नाम पर, धर्म के नाम पर, घृत के अभाव के नाम पर, अन्धश्रद्धा की, पाखण्ड की दुहाई देकर जितने भी प्रच्छन्न यज्ञद्रोही हैं, ये प्रदूषण के संरक्षक हैं। यही कारण है कि आज सारा ब्रह्माण्ड घातक प्रदूषणों से विषाक्त बनता जा रहा है। अगर इसमें कुछ कमी हो रही है तो बहुतेरे यज्ञ होने के कारण ही। अतः आवश्यकता इस बात की है कि सभी अनर्गल बातों को तिलांजलि देकर वैदिक यज्ञ-प्रक्रिया का प्रचार-प्रसार द्रुतगत्या करना होगा, घर-घर यज्ञ अपनाना होगा, तभी समस्त प्रदूषणों का नाश होकर प्राणिमात्र की रक्षा हो सकेगी।

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Topic

“संक्रान्ति आ धुरीक
विश्लेषणात्मक अध्ययन”

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साहित्य सर्वाधिक लोकप्रिय विद्या ‘पद्य’ होइत अछि। मैथिली साहित्यक एहि सँ अछूत नहि अछि। आधुनिक मैथिली साहित्य जगत में उदयचन्द्र झा ‘विनोद’ उच्च कोटि कविक रूप मे जानल जाइत छथि। मैथिली काव्य साहित्य जगत मे हिनक काव्य कृति तेरह गोट थिक यथा–संक्रान्ति, धूरि, मौसम अयल पर, एहना स्थिति मे, भरिदेह गौरा, एहि जनपद मे, दोहा तीन सय दू, अपक्ष, प्रश्नावाचक, अथ अन्तर कथा, इंदिरा, सहर जमीन, कहलनि पत्नी आदि। हमर आलोच्य विषय संक्रान्ति आ धुरी दू कृति अछि।

संक्रान्ति :

आजादिक 24 वर्षक बाद 1971 ई0 मे ‘संक्रान्ति’ कविता संग्रह प्रकाशित भेलनि। जाहि समय मे ई कविता संग्रह प्रकाशित भेलनि ओही समय मे भारत मे गरीबी, भुखमरी, बेरोजगारी चरमसीमा पर छल। सामाजिक, राजनैतिक, सांस्कृतिक समस्या पर आधारित छोट–पैघ 25 गोट कविता संकलित अछि। यथा– अपन मिथिला, हमरा हँसी लगैत अछि, बाबू एक अमल सँ, चोरिकरू कोनो हिकमति नइ काज आयल, सारिक कथ्य, हमर भारत, हमर जीवन, गाँधीक राजघाट सँ, आस्थाक चिनपाड़ पर अस्ति आ आश्वास्तिक ओ व्यक्तित्व, बुद्धक समकालीन, गाँधी, लाल बहादुर शास्त्री, सड़क पर, मिथिला महात्मय, अपन–अपन विश्वास, पड़ल उनटे अछि पाशा, उठबौआ, हम एक छी सौन्दर्य, योग, अनास्था, अपन अभाग, हम छी एक रुपैया आदि।

एहि पोथीक पहिल कविता बदलैत सामाजिक परिवेश मे आधुनिक युग मे समाजक सभ्यता आ संस्कृति कोना नष्ट भऽ गेल ताहि पर आधारित ‘अपन मिथिला’ कविता थिक।

राजनीतिक समस्या पर आधारित ‘हमरा हँसी लगैत अछि’ कविता थिक। वर्तमान समय मे नेता लोकनिक, राजनीतिक, धर्म, जाति, सामाजिकता, नैतिकता पर प्रहार करैत धर्मक नाम पर आपस मे लड़बैत अछि। कविक कहब छनि यथा–

“जाति आव बनि गेल अपन दाव–पेचक अस्त्र
बूढ़ि गेल समाज आ सनातन धर्म
समाज भऽ गेल कांडक अश्वाढा
मन्दिर आ मदिरालय मे रहल ने कोनो अन्तर
ठकस जाइत अछि साधारण लोक
धर्म आ जातिक नाम पर।”

तेसर कविता एहि पोथी मे ‘बाबू एक अमल सँ’ थिक जाहिमे भैयारिक भिन्न–भिन्नौजक समस्या पर विचार–विमर्श कयल गेल अछि। आजुक समय मे परिवारेटा मे नहि सम्पूर्ण देश मे एकताक अत्यन्त आवश्यकता अछि।

वर्तमान समयक बदलैत परिवेश मे झूठ फ्रेब सँ लोक अपन स्थान कायम करैत छथि। एही पोथीक शीर्षक ‘चोरि करू’ चारिम कविता थिक। कविक मूल्य उद्देश्य सत्य, ईमानदार लोक केँ एहि संसार मे कतेक कष्ट होयत अछि, एहि पर विचार विमर्श कयने छथि।

‘कोनो हिकमति नइ काज आयल’ एहि पोथीक पाँचम कविता थिक। गरीबी आ लाचारीक ई कविता गाथा थिक। एकर अंतर्गत घुटन, संत्रास आ वेदना भेटैछ। समाज अपन स्वार्थक लेल जिबैत अछि। कियो जिय वा मरैय एहि सँ समाज के कोनो मतलब नहि अछि। पुरा कविता मे दुःख, दर्द, वेदना भेटैछ।

‘सारिक कथ्य’ एहि पोथीक छठम कविता थिक। जाहि मे बहनोई आ सारिक बीच शारीरिक संबंध पर आधारित अछि। भारत मे यौन शोषण खूब तेजी सँ बढ़ि रहल अछि। यौन शोषण सँ शारीरिक मानसिक प्रतारना होइत अछि, जाहि कारण कतेको महिला आत्महत्या कऽ लैत अछि। कवि यौन शोषण कयनिहार के खूब आलोचना करैत कहैत छथि –

“छि: रे मानव
 कथीक छौ गर्व तोरा
 फूसिक व्यापार
 फूसिक नैतिकता
 फूसिक सभ जाल
 नारकीय जीवन
 डुबि कऽ पीबैत छै पानि
 जे बूझि ने सकए एकादशीयो क बाप
 किछु तऽ बार
 नई एकादशी तऽ एकादशो तऽ बुझ
 धिक्-धिक् रे मानव कहिया बनवे गऽ मनुक्ख।”²

एहि पोथीक सातम कविता ‘हमर भारत’ थिक। जाहिमे भारतक सामाजिक समस्याक उल्लेख कयने छथि। ई स्वतंत्र भारत मे जनता जे कल्पना कयने छलनि ओ नहि भेलनि। जाहि भारतके समस्त दुनिया सोन-चिड़क नाम सँ जनैत छलाह। ओहि भारत मे फराक-फराक समस्या उत्पन्न भऽ गेलनि। जहिठाम ज्ञान प्राप्ति करबाक लेल आनठाम सँ भिझूक सब अबैत छलाह ओहि भारतक शिक्षा व्यवस्था ध्वस्त भऽ गेलनि।

वर्तमान भारतक समस्या पर ई कविता पूर्णतः सफल आ सटीक अछि।

कवि अपन जीवनक समस्या के एहि पोथीक आठम कविता ‘हमर जीवन’ मे देखौने छथि। एहिमे कवि अपन जीवन के तीन अध्याय भूत (बचपन), वर्तमान (युवा) आ भविष्य यानि वृद्धा अवस्था मे बटँने छथि। युवा अवस्था मे बढ़ संघर्षक जीवन रहैत अछि आ समस्त जीवनक त्यागक फल मनुष्यकेँ वृद्धा अवस्था मे घुटन, कुंठा आ संत्रास भेटैछ।

‘गाँधीक राजघाट सँ’ एहि पोथीक नवम कविता थिक। जाहिमे पूर्णतः भारतक वर्तमान राजनीति पर प्रहार करैत अछि कहबाक तात्पर्य जे गाँधीजी सत्य अहिंसाक पूजारी छलाह। अखुनका युग मे मनुख हिंसाके मार्ग अपनौने छथि। लूट, चोरी, बलात्कार, मर्डर, अपहरण एकटा आम बात भऽ गेलनि।

जखन मनुखक जीवन मे विश्वासघात होयत अछि। तखन आस्थाक स्वतः खण्डण भऽ जाइत अछि। घुसखोरी, महंगाइक खिलाफ जनताक आवाज एहि सभ बातक पुष्टिकरण कवि एहि पोथीक दशम कविता ‘आस्थाक चिनमाड़ पर’ मे कयने छथि। एहि किछु पंक्ति देखल जा सकैत अछि।

“सरिपहुँ सनकि गेल छैक
 युग धर्म आ युगनेतृत्व
 आस्थाक दहलाहा चिनमाड़ पर
 बनि रहल छैक अनास्थाक केबिन
 अह्लादे आबाज करैत छैक
 कुकुरक जीह जकाँ
 परिस्थिति पूतक जीह।”³

‘अस्ति आ आश्वास्तिक ओ व्यक्तित्व’ एहि पोथीक एगाहरम कविता थिक। ई पूर्णतः ऐतिहासिक कविता थिक। पहिने युग मे एहि भारतक धरती पर एक सँ बढ़ि एक विद्वान, राजाक जन्म लेलथि जे एखनो घरि अपन ख्याति पूरा विश्व मे बनौने छथि मुदा अखुनका देश चलौनिहार लोकनि अपने स्वार्थेटा मे जीवैत अछि। जाहिसँ देशक स्थिति दिनो-दिन खराब भऽ रहल अछि।

बारहम कविता ‘बुद्धक समकालीन’ मे कविक कहबाक तात्पर्य अछि जे एहि संसार मे फूसि आ फरेब ततेक बेसी बढ़ि गेल जे सत्य आ अहिंसाक कोनो अर्थ नहि रहि गेलनि।

एहि पोथीक तेरहम कविता ‘गाँधी’ थिक। एहिमे गाँधीजीक विचारधारा प्रस्तुत कयने छथि। वर्तमान मे नेतालोकनि जे देश के लुटि-खसोटि कऽ जे खा रहल अछि ताहि पर कवि तीक्ष्ण प्रहार कयलनि अछि, जे निम्न प्रकार अछि –

“गाँधी केर अपमान शुद्ध गाँधीवादी सँ
 नामक माला जपय घेंट काटय नित अनकर
 खजबा टोपी छिना गेल सडि गेल व्यवस्था
 सत्य, अहिंसा, प्रेम गेल कोठीक कान्ह पर
 गणतन्त्रक टूटि गेल डाँड़ थाकि गेल जवानी
 साधंशे नई पटै क्यो गाँडीव उठाओत
 मरि गेल नेता फेरो नई क्यो जनमल एहि ठाँ
 तख्ती, बिल्ला शूर-वीर केर भलें लगाबओ।”⁴

चौदहम कविता ‘लाल बहादुर शास्त्री’ एक ऐतिहासिक कविता थिक जाहिमे लाल बहादुर शास्त्री जीक त्यागक गाथा के देखाओल गेल अछि। 1921 ई0 मे हिनका जेल जाय पड़लनि, 1930 ई0 मे दांडी मार्च आ 1942 ई0 मे भारत छोड़ो आन्दोलन मे हिनका जे योगदान रहलनि ओ चिरस्मरणीय छनि।

‘सड़क पर’ कविता राजनीतिक विषय-वस्तु पर आधारित अछि जे एहि पोथीक पन्द्रहम कविता थिक। एहि कविता मे कवि आम जनताक शोषण पर अपन भाव प्रकट कयने छथि।

सोलहम कविता ‘मिथिला महात्म्य’ मे मिथिला महिमाक यशोगान पर आधारित पुरा सांस्कृतिक कविता थिक। एहि ठाम विद्यापति, कालिदास सनक अनेको विदुषीक जन्म भेलनि। एहि पावन मिथिला धरतीक पान, माछ, मखानक विशेष महत्व छनि। एहि ठामक भाषा कोयलीक समान थिक जे दुनियाक सबसँ मधुर भाषा थिक।

वर्तमान समय मे मनुखक जीवन मे एतेक नई आधुनिकता आबि गेल जे ईश्वर मे पूर्ण आस्था नहि रखैत अछि। एहि बातक पुष्टिकरण कवि ‘अपन-अपन विश्वास’ क कविता मे कयने छथि। कविक मुख्य उद्देश्य ईश्वर प्रति श्रद्धा अर्पित करब थिक। नास्तिक मनुखक प्रति निम्नलिखित पंक्ति के देखल जा सकैछ –

“हमरे धर्म नीति न्यायक मड़बा पर खेली जूआ।
कर्जक राशन सँ बनाओल नई भोग लगाबी पूआ।”⁵

एहि पोथीक अठारहम ‘पड़ल उनटे अछि पाशा’ कविता थिक। वर्तमान समाजक व्यवस्था पर लिखल ई कविता थिक। कहबाक तात्पर्य अछि जे अखुनका युगक बच्चा, युवा, नीक काम के छोड़ि, अधलाह काम मे वेसी रूचि रखैत अछि। एहि युगक सबहक मनुखकेँ विचार, सोच बदल गेलनि आ उलैट गेलनि।

सभ्यता और सांस्कृतिक पर आधारित “उठ बौआ” कविता पूर्णतः सामाजिक कविता थिक।

बीसम कविता ‘हम एक छी’ मे पूर्णतः भेद-भाव के खत्म कऽ एक सूत्र मे बंधबाक पूर्ण प्रयास कयलथि। वर्तमान समय मे एक धर्म दोसर धर्म सँ एक जाति दोसर जाति सँ लड़ैत अछि। ई बात सत्य थिक जे आजुक मनुख चाँद पर पहुँच गेल मुदा जाति-पाति मे अखनो बहुत गोटा उलझले छथि।

‘सौन्दर्य’ एहि पोथीक एकैसम कविता थिक। एहि कविताकेँ मुख्य उद्देश्य सौन्दर्य की थिक, आ एकर की महत्व अछि एहि बात के बोध करायब। ई कविता पूर्णतः सामाजिक कविता थिक।

बाइसम कविता ‘योग’ एक पूर्णतः सांस्कृतिक थिक। वर्तमान समयमे विश्वक सभ देश मे योग पर प्रचार-प्रसार तेजी सँ भऽ रहल अछि। योग सँ मनुष्यक शारीरिक आ बौद्धिक दुनू स्तरक विकास होइत अछि।

‘अनास्था’ एहि पोथीक तेईसम कविता थिक जाहि मे समाजक अपकर्म पर आधारित पूर्णतः सामाजिक थिक। कविक कहबाक तात्पर्य अछि जे समाज मे पसरल अन्याय, झूठ, ठग, घुसखोरी, मोहक उजागर करब थिक।

चौबीसम कविता ‘अपन अभाग’ मे देशक समस्या पर आधारित राजनीतिक कविता थिक। देशक सम्प्रभूता आ एकता राखब कविक मूल उद्देश्य थिक।

‘हम छी एक रूपया’ एहि पोथीक पच्चीसम आ अंतिम कविता थिक जाहिमे कविक कहबाक तात्पर्य ई जे एक टका सबहक जेबी मे रहैत अछि ओकर मोजर कियो नहि करैत अछि, तहिना हमर सबहक हाल भऽ गेल अछि। अनैतिकता आ अन्याय हेतु आवाज उठाएव एहि कविताक मूल उद्देश्य थिक।

संक्रान्ति शब्दक अर्थ होइत अछि सूर्यक कोनो राशि विशेष पर भ्रमण करब। एहिठाम एहि संग्रहक सभ कविता कोनो ने कोनो खास विषय-वस्तु पर रचल गेल अछि।

धुरी :

‘धुरी’ मैथिली साहित्यक अनमोल कृति मानल जाइत अछि। मैथिली साहित्यक चारीटा कवि भीमनाथ झा, उदय चन्द्र झा ‘विनोद’, सरोज कुमार झा, ‘युगबोध’ आ उपेन्द्र दोषी साहित्यरथीक सहयोगी संकलन थिक। वर्तमान समय मे सामाजिक, राजनीतिक सांस्कृतिक, लूट, चोरी, बलात्कार सनक समस्या चरमो सीमा सँ उपर बढ़ि चुकल अछि; ओहि समस्या के रोकबाक हेतु ‘धुरी’ एकटा सफल प्रयास थिक।

‘धुरी’ सहयोगी संकलन मे एहि समयक सर्वोच्च साहित्यकार भीमनाथ झाक तेरह गोट कविता संकलित थिक यथा :- धुरी, बीन्ही लेलक बिढ़नी, हुल दऽ निकलि गेलै मेल ट्रेन, बाजि उठल बहरी-केबाड़ीक जिंजिर, की कहल, पाँच सात बारह, बहालीक चिट्ठी, लिय ने कते लेब, एक लाख तकरो, भरि गेलै धूँआँ, बाजि उठल भोपू, गरमी आ बरखा : पहाड़ी प्रदेशक, शरदक प्रात आदि।

उदय चन्द्र झा ‘विनोद’ क दस गोट कविता एहि संकलन मे समाहित अछि, यथा- स्व, हम बनय चाहैत छी मनुक्ख, बड़दे बहओ बड़दे हकमओ, पेठिया सँ आबि रहलि, खिड़की पर कुहरि रहल, पहिने तँ आबि सजनि, राँची एकटा नगर कविता, हम ओहि ‘स्टेज’ केँ पार कऽ गेल छी, हे मेघ!, एकटा गाम आदि।

सरोज कुमार झा ‘युगबोध’ क एहि संग्रह मे ग्यारह गोट कविता संकलित अछि। यथा-ओहार लागल गाड़ी, आकुलता, बहुरूपिया, सा-रे-ग-म-सा, मडनी मे बाझल छी, स्थिति, माया, विषय-अध्ययन, झलक, पाँचटा सम्बन्ध-सूत्र, धहाइत मोन आदि।

उपेन्द्र दोषीक ग्यारह गोट कविता एहि संग्रह मे समाहित अछि यथा-स्वागत हे ..., आत्माभिव्यक्ति, एकटा निवेदन, मोह केर ‘स्केच’ थिक संसार, कोना चलत ई ध डर, जाड़क रौद, चुकड़ि रहल छई पड़रू, तीन चित्र : शरदक, स्थिति-बोध, तीनटा प्रेम कविता, प्रतीक-तत्व आदि।

‘स्व’ कवितामे कवि स्वयं के आदि पुरुष आ महापुरुष रूप मे देखैत छथि। ‘स्व’ क शाब्दिक अर्थ होइछ अपन निज। एहि कविताक मूल उद्देश्य आदि जे भारत ओ भूमि थिक जाहिठाम स्वयं विष्णु, परशुराम, राम, कृष्ण, जेना अनेको देवता आ महापुरुष भेलनि।

‘हम बनय चाहैत छी मनुक्ख ई छोट सीन कविता बहुतेक बात कहि जाइत अछि। मनुक्ख के किएक बेर-बेर मनुक्ख बनैत पर मजबूर करैत अछि। लोकक व्यवहार सँ एक-दोसर सँ परेशान रहैत अछि। असंतोष व्यापक स्तर सँसमाज मे पसरि गेलनि।

‘बड़दे बहओ बड़दे हकमओ’ एहि कविता मे खुशी नामक व्यक्ति जीवनक व्यथा गाथा थिक। एहि व्यक्ति नामेटा खुशी छथि मुदा एकर जीवन मे कहिओ खुशी आ आनन्द नहि अयलनि। एहि कविताक मूल उद्देश्य गरीब वर्गक जीवन कतेक कष्टप्रद होयत अछि।

‘पेठिया सँ आबि रहलि ...’ ओहि समयक गाथा थिक जाहि समय मे समाजक एक तिहाई स्त्रीके शरीर पर नीक नुँआ नहि रहैत छल ओहि समयक दृश्य देखबैत अछि।

वर्तमान भारतीय राजनीति आ कानून व्यवस्था पर आधारित शीर्षक ‘खिड़की पर कुहड़ि रहल’ कविता अछि ई कविता यथार्थवादी प्रगतिवादी कविक सोच थिक।

श्रृंगार रस पर आधारित शीर्षक ‘पहिने त आबि सजनी’ कविता थिक कोनो नायक नायिका ख्याल मे एतेक डुबी जाइत छथि। आधुनिक काल मे उदय चन्द्र झा ‘विनोद’ जी सनक श्रृंगारिक पद कम भेटैछ।

सामाजिक परिवेश आ दामपत्य जीवन अनेको तरहक समस्या पर आधारित शीर्षक ‘राँची एकटा नगर कविता’ कथा काव्य थिक जीवनक सुख-दुखक अनुभव आ विसंगत परिस्थिति मे धर्मकेँ कोना स्थापित राखब कविताक मूल उद्देश्य थिक।

कविक जीवनक आत्मबोध पर आधारित शीर्षक ‘हम ओहि स्टेज के पार क गेल छी’ कविता थिक अपना के असमर्थ बुझि समाजक समस्या पर चिन्तन मनन देखबा मे अबैत अछि।

करुण रस पर आधारित शीर्षक ‘हे मेघ’ कविता थिक। एहि कविताक माध्यम सँ कवि अखाढ़ और साओन मे कोना गरीबक घर गर-गर चुबैत अछि, तकर मार्मीक वर्णन अछि।

आत्मकथा पर आधारित हिनक अंतिम शीर्षक ‘एकटा गाम’ कविता थिक समयक अनुसार समाजक बदलैत परिवेश रहन सहन पर कतेक प्रभाव पड़लनि तकर वर्णन थिक।

‘धुरी’ क सभ कविता आधुनिक परिवेश पे सीमिचीन अछि। धुरिक अर्थ होइछ ‘अक्ष’ जाहि पर समस्त संसार टिकल होइत अछि। जाहि समयमे ई पोथी प्रकाशित भेलनि ओहि समयमे कवि कविता क्षेत्र मे नव छलाह। अपन अस्तित्व स्थापित करबाक पूर्ण प्रयास करैत छलाह। धुरिक प्रसंग मे सोमदेवक कहब छनि – “धुरी निश्चित रूपेँ आधुनिक मैथिली कविता सहजता ओ साहित्यक सीमाहीनताक सूचिका थिक, प्रगतिक चतुर्मुख। हिनका लोकनिक स्थिति-चेतना आर संवेदनशीलता मे तेना कऽ ने हेरा गेल छी – लगैछ जेना अड़तिस वर्षक एहि उमिर मे सैंतिस वर्षक उपरांत पुनः एक बेर हमहुँ कवि होमय लागलहुँ अछि।”⁶

वास्तव मे धुरी चतुर्मुख ओ संगम थिक जाहिमे हमरालोकनिकेँ सभतरह रसास्वादन प्रचूर मात्रामे भेटैछ।

संदर्भ ग्रंथ सूची :

1. झा विनोद उदयचन्द्र 1971 संक्रान्ति प्रकाशक श्री उदयचन्द्र झा खड़का (मुजफ्फरपुर), पृष्ठ सं.-02
2. वैह पृष्ठ सं.- 12
3. वैह पृष्ठ सं.- 19
4. वैह पृष्ठ सं.- 24
5. वैह पृष्ठ सं.- 31
6. झा विनोद उदयचन्द्र 1972 धुरी प्रकाशक सहयोगी प्रकाशन नवतुरिया मंडल रांची, पृष्ठ-भूमिका

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विश्व साहित्य में महाभारत को सबसे बड़ा ग्रंथ माना गया है, जिसमें एक लाख से कुछ अधिक श्लोक हैं, इसलिए इसे "शत साहस्री संहिता" भी कहते हैं। यह 18 पर्वों में विभक्त है। श्रीमद् भगवद्गीता में भी 18 अध्याय हैं। यह अपने आप में संस्कृत भाषा की सर्वाधिक लोकप्रिय रचना है जो विश्व की सभी भाषाओं में अनुदित हुई है। इसी में उपनिषदों का सार है। महाभारत युद्ध के आरंभ में पांडव सेनापति अर्जुन को विषाद उत्पन्न होता है। उसे उत्साहित करने के लिए भगवान् कृष्ण कर्मयोग का उपदेश देते हैं जिनसे कर्म, ज्ञान और भक्ति तीनों का समन्वय होता है जो परस्पर विरोधी नहीं हैं। श्री कृष्ण सभी महारथियों का परिचय देते हुए अर्जुन से कहते हैं कि "भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ।(1-25) अर्थात् भीष्म, द्रोणाचार्य, कृपाचार्य, अश्वत्थामा आदि युद्ध की लालसा से आपके सामने प्रतिद्वंदी हैं। इनमें अपनी-अपनी विशेषता होते हुए भी आपके व्यक्तित्व सबसे भिन्न है। गीता में व्यक्तित्व-विकास का एक और महत्वपूर्ण पहलू है संयम और आत्मनिग्रह का विकास। गीता में स्पष्ट रूप से कहा गया है कि

असंशयं महाबाहो मनो दुर्निग्रहं चलम्। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते।(6-35)

अर्थात् मन को नियंत्रित करना अत्यंत आवश्यक है। मन को संयम करके व्यक्ति अपनी इच्छाओं को नियंत्रित कर सकता है और उसे अपने उद्देश्यों की दिशा में ले जा सकता है। गीता में स्वयं का अध्ययन और स्वयं के प्रति आत्म-समर्पण का संदेश भी है। व्यक्ति को अपने अंतरंग शक्तियों को पहचानने का प्रयास करना चाहिए जो उसे आत्मनिर्भर और आत्मविश्वास से युक्त बनाता है।

गीता में व्यक्तित्व विकास का संदेश सरल और समझने योग्य है। यह जीवन के हर क्षेत्र में सफलता और सुख के लिए मार्गदर्शन प्रदान करता है। इससे व्यक्ति अपने जीवन को संपूर्ण और उत्तमता की दिशा में अग्रसर कर सकता है। गीता में व्यक्तित्व विकास के लिए ध्यान और समाधि के महत्वपूर्ण सिद्धांतों का वर्णन किया गया है। गीता में कर्म का महत्व बताते हुए श्री कृष्ण कहते हैं - "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन" हे पार्थ कर्म करो, फल की इच्छा ना करो"। गीता में अत्यंत प्रभावशाली और प्रेरणादायक था उन्होंने अपने ज्ञान बुद्धिमत्ता और प्रेम के साथ अर्जुन को मार्गदर्शन किया उनका व्यक्तित्व साहसिक ओजस्वी सहानुभूति पूर्ण और आदर्शवादी था उनका संदेश जीवन को समझने और उसमें सच्चाई की खोज करने के लिए प्रेरित करता है उनके बोल समर्थ विनम्रता और विश्वास प्रतीत से प्रभावित था उनके बोल शब्द गहरी और सत्यप्रिया थे जिससे लोगों को अपने कर्तव्य का उत्साह मिलता है उनका व्यक्तित्व शान संतुलित और सार्थक था जो उन्होंने एक श्रेष्ठ गुरु बनता है उनकी उपस्थिति में लोग आत्मविश्वास और संयम से भर जाते हैं

योग से व्यक्तित्व विकास--

भगवत गीता में योग के विभिन्न प्रकारों का वर्णन किया गया है जिनमें कर्म योग ज्ञान योग भक्ति योग और अष्टांग योग शामिल है योग का मुख्य उद्देश्य है व्यक्तित्व विकास है जो ज्ञान साधना और समग्र विकास के माध्यम से होता है योग द्वारा व्यक्ति अपने शारीरिक मानसिक और आध्यात्मिक स्तर पर समृद्धि प्राप्त करता है जो उसे सकारात्मक और संतुलित जीवन जीने में मदद करता है गीता में योग को सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मां शुचः(18-66)

अर्थात् ध्यान समर्पण और अध्ययन के माध्यम से अपने का संदेश दिया गया है जो व्यक्ति के संपूर्ण विकास में मदद करता है योग व्यक्ति को अपनी आत्मा के साथ संवाद में ले जाता है उसे अपने अंतर्यामी के साथ एकीभाव में ले जाता है उसे अपने कर्तव्यों का सही रूप से पालन करने में मदद करता है इससे व्यक्ति में संतुलन समर्थ है और संयम के प्रति समर्पण की भावना विकसित होती है योग उसे मन शरीर और आत्मा के एकीकृत का अनुभव करता है जो उसे एक पूर्ण और संतुलित जीवन की दिशा में अग्रसर करता है

अष्टांग योग से व्यक्तित्व विकास- ध्यान और धारणा की अभ्यास के माध्यम से व्यक्ति अपने मन को नियंत्रित करता है यहां योगी मन को शांत करने की तकनीकी को अभ्यास करता है जिससे उनका ध्यान और आत्मा का संवाद होता है

संदर्भ सूची

1. श्रीमद् भगवत गीता यथारूप प्रकाशन भक्ति वेदांत बुक स्टोर जूहू मुंबई-49 लेखक ए सी भक्ति वेदांत स्वामी प्रभुपाद

2. गीता रहस्य

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शोध सारांश

‘समय—सरगम’ उपन्यास में घटनाएँ कम हैं। वरिष्ठ नागरिकों की जीवनचर्या का यथार्थ चित्रण और उनकी समस्याओं का मार्मिक और संवेदनपूर्ण आलेखन लेखिका का मूल उद्देश्य है। इस उपन्यास में बुजुर्गों की जिंदगी के दो पक्षों का यथार्थ वर्णन हुआ है— एक परिवार से दूर रहकर अकेले जिंदगी जीने वाले वरिष्ठ नागरिकों का चित्रण है और दूसरे में परिवार के साथ रहकर उपेक्षा और तिरस्कार सहते हुए बुजुर्गों की जिंदगी का वर्णन किया गया है। पहले पक्ष को जीवन्तता प्रदान करने वाले मुख्य पात्र हैं— आरण्या और ईशान। ‘समय—सरगम’ जीये हुए अनुभव की तटस्थता और सामाजिक परिवर्तन पर आधारित एक अनूठा उपन्यास है। यही भारत की बुजुर्ग पीढ़ियों का भावनात्मक अनुभूतियों से भरा एक आख्यान है। लेखिका उपन्यास के माध्यम से यह कहना चाहती है कि वृद्धावस्था में अकेला रहना कष्टकारी हो सकता है परन्तु यह स्व पर निर्भर करता है। आरण्या के रूप एक ऐसी सशक्त स्त्री का चित्रण किया गया है जो स्वतंत्र है, शिक्षित है और अकेलेपन से दुःखी नहीं है। वह इस अकेलेपन में अपने आप का साक्षात्कार करती है और अपने स्व का विकास करती है। आरण्या बढ़ती उम्र को देखकर भयभीत नहीं है। वह मानती है कि अंतिम पड़ाव वाली स्थिति तो सभी की आनी है इसलिए जब तक हो स्वयं के लिए और आनन्द से जीओ।

बीज शब्द : मानवीय संबंध, समय—सरगम, संयुक्त परिवार, वृद्धावस्था, उपन्यास, भावनात्मक अनुभूति, अकेलेपन, तटस्थता, समाज, पारिवारिक जीवन, व्यक्तिक एकांत, उपेक्षा, अकाक्षाओं, दुःख, कृष्णा सोबती, सामाजिक सत्य, आर्थिक स्थिति।

मुख्य आलेख

समय यदि संगीत है तो आयु उसका आरोह और अवरोह है। जन्म से लेकर युवा काल तक आरोह और प्रौढावस्था के लघु ठहराव के बाद अवरोह की अवस्था होने लगती है। समय और उम्र किसी के लिए नहीं ठहरती है। ‘समय—सरगम’ उपन्यास में उपन्यासकार ने समय की गति को उसकी नब्ज और सामाजिक समस्याओं के साथ चित्रित किया है। 21वीं सदी की दुनिया एक बदलाव के दौर से गुजर रही है जिसने सम्पूर्ण मानवता को प्रभावित किया है। मानवीय संबंधों एवं संवेदनाओं की परिभाषा बदल गयी और संयुक्त परिवार की परिकल्पना छिन्न भिन्न हो गयी है। ऐसे सामाजिक वातावरण में बुजुर्ग अपने को असहाय, एकाकी और उपेक्षित महसूस कर रहे हैं। वर्तमान समय में वृद्धावस्था की समस्या जिस रूप में हमारे सामने है, शायद पहले नहीं थी। ‘समय—सरगम’ में जीये हुए अनुभव की तटस्थता और सामाजिक परिवर्तन से उत्पन्न एक अनूठा उपन्यास है। यही भारत की बुजुर्ग पीढ़ियों का भावनात्मक अनुभूतियों से भरा एक आख्यान है। संयुक्त परिवार एवं समाज में वरिष्ठ नागरिकों के प्रति उपेक्षा और उदासीनता ‘समय—सरगम’ की बंधनों के अन्तर्निहित है। वरिष्ठ नागरिकों की जीवनचर्या का जीवन्त चित्रण और उनकी समस्याओं का मार्मिक और संवेदनपूर्ण आलेखन उपन्यासकार का मूल उद्देश्य है। इस उपन्यास में बुजुर्गों की जिंदगी के दो पक्षों का यथार्थ चित्रण हुआ है। जहाँ एक पक्ष में परिवार से दूर रहकर अकेले जिंदगी जीने वाले वरिष्ठ नागरिकों का आलेखन है वहीं दूसरे पक्ष में परिवार के साथ रहकर उपेक्षा और तिरस्कार सहते हुए बुजुर्गों का वर्णन है। पहले पक्ष का वर्णन करते हुए इसको जीवन्तता प्रदान करने वाले मुख्य पात्र आरण्या और ईशान हैं। ये दोनों मित्र हैं किन्तु इनकी आदतें आर विचार भिन्न हैं। आरण्या मनमानी जिंदगी जीने वाली एक ऐसी औरत है जो परिवार से दूर रहकर भी अकेलेपन से दुःखी नहीं है वह इस अकेलेपन में अपने आप का साक्षात्कार करती है, अपने स्व का विकास करती है और भरपूर आराम करती है। आरण्या बढ़ती उम्र को देखकर भयभीत नहीं है। वह मानती है कि अंतिम पड़ाव वाली स्थिति तो सभी की आनी

है इसलिए जब तक हो स्वयं के लिए और आनन्द से जीओ। “तुम उसकी चिंता कर रही हो! जिस डोर की चरखी ऊपर वाले बुलंद दरवाजे पर टंगी है, उसे भला यहाँक्यों ढूँढ रही हो। जब तक हो आराम करो, मौसमों का सुख लो, ऐसी हवाएँ कहीं और नहीं। चाँद पर भी नहीं। खुश हूँ कि जीवित हूँ।”²

आरण्या एवं ईशान एक ही अपार्टमेंट के अलग-अलग ब्लॉकों के फ्लेटों में रहते हैं। कभी साथ में सैर करने जाते हैं तो कभी साथ में खाना खाते हैं। ईशान को परिवार से बिछुड़ने का दुःख जरूर है पर भाग्य में परिवार का इतना ही सुख लिखा होगा, यह मानकर जीते हैं। ईशान विधुर है काल कवलित बेटे की स्मृतियाँ याद करते हैं। वे रिटायर्ड अफसर हैं इसलिए आर्थिक संकट नहीं है। ये कृष्णमूर्ति के अध्येता हैं और भारतीय दर्शन आत्मा, परमात्मा और जीव जगत के चिंतन में रूचि है। सवेरे-सवेरे स्नान, ईश्वर की स्तुति और पैदल चलना उनका रोज का कार्य है। वे भारतीय संस्कृति की परिवार व्यवस्था में विश्वास रखते हैं। ईशान और आरण्या परस्पर विरोधी विचार के होते हुए भी मैत्री भाव के हैं। आरण्या सत्तर के आसपास होते हुए भी स्वावलंबी, स्वाभिमानी, सक्रिय और चुस्त दुरस्त है। टीवी देखना, कैसेट सुनना उनकी दिनचर्या के अनिवार्य हिस्से हैं। वे लेखिका हैं (कथाविन्यास में लेखकीय संदर्भ नहीं है और न ही उनके आर्थिक स्रोत पर कोई वर्णन है)। परन्तु अभी भी बारिश में छाता लेकर घूमने की ललक और रेंस्ट्रों में डिनर करने का उत्साह बना हुआ है। ऐसी जीवंत आरण्या के बलबूते पर ही उपन्यास की पाठनीयता की रूचि अंत तक रहती है। ईशान और आरण्या के बीच समान यही है कि वे मृत्यु के प्रति भयभीत नहीं हैं और परस्पर निजता में हस्तक्षेप न करते हुए सरगम गाते हैं, सुनते हैं। “अकेले-अकेलों की अपनी जीवन शैली है। करते रहते हैं स्व निर्माण और आराम। परिवार का कोलाहल शोर, तनाव, ऊँच-नीच, अपमान, उपेक्षा और तनातनी आसपास नहीं आनंदपूर्वक जीवनयापन करते हैं।”³

आरण्या का अकेलापन स्व अर्जित है। वह उसे चुभता नहीं दूसरी और ईशान है, जिसके लिए अकेलापन परिस्थितियों की उपज है। व्यक्ति के लिए उसका अकेलापन जीवन, एकांत जीवन अधिक गरिमामय तथा पारिवारिक यह दोनों के बीच तर्क-वितर्क का मुख्य विषय है। अपने आस-पास के वृद्धों के जीवन के गहरे अध्ययन के बाद ये दोनों वरिष्ठ नागरिक पारिवारिक जीवन और व्यक्तिक एकांत पर खुलकर बातचीत करते हैं। ईशान द्वारा घर परिवार के प्रश्न पर आरण्या अपने विचार प्रकट करते हुए कहती है—“हर स्थिति का अनुभव और व्यक्त किसी न किसी रूप में अपने नए को खाजने लगा है। व्यस्त रखता है। विश्वास के साथ कह सकती हूँ कि मैं कभी ऊबी नहीं पारिवारिक घनिष्टता से जी हुई पुरानी भाव गठरी बेमानी हो चुकी है, शायद इसीलिए अपना पारिवारिक तानपूरा खामोश है। परिवार की सुगन्ध इतनी भी नहीं सुहाती कि संगीत की लय ताल की तरह हर क्षण दिल तक पहुँचती रहे।...आज का सच यह है कि परिवार के ऊपरी ढाँचे की संगत और भीतरी तनावों से दूर यह शांत अब मुझे सुखकर लगता है।”⁴

आरण्या अकेले रहने को साथ रहकर उपेक्षा सहने से आनंदमयी मानती है। वह कहती है, “अकेले रहते-रहते जाना कि यह स्थिति कम अच्छी नहीं। अकेले होने पर आप अपने से दूर नहीं होते। अपने में खोजते हैं उन संभावनाओं को जो मूल्यवान हैं। आप अपने नजदीक होते जाते हैं।”⁵

परिवारों से दूर अकेले रहना आनंदमय है परन्तु अपनी ही उलझने और समस्याएँ हैं। अपनी इच्छाओं और आकांक्षाओं को महसूस करना और रोग-बीमारी, चिंताओं से परेशान होना, इस पर आरण्या अकेलेपन की चिंताओं और समस्याओं का चित्रण करते हुए कहती है— “परिवार से दूर छिटके अकेले वरिष्ठ नागरिकों की अपनी ही उलझने और समस्याएँ अपने स्वयं के आस-पास घुमती रीति-नीति अपने होने से जुड़ी हैं। संभानाएँ और बूढ़ो हो चुकी आकांक्षाओं तन-मन की ऊहापोह में झुझलाते कभी शांत, कभी रोग और चिंताओं से परेशान। रक्तचाप ऊँचा-नीचा नब्ज कभी तेज कभी धीमी, परहेज नमक और चीनी का, डॉक्टर के नुस्खे मरीज की सामाजिक स्थितियों के अनुरूप।”⁶

“जिन वरिष्ठ नागरिकों के आस-पास परिवार नहीं उनकी गिनती कम है। विभिन्न क्षेत्रों से यहाँ आए समूह, समुदाय में भी ऊँच-नीच और उत्कृष्ट की धारणाएँ विद्यमान हैं। अपनी-अपनी हैसियत में कुछ भक्त बने हैं, कुछ इष्टदेव। इन दोनों के बीच वाले अपनी ही दिनचर्या की क्रियाओं में तल्लीन, उन्हें कोई प्रतिकूल संकेत देनेवाला नहीं। जब तक है, मनमानी जिए जाओ।...अकेलों की अपनी ही कठिनाईयाँ और अपनी ही सहूलियतें। परिवार से अलग-अलग अपनी आर्थिक क्षमताओं को संयम से इस्तेमाल करते हुए यह अकेले भी अपने ही ढंग से अपने को सँवारते चल जाते हैं। बहुत-सी पारिवारिक चिंताओं से अपने को सँवारते चले जाते हैं। बूँद-बूँद अर्पित अपनी शक्तियाँ रोग, बीमारी और संकट के लिए संभालकर अपने में धिरे रहते हैं। समय-समय पर बच्चे-बूढ़ों के संस्थानों की मदद।”⁷

सुख कोई व्यक्तिगत अवधारणा नहीं अपने जीवन में सुख नहीं और न ही अपने जीवन में धिरे दुःख के बादल पूरे परिवेष पर छाए रहते हैं। व्यक्ति के लिए समय की उपयुक्तता उसके जीवन जीने में निहित है। अगर शरीर में जान नहीं तो यह सुख-दुःख, धरती-आकाश, अपने-पराये, भूत-भविष्य आदि हमारे लिए कोई मायने नहीं रखते हैं। हम जीवित हैं यही समय की सबसे बड़ी उपलब्धि है— “समय के ऐसे अंतराल को एक-दूजे को स्पंदित करते इस लय और ताल को पकड़ लेना कितना दूभर, कितना मुश्किल अपने-अपने एकांतों की निस्तब्धता की वायलिन पर तरंगित होती लग रही है। अनचाहे को आतंकित करतो, असमय की यह अनबूझी समय-सरगम। अलग-अलग और साथ-साथ जीए हुए समय के स्थायी अंतर को दोहराते सुख हैं क्योंकि हवा है, धूप है, जल है, आकाश निर्मल है, देह में घड़कती साँस है, अभी भी जीने के भीतर हैं सब जब बाहर हो जाएंगे, शेष हो जाएंगे, तो भी किसी न किसी अंश स्वरूप में स्मृति रहेगी।...सत् की इच्छा है कि वह सदा प्रतिष्ठित रहे, चित की इच्छा है कि वह सब कुछ जान सके जो उसे जानना चाहिए। आनंद की इच्छा है कि वह हरियाता रहे, सुखी रहे, बना रहे।”⁸

आरण्या के अपने अनुभव भी कम आसान नहीं थे। यदि एक वृद्ध व्यक्ति अकेला हो तो क्या उसे सुगमता से किराए का घर मिल सकता है? वह युवाओं में प्रचलित कोई भी सामाजिक हरकत नहीं करेगा चाहे वह वृद्ध हो या वृद्धा। फिर तो मकान मालिक को ऐसे वृद्धों को किराए में मकान देने में कोई हिचक नहीं होनी चाहिए। किन्तु इसके

विपरीत पहलू अत्यंत भयावह है। आरण्या को मकान बदलने की नौबत आती है तो वह किराए के मकान की खोज में निकलती हैं

“एक अच्छे खासे घर को दो-तीन बार देखकर एडवांस देना चाहा तो ऐजेंट के साथ खड़े बुजुर्ग से पूछा- यह बताएँ की आपकी जिम्मेदारी कौन लेगा?

जिम्मेदारी? क्या मतलब?

आप अकेले रहेंगी कि कोई और भी साथ में होगा ?

मैं रहूँगी और मैं ही अपने लिए जिम्मेदार हूँ।

आपकी जन्म-तारीख किस सन् की है ?

यह क्यों पूछ रहे हैं आप ?

इसलिए कि हमें पूछना चाहिए।

कल को चली-चलाई का कुछ चक्कर हो तो हम झमेले में क्यों पड़े।⁹

यानी कि मृत्यु का आंकलन करके मकान किराये पर देना तय करना। एक अमानवीय विचार है। किन्तु यही सामाजिक सत्य है, स्वभाविक सोच से परे। मृत्यु वृद्धावस्था की सगी-संगिनी हो यह आवश्यक नहीं। यह तो आयु का उतार-चढ़ाव नहीं देखती है। शिशु भी, युवा भी, वृद्ध भी सभी इसी की छांह की साँसे लेते हैं, यदि मान ले कि वृद्धावस्था और मृत्यु का गहरा रिश्ता है तो भी ऐसी दशा में वृद्ध को सहारा और सिर पर छत तो मिलनी चाहिए। किन्तु वर्तमान समय में स्वार्थ और आर्थिक लोभ इंसान को पत्थर हृदय बना दिया है। तभी तो जब एक अन्य फ्लैट को देखकर तय करने के लिए आरण्या ऐजेंट से बातचीत करने जाती है-

“ऐजेंट ने कंपनी लीज की मांग की।

कुछ देती सोचती रही, फिर हामी भरी। हाँ, दे सकूँगी।

नाम बताइए कंपनी का। कौन है ?

मेरे प्रकाशक हैं।

क्या आप लेखक हैं ! किताबें लिखती हैं ? ऐसा है तो कहाँ से देंगी किराया ?

आरण्या बिना जबाव दिए नीचे उतर गई।¹⁰

कृष्णा सोबती ने यहाँ एक साथ दो बातों पर संकेत प्रस्तुत किया हैं। एक तो वृद्धों के प्रति समाज में मकानमालिक और ऐजेंट के मानवरहित व्यवहार पर और दूसरा भारत में लेखिकों की आर्थिक एवं सामाजिक स्थिति पर।

आरण्या को अपनी सहेली विनिता के घर में रहने के लिए विवश है। ईशान को इस घटना का पता चलता है तो वह आरण्या को समझते और अपने मित्र के प्रति अपनी संवेदना प्रकट करते हुए कहते हैं- “आपको परेशानियाँ थीं परन्तु उसका कुछ रास्ता निकाला जा सकता था। तुम मनमानी पर तुली रहती हो। आरण्या, हर किसी के गुण-स्वभाव उसके हथियार होते हैं। मगर विवेक को भूलकर इस तरह जल्दबाजी हमेशा गलत है।¹¹

ईशान और आरण्या दोनों जाने से पहले का समय साथ बिताने चाहते थे और बातचीत के दौरान आरण्या की बातों पर विचार कर ईशान के मन में आता है कि क्यों न आरण्या उसके घर में आ रहे, जो सुविधाएँ उसे उसकी सहेली के पास मिलेंगी उससे ज्यादा मेरे फ्लैट में मिल सकती है यह सुझाव आरण्या के सामने रखता है और दो अकेले लोगों को साथी भी मिल जायेगा। आरण्या हिचकते हुए प्रस्ताव स्वीकार कर लेती है। दो वृद्धजन एक-दूसरे का सहारा बन कर जीने लगते हैं विपरीत स्वभाव होते हुए भी एक वासना रहित जीवन जीते हैं। विशुद्ध मैत्री पर आधारित साथ जिसमें एक-दूसरे का सुख-दुःख, चिन्ता, आवश्यकताएँ निहित है।

“कितने बरस गुजर गए। हम कहाँ से चले थे और कहाँ पहुँच गए। कहाँ मालूम था कि पतझर के इस मौसम में हम लोग मिल जाएँगे। पुराने परिचितों की तरह नहीं नए मित्रों की तरह। लंबा अरसा हो गया इस शहर में रहते। अपने-अपने खातों को देखे तो जान पाएँगे कि कितना खोया और कितना पाया। हाँ आरण्या, तुम्हें जान लेने पर यह तो लगता है कि जीना बैंक का अकाउंट नंबर नहीं, जिसका कुल जोड़ कुल आँकड़ों में हो। मैं अब किसी असमंजस में नहीं हूँ, क्यों न अपने जाने को सहज-सरल कर लें। हम दोनों में से किसी को दिक्कत न होगी।¹²

परंपरा और आधुनिकता का समन्वय ही ‘समय-सरगम’ है। परंपरा ही हमें वह छत उपलब्ध कराती है जो हर वर्षा, धूप, जाड़े, तूफान से रक्षा करती है। अब स्त्रियां परंपरा रक्षित उस घर में कैद रहना नहीं चाहती हैं जो उनके सुरक्षा के नाम पर बंदी बनाता है। इसीलिए द्वंद्व की यह स्थिति उत्पन्न होती है। लेखिका ने ‘समय-सरगम’ लिखकर द्वंद्व की स्थिति का समाधान किया है। इस उपन्यास में आरण्या प्रमुख नारी पात्र है। वह पेशे से लेखिका है। उपन्यास के लगभग सभी पात्र जीवन के अंतिम दौर से गुजर रहे हैं। जीवन की सांध्य-वेला में मृत्यु, भय तथा पारिवारिक सामाजिक उपेक्षा को महसूस करते इन पात्रों में उदासी, अकेलापन, अविश्वास घर करते जा रहा है, ऐसे में आरण्या ही एकमात्र पात्र है, जो मृत्यु भय को भुलाकर जीवन के प्रति गहरी आस्था के लिए जी रही है। उनका अविवाहित और अकेले रहने का निर्णय इस उम्र में उनकी समस्या नहीं बल्कि स्वतंत्रता है।¹³ बदलते जीवन मूल्यों को इस उपन्यास में भली-भाँति रेखांकित किया जा सकता है।

संदर्भ

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Topic

“Gendered Realities in Shobhaa De’s *Second Thoughts*”

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Abstract

This analysis provides a feminist perspective on Shobhaa De's novel *Second Thoughts*. It explores the complex interplay of gender, power, and identity within Indian society. Through a feminist lens, the paper examines the protagonist, Maya's journey as she grapples with the confines of an arranged marriage, traditional gender roles, and her quest for personal autonomy. The novel's portrayal of Maya's internal struggles reflects women's broader challenges in a patriarchal society, where individual aspirations often clash with societal expectations. This examination highlights De's critique of marriage as an institution and the limited societal roles available to women, emphasising the tension between cultural norms and personal fulfilment. By unravelling the novel's exploration of female sexuality, emotional resilience, and resistance to patriarchal systems, this article highlights the feminist themes prevalent in De's work. Ultimately, the analysis argues that the novel serves as a commentary on the social structures that confine women, offering a nuanced portrayal of a woman's journey to assert her agency in a world that seeks to silence her.

Keywords: feminism, feminist theory, gender, marriage, woman

In present-day literary criticism, the terms related to ‘feminism’, ‘feminist literary theory’, ‘gender criticism’ and ‘feminist analysis’ have become words of identification. According to the Cambridge Dictionary, feminism is “the belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way or the set of activities intended to achieve this state.” Feminism persists in the nineteenth century's modern period and illustrates females' qualities. The substance of these terms has been continuously changing, and currently, it is associated with the theory of political, economic, and social behaviour of sexes.

Simone De Beauvoir, a prominent existentialist philosopher and feminist, impacted feminist theory through her influential work, *The Second Sex* (1949). Her examination of women's roles, societal expectations, and the construction of gender remains relevant in analysing how Shobha De's *Second Thoughts* both mirrors and challenges patriarchal structures, female identity, and sexuality. *The Second Sex* addresses key inquiries of modern feminism, as evidenced by her argument in ‘The Other’,

One is not born, but rather becomes, a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society: it is civilization as a whole that produces this creature, which is described as feminine. (59)

Beauvoir argues that women are not inherently women, but rather become women through socialization. She contends that from a young age, women are taught to be passive, submissive, and reliant on men. This socialization process establishes a gender hierarchy where men are perceived as superior to women. De's novel delves into the customs, behaviour, and traditions of this gender hierarchy, which significantly impact the lives of her female characters. The novel reveals how women are frequently deprived of opportunities and choices available to men. It also illustrates how women often feel pressured to adhere to traditional gender roles, even when they desire otherwise. In today's patriarchal society, feminism is a movement historically rooted in French and English thought and British liberalism. Consequently, it is deeply connected to notions of justice, equality, freedom, and truth and is expressed in an acutely critical style.

Shobhaa De has risen to prominence as a prominent author in Indian English literature. Her writing candidly explores the complex facets of human life. Rather than identifying as a feminist, she embraces the label of a humanitarian and fearlessly confronts the challenges confronting women in a male-dominated society. Known for her controversial yet successful work, De captures various aspects of the female experience in her novels. Her stories centre on urban women from privileged backgrounds, shedding light on their struggles and anxieties as society transitions from traditional to modern. Amid her depiction of elite society, De exposes harsh realities about women's oppression, exploitation, and persecution, igniting vital conversations about women's roles and status in the contemporary world.

The title of Shobha De's 1996 novel, *Second Thoughts*, evokes memories of Simone De Beauvoir's influential work, *The Second Sex*. The novel's title seems to symbolise the initial emotions of women confined and restrained by society's rigid values and systems. Initially, women harbour many expectations, ambitions, contentment, and vitality. However, the patriarchal structure diminishes them to a

miserable and inferior status, curbing their yearning for independence and fulfilment. When women realise, they cannot find happiness with their initial thoughts, they turn to their "second thoughts" for guidance.

Shobha De's *Second Thoughts* briefly accounts for Maya's life as the female lead. The novel sheds light on the hollowness of traditional family values and India's prevalent arranged marriage system. Maya and her mother, Chitra, visit Bombay to meet the Malik family to propose Maya as a bride for Ranjan Malik. As seen in Beauvoir's 'The Married Woman'

It is men's society that allows each of its members to accomplish himself as husband and father; woman, integrated as slave or vassal into the family group dominated by fathers and brothers, has always been given in marriage to males by other males. (452)

Both Maya's mother and uncle want to help Maya establish her own identity, as traditionally, a girl's identity is often linked to her father, husband, or son. Maya's family believes that her marriage to Ranjan, who is well-educated, foreign-returned, and comes from a respectable family with a good job, will bring her happiness and harmony. However, from the novel's beginning, Maya's marriage to Ranjan does not seem to bring her the joy and fulfilment she had hoped for. After meeting the Maliks for the first time, Maya confides in her mother Chitra about her surprise and disappointment regarding Ranjan's lack of common courtesy, to which her mother replies,

If Ranjan had helped the servants, he'd have been thought of as a sissy. Men do not undertake housework – especially foreign-returned men. It's not done. It would embarrass the family. (De 12)

In *The Second Sex*, Simone De Beauvoir addressed the social conditions of women who have been historically marginalised and objectified as she explored the concept of "the other" concerning women. She argued that women have been defined as "the second sex" which is positioned in a subordinate role to men. This position has had profound implications on how women are perceived and how they perceive themselves, as seen in Beauvoir's extraction of Liepmann's "Youth and Sexuality" in her book,

The girl suddenly becomes a being who earns her living by working. She has new desires that have nothing to do with the family...she gets home at night exhausted, her head stuffed with the day's events...Her mother sends her right out to do an errand. There are home chores left unfinished to do, and she still has to take care of her own clothes. She feels unhappy and compares her situation to that of her brother, who has no duties at home... (Beauvoir 357)

Beauvoir states, "to be feminine is to show oneself as weak, futile, passive and docile" (359). She also wrote that the destiny that society traditionally offers women is marriage, the same way Maya was softly coerced into marriage even though she had wished to continue with her studies and pursue a career in textile design. However, her dreams are slowly sinking into oblivion when she naively says, "How could they tell me not to work after marriage? Do any educated, trained girls stay at home these days? I didn't like that remark." (18). She also knew that her dreams were not to be fulfilled when Ranjan commented, "I believe it is a woman's duty to run a good home." (14)

Man is seen as a self-sufficient and multifaceted being; above all, he is regarded as a creator, and his existence is justified by the effort he puts in because, according to Ranjan, "In any Indian family, the husband's comfort always comes first. Everything else follows." (15) Marriage is a destiny conventionally certified to women by society. However, marriage is not as similar to a man as to a woman. Maya leaves her parents' home and enters her husband's home in Bombay, but she soon comprehends the fruit of the decision. Through the character of Maya, De knew the contradictions women are trapped in when she wrote,

Maya found herself falling inexorably in love with this Bombay. Marrying Ranjan would make her a part of it immediately. If she were lucky enough to become the other Mrs Malik, Maya knew she would be bonded with Bombay forever. (10)

She longed for love, but the man she married did not love her. Seeking independence, she viewed marriage as a way to escape the constraints of her family. She felt resentful of her role as a daughter and looked forward to being a wife, hoping it would bring her the freedom she desired. Maya faces disappointment in her sexual relationship and endures silent shame, challenging the traditional image of an Indian wife. Her married life begins with a fruitless and unhappy honeymoon. Ranjan, unable to perform sexually, feels uncomfortable with any woman, including his alluring wife, Maya. To conceal his impotence, he asserts his dominance over Maya in various ways. Maya asked Ranjan about his lack of sexual impulses, but Ranjan reacted very strongly and said,

What's your problem? You are beginning to sound like some sort of a nymphomaniac...Are you that sex-starved? Nothing else on your mind? How can sex be so important to anybody, I've never understood. (95)

In *The Second Sex*, Simone De Beauvoir states that,

One can understand, then, that males have no scruples about denying their companion sexual happiness; and it even seems advantageous to them to deny woman the temptations of desire along with the autonomy of pleasure." (457)

The psychological and sexual aggravation and the anguish are passionately demarcated candidly in all its microscopic details by Shobha De in *Second Thoughts*.

Constantly experiencing defeat, Maya withdraws into a solitary existence, creating a secluded world where she silently struggles with her emotions. Despite appearing as an obedient daughter to her parents, Maya's inner self is fragmented and wavering. Ranjan fails to reflect Maya as an individual with passions and emotions of her own. Maya is like a captive who has been restricted from using the amenities installed in her house. There is a shadow of male domination over every facet and event of her life since patriarchy reduces women to be the state of objects. Virginia Woolf rightly states in her work *A Room of One's Own*, "Imaginatively she is of the highest importance. Practically she is completely insignificant" (10); Maya's character is basically a 'being for itself'. Ranjan is a narcissist who tries to assert his dominance over his wife by overpowering her and vehemently prohibiting the autonomy and dignity of Maya as a human being. He brutally denies her the chance to experience the city of her dreams. Maya yearned, "If only he'd be more enthusiastic about sharing his city with me" (De 97). Analysing Maya's perilous condition, Saxena remarks

It troubles Maya to see that Ranjan refuses to share a single aspect of his life with her. She wonders whether he considers her his rival or does not have enough faith in her ...Under the same roof, they live as strangers." (265)

Feeling muted and distressed, she seeks comfort in Nikhil's lively company, which gives rise to moments of pleasure and fulfilment. Consequently, Maya begins to feel insignificant, incompetent, and hollow, losing interest in life and becoming an isolated being who retreats within herself. It is pitiful when Maya realizes that marriage leads a woman to "aimless days indefinitely repeated, life that slips away gently toward death without questioning its purpose" (Beauvoir 500). In her mind, Maya resists tradition and grapples with freeing herself from her traditional marriage to Ranjan. In Maya's imagination, she envisions breaking away from tradition and making her own decisions. Unfortunately, in reality, she is constrained by societal norms surrounding marriage. Maya desires to express herself and pursue a purposeful career but feels oppressed by her self-centred, chauvinistic husband. She longs for the freedom that the woman selling bananas enjoys. Maya is left to admire "how lucky she was to be outside. In the midst of people earning for herself and nurturing another life" (De87).

When Maya's marriage turns out to be unfulfilling, she finds herself trapped in a world of deception, unable to confront reality. The novel deeply reflects Maya's mental state, illustrating how she becomes involved with Nikhil, her college neighbour. It becomes clear that Nikhil has perceived Maya's loneliness and confinement, drawing her into a relationship. Maya's mental tension heightens, and she becomes constantly depressed because of her incapacitating loneliness when she says, "Crippling loneliness. There was no one I could talk to, turn to, in Bombay" (223). She feels a touch of melancholy in Bombay but has no one to share it with. She pities herself for not doing much in a city that is unfamiliar to her and "feels abandoned and horribly isolated, there was no one she could phone for a chat." (227) There is no one with whom she can share or confess her problems, and she feels useless because the feeling of being unwanted gnaws her. Maya's marriage is barren of magic and enthusiasm. Maya was extremely wounded due to Ranjan's harsh attitude. He provided Maya "nothing more than financial support, a decent house to live in and four-square meals a day." (263) In bed, they have been "brothers, or sisters or flatmates, because he was devoid of any passion" (251)

Ranjan constantly reminded Maya of her duties as a married woman, but surprisingly, he neglected his responsibilities towards her. He frequently criticised her and seemed unaware of her needs. Instead of discussing household matters with Maya, Ranjan would confide in his mother. Although he was a devoted and caring son, Ranjan failed to be a dutiful and affectionate husband. Maya was concerned they might never have children if Ranjan remained indifferent to their intimacy. Their lack of shared activities and Ranjan's disinterest in her made them feel like strangers living under the same roof. This excerpt from the tenth chapter reveals the emptiness of their relationship when the novel describes how "Hot weekday afternoons were to be suffered silently and stoically with just the whirr of the noisy ceiling fan to stir the warm air around" (100). Maya is frustrated by her husband Ranjan's self-absorption and distant behaviour. However, when she experiences Nikhil's love, she becomes indifferent to Ranjan's attitude and even finds it amusing. Feeling loved by Nikhil makes her feel special and helps her overcome her sense of alienation. The novel delves into the complexities of love and infidelity, shedding light on the shortcomings of the Indian marriage system. It also presents a mature understanding of women's essence and their conflicts in seeking individuality while fulfilling their responsibilities. The novel addresses the issue of women's identity, highlighting the importance of one's inner self compared to societal perceptions. It delves into the psychosocial characteristics that shape individual identities, such as societal, cultural, and political influences, as well as personal conflicts and desires.

In Shobhaa De's *Second Thoughts*, the female protagonist, Maya, grapples with an identity crisis. The story continues to highlight the damaging implications of her identity as a girl from Calcutta because in a marriage between a man and a woman, the wife takes his name, she joins his religion, integrates into his class his world; she belongs to his family, she becomes his other 'half'. She follows him...she breaks with her past more or less brutally, she is annexed to her husband's universe. (454)

Maya's marriage to the Mallik family is a disaster. She has no identity other than "Mrs. Malik" and feels excluded from the family. Ranjan prevents her from feeling like a part of the family. "All these months since our marriage I had got the feeling that Ranjan felt a little ashamed of me. After all, I wasn't a Bombay girl" (163). He refuses to involve her in the family's affairs, keeping her confined within the four walls of their home with her freedom limited. Maya is essentially turned into a servant, a captive in her own home. As a result, her freedom is restricted, her identity is suppressed, and her personal growth as a woman and an individual as "the self" is hindered.

Maya's struggle with self-discovery remains unacknowledged. She saw herself as a full-time, unpaid domestic servant. Her husband's insensitive behaviour, constant domination, and her resulting suffering left her feeling frustrated and depressed. Ranjan's lack of love and overwhelming loneliness weighed heavily on Maya. She had no one to confide in about her emotions. She constantly thought,

Nobody needed me, absolutely nobody. My parents no longer thought I belong to them. My husband belonged to his mother. It was unlikely that I would bear children who would belong to me. And I did not have a single true friend to call my own. (372-73)

Maya is manipulated by both Ranjan and Nikhil, who represent patriarchy and hinder her self-realisation. Ranjan marries her at his mother's urging and emotionally, socially, and sexually disadvantages her. Nikhil takes advantage of her loneliness and feigns concern to fulfil his intentions. Maya's journey from innocence to experience makes her stronger. Although her "silent cry for true companionship for herself always remains unheard," De's self-assured Maya decides to move on in her mission undiscouraged with her decision to make new beginnings in her marriage.

Second Thoughts by Shobhaa De vividly portrays the author's exploration of identity in the face of societal patriarchy. Through her female characters, De expresses concern for their suffering and marginalisation in a male-dominated world. Her women are modern, educated, and aware of their position on the margins of society. They openly express dissatisfaction with domestic life, desiring equality with men and resenting unresponsive attitudes. They do not hesitate to voice disagreement with beliefs that perpetuate their suppression. Their engagement in extramarital affairs, deviant sexual behaviours, and liberal attitudes toward sex and morals serve as protests against patriarchal pressures. De's women reject the traditional image of women and their role in marriage, family, and relationships. They detest financial dependency on men and hold radical views about these institutions, seeing freedom from societal oppression as their goal. Described as New Age Women, they are strong-minded, determined, confident, and assertive, emphasising their existence instead of seeking understanding, compassion, or sympathy. Maya is mindful of her emotional and physical requirements and aspires for a plausible space in the family. Shobhaa De's novel *Second Thoughts* projects her women's hysterical and hyperactive struggle for existence through their unconventional behaviour, their sexual escapades and their desire to be free from the clutches of their existence.

They despise being treated in a manner that pampers the male ego. Her female characters in this scenario appear to be engaging in a gendered, existential struggle against being unseen and incapable, questioning authority, stereotypes, icons, and sexist beliefs.

Shobha De's successfully portrays the challenges faced by the modern woman. The protagonist, Maya, navigates the complexities of domestic responsibilities and asserts her individuality through unconventional choices. Maya's rebellion is not solely for equality, but for recognition as an intelligent and emotional individual. She represents the new woman of her time, challenging the patriarchal norms and striving to realise her true potential while grappling to fulfil her desires and needs.

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