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VASANTA COLLEGE FOR WOMEN

(Admitted to the Privileges of Banaras Hindu University)

Krishnamurti Foundation India, Rajghat Fort, Varanasi (U.P.) 221 001

Ph. : 0542-2441187, E-mail : vasantsahastradhara@gmail.com, Website : www.vasantakfi.ac.in

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Dr. Alka Singh
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Editor's Note

Aristotle said "*all men want to know*" and "*the feeling of wonder makes the true philosopher*". In the rapidly changing world of the 21st century there is too much to know, explain and interpret. New socio-cultural, economic and political opportunities and challenges have emerged. A gigantic change in the value framework is perceptible. These transitions and changes have opened up new opportunity for academia as well as entrusted new responsibilities. In fact, at every step a research problem is waiting for a keen researcher and everyday a new area of research is emerging. Further, the technological advancement has also proved to be a great help for researchers by easing the process of research and broadening the access to facts/data/information. In the present era of information revolution, getting information has become a matter of one click. But merely a bundle of information can produce neither quality research nor solution to social problems - the prime responsibility of the intelligentsia. What is needed is the ability to observe and interpret and most importantly a penchant to know. The penchant to know beyond the know can uncover many perspectives to look at reality and thereby lead to new research adding to the domain of knowledge.

I am very glad to present before you the first issue of our Bi-lingual Journal **VASANT SAHASTRADHARA**, the main objective of the Journal is to provide a platform for interdisciplinary exchange where researchers and scholars from different disciplines can share their ideas, perspectives and findings. It aspires to promote dialogues between disciplines and perspectives.

This issue has eleven papers from various disciplines representing different perspectives like philosophical, spiritual, psychological, politico-legal, literary and educational. All the papers are rich in their content and have element of newness.

I express my gratitude to contributors for their intellectual inputs. I am also thankful to the members of the Advisory Board for their valuable suggestions. I congratulate the members of Editorial Board for their efforts.

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Psycho-Physiological Mechanism of Spirituality-Health Relationship: Theoretical Conceptualization

A. K. Srivastava

“The health is wealth” was first written by philosopher Ralph Waldo Emerson in the 19th century. Health has always been considered valuable by people. In contemporary societies people are becoming more health conscious. However, there have been controversies regarding the concept, components and causes of sound or ill health. Commonly, health is considered as a state of feeling well and not being sick. Generally, we think about health in terms of absence of objective (biological) signs and subjective symptoms of ill-health. Since ancient times people have been curious about the causes of good or ill-health, and have been adopting different modes of cure of the sickness. Contemporary concepts of healing, health, and illness are founded on these ancient systems. Thousands of years ago people used to believe that physical and mental illness were caused by mystical forces, such as evil spirits. Further, the philosophers of ancient Greece produced the ideas about physiology, disease process, and the mind between 500 and 300 B. C. Hippocrates, often called the “Father of Medicine” proposed a “humoral” theory to explain why people get sick. According to this theory, body contains four types of humors (fluid) and a imbalanced or faulty mixture of these humors cause diseases. Galen, a famous physician of the 2nd century A. D., believed in humoral theory but also discovered that illness can be localized, with pathology in specific part of the body, and different diseases have different effects. During Middle Ages, due to influence of Church, human being was regarded as a creature with a soul, possessed of a free will, subject only to his own willfulness and perhaps the will of God. During this period people’s ideas about the cause of illness took on pronounced religious overtones, and the belief in demon became strong again (Sarason & Sarason, 1984). Sickness was considered as God’s punishment for doing evil things. As a result, the Church came to control the practice of medicine, and priest became increasingly involved in treating the illness. It was not until the 13th century that new ideas about the mind-body relationship began to

emerge. The Italian philosopher St. Thomas Aquinas rejected the old Greek Philosopher's view of "body-mind split", and saw them as an interrelated units that from the whole person (Leahey, 1987). After renaissance (14th and 15th Centuries) scholars became more 'human-centered' than 'God-centered' in their search for truth. In 17th century great philosopher Descartes again regarded mind and body as separate entities, and conceived body as a machine. He proposed that mind and body, though separate, could communicate through the pineal gland. He also believed that soul in human beings leaves the body at death. Advancements in knowledge in science, technology, and medicine, and belief in mind-body split laid foundation of "Biomedical Model" for conceptualizing health and illness. The diseases were explained by disturbance in physiological processes, which result from bio-chemical imbalance, bacterial or viral infections, etc. This view became widely accepted during 19th and 20th century, and still represents the dominant view in medicine. In second half of the 20th century, mind-body interaction was again indirectly recognized through acceptance of the role of psychological characteristics and behaviour pattern (life style) in determining the status of people's health. It can be noticed that some people get illnesses more frequently than most people do and get well more slowly. The idea of connection between medicine, health and psychology was formalized by Freud during early 20th century. He noticed that some patients showed symptoms of physical illness without any biological disorder. He proposed that these symptoms were converted from unconscious emotional conflicts. He called these condition "conversion hysteria". The symptoms can include paralysis, deafness, blindness, and loss of sensation in some part of the body. Consequently the field of "psychosomatic medicine" emerged. It accepted that in the process of illness mind and body both are involved. In 1960, the scope of psychosomatic medicine become broader, and it concerned with the interrelationships among psychological and social factors, biological and physiological functions, and the development of illness (Lipowski, 1986). Later the discipline of "behavioural medicine" emerged in the 1970's to study the role of psychology in illness. These researchers revealed that the link between the mind and body is more direct and pervasive. An other new discipline, which directly involved in studying role of psychology in health, emerged in 1978 in the name of

“Health Psychology”. The discipline aimed at promotion and maintenance of health. It also focuses on identifying the causes and diagnosing correlates of health and illness. The latest perspective of health and illness, “Biopsychosocial Model”, expanded the “biomedical” view by adding to biological factors, the influence of psychological and social factors. All the three factors affect and are affected by the person’s health. Significant role of life style, habits, personality characteristics and cognitive processes in determining health status has been accepted. Accordingly, the WHO has to add to physical well-being, the psychological, social and spiritual well-being as the dimensions of health.

Recently, in contemporary societies people have again started linking religiosity and spirituality to health. These are basically cognitive phenomenon founded on belief system. Religiosity and spirituality are considered helpful in resisting illness and maintaining physical and psychological well-being. Thus we can see that the idea of mind-body integration, an idea prevailing in earliest period of history, has again revived and being scientifically proved. People’s faith in God or a super power and interest in spirituality is ever increasing all over world. In 1998 Gallup Polls, 60% of American reported religion to be very important in their lives. More than 82% people acknowledged a need for spiritual growth. Survey confirms a remarkable rise in spiritual concern (Gallup & Jones, 2000). More than 100 years back, William James in 1902 wrote about the relationship between “religion and neurology” (physiological changes). The term spirituality has a long and diverse career. James equated religion with spirituality. Oxford Dictionary defined spirituality as vital quality giving life or energy to material human elements of a person. Most of the religions used term spirituality to refer to that which is experienced and considered to be transcendent, sacred, holy, or divine. Spirituality relates to a person’s character, personality, disposition with an emphasis on person’s social and emotional style and manner of living. Spirituality has been described as transcendent relationship with sacred in life (Walsh, 2000) or with something divine beyond the self (Emmons, 1999). Spirituality is also described as inner belief system which concerns the essence of one’s being. It develops a sense of higher consciousness that connects the creature and the creator. It integrates body, mind and spirit. Hindu spiritual philosophy is theistic which believes

in the existence of God (a supreme or spiritual reality), an immortal soul, or any other type of deity or deities. It has exerted some influence on transpersonal psychology. The term “transpersonal” refers to the developmental paradigm of this school, which posits that psychospiritual growth proceeds from pre-personal and then personal stages of identity formation, to finally transpersonal stage. Transpersonalists argue that the pre-personal and personal stages have been described in psychoanalysis and developmental psychology, but that transpersonal stages are based primarily on spiritual and mystical experiences described by Jung and both Eastern and Western spiritual traditions.

Previously, it was assumed that spirituality can not be studied scientifically because spirituality is immaterial and beyond senses. However, there has been resurgence of interest in investigating the impact of religious and spiritual factors on health outcomes. A large amount of scientific research on spirituality and religiosity has been done. The *Journal of Scientific Study of Religion* has already published 41 volumes. A large number of instruments are available for studying religious variables. Similarly, elusive phenomena, such as complex cognitive process, emotional states and inner working of psychopathology, are now regular topics of scientific study. ‘*American Psychologist*’ (Jan. 2003) contains a set of articles included to stimulate, inform, and improve the quality of scientific research on spirituality, religion and health. In good number of studies religiosity and spirituality have been found, in general, to be positively related with wellness. Spirituality has also been found to be an important component among patients’ ability to cope with serious and chronic illness (Brady, et al., 1999; Ehman et al., 1999; Roberts et al., 1997). The incidence of this resurgence can be witnessed in growing number of research articles on this topic. Good number of research pointed to link between various aspects of religiosity and spirituality and better physical and mental health (Ellison et al., 1998; Levin et al., 1998; Mathews et al., 1998; Muller et al., 2001). Some studies were conducted to examine the effect of Indo-Christian religious practices. In these studies religiosity/spirituality were found to be associated with lower blood pressure and low hyper-tension (Koenig et al., 1998; Stiffen et al., 2001), better lipid profiles (Friedlander et al., 1985; Friedlander et al., 1987), and better immune function

(Koenig et al., 1997; Woods et al., 1999; Ironson et al., 2002; Sephton et al., 2001). In some other studies yoga, meditation and relaxation have been noted developing sound health. These practices which relate to religiosity and spirituality, have been found to be positively correlated with lower blood pressure (Schneider et al., 1995; Patel et al., 1985; Schmidt et al., 1997), lower cholesterol (Patel et al., 1985; Schmidt et al., 1997), lower stress hormonal level (Sudsuang et al., 1997; Infante et al., 1998; Walton et al., 1995), low stress hormone reactivity (MacLean et al., 1997), and differential pattern of brain activity (Lou et al., 1999; Lazar et al., 2000; Newberg et al., 2001). Meditation and relaxation have also been found to be associated with better health outcomes among clinical patients (Kabat-Zinn et al., 1992, 1998; Garfinkel et al., 1998; Schneider et al., 1995). However, these studies and their evaluation done by Seeman, Dubin and Seeman (Jan. 2003) actually reflect evidence relating to a number of health outcomes rather than the evidence for specific outcomes. Seeman et al. (2003) suggested that final assessment of the potential benefits of meditation/relaxation intervention with respect to health outcomes will require further research evidence.

India is considered as the land of origin and practice of spirituality, yoga and meditation. The conviction of mind (soul)-body integration can be traced to the earliest period of history. Any positive or negative changes in one affect the other. It was believed that sound mind leads to better health, and healthy body houses sound mind (soul). Yoga and meditation, two pathways to spiritualism, have been in practice in India since ancient times. It was believed by the people that these practices lead to a state of unification of body, mind, and soul, and help in maintenance of sound physical and mental health. "Upanishad", ancient Indian religious literature, described meditation as the route to the highest knowledge (spiritual knowledge) when self-realization, which is integration of inner self or spirit into the cosmic spirit, occurs. "Surrender of ego" to God or supreme power is an indicator of enhanced spiritual quotient. In this stage person leaves every thing to God and perform all his roles sincerely with no expectation of any reward or returns. He would accept all positive and negative outcomes or situations as desire of or destined by the supreme power. Accordingly Lord Krishna in Geeta says, "Karmanyewadhikarste ma faleshu

kadachan” (Your right is to perform your duty only, not to the fruits thereof). Krishna further says, “Fly unto Him for refuge with all your being. By his grace you shall obtain supreme peace and eternal abede”. Swami Chinmayanand elaborated it and said, “The surrender unto Lord should not be a temporary self-deception; it should be done with a total spirit of devotion and with a state of ego-lessness”. These beliefs can help in maintenance of sound physical health through sound mind and mental health.

Regarding the mechanism of the positive effects of religious and spiritual practices on health, it may be argued that certain cognitive patterns, psychological features and behavioural pattern developed from these practices lead to sound health through consequently enhanced psychological resistance to adverse physical and social conditions and health promoting positive physiological functioning. Religious and spiritual practices develop the tendency of tolerance, patience, low anxiety, self-control, positive affectivity, broader perspective, contentment, emotional control, optimism, resistance to adversities, morality, self-efficacy (based on confidence in God’s blessing), altruism, kindness, affection, etc. The psychological strength one gets through these psychological and behavioural tendencies help in resisting to environmental adversities, and through brain, also enhances the magnitude of secretion of positive hormones and function of immune system, lowers down stress reactivity (physiological), improves protein metabolism and vegetation functions through mental peace and sound sleep. Besides the psychological tendencies, life style of the person engaged in religious and spiritual practices help in maintenance of sound physical health. However, these speculations regarding relationship of religiosity/spirituality and health is hypothetical and not well empirically established. More scientific study, using sound methodology, of these hypothetical propositions is warranted.

Practically, religiosity and spirituality have three dimensions, i.e., cognitive, affective, and action. A religious or spiritual person believes in existence of a supreme power and perceives and thinks, feels, and acts in specific manner which leads to achievement of bliss, i.e., experience of “Sat-Chit-Anand” (Eternity-Knowledge of truth/God-Inner pleasure). Patanjali’s “Ashtang Yoga” helps in having

this experience. A combination of three types of yogas, i.e., “Gyan” yoga (the intellectual path), “Bhakti” yoga (devotional path), and “Karma” yoga (the path of action) leads a person to the goal of connecting with supreme power.

I am of view that religious and spiritual practices should be a part of our day to day life. We need not withdraw from all our social responsibilities and roles for the sake of religious and spiritual activities. We should perform our various roles with full sincerity, with a blend of religious and spiritual beliefs and values. An adequate coordination between our materialistic and spiritual dimensions of life may prove to be a practical and realistic approach for majority of us to achieve the goals of physical, psychological, social and spiritual well-being.

Current empirical evidence suggests that religiosity/spirituality may be linked to important physiological regulatory processes and to health. However, the processes by which these relationships occur are poorly understood and sometimes beyond reality. Additional research is needed that encompasses sound research methodology and includes more representative samples. It is also a point to distinguish religious practices from spirituality while studying their effect on health. More research on physiological mechanism of spirituality-well being (physical and mental) relationship is warranted. It is a topic of high public interest and should be investigated more in order to get better health, greater inner peace, fuller sense of meaning and satisfaction in life to the people in present era of materialistic and high stress, anxiety and dissatisfaction. Increased level of affluence and materialism has not been able to provide satisfaction in life and psychological well-being to people in the present day world.

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Globalization, Language and Literature

Anita Singh

When Faustus, a character in Christopher Marlow's play sold his soul to the devil, he thought he was only in for a few add on's: a little more knowledge, a little more power in an otherwise unchanged life, little did he know he had crossed the frontiers into a different scale of reality where his wishes were no longer the ones that counted. Have we also Faustus like, regardless of consequences entered the global mega system whose life is governed by considerations alien to human beings.

To begin with what do we mean when we talk about globalization? Most commonly it means the removal of national boundaries as impediments to the free flow of capital, of goods, of service. The entire system is crafted, of course, mostly by and for the great multinational corporations who are increasingly in the business of raising capital in one part of the world, investing it in another, to produce something that can be sold in a third. Any great imperial system is always accompanied by a declaration of noble purpose. 19th century colonialism was justified as the white man's burden; the Soviet grip on Eastern Europe was justified as upholding the proletariat against the bourgeoisie; likewise the rule of the multinational, the new imperialists of our age, is justified as leveling the international playing field and allowing fair competition (Hochschild: 1998:1235). But this we know is far from the truth. If globalization refers to a unified world, then the divisions of the world into first, second and third loses its significance. In reality, however, this division does exist, the process of uneven development is likely to be intensified by globalization and its impacts are going to be unequal and different in different parts of the world. The effects of globalization are more far reaching than those of the trade in tangible objects, for here we are talking about forces that mold minds, tastes, and values. Media plays a significant role in this globalized world as it creates a mass of cultural transmission that cognitively 'map' or orders the world in a certain way. The eating habits of cosmopolitan Indians have been inundated with the influx from Mac Donald's, Pizza huts, Wimpy's, Kentucky Fried Chicken and so on. Trends of

celebrating days like Father's Day, Mother's Day, Valentine Day, Friendship Day have become rampant- with cards and gift companies cashing in the great celebrations. All this indicates to a whole production and marketing of culture. Mass media confronts the viewers with a myriad of lifestyles and cultures. In this way, one culture intersects other culture in other words center intersects with a periphery and vice versa. However asymmetrical power relations often characterize this intersection. This inequality works in the realm of language. I will now try to analyze how the economic and political forces impinge upon languages and literature in general and Indian English writing in particular.

Language

When we talk about globalization and language we cannot but help talking about English. English is increasingly referred to as a global language, a world language or an international language. All these terms stem from the fact that English is by far the most widely spread language in the world and has become the *de facto* international lingua franca in many domains, including science, technology, medicine, air travel etc.

Also, there are more people learning English than any other language worldwide. The globalization of English language, however, is not only a matter of sheer numbers. Indeed, there are certain issues, which concern not only socio linguists but each one of us. Here I will only raise three questions, which have an important bearing on the use of language and language policy of our country, with some of my reflections on them:

1) English and Imperialism: We all know that British colonialism brought many countries in contact with Britain and also quite naturally with its language. In India, this contact lasted almost for 200 years. The colonial exercise was not merely about conquering territory and economy, which the wealth of 19th century Britain is clear evidence of, but also about conquering minds. This is encapsulated in Macaulay's famous dictum on the purpose of British education for Indians: "a class of persons, Indian in blood and colour, English in taste, in opinion, in morals, and in intellect". What this leads to has been pithily noted by Ngugi Wa Thiong'o "it is the

final triumph of a system of domination when the dominated starts singing its virtues". After independence in India, the problem of choosing a national language was a tough nut to crack. In government sectors and in academia many supported English as the best candidate for the job of national link language and its automatic uplink to the global system. For all practical purposes, English remained with us after independence as an associate language, link language or library language or by whatever name we chose to call it. The scenario in the 21st century is that millions of Indian immigrant, as well as people in cosmopolitan cities, are losing their mother tongue – an experience which affects millions of people worldwide through the pressure to assimilate to a dominant language. The emotional intensity of losing your mother tongue is captured by Shakespeare when a character in *Richard I* reflects on what banishment and exile mean:

The language I have learnt
... Now I must forgo
Within my mouth you have engashed my tongue,
What is thy sentence, but speechless death
Which robs my tongue from breathing native breath.

Shakespeare's character expresses the tragedy of language loss for the individual. It is much graver loss for human kind when an entire language and culture disappear. Perhaps 90% of the world's oral and sign languages are threatened. The agony was expressed vividly by a delegate from Mali (Africa) to UNESCO , when pleading for funds to record the oral memories of old people, because Mali's history was still almost entirely oral and would die with that generation he has aptly said: "when an old man dies in one of our villages, a shelf full of books is lost". Contrast this with the words of Lord Macaulay, whose educational minutes in India in 1835 set the tone for language policy throughout the British Empire. It determined a focus on English rather than local languages, at a time when there was a considerable interest among British expatriates in learning Indian languages. Macaulay wrote: "I have never found one amongst them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia".

India has been at the receiving end not only of colonial language policy but of global. Obviously yes, if we look at what's on TV, what people eat and wear corporate structures and management, advertising, trends in higher education and research. It is not hard to see that it is occurring gradually and is not imposed by force but through a much subtle process of glocalization. Attitudes towards things British and American have been generally positive and receptive.

2) English and Language Death: Does the spread of English cause the death of minor languages and the decline of 'other' big languages? The power of language is reflected in its imagery. English tends to be marketed as a language of success, hedonism and international mobility – which it is for many people. By contrast, it is described as a killer language. John Swales, working on characteristic genres of scientific English, describes English as *tyrannosaurus rex*, a language that gobbles up other people's languages. According to the Kenyan writer Ngugi, linguistic cannibalism of this sort is a common feature of dominant languages. So we need to recall that a language that connotes success for some entails failure for others. We have to be careful not to allow seductive metaphors to obscure the fact that there is nothing inherent in any given language that makes it good or evil, better or worse than others. It is the uses to which humans put language that needs critical scrutiny, along with the imagery associated with expanding and contracting languages. Nothing I have said so far should be construed that I would suggest that anyone in our part of the world should stop learning or be using English that would be foolish. But we need in every context to assess whether the choice of language has been decided on equitable and whether the linguistic human rights of all speakers of all languages are being respected. As the many labels used to describe English indicated opting for English is never neutral, English impacts on the local language ecology in multiple ways and interlocks with regional and global challenges and constraints. The world we inhabit is a world of English speaking have's, and non English speaking have-not's, the world in which many of the decisions affecting the entire world's population are increasingly taken in English.

All languages are open ended but English's globalization unprecedented in the history of languages will transform it in ways we can now visualize. In future,

suggests David Crystal, these could be a tri-English world, one in which speakers could speak local English based on dialect at home, a national variety at work or school, and international Standard English to talk to foreigners. We have to be wary of such a world envisaged by David Crystal where all the people of the world become monolingual and our linguistic ecology will be destroyed.

3) English and Englishes: Is there one standard English or is this language fragmenting into increasingly unintelligible varieties? Descriptions of the expansion of English have produced terminological cornucopia. Some scholars maintain there are now several English languages in different parts of the world. This process started in North America in 1789, with Noah Webster pleading for “an American tongue”, an American declaration, a language with a pronunciation and spelling quite distinct from British English. What was achieved for American English has been followed by more recently in Australia, Canada, and New Zealand making English a poly – centric (one with complete norms in different countries) and poly –ethnic language (one expressing different ethnicities, Irish, American, Indian etc.).

English in India albeit introduced by global (colonial) powers, has become part of the local political (and linguistic, as Kachru would agree) landscape. Global English in India is Indian English. Language localization is one such phenomenon that must be understood by observing the way people have molded it to fit into their culture. To pass by the glossy sign for Mac Donald’s – the byline reads “I’m loving it” – such advertisement caters to a target audience in a way that will appeal to them and in a language, they will understand. This is the way many Indians speak English, I just wonder whether the advertising agency was not actually taking a playful dig at the Indian tendency to use progressive in place of static verbs like –“I am understanding it”, “she is knowing the answer” was the byline a cheeky dig. The mix of Hindi and English now crops up everywhere- “hungry kya?” queried an Indian ad for Domino’s pizza. Though there are many opponents to this trend, many believe it to be positive whether it is advertising professional writers or scholars they all believe it is about effective communication and the fact that English is becoming localized shows its popularity with the masses. Of course, it is incorrect to believe that this hybrid version is used in business or professional communication; this is a casual

style of speaking English adapted to the life of the millions of Indians who speak the language. Some even may scream sacrilege but it is really about the evolution of a language mirroring the changing attitudes of a society. Bollywood is also not far behind in this language glocalization trend. We have names of popular movies like 'Jab we Met'; 'Ek Chooti se Love Story' among many others these stand witness to this fad. And for the millions who speak this hybrid version "well what to do, we're loving it". Other than localization of English languages, other trends impinging on the English language is the use of abbreviated, cryptic messages of SMS's and use of emoticons that have gone a long way in changing the hue of language use.

Literature

To be sure English as a literary language resonates with local colour Anand, Rao, Bhabini Bhattacharya, Khushwant Singh and others of the older generation tried to use English translation of phrases and expressions from Hindi, Punjabi and so on into the dialogue part and chaste Queen's English in the narration part. Sometimes such translated expressions produce a comic effect. These expressions present interpersonal relationship in Indian socio cultural setting:

- 1) Where have you gone and died (Mulk Raj Anand's *Gauri*)
- 2) What honorable name does our does your bear (Khushwant Singh *Train to Pakistan*)
- 3) Bless my house with the dust of your feet. (Bhabani Bhattacharya *So Many Hungers*)
- 4) Sardar Sahib you are a big man and we are but small radishes from unknown garden. (Khushwant Singh *I Shall not Hear the Nightingale Sing*).

The essential grammatical structure remains intact, and so does its essential semantic structure, but beyond this point it appears to be a new language, the same words now carry new meaning and new concepts in a new cultural environment, the English words are referential in different ways in that they refer to new items of human experience and new categories of an alien culture.

In recent Indian English fiction, it is evident in the texts of Arundhati Roy, Salman Rushdie among many others, yet the tendency to use English in place of mother tongue underwrites a linguistic homogenization that attests to the capital currency of the most powerful economy in the world. Arundhati Roy whose *God of Small Things* (1997) claims to dream in English, and her novel intersperses English with untranslated Malayalam, an idiomatic mix that has a very specific regional location in India.

Other symptoms in literature and specifically in recent Indian English fiction that one can see are:

1) Asymmetrical Power Relations in the Language of Literature: What we observe is the books published in certain languages have greater visibility and marketability than those in any other languages. In fact, language can be ranked in terms of their market power. English, of course, is the quintessential global power language. If a writer writes in one of the minor languages of the world, he/she has little chance of being taken seriously, let alone survives financially. On the flip side, one is aware of the astronomical sum of money that Roy, Rushdie, Rohinton Mistry, Allen Seally and others get as signing amount even before their books have proved their worth amongst the reading public. The world cultural system compels you to write or be translated into one or more of these major international languages, the inequality between languages has other more damaging consequences: several languages are dying each year either because their speakers are themselves becoming extinct or because these speakers are switching to other languages. Globalization, then is forcing greater and greater conformity and homogeneity, as a result cultural pluralism and diversity are being threatened. A recent issue of *India Today* talks about an entire generation of Indian English novelists including Rushdie, Roy, Vikram Chandra, Allen Seally, Rohinton Mistry among many others, titled 'the luckies' – an anagram for 'labeled, urban, chilled, kicked with life Indian' who think of and use English as their first language, and seem to have a culture that one may easily term global. Visibility, money, recognition comes easily to writers of Indian diaspora and writers writing in English in India.

2) Rey Chow has rightly drawn our attention to the status of literature in the age of globalization. She says literature becomes information and literature from other cultures stand in greater danger of being commoditized as reflections of other worlds. Indian English fiction is at times promoted as a specimen of exotica. Within a global cultural economy, some texts become a bazaar for nonwestern artifacts. This category panders to the needs of that global market, producing more reified versions of the 'other' worlds.

A market for postcolonial texts provides a sampling of a world honed to the fashionable emphasizes on postmodern hybrids and on global cultures. *White Tiger* received the prestigious Booker, with the head of the jury, Michel Portillo, calling it a work that shows 'the dark side of India' – a new territory. Critics have dubbed *White Tiger* as a tourist's account of India they have appropriately raised questions about the intentions of Arvind Adiga who grew up in Australia and went to elite university in England and the US.

3. Literature as a Metaphor for the Contemporary Global World: Hari Kunzru's *Transmission*, the novel's title is itself a metaphor for the transmission of people, disease, and information. Kunzru locates his text against a background of the global economy and subaltern and dominant cultures. Everyone and everything is on the move in this text, transmitted across borders from one cyber space to another. Borders are increasingly political but they are selectively porous, allowing skilled cheap replaceable workers to cross while keeping out elements considered dangerous to the body corporate such as refugees. The computer viruses Kunzru's central protagonist works to keep from crossing border in cyberspace becomes a metaphor for people like him. It is a post-industrial form of indentured labour and, the protagonist, Arjun, who is transmitted from New Delhi to Silicon Valley, brimming with the promise of the American dream, joins the giant pool that is the new class of dehumanized ill paid immigrants' workers. He has no job security, but in his naivety, he believes that if he proves his worth he will be valued. when he is laid off from his job as a virus tracker as a result of the collapse of the dot com bubble, he creates a brilliantly complex virus and in the process, restoring Virugenix's failing fortunes, the viruses he releases into the world is a swarm, a horde that continuously,

uncontrollably mutates to invade and infect every organ of the world body, wreaking havoc on a global economy, but also of course on individuals. The metaphor is that the repression of the subaltern is like a virus that whether with malign intent or not undermines the dominant culture. Another text that exposes the dark underbelly of the global culture is Kiran Desai's *The Inheritance of Loss* which questions 'can globalization become a route to prosperity for the downtrodden. The novel along with other characters tracks the life of Biju. Biju, the son of the cook who worked in the house of Jemu Patel, a retired judge aspires to go to America. For Biju and his father, the cook, America /angrez symbolically represent the center towards which they want to advance. Whiteness gets equated with power and he aspires to be "angrez ke tarah" (Desai: 2006:105). But once he is in America he realizes the snag of being in an alien culture which is not too kind to him. Biju comes back to India in the climactic scene of the novel robbed of his belongings (316), all his NRI dreams of "holding green cards and passports ...dollars me kamaenge, pum pum pum" (298) comes to naught. Desai doesn't present any easy answers to the problems of those who are left behind by the unstoppable economic growth – in fact her world view is quite cynical – "where one side travels to be a servant and the other side travels to be treated like a king". The same asymmetry in power relations in a global capital system gets reiterated in these two texts.

Conclusion

Languages and literature are important for human beings for two reasons: one, it gives them a sense of identity; two its usefulness. Naturally, a global language – multinational language is handier than Indian languages. If knowledge of English and writing in English becomes a passport to a high position in life, why take the trouble to learn the language and write in it, only for the sake of identity. A tactless journey towards a state of being free from the markers of identity, language, and literature is one of them, is the greatest danger faced by all the Indian languages and literature.

However, worldwide there are many of us who are working to maintain diversity, working to confirm the wisdom of NgugiWaThiong'o dictum: "real unity of cultures and species is found in their diversity". This vision is diametrically opposed

to a monolingual world view. The language issue is embedded in a mass of agendas that need addressing and disentangling, we need action, we need political will. We are aware that Hamlet is a tragedy and the tragedy occurs because Hamlet defers action. If we are to avoid ending with the linguistic and literary stage in India cluttered with linguistic and literary corpses, we need to leave the realm of the imaginary and act decisively.

In a hierarchical linguistic and literary world order, the oppressed will always sense the injustice, like Caliban, the island slave in Shakespeare's *Tempest* who responds to his oppressor, Prospero:

Thou taught me language; and my profit on't
Is, I know how to curse; the real plague rid you,
For learning me your language. (Shakespeare: *Tempest*: 363)

The alternative working to resolve conflicts between groups and building understanding is expressed by Juliet to Romeo. Their families were involved in what might in contemporary writing be dubbed as ethnic conflict. Juliet stresses how we all need to be able to define the world, to name it; she reveals a great awareness of linguistic diversity:

What's in a name? That which we call a rose,
By any other name would smell as sweet;
So Romeo would were he not Romeo call'd,
(Shakespeare: *Romeo and Juliet*: Act II scene ii, 43)

Our task as academicians is lucidly captured by Edward Said, the Palestinian American, in his BBC Reith Lectures, in which he describes the role people in academics as "raising embarrassing questions...being unwilling to accept easy formulas or readymade clichés or smooth ever so accommodating confirmations of what the powerful or conventional have to say and what to do" (Said:1994:9'17)

We need to ask what language policies are in place, overt and covert ones and whose interest they serve, globally and locally. At a practical level this means:

- 1) Exploring whether English can be appropriated locally, for instance in India in ways that strengthen the sustainability of the local cultural and linguistic ecology.
- 2) Language policy as a scientific activity must be based on critical analysis of the contemporary scene, underpinned by multi- disciplinary theory and inspired by a vision of how more equitable language policies can permit all languages and literature to flourish. I close with the words written on the tombstone of a Danish linguist “learn many languages but do not forget your own”.

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The Role of Indian Women in Protecting Our Heritage in the Digital Age

Chandrakala Padia

"The Role of Indian Women in Protecting our Heritage in Digital Age" is one of the most burning issues of the time. The pace with which values are being eroded in our society, the rapidity with which Indians specially the younger ones are losing their faith in age-old values of Indian culture, and the speed with which a gulf is created between the individual and social values is a matter of great concern. These worries are multiplied with the realization that the possibilities of further erosions are much higher in the present digital age than what was in the earlier times. The challenge before every one of us is how to immediately put a break to this erosion. And, what can be the role of Indian women who are known for their wisdom, sacrifice and unflinching devotion to their duties.

Here, all the three words 'digital age', 'cultural heritage' and 'role of Indian women' are significant and need threadbare analysis to relate them in a meaningful way. To begin with digital age, there is no doubt that it has brought in influx of information and is one of the most important resources for dissemination of knowledge worldwide. But it has both negative and positive aspects. On the one hand, it may spread dangerous ideas like unwavering faith in a pleasure seeking self-defining individual, maximum consumption of natural resources, and woman as a mere commodity; on the other, it can also play a pivotal role in strengthening human ties with eco-friendly sensitivity and project family as sustainer of all personal and social virtues. For a long time, India was maligned by the vested Western interests due to their digital power, but now the same digital power brought by the West has provided her with sufficient opportunities to vindicate her own heritage.

Coming to the word 'cultural heritage', I feel it has a multilayered connotation which has evolved out of our great ancient sociological texts and books of knowledge. It is deeply rooted in certain universal principles of self-realization and

self-transcendence. It treats man as a 'Cosmo Centric Being' and not merely as a bio-social animal. This being, microcosm is integrally connected with the absolute, i.e. macrocosm-the undifferentiated, immutable and timeless cosmic order. The macrocosm and microcosm are mirror images of one another (*Yatha Bramhande, Tatha Pinde*). The essence of this principle is that each microcosm is potentially macrocosm and the ultimate goal of an individual is to realize this potential. This requires *Sadhana* and pursuit of four *Purusharthas* (*Dharma, Artha, Kama and Moksha*). This is the *weltanschauung* of our culture - an incessant search for the transcendental and the eternal. To this end, Indian cultural tradition advocates an integrated working of the body, mind and spirit without which the attainment of the ultimate end of life is not possible. Our whole social system, philosophy, religion, yoga, art and literature-all are in principle directed to this end. The underlying idea that resonates everywhere is that a person is not only an individual among other individuals but is, in principle, knit indissolubly with a family, a community, and ultimately with the whole human race. This is the reason why we have never looked at society as a mere aggregate of individuals, but rather as a living organism where everyone is a complement of the other, and should therefore help in creating, sustaining and reinforcing an evolved social order. This is the reason all great Indian thinkers felt proud in belonging to such a tradition. To quote Vivekananda:

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnants of Israelites, who came to southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation.¹

This rich cultural heritage accepts man and woman as equals. The *Rig Veda* accepts a common source of all living beings, i.e. one Will manifesting itself in many

forms including the male and the female in the *Nasadiya Sukta*, (*Rig Veda*, X, 129). *Katho Upanishad* also endorses this viewpoint:

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥

(*Katho Upanishad II, ii, 15*)

That in the beginning, before creation began, there was nothing, neither light nor darkness, neither day nor night, no sky, no stars, no earth-nothing; only when the primal Will-crystallizing in the form of the golden cosmic egg, the *hiranyagarbha* -did it split itself into all this. So back again to the one and common essence, or being, and hence, equal importance or unimportance of all that prevails on earth.

Since both man and woman are treated as spiritual beings, both of them have to follow the path of *Dharma*, which lies in moving from the physical to the spiritual, and from the mundane to the divine. In this journey, there is hardly any ground for preferring man to woman for genius abides in the soul, not in the bodily frame:

संस्कारो हि आत्मनि समवैति नस्त्रैणम् पौरुषम् वा विभागं अपेक्षते ।

(*Rajashekhara, Kavyamimansa*, p. 53)

Manusmriti also proclaims :

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।

आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥ (Ch. XII, 119)

यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा ।

तस्यामात्मनि तिष्ठन्त्यां कथमन्यो धनं हरेत् ॥ (Ch. IX, 130)

It is to be mentioned here that women are accorded a higher status as mother. To quote *Manusmriti*:

उपाध्यायान् दशाचार्य आचार्यणां शतं पिता ।

सहस्रं तु पितृन् माता गौरवेणातिरिच्यते ॥ (Ch. II, 145)

"In respect of exaltation of status, one *Acharya* surpasses ten ordinary teachers; one father surpasses one hundred *Acharyas*; and, above all, a mother surpasses a thousand father."

In *Durgasptashati*, the woman as wife is put at a higher plane because she is the redeemer of her husband:

पत्नीं मनोरमां देहि मनोवृत्तानुसारिणीम् ।
तारिणीं दुर्गसंसारसागरस्य कुलोद्भवाम् ॥ (*Argalastotram*, 24)

Parasharsmriti also projects woman in the same manner:

व्याग्रही यथा व्यालं बालादुधारते बिलात् ।
एवम् स्त्री पतीमुद्धृत्या तेनैव सहमोदते ॥ (*Chap. IV. 33*)

"As a snake catcher pulls a snake from its hole, similarly a pious woman redeems her husband lying in a low state."

Even in the depiction of Gods and Goddesses, the notion of equal status is paramount. Even the *Shiv* is *shav*, that is, a lifeless entity without *Shakti*. A beautiful passage in *Saundarya Lahari* says:

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम् ।
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥ (*Saundarya Lahari*, 01)

The question arises when, where and what has gone wrong in the passage of times that such a rich and sublime cultural heritage got distorted and fabricated. The answer to this question can be given at two levels:

At the Societal Level from the Times of *Smritis*

- Domination of Brahminical supremacy which controlled the source and dissemination of knowledge to the total neglect of the spirit of Varna system;
- Relegation of women from the world of enlightenment to the dark tunnels of ignorance; and
- Dissociation of sublime thoughts from practice generating a mindset, which oppressed the women and the mass.

At the Academic Level in Recent Times

- Identification of traditional thought with practice;
- Uncritical acceptance of Western assumptions and constructs to understand Indian reality;
- Changing our perception of life from that of cosmic being to a self-defining subjectivity; and replacing our collective and communicative orientations by individualistic and contractarian values;
- Perceiving reality always within the framework of binaries of subject/object, man/woman, and nature/culture²; and
- Judging the multi-layered and multi-dimensional rich cultural heritage of India through the behaviour of some anti-social beings.

What Swami Vivekananda says in this respect is an eye opener for both the Western and Indian critics:

The product of the slums of any nation cannot be the criterion of our judgment of that nation. One may collect the rotten, worm eaten apples under every apple tree in the world, and write a book about each of them, and still know nothing of the beauty and possibilities of the apple tree. Only in the highest and best can we judge a nation—the fallen are a race by themselves. Thus it is not only proper, but just and right, to judge, a custom by its best, by its ideal.³

There is no doubt that the rich cultural heritage of India gradually got fabricated not only in the hands of later Western critics but also in the writings of native interpreters and commentators of the ancient texts which went a long way to shape social behaviour.

There are manifold ways to restore effective role of woman in this age of great turmoil and transition. These ways are often overlapping and criss-cross each other. Yet, it would help if I divide them in different categories.

Contesting Both the Western and Indian Constructions of her Identity

Woman has to come out of her passive stereotyped image and assert her intuitive dynamism. She must expose those sources that are responsible for her continual fall from that of a *Shakti* to that of a mere passive onlooker. It was Swami Vivekananda who had the courage to despise Indian men for women's fallen situation. To quote his words:

All nations have attained greatness by paying respect to women. That country and that nation which do not respect women, have never become great, nor will ever be in future. The principal reason, why your race has so much degenerated, is that you had no respect for these living images of *Shakti*. Without the grace of *Shakti* nothing is to be accomplished... We are horrible sinners and our degradation is due to our calling women 'despicable worms', 'gateways to hell', and so forth... the Lord has said, '*Tvam stri tvam puman asi, tvam kumara uta va kumari*' ... And we on our part are crying, '*kena esha nirmita nari mohini*' ... women... whose external manifestations appealing to the senses have maddened men, but whose internal manifestations such as knowledge, devotion, discrimination and dispassion make man omniscient of unfailing purpose, and knower of Brahman.⁴

Inculcation of such an attitude, as reflected in the writings of Swami Vivekananda, is only possible when woman first comes out of her prison bars and asserts her powers. Then, she has to herself get exposed and make others exposed to the original and authentic meaning of our ancient texts. She has to understand how the colonial restructuring and the curricular institutionalization of ancient Indian literature has undermined the significance of a pre-existing tradition. Therefore, all textual representation of women and its construction in history calls for genuine interventions. Such efforts would only convince people that more sensitivity to historical, spatial and cultural specificity would underline her real role in the upliftment of society. Till the time she was a true partner of men in all his activities, society grew and developed in the most desirable way. The moment society started

keeping her in bondage and deprived her of self determination and confined her to the four walls of home, the society degenerated very fast.

It is indeed a shame that early Vedic period which resonates with the glory of women saints, poetesses, artists, architects and great mothers reached an age where she was despised and looked as a hindrance to the emancipation of man. An active, assertive, highly educated and sublime woman was replaced by a passive, silent, illiterate and over indulgent woman. The latter image helped men to continually keep her in bondage and use her as a means to serve their interests. For hundreds of years she was not allowed to read and write so that she becomes speechless for all times to come. The woman of today has to contest this image and unearth our true cultural heritage where the woman was entitled to all the *Samskararas* like men, and the husband and wife offered all the prayers and sacrifices jointly. She underwent the *Upanayana* ceremony at an early age like men and high education was treated as conditionality for getting good husband.⁵ Vedic studies was open to both man and woman. Many important rights were given to women such as that of property and divorce. Women excelled in the field of arrow making, art, music, dancing etc. There are thousands of evidences of women's active participation in social, cultural, political, and spiritual life.⁶

Creating Purposive Motherhood

There can be no doubt that motherhood is one of the most sublime aspects of womanhood. Since times immemorial, motherhood has been glorified in all the religions and books of knowledge. No one can deny that it is in the nurturing of mother that a male or female child seeks the first lesson of love and sacrifice. She is the greatest source of character building and nation building. The qualities of reciprocity, love, sympathy, truthfulness, fellow feeling, reverence for every living being is inculcated in the child in her lap only.

However, motherhood should not be glorified in absolute terms. Motherhood becomes so meaningful only when woman is aware of the great responsibility that stands ahead in inculcating right sense of values in the children. Here, she cannot play her role alone. Men of conscience should come forward to join hand with women to

face the modern challenges without trying to bring back those stifling systems of silence. She has to shed off many of her own biases and preferences in favour of a male child. If mother can eliminate the 'girl child' from her womb, who is then going to protect the little one.

The responsibilities of the women who are highly educated and belong to metropolitan cities become greater. It is they who can be the real torchbearers. They have to work in many different spheres to save this great soil from further erosion and encroachment. First, they have to work with the missionary zeal to arouse the latent capacity of their deprived and uninformed sisters to take up the challenge of digital age. Second, they must reject the westernized commodification of their identity on the one hand, and also the traditionally imposed image of silence on the other. Third, they have to tell women how a nexus between underworld dons, mafias, capitalists and politicians has been built to impose a different kind of distorted value structure where both man and woman are being treated as mere agency. Obscenity and all kinds of vulgarity are its natural offshoots, which are seeping through the age-old structure of society. Fourth, they must contest the predominant view of happiness, and assert that pursuit of happiness can never lie in the relentless search and seeking after individual material goods. It always lies in building a network of relationships and creating a mutually reinforcing social order. Similarly the identity never lies in asserting one's hollow individuality and in fulfillment of egoistic desires; it only lies in carving a niche for oneself by performing one's role as a human being. Women have always been the best messengers for humanitarian ideals; and would remain so due to their immense capacity to share and nurture.

Retrieving History

It is an irony that a women's history still has to emerge. Women were throughout ignored by historians both in the West and the East. We have written political and chronological histories and histories of people with money and power. There was little room for women in political, diplomatic and military history. Their rich contribution in different spheres of life has been obliterated from the pages of history to a great extent.

This all has distorted the truth and reality in many ways. First, women's true role in all spheres of life has been undermined. Secondly, the pain and agony of her stories do not find a place in the academic parlours, and hence no serious effort is ever made to mitigate her suffering. Third, the history of the women of developing nations was often presented through the eyes of the West resulting in horrible distortions and fabrications. Fourth, women's role and performance has always been depicted through male eyes. Swami Vivekananda always resisted this and advocated the need to narrate experiences of woman through her own eyes. He rather felt irked when people asked his reactions about women's problems. To quote him:

"Am I a woman, Am I a widow
that you are asking me about the problems of women?"

What Helene Cixous claims with regard to women is very right:

"Women must write herself into history,
draw her story into history"⁷

In this context it would be no exaggeration to claim that our young women are completely oblivious of the roles performed by women in history. In spite of the fact that women were given very little opportunity to develop, many of them excelled in different fields. One finds references to a large number of poetesses in the 3rd century A.D. text *Gathasaptashati*. A large number of verses are composed under the joint authorship of poetess Chandalavidya along with Kalidas and king Vikramaditya in the 4th and 5th century A.D. Similarly, in the 11th century epic *Rajashekhara Charita*, names of several poetesses are mentioned. The 12th century A.D. witnesses the existence of a famous Tamil poetess Akkamahadevi and famous poetess Kanti in the court of famous Hoysala king Ballala I.⁸

Women have also excelled in the field of astronomy, mathematics, art and architecture. The names of female astronomer Kshanavati, famous mathematician Lilavati, well known woman architect Sridevi and famous dancer Lokamahadevi are some of the great names in the field. Besides, there is a long list of women warriors, rulers and bodyguards in the history.

There is, therefore, an urgent need to reassert and reclaim her role in history. These were the women who were through and through rooted in Indian ethos and culture and yet performed very important roles in many other spheres of life.

We are presently standing at the crossroads of history. Indiscriminate influences are reaching through different gateways of digital age. India has faced many such challenges in the past. Many civilizations came and were wiped out by such storms and hurricanes. It was only India who could take the challenges bravely because it was deeply rooted in humanistic and spiritual values which gave it stability, permanence and beauty. Today there is a need to redirect all our energy to restore the same old glory. Women who have still saved something very precious and valuable in their bosom can play a very pivotal role in understanding, disseminating and preserving this culture. What Gurudev Tagore says can be quoted here:

There are lessons which impart information or train our minds for intellectual pursuits. There are simple and can be acquired and used with advantage. But there are others which affect our deeper nature and change our direction of life. Before we accept them and pay their value by selling our inheritance, we must pause and think deeply. In man's history there come ages of fireworks, which dazzle us by their force and movement. They laugh not only at our modest household lamps but also at the eternal stars. But let us not for that provocation be precipitated in our desire to dismiss our lamps. Let us patiently bear our present insult and realize that these fireworks have splendor but not permanence, because of the extreme power, and also of their exhaustion. They are spending a fatal quantity of energy and substance compared to their gain and production.

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Inclusive Culture in the Perspective of Indian Education

G. C. Bhattacharya

Culture in common use is a term which means good manners and good taste of individuals. It is a coined by human beings to indicate civilized behavior of an individual. It is well known as socially transmitted and acquired patterns of human behavior. Indian culture is basically inclusive in nature which is permissive and incorporative of all irrespective of caste and creed and talented and impaired. Therefore, Indian education in general and higher education in particular solicit to admit all learners irrespective of his/her status, abilities and attainments.

It is required to understand culture along with inclusive culture in Indian perspectives.

Various experts and academicians have attempted to define culture in different ways. For Ellwood, culture includes all of man's material civilization, tools, weapons, clothing, shelter, machines and even system of industry. Brown considered culture of a people as the way of life of that people, the things people values and don't values, habit of life, work of art, music, words, history....Briefly, what they are, what they do and what they like is culture. It is obvious that culture incorporates material and non-material elements where material elements indicate the whole of man's material civilization, tools, weapons, clothing, housing, machines and industry etc., and the non-material element includes language, art, religion, morality, law, government etc.

Similarly, Taylor (1924) defined it as a complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities acquired by man as a member of society.

Brameld (1957) attempted to analyze this definition while clarifying that the first characteristics of it is a 'complex whole' or integrated form of many parts or units to raise a specific design or pattern. So, it is obvious that it is not a simplified unit or entity but a composite of various elements of human life and behavior-material as well as non-material aspects, both. This composite form generates various

patterns and forms of its own style. Secondly, it embraces several psychological attainments as expression of mental and emotional life of people in the form of belief, faith, traditions etc. Thus, it is concerned with the affective domain of human behavior too, which usually is long lasting and requires long duration of time period for change or modification. Thirdly, it includes material objects of civilization manifested in the conduct of social group like family. Actually, this aspect depends upon the level of development and advancement in terms of knowledge, technology and extent of modernization of a society. Lastly, it puts emphasis on habits, capabilities, customs etc. which are acquired socially and neither gained automatically by heredity nor individually. Therefore, cultural development is not possible in vacuum and without socio-personal inter-relationship among members of a group, society and community. It is a common and collaborative attempt.

The terms knowledge and belief used in this definition are indicative of inclusion of philosophy, religion and even faith in superstitions as and belief depends upon elements like that of education, traditional practices, family norms and customs and so on. Similarly, other capabilities mean acquisition of proficiency in crafts, skills, industry etc. Obviously, it is related with psychomotor domain of human behavior including learning. Thus, it is justified well that the term culture is much more comprehensive in nature and encompasses all domains of educational objectives- cognitive, conative and psychomotor.

Boas (1930-34) explained culture saying that it embraces all the manifestations of social habits of a community but Malinowski (1953) considered culture comprising of inherited artifacts, goods, technical processes, ideas, habits and values as acquired and inherited both of the capabilities determine one's own behavior at patterns and bringing changes and supplementing in inherited endowments.

Culture, therefore, is not remaining socially acquired abilities and behavior only but it is better to say that culture includes capabilities of individuals acquired through biological as well as social heredity.

As such, education based upon Indian culture certainly permits all learners to be admitted in the realm of knowledge as it was observed in the ancient Indian Gurukul

system where there was no discrimination between a son of king and common man and all acquired education in the same ashram together. Even in the period of Mahabharata, Shri Krishna and Sudama were classmates despite of their varying socio-cultural status and level of empowerment.

Culture Pattern

The term culture pattern indicates the way of behaviour associated with any permanent need or function of individual in the social life. For example, food is a basic biological need of every individual in this world but how to take food that style is often determined by culture pattern of human group or society and is varying from one to the other. Indians often make use of their hands and fingers for this purpose in common but British usually use spoon, fork and knife.

Similarly, language, literature, child rearing practices, tradition, values, myths, customs, ideologies, beliefs, and faith, all are elements forming the pattern of culture and is different from one to other society. For Indians, this pattern often leads to self-dependency and sufficiency for individuals whereas for Western people, it leads to dependency upon a network of services and its providers.

Education

The psychological endowments of an individual are often modified through learning which takes place according to the pattern of culture transmitted by society through the process of its education. Certainly, the rate of this process of behavioural modification used to differ from learner to learner and environmental supports depending upon the inherent capabilities and extrinsic socio-cultural factors.

It, therefore, is said that education transmits pattern of culture. Not only this but it imposes refinement to improve such patterns, to build up new culture patterns through ensuring modifications and changes in the existing culture either due to cross cultural contacts or building of new knowledge as well as assists to adjust, acquaint and sustain with the same. For example, the dining room customs and behaviours are not the same as it is generally observed in educated and uneducated families or in rural and urban sectors.

Therefore, it is obvious that education as a product of culture and functions towards its transmission to new generation with modifications, surely inclusive enough to accept right to knowledge for all as behavioural patterns changes with level of education irrespective of caste and religion, geographical location and community based situations. In rural areas, drinking water is being obtained by villagers from ponds or well but in urban areas submersible pump is necessary in flat dwelling culture where making use of stored water in overhead tanks is must and customary, though not much good for health habits.

At the same time, education is considered as a weak weapon to ensure cultural change as well and attempts to reduce cultural lags happens on account of varying rate of change in various aspects or elements of culture-physical or material and non-material. Physical elements used to be changed faster in comparison to that of non-material which often changes rather slowly. Thus, education attempts to equip individuals with an average rate to compromise between two to get adjusted well in the changing cultural pattern, satisfactorily.

Transplanted System of Education

The existing system of education of our country is not the product of our own culture but is transplanted in nature and thus is largely based upon spreading of Western science, literature, ideologies and ways of life among Indians.

Scientific advancement and technological development are two essential components of Western culture being promoted by this system of education and ultimately leading to dependency on machines and equipments more and more like that on computer and ICT or Information-Communication Technology in all walks of life and living. There is no need now to cram mathematical tables for children but calculators and computers are enough for the purpose and being dependent upon the same. It also helps to train individuals to serve government well and obediently as it was planned and desired by the colonial power. So, it is basically book centered or information oriented in nature and unfits to ensure transmission of Indian cultural heritage as it has not flourished from Indian cultural set up.

So, mechanization is an essential element flourished by present system of education though is much helpful but must not overpower human culture rather help to empower human beings. A time will come when people will be totally dependent upon software programmes and computer based robots to enjoy faithful and competent services rather than depend upon fellow people. So, this system of education is now proposing to make it more inclusive and trying to broaden its base due to its own cyclic nature of development and expansion. Cities are becoming mega cities, metropolis and megalopolis and encroaching over rural sectors and cultivable lands ultimately causing reduction of food grain production and again ensuring our dependency on import of it from other countries as a common practice followed by countries having very little or no land suitable for their own food grain production like Great Britain and Japan. So, export of technology is a must for such culture for survival but not essential in case of a country like India where norms and standards of development and modernization, progress and prospects may not be the same as that of those countries having geographical constraints and natural limitations of its own.

Even dress code and medium of instruction in some Indian schools are not yet following the Indian style and traditions especially in so called English medium schools where even speaking in mother tongue or regional language is also somehow prohibited. Actually, learning and speaking in any other foreign language is not harmful at all and against of Indian culture in which from the long time period of immemorable length, people from different culture and traditions invaded and settled to be Indians but leaving aside one's own culture is much more harmful and impractical in nature.

Therefore, this implanted system of education is actually weakening the old cultural order and set up of the country and new form is not generated due to this very shortcoming of educational system. So, education is being promoted to loosen the grip of older forms of culture in India and the new form is far away from being visible

In our society this is causing a big gap in transmission of culture through education and preparation of cultured people in our society. Thus, in Indian perspective, education has to play a critical and crucial role of transmitting the rich

cultural heritage of India on one hand and on the other, is bound to make attempts to improve it further to keep pace with the new waves of modernization and development coming through open economy and LPG i.e. Liberalization, Privatization and Globalization, a product of westernization.

In Indian perspective, through *vidyā*, *vinay* or submissiveness is generated which gives *patrata* or eligibility, eligibility transforms into ability to earn money by working hard and motivates to be religious that is in the sense of dutifulness and dedication, sincerity and developing a reasoning mind through *vidyā* and it ultimately generates happiness in life which is considered as the ultimate target to attain. Here, the term religion is not used in narrower sense of rituals and traditions of religions like Hindu, Muslims etc., but to discharge all individual and socio-cultural responsibilities.

In a Sanskrit shloka it is mentioned well that-

***‘Vidyadadativinayam,
Vinayamdadatipatratam,
Patratamdhanamapnoti,
Dhanatdharmotatosukham’***

But the existing system of education is making our future generation more lazy, impatient, unfair and less diligent and also motivating to search out shortcuts in life.

Actually, there is existing no shortcut to gain success in life except being diligent, working hard without accepting unfair offers and following such practices at the cost of one’s own character and dignity of life, required to live as an esteemed human being.

So, one who is ready to sell out his/her own dignity of life and self-respect for the sake of easy and quick attainment of success and fulfillment of all high ambitions, cannot give honour and dignify others and eventually our new generation is becoming more and more self-centered in nature and dignity of old generation including their own parents is bearing no value for them.

In such socio-cultural situation, inclusive education is having no meaning which attempts to include abled and disabled in one teaching learning situation with the help of various technological and technical means. Development of self through education is essential as it attempts to prepare a good human being first and technician and professional, subsequently.

When career building is becoming the main target to gain through education as well as the ultimate truth of modern life, inclusiveness in real sense and in terms of our age old Indian heritage, family traditions and its permissive cultural pattern etc., are of no use and sense.

Changing Role of Education

Since, individual is surrounded by a physical as well as by a socio-cultural environment, both are responsible for generation of behaviour patterns to understand environment, to decide over the course of action in life, to inculcate right kinds of values in life and to acquire positive virtues, attitudes and beliefs.

The ways of life ingrained in people is being modified according to the cultural patterns and obtains its shape through education as it prepares new generation for life to lead through transmission of culture and bridges the cultural gap through generation of new knowledge, new styles and new practices and new interpretations of culture more suitable and beneficial for life and living, health and hygiene and socio-economic patterns and social status of individuals to equip them to adjust slowly in new or changed cultural set up.

For example, equality is a democratic value imbibed in our culture which advocates no social stratification to cause discrimination between person to person on any ground but caste, religion etc., all are acting as forces to divide people, in groups. Thus, in a democratic country like India, education is responsible to train new generation to understand the need of creating a society having no narrow discrimination based practices.

So, it is education which is bound to look upon for creation of new cultural practices and also for training of people to accept it.

Indian Cultural Perspective

Though many elements are imbibed in the Indian perspective of culture, we may talk at least about few of those which are more prominent in nature.

For example, Indian family system is one of the significant elements which is neither nuclear in pattern nor tentative in origin, like that of Western system. It is the composite type or joint type of system, in which elders and younger all have their own place, responsibilities to share with and roles to play to enculture the younger upon which the British system of education attempted first to cause severe attack to degenerate the indigenous system of education on one hand and family set up on the other while failing to spread of their own system in India, which was found by them strong enough to resist all of the implanted systems including that of education, as per history of education records.

On development of nuclear family set up, it is the school that used to seek the responsibility of enculturation of children in place of parents and grandparents but without knowing anything about family set up, background, traditions and customs and Indian culture and values, their aspirations and ambitions. Teachers are not at all prepared through existing system of teacher education to understand this ever increasing cultural diversity of coming generation due to inclusive aspiration and essential to know for such pattern of education and its implementation. They are supposed to learn and understand each and every individual learner in class on these aspects, very well. For this purpose, broadening of internship programme is required to extent its boundaries from remaining in school set up to enter in the family and community level interactions and involvements.

Secondly, the social stratification is another element.

Indian society is always blamed for its stratified nature on the ground of religion, caste, creed, language etc. Religion is a pattern of culture and cause religious stratification in the form of Hindu or Muslim culture etc. A proverb says that Chinese glorify their ancestors, Indians their gods and Americans, their children.

So, religiousness is inherited in Indian culture and acts as a strong force to bring unity in diversity in the form and pattern of culture. It is to be used positively for mainstreaming of backwards and deprived rather than to raise slogan for discarding.

Economic order may be the other and eventual element in a country where there is a wide gap between rich and poor, haves and have not's, achievers and non achievers but throughout the world it has been observed that due to ever increasing human needs and want of more and consume more, when somebody is always trying to have a lot at the cost of others, sharing of resources and facilities as well as distribution of the same is bound to be unequal and disbalanced. Without exchange of resources in between such strata, ensuring balance and reducing disparity is hardly possible.

Social order is the next. Farmers or basic producers are treated as lowest in the social order in comparison to those who used to earn money through service sectors and business or any other profession. Thus, eventually, our agriculture based society is bound to change its form and secondary producers like industry and technology and tertiary producers like service providers and professionals may replace agricultural base subsequently, which now a days is considered as the basic measure of development of the country.

It is often being observed that agricultural land is in constant use of either for building residential colony or establishing industrial plants through land conversion orders .It is a change to reform and reshape our old cultural pattern but at the cost of our own production of food grains and also in a country of high population density and growth rate.

Caste is another stronger element and so powerful that formation of casteless society, even now after so many years of independence, is a day dreaming and not to be achieved in near future too. Since, caste consciousness is lying in the mind of people and change of mind or mentality is a very slow process, it seems that casteism is all pervasive.

This change may only possible to happen through education. Though, education is again considered here also as a weak instrument to bring social change but in Indian perspective, basic producers are having more respect than that of the others or those who are mere consumers. Similarly, caste is by birth and unchangeable but Indian culture is basically based upon 'varna' evolved upon the types of occupation or karma or work opted by a person or community and not originated by birth which was depending upon the theory of division of labour and enjoying much more flexibility in nature, as one can usually change his or her occupation but not the caste in any way, even through highest level of education.

So, it was much reformative than that of caste pattern.

Now, on providing people with caste based reservation, we are giving more strength, security and protection to the caste oriented social stratification politically, on one hand and aspiring of its removal through education which is desired in a democratic set up, on the other.

Value System

Since, the base of Indian society is spiritualism, life of holiness and spirit is of more significance than that of glorious physical life and materialistic achievements

Training of soul is more appreciable to overcome earthly bondages which includes acquisition of behaviour pattern in which giving respect to elders, observing physical and mental cleanliness, dignity of labour and *karma*, '*shraddha*' or reverence, forbearance and tolerance etc., are of great importance. Neither our education nor teacher education system is attempting do something for this purpose.

Perennial Nature of Indian Culture

In spite of all foreign strong invasions and encroachments, Indian cultural heritage is yet persisting but through transmission process Indian education system has also gained that very perennial nature which resists all changes in cultural ideals, values and beliefs. It is education which is responsible now to imbibe future citizens with perennial cultural aspects like '*atithidevobhav*' and 'service above self' and at the same time to weed out undesirable patterns of culture like caste, creed or colour

based social stratification which is rigid and non permissive of any change, like child marriage and dowry system in marriage and so on.

So, along with transmission, transformation of outlook towards life in the context of cross cultural influence in Indian society and creation of new knowledge and facilities are required through education.

Another is to provide with ability for fulfillment of need and enrichment through knowledge of racial cultural attainment, through it. It ensures acceptance and reformulation of behaviour patterns in cultural milieu and lastly, it promotes cultural changes, reconstruction of new cultural patterns and assists to adjust with new set up.

So, though Indian cultural pattern is perennial in nature, education system in ancient India being based upon Indian cultural heritage was very much flexible and permissive due to its openness of the varnashram system. It was unlike subsequently generated more rigid caste system which usually accepts no change in its complexion (Mandelbaum, 1968).

'Karmanavarna and janmanajati'.... was the basic idea behind. It is well said in Hindi that—*jatijateenahihai*....means caste is never being to be eradicated as it is very rigid and unchangeable form, in nature.

Enculturation through Education

Goodman in 1967 used the term enculturation to describe the process of cultural transmission in generations. It is an indirect, informal and unconscious process or way of acquiring cultural pattern with variation from society to society but education brings an understanding in culture of a society, understanding in what needs to be transmitted according to the present and future requirements of the society as well as brings proper understanding in individuals, his/her needs and aspirations, problems and issues concerned. So, role of education is to sustain cultural patterns and heritage for its constant improvement through social interaction and involvements, direct and/or indirect. A teacher's duty should not be delimited only to teach students in

class room but to know about them from near and about their family set up and problems.

Conclusion

Role of education is more or less indirect and enculturation also is more informal and unconscious process, in nature. As it is said that values are not taught but caught, it is true for all other elements of culture also. Teaching or imparting educational objectives related with affective domain is usually possible in an indirect way and through behavioural practices and imitation. More attention is paid now-a-days for cultivation of knowledge and transmission of information through the system of education neglecting those aspects learnt better by students through their observation of reality, character of teachers along with their behaviour and practices. Culture and transmission of its components is neither related with cognitive nor psycho-motor domains of educational objectives.

The system of education if evolved out of Indian cultural heritage may be able to function more efficiently and inclusively in enculturation of new generation after weeding out all undesirable socio-cultural practices and disparities, which are in existence now, to ensure cultural change in Indian society through educational practices and discourse.

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Does the Present Shape the Future?

P. Krishna

Introduction

We could divide the world as a whole into two parts: the material world which is studied by science and the inner world of our consciousness which is mostly beyond science at present. I like to look at these as two different aspects of Nature and consider whether the present shapes the future in both of them. If we look at the material world of space, time, matter and energy, which is studied in detail by science, we certainly find that there is tremendous order throughout the universe, that definite causes produce definite effects and these are governed by very definite laws. So, whatever may be the present condition, the future development of it is dictated by those laws and the only place where there is some uncertainty is in the sub-atomic world of elementary particles where there is some uncertainty as they do not follow the laws very rigidly. The extent to which they deviate from certainty is also defined by science; but as far as our daily life is concerned and the universe as a whole is concerned the masses we encounter are so large that we can neglect the uncertainty. Most of the time we are not dealing with sub-atomic particles, except in specialized laboratory experiments, so the laws are fairly deterministic. Scientists have worked out most of these laws, physical, chemical and biological, governing both inanimate and animate matter. They are able to explain to a large extent the behaviour of the bodies of plants, animals and also human beings. So it does seem to be true that for the material world of nature the present shapes the future. If you start with different initial conditions the development would be different, but it would be governed by the same laws. Science maintains that these laws are universal, that they have not changed with time, so they are eternal and on the basis of these assumptions they are able to trace back the entire development of the universe as a whole. We read every other day about the Big Bang theory of the origin of the universe. It is not yet completely accepted in all its details but the broad framework is reasonably certain,

because it explains and even predicts so many observed facts correctly that it is very unlikely that it would be wrong in any great measure. There are of course situations in which there are multiple forces operating and then it becomes difficult to predict what will happen in future but that does not mean that the laws break down or that the present does not shape the future. Indeed Einstein, who is regarded as possibly the greatest scientist of the twentieth century says, “ Everything is determined by forces over which we have no control, it is determined for the insects as well as the stars, human beings, vegetables or cosmic dust. We all dance to a mysterious tune intoned from a distance by an invisible Pied Piper.”

Is Everything Predetermined?

I agree with the above statement so far as the material world is concerned, which is the world of Physics, Chemistry and Biology, but I think it is not entirely true of human beings. I think Einstein did not take into account the human consciousness, because if the human consciousness was also all predetermined, then there would be no such thing as morality or immorality or right or wrong. If a tiger kills an animal for food it is just governed by its instincts and there is no decision on its part, but that does not seem to be true of human beings. In the case of human beings the instincts have become tendencies, they do not completely govern us. That is why when a dog barks at us we do not feel insulted, but when our boss barks at us, we jolly well feel insulted! This brings us to the question whether there is such a thing as free will or not? Is there some freedom given to a human being or do the laws of Physics, Chemistry and Biology completely determine, not only our body but also our thoughts, our decisions and our behaviour? This is a complex question, so let us investigate it a little further because if everything is predetermined then there is no possibility of change and that does not seem to be true. The scientists themselves are saying that if the carbon dioxide level in the atmosphere goes beyond a certain limit, the consequent global warming will have such proportions that the polar caps will melt, the seas will get flooded and there will be a major ecological catastrophe if we continue to live the way we are living at present. They have even predicted the date by which this will happen. Therefore they are urging that we should give up fossil fuels and stop contributing more carbon dioxide to the atmosphere by using

alternative sources of energy. Obviously, it means they themselves are saying that if we take the right decisions we can prevent this from happening; so it is dependent on our decisions and is not inevitable.

So while biological evolution is a fact and material evolution also seems to be a fact, I am not sure that this is true also of our consciousness and psyche. We need to examine that in greater detail. The scientists who are studying biological evolution have been able to date the origin of different species and the period for which these have existed and described these developments in time. Biological evolution is supported by the study of fossils found in rocks and that evidence cannot be refuted. Similarly material evolution which is a by-product of our knowledge can also not be refuted. The internet and mobile phones did not exist forty or fifty years ago when we were children, but they are here today. Knowledge is being continuously added and as it grows, its use also grows and that has changed the way we live. So the future is affected by our knowledge and it keeps developing with time. So there is evolution in knowledge, there is evolution in the material world and there is biological evolution over long periods of time.

Is that so also in our psyche? Is the psychological state of a human being today significantly different from the psychological state of the primitive man or the man of say a thousand years ago? If you examine that you will find that a thousand years ago also people were forming groups, they had attachments, they had ambitions, they had desires, they had fear, authority, and domination, all of which is still there in human consciousness. The ego, the selfishness is still there, the jealousy is still there, the ambition is still there. After a thousand years have passed, what we desire now may be different from what we desired then, our groups may be now around big nations and not around tribes or clans, but we are still divided into groups. Each human being is still attached to his own group, working for the prosperity and betterment of that group and willing to exploit other groups for that purpose. Universal brotherhood has remained a noble idea propounded thousands of years ago but it has not become a fact. So it seems to me that psychologically we have not grown, we have not evolved; there has been very little, if at all, any psychological evolution. Certain forms of manifestation of the ego or extreme forms of selfishness may have disappeared; for

example slavery is no longer there; colonialism and military occupation of other nations has more or less disappeared; kings with their authority and the notion that they are the representatives of the divine has more or less disappeared, but violence, war, rioting, crime are very much there with us. Constantly the governments and the United Nations and other organizations are at pains trying to control the manifestation of this psychological state. That means whatever is our psychological state causes certain things in society to happen, and because our psychological state does not change those things do not change in society. So there are certain areas in which there has been hardly any development with time.

Let us take a few examples. If we look around ourselves we find that every human being has access to certain things, a certain amount of knowledge, certain relationships, certain amount of money and so on and beyond that are things which he does not have. This is true of the Queen of England; it is true of the Director of a laboratory, it is true of you and me, it is true of the farmer. The farmer may be wanting to buy a bicycle, someone may be wanting to have a son, students may be working to get a degree and the rich man may be wanting to get the latest Mercedes or make a new factory; but every one of us is standing on a line, on this side of the line are the things that he has access to and beyond that are things that he does not have access to. Every human being is making great effort to push that line and bring another object into this side of the line so that it becomes available for his pleasure or convenience. But that is what he was doing also ten years ago. He was then standing at a different line trying to push it, now he is standing at a different line and still trying to push it and ten years later he will be standing at yet another line but still trying to push it! So, psychologically, the whole of humanity seems to be in the same state: discontented with what we have and seeking something which we don't have.

The unmarried man is looking for a wife and the married man may be wanting to get rid of his! So the object of desire varies but desire is still there and the consequences of desire are therefore all there constantly! A dialogue between Alexander and Diogenes is relevant in this regard. Before starting out on his conquest of the world, Alexander went to Diogenes, who was known to be a very wise man in Greece, to take his blessings. He said, "I am venturing out into the world and will

begin with the conquest of Iran and the Middle East'. So Diogenes asked him, "What will you do after that"? Alexander said 'Well after that I will conquer Afghanistan'. 'What will you do after that?' and Alexander replied 'I will conquer India'. Diogenes again asked, 'And what will you do after that?' So Alexander said 'I will conquer China'. 'What will you do after that?' 'Well, then maybe I will come back home'. So Diogenes asked him, 'What prevents you from doing that now?'

Psychological Consequences of Desire

Like Alexander, we are also ambitious. Our society is promoting ambition, promoting competitiveness, so all the consequences of desire are still there. One should examine the consequences of that in some detail. When we have desire for something which we do not have and are working ambitiously to get it then either we will get it or we will not be able to get it. If we are not able to get it, that will produce frustration, a state of depression. If we are able to fulfill our desire there is temporarily a sense of achievement which feeds the ego. You feel superior to others because you got it. Then there follows a period of stagnation, of low energy, because the desire is gone and it was energizing you. This is so until a new desire is born which then energizes you. And this cycle repeats itself! Watch that in yourself and all the people around you and you will see that this is the normal human state. So all the consequences of desire and ambition have been there, from the time Alexander till today! Therefore, in those respects society has not changed.

Difference and Division

Groupism, fighting, war, building armaments for defense, all that arises out of the psychological state of dividing 'we people' from 'other people' and this state continues. We have not understood on what basis our mind defines 'we' and others as 'they'? Why do certain differences turn into a division and create hatred, whereas other differences are perceived only as differences? For example we have not had a war between tall people and short people, at least not so far. We are not that stupid yet! But we have had war between one religious group and another religious group, between one national group and another national group and so on. Human beings have not been able to understand this psychological process which converts

differences into division and therefore destroys brotherhood. Because when you hate somebody and you feel he is your rival you cannot feel brotherly towards him. We may talk of universal brotherhood but so long as the mind is not free of this identification with the me and the mine, brotherhood will never become a fact. Indeed, historically, it has never been a fact, it has only remained an objective. Simply believing in it also does not make it into a reality.

Has there been any Psychological Evolution at All?

Are we psychologically, inwardly, in our consciousness, significantly different from the man of one thousand years ago? It, does not appear to be so. In that sense, psychologically the future is now. Because if we are psychologically the same as the man of a thousand years ago, then another ten thousand years can go by and if we survive, we will continue to be the same. For the same reasons for which we have not changed in one thousand years we will not be able to change in the next thousand, so there is no such thing as psychological evolution with time. This means time does not help to change the psychological state of a human being. In that sense the future is now and we cannot depend on time for change.. Transformation of consciousness requires a mutation which is not a time process. What does that mean? It means there is causation in consciousness which does not change gradually with time. All these negative emotions, like selfishness, competitiveness, rivalry, enmity, hatred, anger, jealousy, sorrow etc result from certain illusions in our mind and unless those illusions are ended they will not go away. This is what the Buddha pointed out more than two thousand years ago. He gave three psychological laws like the scientists have the three laws of Newton. The first law states that 'sorrow exists'. This is a statement of an observed fact. If we look at human consciousness we observe that there is a lot of psychological suffering which human beings go through. The second law says, 'It has cause: ignorance as illusion is the cause of sorrow'. The third law, which was the result of his own experiments and learning says, 'the cause can be eliminated'.

It is because the cause lies in illusion that it can be eliminated. If it was an organic cause, it cannot be eliminated except by medicine or surgery. You cannot get rid of bodily pain which is a biological reaction built into the body; but emotional,

psychological suffering, is born out of illusion and can therefore be ended. Illusion has no existence in Nature; therefore it is not governed by the laws of Nature. It is something constructed by human thought and imagination. Only the human consciousness is capable of that; the animal is not capable of it. That is why you do not find animals creating war, you do not find a tiger decimating another species and eliminating them.

Illusion can be ended by discerning what is true and what is false. That is why the famous religious proverb, 'Truth is the highest religion': 'Truth' as a perception, not as the idea of the truth or the knowledge of the truth which is easy to get. You can read Buddha's book and books written on the Buddha and become a Professor of Buddhist philosophy, but that will not transform your consciousness. The Professor of Buddhist philosophy has the same consciousness as you and me. He has sorrow, he has fear, he has anxiety and he has ambition; his psychological state is not different from that of others. What was different about Jesus or the Buddha was that they actually underwent a transformation of consciousness. For that what is necessary is not just agreement with an idea or an opinion but an actual perception, like when we perceive the danger of fire or the danger of a truck coming towards you. Then you do not need any argument to move away from it!

The religious quest is for coming upon that realization, which means sensing the danger directly and not through argument or knowledge. Truth at the level of ideation is just mental property; property can be accumulated but it does not transform consciousness. Realization of the truth means it becomes real for you and is no longer an idea. That is actually the essence of the religious quest which is the quest for wisdom, as distinct from the quest for knowledge. There is very little wisdom in a mind that lives with all kinds of illusions, for it is living in an imaginary world of its own creation and is not really in contact with the real world of Nature.

The Nature of Our Illusions

Let us examine the nature of some of our illusions in order to investigate the truth of this. One finds that in our country, there is an immense problem of female foeticide; people are killing the female child either before it is born or soon after it is born. Before it is born it is not considered to be a crime, after it is born it is

considered to be murder, but I am not talking about the legality of it. What are the illusions behind that un-natural act? Why is this happening? Why, in our society, the females are disappearing, producing an imbalance which will eventually have disastrous consequences? Men will not find women to marry and that will lead to all kinds of violence, which has already started to happen. What are the illusions behind all this? If you examine it, you will find that we have all kinds of false notions in our mind which prevail in our society just because we have accepted them without questioning. We accept that we belong to a caste: whether Brahmin, Vaishya, Kshatriya or Shudra. We accept that because everybody around us believes in it. An Indian thinks his children must marry only within his caste; he believes that it is his responsibility to get his daughters married within the caste and latest by the age of 25. In his caste he may have to pay a large amount of dowry in order to get a husband for his daughter. Because he accepts all these notions he feels that the birth of a daughter is a great burden on him whereas the birth of a son is an asset as he will look after the whole family in future. The son will belong to his own family, whereas the girl will go away to another family after marriage.

All these appear to him to be facts though they are just constructs of the human mind without any reality in Nature. Therefore, they are all illusions. Somebody introduced casteism into India, perhaps three thousand years ago. It is mentioned even in the Gita. It may not have been in the form it has taken today but what is now operating in society is the reality; what it was five thousand years ago, we do not know and it is no use speculating about that. The fact is this is how it is functioning now and it is creating a lot of discrimination, injustice and cruelty. So, can we not free ourselves from it? Caste is just something that is attributed to the child when it is born, it has no existence in Nature. When it is born, it is just a human child: it is neither Brahmin nor Shudra nor Christian nor Hindu, all these epithets are imposed upon the child by society and our mind accepts all this. Therefore an Indian feels bound by all this. It is because of this he is killing his own daughters. If only we realize that we do not have to accept all this, we can break through this as it is false. But the average man is not aware that all these illusions in his mind are actually the cause behind the killing of his own child. The natural instinct which even an animal has is to protect the child, to love the child, not to endanger the child. In fact he

works very hard to collect the dowry for his child because he thinks that is good for her. This is the nature of illusion: that the man who is in illusion is not aware that he is in illusion. If he only breaks all these assumptions, may be some of the people in his caste will not be friends with him, will not come and have meal with him and so on, which is a temporary difficulty he will have; but he has other friends too outside his community, so he will not be friendless. But he feels bound by all these, pressurized by this, scared of going contrary to the views of his caste people and out of that comes all this evil. If only he could say to himself that he will educate his daughter, like he educates his son, let her go out and work for herself, marry someone if she feels like doing so or remain unmarried; it is her life and she will decide what to make of it and he, as her friend, will help her to do what she wants to do, the whole problem would disappear and all this injustice and violence would end! So, all this fear and injustice and sorrow arises just out of illusions in the mind!

We are the Authors of Our Own Sorrow

That is an example of what the Buddha taught: that we are the authors of our own sorrow. We think that the sorrow comes to us from outside. We have not learnt to look at ourselves and ask ourselves why this sorrow has come, from what illusion in our mind? Illusion means I am taking something to be true when it is not true, not a fact in nature. Or, I am giving tremendous importance to something which is not really important. Let us take an example of that. In our society we think it is tremendously important that a Hindu should not be converted into a Christian. Now, what difference will it make if tomorrow I go to a Christian church, pay some fee, do some rituals and become a Christian? Instead of a stupid Hindu you will have a stupid Christian in the world! Does it make a tremendous difference? Do we grow in wisdom by changing our affiliation from one religion to another? Actually, it has no significance; but our mind thinks it has a great significance. That is an illusion. It just does not matter, what you believe, what you pray to, whether you do Namaz or you go to a temple and pray in front of statue. What matters is how you behave, whether you are violent, whether you are greedy, whether you are selfish. All these are the illusions in the mind from which sorrow comes, division comes, the war and the rioting come. Because all this arises from illusion, the Buddha said it can be ended.

Illusion can be ended by discerning what is true and what is false, which is the quest for truth/ wisdom, the real religious quest. But the man in illusion is not aware that he is in illusion. That man is you and me. We may be able to see the illusion of somebody else but that does not mean that we do not have illusions. Just as that man who is giving dowry for his daughter and endangering his child, is not aware that he is in illusion, you and I are also not aware of the illusions we have. Unless we examine our own feelings, watch from where they arise and if it is a negative feeling arising out of an illusion, end that illusion, one does not grow in wisdom. That is the real religious quest. Otherwise, we are not free. You may believe in universal brotherhood, you may believe in this or you may believe in that, what difference does it make? I will give you a question to think about: if a man is selfish, violent, greedy and hateful, what difference does it make whether he is a Hindu, a Muslim, a Christian, a Buddhist or an atheist? And if a man is wise, kind and generous, non-violent, large hearted, compassionate, what difference does it make whether he is a Hindu, a Muslim, a Christian, a Buddhist or an atheist? So why do we give such a tremendous importance to the affiliation of a human being?

The Illusion of Affiliation

There is an interesting parable which reveals how this kind of classification of human beings into different religions, different castes etc, produces illusory conclusions. Jesus Christ had never seen a football match, so he asked Saint Peter; "Can you take me to see a football match?". St. Peter said 'Yes my lord, I will arrange it'. And he took him to see a football match in Ireland, where the team of the Catholics of North Ireland was playing a match against the Protestants of South Ireland. Jesus started watching the game and felt very interested as he had never seen a game of football before. After a little while the Catholics made the first goal and he felt very excited and said, 'Hurrah!', threw his cap in the air and clapped to show his delight. Then the game began again and again he watched it with great interest and this time it is the Protestants who made a goal. Again he was very excited, said "Hurrah!", clapped and threw his hat up in the air. Seeing this, a man sitting behind him was puzzled by his behavior. He touched on his shoulder and said 'Just a minute

sir, which side are you on?' Jesus said, 'I am not on any side, I am just enjoying the game!' So the man says 'Ah! An atheist!'

We continue with these divisions, with ambitions and desires as an inevitable part of life because we have not examined seriously the consequences of it and do not know whether things can be done without ambition and desire, just for the love of it. So the mind continues with these illusions and therefore all the divisions and other consequences continue in society and there is no fundamental change in society. In that sense, the future is now. The only way can actually change both in our personal life and therefore in our society, is if we erase these illusions from our mind; but the difficulty is that we are not aware of our illusions. Those illusions which we know to be illusions do not create disorder: fairy tales, for example. We know that they are not true and when you know they are only imaginary, you can indulge in them for fun. Similarly we can have fine poetry and metaphors and all such imaginary things, so long as you do not mistake them for reality. If you mistake them for reality it becomes an illusion and creates disorder in consciousness. So, it is important for us to come upon a learning mind which discerns what is true from what is false. That means whenever we experience a negative emotion, whether it is sorrow or fear or jealousy/ anger/hatred, we must ask ourself 'Where did that come from, where am I approaching life wrongly? What illusion in my mind has given rise to this negative emotion?'. It is not so important to get rid of the external cause as it is to end the inner causation in our psyche. We have been trained to always deal with the external cause and therefore the inner causation continues. The inner learning is far more important as it frees us forever.

The Learning Mind

When one realizes this, then sorrow is not looked upon as a great misfortune but as an opportunity to learn about oneself. We have not been trained to learn about ourselves in this way. We have been trained to learn about the external world whereas this learning is about ending the illusion within oneself. One is taking the responsibility for ending the negative emotions that arise in our consciousness. Since I am the author of my own sorrow, and therefore I alone can undo it. It is arising from my own thinking, my own assumptions and if I discover the consequences of it the

illusion breaks and therefore there is the possibility of a real change. This change will not happen with time, it does not happen gradually. Either you have perceived the truth or you have not perceived the truth. One does not come upon 20% of the truth and then 50% and gradually to 100%, like going spirally up a hill. Truth enters the mind like a sudden revelation, a deep perception, which creates a mutation in consciousness; when that happens you are set free. The problem ends, so there is no need of trying to control it. We need to control the problem only so long as it is still arising, which means the cause has not been eliminated.

So, wars in the world exist because their cause has not been eliminated. Look at the situation in the Middle East between the Arabs and the Jews. The Arabs tell their children that Jews are our enemy and the Jews tell their children that the Arabs are their enemy. So the old people die and the children are infected with this enmity right from birth. So how will that division, due to the hatred between the two communities end? It has not ended in the last 70 years; the situation has remained exactly the same. Every time the conflict flares up, the United Nations goes there to create some dialogue, make some compromise, but each time the compromise breaks down. Surely there is a deeper causation behind it all and so long as we do not get rid of that causation the effect will continue to arise. What is the illusion causing this state of things? The fact is that there is no great difference between the Arab and the Jew. They think so because of their religion, their beliefs, their attachments, their food habits and so on are different. But these are all very superficial things; deep down they have so much in common. They have the same instincts, the same problems of desire, jealousy, ambition, fear, and sorrow because they are both human beings. They feel very different only because they give tremendous importance to these superficial differences and that is an illusion. The Buddha taught that the truth is that the other man is yourself. If it does not appear so, it is because the mind is caught in all these illusions which divide us and so long as those illusions persist there is no change in the psychological state, there is no psychological evolution. Therefore, psychologically the future is now. There is real change only when we perceive for ourselves what is true and what is false. That is why the quest for truth is the highest religion and the learning mind is the true religious mind.

Moringa Oleifera :

An Alternative for Food Security and Women's Health in Rrural India

Sailabala Dei & Reeta Singh

Introduction

Moringa oleifera is commonly known as 'drumstick tree' or 'horseradish tree'. Moringa is truly a **miracle plant**, and a divine gift for the nourishing and healing of man. It belongs to the family Moringaceae is an effective remedy for malnutrition. It is widely grown in many tropical and sub-tropical regions. *Moringa* can be grown even in the harshest and driest of soils, where barely anything else will grow. In fact, one of the nickname of moringa is “**never die**” due to its incredible ability to survive harsh weather and even drought.

None can better define moringa the way the scientists have defined it long before:

- If scientists set out to design a tree that would be of maximum benefit to mankind, they would be hard put to do better than the *Moringa Oleifera* tree. (Fuglie, 2001)
- All parts of the *Moringa* tree are edible and have long been consumed by humans.(Jed W. Fahey, 2005)
- “*Moringa* shows great promise as a tool to help overcome some of the most severe problems in the developing world--malnutrition, deforestation, impure water and poverty. The tree does best in the dry regions where these problems are worst.”
 - Andrew Young, Former Atlanta Mayor and United Nations Ambassador.
- “Among the wide range of Green Leafy Vegetables, *Moringa* is the richest source of Beta-Carotene [vitamin A], apart from providing other important micronutrients.”

- Dr. Kamala Krishnaswamy, Former Director, Indian Council of Medical, Research, Hyderabad

India is the largest producer of moringa, with an annual production of 1.1 to 1.3 million tons of tender fruits from an area of 380 km². Among the states, Andhra Pradesh leads in both area and production (156.65 km²) followed by Karnataka (102.8 km²) and Tamil Nadu (74.08 km²). In other states, it occupies an area of 46.13 km². Tamil Nadu is the pioneering state in so much as it has varied genotypes from diversified geographical areas and introductions from Sri Lanka.

In developing countries, moringa has potential to improve nutrition, boost food security, foster rural development, and support sustainable land care. It may be used as forage for livestock, a micronutrient liquid, a natural anthelmintic and possible adjuvant. Moringa's nutritional and medicinal properties have the potential to end malnutrition, starvation, as well as prevent and heal many diseases and maladies worldwide. In fact, moringa is said to provide 7 times more vitamin C than oranges, 10 times more vitamin A than carrots, 17 times more calcium than milk, 9 times more protein than yoghurt, 15 times more potassium than bananas and 25 times more iron than spinach. About 6 spoonful of leaf powder can meet a woman's daily iron and calcium requirements, during pregnancy. Every part of *M. oleifera* is a storehouse of important nutrients and antinutrients. The leaves of *M. oleifera* are rich in minerals like calcium, potassium, zinc, magnesium, iron and copper. Vitamins like beta-carotene of vitamin A, vitamin B such as folic acid, pyridoxine and nicotinic acid, vitamin C, D and E also present in *M. oleifera*. Moringa leaves also have a low calorific value and can be used in the diet of the obese. Moringa has lot of minerals that are essential for growth and development among which calcium is considered as one of the important minerals for human growth. While 8 ounces of milk can provide 300-400mg moringa leaves can provide 1000mg and moringa powder can provide more than 4000 mg. Moringa powder can be used as a substitute for iron tablets, hence as a treatment for anemia. PUFAs are linoleic acid, linolenic acid and oleic acid; these PUFAs have the ability to control cholesterol. Researches show that moringa seed oil contains around 76% PUFA, making it ideal for use as a substitute for olive oil. Most plants lose their nutritive properties when processed when

compared, the nutritive content of raw, germinated and fermented moringa seed flour, it was found that phytochemicals were higher in raw seed flour and amino acid content was at its peak in fermented and germinated. However, a study reviewed the effect of boiling, simmering and blanching to see the retention of nutrient content of moringa leaves.

Moringa can also be preserved for a long time without loss of nutrients. Preservation by dehydration improves the shelf life of moringa without change in nutritional value. A daily dose of 70 g of moringa is suggested to be good and prevents over accumulation of nutrients. *M.oleifera* is often referred as a panacea and can be used to cure more than 300 diseases. Moringa has long been used in herbal medicine by Indians.

Table 1 : The nutrient composition of leaves, leaf powder, seeds and pods

Nutrients	Fresh leaves	Dry leaves	Leaf powder	Seed	Pods
Carotene (VitaminA) mg	6.78	18.9	-	-	-
Calories (cal)	92	329	205	-	26
Protein (g)	6.2	29.4	27.1	35.97+0.19	2.5
Fat (g)	1.7	5.2	2.3	38.67+0.03	0.1
Carbohydrate (g)	12.5	41.2	38.2	8.67+0.12	3.7
Fibre (g)	0.9	12.5	19.2	2.87+0.03	4.8
Vitamin B1 (mg)	0.06	2.02	2.64	0.05	0.05
Vitamin B2 (mg)	0.05	21.3	20.5	0.06	0.07
Vitamin B3 (mg)	0.8	7.6	8.2	0.2	0.2
Vitamin C (mg)	220	15.8	17.3	4.5+0.17	120
Vitamin E (mg)	448	10.8	113	751.67+4.41	-
Calcium (mg)	440	2185	2003	45	30

Magnesium (mg)	42	448	368	635+8.66	24
Phosphorus (mg)	70	252	204	75	110
Potassium (mg)	259	1236	1324	-	259
Copper (mg)	0.07	0.49	0.57	5.20+0.15	3.1
Iron (mg)	0.85	25.6	28.2	-	5.3
Sulphur (mg)	-	-	870	0.05	137

*All values are in 100g per plant material

Table 2 : Nutritional compositions and medicinal uses of different parts of Moringa.

Part of tree	Medicinal uses	Nutritive properties
Leaves	Moringa leaves treat asthma, hyperglycemia, dyslipidemia, flu, heart burn, syphilis, malaria, pneumonia, diarrhea, headaches, scurvy, skin diseases, bronchitis, eye and ear infection. Also reduces, blood pressure and cholesterol and acts as an anticancer, antimicrobial, antioxidant, antidiabetic and anti-atherosclerotic agents, neuro-protectant	Moringa leaves contain fiber, fat, proteins and minerals like Ca, Mg, P, K, Cu, Fe and S. Vitamins like vitamin-A (Beta-carotene), Vitamin B-choline, vitamin B1-thiamine, riboflavin, nicotinic acid and ascorbic acid are present. Various amino acid like Arg, His, Lys, Trp, Phe, Thr, Leu, Met, Ile, Val are present
Seeds	Seeds of moringa help in treating hyperthyroidism, Chrohn's disease, antiherpes-simplex virus arthritis, rheumatism; gout, cramp,	Contains oleic acid (Ben oil), antibiotic called pterygospermin, and fatty acids like linoleic acid, linolenic acid, behenic acid, phytochemicals

	epilepsy and sexually transmitted diseases can act as antimicrobial and anti-inflammatory agents.	like tannins, saponin, phenolics, phytates, flavanoids, terpenoids and lactins. Apart from these, fats, fiber, proteins, minerals, vitamins like A, B, C and amino acids.
Root Bark	Root bark acts as a cardiac stimulant, anti-ulcer and anti-inflammatory agent.	Alkaloids like morphine, moringinine, minerals like calcium, magnesium and sodium.
Flower	Moringa flowers act as hypocholesterolemic, anti-arthritis agents can cure urinary problems and cold	It contains calcium and potassium and amino acids. They also contain nectar
Pods	Moringa pods treat diarrhea, liver and spleen problems, and joint pain.	Rich in fiber, lipids, non-structural carbohydrates, protein and ash. Fatty acids like oleic acid, linolenic acid, linoleic are also present

Malnutrition and Diseases

Moringa supplies a wide variety of nutrients in a non-toxic and easy to digest form. Moringa also contains these nutrients in a combinations that are easy for the body to assimilate and digest. No wonder Moringa is considered a “**miracle tree**” with the ability to save our life and Lives worldwide. The body intrinsically has the ability to both prevent disease as well as fight disease as long as it has the nutrients it needs to do this work. The body, its organs and its immune system need certain nutrients in certain amounts in order to function properly. For instance, many children in the so-called “developing nations” suffer from night blindness and other eye diseases and afflictions simply because they do not get enough vitamin A. Due to the high vitamin A content of moringa, this could be alleviated by mixing a few tablespoons of moringa into the food of these children.

Vitamin A

By providing abundant Vitamin A (10 times more Vitamin A in moringa dry leaves where 4 times more in fresh leaves than carrots) Moringa helps Prevent:

1. Blindness (Night blindness and complete)
2. Maternal mortality
3. Pregnancy and lactation (Breast milk)
4. Weak immunity and inability to fight infections.

It is unfortunate that over 100 million children around the world may go blind simply because they are not getting enough vitamin A. What makes it even more ironic is that in many of the countries where this is a problem, Moringa often grows wild. Just a few spoonfuls of moringa in the children's food could easily save them from going blind.

Iron

By providing abundant Iron (25 times more iron in moringa dry leaves and 3 times in fresh leaves than spinach), Moringa helps prevent:

1. Anaemia
2. Fatigue
3. Irritability
4. Weakness
5. Shortness of Breath
6. Dizziness
7. Pale skin color
8. Sore tongue
9. Brittle nails
10. Decreased appetite (especially in children)

11. Headache – frontal

Calcium

By providing abundant Calcium (17 times more calcium in moringa dry leaves and 4 times in fresh leaves than milk), Moringa helps prevent:

1. Anaemia
2. Osteoporosis-Bone weakness and damage
3. Muscle damage / impairment
4. Nerve damage / impairment
5. Abnormal heartbeat and functioning

Protein (Amino Acids)

By providing abundant Protein, Moringa helps prevent:

1. Edema – A collection of fluid under the skin, which most commonly affects the legs, feet, and ankles, but can occur anywhere on the body.
2. Weight loss
3. Thinning or brittle hair, hair loss
4. Ridges or deep lines in finger and toe nails
5. Skin becomes very light, burns easily in the Sun
6. Reduced pigmentation in the hair on scalp and body
7. Skin rashes, dryness and flakiness
8. General weakness and lethargy
9. Muscle soreness and weakness, cramps
10. Slowness in healing wounds, cuts, scrapes, and bruises
11. Bedsores and other skin ulcers

12. Difficulty sleeping
13. Headache
14. Nausea and stomach pain
15. Fainting, crankiness, moodiness
16. Severe depression
17. Anxiety
18. Lack of energy, reduced work capacity (Grosvenor, 2010)

Vitamin C

By providing Vitamin C (1/2 times more Vitamin C in dry and fresh moringa leaves than orange), Moringa helps prevent:

1. **Scurvy**:-leads to the formation of spots on the skin, spongy gums and bleeding from the mucous membranes. The spots are most abundant on the thighs and legs and a person with the ailment looks pale, feels depressed and partially immobilized. In advanced scurvy there are open suppurating wounds and loss of teeth.
2. High Blood Pressure (Hypertension)
3. Weakness Lassitude
4. Swollen gums, bleeding nose

Health Benefits of Moringa

- It is a **strong antioxidant** effective against prostate and skin cancers, an anti-tumor and an **anti-aging** substance.
- It modulates anaemia, high blood pressure, diabetes, high serum or blood cholesterol, thyroid, liver, and kidney problems.
- It has strong anti-inflammatory properties ameliorating rheumatism, joint pain, arthritis, edema, and Lupus.

- It is effective against digestive disorders including colitis, diarrhea, flatulence (gas), ulcer or gastritis.
- As an **anti-bacterial, anti-microbial** and **anti-viral agent**, it is affective against urinary tract infection, typhoid, syphilis, dental caries and toothaches, fungus, thrush, common cold, Epstein - Barr virus, Herpes-Simplex, HIV AIDS, warts, parasites, worms, schistosomes, and trypanosomes.
- As a **detoxifying agent**, it is effective against snake and scorpion bites.
- It is effective against nervous disorders including headaches, migraines, hysteria, and epilepsy. (Richardson, 2009)

Moringa has Antioxidants Galore

Moringa is one of the most powerful sources of natural anti-oxidants. Moringa Leaves are rich in Flavonoids, a class of anti-oxidants. The beta carotene present in Moringa leaves also acts as antioxidants. A combinations of antioxidants is more effective than a single antioxidant on an equal weight basis due to antioxidant Cascade mechanism. This is why moringa tea acts as a more effective source of antioxidants than any other herbal tea or even a Green tea.

Moringa's Anti-Aging Compound -Zeatin

Zeatin is a plant hormone derived from the purine adenine. It is a member of the plant growth hormone family known as cytokinins. Zeatin was first discovered in immature corn kernels from the genus *Zea*. Zeatin has also been reported to have several *in vitro* anti-aging effects on human skin fibroblasts. (Wikipedia, 2010)

Cytokinins are plant hormones that help cells divide and protect against oxidation. Zeatin is the most powerful of all cytokinins. According to a 2004 Danish study, zeatin helps promote small cell size, a key component to more youthful skin. It also influences the structural and functional integrity of the cell, and prevents accumulation of macromolecular damage in the cell. Moringa not only contains thousands of times more zeatin than any other known plant, it is also the most

nutritious plant discovered to date, with over 90 nutritional compounds including 46 antioxidants and 36 anti-inflammatories. (Aging, 2008)

Moringa Helps Plants to Grow & Nourishes Soil

Moringa also contain plant hormones (including Zeatin) that plants and crops to produce greater yields.

Moringa can be used as a foliar spray to increase plant growth and as a green manure to improve soil fertility. Moringa leaf extract contains a **plant growth hormone**. Fuglie writes, “ juice from fresh moringa leaves can be used to produce an effective [spray containing] plant growth hormone, increasing yields by 25-30% for nearly any crop: onions, bell pepper, soya, maize, sorghum, coffee, tea, chili, melon et. One of the active substances is Zeatin: a plant hormone from the cytokinins group. This foliar spray should be used in addition to (and not in lieu of) other fertilizers, watering and sound agricultural practices.

Moringa Purifies and Clarifies Water

Dry *Moringa oleifera* seeds are used in place of alum by rural women to treat highly turbid Nile water (**Jahn, 1986**). The fresh leaves are used as a vegetable, roots for medicinal purposes and branches for demarcation of property boundaries and fencing. Studies by Eilert *et al.* (1981) identified the presence of an active antimicrobial agent in *Moringa oleifera* seeds. Madsen et al. (1987) carried out coagulation and bacterial reduction studies on turbid Nile water in the Sudan using *Moringa oleifera* seeds and observed turbidity reduction of 80-99.5% paralleled by a bacterial reduction of 1-4 logunits (90-99.9%) within the first one to two hours of treatment, the bacteria being concentrated in the coagulated sediment.

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Poverty, Unemployment and Occupation : A Focus on Indian Literature

Tapan Sankar Bhattacharyya

The very utterance of the word ‘**Poverty**’ itself is extremely unpalatable and instantly makes one beggar. What to speak of its connoted existence in the real economic life of a person. Though highly unwanted and disagreeable, it does still exist in our society. That it is in existence from the remote Vedic period is found recorded in the old texts.

A seer भिक्षु by name – may be a nick name says in a hymn in the *Rigveda* that hunger has not been created by gods to die by starvation. Hunger is not meant for death, as even the rich, who have immense to consume and enjoy, ultimately die – “न उ वा देवाः क्षुधम् इद् वधं ददुर् उताशितम् उप गच्छन्ति मृत्यवः”¹

We have another classic example in the life of ऋषिवामदेव of the *Rigveda*, who had to cook the entrails of dog out of abject poverty and no god came to his help – ‘शुनः आन्त्राणिपेचे न देवेषुविविदेमर्हितारम्’². This is an autobiography of the poet himself.

In the first act of ‘मृच्छकटिकम्’ by ‘शूद्रक’ the rude reality of life is brought out in the line – ‘शून्यम् अपुत्रस्य गृहं, चिरशून्यं नास्ति यस्य सन्मित्रं, मूर्खस्य दिशः शून्याः, सर्वं शून्यं दरिद्रस्य’³ – the house of a sonless person is vacant, ever lonely is he who has no real friend, the quarters are desolate to an idiot and everything is void to him who is stricken with poverty.

The famous poet भर्तृहरि has penned a line in his *नीतिशतक* which runs thus: ‘सर्वेगुणाः काञ्चनम् आश्रयन्ते’ - all virtues are lodged in gold. One’s ever-awake conscience may turn resolutely hostile to such an observation, but the poet perhaps made this remark after having realised the true social trend, pleasant or unpleasant.

The person suffering from acute poverty or penury sometimes dedicated himself to destiny and prayed to gods, so that they could deliver him from the predicament. Here is such a line in a devotional lyric which reads : ‘दरिद्रदुःखदहनाय नमः शिवाय’ – Bow down to *Śiva*, who extinguishes the fire of poverty.

Our ancestors, however, did not confine themselves to prayers only to eradicate the social evil of poverty and penury, but mainly devised two ways for the purpose. One of them was the ethical approach and the other socio-economical.

As far as the ethical part is concerned, people were advised to control their endless avarices for grabbing more and more wealth, to contain the restless craze for material extravagances. In the hymn of भिक्षु , to whom we have already referred just a couple of minutes ago, we come across the line ‘केवलाघोभवति केवलादी’⁴ which reminds us that whoever engages himself in selfish enjoyments alone, commits only sin. The same warning is sounded in the भगवद्गीता also, which reads ‘केवलाघोभुञ्जतेतेत्वघंपापा ये पचन्त्यात्मकारणात्’⁵– they who cook for themselves only, enjoy nothing but evils only. *Ācārya Manu* also reminds us ‘अंघ स केवलंभुङ्क्ते यः पचत्यात्मकारणात्’⁶.

A more strong note of warning is sounded in the भागवतपुराणin the verse : यावद् भ्रियेतजठरंतावत् स्वत्वंहिदेहिनाम्! अधिक योऽभिमन्येत स स्तेनोदण्डम् अर्हति !!⁷ i.e. one can claim only that much food by which the empty stomach can be filled, he who seeks to possess more is a robber and deserves punishment.

In the बृहदारण्यकोपनिषद् we find the famous sentence ‘अमृतस्य तुनाशास्तिवित्तेन’ – we cannot hope for immortality by wealth. Mortality is the mental, intellectual and spiritual erosion or death and immortality is the highest plane of realisation of one’s own true extensive greatness, unconfined by any kind of barriers and boundaries.

The ईशोपनिषद् preaches us that one should enjoy through renunciation – ‘तेनत्यक्तेन भुञ्जीथाः’⁸. Man should develop the spirit of sacrificing.

In किरातार्जुनीयम् by भारवि it has been exhorted that one should not inflict upon another any suffering which is experienced as distressful to oneself – ‘यदिनेष्टात्मनः पीडामासञ्जिमवताजने’. So it is not sympathy which serves the real purpose, but empathy is of prime and essential importance to alleviate the wounds of other, whether physical, mental or economical.

It was the regular practice in Vedic period to perform five Great sacrifices (पञ्च-महायज्ञ) daily without fail. Among those मनुष्ययज्ञ was one in which food was to be provided to a person who had arrived in the abode of the house holder.

Our saintly forefathers did not remain content with such golden and valuable pieces of advice, only, but adopted socio- economic measures also to avoid the problem of unemployment. One such measure is the introduction of caste- system which developed in the later *Rgvedic* period. The charge of education lay in the hands of Brahmins; the राजन्य and क्षत्रिय were concerned with administrations and military adventures; the वैश्य took up the task of agriculture and business; the शूद्र helped the society by their manual labour.

One may misinterpret the expression ‘पदभ्यां शूद्रोऽजायत’ of the *Rgveda* and cast an aspersion that शूद्र are treated here very lowly as they are described as having sprung from the feet of the supreme lord. The spirit of the mantra concerned, however, is entirely different. पाद or foot is nothing obnoxious derogatory and defiling. Had it been really so, the same poet could not have described the origin of the earth from the feet of the lord (‘पदभ्यांभूमिः’-14). Stronger the feet, stronger the movement. The शूद्र by their menial services make the society strongly moving.

The good side of the caste system is overlooked and the system has been greatly abused and misunderstood. In spite of its certain limitations, the system helped people to secure hereditary jobs and to earn efficiency as well. This is a kind of division of labour. Except some exceptional situations known as ‘आपत्काल’, none was allowed to encroach upon the duties of the other castes, apprehending that it might create unemployment and inefficiency to the detriment of the society.

The same plan of division of labour was further resorted to in rituals to open up the door of employment. In ordinary Vedic sacrifices four or five priests were enough to perform the jobs. But to provide jobs complicated rituals were innovated and more priests were made to be requisitioned. Thus in a *somayājna* sixteen posts were sanctioned and the fees were fixed according to the posts held by them.

Time cares for none and rolls on. With the change of time, society also changes and new situations arise. So we find in the later Vedic period and centuries thereafter, different castes with newer professions appearing on the scene. In the 16th and 30th chapters of the शुक्लयजुर्वेद and in the *Brāhmanas* mentions are made of acrobats, flute-players, forest-keepers, elephant-trainers, door-keepers, conch-blowers, dyers, fish-sellers, announcers, smiths, barbers, embroidery-workers etc. All this is due to the further divisions of original divisions of labour.

In the *sūtra* period trade and commerce spread much and they were carried on with cloth, metal, salt, perfumes, jewellery and others. That searade was also known is corroborated by the testimony of बौधायन धर्मसूत्र.¹⁰

पाणिनि in his अष्टाध्यायी, though a text of grammar, incidentally refers to different professions and wages of these professions, not much about new ones can be gleaned. Grocers dealing in salt and cakes, wine-sellers and interest receivers are found mentioned in his *sūtras* – 'वेतनादिभ्योजीवति', 'तदस्य पण्यक्', 'लवणाट् ठञ्', 'शुण्डिकादिभ्योऽण्', 'कुसीददशैकदशम्' are instances. Begging with idols of gods was also not unknown in his time and so he had frame the rule 'जीविकार्थे चापण्ये'.

From the very short discussion, it is clear that most of the employments were self-employments and the field of employment was mostly cottage-industry. Though the self-employments were individualistic in character, still there also existed co-operative enterprises called सम्भूय समुत्थान as found in the मनुस्मृति (VIII. 4) and याज्ञवल्क्यस्मृति.

Food and for that employment are the two vital necessities for man's existence as they help to unfold the creative faculties within men. We should remember the famous line 'बुभुक्षितं न प्रतिभातिक्रियत्' - nothing flashes before a hungry person.

‘सर्वे भवन्तुसुखिनः सर्वे सन्तुनिरामयाः ।
सर्वे भद्राणिपश्यन्तु, कश्चिद् दुःखम् आप्नुयात् ॥’

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हिन्दी काव्य में प्रेम : स्वरूप और अभिव्यक्ति

हरिशंकर मिश्र

प्रेम सृष्टि का मूल है। भारतीय संस्कृति में प्रेम को चार पुरुषार्थों— धर्म, अर्थ, काम और मोक्ष से भी महान् माना गया है। 'प्रेमः पुमर्थो महान्' प्रेम ही सबसे महान् पुरुषार्थ (श्रेष्ठ और अंतिम प्राप्तव्य) है। मानव सहित समस्त जीव जंतुओं के मानस में विद्यमान नौ स्थायी भावों—रति (प्रेम), हास, शोक, क्रोध, विस्मय, निर्वेद, उत्साह, भय में प्रेम (रति) सर्वाधिक व्यापक और प्रभावशील है। इसीलिए आचार्यों ने रति (प्रेम) के परिपाक रस श्रृंगार को रसरज की संज्ञा से विभूषित किया है। वात्सल्य और भक्ति को रति (प्रेम) का विकास माना गया है। वात्सल्य वास्तव में संतान विषयक रति है और भक्ति देव (ईश्वर) विषयक रति है। दोनों के मूल में रति (प्रेम) ही विद्यमान है। यह प्रेम जड़ और चेतन में व्याप्त रहता है, इसे लौकिक और अलौकिक रूपों में भी व्यक्त किया गया है। प्रेम की अनेक कोटियां हैं— बच्चों के प्रति प्रेम, माता-पिता गुरु के प्रति प्रेम, दाम्पत्य-प्रेम, मित्र के प्रति प्रेम, परिवार प्रेम, समाज प्रेम, देश प्रेम, प्रकृति प्रेम, पशु-पक्षियों और जीव-जंतुओं से प्रेम तथा सबसे बढ़कर इंसानियत के प्रति प्रेम। लोक में यह गीत प्रचलित है— 'सबसे बढ़कर प्रेम सगाई।' इसकी सत्यता स्वतः प्रामाणित है। प्रेम से बढ़कर कोई और सम्बन्ध नहीं है क्योंकि सच्चा प्रेम त्याग भावना, दिव्यता और अनन्यता से परिपूरित होता है। संसार की वस्तुएं तो क्रय-विक्रय के माध्यम से उपलब्ध हो जाती हैं। किंतु प्रेम की स्थिति भिन्न है संत कबीर ने इस विषय में उद्वाहु उद्घोष किया है—

प्रेम न बाड़ी ऊपजै प्रेम न हाट बिकाय।

राजा परजा जेहिं रुचैं सीस देइ लै जाय।।'

प्रेम खेत में नहीं उपजता और न हाट (बाजार) में बिकता है। प्रेम के सम्बन्ध में कुलीनता-अकुलीनता, सम्पन्नता-असम्पन्नता, रूपता-कुरूपता, राजा-प्रजा का कोई भेद नहीं है यहां सभी बराबर हैं। प्रेम की प्राप्ति के लिए सभी को अपना अहंकार त्यागना ही पड़ता है—शीश कटाना— अहंकार नष्ट करना ही पड़ता है। संत कबीर प्रेम के अभाव में सारी शिक्षा

और पांडित्य को व्यर्थ मानते हैं। उनकी दृष्टि में वही विद्वान् व पंडित है जिसने प्रेम के ढाई आखर (अक्षर) पढ़ लिए हैं। 'पोथी पढ़ि पढ़ि जग मुआ पंडित भया न कोय। ढाई आखर प्रेम का पढ़ै सो पंडित होय।' मानवता— इंसानियत से बड़ी कोई शिक्षा नहीं है और यह प्रेम पर ही आधारित है। तमाम तरह की बंदिशों, प्रतिबंधों, वर्जनाओं और संकीर्णताओं को छोड़कर ही प्रेम मिल सकता है। इसीलिए संत कबीर ने स्पष्ट कहा है कि— प्रेम का घर खाला का घर नहीं है कि जो कोई चाहे बेरोक—टोक प्रवेश कर जाए। प्रेम को प्राप्त करने के लिए अपने हाथ से अपना सिर उतारना पड़ता है अर्थात् अपना अहंकार स्वयं नष्ट करना पड़ता है। कबीरदास प्रेम के स्वरूप, अभिव्यक्ति और कहानी को अकथ (अवर्णनीय) मानते हैं। प्रेम को कहा नहीं जा सकता, गूँगे की शक्कर की तरह केवल अनुभव किया जा सकता है—

अकथ कहानी प्रेम की कछु कही न जाई।

गूँगे केरी सरकरा बैठे मुसुकाई।²

संत दादूदयाल के मतानुसार इश्क (प्रेम) वह है जिसमें आशिक (प्रेम करने वाला) स्वयं मासूक (जिससे प्रेम किया जाता है) हो जाए। इस प्रकार दादू मानते हैं कि प्रेम द्वारा ही प्रेमी और प्रेमास्पद में अभेद होता है और यही सच्चा प्रेम है—

आसिक मासूक हवै गया, इसक कहावै सोइ।

दादू उस मासूक का अल्लाह आसिक होइ।³

सच्चे प्रेम को कोई बिरला ही पहचान पाता है। सच्चे प्रेम के बिना ज्ञान का कोई महत्त्व नहीं होता है। दादू का कथन कितना सटीक है—

दादू पाती प्रेम की बिरला बांचै कोई।

बेद पुरान पुस्तक पढ़ै प्रेम बिना क्या होई।⁴

सूफी कवि तो मूलतः प्रेम के कवि हैं। वे प्रेम मार्ग से परमात्मा तक पहुँचते हैं। सूफी मत में लौकिक प्रेम (इश्क मजाज़ी) से अलौकिक प्रेम (इश्क हकीकी) की प्राप्ति होती है। प्रेमाख्यानक काव्यों से यह सिद्ध है। मलिक मोहम्मद जायसी अपने को प्रेम का कवि मानते हैं—

मुहमद कवि जो प्रेम का न तन रकत न मांसु।

जोई मुख देखा तेइ हँसा सुना तो आए आंसु।⁵

जायसी ने प्रेम को सबसे अधिक महत्त्व दिया है। प्रेम से ही मनुष्य दिव्य (बैकुण्ठी) बनता है। प्रेम के अभाव में वह एक मुट्ठी छार (मिट्टी) है—

मानुष प्रेम भयउ बैकुंठी। नाहिं त काह छार एक मूठी।।

जायसी के अनुसार तीन लोकों और चौदह भुवनों में प्रेम से बढ़कर सुन्दर और कुछ नहीं है। जायसी तथा अन्य सभी सूफी कवि प्रेम का संदेश देते हैं। प्रेम में ही इंसानियत का अस्तित्व है। प्रेम नहीं तो इंसानियत भी नहीं।

सूरदास ने अपने काव्य में प्रेम के विविध रूपों की व्यापक एवं गंभीर अभिव्यक्ति की है। सूर के वात्सल्य वर्णन में प्रेम की सूक्ष्म दशाओं की मनोवैज्ञानिक अभिव्यक्ति हुई है। यशोदा, नंद और सभी गोपी— ग्वाल, बालक कृष्ण के प्रेम में विभोर होकर अपनी सुध—बुध खो देते हैं। कृष्ण की बाल लीलाएं एवं कैशोर लीलाएं प्रेमपूर्ण हैं। यह प्रेम निष्कलुष एवं निस्स्वार्थ है। गोपियों का कृष्ण के प्रति अनन्य प्रेम विश्व प्रसिद्ध है। गोपियां प्रेम को ज्ञान, योग और ध्यान से श्रेष्ठ और गुरुतर मानती हैं। श्रीकृष्ण अखिलेश्वर हैं, वे प्रेम के वशीभूत हो यशोदा के हाथ बिक गए हैं— 'सूरदास प्रभु भाव भगति के अति हित जसुमति हाथ बिकाने।' सूरदास ने प्रेम के स्वरूप का वर्णन करते हुए उसे सर्वथा निर्विकार और निरपेक्ष माना है। प्रेम एकाकी भी होता है। यह विरहदशा प्रेम है। सूर की गोपियां मानती हैं कि— 'सूरदास प्रभु रसिक सिरोमनि मधुवन बसि बिसराए।' किंतु गोपियों का प्रेम कम नहीं होता व क्षण—प्रतिक्षण बढ़ता ही जाता है। विरही और अधिक प्रेम करता है— 'ऊधौ बिरहौ प्रेम करै।'⁶ सूरदास मानते हैं कि प्रेम पथ पर चलने वाला सुख दुख की परवाह नहीं करता— 'सूर गुपाल प्रेम—पथ चलि करि क्यौं दुख सुखनि डरै।'⁷ प्रेम में भौतिक सुख की अपेक्षा नहीं रहती है। सच्चे प्रेम के लिए भौतिक सुखों का त्याग करना ही पड़ता है। सूर की घोषणा है— 'प्रीति करि काहू सुख न लहयो।'⁸ यह सुख भौतिक—शारीरिक है। इस सुख से भिन्न प्रेम द्वारा अलौकिक, दिव्य, आत्मिक सुख—आनंद की प्राप्ति होती है। निष्कर्ष रूप में कह सकते हैं कि सूरदास के अनुसार प्रेम में आशा—अपेक्षा और सुख सभी छोड़ने पड़ते हैं, तभी प्रेम का वास्तविक आनंद प्राप्त होता है।

गोस्वामी तुलसीदास के काव्य में प्रेम की सूक्ष्म और व्यापक अभिव्यक्ति मिलती है। प्रेम के जितने रूप हो सकते हैं, उन सभी का चित्रण तुलसी ने चरित्रों के माध्यम से किया है। तुलसीदास प्रभु (ईश्वर) का प्राकट्य प्रेम से मानते हैं—

हरि व्यापक सर्वत्र समाना । प्रेम तें प्रगट होइ मैं जाना ॥

अग जगमय सब रहित बिरागी । प्रेम तें प्रगट होइ जिमि आगी ॥⁹

प्रेम का स्वरूप सूक्ष्म है, प्रेम अपने प्रेमी के प्रति नित्य नवीन और क्षण-क्षण विवर्धनशील होता है—

‘नित नई प्रीति रामपद होई ॥’¹⁰

तुलसीदास ने भक्ति का मूल प्रेम को ही माना है। बिना प्रेम के भक्ति सुदृढ़ नहीं हो सकती— ‘प्रीति बिना नहीं भगति दृढ़ाई।’ तुलसीदास ने चातक तथा मीन (मछली) के दृष्टांतों से प्रेम के स्वरूप का अच्छा विवेचन किया है। तुलसी प्रेम में एकनिष्ठता को अधिक महत्त्व देते हैं। निर्मल मन में ही एकनिष्ठ प्रेम हो सकता है —

एक भरोसो एक बल एक आस विश्वास ।

एक राम घनश्याम हित चातक तुलसीदास ॥¹¹

निर्मल मन जन सो मोहि पावा । मोहि कपट छल छिद्र न भावा ॥¹²

मीराबाई प्रेम की कवयित्री हैं। उनके काव्य में प्रेम की ही सर्वत्र व्याप्ति है— कहीं संयोग कहीं वियोग के रूप में । मीरा का अपने गिरिधर के प्रति एकनिष्ठ प्रेम है। वह कहती हैं—

‘मेरे तो गिरिधर गोपाल दूसरों न कोई।’ मीरा का कृष्ण के प्रति माधुर्य भाव है। वे कृष्ण को अपना पति मानती हैं तथा उनके संयोग और वियोग में प्रेम की अभिव्यक्ति करती हैं—

मैं तो गिरधर के घर जाऊँ ।

गिरधर म्हारों साँचो प्रीतम देखत रूप लुभाऊँ ॥

पिया विनु रहियो न जाइ । होली पिया विनु लागै खारी ॥

मीरा अपने और कृष्ण के बीच सनातन प्रीति मानती हैं जो किसी भी प्रकार से छूट नहीं सकती अपितु क्षण-क्षण गाढ़ी होती जाती है -

मेरी उनकी प्रीति पुरानी उन विन पल न रहाऊँ ।
पूरब जनम की प्रीति पुरानी सो क्यूँ छोड़ी जाय ।।
पूरब जनम की प्रीत हमारी अब नहि जात निवारी ।
मीरा कहे प्रभु गिरधर नागर तुम विनु फाटत हियो ।।

मीरा के प्रेम में सूक्ष्मता है, एकनिष्ठता है और भावानुभूति की सघनता है। मध्यकाल के सुप्रसिद्ध कवि अब्दुल रहीम खानखाना ने प्रेम का सूक्ष्म चिंतन और चित्रण किया है। रहीम ने प्रेम-पंथ पर चलने को आग के भीतर से चलना माना है-

रहिमन मैंन तुरंग चढ़ि चलिबो पावक माहि ।
प्रेम पंथ ऐसा कठिन सबसो निबहत नाहि ।।¹³

प्रेम का मार्ग बहुत कठिन है, सभी इस पर नहीं चल सकते जो अपने अहंकार, स्वार्थ और ममत्व को त्याग सके, वही इस पर चल सकता है। प्रेम के संबंध में रहीम की बहुत सी सूक्तियाँ दोहों में लिखी हैं जो लोक में कण्ठहार की तरह धारण की जाती हैं। प्रेम की सुरक्षा सदैव करनी चाहिए, किसी भी प्रकार प्रेम को तोड़ना नहीं चाहिए-

रहिमन धागा प्रेम का मत तोड़ो चटकाय ।
टूटे तो फिर न मिले, मिले गाँठ परि जाय ।।¹⁴

कविवर रसखान के काव्य में भी प्रेम की अभिव्यक्ति सघनता से मिलती है। हिंदी साहित्य के उत्तर मध्यकाल-रीतिकाल - में प्रेम के संदर्भ में कुछ स्थूलता और मांसलता मिलती है। रीति सिद्ध कवि बिहारी के काव्य में प्रेम की अभिव्यक्ति सूक्ष्मता से हुई है। बिहारी ने प्रेम के लिए अनुराग, नेह और प्रीति शब्दों का प्रयोग किया है। शृंगार के संदर्भ में लौकिक प्रेम और भक्ति तथा नीति के संदर्भ में आध्यात्मिक प्रेम की सुंदर अभिव्यक्ति बिहारी के काव्य में हुई है। यह अभिव्यक्ति बिहारी के काव्य में बहुत मनोरम है। इस संदर्भ में नायिका की भावुकता का एक दृश्य उपस्थित है-

पिय के ध्यान गही रही वही हवै नारि ।
आपु आपु ही आरसी, लखि रीझत रिझावारि ॥

रीति मुक्त कवियों में घनानन्द के प्रेम की अनुभूति विलक्षण है। रीति परिपाटी से अलग उन्होंने प्रेम की अभिव्यक्ति की है। इसीलिए उनको प्रेम की पीर का कवि कहा जाता है। घनानन्द ने प्रेम के आगे किसी बन्धन की चिंता नहीं की। वे प्रेम-पंथ पर चलने को तलवार की धार पर दौड़ने जैसा जोखिम भरा मानते हैं—

“प्रेम को पंथ कराल महा तलवार की धार पर धावनो है।”¹⁶

वियोग या विरह में घनानन्द ने प्रेम की सभी अवस्थाओं का प्रभावी मार्मिक वर्णन किया है।

हिन्दी के आधुनिक काल के जनक भारतेन्दु हरिश्चंद्र के काव्य में प्रेम का व्यापक रूप मिलता है। ईश्वर के प्रति प्रेम के अतिरिक्त देश के प्रति प्रेम की अभिव्यक्ति भी उनके काव्य में बहुलता से मिलती है। देश प्रेम के जागृति के लिए उन्होंने व्यंग्य, कूट तथा व्याजोक्तियों का भी सहारा लिया है। भारत दुर्दशा, अंधेर नगरी प्रहसन शैली के नाटक इस दृष्टि से विचारणीय हैं। भारतेन्दु में भक्ति भावना भी प्रबल रूप में है। कई पदों में इसकी तीव्र अभिव्यक्ति मिलती है—

“हरिश्चंद्र हम मगन प्रेमरस सूझत नाहिन आन।”¹⁶

भारतेन्दु की दृष्टि में ‘प्रेममार्ग’ सरल नहीं है, उसको समझना ही कठिन है, यथार्थ में उसे पाना और भी कठिन है—

“मारग प्रेम को, को समुझै हरिचंद्र यथार्थ होत यथा है।”¹⁷

भारतेन्दु के पश्चात् हिन्दी काव्य में देश प्रेम, राष्ट्र प्रेम की धारा बलवती हो जाती है। अयोध्या सिंह उपाध्याय हरिऔध, मैथिलीशरण गुप्त की कृतियों में प्रेम के विविध रूप मिलते हैं। छायावादी कवियों में प्रकृति-प्रेम का बाहुल्य है। यहाँ प्रकृति-प्रेम के चित्रणमें नवीनता और मौलिकता दृष्टिगत होती है। जयशंकर प्रसाद, सुमित्रानंदन पंत, सूर्यकान्त त्रिपाठी निराला और महादेवी वर्मा के काव्य में प्रेम अपनी पराकाष्ठा पर चित्रित है। दिनकर, बालकृष्ण शर्मा ‘नवीन’,

माखनलाल चतुर्वेदी आदि की कविताओं में एवं जागरण गीतों में मानवता, संस्कृति और राष्ट्रीय प्रेम की अभिव्यक्ति हुई है।

इस प्रकार संक्षेप में कह सकते हैं कि हिन्दी काव्य में प्रेम की वास्तविक अभिव्यक्ति मिलती है। समग्रतः यह प्रेम भावना मानवता को संपुष्ट करती है। प्रेम के पार्श्व में सभी गुण हैं। वही साहित्य सार्थक एवं जाग्रत है जिसमें प्रेम की अविरल, निर्मल धारा प्रवाहित हो, तथा मानव उसमें रनात हो सके और मानवीय गुणों का विकास कर सके।

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भगवद्गीता का जीवन दर्शन तथा प्रबन्धकीय उपादेयता

सोमनाथ नेने

भगवद्गीता अपने नाम के अनुरूप भगवान् की वाणी मानी गई है। सर्वत्र व्यापक तथा समस्त दृष्टियों में जो तत्त्व विद्यमान रहता है, उसे ही भगवान् कहा जाता है। भगवद्गीता, भगवान् की वाणी होने के कारण उसमें सभी दृष्टियों तथा सिद्धान्तों का अस्तित्व, उसके भगवद्गीता होने से ही सिद्ध हो जाता है। सभी सिद्धान्तों में समस्त मानवजीवन अनुस्यूत है। भगवद्गीता की दार्शनिक अभिव्यक्ति के साथ वैयक्तिक, पारिवारिक, सामाजिक, राष्ट्रीय तथा वैश्विक जीवन की सफलता के प्रतिपादक आयाम, भगवद्गीता को वर्तमान काल में विद्यमान सफलता के प्रतिपादक सभी सिद्धान्तों में सर्वश्रेष्ठ स्थान पर प्रतिष्ठित करने में आज के समसामयिक सन्दर्भों में पूर्ण रूप से सफल हैं।

वर्तमान परिदृश्य जहाँ किंकर्तव्यविमूढता, अशान्ति, विषमता, दुरवस्थिति, अव्यवस्था तथा बाह्याभ्यन्तर प्रदूषण से ग्रस्त है वहाँ भगवद्गीता के उपदेश, एक स्वस्थ वैयक्तिक जीवन में शान्ति, स्थिरता, समृद्धि, सहयोग, मैत्री, व्यवस्था तथा बाह्याभ्यन्तर पर्यावरणसंरक्षण के मार्ग का प्रदर्शन करते हुए अपनी साम्प्रतकालीन उपादेयता को अभिव्यक्त कर रहे हैं।

भगवद्गीता का जीवनदर्शन

जीवन की दृष्टि से देखा जाए तो मानव जीवन शैशव, यौवन, प्रौढ तथा वृद्धावस्था में विभाजित है। व्यक्ति के अनुरूप उसके कर्तव्यों की दृष्टि से ब्रह्मचर्य, गार्हस्थ्य, वानप्रस्थ तथा संन्यास आश्रमों की परिकल्पना की गई है। भगवद्गीता में इन सभी आश्रमों में सभी को उनके योग्य कर्मों की कर्तव्यता का प्रतिपादन किया गया है। भगवद्गीता का प्रतिपादन है कि स्वाभाविक, सहज कर्तव्य कर्म दोषपूर्ण होने पर भी कर्तव्यभाव से किया जाना चाहिए :-

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥¹

व्यक्ति की दृष्टि से सर्वप्रथम जीवन का प्रवेश कर्तव्य तथा अकर्तव्य के बोध से ही होता है। कुछ विद्वान् सकाम कर्मों को दोषपूर्ण समझ कर उसके त्याग का प्रतिपादन करते हैं, कुछ के अनुसार यज्ञ, दान तथा तप रूपी कर्मों का कभी भी त्याग उचित नहीं है।

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे।।²

भगवद्गीता के अनुसार ज्ञान ही वह एकमात्र उपाय है जिससे कर्म तथा अकर्म का बोध हो सकता है। अतः ज्ञान की प्राप्ति को भगवद्गीता जीवन की सफलता का मुख्य आधार मान कर एक मात्र गुरुकृपा को भगवद्गीता ने ज्ञानप्राप्ति का साधन निरूपित किया है। यह ज्ञान इनकी सेवा, इनके प्रति नमन तथा प्रश्न के माध्यम से भगवद्गीता ने निरूपित किया है :-

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः।।³

भगवद्गीता के अनुसार वैयक्तिक तथा सामूहिक उत्कर्ष की आधारशिला कर्म के पालन पर अवलम्बित है। तृतीय अध्याय में भगवान् अर्जुन को उपदेश देते हुए स्पष्ट रूप से कहते हैं कि 'जनक जैसे राजाओं ने अपने नियत कर्मों के पालन से ही सिद्धि प्राप्त की। अतः सामान्य जनों की शिक्षा के लिए भी कर्म का निरन्तर पालन अनिवार्य है :-

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।

लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि।।⁴

भगवद्गीता के अनुसार कर्म, मानवीय जीवन की व्यावहारिक सफलता, रूप, अभ्युदय तथा निःश्रेयस् का भी साधन है। इसे ही हम मोक्ष या अपवर्ग कहते हैं। सम्पूर्ण संसार के व्यक्तिगत, सामाजिक तथा राष्ट्रीय स्तर पर अपने कर्तव्यों का निर्वाह करते हुए विविध अनुभूतियों का अनुभव करना भोग है। ये समस्त अनुभूतियाँ जड़ प्रकृतिरूप हैं। आत्मा इनसे सर्वथा पृथक् है, इसे समझकर द्रष्टा के रूप में स्थिर होने को मोक्ष या अपवर्ग माना गया है :-

उदासीनवदासीनो गुणैर्यो न विचाल्यते।

गुणा वर्तन्त इत्यैव योऽवतिष्ठति नेङ्गते।।⁵

यद्यपि भगवद्गीता के अनुसार कोई भी व्यक्ति कर्म से बचना चाहे तो भी प्रकृतिजनित गुणों द्वारा इच्छा न होने पर भी कर्म करने के लिए बाध्य किया जाता है।

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥⁶

कर्म की विवशता होने पर भी सत्त्वगुणसमन्वित श्रेष्ठ गुण तथा तामस गुणों में से श्रेष्ठ कर्म के चयन का अधिकार हमेशा व्यक्ति को प्राप्त है। भगवद्गीता श्रेष्ठ कर्म के चयन द्वारा स्वयं के उद्धार का उपदेश प्रदान करती है :-

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥⁷

पुरुषार्थ की सिद्धि के लिए स्वकीय विहित कर्मों का आचरण ही भगवद्गीता की दृष्टि में सांसारिक सफलता का आधार है। अपने कर्तव्यों से विमुख व्यक्ति सांसारिक तथा पारमार्थिक दोनों स्तरों पर असफल हो जाता है। भगवद्गीता का कहना है कि सांसारिक युद्धक्षेत्र में उपस्थित चुनौतियों का अपनी कर्मठता के बल पर दृढतापूर्वक सामना करने के स्थान पर अपने कर्तव्यों से पराङ्मुख हो जाता है तब वह न केवल सांसारिक धरातल पर अकीर्ति प्राप्त करता है अपितु कर्तव्य रूप कर्म से च्युत होने के पाप का भी वह फलभागी बन जाता है :-

अथ चेत्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥⁸
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥⁹

भगवद्गीता की दृष्टि में विद्यार्थी—जीवन यदि शिक्षाग्रहण का काल है तो गृहस्थ—जीवन वह जीवन है जो अर्थ एवं काम रूपी पुरुषार्थ की सिद्धि का साधन होनेपर भी इसी पर संसार तथा धर्म की स्थिति निर्भर रहती है। गृहस्थ जीवन में व्यक्ति सन्तान—परम्परा से सृष्टि को गति प्रदान करता है :-

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥¹⁰

सन्तानपरम्परा के साथ गृहस्थ जीवन में ही व्यक्ति दम्पति के रूप में यज्ञ के अनुष्ठान द्वारा समस्त सृष्टिचक्र को सन्तुलित करते हुए समस्त संसार की गति तथा स्थिति में अपना योगदान प्रदान करता है। सृष्टि के कल्याण के लिए प्राप्त अर्थ में से अंश-प्रदान की भावना याग में निहित है। इस स्वांशत्याग रूप याग प्रजा के साथ समुत्पन्न तथा प्रजा की समस्त कामनाओं की पूर्ति के साधन के रूप में भगवद्गीता में निरूपित किया गया है।

सहयज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥¹¹

वानप्रस्थी का जीवन सांसारिक प्रपञ्चों में भी व्यक्तिगत तथा पारिवारिक सुख-दुःखों से ऊपर उठना है। जो व्यक्ति द्वन्द्वों से ऊपर उठने में सफल होता है जिन्हें सत्त्वादि गुण व्यथित नहीं करते वो व्यक्ति सुख तथा दुःख में समान रह कर जीवन के चरम पुरुषार्थ का पथिक बनता है :-

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सो मृतत्वाय कल्पते ॥¹²

भगवद्गीता कहती है कि व्यक्तिगत सुख-दुःखों से ऊपर उठा हुआ व्यक्ति ही वास्तविक योद्धा होता है। उसका युद्ध धर्म, समाज तथा राष्ट्र के लिए होता है।

भगवद्गीता का मुमुक्षु गुफा का निवासी नहीं होता अपितु समाज तथा राष्ट्र के निर्माण का सबल स्वयंसेवक होता है। वह ब्रह्म में अपने चित्त को लगाकर फलासक्ति का त्याग कर लोकशिक्षा के निमित्त ब्रह्मार्पण के भाव से अपने कर्तव्य कर्मों को करते हुए पानी में रहने पर भी कमल का पत्ता जिस प्रकार गीला नहीं होता उसी प्रकार किसी पाप से लिप्त नहीं होता :-

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥¹³

इस प्रकार, भगवद्गीता कर्म के पालन से जीवन के धर्म, अर्थ, काम तथा मोक्ष रूपी चारों पुरुषार्थों का प्रतिपादक होने से एक कर्मनिष्ठ जीवन के आदर्श का प्रतिपादक ग्रन्थ है।

भगवद्गीता की प्रबन्धकीय उपादेयता

भारतीय चिन्तन में कर्मयोग के साथ भक्तियोग, समत्वयोग तथा ज्ञानयोग द्वारा भगवद्गीता, जिस प्रकार भुक्ति तथा मुक्ति के सहज तथा सर्वश्रेष्ठ साधन के रूप में अपनी चरितार्थता को अभिव्यक्त करती है उसी प्रकार वर्तमानकालीन विषयों में सर्वाधिक महत्त्वपूर्ण विषय, प्रबन्धशास्त्र में भी इसकी मौलिकता, अनेक सन्दर्भों से प्रकाशित हो रही है। इसमें प्रतिपादित तथ्यों के परिशीलन द्वारा कोई भी व्यक्ति अपने कार्यस्थल में अपनी कार्यक्षमता का विकास कर सकता है। प्रबन्ध-विज्ञान के क्षेत्र में 1 प्रबन्धक (Manager) तथा 2 कर्मचारी (workers), दोनों वर्गों के लोग भगवद्गीता के उपदेशों का अनुसरण करते हुए 'योगः कर्मसु कौशलम्' इस सिद्धान्त के अनुरूप पराकाष्ठा तक प्रयत्न द्वारा अपनी कार्यक्षमता का विकास कर सकते हैं। कार्यालय में कार्यरत कर्मचारी, अधिकारी, सत्ता की परिधि में विद्यमान नेता आदि प्रमुख व्यक्तियों के साथ विद्यार्थी, शिक्षक, गृहकार्यरत महिलाएँ आदि समाज के अन्तर्गत सभी व्यक्ति, भगवद्गीता के द्वारा प्रतिपादित कर्मयोग का अनुसरण कर अपने कार्य में पूर्ण दक्षता प्राप्त कर लोकव्यवहार में प्रतिष्ठा के साथ सुख तथा परम शान्ति भी प्राप्त कर सकते हैं।

हमें अपने जीवन में प्रतिदिन अनेक व्यवहार करने पड़ते हैं। इनमें हमें अपनी सफल भूमिका के निर्धारणार्थ कार्यमात्र की सिद्धि के जो मुख्य कारण भगवद्गीता में प्रतिपादित किए गए हैं उन्हें समझना नितान्त आवश्यक है। भगवद्गीता में कार्यमात्र के घटक के रूप में पाँच कारणों का प्रतिपादन किया गया है :-

1. अधिष्ठान, 2. कर्ता, 3. विविध उपकरण, 4. नाना प्रकार की चेष्टाएँ अर्थात् प्रयास तथा 5. दैवपदवाच्य भाग्य या परमात्मा को पाँचवें कारण के रूप में प्रतिपादित किया गया है :-

पञ्चैतानि महाबाहो कारणानि निबोध मे।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधा च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

1. अधिष्ठान

प्रबन्धविज्ञान की दृष्टि से विचार करने पर अधिष्ठान (working place) समस्त कार्यों के सम्पादन का प्रथम आधार (Initial condition) माना जाता है। समग्र व्यवहारों का अधिष्ठान भूत वह स्थान जहाँ से समस्त कार्यों का संचालन किया जाता है, उसका समीचीन होना कार्य के निष्पादन का प्रथम आधार माना जाता है।

2. कर्ता

कार्यों की सफलता एक महत्त्वपूर्ण भाग, कार्य के निष्पादक कर्ताओं पर अवलम्बित रहता है। कार्य की सफलता का दारोमदार कर्ता के कार्यनिष्पादक ज्ञान, उसकी योग्यता, उसकी कार्यनिष्पादक शैली तथा उसकी स्वाभाविक विशेषता पर निर्भर करता है। भगवद्गीता ने कार्य के प्रमुख निष्पादक कर्ता को भी सात्त्विक, राजस् तथा तामस् रूप गुणों के आधार पर तीन भागों में विभक्त कर इनमें से उद्योग तथा व्यवसाय के दीर्घकालिक विकास के लिए सात्त्विक कर्ता के भूमिका की श्रेष्ठता का प्रदर्शन किया है।¹⁴

भगवद्गीता के अनुसार जो व्यक्ति भौतिक गुणों के संसर्ग के विना अहङ्काररहित, सङ्कल्प तथा उत्साहपूर्वक अपना कर्म करता है और सफलता तथा असफलता में अविचलित रहता है, वह सात्त्विक कर्ता कहलाता है।

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥¹⁵

यह सात्त्विक कर्ता निःस्वार्थभाव से जहाँ अपने कर्तव्य के प्रति समर्पण से कार्य के सम्पादनार्थ नई कार्यप्रणाली का आविष्कार करता है वहीं अपने धैर्य तथा उत्साही स्वभाव से तथा निरहङ्कारवृत्ति से अन्य लोगों में भी उनके कर्म में अभिरुचि के उत्पादन में सफलता प्राप्त करता है।

प्रबन्धकीय दृष्टि से भगवद्गीता जहाँ सात्त्विक कर्ताओं के संचय को कार्यनिष्पादन की अभिवृद्धि में अनिवार्य मानती है वहीं, अहङ्कारी रजोगुणी तथा अनुचित मार्गों का अवलम्बन कर दूसरों को दुःख पहुंचाने वाले दीर्घसूत्री, विषाद में निमग्न हठी, कपटी तमोगुणी कर्ताओं के संचय से कार्यनिष्पादन का विनाश सुनिश्चित हो जाता है। अतः भगवद्गीता के दृष्टिकोण में कार्यात्म, कार्यनिष्पादन तथा अभिवृद्धि के लिए कर्ता की सात्त्विकता नितान्त आवश्यक है।

3. करण (अनेकविध) सामग्रियों का समुदाय

भगवद्गीता के अनुसार कार्यनिष्पादन तथा प्रबन्धन में अनेक प्रकार की सामग्री के समुदाय को तृतीय कारण के रूप में निरूपित किया है। किसी भी कार्य के उत्पादन तथा उसके प्रबन्धन में धन (Finance) तथा उपकरण (Instruments) की भी महत्त्वपूर्ण भूमिका मानी जाती है। इस कार्यनिष्पादक-सामग्री के होने पर भी यदि प्रबन्धक के प्रबन्धन में विशेष प्रगति नहीं दिखाई देती तो यह माना जाता है कि प्रबन्धक कर्ता ने 'योगः कर्मसु कौशलम्' के अनुसार अपने प्रबन्धकीय कार्य में पराकाष्ठा तक योग्यता सम्पादित नहीं की है। कार्य में प्रवृत्ति की दृढता व्यक्ति के आन्तरिक सामग्री के द्वारा निष्पादित हुआ करती है।

4. नाना प्रकार के प्रयत्न (विविधाश्च पृथक्वेष्टा)

सात्त्विकता से समन्वित अन्तःकरण तथा कार्यनिष्पादन के लिए आवश्यक 'इदं कार्यमवश्यमेव करिष्यामीति', यह कार्य मैं अवश्य करूंगा, इस प्रकार की संकल्पशक्ति सहित कर्म में कौशल की पराकाष्ठा का सम्पादन, ध्यानयोग, समत्व, आत्मतुष्टि तथा सफलता असफलता में समता तथा स्थितप्रज्ञता रूपी आन्तरिक गुण भी भगवद्गीता के दृष्टि में कार्यनिष्पादन के लिए अत्यन्त महत्त्वपूर्ण माने गए हैं। योगः कर्मसु कौशलम्, भ.गी.02/50. समत्वं योग उच्यते, भ.गी.02/48. आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते, भ.गी. 02/55. योगी युञ्जीत सततमात्मानं रहसि स्थितः, भ.गी.02/10. इन विभिन्न प्रकार की सूक्तियों का अवलम्बन कर अपनी कार्यनिष्पादन तथा प्रबन्धन की योग्यता का विकास निश्चित ही किया जा सकता है।

कर्म में कुशलता की प्राप्ति के निमित्त सारविवेचक सात्त्विक बुद्धि की प्राथमिकता भगवद्गीता प्रतिपादित करती है:—

यदा ते मोहकलिलं बुद्धिः व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥¹⁶

इसी प्रकार कार्यनिष्पादन की क्षमता के विकासार्थ भगवद्गीता प्रत्येक कर्ता चाहे वह कार्यकर्ता हो चाहे प्रबन्धक कर्ता हो चित्त की एकाग्रता के लिए ध्यानयोग की अनिवार्यता का भी प्रतिपादन करती है। भगवद्गीता ज्ञान से ध्यान की श्रेष्ठता का स्पष्ट रूप से प्रतिपादन करती है :—

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ॥¹⁷

सुना जाता है कि जापान देश में लोग प्रतिदिन अपने कार्य का आरम्भ करने के पहले 15 मिनट चुपचाप बैठकर ध्यान लगाकर अपनी कार्यक्षमता का विकास करते हैं तथा सायंकाल भी कार्यसमाप्ति के समय 15 मिनट तक ध्यान लगाकर संकल्पित कार्य हम कितना कर पाए, यदि कार्य नहीं हो पाया तो उसमें क्या कारण हैं? इस पर विचार कर अपनी कार्यक्षमता का विकास सिद्ध कर लेते हैं। यदि भगवद्गीता के उपदेशानुसार उभयविध कर्ता, ध्यानयोग तथा कर्मयोग का पालन करता है तो निश्चय ही उसकी कार्यक्षमता दुगुनी से भी ज्यादा विकास को प्राप्त कर सकेगी यह बात पूरे विश्वास के साथ की जा सकती है।

5. दैवपदवाच्य भाग्य या परमात्मा

कार्यनिष्पादन की प्रक्रिया में विवेचित चतुर्विध कारणों के अतिरिक्त इस पञ्चम कारण 'दैव' की अत्यधिक महत्ता हुआ करती है। समग्र कर्तव्यों का पूरी तरह पालन करने के बाद भी कार्यनिष्पत्ति में इस 'दैव' रूपी तत्त्व की भूमिका का ज्ञान न होने पर अपेक्षित परिणाम प्राप्त न होने पर कार्यकर्ता तथा प्रेरक कर्ता दोनों हताश तथा निराश हो जाते हैं। इसके विपरीत जब कर्ता तथा प्रेरक कर्ता, दोनों को कार्यमात्र के प्रति इस 'दैव' रूपी तत्त्व की कारणता का ज्ञान होने के कारण कार्यमात्र के निष्पादन में अपनी भूमिका पूर्ण रूप से पालन करने पर भी फलासक्त न होने से न तो कभी निराश होता है और न ही कभी हताश, अपितु पूरी निष्ठा के

साथ कर्म के प्रति संलग्न हो जाता है। उभयविध कर्ता के इस कर्मयोग से किसी भी प्रतिष्ठान की कार्यनिष्पत्ति की अत्यधिक अभिवृद्धि को सुनिश्चित किया जा सकता है।

प्रबन्धन में प्रबन्धक की भूमिका

भगवद्गीता के अनुसार कार्योत्पादन तथा उसके विनिमय में प्रतिपादित पंचविध कारणों में द्वितीय स्थान पर विद्यमान कर्ता को हम कार्य का स्वयं निष्पादन करने वाला कर्ता तथा कार्य में प्रेरक प्रबन्धक रूप कर्ता के भेद से दो भागों विभक्त कर सकते हैं। प्रबन्धकीय दृष्टि से प्रेरक कर्ता को ही प्रबन्धक (Manager) कहते हैं। कार्य के उत्पादन तथा विनियोजन में प्रबन्धक तथा कर्मचारी रूप कर्ताओं के एक दूसरे के प्रति विद्यमान दृष्टिकोण तथा भावना का अत्यधिक महत्त्व माना जाता है। भगवद्गीता इन दोनों प्रकार के कर्ताओं की सात्त्विकता को उत्पादन तथा प्रबन्धन का सब से प्रमुख आधार मानती है। प्रबन्धक रूप प्रेरक कर्ताओं में राजस् तथा तामस् प्रबन्धक अपने को समीचीन तथा अपने से भिन्न सभी कर्मचारियों को आलसी, निकम्मा तथा कामचोर समझकर स्वयं कुछ भी न करते हुए उनसे बलपूर्वक अधिकाधिक काम निकालना ही प्रबन्धकीय कर्तव्य समझते हैं। इसी प्रकार, कर्मचारी रूप कर्ता भी रजोगुणी या तमोगुणी होने पर प्रबन्धक के विषय में यह सोचते हैं कि यह स्वयं कुछ नहीं करता बल्कि सारे काम उनसे ही कराता है, ऐसा सोचकर वे उससे दूरी बना लेते हैं तथा प्रबन्धक द्वारा दिए गए कार्य को अपना कर्तव्य न मान कर उसे बोझ समझ कर करते हैं तथा केवल औपचारिकता का निर्वाह मात्र करते हैं। इस प्रकार के कर्मचारी रूपी साक्षात् कर्ता तथा प्रेरक कर्ता रूप प्रबन्धक दोनों रजोगुणी या तमोगुणी होने पर कार्यनिष्पादन की उन्नति में सहायक नहीं होते अपितु प्रतिष्ठान की अवनति का मार्ग खोल देते हैं।

कार्य का प्रबन्धक भगवद्गीता के उपदेश के बल पर जब एक सात्त्विक प्रबन्धक के रूप में अपने आप को बदल लेता है तब उसका ध्यान स्वयं ही भगवद्गीता के उपदेशानुसार इस तथ्य पर पहुँच जाता है कि कोई भी व्यक्ति यदि चाहे तो भी बिना कुछ किए नहीं रह सकता है। प्रकृति के गुणों का वैशिष्ट्य है कि वे उससे सब कुछ करवा लेते हैं :-

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ भ.गी.03/05.

भगवद्गीता के इस तथ्य के आलोक में यह प्रबन्धक का दायित्व बनता है कि वह अधीनस्थ कर्मचारी के गुणधर्मों को समझ कर तदनुसार उससे अपेक्षित कार्य का निष्पादन सुनिश्चित कराए। साथ ही उसका यह भी दायित्व बनता है कि वह स्वयं कर्म में संलग्न हो जाए ताकि उसकी कर्मसंलग्नता को देखकर कर्मचारी स्वयं ही कार्यनिष्पादन में प्रवृत्त हो जाएँ। भगवद्गीता स्पष्ट रूप से यह प्रतिपादित करती है कि श्रेष्ठ व्यक्ति जैसा आचरण करता है, लोग भी वैसा ही उसका अनुसरण करते हैं। वह अपने अनुसरणीय कार्यों से जो आदर्श प्रस्तुत करता है, सम्पूर्ण विश्व उसका अनुसरण करता है :-

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥¹⁸

इसलिए, कार्यनिष्पादन में अपेक्षित सफलता प्रबन्धक की स्वयं की कर्मठता पर निर्भर करती है।

इसी प्रकार, कार्यनिष्पादन में अपेक्षित सफलता का सब से बड़ा आधार प्रबन्धक तथा कर्मचारी के पारस्परिक सम्बन्ध का है। जब दोनों सात्त्विक होते हैं तब उनमें कार्यनिष्पादन के प्रति समर्पण का भाव तथा परस्पर एक दूसरे के प्रति मैत्री का भाव जागृत होता है। सात्त्विक होने पर व्यक्ति सबके प्रति द्वेषरहित, मैत्री तथा करुणा के भाव से सम्पन्न, मोह रहित अहङ्कार से रहित, सुख तथा दुःख में समान तथा क्षमावान् होता है :-

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥¹⁹

भगवद्गीता के उपदेश का अनुसरण करते हुए कार्यप्रबन्धक तथा कर्मचारी यदि एक दूसरे के प्रति मैत्रीभाव से युक्त हो जाएँ तो स्वयं का उनमें एक दूसरे के हित का संरक्षण करते हुए अपने हितरक्षण का भाव उत्पन्न होगा। परस्पर एक दूसरे के हित का ध्यान रखते हुए स्वहितसिद्धि को ही सहकारिता कहते हैं। इस सहकारिता के बल पर सभी के लिए सम्पूर्ण हितों की प्राप्ति का भगवद्गीता में स्पष्ट रूप से प्रतिपादन किया गया है :-

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥²⁰

इन सन्दर्भों के आलोक में वर्तमान परिप्रेक्ष्य में विचार करने पर यह निष्कर्ष प्राप्त होता है कि श्रीमद्भगवद्गीता, किसी धर्मविशेष का नहीं अपितु सफल जीवन-दर्शन के साथ प्रबन्धकीय क्षेत्र में भी सफलता का पथप्रदर्शक ग्रन्थ है। भगवद्गीता, अपने उद्भव के समय प्रासङ्गिक थी, आज प्रासङ्गिक है तथा विश्व की स्थिति तक प्रासङ्गिक रहेगी, यही इसकी सबसे बड़ी विशेषता है।

सन्दर्भ

1. भ.गी. 18/48
2. वहीं 18/03
3. वहीं 08/34
4. वहीं 03/20
5. वहीं 14/23
6. वहीं 03/05
7. वहीं 06/05
8. वहीं 02/33
9. वहीं 02/34
10. वहीं 07/11
11. वहीं 03/10
12. वहीं 02/15
13. वहीं 05/10
14. वहीं 18/26
15. वहीं 18/26
16. वहीं 02/52
17. वहीं 12/12
18. वहीं 03/21
19. वहीं 12/13
20. वहीं 03/11

आतंकवादी और अपराधी : संकल्पनात्मक सुभिन्नताएं

अनुराग दीप

आतंकवाद असाधारण रूप से जटिल और व्यापक रूप से भ्रमयुक्त विषय है। इस सम्बन्ध में विद्वानों की राय भ्रामक, अन्तर्विरोधी तथा असंतोषजनक हैं।¹ लोकतांत्रिक प्रणाली में आतंकवाद की बहस बौद्धिक रूप से कठिन और अवधारणात्मक रूप से उलझनों से भरी है। ब्रिटिश विद्वान् लार्ड कारलाइल महोदय ने अपनी महत्वपूर्ण रपट: 'द डेफिनिशन ऑफ टेरिज़्म' में आतंकवाद से सम्बद्ध मामलों का सांगोपांग अध्ययन प्रस्तुत किया है।² उन्होंने अवलोकित किया है कि आतंकवाद के सम्बन्ध में नए कानून बनाने के लिए दो बातों पर गौर करना होगा—

- क. पहला कि आतंकवाद से सम्बन्धित अपराध कितने खतरनाक हैं अर्थात् इस अपराध की प्रकृति कैसी है?
- ख. दूसरा कि ऐसे अपराध करने के लिए किस प्रकार की योजना बनाई जाती है अर्थात् ऐसी योजना को पहचानने व उसे कार्यान्वित होने से रोकने में किस प्रकार की कठिनाइयाँ हैं?

गम्भीर किस्म के अपराध जैसे सशस्त्र डकैती या नशे से संबंधित अपराधों के मामलों में सुरक्षाबल कई बार निगरानी (surveillance) या स्टिंग आपरेशन (sting operation) करने की स्थिति में होते हैं। ऐसे मामलों में तो कभी-कभी अपराध व अपराधी का आखिरी समय तक पीछा किया जा सकता है ताकि अपराध व अपराधी की पहचान एवं पुख्ता सबूत जमा कर लेने का अधिकतम अवसर व अवकाश मिल सके। मई 2004 में हीथ्रो हवाई अड्डे (लन्दन) में कई लुटेरों को उस समय पकड़ा गया जब वे लूट की वारदात को अंजाम देने ही वाले थे। इस संबंध में वहाँ की पुलिस को खुफिया सूचना प्राप्त हुई थी। वह तभी से नजर गड़ाए थी और उसने लूट की योजना से लेकर उसे अंजाम देने तक की एक-एक कार्यवाही के पर्याप्त सबूत जमा कर लिए थे। परिणामस्वरूप बड़ी संख्या में लुटेरे न्यायालय द्वारा दोषी ठहराए गए और उन्हें कारावास की लम्बी सजा मिली। अपराध से जुड़ी इस प्रकार की कार्यवाहियों में

- i. भौगोलिक लक्ष्य सीमित होता है,
- ii. हिंसा से प्रभावित लोगों (पीड़ितों) की संख्या भी सीमित होती है।
- iii. पीड़ित होने वाले समुदाय को चिह्नित किया जा सकता है।
- iv. इस प्रकार खतरे का विश्लेषण कर उसकी गम्भीरता के अनुरूप प्रशिक्षित पुलिसबल द्वारा ऐसे अपराधों को नियंत्रित किया जा सकता है।

आतंकवाद और अपराध में भिन्नता

आतंकवाद पेशेवर अपराध से बिल्कुल अलग है—

- (क) आतंकवादी विचारधारा के इस प्रकार वशीभूत हो जाते हैं कि उनका अपना 'विवेक मर जाता है', जबकि पेशेवर अपराधी विचारधारा से वशीभूत हो अपराध नहीं करता।
- (ख) पेशेवर अपराधी की तुलना में आतंकवादी को पहचानना या कोई पूर्वानुमान करना टेढ़ी खीर है।
- (ग) अपराधी धन संपत्ति आदि जमा करते हैं तथा उसका उपयोग व्यक्तिगत व पारिवारिक खर्च के लिए करते हैं। इसलिए उनके बीच 'माल का बंटवारा' हुआ करता है। आतंकवादी व उनके संगठन भी धन-संपत्ति जमा करते हैं परन्तु वे इसका उपयोग अपने संगठन के लक्ष्य के लिए करते हैं। व्यक्तिगत व पारिवारिक सदस्यों के लाभार्थ उस धन का प्रयोग साधारणतः नहीं किया जाता है। दूसरे शब्दों में, अपराधी संगठनों के सदस्यों का अपना व्यक्तिगत 'बैंक बॉयलेंस' होता है जबकि आतंकवादी संगठन के सदस्यों की कुल जमा पूंजी वही होती है जो वे 'पहने' होते हैं और जो उनकी 'जेब' में होता है। यद्यपि कि कुछ अपवाद हैं। आतंकवाद में वाछित दाउद इब्राहिम के पास अरबों की संपत्ति है। 2017 में नेशनल इन्वेस्टीगेशन एजेंसी ने कश्मीर के कई पृथकतावादी नेताओं के यहाँ से कई करोड़ की संपत्ति बरामद की है।
- (घ) अधिकांश मामलों में आतंकवादियों का आपराधिक इतिहास नहीं मिलता। उनमें से कई समाज में अपनी छवि 'कानून का पालन करने वाले नागरिकों' की बनाए रखते हैं। भारत

की संसद पर हुए हमले में एक षडयंत्रकारी के रूप में दिल्ली विश्वविद्यालय के एक अध्यापक एस.ए.आर. गिलानी को आरोपित किया गया था। संदेह के लाभ में उसे छोड़ तो दिया गया परन्तु सर्वोच्च न्यायालय ने उस पर सख्त प्रतिकूल टिप्पणियां की थीं कि यह गम्भीर सन्देह उत्पन्न होता है कि अभियुक्त (एस.ए.आर. गिलानी) ऐसी कोई बात छिपा रहा था जो उसे प्रतिकूल रूप से प्रभावित कर सकती है।³

सर्वोच्च न्यायालय में माननीय न्यायमूर्ति के वेंकटराम रेड्डी ने अवलोकित किया था—

तथापि हम उद्वेलित करने वाली एक बात का उल्लेख करना चाहेंगे। गिलानी बहुत प्रसन्न हुआ ओर दिल खोलकर हंसा, जब दिल्ली की घटना का बातचीत में जिक्र हुआ। इस बाबत गम्भीर सन्देह उत्पन्न होता है कि उसने दिल्ली में जो घटा उसका अनुमोदन किया। तथापि उसने यह मिथ्या बयान दिया कि यह बात घरेलू झगड़े की बाबत थी। हम यही कह सकते हैं कि उसके आचरण से जो न केवल इस तथ्य से स्पष्ट होता है अपितु उसके द्वारा शोकत और अफ.जल से उसके सम्पर्क के बारे में उसके द्वारा किए गए मिथ्या अभिवाकों से भी प्रकट है, कम से कम यह बात साफ है कि उसे घटना की जानकारी थी और उसने उसका मौन रूप से अनुमोदन किया।⁴

सर्वोच्च न्यायालय ने उन टिप्पणियों को हटाने से मना भी कर दिया था।

आतंकवादियों की संगठन क्षमता इस दृष्टि से महत्वपूर्ण है कि वे 'अधिकतम नुकसान' वाले लक्ष्य को चुनने में माहिर होते हैं। 13 जुलाई 2011 के मुंबई विस्फोट में जो स्थान चुने गए वे जनसंख्या की दृष्टि से घने थे। ये आतंकी वर्तमान सामाजिक व्यवस्था व लोकतांत्रिक मूल्यों के कठोर विरोधी हैं।⁵

(ङ) आतंकवाद के मामलों में मानव बम व आत्महंतृ दस्ता (सुसाइड फोर्स) अपने में विशिष्ट बात है। कई विस्फोटों में यह आशंका जताई जाती है कि ये हो सकता है कि ये मानव बम की करतूत हो। मानव बम को यदि आपने पहचान भी लिया तो पकड़ नहीं सकते क्योंकि, उसे स्वयं को उड़ा लेने के लिए संकल्पबद्ध कराया गया है। आतंकी घटना के पीछे का रहस्य उसके साथ ही खत्म हो जाता है, जबकि अपराधों व अपराधियों के सम्बन्ध में यह खतरा नहीं है। शायद ही कभी किसी अपराधी को मानव बम के रूप में

देखा गया है। आतंकी कम समय में ही अपना स्थान व समय बदलकर ऐसी जगह मौत का मंजर खड़ा कर सकते हैं जहाँ तुरन्त न पहचाने जा सकें।

(च) वैज्ञानिक प्रगति ने भौतिक सुविधा के साथ-साथ खतरे भी बढ़ा दिए हैं। सन् 1605 में ब्रिटिश संसद व सम्राट् जेम्स को विस्फोट से उड़ाने की एक योजना बनाई गई थी। इसके लिए 29 बैरल विस्फोटक का प्रयोग किया गया था।⁶ आज 400 साल बाद ऐसे विस्फोटक आविष्कृत किए जा चुके हैं जिनकी थोड़ी मात्रा ही विध्वंस हेतु पर्याप्त होगी और ऐसे विध्वंस टाइमर या रिमोट से हो सकते हैं। अपराधी विध्वंस, टाइमर या रिमोट का प्रयोग साधारणतः नहीं करते।

(छ) अर्थव्यवस्था— कहीं डकैती या हत्या की घटनाएं बढ़ जाएं तो दुकानें जल्दी बंद होने लगेंगी, लोग बाहर नहीं घूमेंगे। परन्तु यह सब कुछ समय तक चलता है। अपराधियों का भय अस्थायी होता है। अपराधियों व आतंकवादियों में अगला अंतर यह है कि आतंकवादियों के लक्ष्यों में एक है देश की अर्थव्यवस्था को स्थायी रूप से पंगु बना देना। पर्यटन उद्योग आतंकवाद का पहला आसान शिकार होता है। कश्मीर का पर्यटन उद्योग इसका ज्वलंत उदाहरण है। झावेरी बाजार, मुम्बई में विस्फोट का और क्या उद्देश्य हो सकता है? ये कहा जा रहा है कि देश के सम्पूर्ण सोने, चाँदी के कारोबार का 50 प्रतिशत झावेरी बाजार में ही होता है। अपराधी अर्थव्यवस्था को चुनौती में नहीं डालना चाहते। इसके विपरीत अपराधी हमेशा ही विकासशील अर्थव्यवस्था में स्वयं को ज्यादा अनुकूल पाता है, क्योंकि यहाँ एक अपराधी के लिए अपराध व कमाई के ज्यादा अवसर व अवकाश होते हैं। इस कारण अर्थव्यवस्था के अबाध प्रवाह में अस्थायी बाधा आ सकती है।

आतंकवादियों का हेतु

क. इन आतंकवादियों में से अधिकांश ऐसे नैतिक मूल्यों और विधिक प्रणाली की स्थापना करना चाहते हैं जो इस्लाम के उस निर्वचन पर आधारित हो जिसे आतंकवादी शुद्धतम मानते हैं। यही कारण है कि इस्लामिक देशों में भी आतंकी विस्फोट हो रहे हैं जिनमें सत्ताधारी से लेकर सामान्य लोग मारे जा रहे हैं। इसलिए यह कहने में अतिशयोक्ति नहीं

है कि आतंकवाद एक प्रकार का भस्मासुर है। दिसम्बर 2014 में पाकिस्तानी तालिबान ने पेशावर में पाकिस्तानी सेना द्वारा चलाये जा रहे स्कूल के 132 बच्चों की हत्या कर दी। अफगानिस्तान, नाइजीरिया, सीरिया आदि देशों में भी हत्या करने वाले एवं पीड़ित दोनों एक ही धर्म (इस्लाम) के हैं, क्योंकि या तो इन इस्लामिक आतंकवादी के अनुसार जेहाद का केवल वही मतलब है जो वो व्याख्या कर दें। जो भी उनकी इकतरफा और जूनूनी विचारधारा के विरुद्ध हैं उसे वो मार डालते हैं क्योंकि ये सब उस धार्मिक प्रणाली के विरुद्ध है जिसकी आतंकवादी स्थापना करना चाहते हैं। अपराधी किसी ऐसे धार्मिक या वैचारिक व्यवस्था की स्थापना नहीं करना चाहता।

ख. इन आतंकियों, जो अपने को जेहादी आतंकी कहते हैं, का दूसरा उद्देश्य देशों की विदेश नीति को बदलना है। जैसे इजराइल से संबंध रहे या न रहे। अमेरिका से रक्षा सौदा हो या ना हो। वास्तव में बिना किसी दबाव के विदेश नीति का निर्धारण संप्रभुता व स्वतंत्र राष्ट्र का एक अनिवार्य लक्ष्य माना जाता है। आतंकवाद अपनी हिंसक कार्यवाहियों द्वारा राष्ट्रों की संप्रभुता के चुनौती दे रहा है। अपराधी देश की सम्प्रभुता को चुनौती नहीं देते। अपराधी को विदेश नीति की चिंता ज्यादा होती है।

ग. कई बार आतंकवाद पड़ोसी देश, जैसे पाकिस्तान द्वारा राज्यपोषित या राज्यप्रायोजित (State sponsored terrorism) होता है। अपराध व अपराधी को राज्य के कुछ बड़े लोगों का संरक्षण प्राप्त हो सकता है, किंतु पड़ोसी देश द्वारा अपराध प्रायोजित होने की बात विरले ही देखने को मिलती है।⁷

निष्कर्षात्मक टिप्पणी

अपराधियों के कारण विधि-व्यवस्था को खतरा उत्पन्न होता है जबकि आतंकवाद के कारण देश की सम्प्रभुता, एकता, अखंडता और आपसी सौहार्द को खतरा पैदा होता है। अस्तु, आतंकवाद को अपराध के समतुल्य मानना संकल्पनात्मक रूप से गलत, बौद्धिक रूप से दोषपूर्ण और व्यवहारिक दृष्टि से सच्चाई से आँख चुराना है। हर आतंकी घटना के बाद कहा जाता है कि दोषियों को जल्द पकड़ा जायेगा, पकड़ कर मुकदमा चलायेंगे। यदि उज्ज्वल निकम जैसे तेज तर्रार वकील रहे तो न्यायालय, आतंकवादियों को उच्चतम न्यायालय तक दोषी ठहराया

जा सकेगा, लेकिन फिर क्या होगा? सर्वोच्च न्यायालय ने अफ़जल गुरु को 2006 में ही फॉर्सी की सजा पर अपनी मुहर लगा दी। लेकिन कई सालों तक अफ़जल गुरु की फाइल राष्ट्रपति भवन से गृह मंत्रालय, और दिल्ली सरकार के पास घूमती रही। गृहमंत्री पी. चिदम्बरम ने उस समय कहा था कि अफ़जल गुरु की फाइल अभी लाइन में है। उसके पहले के अन्य अपराधियों की क्षमादान की फाइल पड़ी है। चिदम्बरम साहब भी वही गलती कर रहे हैं जो कुछ बुद्धिजीवी कर रहे हैं। वे संसद पर हमले के आतंकवादी कृत्य को आपराधिक कृत्य समझ रहे हैं, जबकि सत्य ये है कि आतंकवाद केवल अपराध नहीं है और आतंकवादी केवल अपराधी नहीं है। आतंकवाद एक कुभिन्न कृत्य है और आतंकवादी, अपराधी से भिन्न एक अलग वर्ग है।⁸ आतंकवादी युद्ध अपराधी की श्रेणी में आना चाहिए क्योंकि उसका कृत्य अपराध नहीं देश के विरुद्ध युद्ध है। चूंकि अफ़जल गुरु जैसे आतंकवादियों का कृत्य नितान्त भिन्न वर्ग में आता है, इसलिए अफ़जल गुरु की फाइल पर अलग से भी तुरन्त निर्णय लिया जा सकता था। ऐसा करना समता के सिद्धान्त को अनुकूल होगा। अमेरीका, इंग्लैण्ड ने अपनी नीति और सोच बदली है और वो पहले से ज्यादा सुरक्षित हैं। ये देश ना केवल अपने नागरिकों की सुरक्षा कर पा रहे हैं, वरन् खूंखार आतंकवादियों को उनके घर में जाकर नेस्तनाबूद कर रहे हैं। यह सही है कि आतंकवादी कृत्यों को 100 प्रतिशत नहीं रोका जा सकता, क्योंकि हर वक्त चीजें सरकार के नियंत्रण में नहीं होतीं लेकिन सुप्रीम कोर्ट द्वारा दोषी घोषित आतंकवादियों की सजा को लागू करना न केवल सरकार के हाथ में था, अपितु यह सरकार का विधिक कर्तव्य भी था। सरकार आतंकवाद व आतंकवादियों को केवल अपराधी मानने की नीति बदले⁹ और शून्य सहिष्णुता (zero tolerance) की नीति को मनसा-वाचा-कर्मणा लागू¹⁰ करे तभी आतंकवाद के विरुद्ध युद्ध में सफलता मिलेगी। इस दिशा में 2014 के बाद नीति में परिवर्तन दिख रहा है। आतंकवाद को उसकी भाषा में जवाब दिया जा रहा है। 2014-2017 के बीच 368 आतंकवादी मारे गये हैं। यद्यपि सुरक्षाबल के भी अनेक जवान शहीद हुए हैं। जीरो टॉलरेंस की नीति के क्रियान्वयन में मीडिया और बुद्धिजीवियों का एक महत्वपूर्ण वर्ग साथ नहीं दे रहा। यह वर्ग अभी भी मानव अधिकार का एकपक्षीय राग आलाप रहा है। इनकी विश्वसनीयता इस कारण संदिग्ध है कि ये अनेक मामलों में चुप रह जाते हैं। कुछ मामलों में बढ़ा चढ़ा कर गलत तथ्य प्रस्तुत करते हैं। जैसे आतंकवादी अफ़जल गुरु के मामले में यह झूठा प्रचार किया गया

है कि उसे मुकदमें में सही वकील नहीं मिला। वो ये नहीं बताते हैं कि न्यायालय ने अपनी तरफ से वकील देने का पूरा प्रयास ही नहीं किया अपितु मुफ्त विधिक सलाह, फेयर ट्रायल के मुद्दे पर पूरी सुनवाई की। उच्च न्यायालय और उच्चतम न्यायालय में देश के चोटी के अधिवक्ता उसका मुकदमा लड़े। अब्दुल रजाक मेमन के मामले में सुप्रीम कोर्ट ने कोई प्रावधान न होने के बावजूद रिव्यू और क्यूरेटिव पिटिशन से आगे जाकर लेट नाईट पिटीशन की नई प्रणाली बनाई ताकि अन्याय की थोड़ी भी गुंजाइश न रह जाए। इसके बावजूद बुद्धिजीवियों और वकीलों का एक वर्ग इसमें मानवाधिकार की बात करता है। चुप रहने का अधिकार (Right to silence) एक मानव अधिकार है जो अपराध के मामले में है। क्या यही अधिकार आतंकवाद के मामले में भी प्राप्त होना चाहिए? देश के शीर्षस्थ वकीलों में एक फली एस. नरीमन महोदय ने इसका स्पष्ट जवाब 'नहीं' में दिया है। नरीमन महोदय ने कहा है कि आतंकवाद से जुड़े मामले में चुप रहने का अधिकार (Right to silence) नहीं देना चाहिए क्योंकि यह अधिकार नहीं, सुविधा (Privileges)¹¹ है। नरीमन आतंकवाद और अपराध को अलग मान कर यह बात कह रहे हैं, जबकि कुछ राजनीतिक दल, कुछ प्रबुद्ध लोग, मीडिया का एक वर्ग और कुछ अध्ययन केन्द्र अपराध और आतंकवाद को एक सामान मानने की भूल कर रहे हैं। आतंकवाद से लड़ने में कई बार उसका दुरुपयोग भी होता है। जिसके विरुद्ध कार्यवाही का प्रावधान है। मुहम्मद हुसैन जुल्फिकार अली¹² के मामले में उच्चतम न्यायालय ने पूरे मुकदमें को ही इसलिये खारिज कर दिया क्योंकि आतंकवाद के इस मामले में कैदी को सही विधिक सलाह नहीं मिल पाई। देवेन्द्र सिंह भुल्लर¹³ के मामले में उच्चतम न्यायालय ने फाँसी की सज़ा को आजीवन कारावास में बदल दिया। अरतार सिंह¹⁴ और संजय दत्त¹⁵ के मामले में उच्चतम न्यायालय ने आतंकवाद के कानून (TADA) की ऐसी व्याख्या की कि उसे दुर्व्यवहार से रोका जा सके। ऐसी स्थिति में जबकि मीडिया और न्यायालय दुरुपयोग के प्रति सतर्क है और उसे सुधारने का प्रयास जारी है, मानव अधिकार संगठनों को अपनी सोच में सुधार लाना होगा। मई 2017 में मेजर नितिन लीतुल गोगोई ने कश्मीर में चुनाव के दौरान जिस बुद्धिमत्ता और प्रत्युत्पन्नमति का परिचय देकर निर्वाचनकर्मियों की जान बचाने के लिए एक कश्मीरी व्यक्ति को जीप से बांधा था¹⁶ और बिना किसी बड़ी जान माल के नुकसान के बड़ा हादसा टाला था, उसकी प्रशंसा करने के बजाये उसे कई विद्वानों ने मानव अधिकार का उल्लंघन घोषित कर दिया।

उन्होंने कश्मीर के क्षेत्र को सामान्य क्षेत्र समझा है जबकि वह छद्म युद्ध का स्थान बन गया है। वहाँ की स्थिति व्यवस्था को चुनौती देने वाली नहीं वरन् देश की संप्रभुता को चुनौती देने वाली है। ऐसे में आतंकवाद से अलग तरीके से निबटने की जरूरत है। वह सामान्य अपराध नहीं है। इस सोच में जितनी जल्दी सुधार आएगा आतंकवाद से लड़ाई में उतनी सफलता मिलेगी।

सन्दर्भ

- 1 Anurag Deep, "Conceptual Contour of Terrorism vis a vis Armed Conflict: A Perspective", *Civil and Military Law Journal*, p 321-332 at 321, Vol 46, No 4, Oct-Dec 2010.
- 2 Lord Carlile of Berriew Q.C, *The Definition of Terrorism*, Presented to Parliament by the Secretary of State for the Home Department, by Command of Her Majesty, March 2007, Cm 7052. Lord Carlile was assigned by the then Home Secretary of the United Kingdom to conduct a review of the definition of terrorism. Pl see. *House of Commons Hansard Debates* for 9 Nov 2005 col 335. www.icj.org/IMG/UK-Carlile-DefTer.pdf
- 3 *Navjot Sandhu@ Afsan Guru v State (N.C.T. Of Delhi)* AIR 2005 SC 3820, para 368. : (2005)11SCC600: [2006]1उमनि०प० पैरा 368, पृ० 467 Yet, it raises a grave suspicion that the accused was trying to hide something which might turn out to be adverse to him.
- 4 *Navjot Sandhu@ Afsan Guru V State (N.C.T. Of Delhi)* AIR 2005 SC 3820, para 368. : (2005)11SCC600: [2006]1उमनि०प०, पैरा 376 पृ० 451: Para 20 in internet edition in judis.nic.in. 4 अगस्त 2005 However, we would like to advert to one disturbing feature. Gilani rejoiced and laughed heartily when the Delhi event was raised in the conversation. It raises a serious suspicion that he was approving of the happenings in Delhi. Moreover, he came forward with a false version that the remark was made in the context of domestic quarrel. We can only say that his conduct, which is not only evident from this fact, but also the untruthful pleas raised by him about his contacts with Shaukat and Afzal, give rise to serious suspicion at least about his knowledge of the incident and his tacit approval of it.
- 5 'the basic edifices of a modern State, like -democracy, state security, rule of law, sovereignty and integrity, basic human rights etc are under the attack of terrorism.' *People's Union for Civil Liberties v Union of India*. 2004 ATR 456 , 2003 (6) Suppl.SCR860, 2004 (9) SCC580 , 2003(10) SCALE967, 2003 (10) JT70 Writ Petition (civil) 389 of 2002, Date of judgment: 16/12/2003. The double bench consisted of hon'ble justice S. Rajendra Babu & GP. Mathur. Justice S. Rajendra Babu delivered the unanimous judgement. Hereinafter referred as *PUCJ case*. In this *PUCJ case* the Constitutional validity of various provisions of the Prevention of Terrorism Act, 2002 (POTA) has been challenged.
- 6 Barrel -noun, verb-the contents of or the amount contained in a barrel ; a unit of measurement in the oil industry equal to between 120 and 159 litres, *Oxford Advanced Learner's Dictionary*, 8th edition. A plan was made to blow up king James and British Parliament in 1605. The terrorist Guy Fawkes planted 29 barrels of explosives for the purpose. (One barrel is around 160 liters). Tension between Catholic and Protestants were going on. James I(a protestant

born of catholic mother) orders Catholic priests to leave the country. He continues the practice of fining Catholics who won't attend the Church of England services. <http://www.bbc.co.uk/timelines/z3hq7ty>.

- 7 अनुराग दीप, “21वीं सदी में सशस्त्र संघर्ष : अंतरराष्ट्रीय मानवीय विधि की भूमिका”, *राष्ट्रीय सुरक्षा की समसामयिक समस्याएं*, पृ 134, राधा प्रकाशन, नई दिल्ली (2006).
- 8 Anurag Deep, 'Terrorist: Political Offender, Criminal In Law or a Distinct Class in itself.' *Chotanagpur Law Journal*, p 44-49, Vol-I, No.-I (2008-2009), Ranchi.
- 9 *Hitendra Vishnu Thakur Vs. State Of Maharashtra*, 1994 AIR 2623:1994 SCC (4) 602: JT 1994 (4) 255:1994 SCALE (3)105: [1995]2UmNiP 104-139, Para 1-74. Date Of Judgment 12/07/1994. The case was decided by double bench of Anand, A.S. (J) and Faizan Uddin (J) unanimously. The judgement was delivered by Hon. Justice Dr. Anand. In this case of *Hitendra Vishnu Thakur* the Supreme Court of India, through Hon. Justice Anand finds several differences between terrorism and crime, which may be formulated in following six points:
 1. The extent and reach of the intended terrorist activity travels beyond the effect of an ordinary crime capable of being punished under the ordinary penal law of the land ,
 2. Its main objective is to overawe the government or disturb harmony of the society or "terrorise" people and the society and not only those directly assaulted, with a view to disturb even tempo, peace and tranquillity of the society and create a sense of fear and insecurity,
 3. A 'terrorist' activity does not merely arise by causing disturbance of law and order or of public order. The fall out of the intended activity must be such that it travels beyond the capacity of the ordinary law enforcement agencies to tackle it under the ordinary penal law,
 4. 'Terrorism' [unlike crime] is generally an attempt to acquire or maintain power or control by intimidation and causing fear and helplessness in the minds of the people at large or any section thereof and is a totally abnormal phenomenon,
 5. What distinguishes 'terrorism' from other forms of violence, therefore, appears to be the deliberate and systematic use of coercive intimidation,
 6. More often than not, a hardened criminal today takes advantage of the situation and by wearing the cloak of 'terrorism', aims to achieve for himself acceptability and respectability in the society because unfortunately in the States affected by militancy, a 'terrorist' is projected as a hero by his group and often even by the misguided youth.After examining above reasons the court was satisfied that it is essential to treat a terrorist differently from an ordinary criminal. See Anurag Deep and Namrta Rastogi, “Judicial Delineation of Counter Terror Legislations: A Critical Study”, p 97-111 at p99-100, 2 *RMLNLU Journal* (2010), Lucknow.
- 10 Anurag Deep, “National Security and Terrorism: A Fit Case for Constitutional Amendment and Legislative Endeavour”, *Civil and Military Law Journal*, p152-159 at 158, Vol 47, No 2., April-June 2011.
- 11 Fali S Nariman, “Terrorism-A Threat to Human Right”, *The Journal of NHRC*, 13-14, Vol 3, 2004, New Delhi, available at <http://nhrc.nic.in/Documents/Publications/III-%20BOOK.pdf>, last visited on 30 July 2017.

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- 12 *Mohd. Hussain @ Julfikar Ali v State (Govt. Of Nct) Delhi* (2012) 9 SCC 408.
 - 13 The decision of *Devender Pal Singh Bhullar v. State Of N.C.T. of DeLHI*, 2013(5)SCALE 575 was changed in *Navneet Kaur v. State of Nct Of Delhi*, (2014) 7 SCC 264, Decided on 31.03.2014.
 - 14 MANU/Supreme Court/1597/1954. The court incorporated lesser degree of *mens rea* to reduce the rigor of counter terror law. Therefore, in order to remove the anomaly in the vague and imprecise definition of the word, 'abet', we for the above mentioned reasons, are of the view that the person who is indicted of communicating or associating with any person or class of persons who is engaged in assisting in any manner terrorists or disruptionists should be shown to have actual knowledge or to have reason to believe that the person or class of persons with whom he is charged to have communicated or associated is engaged in assisting in any manner the terrorists and disruptionists.
 - 15 1995 CriLJ 477, See observations of J. S Verma J, other members of the bench were AM Ahmadi, P B Sawant, B P J Reddy, NP Singh JJ. The Constitution bench read into 'possession' as 'conscious possession' under section 5 of TADA unauthorized possession.
 - 16 <http://www.financialexpress.com/india-news/major-leetul-gogoi-breaks-silence-explains-what-led-to-human-shield-incident/682044/>, May 23, 2017. If Major Gogoi has exceeded his conduct, a departmental enquiry may be done for developing greater maturity in those cases.

सामाजिक न्याय की अवधारणा तथा भारत में विकलांग अधिकार

आरुणि शर्मा

प्राचीन काल से ही न्याय की अवधारणा को लेकर विद्वानों में काफी विवाद रहा है और गरमागरम बहस होती रही है, प्लेटो ने अपने 'Republic' का एक बड़ा हिस्सा न्याय की चर्चा को समर्पित किया, इसी प्रकार पूर्व के प्राचीन चिन्तकों जैसे मनु एवं कौटिल्य ने अपनी पर्याप्त शक्ति, न्याय तथा उससे सम्बन्धित अवधारणाओं की व्याख्या तथा विमर्श में लगायी। न्याय से सम्बन्धित इन सभी चर्चाओं में न्याय के विभिन्न पहलुओं तथा समाज की कानूनी, सामाजिक, आर्थिक तथा राजनीतिक व्यवस्था पर पड़ने वाले उनके प्रभावों पर विस्तार से ध्यान दिया गया। न्याय को आसानी से अच्छाई के विचार के साथ एकाकार किया जा सकता है। यह एक ऐसा आदर्श, एक ऐसी अनिवार्य व्यवस्था है, जिसकी स्थापना के लिये समाज कम से कम विचारशील तो रहता ही है तथा उसे प्राप्त करना अपना उद्देश्य मानता है, कारण यह है कि अधिकतर समाजों में किसी न किसी आधार पर समाज के अनेक वर्गों के साथ अन्याय होता आया है।

यूनानी दार्शनिक प्लेटो ने न्याय को सद्गुण के रूप में परिभाषित करने का प्रयास किया, उनके अनुसार न्याय का अर्थ समाज के हर व्यक्ति को उसका अधिकार देना नहीं है, बल्कि समाज के विभिन्न वर्गों के बीच समुचित अनुपात पर आधारित है? काफी हद तक उनकी इस धारणा की तुलना भारत में चिर प्रचलित वर्ण-व्यवस्था की धारणा से की जा सकती है किन्तु प्लेटो के सिद्धान्त में शुद्र वर्ग का स्थान नहीं था, जो भारत में प्राचीन समय से सामाजिक अन्याय का एक बड़ा कारण रहा है। एक समतामूलक सिद्धान्त के रूप में न्याय की अवधारणा के अन्तर्गत समानता को सबसे अधिक महत्व दिया जाता है। उदारवाद के लिये स्वतन्त्रता सबसे महत्वपूर्ण है तो उपयोगितावादियों के अनुसार न्याय का अर्थ अधिकतम लोगों की अधिकतम भलाई से है।

कुछ विद्वान् न्याय की तुलना कर्तव्यपरायणता से करते हैं तो कुछ के लिये इसका अर्थ कानून और व्यवस्था की स्थापना और उसे बनाए रखने से है, अन्य इसे व्यक्तिगत अधिकारों की सामाजिक व्यवस्था मानते हैं तथा न्याय को कानूनतन्त्र एवं दण्ड-व्यवस्था से जोड़कर देखते हैं। समाजवादियों के अनुसार न्याय के दो महत्वपूर्ण तत्त्व सामाजिक आवश्यकता तथा मानव समानता हैं। पूर्व के विचारकों ने भी राज्य के स्थाई अस्तित्व के लिये एक अच्छी न्याय व्यवस्था की स्थापना तथा न्यायमूलक राज्य के महत्व पर बल दिया है।

राजनीतिक चर्चाओं में न्याय को किसी वस्तु के वितरण की व्यवस्था के रूप में देखा जाता है। कोल्ब के अनुसार न्याय को दो अर्थों में लिया जा सकता है—

1. व्यक्ति को उसका हक दिलाना, तथा
2. यदि कुछ गलत हो गया है तो उसे मुआवजे या सजा के माध्यम से ठीक करना।

इस प्रकार सर्वप्रथम तो न्याय का सम्बन्ध उन सिद्धान्तों को तय करने से है जिनके अनुसार समाज में अधिकारों व कर्तव्यों, भौतिक वस्तुओं, जीवन सुरक्षा व आदर तथा अवसरों का निर्धारण एवं वितरण किया जाता है। चूंकि भौतिक संसाधनों, वस्तुओं, और सेवाओं आदि का वितरण मुख्य रूप से समाज विशेष की ऐतिहासिक परिस्थितियों से निर्धारित होता है, अतः न्याय के सिद्धान्त कभी पूर्ण नहीं होते तथा वे परिस्थितियों में परिवर्तन के साथ बदलते रहते हैं।

न्याय का दूसरा सम्बन्ध कानून तन्त्र एवं दंड व्यवस्था से है, यदि मनुष्य को कुछ अधिकार मनुष्य होने के आधार पर दिये जाते हैं तो यह प्राकृतिक न्याय है, यदि जो देय है वह कुछ ऐसी परम्पराओं पर आधारित है जो समाज द्वारा मान्य हैं तो यह परम्परागत न्याय है, कानूनी न्याय के अन्तर्गत जो देय है वह ऐसे नियमों के आधार पर होता है जिनको तोड़ने पर व्यक्ति सत्ता के प्रति जवाबदेह होता है।

अठारहवीं शताब्दी से ही मानव समानता एवं मनुष्य के अधिकारों को व्यापक मान्यता मिल जाने के बाद से ही समानता को न्याय के सिद्धान्त की आधारभूत धारणा माना जाता रहा है न्याय की मांग यह है कि सभी मनुष्य समान रूप से योग्य होते हैं जबतक कि इसका विपरीत

सिद्ध न हो जाए, उदाहरण के लिये कानून के समक्ष समानता विधितन्त्र में सुधार का एक मुख्य आधार है, इसी प्रकार समतावादियों के लिये आर्थिक समानता, समाजिक न्यायवादियों के लिये जाति, रंग, लिंग आदि के आधार पर भेदभाव का अन्त तथा राजनीतिक न्याय के लिये सार्वभौमिक वयस्क मताधिकार एवं राजनीतिक अधिकार आदि न्याय की आधारभूत आवश्यकताएं मानी जाती हैं।

किन्तु यह आवश्यक नहीं है कि समानता में विश्वास के सहारे एक न्यायसंगत समाज की ओर बढ़ा जा सकता है क्योंकि मनुष्य एक दूसरे से विभिन्न रूपों में अलग अलग होते हैं और इसलिये उनके साथ अलग अलग व्यवहार होना चाहिये। न्याय की मांग यह है कि समान मनुष्यों के साथ समान व्यवहार तथा असमान लोगों के साथ अलग व्यवहार होना चाहिये, तथापि न्याय के किसी भी सिद्धान्त के लिये समान व्यवहार की धारणा की अनिवार्यता को नकारा नहीं जा सकता, पूर्वी तथा पश्चिमी चिन्तन दोनों में ही वितरणात्मक न्याय के महत्व को स्पष्ट रूप से रेखांकित किया गया है।

सामाजिक न्याय को मोटे तौर पर समाज की उस कोशिश के रूप में परिभाषित किया जा सकता है जिसके द्वारा समाज के आर्थिक, सामाजिक व राजनीतिक विकास के लाभों को जनसंख्या के निम्नतम वर्गों तक पहुँचाने का प्रयास किया जाता है, सरकारों की इसमें विशेष भूमिका है, इसके लिये वे राष्ट्रीय धन एवं सन्साधनों के समुचित वितरण की दिशा में प्रयास करती हैं।

भारतीय संविधान द्वारा भी इस लक्ष्य की प्राप्ति की दिशा में सुनिश्चित प्रयास किये गए हैं, तृतीय अध्याय में धारा 14 से 18 के द्वारा सामाजिक असमानताओं को दूर करने के साथ साथ कई सामाजिक कुरीतियों व अन्याय को दूर करने का प्रयास किया गया है, इसके अन्तर्गत अस्पृश्यता का उन्मूलन, लिंग, जाति, जन्मस्थान आदि के आधार पर भेदभाव का निषेध तथा कानून के सम्मुख समानता एवं सब नागरिकों को कानून का समान संरक्षण आदि प्रावधान महत्वपूर्ण हैं, इतना ही नहीं संविधान द्वारा अनुसूचित जातियों एवं जनजातियों के लिये सरकारी नौकरियों में आरक्षण का प्रावधान किया गया है इस प्रकार इन वर्गों के पक्ष में सकारात्मक भेदभाव द्वारा इन्हें समाज के उन वर्गों के समकक्ष लाने का प्रयास किया गया है

जो परम्परागत रूप से राष्ट्र के सामाजिक, आर्थिक तथा राजनीतिक परिदृश्य पर अपना वर्चस्व रखते आए हैं। इस प्रकार यह स्पष्ट है कि राष्ट्रीय स्वतन्त्रता आन्दोलन के हमारे नेता समाज के पिछड़े एवं दबे कुचले वर्गों की आवश्यकताओं तथा अभिलाषाओं के प्रति जागरूक थे।

एक और तथ्य भी स्पष्ट रूप से सामने आता है और वह है कई अन्य ऐसे वर्गों की अनदेखी जिन पर हमारे संविधान निर्माताओं का कोई ध्यान नहीं गया, इनमें प्रमुख हैं मानसिक तथा शारीरिक विकलांगता से जूझने वाले लोग, जनसंख्या का यह वर्ग परम्परागत रूप से उपेक्षित रहा है और केवल पिछले कुछ वर्षों से ही इसने समाज का ध्यान अपनी ओर खींचना प्रारम्भ किया है तथा सामाजिक न्याय के परिदृश्य पर अपनी उपस्थिति दर्ज कराई है।

जहाँ तक भारतीय संविधान का प्रश्न है विकलांगों की आवश्यकताओं के सम्बन्ध में केवल अस्पष्ट चर्चा संविधान के नीतिनिर्देशक तत्त्वों से सम्बन्धित चौथे अध्याय की धारा 41 और 46 में की गई है।

धारा 41 द्वारा अन्य बातों के साथ साथ विकलांगता हो जाने की स्थिति में राज्य द्वारा अपने आर्थिक सामर्थ्य के अनुसार सरकारी सहायता उपलब्ध कराए जाने का प्रावधान है।

धारा 46 के अनुसार सरकार द्वारा कमज़ोर वर्गों जैसे अनुसूचित जाति व जनजाति एवं अन्य पिछड़े समुदायों के शैक्षिक एवं आर्थिक हितों के सम्बर्धन पर विशेष ध्यान दिया जाएगा तथा इन्हें शोषण और सामाजिक अन्याय के विरुद्ध संरक्षण दिया जाएगा।

इस प्रकार संविधान के इस भाग, जिसे लागू करने के लिये सरकार कानूनी रूप से बाध्य भी नहीं है, की धारा 41 के अतिरिक्त विकलांग लोगों की कोई चर्चा नहीं है। ऐसा लगता है कि संविधान में "disablement" शब्द का जो प्रयोग किया गया है वह भी संयुक्त राज्य अमेरिका में वृद्ध लोगों के सन्दर्भ में सामाजिक सुरक्षा सम्बन्धी किसी बन्दोबस्त या ब्रिटेन के किसी कल्याणकारी प्रावधान से उधार लिया गया है।

इसके अतिरिक्त केन्द्र तथा राज्यों के बीच शक्तियों के विभाजन सम्बन्धी अध्याय में यह उल्लिखित है कि विकलांगों के कल्याण से सम्बन्धित मुद्दे राज्य सूची में रक्खे जाएंगे।

"विकलांगजन समान अवसर, अधिकारों का संरक्षण तथा पूर्ण सहभागिता अधिनियम 1995" के पारित हो जाने के साथ विकलांगजन सम्बन्धी मुद्दों से निपटने के लिये विधायी प्रावधानों की व्यवस्था की गई है, फिर भी जहां तक भारतीय संविधान तथा उसमें संशोधनों का प्रश्न है, शारीरिक तथा मानसिक विकलांगता का कहीं भी उल्लेख नहीं है।

2001 की जनगणना के अनुसार भारत में जनसंख्या का लगभग 2.13 प्रतिशत भाग किसी ना किसी प्रकार की विकलांगता से पीड़ित है इस आंकड़े की संयुक्त राष्ट्र द्वारा आलोचना की गई है तथा उनके अनुसार यह प्रतिशत लगभग 10 है विकलांग अधिकार कार्यकर्ता जावेद आबिदी के अनुसार 6 या 7 प्रतिशत अधिक व्यवहारिक लगता है।

समाज के इतने बड़े वर्ग की अवहेलना के पीछे स्वतन्त्रतापूर्व के काल में विकलांग आन्दोलन की अनुपस्थिति को मुख्य रूप से जिम्मेदार ठहराया जा सकता है, इस प्रकार के जन आन्दोलन अन्य कमजोर वर्गों जैसे पिछड़ी जातियों में काफी मजबूत थे तथा इनका नेतृत्व गांधीजी तथा अम्बेडकर जैसे लोग कर रहे थे तथा उनकी विषम परिस्थिति को उजागर करने के साथ साथ उनके पुनरुत्थान के लिये निरन्तर प्रयासरत थे, इन नेताओं के प्रयासों का ही यह परिणाम था कि संविधान में इन वर्गों के बहुमुखी विकास के लिये विशेष प्रावधान किये गए।

इस प्रकार जहाँ तक अनुसूचित जातियों तथा जनजातियों का प्रश्न है, भारतीय संविधान में इन वर्गों के सामाजिक, आर्थिक तथा राजनीतिक अधिकारों को सुनिश्चित करने के लिये शक्तिशाली संवैधानिक व कानूनी प्रावधान किये गए हैं जबकि विकलांगों के सम्बन्ध में यह बात लागू नहीं होती।

स्वतन्त्रता के बाद से ही शारीरिक रूप से विकलांग लोगों के पुनर्वास के लिये किये जाने वाले प्रयास मुख्य रूप से विकलांगता के मेडिकल मॉडल पर आधारित रहे हैं, इस मॉडल के अन्तर्गत प्रमुख ध्यान अच्छी स्वास्थ्य सुविधाओं तथा विकलांगता की रोकथाम तथा उन्मूलन पर किया जाता है तथा सरकारी एवं गैरसरकारी प्रयासों के माध्यम से विभिन्न सेवाएं प्रदान करने का प्रयत्न किया जाता है, इस प्रकार पुनर्वास के प्रयास मुख्य रूप से चैरिटी मॉडल पर

आधारित थे जिसके अनुसार विकलांगों को सरकारी व गैरसरकारी अभिकरणों से केवल कृपा प्राप्त करने के योग्य समझा जाता था।

आरम्भ के दो दशकों में यही सोच हावी रही और इन वर्गों का सरकारी योजनाओं में कोई प्रतिनिधित्व नहीं रहा, इस काल में विकलांगों द्वारा कोई ऐसा आन्दोलन भी नहीं हुआ जो उनके अधिकारों की अभिव्यक्ति या उनके लिये संघर्ष करता।

ऐसे एक आन्दोलन की शुरुवात 1960 के दशक के अन्त और 1970 के दशक के आरम्भ में दृष्टिबाधितों द्वारा हुई, 1994 में विकलांग अधिकार मंच (Disabled Rights Group DRG) की स्थापना से पहले एन.एफ.बी. National Federation of the Blind विकलांग जन आन्दोलन के क्षेत्र में एक मात्र संस्था थी जो इस क्षेत्र में काम कर रही थी, इसकी स्थापना 1970 में हुई।

इस प्रकार जहाँ तक विकलांगों के अधिकारों की मांग के लिये संघर्ष एवं आन्दोलन का सवाल है, लगभग दो दशकों से अधिक (N.F.B.) द्वारा दृष्टिबाधितों के अधिकारों के तथा उन्हें सरकारी नौकरियों में आरक्षण दिलवाने के लिये कार्य किया गया और अन्य विकलांगताओं से पीड़ित लोगों को भी इससे लाभ पहुंचा क्योंकि उन्हें भी वे सब लाभ प्राप्त हुए जो दृष्टिबाधित लोगों को मिले।

विकलांग अधिकारों के क्षेत्र में महत्वपूर्ण मील का पत्थर 1977 का वह कार्यपालिका आदेश था जिसके द्वारा तीन श्रेणियों के विकलांगों, दृष्टिबाधित, मूकबधिर एवं शारीरिक रूप से विकलांगों के लिये सरकारी नौकरियों में तीन प्रतिशत पद आरक्षित कर दिये गए, 1970 के दशक के अन्त तथा 1980 में भी दृष्टिहीनों का आन्दोलन एकमात्र था जो विकलांग अधिकारों के लिये निरन्तर संघर्ष कर रहा था।

1980 और 1990 के दशक के प्रारम्भ में इनके द्वारा लगातार विकलांग अधिकारों को सुनिश्चित करने के लिये एक व्यापक कानून की मांग की जाती रही।

हालाँकि पी.डब्ल्यू.डी. 1995 को अन्ततः 1995 में पारित किया गया, इसके लिये 1980 के दशक में कई ऐसे कदम उठाए गए जिनसे इस व्यापक कानून को पारित कराने में मदद मिली।

इनमें से एक महत्वपूर्ण कदम था 1988 में श्री राजीव गांधी के प्रधानमंत्री काल में पहरोल इस्लाम समिति का गठन, इससे पहले सन् 1981 में भी विकलांगता के क्षेत्र में नीति के निर्माण के लिये एक समिति बनाई गई थी।

इन सब के बीच विकलांग अधिकारों के लिये संघर्ष करने वाला एकमात्र संगठन राष्ट्रीय दृष्टिहीन परिसंघ था जो नेत्रहीनों का था।

इस प्रकार 1994 में विकलांग अधिकार मंच की स्थापना से पहले विकलांग जन अधिकारों के क्षेत्र में जो कुछ काम हो रहा था वह नेत्रहीनों के संगठन के द्वारा किया जा रहा था, हालांकि इनका मुख्य उद्देश्य नेत्रहीनों की समस्याओं को उजागर करना तथा उनकी मांगों को पूरा करना था, इनके प्रयासों का कहीं अधिक बृहद् परिणाम हुआ तथा अन्य विकलांगताओं वाले लोगों को भी इससे लाभ पहुंचा। 1994 में विकलांग अधिकार मंच की स्थापना के साथ विकलांग अधिकारों के लिये संघर्ष के क्षेत्र में एक नए चरण का प्रारम्भ हुआ। अब तक विकलांग जन आन्दोलन विशेष विकलांगताओं तक सीमित थे जैसे नेत्रहीनों का आन्दोलन। पहली बार सभी विकलांगताओं वाले लोग एक मंच के तहत एकत्रित होकर एक बृहद् आन्दोलन के लिये तत्पर हुए, इस प्रकार 1990 के दशक से पहले के आन्दोलन को विकलांग आन्दोलन न कहकर नेत्रहीनों का आन्दोलन कहना अधिक उचित होगा हालांकि अन्य विकलांगताओं वाले लोगों को भी सरकार द्वारा नेत्रहीनों की समस्याओं तथा मांगों के समाधान करने के कारण इससे लाभ पहुंचा। इन आन्दोलनों को विकलांग जन आन्दोलन न कहकर केवल नेत्रहीनों का आन्दोलन कहना इसलिये सही है क्योंकि पहले तो इन आन्दोलनों का नेतृत्व नेत्रहीनों द्वारा किया जा रहा था और दूसरा इसलिये कि इनका मुख्य ध्येय नेत्रहीनों के अधिकारों को लागू करवाना था, हालांकि समय समय पर इन के द्वारा विकलांगता की सभी श्रेणियों के लिये एक बृहद् कानून की मांग की जाती रही किन्तु इसके पीछे यह धारणा थी कि नेत्रहीनों के अधिकारों को तभी सख्ती के साथ लागू करवाया जा सकेगा जब इसके लिये संसद द्वारा एक कानून पारित कर दिया जाएगा तथा कानूनी मान्यता मिल जाएगी, इससे नेत्रहीनों के रोजगारमूलक अधिकारों के साथ साथ उनके शैक्षिक, आवासीय तथा सामाजिक सुरक्षा आदि मुद्दों का भी समाधान किया जा सकेगा, इन सब के लिये एक बृहद् कानून के अभाव में कुछ हो

पाना कठिन था जैसा कि अनुभव से भी सिद्ध हुआ, इस समय तक भी सरकार के प्रयास मुख्य रूप से मेडिकल मॉडल पर आधारित थे। (मेडिकल मॉडल के अन्तर्गत विकलांगता को एक बीमारी समझकर उसके उन्मूलन का प्रयास किया जाता है, किन्तु उनके अधिकारों की कोई बात नहीं की जाती)।

विकलांग पुनर्वास के क्षेत्र में सन् 1995 में एक क्रान्तिकारी परिवर्तन आया जब भारतीय संसद द्वारा "विकलांगजन समान अवसर, अधिकारों का संरक्षण तथा पूर्ण सहभागिता" अधिनियम 1995 पारित किया गया जिसे संक्षेप में "P.W.D." अधिनियम 1995 के नाम से जाना जाता है। यह अधिनियम इसलिये एक मील का पत्थर माना जा सकता है क्योंकि पहली बार भारत की संसद द्वारा विकलांगों के सामाजिक तथा आर्थिक अधिकारों को सुनिश्चित करने के लिये एक बृहद् कानून पारित किया गया, विकलांग पुनर्वास के क्षेत्र में इस प्रकार का कानून पारित करने वाला संयुक्त राज्य अमेरिका के बाद भारत केवल दूसरा देश है।

(P.W.D.) अधिनियम को दिसंबर 1995 में पारित किया गया तथा राष्ट्रपति के अनुमोदन के पश्चात् 1 जनवरी 1996 में गॅजेट में प्रकाशित किया गया एवं 7 फरवरी 1996 को लागू हुआ।

इस कानून के माध्यम से पहली बार भारतीय संसद ने विकलांग लोगों के शिक्षा, रोजगार, सार्वजनिक यातायात की सुगम्यता, बाधा रहित पर्यावरण की स्थापना एवं स्वतन्त्र तथा एकीकृत जीवनयापन, सूचना एवं संचार की सुलभता, स्वायत्तता तथा गरिमा आदि के अधिकारों को मान्यता प्रदान की।

इस अधिनियम के द्वारा राज्य तथा समाज को इस बात के लिये उत्तरदायी बनाया गया है कि वह अपनी तमाम व्यवस्थाओं में इस प्रकार का बदलाव करें कि विकलांग लोग अपनी सामाजिक, मनोवैज्ञानिक तथा आर्थिक आदि बाधाओं को दूर करके एक सामान्य जीवन जी सकें, उनके शैक्षिक, प्रशिक्षण तथा रोजगार आदि अधिकारों को अन्य लोगों के समकक्ष रखा गया है।

शैक्षिक सुविधाओं तथा एक बाधाविहीन पर्यावरण की स्थापना से सम्बन्धित प्रावधानों के साथ साथ इस कानून द्वारा सभी श्रेणियों की सरकारी नौकरियों में विकलांगजन के लिये

आरक्षण की भी व्यवस्था की गई है यह कानून इस अर्थ में क्रान्तिकारी है कि इसके द्वारा विकलांगता को नागरिक अधिकारों का एक मुद्दा माना गया है न कि मात्र समाजकल्याण या स्वास्थ्य सुविधाओं का मामला यह कानून इस बात पर बल देता है कि विकलांग जिस मुख्य समस्या का सामना कर रहे हैं, वह समाज की मुख्य धारा से अलग रखे जाने की है और इसीलिये एक्ट का मुख्य बल समाज के साथ उनके एकीकरण तथा पूर्ण सहभागिता पर है, यह सामाजिक भेदभाव है, न कि शारीरिक अक्षमता, जो कि उन्हें विकलांग बनाती है, इस बात पर भी बल दिया गया है कि इन वर्गों को प्रभावित करने वाले मुद्दों पर इनकी राय ली जानी चाहिये।

इस कानून को इस बात के लिये सराहा जाना चाहिये कि इसके द्वारा विकलांगजन की क्षमता और योग्यता पर प्रकाश डाला गया, जिससे वे न केवल अपने वरन् समाज के विकास में भी योगदान दे सकते हैं, यह एक्ट उनकी सकारात्मक, स्वायत्त एवं उत्पादक क्षमता पर बल देता है जिसके द्वारा वे समाज को विभिन्न सेवाएं प्रदान कर सकते हैं।

पी.डब्ल्यू.डी. एक्ट में 14 अध्याय तथा 74 धारायें आती हैं, अलग अलग अध्यायों में विकलांगों के पृथक्-पृथक् अधिकारों की चर्चा की गई है।

पहले अध्याय में मानसिक विकलांगता सहित विकलांगता की सात श्रेणियों को स्पष्ट तकनीकी पहलुओं में परिभाषित किया गया है ताकि ऐक्ट के लाभ सही लोगों तक पहुंच सकें, साथ ही इस कानून को लागू किये जाने के लिये प्रयोग किये जाने वाले शब्दों तथा उनके अर्थों को भी परिभाषित किया गया है।

अगले दो अध्यायों में केन्द्रीय तथा राज्य-समन्वय-समितियों की चर्चा है जिनकी स्थापना द्वारा एक्ट को सही तरीके से लागू किया जा सके।

चौथे अध्याय में विकलांगता के लक्षणों के पता लगाये जाने तथा उनकी रोकथाम की चर्चा है, केन्द्रीय, राज्य तथा स्थानीय सरकारों से यह आग्रह किया गया है कि वे समय समय पर सर्वेक्षण, जांच तथा शोध कार्य अपने हाथ में लें ताकि विकलांगता के कारण पता लगाया जा सके तथा उनकी रोकथाम की जा सके प्राथमिक चिकित्सा केन्द्रों के माध्यम से बच्चों तथा

गर्भधारिणी महिलाओं की जांच और इसके माध्यम से विकलांगता की रोकथाम पर विशेष बल दिया गया है।

पांचवां अध्याय शिक्षा सुविधाओं से सम्बन्धित है, इसके अन्तर्गत सम्बन्धित सरकारों से यह कहा गया है कि वे इस बात की व्यवस्था करें कि 18 वर्ष तक के हर विकलांग बच्चे को मुफ्त शिक्षा मिले तथा इसके लिये विशेष सुविधाएं उपलब्ध कराई जाएं ताकि बिना किसी बाधा के शिक्षा प्राप्त की जा सके। ऐसे एकीकृत विद्यालयों की स्थापना किये जाने, सभी साधारण स्कूलों में शिक्षण व प्रशिक्षण की व्यवस्था, तथा विशेष सुविधाओं को उपलब्ध कराने पर बल दिया गया है, ताकि कोई भी विकलांग छात्र शिक्षा से वंचित न रह जाए, इसके अलावा ऐसे प्रावधान भी किये गए हैं कि सरकार द्वारा शोध तथा आविष्कार को बढ़ावा दिया जा सके जिससे उनके लिये विशेष उपकरणों, सहायता प्रकरणों, अध्ययन सामग्री, विशेष पाठ्यक्रम को तैयार किया जा सके ऐसे विशेष अध्यापक-प्रशिक्षण कार्यक्रमों को तैयार करने पर भी बल है जिनसे विशेष योग्यता वाले अध्यापक तथा प्रशिक्षित मानव संसाधन शिक्षा की विशेष आवश्यकता को पूरा करने के लिये उपलब्ध हो सकें, ऐक्ट द्वारा शिक्षण संस्थाओं में बाधारहित पर्यावरण की स्थापना तथा करिक्युलम में अपेक्षित परिवर्तनों पर भी बल दिया गया है जिससे विकलांग छात्रों को सक्षम बनाया जा सके,

एक्ट के छठे अध्याय में रोजगार के अवसरों को बढ़ाने के लिये सरकारी नौकरियों में हर श्रेणी में तीन प्रतिशत पद विकलांगों के लिये आरक्षित किये गए हैं, सरकारों के लिये यह अनिवार्य बनाया गया है कि वे हर विभाग में उन पदों का पता लगायें जिनको इनके लिये आरक्षित किया जा सकता है, सरकारों का यह कर्तव्य है कि अधिकाधिक तीन वर्षों में कम से कम एक बार उपयुक्त पदों की पहचान का काम हाथ में लें ताकि विज्ञान तथा तकनीक के क्षेत्र में आये नये परिवर्तनों तथा आविष्कारों को ध्यान में रखते हुए नये पदों की पहचान की जा सके, यदि इस नियम का अपवाद होता है तो उसके लिये अनिवार्य कारणों का उल्लेख करना तथा अगले तीन वर्षों में पुनरावलोकन करना आवश्यक बनाया गया है।

अगले तीन अध्याय सरकार द्वारा सकारात्मक प्रयास, भेदभाव के उन्मूलन, रिसर्च तथा मानव संसाधनों के विकास से सम्बन्धित हैं, इनमें विकलांगों को विशेष सुविधाओं जैसे जमीनों

तथा घरों के आवन्तन में प्राथमिकता तथा छूट दिये जानें, स्वरोजगार के अवसर प्रदान करने आदि का प्रावधान है सार्वजनिक क्षेत्रों जैसे यातायात के साधनों में ऐसी सुविधाएं उपलब्ध कराने के लिये कहा गया है ताकि सभी प्रकार के विकलांगों द्वारा आसानी से उसका प्रयोग किया जा सके धारा 47 के अनुसार सरकार पर प्रतिबन्ध लगाया गया है कि वह किसी कर्मचारी को सरकारी सेवा के दौरान विकलांग हो जाने की स्थिति में न तो सेवा से बर्खास्त कर सकती है और न ही पदोन्नति से इनकार कर सकती है।

10वें से 12वें अध्यायों में विकलांगता के क्षेत्र में काम करने वाली संस्थाओं की चर्चा की गई है, एक्ट द्वारा केन्द्रीय स्तर पर मुख्य विकलांगता आयुक्त तथा राज्य स्तर पर विकलांगता आयुक्त की नियुक्ति की भी व्यवस्था की गई है।

अन्तिम दो अध्याय सामाजिक सुरक्षा के प्रावधानों से सम्बन्धित हैं, इनमें सरकारों से कहा गया है कि वे विशेष योजनाएं जैसे विकलांगों के लिये बीमा तथा अन्य ऐसे प्रावधान करें।

इस प्रकार P.W.D. एक बृहद् कानून है जिसका सम्बन्ध विकलांगों के जीवन के विकास के हर पहलू से है ताकि उन्हें भारत के अन्य नागरिकों के समकक्ष लाया जा सके।

हालांकि भारतीय संविधान विकलांगता के मुद्दे पर लगभग मूक था, भारतीय संसद ने भारतीय गणतन्त्र के 46वें वर्ष में एक क्रान्तिकारी कदम उठाते हुए P.W.D. एक्ट को पारित किया, सामाजिक न्याय तथा सबके लिये समानता के क्षेत्र में यह एक ऐतिहासिक तथा क्रान्तिकारी कदम था।

निष्कर्ष के तौर पर यह कहा जा सकता है कि इस एक्ट के प्रावधान संविधान में अनुसूचित जाति तथा जनजाति के लिये किये गए प्रावधानों से भी कहीं अधिक व्यापक हैं क्योंकि इसके द्वारा विकलांगों के चहुँमुखी विकास के लिये एक वृहद् सामाजिक तथा आर्थिक वातावरण बनाने की व्यापक व्यवस्था की गई है, फिर भी अभी बहुत कुछ किया जाना बाकी है क्योंकि केवल कानून बना देने से समस्याओं का समाधान नहीं होता, समाज की नकारात्मक तथा परम्परावादी सोच को बदलने में समय लगता है किन्तु भारतीय राज्य के एक सकारात्मक प्रयास के रूप में इस एक्ट को इस दिशा में मील का पत्थर मानना गलत न होगा जिसके लिये भारतीय संसद सराहना की पात्र है।

भारतीय संसद ने वर्ष 2016 में एक नया कानून पारित किया जिसे आर.पी.डी. एक्ट 2016 के नाम से जाना जाता है, वास्तव में 1995 के पी.डब्ल्यू.डी. एक्ट के पारित होने के एक लम्बे समय के बाद 2008 में भारत सरकार ने संयुक्त राष्ट्र संघ के विकलांगों के अधिकारों से सम्बन्धित प्रस्ताव को स्वीकार करते हुए यह कानून पारित किया, इसका उद्देश्य यू.एन.सी.आर. पी.डी. के प्रावधानों को अमल में लाना रहा है।

इस कानून के माध्यम से विकलांगजन के शैक्षणिक सामाजिक, आर्थिक सुरक्षा आदि के अधिकारों को एक मजबूत कानूनी आधार देने का प्रयास किया गया है सार्वजनिक सेवाओं को सबके लिए सुगम्य बनाये जाने का उत्तरदायित्व सरकार को दिया गया है, हालांकि इस दिशा में सरकारी प्रयास आरम्भ भी हो गये हैं, बहुत से आलोचकों को लगता है कि 2016 के इस कानून को लागू करते समय प्रावधानों को अपेक्षाकृत ढीला छोड़ दिया गया है।

आनेवाला समय तय करेगा कि 2016 का यह विकलांगता कानून अपने उद्देश्य को पाने में कितना सफल होता है और सरकार इस दिशा में कितनी प्रतिबद्धता के साथ कार्य करती है।

सन्दर्भ

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CONTRIBUTORS

A. K. Srivastava, Professor, Department of Psychology, Banaras Hindu University, Varanasi. E-mail : akspsy@gmail.com

Anita Singh, Professor, Department of English, Banaras Hindu University, Varanasi. E-mail: anitasinghh@gmail.com

Anurag Deep, Associate Professor, Indian Law Institute, New Delhi. E-mail : anuragdeeplaw1@gmail.com

Aruni Sharma, Associate Professor, Department of Political Science, Jai Narayan College, Lucknow. E-mail : aruni100@gmail.com

Chandrakala Padia, Professor, Department of Political Science, Banaras Hindu University, Chairperson, Indian Institute of Advanced Study, Shimla and Ex-Vice Chancellor, Maharaja Ganga Singh University, Bikaner, Rajasthan. E-mail: chandrakala.padia@gmail.com

G. C. Bhattacharya, Professor (Retd.), Faculty of Education, Banaras Hindu University, Varanasi. E-mail: bhattacharyagc@rediffmail.com

Harishankar Mishra, Emeritus Professor, UGC, Department of Hindi, Lucknow University. E-mail: profhsmishra@gmail.com

P. Krishna, President Trustee, Krishnamurti Foundation India, Rajghat Fort, Varanasi. E-mail: pkrishna@pkrishna.org

Reeta Singh, SMS, Krishi Vigyan Kendra, Rohtas, Bihar Agriculture University, Sabour. E-mail: ddrbausabour@gmail.com

Sailabala Dei, Deputy Director Research, Bihar Agriculture University, Sabour. E-mail: ddrbausabour@gmail.com

Tapan Sankar Bhattacharyya, Professor & Head, Department of Sanskrit, Jadavpur University, Kolkata, E-mail : tapansankarbhattacharyya@yahoo.in

ABOUT THE COLLEGE

Vasanta College for Women is one of the oldest colleges (Estd. 1913) of Varanasi, admitted to the privileges of Banaras Hindu University and runs under the aegis of Krishnamurti Foundation India, a world renowned foundation devoted to the cause of education. The college is recognized under Section 2 (f) and 12 (B) of the UGC Act, 1956.

The college solemnizes the confluence of visionary ideals and objectives of thinkers like Dr. Annie Besant, Shri Jiddu Krishnamurti and Bharat Ratna Pt. Madan Mohan Malviya Ji. The college aims to promote value based education in order to develop overall growth of personality and ready to face the new challenges of life while discharging the responsibilities as noble citizens.

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