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VASANTA COLLEGE FOR WOMEN

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Editor
Prof. Alka Singh
Principal



अप्य दीपो भव

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Editor's Note

It gives us immense pleasure to bring out the Vol. 4 No. 2 (August 2020) issue of *Vasant Sahastradhara: An Interdisciplinary Journal (Peer Reviewed)* of Vasanta College for Women, Rajghat, Varanasi. The present volume is a scholarly collection of ten articles from different disciplines of Humanities and Social Sciences. It has been truly said by the Lord that may the sinful become virtuous, may the good realize peace and may the peaceful be released from all the bondage and those who are released or have attained 'knowledge' liberate others. Knowledge sharing is one such act and also a step to establish humanitarian values. Each article in the volume not only shares ideas but address one or other social, cultural and economical issues around us. The first article talks about the serious issue of population growth and that if it continues it will lead to harmful consequences. Moreover the article brings forth the problem in observing that many humans and animals are losing their lives due to the increased level of pollution caused by the gigantic population and this needs immediate attention. We all should come together to keep a check on degradation of environment for the revival of humanity on the earth. The second article is based on the theory of Feminism that has expanded the notion of 'power' and 'political' by including sites of power, such as family and sexuality, outside of the formal areas of politics and state. It has regenerated interest in fresh revaluation of the role of the state in regulating gender relations. Feminist theory has credits to have moved away from generalizing theories of the state to an increasing focus on the analysis of discursive practices, which construct gender within specific state policies. The third article aims at providing a description of the 'Case System' of Malvi which is a language spoken in the plateau of the Malva region of India that exhibits ten case relations marked by postpositions, that are sometimes homophonous in nature. The fourth article takes Distance Learning system of education under consideration that has become more popular around the world and in India day by day. Use of updated communication technology is making the methodology more attractive to the learners. Yet some constraints too cannot be overlooked. The paper reviews open and distance learning in the context of present challenges and opportunities and focuses on some of its concepts as well. The fifth article talks about the recent years that has witnessed significant reforms in the capital market, following the implementation of reforms in the security market during the last decade that Indian stock market has stood out in the world. The development of the capital market in India continuously coupled with an effective regulatory framework and thus has come up to

meet the global standards. The sixth article ponders on the short stories by Sadat Hasan Manto translated in English that unfold the live of fallen layer by layer and constructs the spectacle of life as it passes before him with ruthless objectivity. At the same time he gives a glimpse of that humane space which they have vicariously created for themselves in this hell for their survival. The seventh article displays the Indian subcontinent as a treasure of the oldest storytelling ability and Sanskrit literature has worked as a beacon to the same. The legacy has continued and the Laukik sahitya or the classical Sanskrit has too moved it further as in the texts Panchtantra and Hitopadesh. The article discussed the thought process disbursed by Hitopadesh and its relevance and necessity in the contemporary era. The eighth article visions the Female Visionaries as portrayed in Indian and European Myths in the backdrop of Social Feminism which expands the role of women beyond private spheres and their role as transforming the society. The ninth article seriously talks about the role of guardians in the development of their wards in the given Covid-19 period. The last article puts light on the relevance and historicity of the ancient text *Prithvirajraso*. Vasant Sahastradhara has tended to form an interdisciplinary collaboration through the volume. It would be appropriate to state that everything is subjective in the human mind; nevertheless, our emotions, our opinions and our objectives are all relative.

We look forward to the continued support of our readers and are hopeful to receive their responses.

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Anthropogenic Impact on the Environment: Population & Pollution

Kalpana Agrawal*

Savita Patel **

ABSTRACT

Anthropogenic impacts or impacts caused by human activities are proving to be very fatal especially in the case of environment. The anthropogenic impact on the environment includes impact on the biophysical environment, biodiversity and other resources. Pollution is one of the serious environmental issues caused by human activities because world's pollution is directly proportional to the world's population. The total current world population is 7.8 billion and it continues to grow even faster, it is estimated that the world population will reach 9.8 billion by 2050 and that will lead to more environmental degradation. And we will have to suffer consequences like global warming, undrinkable water and poor air quality. A report published by UN Department of Economic and Social Affairs, stated that currently China with 1.41 billion inhabitants and India with 1.34 billion remain the two most populous countries around the world, comprising 19 per cent and 18 per cent of the total global population. By 2024, the population of India is expected to surpass that of China and humans should control those activities that contribute to pollution. We humans should stop degrading our environment and start planting trees to revive our forest and to save our mother earth. We must take measures to control the population.

Keywords: *Environmental degradation, Climate change, Population explosion, Deforestation, Biodiversity loss and Pollution*

Introduction

The term anthropogenic designates an effect or object resulting from human activity. The term was first used in the technical sense by Russian geologist Alexey Pavlov, and it was first used in English by British ecologists Arthur Tasley in reference to human influences on climax plant communities or ecosystem. Anthropogenic impact on the environment includes impacts on the biophysical state of the environment, biodiversity and other resources. The term anthropogenic is sometimes used in the reference of pollution emissions that are produced from human activities but it also applies broadly to all major physical state of environment in various ways like overpopulation, pollution, deforestation, agricultural activities and burning fossil fuels. Other major worldwide anthropogenic changes incorporate nutrient eutrophication, raised fire

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frequencies, fire suppression, predator devastation, global warming and draught, which probably influences numerous parts of the ecosystem functioning, particularly ecosystem efficiency, productivity, biodiversity and stability. These types of changes to the environment have triggered so many consequences like climate change, poor air quality, and polluted water, biodiversity loss, shortage of food, plastic pollution etc.

Population, development and environmental issues have arisen as a persistent issue because the process of development could not pace with the growth of population. India for decades has been facing the adverse consequence of gradual degradation of environment in the form of draught, flood, rainfall, ill health and pollution etc. slow development processes and rapid growth of population pressurized the tremendous population to exploit the accessible resources more that result into the natural corruption or environmental degradation. Advancing ideas of improvement and modernization have radically squeezed the biological system and deteriorated healthy atmosphere. However, the recent experience is that the speed of ecological degradation is faster in developing countries than the in developed countries.

In March 2020, total population of the world was more than 7.8 billion people. That is more than 7.8 billion human beings who, while consuming and exploiting resources are also producing waste on a very large scale, and these numbers are continue to grow with the accelerating speed. And it is estimated by United Nations that the world population will reach 9.8 billion by the end of 2050. The effect of so many human activities on the environment takes two major forms are:

- Consumption of resources such as land, water, food, air, fossil fuels and minerals
- Waste products as result of consumption such as air and water pollutants, toxic materials and greenhouse gases

In our day today lives, we utilize various kinds of natural resources. We need food and water for our survival and energy for different activities like cooking or any physical works. We require vast amount of water for industrial uses and we also uses various kinds of natural resources for the manufacturing of garments, transportation, and construction of a building, etc. for example- Production of a notebook, during manufacturing of a paper we exploit the raw materials like wood and energy for the production of the paper. There are other parts of a note book like metal staples that holds the book together and ink which requires different types of resources for their production. Thus, the current demand for resources are infinite and it will continues to grow with the population.

Individual living in developed countries have maximum ecological footprint, in general, a much bigger ecological footprint than those living in the developing countries. The ecological footprint is a standardized measure of how much productive land and water is needed to produce the resources that are consumed, and to absorb the wastes produces by the individuals or group of people. Nowadays, humanity uses the

equivalent of 1.5 planets to provide the resources we use and absorb our waste. This means it now takes the earth one year and six months to regenerate what we use within a year. Due to the habit of destruction in the human beings the stability of the earth will be imbalanced, and the balance of numerous ecological systems may be irreversibly affected. The ways that human pollute and exploit the ecosystems are mentioned below-

- **Overpopulation-** The uncontrolled rapid growth in population is the major cause of the environmental degradation because increasing number of population consumes excess natural resources of earth and produces vast quantity of waste.
- **Over Consumption-** In comparison to the developing countries, due to industrialization developed countries are using more resources per individual from our planet. Over consumption of the natural resources lead to severe environmental degradation.
- **Modern Technologies-** We regularly present innovation apparently, knowing how it will cause impact on the environment. Technology depletes the natural resources like aquatic resources, deforestation, contamination of land, water or air resources and over consumption of various resources.
- **Pollution-** Contaminated land, air, water, and nuclear pollution unfairly affect the ecosystems. Pollution caused by human activities such as untreated sewage, trash, chemical run off produced by industrial factories are very hazardous.
- **Deforestation-** Happens when the trees are permanently cut down from a forest land and or not allowed to re-grow for the purpose of agriculture, grazing or industrialization. Deforestation negatively affects the natural ecosystem, biodiversity and the climate.
- **Atmospheric Changes-** Increasing concentration of Carbon dioxide and expansion of greenhouse gases, consumption of non-renewable source (coal, oil, natural gases) and depletion of stratospheric ozone, etc.

The protection of the environment is global issue and it is not an isolated problem of any area or nation. The acute poverty in the country requires development process to be accelerated but we cannot do so at the cost of environment thereby endangering not only the present generation but also the future generation. We humans are remarkable creatures. From our humble beginnings in small pockets of Africa, we have evolved over millennia to colonize almost every corner of our planet. We are clever, resilient and adaptable perhaps a little too adaptable. The problem of the environmental pollution is not new in the origin. It is as old as the emergence of homo-sapiens on the planet and it was realized in the times of Plato 2500 years ago. However, difficult dimensions of the problem of environmental protection and its management have taken the serious turn in the present era. The crying need of the present scenario is ‘Sustainable development’.

Sustainable development is that development which meets the need of present without compromising the ability of future generation to meet their needs.

There is so much life on our planet that estimated 86% of species are still undiscovered. Thanks to humans though, we may never get the chance to find them all. Biodiversity loss is becoming a serious issue we ever thought it could be. It's estimated that half of the species on the planet could go extinct by 2050 – only 30 years from now. We have already experiencing serious biodiversity loss. It's estimated that in last five decades, we have lost more than 60% of the total planet's biodiversity.

Astounding Reality of the World:-

- ❖ The human race has only one or perhaps two generation to rescue itself.
- ❖ 450 million people live in the countries which no longer have enough land to grow crop food & have to rely on Imports.
- ❖ About one quarter of the developing world's crop land is being degraded and the rate is increasing.
- ❖ More than 500 million people are living in region prone to chronic drought. By 2025 that number is likely to have increased fivefold.
- ❖ Global warming is accelerating and CO₂ in the atmosphere has reached 412 parts per million. The safe level of carbon dioxide in the atmosphere is 350 parts per million.
- ❖ Global production of hazardous waste has reached more than 400 million tons in a year – almost 13 tons a second.
- ❖ About 40% of world's forest are seriously degraded or fragmented and are being cut down at the rate of 50,000 sq. miles a year.
- ❖ The 20% of the world's people who live in the highest income countries consume 86% of the world's resources.

In India:-

- ❖ The total forest cover is **21.67%** of the geographical area of the country. Forest cover in India declined from 42% in 1947 to 5% in next 50 years.
- ❖ More than 2 million Indians died due to air pollution in 2019.
- ❖ India leads the world in pollution-linked deaths- followed by China and Nigeria – according to a report published on Wednesday, 18 December 2019.
- ❖ Most surface water in India is polluted.
- ❖ India is home to the most degraded environment.
- ❖ An economic slowdown, renewable energy growth and the impact of Covid-19 have led to the first year-on-year reduction in India's CO₂ emissions in four

decades. Emissions fell by around 1% in the fiscal year ending March 2020, as coal consumption fell and oil consumption flat lined.

- ❖ A report published by UN Department of Economic and Social Affairs, stated that currently China with 1.41 billion inhabitants and India with 1.34 billion remain the two most populous countries around the world, comprising 19 and 18 per cent of the total global population. “In roughly seven years, or around 2024, the population of India is expected to surpass that of China.”

Humans are so busy in fulfilling their needs and achieving their goal that they are not even paying attention to what is happening in their surrounding and how does it affect our environment.

Due to environmental changes and human interruptions in the regular habitat of a several species, the quantity of the ecological disasters has been on the ascent. From destruction caused by oil spills to bushfires and floods, referenced underneath are a portion of the most noticeably terrible world’s environmental disasters of 2020.

1. Australian Bushfires

The Australia bushfires 2019-20, a period of this season is currently know as Black Summer for the country. It was a period of unusual intense fire in many regions of Australia. The flames had begun in September 2019 and were at long last extinguished in February 2020 due to heavy rainfall. Almost 18 million hectares of land were scorched during these bushfires, about 3000 homes were destroyed. As per a few reports, one billion wildlife creatures were murdered and many endangered species in the nation were headed to extinction because of these bushfires, which were brought about by low humidity and extremely high temperature.

2. Uttarakhand Forest Fires

The Indian state of the Uttarakhand is currently burning in forest fires, the Uttarakhand Forest fires started in late may of 2020, where the state recorded 236 wildfire incidents between October, 2020 and 26 March, 2021 almost 1,000 hectares of the forest gutted in wildfires in past 6 months. The primary driver of these forest fires has been the heat waves that have engulfed all northern districts of India, probably because of the global warming and climate change.

3. Russian oil spill in Arctic region

A highly sensitive situation was declared by the Russian President Vladimir Putin after 20,000 tons of diesel was spilled into a waterway in Russia. An oil tank collapsed, resulting into leakage of large amount of diesel into the river, close to Norilsk, which is situated over the Arctic Region. The Russian population is in a condition of fear they are panicked about the situation as oil spills can make enormous harm to environment if

not treated properly. If this is not treated properly, the surface oil of the river can cause serious problem to marine life by blocking their respiration. And when the lighter oil gets absorbed by the marine mammals then it may prompt issues of inbreeding or even death of marine animals.

We humans are somehow responsible for the above disaster. Only we can save our environment as well as our future generation by taking various measures to control the environmental degradation. Our small steps can make a huge change if we do it consistently.

Some small steps to protect our Environment

- ✓ Reduce, reuse and recycle
- ✓ Consume less, Conserve more
- ✓ Save electricity, turn off unnecessary lights
- ✓ Do not over exploit the natural resources
- ✓ Use sustainable and eco-friendly products
- ✓ Volunteer for cleanups in your community
- ✓ Drive your car less to reduce reliance on fossil fuels
- ✓ Prefer online business communication to minimize carbon footprints
- ✓ Growing more trees and plants, Reforestation
- ✓ Obey government's population and pollution control policies
- ✓ By using reusable bags and Stop using plastic bags
- ✓ Use your purchasing power to buy goods and essentials
- ✓ Make people aware about Pollution Control Board in their respective region
- ✓ Educate people about the importance and values of natural resources
- ✓ Change your lifestyles by reducing pollution to better suit the environmental health

Environmental impact of Covid-19 pandemic: An exercise for the future

The Covid-19 pandemic in India is part of the worldwide pandemic of corona virus disease 2019 (Covid-19) caused by **severe acute respiratory syndrome coronavirus 2 (SARS – CoV-2)**. The first case of Covid-19 was originated from china and reported by officials in Wuhan city of China in December 2019, and the first case of covid-19 in India was reported on 30 January 2020. On date of 28 November 2020, India currently has the largest number of confirmed cases in Asia and the second highest of confirmed cases in the world after United States.

But the worldwide destruction caused by Covid-19 pandemic has resulted in numerous impacts on the environment and the climate. The worldwide reduction in modern human activity such as the long-term decline in planned travel was coined Anthrop use and has caused many reasons to experience in a large drop in air pollution and water pollution and other positive impacts on environment also occurred due to this Covid-19 pandemic. The lockdown during Covid-19 pandemic resulted in the global reduction in carbon emission and nitrogen oxides emissions and other positive impact on the environment. During lockdown seismic noise has dropped, Air quality index of every country throughout the world has improved. In India, after the lockdown was imposed the chemical pollution level of Ganges and Yamuna rivers has dipped and the water quality has been improved. The pandemic has likewise given cover to criminal operations like deforestation of the Amazon rainforest and poaching in Africa, blocked ecological diplomacy efforts, and made economic fallout that some predict will moderate interest in environmental friendly power energy innovations. This Covid-19 pandemic taught us we humans are the worst enemy of the environment that a pandemic helped us to get a clearer environment by decreasing pollution from our environment. During this pandemic our earth has had a chance to rejuvenate.

Conclusion:-

Modern day humans are so busy in fulfilling their needs and achieving their goal that they are not even paying attention to what is happening in our surrounding and how does it affect our environment. Integrity and quality of environment can be only preserved by the public awareness. Degradation of environment is the biggest threat to the existence of human beings. Continuous rise in loss of the valuable natural resources and pollution leads to harmful effect as well as abiotic stress on flora and fauna. Public awareness is one of the basic principles in environmental management. Public awareness is one of the basic principles to control the anthropogenic activities degrading our environment. It involves developing sensitivity and awareness towards environmental issues. Inculcating and imbibing the stringent need for conservation of natural resources and surrounding environment encouraging active participation of the people in environmental protection and development. Human consistently contemplates his prosperity and becomes selfish. He disregards the effect he is making on the environmental factors. If the population rate continues to rise at this rate, then we won't be able to survive for long. As with this population growth comes harmful consequences, many humans and animals are losing their lives or experiencing severe health issue due to the increased level of pollution caused by huge population. This lethal issue needs immediate attention. So, we humans should control such activities that contribute to pollution. And also, we should stop degrading our environment and start planting trees to revive our forest and to save our mother earth. Last but not least we must take measures to control the population.

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Concept of Feminism: A Theoretical Understanding

Manisha Misra*

ABSTRACT

Feminism is the most humanistic intervention in the realm of knowledge. According to Bhasin and Khan, Feminism is an awareness of women's oppression and exploitation in society, at work and within the family and conscious action by women and men to change this situation. While casting light on notional perspective, Poovey commented that there are as many deconstructions as there are feminisms. Similarly, Butler and Scott argued that "Theory" is a highly contested term within feminist discourse. Since most of the feminist thinkers' main objectives were to uncover the masculine biases present in the realm of knowledge through various theoretical standpoints, the paper discusses the different theories and conceptual history of feminism, and the birth of contemporary feminist theories briefly. It primarily deals with the theories of feminism, its perceptions, and priorities. It is divided into three parts. The first part examines the origin of the term "feminist" by casting light on its historical background and legacy. The second section analyses various theories of feminism such as Liberal, Marxist, Socialist, Post-Modern and Post-Colonial Feminism. The third and concluding section sum up the study with a concise discussion of the rest of the strands of feminism.

Keywords: Gender, Patriarchy, State, Society, Feminism, Oppression

"Feminism is an awareness of women's oppression and exploitation in society, at work and within the family and conscious action by women and men to change this situation."

-Bhasin and Khan

'Feminist' word first came into use in England during the 1880s mainly to support the cause of women's equal legal and political rights. The origin of the feminist movement could be traced back to medieval times. The first woman to write about the women's

rights was a French woman Christine de Pisan (1364-1430), her work *The City of Ladies* (1404) centred around the debates on women's roles in society which motivated other women. A significant number of women challenged accepted ideas about the role of women in the 17th century.

Similarly, in the United Kingdom, the formation of Women's Social and Political Union (1903) led by Emmeline Pankhurst (1858-1928) and her daughter Christabel (1880-1958) was another significant step in this direction.

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Mary Astell (1666-1731) was another prominent figure, who had been described as the first English feminist because it was she who could make a distinction between the public and the private and could describe the pathetic situation of women in the private. Beginning from these early voices demanding of equality for women, feminism passed through various strengthening the voices of women in different ways.

Conceptual History of Feminism

Feminist theory could be broadly classified into six types: Liberal, Marxist, Socialist, Radical, Postmodern and Postcolonial.

Liberal Feminism

Liberal feminism emphasized that women were rational beings at par with men; hence they were also entitled to the same legal, civil and political rights. Quite a few attempts were made to show that the liberal ideas of enlightenment could be applied to women as well. In Britain, Mary Wollstonecraft, and later in the nineteenth century Harriet Taylor, campaigned to extend equal rights, liberty and justice to women.

A *Vindication of the Rights of Women* (1792) written by Wollstonecraft (1759-97) was considered as one of the first major text of liberal feminism.

She stressed that women had an independent right to education, employment, property and the protection of their civil rights.

Similarly, J.S. Mill in his *The Subjection of Women* (1869) anticipated that society should be organized according to the principle of 'reason' and while judging a person, sex should be irrelevant. In America, the liberal thought had found its proper expression in Betty Friedan's work, *The Feminine Mystique* (1963). She pointed out that women be freed from the 'feminine mystique' (or woman's lot as mere domesticity); that the essential requirement was to made women realised that they could made a mark even outside the four walls of their homes and this goal could be attained only by means of the right kind of education.

Though liberal feminism had contributed in creating awareness about the political and civil rights of women, it had been critiqued by many scholars for being confined to the cause of white middle-class women only. Critics alleged that liberal feminism failed in addressing the problems of working-class women, black women and women in the developing world.

Marxist Feminism

Marxist feminism was based on the premise that the inferior position of women was due to the class structure of society. Marxist feminists argued that capitalist society was divided into two classes, the bourgeois and the proletariat where bourgeois class exploited the proletariat. In such a class-based society most women and men would

remain oppressed until the capitalist economic system was replaced by a classless communist society. Marxist feminists further argued that it was only possible in a communist society, where a woman would be free from domestic toil and would get an opportunity to work in the industry. This would naturally remove the economic determinants of gender imbalances prevailing in the society.

Frederick Engels's *The Origins of the Family, Private Property and the State*, proved to be a watershed in the Marxist feminist history where Engels argued that capitalism was based on the ownership of private property by men. It naturally tended to make them dominate women in the family. As a result, within the family 'he' was the bourgeois and 'she' was the 'proletariat'. Engels stated, "The overthrow of mother right was the world historical defeat of the female sex Hence, Engels insisted on the abolition of private property to end women's exploitation.

Further, Marxist feminism found its expression in the works of German Feminists like August Bebel (1840-1913), Clara Zetkin (1857-1933) and Lily Braun (1865-1916). Bebel shared the view that women oppression was the product of the class society that would only end when proletariat revolution would take place and women would have full economic independence. Clara Zetkin brought woman question on the agenda of international socialism. It was largely due to her efforts that Germany by 1900 had a large and extremely militant socialist women's movement. She argued that proletarian men and women must see each other not as oppressor and oppressed but as comrades, fighting together for a common good. Though, Zetkin's radical views were not accepted by her party, she left an incredible influence on the young women party members.

Similarly, in Russia, Alexandra Kollontai (1873-1952) campaigned against the bourgeois women's movement and demanded that this should be replaced by the rival solidarity of proletarian men and women.

In spite of its fairness, Marxist feminism was subjected to vigorous criticism by many thinkers. Some of its opponents argued that Marxism involved excessively simplifying the situation into a matter of direct and necessary relation between the economic factor and the condition of women. It offered no significance to the role of reproduction. Marxist vision had relied upon a male view of the world which conferred no thought to women's experiences.

Socialist Feminism

Socialist feminism developed properly in the second half of twentieth century. Marxism provided ideological aid to a few socialists. Yet, there was a difference between these two schools of thought. Socialism unlike Marxism refused to connect every evil to the class structure of society. Socialism supported gradual and piecemeal

social reforms, in place of a revolutionary attempt to do away with the class structure in one radical sweep. Socialist feminists suggested that it was only by transforming personal life that wider political and socio-economic change would occur. Further, such personal changes could only succeed in the context of wider social transformation. Hence, the personal, the political and the socio-economic spheres were inextricably linked.

Similarly, leading socialist feminist of USA, Charlotte Perkins Gilman emphasized regulated and peaceful changes for human freedom. She argued that granting economic independence to women would be a positive move in this direction.

Emma Goldman, another prominent socialist feminist of America stressed upon the values of human individuality, trust, freedom and cooperation. She claimed that through attainment of autonomy by discovering her own true self, women could achieve emancipation. In the same way, modern socialist feminist Juliet Mitchell and Mary Inman accepted the interplay of economic, social, political and cultural forces in society.

Thus, socialist feminists stressed upon a number of key issues: equal rights for women within a transformed society where private property was to be abolished; end of the traditional division of labour between the sexes; and full place for women in productive life and sharing of communal responsibility for domestic work by male members of society.

However, the socialist feminist could not liberate itself from the rigidity of economic determinism. Its methodology and epistemology reflected a male-centric perspective.

Radical Feminism

Radical feminism was quite different from the above three main streams of feminism mentioned. It argued that the liberal and Marxist approaches both overlooked the omnipresence of male hegemony. Some of the prominent thinkers of this stream are: Simon de Beauvoir, Kate Millett, Eva Figes, Shulamith Firestone, Germaine Greer and Susan Brownmiller. Simon de Beauvoir (1908-86) in her path-breaking work *The Second Sex* (1949) observed that 'one is not born but becomes a woman'. She believed that gender disparities were rooted in the structures of domestic life and in the process of socialization through which femininity was manufactured in society.

Kate Millett in *Sexual Politics* (1970) severely attacked the institution of family where the seeds of patriarchy are sown and grow. In her views, it is the family which is a central part of society's power structure which sustain patriarchal power in the 'public' world and in itself a source of women's oppression.

It is, she asserted in no way a natural institution rather it is a social institution in which women's labour is exploited and through which young children learn the patriarchal values of the society.

Some other prominent works of this stream were: *Patriarchal Attitude* (1970) by Eva Figes; *The Dialectic of Sex* (1970) by Shulamith Firestone; *The Female Eunuch* (1970) by Germaine Greer and *Against Our Will: Men, Women and Rape* (1975) by Susan Brownmiller. They realized that the root cause of women's oppression was the devaluation of the personal and dominance of the public. Hence, they gave the slogan 'the personal is political', which meant that whatever woman does in the personal sphere is as important as the work done in the public sphere. All of them agreed on one point that patriarchy ignores the power-relationship that exists both within the family and in the wider society of which it is a part. It confirms women's confinement to the 'private' realm and hence excludes them from public decision making. This is the reason that some of the radical feminist like Shulamith Firestone believed that pregnancy, child-birth, child-rearing are essentially humiliating and oppressive activities from which women should be liberated.

The radical feminism was also critiqued by some of the feminist writers. Their critique rested upon four basic assumptions: Firstly, it failed to explain the origin of male power and therefore could not provide an adequate strategy for ending it; secondly, it was based on a false idea 'man as the enemy' which has little relevance for the majority of women; thirdly, it was an ahistorical concept and was based on a false universalism' which reflected only the experiences of white, middle class women and ignores the problem faced by working class, black and Third World women; and fourthly, it sees women simply in the role of passive victim rather than the co-makers of history and agent of change in the future. The Third World women argue that the entire feminist discourse was colonial in nature as it was the product of that colonial mindset which always valued their own values and worldview deeply rooted in liberal philosophy. The Western world believed in the autonomy of the individual, philosophy of economic liberalism and globalisation and treated them as universal values completely ignoring the culture, history of the indigenous and worldview of their countries. The Third World thinkers always preferred collectivity in place of personal goals, sharing in place of laissez faire policy and the spiritual in place of material. They believed that there problems cannot be solved through the cannon of Western modernity resulting into methodological individualism. This led to the emergence of post-modern feminism.

Post-Modern Feminism

The emergence of post-modern feminism, thus, added an altogether new dimension to concept of feminism. It questioned the existing grand notion of objectivity,

essentialism and meta-narratives at the neglect of local, and the cultural. They focused on recognition and celebration of differences and centered on giving attention to dissident voices that had been silenced forcibly.

Judith Butler, Julia Kristeva, Helene Cixous and Luce Irigaray emerged as the leading post-modern feminists. Judith Butler in her *Gender Trouble: Feminism and the Subversion of Identity* (1990) introduced the concept of 'gender performativity' which stressed upon analyzing the sex-gender distinction. Butler argues that by recognizing that gender is a social construct feminists assumed it is always constructed in the same way and thus neglects the idea of multiplicity, plurality and difference. She asserts that gender identity is regulative ideal which fundamentally is the norm of heterosexuality. On these grounds, she claims that notions of gender identity are not the point of our liberation but rather the grounding of our continuous oppression.

The postmodern feminism was also criticised by many feminist scholars. Gloria Steinem criticized post-modernist feminist theory as being overly academic, which cannot be understood by most of the people. Hence, the knowledge that is not accessible is not helpful. It becomes aerialised. Moreover, feminist scholars fear that the postmodernism's stress on subjectivity can reduce everything to the level of the individual so that any possibility of collective political action or understanding of what women share is lost. For such critiques, postmodernism is an essentially conservative theory that turns feminism from a subversive social movement into an inward looking elite activity.

Postcolonial Feminism

The theory of post-colonialism has largely developed from the two major works of Edward Said, *Orientalism* (1978) and *Culture and Imperialism* (1993). Said had extensively analysed the different ways by which the Western countries presented a picture of the non-Western or the orient through their imperial expansion and contact before the world. He argued that the West produced images of the orient world as if it was the "other" to the Western norm.

The postcolonial feminists had taken the arguments of post-colonialism in the gender-relations. They portrayed how gender and gender roles were constructed in the decolonized countries. Postcolonial feminists analysed the gender effects of transnational culture upon Afro-Asian and African countries. They emphasized the intersection of class, race and gender on a global scale.

One of the prominent post-colonial feminists, Chandra Mohanty in her seminal essay "Under Western Eyes: Feminist Scholarship and Colonial Discourses"(1984) suggested that women's subordination must be addressed within their own cultural context, rather

than through some universal understanding of women's needs. She criticised western feminists' portrayal of third world women as poor, uneducated and victimized.

Similarly, Gayatri Spivak combined Marxism, feminism and deconstruction to interpret struggles for decolonization. In her essay *Can the subaltern speak?* Spivak acknowledged the limitations of her own position in a privileged western university. She argued that elite scholars should be cautious of generalizing the 'subaltern' and attempt to speak for them in their 'true voice'. She regarded it as a form of 'epistemic violence'. The notion of subaltern meant subordinated groups. Here, it refers to marginalized women in the global south.

The main argument of the postcolonial feminism was that women's subordination must be understood in the context of race, class, societal norms, ethnicity, culture, civilization and geographical location. Postcolonial feminists argued on the need to free women and their role, from the prism and perspectives of western socio-cultural norms.

The major task of postcolonial feminists is to dismantle/ destructure the idea of "universal" woman and also reification (concretization) of the Third World difference which results in the production of 'monolithic' Third World woman. Feminists of this tradition greatly insist that women in the postcolonial world are at the intersection of race, class, gender, nationality, religion and sexualities which combine with their specific social, political and economic conditions to shape and define their lives.

Postcolonial feminism challenges traditional white Western feminism. They have argued for the rewriting of history based on the specific experiences of formerly colonized people and their various strategies for survival.

However, despite its immense contribution, this school of thought was criticized by many western scholars as a pushback from western feminism in defence of its aims. Critics argued that by breaking down women into smaller groups to emphasize the unique equalities and diversity of each individual, postcolonial feminism led the entire feminist movement to lost purpose and power. Another critique of postcolonial feminism was that like western feminism, it also suffered from ethnocentrism, as it was confined to its own cultural content and ignored the realities existing in the other parts of the world.

Concluding Observations

Besides dominant feminist theories, there were several other feminist theories. To illustrate briefly, Empirical feminism focused on women and explored gender as an empirical dimension; Analytical feminism used gender as a theoretical category to unveil the gender biases of the theoretical concepts; Normative feminism reflected upon the process of theorizing as part of a normative agenda for social and political

transformation; Cultural feminism perceived women as different from men. They believed that women were more nurturing and peaceful. They argued that these values are just what world politics and ecology now need; Psychoanalytical feminism looked for the source of women's oppression deep in the psyche, in gender relationships into which people were socialized from birth. Black and Third World feminism attached importance to race, culture and regional specificities in understanding gender. The thinkers belonging to this feminism alleged that Western feminism constructed its theories of feminism on the basis of white men and women's experiences to the total neglect of the Black and Third World women's experiences. Rosemary Tong has aptly remarked,

(Feminists) need a home in which everyone has a room of her own, but one in which the walls are thin enough to permit a conversation.

Thus, the above analysis of different feminist theories makes it clear that in the last few decades, gender issue has taken a dominant position in various discourses.

Feminist theory has expanded the notions of 'power' and the 'political' by including sites of power (such as family and sexuality) outside of the formal areas of politics and the key institutions of the public sphere such as the state. It has regenerated interest and brought in renewed vigour in respect of a fresh evaluation of the role of the state in regulating gender relations. It goes to the credit of feminist theory that it has moved away 'from generalizing theories of the state to an increasing focus on the analysis of discursive practices which construct gender within specific state policies.

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Malvi Case System

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ABSTRACT

The present paper aims at providing a description of the ‘Case System’ of Malvi. Malvi is a language spoken in the plateau of Malva region of India, which covers a huge part of Madhya Pradesh and Jhalawar district of Rajasthan. The language exhibits ten case relations and cases are marked by postpositions, where some postpositions are homophonous in nature. This paper explains all the cases of Malvi with all their exclusive properties.

Keywords: Malvi, Case, Indo-Aryan

1. Introduction

Malvi is a language spoken at the plateau of Malva region of Madhya Pradesh in Central India. The great historical poet of India, Kalidas has defined Malva as ‘mālam mālava dese ca’ or ‘kṣetra māruhya mālaya’, which indicates that it is an area of high or elevated land” (Joshi, 1999). Geographically, Madhya Pradesh constitutes the central part of India. The plateau of Malva or Malva region is the western part of Madhya Pradesh covering 21 districts, predominantly referred as ‘Malvi speaking area’, which also covers Jhalawar district of Rajasthan State of India. Districts which constitutes Malva region are: Neemuch, Mandsaur, Ratlam, Ujjain, Indore, Dewas, Dhar, Jhabua, Alirajpur, Barwani, Khargone (West Nimar), Khandwa (East Nimar), Burhanpur, Harda, Hoshangabad, Raisen, Sehore, Bhopal, Rajgarh, Shajapur, Agar-Malva and Jhalawar (Rajasthan).



Map 1. Malvi belt at the Malva plateau of Madhya Pradesh

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- 3) tʃ^hori:-ne roṭəla: k^həi-lɪja:
girl.Erg.Sg.F food.Acc eat.V1-take.V2.Prf

“The girl had eaten the meals.”

- 4) mā-je tʃ^hori:-ne ḍu:ḍ^h pa:jo
mother.Erg.Sg.F girl.Dat milk.Acc feed.V.Prf

“Mother fed the baby.”

2.3 Accusative/Dative Case

Accusative and Dative deals with the objects of the verb, where accusative is the direct object and dative is the indirect object. The markers which exhibit the relation of the objects to the verb are /-ϕ ~ -ne/. For example:

- 5) ra:m a:m ka:ṭi:-rijo he
ram.3P.Sg.Nom mango.Acc cut.V1-keep.V2.Prog Aux

“Ram cuts the mango.”

- 6) ra:m-ne ōnəni: mā-ne ka:gəḍz lɪk^hɪjo
ram.3P.Sg.Erg his mother.Dat letter.Acc write.Prf

“Ram wrote a letter to his mother.”

2.4 Ablative Case

Ablative case depicts the relation of noun and verb where there is a sense of separation or detachment. It is marked with postposition /-ṭi:/. For example:

- 8) ōna:la:-ma: ḍʒ^ha:ṭ-ṭi: pəṭṭa: pəṭe
autumn trees.Abl leaves fall.V.Prs

“The leaves fall from trees in autumn.”

- 9) va: rəhəl-ṭi: tʃ^heṭɪ cəlɪ-gi:
she.3P.F.Sg Rahul.Abl away walk.V1-go.V2.Pst.Prf

“She went away from Rahul.”

2.5 Genitive Case

The Genitive Case signifies any relation or connection which may exist between two or more persons or things. In Malvi, genitive case relates noun with another noun within a phrase. The genitive markers are /-no/, /-ni:/, /-na:/, which agrees with gender and number but does not agree with inalienable and alienable possession. The marker /-no/ is marked when the possesum is masculine. Marker /-ni:/ is marked when the possesum is

- 17) ben ben-ni: səheli:-na ha:t^he k^həri:ḍḍa:ri:
sister sister,Gen friend with.**Com** shopping
kərva: dʒa:vegi:
do go.Fut

“Sister will go shopping with her friends.”

- 18) hū səroj-na sa:t^he g^həre dʒaʊŋga:
me.1P.Sg saroj with.**Com** home.Acc go.Fut

“I will go home with Saroj.”

2.9 Allative Case

Allative exhibit sense of giving location with movement like ‘from’, ‘into’, etc. The markers for allative are /-ma: ~ -ṭi:/.

- 19) ʊ dɪlɪ-ṭi: əi-rɪjo he
he. M.3.P.Sg delhi.**ALL** come.V1-do.V2.Prs AUX

“He is coming from Delhi.”

- 20) n^ha:r ma:|-ma: c^həlɪ-gəjo
lion.3P.SG.Nom forest.**ALL** walk.V1-go.V2Pst

“The lion went into the forest.”

2.10 Vocative Case

The Vocative is the case used when a person or persons are directly addressed. In Malvi, vocative marker is /-ϕ ~ -e/. It is marked at subject position only.

- 21) e-tʃ^horo əĩ a:
boy.3P.SG.**Voc** here come.Prs

“Boy! Come here.”

- 22) tʃ^hori: ʊbɪ re
girl.3P.SG.**Voc** there stay.Prs

“Girl! Stay there. (don’t go)”

3. Conclusions

In Malvi, there are 10 cases and all the cases are marked by postpositions. Malvi demonstrate split ergativity in the perfective aspect, and case markers in Malvi do not encode animate-inanimate, alienable-inalienable distinctions.

Case	Case Marker
Nominative	/-ϕ/
Ergative	/-ne/
Accusative/Dative	/-ϕ ~ -ne/
Ablative	/-ṭi:/
Genitive	/-no ~ -ni: ~ -na:/
Locative	/-ma: ~ -pe/
Instrumental	/-ṭi:/
Comitative/Associative	/- sa:ṭhe ~ - ha:ṭhe/
Allative	/ma: ~ -ṭi:/
Vocative	/-ϕ ~ -e/

Table 1: Case and Case Markers in Malvi

Along with this, Malvi has homophone postpositions as case markers for: ergative and dative /-ne/, ablative, instrumental, and allative /-ṭi:/, locative and allative /-ma:/.

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Open and Distance Learning: An Overview

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ABSTRACT

As a force contributing to social and economic development, open and distance learning is fast becoming an accepted and indispensable part of the main-stream of educational systems in both developed and developing countries, with particular emphasis for the latter. This growth has been stimulated in part by the interest among educators and trainers in the use of new, Internet-based and multimedia technologies, and also by the recognition that traditional ways of organizing education need to be reinforced by innovative methods, if the fundamental right of all people to learning is to be realized.

The globalization of distance education provides many opportunities for developing countries for the realization of their education system-wide goals. Two main factors have led to an explosion of interest in distance learning: the growing need for continual skills upgrading and retraining; and the technological advances that have made it possible to teach more and more subjects at a distance.

Faced with new training demands and new competitive challenges, many institutions need to undertake profound changes in terms of governance, organizational structure and modes of operation. More and more traditional universities are rapidly transforming themselves from single mode to dual mode universities, recognizing the importance of distance education in providing students with the best and most up-to-date educational resources available in addition to the traditional teaching methods that they receive. The increasing number of open universities being established across the world is highly indicative of this trend.

The present paper aims to review open and distance learning in the context of present challenges and opportunities, describe relevant concepts.

Keywords: *Open Learning & Distance Education, Information and Communication Technology, UNESCO, World Wide Web, Learning, Traditional Methods of Learning.*

Introduction

The terms open learning and distance education represent approaches that focus on opening access to education and training provision, freeing learners from the constraints

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of time and place, and offering flexible learning opportunities to individuals and groups of learners. Open and distance learning is one of the most rapidly growing fields of education, and its potential impact on all education delivery systems has been greatly accentuated through the development of Internet-based information technologies, and in particular the World Wide Web.

Challenges and Opportunities

Major changes have occurred in the world economy, in particular with regard to the information-bearing technologies. These demand the attention of governments for education and for human resource development. While the last two decades have seen considerable growth in education and training, the world still suffers from intolerable inequalities at the international level and sometimes within nations. Many countries are struggling with limited access to education and training for children and young people, and at the same time have to address the basic needs of an older generation. Low quality and insufficient relevance are other concerns. At the root is often the problem of financing adequate provision, and of outdated structures for education and training.

The rapid development of information and communication technologies (ICTs) and the move towards more knowledge-intensive, interdependent and internationalized societies create new challenges and opportunities for the design and delivery of education. ICTs open up new horizons for progress and the exchange of creativity and intercultural dialogue. Nevertheless the growing digital divide is actually leading to greater inequalities in development. This is giving rise to paradoxical situations where those who have the greatest need of them - disadvantaged groups, rural communities, illiterate populations or even entire countries - do not have access to the tools which would enable them to become full-fledged members of the knowledge society.

For the student/learner open and distance learning means increased access and flexibility as well as the combination of work and education. It may also mean a more learner-centred approach, enrichment, higher quality and new ways of interaction.

For employers it offers high quality and usually cost-effective professional development in the workplace. It allows upgrading of skills, increased productivity and development of a new learning culture. In addition, it means sharing of costs, of training time, and increased portability of training.

For governments the main potential is to increase the capacity and cost-effectiveness of education and training systems, to reach target groups with limited access to conventional education and training, to support and enhance the quality

and relevance of existing educational structures, to ensure the connection of educational institutions and curriculum to the emerging networks and information resources, and to promote innovation and opportunities for lifelong learning.

Concept and Contributions

The term open and distance learning reflects both the fact that all or most of the teaching is conducted by someone removed in time and space from the learner, and that the mission aims to include greater dimensions of openness and flexibility, whether in terms of access, curriculum or other elements of structure. The historical evolution of distance learning systems has been in four main phases. Open and distance learning systems can usually be described as made up of a range of components such as: the mission or goal of a particular system, programmes and curriculum, teaching/learning strategies and techniques, learning material and resources, communication and interaction, support and delivery systems, students, tutors, staff and other experts, management, housing and equipment, and evaluation.

Sometimes open and distance learning is used for school-age children and youth that are unable to attend ordinary schools, or to support teaching in schools, both at primary and secondary level. However, most courses and programmes are targeted at the adult population. In developing countries in particular distance education for school equivalency is an important way of expanding educational opportunities to the adult population. Open schools that use a variety of media are of particular interest to high-population countries.

Teacher training is an important area where open and distance learning has made a major contribution. This includes initial training for formal qualifications, in-service supplementary training for formal upgrading, and continuing in-service training in particular subjects and topics. Many examples, particularly from developing countries, show that teacher training at a distance may reach large groups of teachers and have profound impact on the development of national education systems. The use of open and distance learning for teacher education is therefore a crucial strategy when expansion or quality improvement is needed in the public education system.

A common need in many countries is to upgrade teachers' knowledge and competence in using new ICTs, in particular the rich instructional and information resources available on the Web. In such cases it is also very appropriate to use the new technologies in the training programme for teachers.

Both private and public providers have made important contributions to the development of industry and trade through programmes for technical and vocational education. Core purposes include the ability to respond flexibly to the need for working

adults to obtain training, and to provide opportunities for those most disadvantaged by existing provision. The capacity of open and distance learning to support large-scale campaigns, e.g. in the field of HIV/AIDS education, is significant in the context of continuing education and training.

Non-formal education and community development represent other sectors where open and distance learning is increasingly used. Programmes at a distance often reach substantial numbers of women, in societies where women lack equal opportunities for participation in conventional forms of education and training. Open and distance learning approaches lend themselves to the teaching of many of the complex issues of the modern world, in which input from a variety of disciplines is necessary.

Distance education at the tertiary level shows a two-fold development pattern. On the one hand, numerous single mode open universities have emerged to absorb large numbers of new learners, while, on the other hand, increasing numbers of traditional universities have begun to offer their programmes also through distance education. The development of new ICTs has reinforced this trend.

Open and distance learning has the potential to generate new patterns of teaching and learning. Strongly linked with developments in information and communication technologies, it is close to the development of new learning needs and new patterns of information access and application and learning. There is evidence that it can lead to innovation in mainstream education, and may even have effects beyond the realm of education itself. Open and distance learning therefore plays an especially decisive role in the creation of the global knowledge-based society.

Present Trends in Open and Distance Learning

It is more than ever clear that open and distance learning will be an important element of future education and training systems. It is approaching acceptance within mainstream education and training in such a way that it will make up part of the repertoire of most educational institutions in the future. The emergence of new forms of distance learning based on new information and communication technologies, in particular those supported by the Internet and using the World Wide Web, has significant pedagogical, economic and organizational implications. Furthermore, there is a significant trend towards intensifying globalization. Institutional and inter-governmental co-operation is increasing, and the 'global classroom' has been realized in quite a number of projects, particularly in connection with emerging global communications networks. Governmental leadership concerning network development and access will be essential in this sphere.

The regional overview shows great differences between all regions of the world, although there are also a number of similarities. Open and distance learning has existed for about one hundred years in the more developed regions and for one or two generations in the developing regions. In the high-population countries of the developing world, open and distance learning has been seen to offer very significant opportunities for education and training. Lack of infrastructure and professional competence in open and distance learning remain important barriers. Nevertheless, these forms of educational delivery have come to stay, and many countries are looking at open and distance learning as a major strategy for expanding access, raising quality and ensuring cost-effectiveness.

In industrialized countries present trends are linked both to structural problems of education in modern society, and to technological development. The need to extend learning opportunities over the whole life span and the changing demands concerning mass education and the need for new skills represent challenges that are not easily met by conventional structures and institutions. Governments, industry and educational institutions are eager to develop effective applications of new technologies and at the same time meet the needs of learners. However, conventional ways of teaching continue to thrive, and the field shows a great variety of approaches to the implementation of new strategies, with varying success.

Internet and Web-based Education

The emergence of the Internet and related networks such as the World Wide Web has had and will increasingly have radical effect on the transformation of education and training in all sectors. The impact is already significant in all developed countries, and the great majority of developing countries are despite difficulties and fears seeking to take part in the emerging global educational community.

The Web offers a worldwide forum in which to teach courses that can be dynamically updated in ways never before possible. Each student has an enormous range of resources available, free from limitations of time and space. There remains considerable work to be done concerning searching and sifting techniques within these resources for learners and teachers alike. These resources are reconfiguring the ways in which students learn, and new approaches to networked learning are evolving.

The trans-cultural nature of the Web also creates problems of legislative and public control, with fears that local culture can be threatened by the inter-national culture of developed countries. While the use of the Internet and the World Wide Web in open and distance learning is predominantly represented within higher education, it is also beginning to be used in schools.

Economics of Open and Distance Learning

The cost structures in open and distance learning are quite different from cost structures in conventional types of education. Capital investments usually substitute for high recurrent costs, making economies of scale a decisive factor. Large distance-learning programmes may produce graduates at considerably lower costs than conventional institutions. This depends, however, on a number of other factors. The costs of open and distance learning vary a great deal according to the use of learning materials, media and technologies, and types and organization of student support services. In order to evaluate costs it is also necessary to consider the rate of completion of studies.

Factors affecting the cost-efficiency of open and distance learning systems include: the number of learners enrolled; the size of the curriculum; the number of years over which courses are offered without change; containment of course development costs; sharing course development costs; technology choice; the level of student support; and a range of working, labour market and structural practices. There is little evidence about the cost structures of Web-delivered education at this stage.

There is a need for cost studies of open and distance learning to be increased in both scope and number. Most previous studies compare the costs of single mode distance-learning systems with that of conventional systems, while cost studies of open and distance learning used by conventional or dual mode institutions are scarce. The introduction of open and distance learning technologies should lead to reallocation of other resources, to avoid increased costs. Simple cost-efficiency studies do not take into account broader qualitative and social aspects. Open and distance learning systems are often targeted towards other groups, without easy access to conventional institutions. There are other benefits that are not easily quantified and calculated. Opportunity costs and productivity effects of upgrading the workforce through in-service training should also be taken into account.

Funding of open and distance learning institutions is often different from that of conventional institutions, and there are many arguments in favour of this. On the other hand, if open and distance learning is to be used increasingly by conventional institutions, funding for programmes of this type needs some harmonization with funding mechanisms for conventional programmes. It is widely assumed that students in open and distance learning, who are often working adults, should pay a higher proportion of the costs than conventional students. However, this assumption should be modified according to the mission of programmes, target groups and local circumstances. The balance of funding from government, employers and individual students should be carefully considered, in the knowledge of the fact

that underfunding may have negative qualitative and social effects. Care should be taken to remedy any unjustified economic discrimination between students in open and distance learning and other students.

In conclusion, it can be said that the Distance Learning system of education is being more popular around the world and in India day by day. Use of updated communication technology is making the methodology more attractive to the learners. In spite of its remarkable success, one can still find some constraints in this learning system.

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Recent Changes in Indian Capital Market: An Overview

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ABSTRACT

Capital Market plays a crucial and effective role in the economic development of a nation. It provides the financial resources needed for the long term and sustainable development of the different sectors of the economy. The Zone of the activities in the capital market is dependent partly on the savings and investment in the economy and partly on the performance of the industry and the economic in general. During pre-seventies the average Indian investor used to put all his/her savings in bank and unit Trust of India only the rich and the daring invested in the market.

Capital market were quite inactive in sixties and seventies and the private corporate sector dependent on their retained earnings and loan funds from the government owned financial and investment institutions for their expansion and growth. In the early independent era, the capital market virtually remained passive players in the process of economic development and was unable to mobilize the financial resources of the nation in required volume. It was in the late 1970s that the average Indian thought of risking his money in the stock market.

The recent years witnessed significant reforms in the capital market. It is well known that trading platform has become automatic, electronic, anonymous, order driven, nation widened screen based. Uniform settlement cycle of Monday to Friday are on all stock exchanges which was recommended by the SEBI and also inform listing procedures were adopted and coordinated by an all Indian Listing Authority since 2004.

Keywords: *Capital market, Bombay Stock Exchange, Securities and Exchange Board of India, FERA, Seventh Five Year Plan*

Introduction

After the nationalization of commercial banks, there has been a steady growth in both agriculture and industrial finance. Certain new financial institutions have been created in the country such as NABARD, EXIM Bank, SIDBI, etc., which were responsible for providing funds to the capital market. In the existing development banks, certain

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operational changes were made, which enabled them to finance more industrial activity in the country. Mutual funds started in both public and private sector banks have also improved the working of capital market in India.

We can pinpoint the following changes in Indian capital market that had helped India to compete with developed countries around the world.

1. Economic Liberalization due to Indian Capital Market: The economic liberalization has led to more deregulation, liberalization and privatization of some of the public sector undertakings in India. This has resulted in the shares of some of the public sector undertakings being made available to the public. The Industrial policy adopted by the government earlier did not allow investment in core sector by either individuals or private sector. But, with the privatization of some of the public sector undertakings, the shares are now available to the public for contribution. Example: Steel Authority of India (SAIL). The Navarathna companies, consisting of major public sector undertakings such as ONGC, BHEL, Oil India Ltd, Gas Authority etc., are some of the companies which are yet to be privatized. Recently, the shares of VSNL were bought by TATAs.

2. Promoting more private sector banks: Opening of more private sector banks has resulted in the public contributing to the shares of these banks in Indian capital Market. Recently, the government has announced 74% equity participation by foreigners in private sector banks in India. This has not only promoted new banks but also paved the way for the merger of existing banks with other banks. Example: The merger of Bank of Madura with ICICI Bank.

3. Promotion of Mutual Funds: The promotion of mutual funds by nationalized as well as non-nationalized banks has also improved the Indian capital market. They were helpful to the public by way of tax saving schemes. Example: UTI's monthly income scheme. Mutual Funds promoted by nationalized banks have increased investments. SEBI has regulated the working of mutual funds and the banks have to publish their net asset value every week by furnishing the details in leading newspapers. At present, the condition of some of the mutual funds is very alarming, with the value of their investment going below the face value of the securities. Hence, there is every possibility of the public losing their confidence in the mutual funds. Example: Unit Trust of India.

4. Regulation of NRI Investments: The Amendment of Foreign Exchange Regulation Act (FERA) into Foreign Exchange Management Act (FEMA) has given more encouragement to non-resident investors. The percentage of NRI investment in Indian companies has been increased from 5% to 24%. In the year 1991, India faced an acute shortage of foreign exchange and the then finance minister adopted certain methods to improve the foreign exchange reserves. He allowed investment by any individual NRI in any Indian company from the then existing 5% of paid up capital to 24%. This had resulted in more inflow of foreign funds into India. Foreign financial institutions have been made to invest directly in the Indian capital market. The lock in period of NRIs in equity shares in Indian companies has been reduced from 3 years to 1 year. Any profit earned while diluting the shares will attract 20% tax on profit.

5. Direct Foreign Investment: The Foreign Investment Promotion Board, consisting of the Secretaries of industries, finance and foreign affairs, have allowed more direct foreign investment in core sector, especially in power sector.

6. FERA Companies: Under the Foreign Exchange Regulation Act, a FERA company is one which has 40% equity participation by foreigners. This limit has been removed and now even foreign companies are allowed to have 51% equity participation. For example, Colgate-Palmolive has increased its foreign equity participation from 40% to 51%. As a result, we are able to attract more foreign capital into Indian capital market. The FERA Act has since been amended and is now known as Foreign Exchange Management Act (FEMA).

7. Online Trading in Indian Capital Market: Some of the leading stock markets in India have introduced computer system for their trading activities. The brokers can get hooked-up and do their trading on online basis. The computer terminals will enable the public and the brokers to know the price prevailing in the market at any time. This will prevent speculation activities.

8. Transparency through online trading: The online trading through computer has brought in transparency to the transactions in the market. People are able to know prices prevailing in the market at any time and as such the brokers cannot deprive their clients of their profits. The manipulation in the opening and closing prices of shares by the brokers in the market is no longer possible.

9. National Stock Exchange: A new stock market called National Stock Exchange has been created, which has a large number of companies listed. It is a big competitor to the

Bombay Stock Exchange and it is able to even influence the Bombay Stock Exchange. The National Stock Exchange deals in shares of companies throughout India and the prices prevailing in the market is a benchmark for stock prices. The creation of National Stock Exchange has not only widened the market, but has also subdued the Bombay Stock Exchange. It has paved the way for all the leading companies' equities being traded through a single market. Thus, it enables the public to know the true picture of the companies and their real strength.

10. Sensitivity Index in Indian Capital Market: The calculation of index number has also undergone a change. Sensitivity index has been introduced which represents important 30 companies whose volume and value of shares determines the market condition. The sensitivity index is an indication of the conditions prevailing in the market and the conditions that are likely to be encountered by the market.

11. Circuit-Breaker in Indian Capital Market: Wild fluctuations in the stock market are a thing of the past. There cannot be any more 'stock scam' as engineered by Harshad Metha. For this purpose, the Bombay stock market has introduced a cut-off switch which is called circuit breaker. Whenever the market index goes up by more than 10%, the circuit breaker will go off, bringing the entire operations in the market to a standstill. This will be for a period of 30 minutes after which the market will resume. This will bring down the share price. The stock market operates for two hours each day and any termination in the circuit breaker, after initial one and half-hours of working will result in the market closing for the day. Since the market operations cannot be resumed for the day, share prices will fall. Wild speculation in shares will be a thing of the past.

12. Demating of shares in Indian Capital Market: The introduction of demating has resulted in improving transactions further. Demating is a system under which physical delivery of shares is no more adopted. It is called "scrip less trade". The shares of individual investors are held by Stockholding Company and a pass book is given to individual investors. Any sale or purchase of shares will result in entries made in the pass book. The companies concerned are also informed for making due alterations in the share register. This has prevented blank transfer and speculation. Every transaction in the market is not only recorded but it brings revenue to the Government in the form of registration and stamp charges. Blank transfers will not be possible and short term speculation in shares cannot be done. Every share purchased or sold will have to go for registration and hence bogus or Benami share transfer is not possible.

13. Market Makers in Indian Capital Market: The share price of companies will be decided by the market forces of supply and demand. There are market makers who will ensure the supply and reasonable price for the stocks of companies. By the introduction of these market makers, manipulation of share price by the brokers is prevented.

14. Securities and Exchange Board of India: The creation of Securities and Exchange Board of India (SEBI) is an important development in Indian capital market of India. SEBI has not only replaced the Controller of Capital issues, but has brought in uniformity in the transactions in all stock exchanges.

15. Renewal of Registration: All the brokers and sub brokers have to register afresh with SEBI and any complaints against them will be inquired and if found guilty, punishment is given.

16. Over The Counter Exchange of India (OTCEI): For the purpose of newly promoted companies, another stock exchange with lesser degree of conditions has been promoted and it is called Over The Counter Exchange of India (OTCEI). It may not be possible for all the newly companies to list their shares with the existing stock exchanges. The share capital of these companies will be low and hence there should be an arrangement for listing such companies' shares. The creation of Over the Counter Exchange of India (OTCEI) is helpful to these newly promoted companies.

17. Merchant banker: Merchant bankers have been permitted to take part in the stock market operations and their functions are also regulated by SEBI. They not only help companies in capital budgeting but also guide the foreign investors in the purchase of securities. The merchant bankers, through the financial markets, help some of the Indian companies to obtain fresh capital. They also go in for syndication of loans and help the newly started companies in the issue of shares.

18. Non-Banking Financial Companies: The role of non-financial companies has also been controlled. RBI has introduced new conditions, restricting their activities. New norms with regard to capital of non-banking financial companies have been introduced. For chit funds, a separate Act has been passed and it restricts the maximum bidding to 40%.

19. Forward trading in Indian Capital market: Forward trading has been introduced since 9th June 2000 in Bombay Stock Exchange on a trial basis and if found successful, it will be extended. It will be helpful to the investors in ascertaining the true colors of existing companies.

20. Badla transactions in Indian Capital Market: Badla is a transfer of a contract from one period to another, where, either the buyer or the seller is unable to execute the contract for which purpose; the defaulting parties will pay Badla charges (which are decided by the Stock exchange). At present, SEBI has banned Badla transactions.

21. Restrictions on Mutual Fund's Investment: There have been restrictions on the role of mutual funds in the market. They cannot invest more than 10% of their investable funds in any single company and not more than 10% of single company's issue of shares can be purchased by mutual funds.

22. Educating Public: Press and media have contributed a lot in popularizing the Indian capital market and they are highlighting the prices of securities every day. The mutual funds and merchant banks have been asked to set apart a portion of their funds towards educating the public on the developments in the Indian capital market.

23. Government Securities Market: After the stock scam, the Central Government has de-linked Government securities from trading along with company securities. In other words, there will be separate market for Government securities and they will not be dealt along with company securities in the stock market. The measure was taken by Dr. Manmohan Singh when he was the Finance Minister.

24. Future trading in Indian Capital Market: Future trading is a contract to buy or sell a particular financial instrument on a future date at a specific price. The contract enables the parties to transfer according to the changes in the price from one person to another. By this, the risk is minimized. In every future contract, we have a buyer and a seller. And if one makes a profit in a particular contract, the other person may try to minimize his loss through some other contract. Thus, the future market provides scope for the traders to minimize their loss or the risks in trading of financial instruments. We have different types of 'financial futures'.

25. Penalty for insider trading in Indian Capital Market: In 2002, SEBI Act was amended to make insider trading punishable as a serious offense. The penalty rate has been enhanced to Rs. 1 lakh per day and the maximum penalty can go up to Rs. 25 crores.

26. Period of settlement in Indian Capital Market: After removing the Badla, SEBI has introduced T+2..... system for settling transactions in Indian capital market. Accordingly, all transactions entered in the capital market, should be completed within 2 days excluding the date of trading.

All the above measures have improved the working of stock markets in India. If the present situation continues, we can expect in future the unlinking of our stock market with that of the developed countries.

Conclusion

The recent years witnessed significant reforms in the capital market. It is well known that trading platform has become automatic, electronic, anonymous, order driven, nationwide and screen based. In terms of different parameters such as operational and systematic risk management, settlement system, disclosure norms and accounting standards the Indian capital market is at par with the best in the world. Following the implementation of reforms in the securities market during the last decade Indian stock market has stood out in the world, ranking as well as in the developed and emerging markets. The development of the capital market continuous coupled with an effective regulatory framework and thus the capital market has come up to global standards.

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Sadat Hasan Manto: Voice of the Used, Abused and the Maligned

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ABSTRACT

Sadat Hasan Manto was reputed to be a master craftsman who blazed a trail of glory in Urdu Literature unmatched by any other writer. His stories were representation of the subalterns, the socially degraded and sexually exploited and he rose to the fame due to his uniqueness of vision and controversial stature of his writings. His themes were concerned with loss of innocence yet not of grace and moralistic in an unambiguous manner which made him out of the ordinary. The stories by Manto unfold the life layer by layer and give a glimpse of that humane space which they have vicariously created for themselves in the hell of their survival. The present paper attempts at enunciating Manto's strong belief that a majority of women who are in flesh trade are possessed of a purer heart than the men who came to buy them. Like V.S. Naipaul he writes not to please the society and has provoked extreme reactions from reviewers and readers, critics and creative writers.

Keywords: Prostitutes, Swivel door, Subalterns, Innocence, Hypocrite

Love became a swivel door
Where one went out another came in
Then I lost count, for always in the arms
Was a substitute for a substitute
Oh what is the use in complaining
It was a nameless faceless crowd

(Kamala Das)

Never despise a woman who is neither a mother, sister, maid nor wife

(Alexander Dumas)

Sadat Hasan Manto (1912-1955) has the distinction of being a much maligned yet widely read, discussed and debated writer. No other writer in Urdu has so ruthlessly exposed the hollowness of middle-class morality, unmasked its sordid aspect with such

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telling effect. A master craftsman he blazed a trail of glory in Urdu literature unmatched by any other writer. His writings were refreshingly or rather devastatingly original. His stories sent waves through complacent minds so much so that he was unceremoniously expelled from the fraternity of Progressive Writers. He was hauled up before the court several times for the hideous crime of peddling pornographic writing, subjected to utter humiliation, but nothing could blunt the rapier sharp thrust of his pen nor diminish the boldness of his thinking -- though he died in utter poverty at the prime of his life.

But the criticism bordering on total rejection suddenly changed to celebration after his death. The eulogization was due to his representation of the subalterns, the socially degraded, sexually exploited ---the victims of flesh trade. Manto's concern was different from those of his contemporaries, he ushered in an altogether new form of realism which Urdu Literature took time to understand and accept. Manto rose to fame due to the brilliance, the uniqueness of his vision and the controversial stature of his writings-- - shocking aspects, seamy side of life which made him the enfant terrible of Urdu literature. The characters that peppered his stories were out of the ordinary often coming from the detritus of society, His themes were concerned with the loss of innocence (but not of grace) , his vision at times terrifying and nihilistic, yet moralistic in its own unique way which made him out of the ordinary.

Manto's characters mostly comprise of fallen and rejected members of society who are frowned upon for their depravity. His best stories and the one for which he is remembered most are those in which he depicts with great mastery are the fallen women and prostitutes against the backdrop of filthy lanes and slums especially crowding the urban area. The stories unfold their lives layer by layer. He constructs the spectacle of life as it passes before him with ruthless objectivity. He gives a glimpse of that humane space which they have vicariously created for themselves in this hell for their survival. Condemned to a sordid existence especially women in the flesh trade -the most used yet abused 'commodity' considered fallen, made to fall never allowed to rise, so that once fallen they are to remain fallen.

Time and again Manto laid stress on the maxim 'All prostitutes are women, but all women are not prostitutes' His concern was not with women as a commodity, but as a human being--the suffering and loneliness of the human soul that sells it. " We do not go to the prostitute's quarters to offer namaz or darood. We go there to buy the commodity" One may pay for the commodity, but one cannot set price for the dignity of the human soul that sells it, the two are not the same. Manto strongly believed that a majority of women who are in the flesh trade in fact despised it, and possessed hearts purer than the men who came to buy them. He questions the man made code of morality", Isn't morality the rust in the razor's edge of society which is simply there because it has been left there thoughtlessly". He ruthlessly unmasks those hypocrites who masquerade as custodians of society, who day in and day out dole out moral homilies, but who in fact are the lords of oppression and solely responsible for the degradation of women. He sees no difference between a 'Kota' and a Mazar' --both

deceive, both sell--one the body and the other God Himself. Manto's themes are interwoven with the anguish, the suffering and loneliness of the soul he is trying to chart. It is not the body but the being. The inner self, or air about the 'misery-ness' of the misery which he tries to recapture and recreate.

In the short story "Kali Salwar" the most touching part is when Sultana being deceived both by her Khuda (God) and Khuda Baksh (man) and having lost her business after moving from Ambala Cantonment to Delhi feels forsaken and forlorn.

"Early in the morning when she came out on the balcony, a weird sight would meet her eyes. Through the haze she could see the locomotive belching out thick smoke... Sometimes a detached bogey getting an initial push for the engine, kept running in the track by its own moment Sultana would feel that that an invisible hand also given a push to her life, Like the bogey that switched from one track to another, under a locking device, manipulated by an invisible cabin man, an invisible hand was also changing the course of her life. And then a day would come when the momentum would be spent out and she would come to a dead end at some unknown spot where there would be no one to take care of her".

There are moments in a prostitute's life when she is only a woman, a tender-hearted woman, at such moments the archetypal image of women shines through Manto's writings In 'Hatak' (Insult). Manto takes the readers to the very center of a prostitute's existence in a dreary room. 'Hatak' is a simple story of Suganda, an alienated deadened prostitute coming alive through a sense of utter humiliation. Sugandha is intensely emotional, a slightest warmth from a man and she would melt into total submission. The intensity of desire and the need for totality creates in her an unending demand for love. She deliberately blinds herself to the lie uttered by her male customer every night, "Sugandha, I love you" she slips into an illusion of love and believes that she could love any man who comes to her. Her dream is sustained by Madhu, who with husband like propriety nourishes her starved love. He visits her regularly with unfulfilled promises. Sugandha is happy to love that lie, since there is no possibility of living in truth anyway. Madhu her lover from Poona has been making a fool of her by taking advantage of her deep feeling for him and fleeces her of her 'sinful' earning. Madhu is a past master in the game of love---just a playboy to whom love is just a past time.

" Every night her old or new lover would say " Sugandhi I love you" Sugandhi although she knew the man was telling a lie would melt like a wax....Love was a beautiful word How she wished she could dissolve the word and rub it over her skin, letting it seep into her being.....So overpowering was her desire to love and be loved that she tried to put up with the vagaries of all the men who came to her....Being herself essentially a good soul , she failed to understand why men lacked the goodness of heart. One day standing near the mirror the words escaped from her lips " Sugandha the world has given you a raw deal".

Rejected by the Seth in the middle of the night, who spits at her. This was not the first time, but this happens to be the moment when she faces the reality of her existence. The moment of humiliation churns out the truth of her being and the myth of love has exploded, she is shocked and dejected having finally seen through the hypocrisy of the man, she takes out her rage on Madhu, she pushes him out thus putting an end to false relationship built purely on lies. Anguish and loneliness rend her heart and soul, there is emptiness all around. The metaphor of a lonely shunted train deserted on the rail of life is once again worked out with telling effect.

"Sugandha looked up startled as if she had come out of a reverie. The room was steeped in an eerie silence--a silence she had never experienced before. She felt she was surrounded by a vacuum--as if a train on a long haul after depositing the passengers on route was standing in the loco shed, looking deserted and forlorn. An emptiness seemed to have taken root in her heart".

Sugandha realizes that life is a hideous masquerade, there is neither good nor evil, false nor true, what remains is only pain. The intense moment of humiliation makes her see herself as an object to be accepted or rejected by men. The moment opens the possibilities of psychic rebellion or transformation and a new future. Life has to go on after its existence's lie is exposed. The end of the story is the beginning of a fresh journey. Sugandha moves from dream to awakening, establishing the autonomy of a woman's existence, after having made a definite choice of demolishing the make believe world so consciously created and maintained by her.

'Babu Gopinath' is an unusual story where a neo-rich man is fond of pimps and hangers and also 'phirs' and 'fakirs' because he feels that if one wants to deceive oneself than to go to a 'kota' or a 'mazar'. At a 'kotha' they sell their body at the 'mazar' they sell God Gopinath is involved with Zeenath, a Kashmiri girl utterly naive and uncouth, she never could learn the trick of the trade." Zeenath is a very good woman, but alas she is too noble. I am not interested in women who look like wives" Gopinath feels a change within, which transforms him from a customer to a father who is ready to go to any extent with all his money to find a suitable match for Zeenath marry her and give her a home.

The story reminds one of Kamala Das' story titled 'A Doll for a Girl Prostitute' which exposes the tragedy of Rukmani, a child prostitute, who is sold by her mother to 'protect' her from being raped by her step father. The traumatic experience has left a lasting impact on her psyche and has made her frightened at the very sight of men. In the brothel they are given dirty books, thus getting corrupted mentally as well as physically. She is totally ignorant of the act which she thinks " is a punishment meted out for some obscure reason". They are forced even if they are ill. A police inspector is an old frequenter to the brothel, he takes a liking for Rukmani though she is almost his granddaughter's age. Ironically, the police who should have taken action against them is a party to the continuity of this serious evil. He tries to win her by tempting her with a

doll which could also talk, which she greatly loved, She gets softer, she tells him that he reminds her of her father. The death of her friend, Sita a girl of fourteen who dies in a forced abortion, makes her cling to him crying 'Papa, Papa' which brings a change in him, makes him despise himself, and wants to adopt her as his daughter and later sees her married with the help of Ayee who runs the brothel. More than a touching story it is a fine documentary on the way a brothel is run with the 'blessings' of the police.

Hugo wrote Marion Delorme, Musset has written Bernerette, Alexander Dumas Fernande, thinkers and poets have all brought to the courtesan the offering of their pity, and at times a great man has rehabilitated them with love, even given his name. Their past life leaves them nowhere to dream of a future.

" A courtesan is a being without a heart or reason, a sort of machine for coining gold, always ready like the machine to bruise the hand that gives her And tears to pieces without pity those who set her in motion".

In 'Camille' a truly moving and fascinatingly touching novel by Alexander Dumas (Jr) shows how wrong this notion is. Camille, is a renowned courtesan, whose ravishing beauty had set Paris ablaze, where even the nobility lined to get a glimpse of her and die to get closer to her. Armand Duval, the son of Duval an aristocrat was passionately in love with her and succeeded in winning her love much to the displeasure of his father as the family prestige was at stake, and his daughter's marriage jeopardized if this relation would continue. Armand's father, Duval decides to meet Camille secretly, ready to pay anything to set his son free--break all contacts. On meeting her his opinion of fallen women changes, makes him say " you are a noble child" and his feeling for her undergoes a sea change, when all that that she demands for setting him free is "Embrace me once as you would embrace your daughter, and I swear to you that kiss, the only chaste kiss, I have ever had will make me strong against my love and that within a week your son will once again be at your side....".

Though her love for Armand was her hope, her dream yet she was ready to set an unsurmountable barrier between herself and Armand for his and his family's welfare.

Stories like 'Sharda', 'Fobha Bai' and 'Burmese Girl' are some stories where the protagonists are moved by underlying feeling of benevolence. In the story Fobha Bai is ready to sell herself to bring up son, but the death of her son totally devastates her. In 'Sadak Ke Kinare' motherhood is accomplished, but remains unfulfilled in the sense that as an unwed mother she cannot bring up her child, and is forced to leave the child by the roadside.

Alexander Dumas writes that one day as he was crossing the Prefecture for a passport, he saw a poor girl dragged by the police, he did not know her offence, but what greatly disturbed him was the sight of the girl bitterly weeping as she kissed her child, an infant only a few months old from whom her arrest would separate her, since that day he says " I have never dared to despise a woman at first sight".

Manto raises the question "Is the coming together of two souls at a single point, and the giving up of everything in a cosmic rhythm mere poetry? No. Certainly this is the merging of two souls, and their rising to enfold heaven and earth and the whole universe. But then why is one soul left behind wounded, simply because she helped the other to rise to the heights of the cosmic rhythm".

Manto wrote short stories with a purpose, directing his anger at the male exploitation of women 'In 'Sarak ke Kinera. Sugandhi says:

" He said to me " You have given me what my life has always lacked. The magic moments you have allowed me to share have filled a void in my being. My life would have been empty without your love, something incomplete, I do not know what to say to you and how, but today I have been made whole, I am fulfilled, Perhaps I no longer need you. And he left never to come back Without even knowing that I was pregnant".

A woman can weep. She cannot argue, her supreme arguments are her tears that spring from her eyes. When the man is about to leave, she says "If you must leave, I cannot hold you back, but wrap these tears in the shroud of your handkerchief and take them away and bury them somewhere, because when I cry again I, would know that you once performed the last rites of love" The story ends with a postscript.

" The police have found a new-born baby by the road side. Its naked body has been wrapped in wet linen with the obvious intention that it should die of cold and exposure. However, the baby was alive and taken to hospital. It has pretty blue eyes".

Manto presents a totally degenerate society, a world of enslaved women commodified and consumed in accordance to the unquestionable and insatiable male need, and the principle of demand and supply Manto proves that one need not be a woman to probe into the terrain of women psyche especially the oppressed and the exploited female. A writer of his calibre could easily perceive the dehumanization of a society which nourished the callous sexual exploitation of women. His stories are a long confessional tale of human civilization recorded in literature. He presents women sobbing without tears, avoiding appearing in public women who sell their virtue in their market before being castaway, they live in an infernal underworld, invisible to respectable society which pleads ignorance of its existence Ironically not only has the society produced this world, it also provides fully for its sustenance. Society's hypocritical indifference to such a world is a quiet consent to its existence. Manto needed no mask, metaphor nor symbol to construct the reality of that 'other' which has been pushed into the seclusion of a black world, if only to satiate men so that they could have a so called normal domestic life.

'Mahamuda' is the story of a woman pushed into prostitution by her husband. The story is narrated by Mustakeem, a sympathetic male witness who is unable to do anything to save her from slipping into the gruesome situation. He is drawn towards her captivated by her beautiful eyes--on the day of her marriage to Kulsum. Mahamuda was married to

a railway employee who after two years of marriage turns into a maulvi and deserts his wife Mahamuda, Mustakeem keeps track of her through his wife, wants to help her by taking her into his house, and later getting her married to a proper person, and will never be able to do it as his wife will never ever allow him to do it. In his inaction lies his consent, he feels guilty--a coward " I have committed a great crime, I have sinned'. A few years later he meets Mahamuda, made up as a vulgar market prostitute, surrounded by men cracking dirty jokes. He tries to avoid her, tries to run away but only comes face to face with her, who invites him for a first class 'pan' and also reminds him that she had met him on his wedding day, he is frozen. He recollects that Mahamuda too was once upon a time a respectable woman of his own social set up and she would have remained the same if he had had the courage to help her. Mahamuda's transition from a respectable woman to a cheap prostitute is perceived through consciousness of Mustakeem.

In the story 'Mummy' Stella Jackson, an old harlot, is an independent woman with an independent status. Morally upright, strong of conviction and experienced in life large number of people seek psychological, maternal care and emotional protection. Men like Chadha, Ranjit Kumar, Garib Nawaz and many others who come to her are like her adopted children. She nurses them when ill, feeds them when hungry and comes to their rescue at times, in short, she was a universal mother figure. But ironically the same mummy is turned out of the city for being a prostitute and none of her 'children' come to claim nor protect her.

Repeatedly, Manto stresses that the body can be battered and branded but not the soul. Many women engaged in the flesh trade are God fearing, devotionally attached to their favourite deities, deeply religious. Maybe, because religion is that part of their selves which they have saved from their trade, and through which they redeem themselves.

Manto did not have any feminist agenda. But in the selection of his subjects his feministic concern is implicitly present, the feminist demand for voicing the silenced and marginalized found its voice in Manto who had the vision to present the invisible silent voice--the women fallen or made to fall from the mainstream society of the so called elite Manto presents a totally degenerate society, a world of enslaved women. Manto's stories are compassionate and sympathetic especially the prostitutes who are the paradigms of the middle-class exploitation--a symbol of the oppressed and exploited. They represent the hapless class of society who find themselves by force of circumstances, in a given situation which has made them lose their will power and self confidence, so much so, that they cannot even think of changing it or revolting against it.

Alexander Dumas felt if we cannot love them at least one can pity them " Jesus was full of love for souls wounded by the passions of men, why do we make ourselves stricter than Christ. Why can't we give them a friendly hand. Stretched out to love them and set

them in the convalescence of the heart" as Thomas Hardy, the great Victorian novelist wrote:

Poor wounded soul
My bosom has a bed
To lodge thee
Till thy wound be
Thoroughly healed

Manto in his finest moments, is attuned to the symphony of the mystery of creation and in this symphony the dominant note is the note of sorrow. The sorrow of existence, the loneliness of the soul, and that unfathomable suffering which is part of the music of the infinite.

Manto was criticised for making prostitutes the principal character in his stories, Manto countered the question with a simple answer.

" If any mention of prostitution is obscene, then the existence of prostitution too is obscene. If any mention of her is prohibited then her profession too should be prohibited. Do away with prostitutes, reference to her would vanish by itself.

We can talk about lawyer openly. We can talk about barbers, washermen, vegetable sellers, inn-keepers...thieves petty criminals...why can't we think of the prostitutes? Why can't we pay attention to her profession? Why can't we say something about those who visit her ".

The house of a prostitute is itself a dead body which society carries on its shoulder. Until it is buried somewhere by society, there will be discussions about it. The dead body may be highly decomposed, it might be stinking, it may be terrifying, it may be frightening, but there is no harm in looking at its face. Does it bear no relation to us, once in a while we remove the shroud and peep at its face and also show the same to others as well".

"If you cannot tolerate my stories, this means that the time is intolerable. There is nothing wrong with my stories. The wrong that is ascribed to my stories, is in fact the rot of the system".

"If you are opposed to my literature then the best way is that you change the condition that motivates such literature".

To Manto"... literature is the pulse of a nation, a community--literature gives news about the nation, the community to which it belongs, its health its illness....".

If the social condition changes, the need for literature to attend to the woes of fallen women will be obliterated. By his dispassionate realism and absolutely uncompromising attitude he took Urdu literature new concept i.e. The autonomy of

aesthetic effect, not subservient to any of the demands money, morality or social reform. He knew that the question that he was involved was very much deeper --- touching the labyrinth of human psyche and were perennial questions to which there was no answer.

Although he did not have any ideology or moral spelled out yet underlying his stories is the unsaid but clearly perceived message -- "Women were not for pleasure."

To Manto the subject matter of literature any literature is linked up with two most basic hungers, which he calls hungers of human life--food and the proximity and possession of the opposite sex. All human activities could be reduced to two types of relationships spawned by these hungers ---one between food and stomach and the other between man and woman.

Replying to the charge of obscenity he said "What can I do if the story is obscene. The events on which it was based was itself obscene. Today the whole of society is obscene.... How can I take off the blouse of a culture and a civilization or society which is already naked? I do not even try to dress it, because that is not my job. It is the job of a tailor".

Few writers in world literature have provoked such extreme reactions from reviewers, readers, priests, lawyers, laymen, critics and creative writers Considered an extremely obscene writer, who corrupted young minds, a threat to national peace, of Pakistan, yet hailed as the greatest writer who has made not only Pakistan but the sub-continent proud by his writings When he died the comment was " Manto is dead. Well the world is rid of an obscene writer. " Manto described himself as " a fraud of the first order" by way of an epigraphy, to be inscribed on his grave he wrote" Buried under tons of soil, I am wondering who is a greater story teller--God or me myself".

In his objective of exposing society, he was not bothered about critics or criticism. Like V.S. Naipaul he did not write to please. He holds critics in very low esteem and believes that they are redundant "criticism can only destroy a flower by plucking its petals. It cannot put them together to make a complete flower" Hanif Rane, a critic had predicted "Nobody shall be interested in the works of Manto after his death" . But how wrong he is, is proved by the growing popularity and interest that Manto continues to enjoy as time goes by. Rather the prediction that Manto had made is proving true " it is also possible that Sadat Hasan may die, but Manto will not die".

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The Concept of Storytelling and Hitopadesha: A Treatise of Classic Indian Text

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ABSTRACT

The Indian subcontinent has a treasure of one of the oldest storytelling ability and Sanskrit literature has worked as a beacon to the same. The glimpses of this ability could be seen at first in Vedas as the sukta (collection of hymns dedicated to a particular god/topic) like Yama-Yami, Vishwamitra-Nadi etc. and is extended further by the Pauranic tradition as well in the form of samvada (one to one conversation) where deep rooted benevolence of abstract notions have been discussed lucidly to the readers. The legacy continued and the laukika sahitya or the classic Sanskrit literature too moved it further and this attribute got a distinctive rather innovative view as we can see it in cult classic nitigranths (books related to the concept of niti or policy) like Panchatantra. The book aforesaid made the complex principles of policy (niti) easily accessible to the amateur readers too in the form of storytelling, thus making it distinctive from the epic granths of granthaforms of niti such as Vidur-niti, Arthashastra, etc. Hitopadesha continues to walk on the path led by Panchatantra and it further makes it lucid by adding its own elements too. Moreover, Narayan Pandit - The author is righteous enough to conceive the fact that he has been inspired by Panchatantra and he quotes the same with generosity which could also be cited as an example in the contemporary era.

The article discusses the thought process disburged by Hitopadesha and relevance rather necessity in the contemporary era.

Keywords - Storytelling, Panchatantra, Hitopadesha, Policy making, Innovative way of learning

We, as residents of the geographical area better known as Indian subcontinent are fortunate enough to be a part of one of the oldest civilizations and hence, could easily boast a treasure of one of the oldest storytelling abilities too and Sanskrit literature has worked as a beacon to the same. The glimpses of this ability could be seen at first in Vedas as the sukta (collection of hymns dedicated to a particular god/topic) like Yama-Yami, Vishwamitra-Nadi etc. extended further by the Pauranic tradition as samvada (one to one conversation, such as Vaayu puran where Vayudev or Pavandev describes

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about various topics connecting them into a way of story and so on in a way that it seems to be directed individually to the reader studying them.) The legacy continued and the laukika sahitya or the classic Sanskrit literature like epic poems Ramayana, Mahabharata and further like of Abhijnanasakuntalam, etc. too moved it further and this attribute got a distinctive rather innovative approach as we can see it in cult classic nitigranthas (books related to the concept of niti or policy) like Panchatantra etc. The book aforesaid made the complex principles of policy (niti) easily accessible to the amateur readers too and Hitopadesha continues to walk on the path led by Panchatantra and further makes it lucid by adding its own elements into it. Also, Narayan Pandit - The author is righteous enough to conceive the fact that he has been inspired by Panchatantra and he quotes the same with generosity as he says - *Panchatrantad-tathanyasmad granthad akrishya likhyate*, which could also be cited as an example in the contemporary era of discussing plagiarism among intellectuals.

To better understand the concept of storytelling, we have to ponder under some topics to better grasp the subject.

Historical background of storytelling

The history of storytelling could be termed as old as Vedic tradition for the reason that Rigveda (oldest found manuscript in the world dated around 4500 BC) has multiple hymns connotating polity traces in a story depiction way where in the first hymn itself related to Agni states him as “purohitam”, the one who takes the things forward from this materialistic world to the transcendental one and connotes him as a medium of ihaloka (mortal world) and paraloka (transcendental world) which shows traces of transcendental entity.

agnim ide purohitam yajnasya devam rtvijam | hotaram ratnadhatamam ||

Not confronted to the same, *sam gacchadhvam sam vadadhvam sam vo mnansi jantam* elucidates the beautiful feeling of togetherness and oneness amongst one and all.

In Atharva Veda, Bhumi sukta depicts multiple attributes of Prithvi (Earth) and it further states Prithvi as mother - *mata bhumih putroham Prithivyah*

The phrase said enhances the feeling of environmental precaution and care in a unique way and it has further elucidated various aspects of conservation of “mother earth” too, that too in a lucid language.

Not limited to the same, the enunciation of zest and zeal given by Krishna Yajurveda *uttishstahta jagrata prapya varan nibodhata* unite the oneness of an individual’s esteem and self recognition and has been widely used by Seer Swami Vivekanand to inspire the

young minds and such examples, phrases and hymns have been used on numerous times in Vedas.

Niti in Pauranic treatise

Tracing it further, Pauranic tradition has also followed the same path and the vast treasure of 18 puranas with more than 4 lakh shlokas have a number of nitishlokas embedded in it. For instance, Agni Purana better known as the encyclopaedia of Indic tradition and culture has widely used instances of polity in it, such as in the 3rd sloka of 238th chapter Agnidev depicts the polity knowledge from Lord Rama to his younger brother Lakshmana in his words

*Nayasya vinayo mulam vinayashastra nischayaat |
Vinayo hindriya jayastairyuktah paalayanmahim ||*

For a king, benevolence is the key to justice and it has to be served as one too as per the reason that being a king is a plethora of responsibility along with privileges and when he serves the justice to his praja (fellow countrymen) in such a way then a state truly prospers. He further adds that way of conversation to one and all by one and all should be in a subtle way with a sense of love, care and share and the persons who do the same are like deva (respected) and the either one is like pashu (vicious).

*Devaste priyavaktarah pashavah krurvadinah |
Shuchirastikyuaputatma pujayed devata sada ||*

The laukika sahitya and the concept of niti

The laukiaka sahitya or Classical Sanskrit literature starts its journey from the epic poems named Ramayana and Mahabharata and both these poems share the same notion with multiple shlokas and the former is an epitome of managerial implications portrayed by Lord Rama as a human being and his attributes as the same has also been taught in various prestigious managerial institutes too.

Mahabharata, on the other hand is world's largest epic poem with a collection of about 1 lakh shlokas and has almost everything which a world can have as the Seer Veda Vyasa himself says

*Dharme hyarthe cha kaame cha mokshge cha bharatarshabha |
Yadihasti yadyantra yanne hasti na tat kvachit ||*

Even the Srimadbhagvadgita is a part of this epic poem so what else could be said about it which was sung (Gita) by Lord Krishna himself to inspire Arjuna to perform his

duties (karma) irrespective of any if, but or anything else even if it seems uncomfortable in the front of his own men too as Krishna says

Hato va prapsyasi svargam jitva va bhokshyase mahim

Tasmat uttistha kaunteya yudhhaya kritnischayah ||

The essence of niti has not been spread by Ramayana, Mahabharata but has also been made possible through other epic poems, fictions, prose etc. of Classical Sanskrit literature too such as in famous Abhijnanshakuntalam of Mahakavi Kalidasa, Sharngrava says it is not safe to be comfortable with any stranger without knowing him in an accurate way because he could prove dangerous at any point of time.

Atah parikshya kartavyam visheshat sangatam rahah |

Ajnathridayshveva vairibhavati sauhridam ||

Likewise, in the play Svapnavasavduttam mahakavi Bhasa hints about behavioural polity when he says it is hard to safe a hertitage as Kancuki says

Dukham nyasasya lakshanam

There are numerous examples of polity essence in Classical literature but Sanskrit as a language has some dedicated nitigranthatas (books meant for the knowledge of polity) too and Hitopadesha being one of them is not like them rather it's a lot different.

Polity granthas and Hitopadesha: A lot different

The ecosystem of Sanskrit has dedicated a number of exclusive granthas related to polity and many of them have their own way of elucidating the same, like Arthashastra by Acharya kautilya is a to the point gem of a creation which has a keen observation on almost each and every aspect of policy making and subjects related to state and Kautilya in its inception itself has cleared the motive of his grantha

*Prithivya labhe palane cha yavanyarthashastrani purvacharyaih prastavitani
prayashatani sanhrityaikamidamarthashastram kritam |*

It could be said that we as a civilization are lucky enough to have a Seer like Kautilya and book like Arthashastra which is meant for a mature mind with some crude reality check with a clear view of development of a state and its stakeholders.

Somewhat on a similar note, Shukraniti, Viduraniti, etc. too works and are essential for an insight about the worldly affairs and the ways to understand and tackle them. But, to induce this introspective notion in the childhood itself, a lucid way of representing policy making was required which was led by Pandit Vishnu Sharma dated 200 BCE in the form of Panchtantra where fables were the medium to the gateway of polity and its

further points. It has garnered rave reviews from all over the world and has more than 200 versions of the text in more than 50 languages of the world.

Narayan Pandit being inspired by Panchtantra, compiled “Hitopdesha” in around 800-900 CE where he continued the fable stories to be the medium of policy understanding and he mentioned the same in his introduction too

Yannave bhajane lagnah sanskaro nanyatha bhavet |

Kathacchalena balanam nitistadiha kathyate ||

Mitralabhah suhridbhedo vigraha sandhireva cha |

Panchatrantad-tathanyasmad granthad akrishya likhyate ||

Narayan pandit has divided Hitopadesh in four parts (mitralabh, suhridbhed, vigraha and sandhi) irrespective of five in Panchtantra and has made it more lucid than the prior one and the credit equally goes to Vishnu Sharma as on the ground of his grantha, Hitopadesha has been made and may be that was one of the major reason, protagonist of his fable book is named as Vishnu Sharma, at the name of the author of Panchtantra itself. He describes the fables to the ill-mannered children of Pataliputra king Sudarshana and pledges to make them wise within six months and fulfils the same, that too in an interesting storytelling way.

Attributes of Hitopadesha and lessons to learn from

The cognitive development in childhood is an important factor not only for the child itself but in a broader sense, it has a close association with the development of a society itself and to strengthen the child development in its basic age itself, National Education Policy 2020 has emphasized on a completely new schooling system and the treatise like these could be like a game changer in the field of developing cognition at a tender age. Unfortunately, it hasn't being utilised on a broader sense in our education system rather being used as mere topic to be covered in the syllabus. If not exaggerated, it could be said that we in our Indian system, educate our child on the fables, rhymes based on outer ecosystem of education irrespective of the fact that we in ourselves have an ample or more than enough material to propel the tender mind to its truest senses and that has to be explored in this rapidly changing time which has given various challenges as well as opportunities to thrive an excellence in this open world and a multidisciplinary approach is a must in this regard.

Conclusively, it could be said that we have got an opportunity to reform and rejuvenate our ecosystem which not only covers the state or society but each and every stakeholder of the same that too through an indigenous approach which will prove beneficial on a

holistic base to one and all as this foresaid approach has the crux of proven intellectual minds ages before.

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Visioning the Female Visionaries Through Writings in English: Indian and European Myths

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ABSTRACT

There have been stories about women who stood up, spoke out, struggled through, sacrificed and soared in English literature written in different nations in the backdrop of their legendary myths. In Indian Writing in English Savitri is the Divine word, goddess of supreme Truth who comes down to save the Lord of Horse, Ashwapati thus help man and show him the path to liberation. The reading of each line is sufficient in itself to establish a contact with our respective innermost beings. To Sri Aurobindo Savitri enables us to vision the idea and that its ignorance leads to destruction while the determination to resurrection. In Ireland W B Yeats's Countess Cathleen symbolizes a nation, the spirituality of the Irish and an invisible soul. The central motif is the interaction between this world and the other whose roots can be traced to Irish beliefs and myths. This article encourages a process of thoughts, which are associated with worldwide empowerment of 'steady and benevolent' women. The challenges are still hovering as the questions of future and equality issues are yet incomplete. Any single discussion matters therefore if permitted I would approach these questions through reading of an Irish English text Countess Cathleen by W B Yeats and an Indian English text Savitri by Sri Aurobindo.

Keywords: *Myth, Divine, Sacrifice, Vedic, Elevation*

It would also be relevant here to mention the concept of social feminism, which aims to expand the role of women beyond the private sphere and their role on transforming the society. The English text Countess Cathleen produced in Ireland can be read and perceived in this light. William Butler Yeats produced the play in 1892 in the backdrop of Irish literary Renaissance. The playwright uses the myth which says that whenever there used to be a drought in Ireland in ancient times Satan normally sends his minions to purchase the souls of destitute thus to weaken the kingdom of God. The young and beautiful Cathleen attended by the visionary poet Aleel and an affectionate nurse Oona, offers her charity to a peasant family down to her last coin in the beginning of the play.

I gave for all and that was all I had

Look my purse is empty.

I have passed

By starving men and women all this day, And

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They have the rest; but take the purse

The silver clasps on't may be worth a trifle... (p.14)

Then the two devils appear, disguised as oriental-merchants, offering gold to buy food in lieu of souls of peasants and many accept the offer as famine and hunger make the situation fierce and leave the poverty-stricken people helpless.

Our Master bids us pay

So good a price, that all who deal with us,

Shall eat, drink and be merry. (p.19)

The cause of the appearance of these demons is essentially the human suffering and amidst misery no one is wants to have an aesthetic bent of mind as when Countess Cathleen enters on stage with Aleel singing and playing an instrument by her side, Shemus retorts, 'my curse upon the rich!' Only Mary, Shemus's wife understands that death is the ultimate remedy of their destitution.

Maybe He'd have us die because He Knows,

When the ear is stopped and when the eye is stopped,

That every wicked sight is hid from the eye,

And all fool talk from the ear. (p. 11)

Countess Cathleen is a rich play by W B Yeats that obtains its strength from its air of simplicity and purity of mythical tale it tells. The idea of selling souls just leave the local patron Countess Cathleen horrified and she opens the gate of her treasury for all and 'from this day out I have nothing of my own'. She promises to tend people from this day and sacrifices all her joys in order to remove the sorrows of the people of her land. She changes her house to a refuge so that the old and ailing and all weak of heart may escape from 'beak and claw' of demons.

This heart shall never waken on earth. I have sworn,

By her whose heart the seven sorrows have pierced,

To pray before this alter until my heart

Has grown to Heaven like a tree, and there

Rustled its leaves, till Heaven has saved my people. (p. 37)

Cathleen's role as the benefactor is noteworthy and as a social-visionary significant, as she knows that if she does not stop people from selling their souls, there is still a 'World to come'. She wants to teach people that actions performed in this world actually decide the 'next world'. Our action can only bring redemption from this unending cycle of birth and death. She tells people that it's only our deeds that lead God to frame our destinies in the next birth. God creates a blissful world or a distraught world-

completely depends upon the nature of human actions done on this earth.

But I have still my faith; therefore be silent
For surely he does not forsake the world,
But stands before it modelling in the clay
And moulding there His image. Age by age
The clay wars with His fingers and pleads hard
For its old, heavy, dull and shapeless ease;
But sometimes-though His hand is on it still—
It moves awry and demon hordes are born. (p.49)

The two oriental merchants see the lovely valley of Cathleen full of souls, slipping away from them, steal Cathleen's fortune of gold and tell her that her grain and cattle ship have been lost, she therefore, must sign away her own pious soul to free the souls of the destitute.

Because of the constantly evolving state and the complication between personal and the public, God's demand for utter and complete obedience actually acts as a catalyst and Cathleen releases souls of people of her land from the satanic grip and at the same time obtains salvation. Countess Cathleen the 'saint with sapphire eyes' becomes a national icon who sacrifices herself in order to restore 'faith in God' on Earth. A peasant pleads at the end:

Do not, do not, for souls the like of ours
Are not precious to God as your soul is.
O! what would heaven do without you, lady? (p. 61)

W B Yeats aims to offer a new morality for the people of the contemporary world by reviving the ancient myth of the nation through literature and exhibits the role of women in the spiritual reformation of the people through times. His drama 'investigates the flexibility of concepts of good and evil, of what constitutes a visionary act, by incorporating mythical characters'. The play is a struggle between the spiritual and material and puts forward that women since time immemorial have brought redemption to human beings through atonement. The entire discussion attempts to present women as benefactors and the literary texts have always endorsed the idea that women have always contended to visualize a world shorn of all oddities and also they have become the torchbearers of such a world.

When we move to Indian myths we have noble visionaries women who never went beyond their duties and devotion to Supreme Lord. **Savitri** is a goddess in Hindu mythology, the daughter of the solar deity Savitr and the wife of the creator

god Brahma. The Mahabharata recounts how Savitri used the power of her dedication to her husband Satyavan to prevent Yama, the god of the dead, from taking him when he was fated to die. She became the epitome of the faithful wife.

The term Savitri is used to designate one of the most-important mantras in Hinduism, taken from the Gayatri, a verse in the Rigveda: “We contemplate the excellent glory of the divine Savitr; may he inspire our intellect.” That mantra is employed in several ritual contexts, the most important of which is the initiation ceremony (upanayana) traditionally incumbent upon boys of all the “twice-born” castes (i.e., excluding Shudras and Dalits [formerly called untouchables]). Depending on the class or caste of the young initiate, the verse is recited in different metres. That is done at the instruction of the teacher or guru after the imparting of the sacred thread, the symbol of the “second birth.” The Savitri verse inaugurates a period of study of the Veda under the guidance of the teacher and is meant to inspire the boy to success in his endeavour.

Sri Aurobindo’s epic *Savitri: A legend and a Symbol* as we have it now in 12 books, begin with a description of the symbol dawn, which is also a reality present in some high transcendental realm of the spirit. It is a reality poised for realisation on earth. The poem has the framework of a legend, which appears first in the Mahabharata; but this is not just a narrative. It has already in it the rich symbolic and revelatory contents given in a different language altogether. It adopts the technique of presenting the theme in the nature of a narrative, a narrative that depicts the story of creation and the issue associated with it, the possibility of an ever-growing evolutionary manifestation in this world of mortality, on *mṛtyuloka*.

Savitri enters into proper youthful maidenhood but, because of her fiery splendour, no one approaches her and woos her to marry. The father suggests to the daughter, as was the custom in those days, to seek a husband of her own choice. Accompanied by the elderly counsellors of the royal court, she sets out on the missioned task. Savitri travels to distant lands in her unknown search, and visits proud capital cities on riverbanks, and holy shrines, and several penance-groves of the kingly sages. She offers her prayers to the deities at pilgrim-centers and gives away great charities to the learned and worthy ones as she moves in her quest from place to place. In the meanwhile, sage Narad visits Aswapati and, as they are engaged in conversation, returns Savitri to the palace. She pays her respects to the elders and, on being asked by her father, discloses that in the forest of the Shalwa country she met Satyavan, and it is in him that she has made her choice of a husband. But Narad, without a moment’s pause, declares the choice of Savitri to be something accursed, and hence blameworthy. When solicited, the sage describes the wonderful qualities of Satyavan, and also tells that the only blemish in him is that he is destined to die one year after the marriage. Aswapati suggests to his daughter to go on another quest, but she is firm in her resolve. She asserts that she has chosen him as her husband, and that she would not choose again. Narad sees in it a fine luminous understanding and discernment, in conformity with the dharma, and recommends the marriage. In fact, he blesses it, and wishes it to pass off without any

misfortune.

One year is about to end, and Savitri is greatly afflicted when only four days are left in the life of her husband. She decides to undertake an austere vow of standing for three days and three nights continuously at a given place, without taking food. On arrival of that fated day she worships the Fire-God and, after receiving the blessings from the elders, accompanies Satyavan to the wood where he has to go for his usual work. But, while engaged in cutting a tree-branch, he suddenly feels very tired and exhausted, and begins to perspire profusely. Savitri takes him in her lap and reckons the coming of the moment foretold by Narad.

If death take him, I too know how to die.

Let fate do with me what she will or can;

I am stronger than death and greater than my fate;

My love shall outlast the world, doom falls from me

Helpless against my immortality. (p. 199, Iyengar)

Not too long thence, she sees standing there a bright God with blood-red eyes, and with a noose in his hand.

Something stood there, unearthly, sombre, grand,

A limitless denial of all being

That wore the terror and wonder of the shape.

In its appalling eyes the tenebrous Form

Bore the deep pity of destroying gods...(p. 201, Iyengar)

Savitri's ordeal takes her through the symbol world of 'eternal Night' with its destructive load of evil to the Twilight of knowledge and to the restoration of Satyavan's life. She has to face still the temptations in the symbol realm of 'everlasting Day'. Savitri is not to be deflected from her purpose in the same way as Countess Cathleen betrays to the whole world. Earth alone will be the field of realization for Countess Cathleen and Savitri.

Illumine common acts with the Spirit's ray

And meet the deity in common things.

Nature shall live to manifest secret God,

The spirit shall take up the human play,

The earthly life become the life divine. (p.204 Iyengar)

When Savitri asks as to who he was, he introduces himself to be Yama and tells her that, as Satyavan's life here is expended, he has come to take away his soul. He then

pulls out the soul forcibly from his body and, carrying it with him, starts moving in the southerly direction. Savitri follows him determinedly and offers him high and truthful eulogies in the strength of eternal values. In the process she receives several boons from him including, finally, the release of Satyavan's soul from the noose of death. Satyavan is bewildered and so are readers! Yet the fateful day has surpassed its fate and the conclusion is the following:

In silver peace, possessed her luminous reign.
She brooded through her stillness on a thought
Deep guarded by her mystic folds of light,
And in her bosom nursed a greater Dawn. (p. 204, Iyengar)

Like Countess Cathleen Savitri too is revelation of Universal Mother-who descends as an earthly personality for the salvation of the Earth. Savitri's spouse Satyavan is one of the souls of the mortal Earth who is released from the ultimate pain i.e. death due to Savitri's arrival and glorification of Brahma and all this culminates in his transformation-worldly and the beyond.

Both the myths and their renderings into English literature is certainly significant in the context of issue of survival through the idealistic notions of great visionaries. The challenges are still hovering as the question of visualizing women as 'benevolent' entity is still under debate. Nevertheless, readings of such noble literary texts enable us to be optimistic as far as the idea of a better world here and hereafter' is concerned.

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परिवर्तित परिदृश्य में अभिभावकों एवं सहपाठियों की भूमिका

सुजाता साहा*

सारांशिका

वैश्विक महामारी कोरोना के परिणामस्वरूप शैक्षिक परिदृश्य में भी देखते-देखते आमूल परिवर्तन हो गया है। इस संदर्भ में शिक्षकों के साथ अभिभावकों एवं सहपाठियों की भूमिका स्पष्ट करना समय की मांग है। शिक्षा के हर स्तर के विद्यार्थी का अधिकांश समय घर पर व्यतीत हो रहा है। इस कारण वह कोरोना पूर्व काल की तुलना में अपने अभिभावकों के प्रत्यक्ष और अपने सहपाठियों के अप्रत्यक्ष संपर्क में अधिक रहता है। इस पृष्ठभूमि में जब विद्यार्थी घर में रहकर ऊबन, निराशा और चिड़चिड़ेपन की गिरफ्त में आ रहा हो, उनके अभिभावकों की भूमिका अत्यंत महत्वपूर्ण हो जाती है। इस भूमिका के सफल निर्वहन में बाल और किशोर मनोविज्ञान की समझ के साथ अपने ही बच्चों के साथ अभिभावकों के व्यवहार में समयनुकूल परिमार्जन अपेक्षित है।

अभिभावकों के साथ ही विद्यार्थियों का अपने समयस्क सहपाठियों से भी आभासी धरातल पर अनौपचारिक संपर्क पहले से काफी बढ़ गया है। प्रत्येक विद्यालय/महाविद्यालय/विश्वविद्यालय के विभिन्न पाठ्यक्रमों में नामांकित विद्यार्थियों के लिए शैक्षिक उद्देश्यों से निर्मित व्हाट्सएप/टेलीग्राम समूह का एक अनौपचारिक रूप भी अवश्य होता है, जिसमें सहपाठियों की महती भूमिका होती है। पारस्परिक सहयोग न सिर्फ पिछड़ चुकी पढ़ाई की मुख्य धारा में लाने में सहायक है, बल्कि सहपाठियों के बीच अनौपचारिक अंतर्क्रिया कमजोर पड़ रहे मनोबल को मजबूत भी करती है।

इस परिवर्तित परिदृश्य की पृष्ठभूमि में हुए कुछ शोधपरक अध्ययनों का उल्लेख करते हुए प्रस्तुत प्रपत्र अभिभावकों एवं सहपाठियों की सहयोगी भूमिका के कुछ पहलुओं पर ध्यानाकर्षण का प्रयास करता है। वर्तमान अप्रत्याशित रूप से उत्पन्न परिस्थिति के अंतर्गत विद्यार्थियों के व्यक्तित्व विकास में अध्यापकों के साथ ही अभिभावकों और सहपाठियों के योगदान को नकारा नहीं जा सकता। इन सबके पारस्परिक सहयोग से ही इस विकट परिस्थिति में विद्यार्थियों के शारीरिक स्वास्थ्य के साथ मानसिक, सामाजिक और संवेगात्मक स्वास्थ्य भी कायम रह सकता है।

कुंजीशब्द: कोरोना महामारी, शैक्षिक परिदृश्य, विद्यार्थी, अभिभावक, सहपाठी, भूमिका

परिवर्तित शैक्षिक परिदृश्य में शिक्षकों की भूमिका पर मीडिया, ऑनलाइन कार्यक्रमों एवं लेखन के माध्यम से काफी चर्चा हो रही है किन्तु यदि विश्लेषण करें तो शिक्षा के अनौपचारिक अभिकरण, जिनमें विद्यार्थियों के अभिभावक और सहपाठी भी सम्मिलित हैं, इन पर कम बात हुई है।

कोरोना महामारी की अतिशय संक्रामकता के कारण हर परिवार की विद्यार्थी संतान का विद्यालय, महाविद्यालय अथवा विश्वविद्यालय जाना अवरुद्ध है। कार्यदिनों में पूर्व की भाँति उनका 5-6 घण्टे घर से बाहर रहने का निर्धारित समय भी अब परिवार के बीच ही व्यतीत हो रहा है। इस बृहत बदलाव के कारण अभिभावकों की भूमिका के कुछ सर्वथा नवीन आयाम सृजित हुए हैं। इन उत्तरदायित्वों के प्रति अभिभावकों में जागरूकता उत्पन्न करना प्रासंगिक है।

* विभागाध्यक्षा एवं असोसिएट प्रोफेसर, शिक्षा विभाग, वसंत महिला महाविद्यालय, के0एफ0आई0, राजघाट फोर्ट, वाराणसी

विकास की आयु में पूर्ण बंदी के निषेध के पालन से सभी उम्र के विद्यार्थियों में निराशा घर कर गयी है। विशेष रूप से किशोर आयु के बच्चों द्वारा नकारात्मक चिन्तन से ग्रस्त होकर आत्मघाती प्रवृत्ति प्रदर्शित करने के समाचार आ रहे हैं। छोटी उम्र के चंचल प्रकृति के बच्चों को संभालना और उन्हें इस प्रकार व्यस्त रखना कि उनका सीखना भी जारी रहे, एक बड़ी समस्या बनती जा रही है। कोविड-19 के कारण प्रतिबंधित अवस्था में कुछ समय तक अभिभावकों को अध्यापक की भूमिका का भी निर्वाह करना है। उनके बच्चों के शिक्षक ऑनलाइन माध्यम से उनके सम्पर्क में हैं। इस दिशा में उनसे मार्गदर्शन लेना समीचीन होगा।

शिक्षा के सभी स्तरों पर विद्यार्थियों की ऑनलाइन कक्षाएँ चल रही हैं। घर में रहकर भी शैक्षिक विकास का यह अप्रतिम अवसर है। विद्यार्थी ऐसी कक्षाओं को गम्भीरतापूर्वक लें और उसका निर्धारित कार्य भी करें, यह सुनिश्चित करना तब अधिक संभव होगा जब अभिभावक अपनी अन्य जिम्मेदारियों के साथ इस ओर भी ध्यान दें।

बच्चों का घर से बाहर समूह में खेलना लगभग बंद है। शारीरिक सक्रियता हर उम्र में आवश्यक है, विशेष रूप से किशोरवय में ऊर्जा के मार्गान्तीकरण का यह अच्छा माध्यम है। बाहर जाना अवरुद्ध होने के कारण घर की सीमा के अन्दर अभिभावकों को बच्चों के साथ मिलकर योग, एरोबिक्स और विभिन्न प्रकार की ध्यान की प्रविधियों का नियमित अभ्यास करना चाहिए। इससे बच्चे तो लाभान्वित होंगे ही, अभिभावकों की भी दिनचर्या नियमित होगी और उनके स्वास्थ्य में सुधार होगा। साथ ही अभिभावकों और बच्चों में मैत्रीपरक संबंधों के विकास के भी अनेक सुअवसर प्राप्त होंगे।

ऑनलाइन कक्षाओं के अन्तर्गत लाभ के साथ कई हानियों से साधारण जनमानस भी अब तक अवगत हो चुका है। विशेषकर छोटी आयु के बच्चे आँखों में दर्द और सिर की पीड़ा संबंधी शिकायत करते देखे गये हैं। किशोर तथा युवा विद्यार्थी इस उद्देश्य हेतु पृथक् कम्प्यूटर/स्मार्ट फोन जैसे संसाधनों की कमी तथा ऑनलाइन कक्षाओं द्वारा प्रेषित विपुल सूचनाओं को आत्मसात् करने एवं इन कक्षाओं में मिले कार्यों को पूरा करने के तनाव से ग्रस्त देखे गये हैं। इस दिशा में भी अभिभावकों को सजग और सतर्क रहकर अपने बच्चों की सहायता करनी चाहिए।

इस कठिन समय में अभिभावक ही अपने बच्चों के वास्तविक परामर्शदाता हैं। अभी उनकी जिम्मेदारी में इजाफा ही हुआ है। बच्चों की बातों को पूरे ध्यान से सुनना, उनके परामर्श का पहला चरण है। बच्चों का यह महसूस करना भी जरूरी है कि अभिभावक ही उनके सच्चे हितैषी हैं। इस हेतु उनकी बातों को प्राथमिकता देना, उन्हें समय देना, धैर्य के साथ उनकी हर तरह की समस्या को सुनना, मिलकर समाधान खोजने को तत्पर रहना, उनका सकारात्मक दृष्टिकोण बनाये रखने में साथ देना इत्यादि भी अभिभावकों के कर्तव्य में शामिल हो गये हैं।

अभिभावकों की भूमिका में इस समय अन्य परेशानियों के साथ ही ये सभी जिम्मेदारियाँ भी अतिरिक्त मात्रा में जुड़ जाने से उनका उत्तरदायित्व भार अत्यधिक बढ़ गया है। उनके तनाव का प्रबन्धन भी आवश्यक है, जिनका सामना उन्हें परिवार की आर्थिक माँगों और घरेलू जिम्मेदारियों को पूरा करने के प्रयास में अनायास ही करना होता है। इसके लिए पारिवारिक स्नेह और सहयोगपूर्ण वातावरण ही सबसे महत्वपूर्ण उपचार है।

विशेष रूप से किशोर आयु वर्ग के विद्यार्थी अभिभावकों की तुलना में अपने मित्रों से अधिक खुलकर बातें करते हैं। किशोरों को अभिभावकों के निषेधों से ऐसा महसूस होता है कि अभिभावक

उनकी भावनाओं को नहीं समझ पाते। चूँकि सहपाठी समान आयु वर्ग के होते हैं, इसलिए भले ही परिस्थितियों की उनकी समझ में परिवर्तन एवं सामाजिक-आर्थिक स्थिति के कारण अंतर हो सकता है किन्तु वे सभी प्रायः अपने साथियों के प्रति अधिक सहानुभूतिपूर्ण होते हैं।

सहपाठियों की भूमिका ऑनलाइन शिक्षण और कार्यों के तनाव को दूर करने, पढ़ाई संबंधी सहयोगपूर्ण संयुक्त रणनीति बनाने तथा पारस्परिक सहायता एवं समस्याओं पर आपसी बातचीत द्वारा मनोबल बढ़ाने के क्षेत्र में अत्यधिक महत्वपूर्ण है। सामाजिक दूरी के बावजूद विभिन्न दूरसंचारी माध्यमों से वे एक-दूसरे के सम्पर्क में होते हैं। इस सम्पर्क के सार्थक उपयोग से वे एक-दूसरे के व्यक्तित्व के बेहतर विकास में मदद कर सकते हैं। ऑनलाइन मीटिंग या कॉन्फ्रेंस कॉल के माध्यम से वे पढ़ाये गये विषय पर विचार-विमर्श कर पहले से बेहतर समझ विकसित कर सकते हैं।

इस संदर्भ में विद्यार्थियों के विकास में अभिभावकों और सहपाठियों की भूमिका पर हुए शोध अध्ययनों पर एक दृष्टि डालकर इस विषय के महत्व को स्पष्ट करने का प्रयास प्रासंगिक होगा।

शोध पत्रिका फ्रंटियर्स इन साइकोलॉजी के 3 जुलाई 2020 के अंक में प्रकाशित इटली के एक शोध-अध्ययन (स्पिनेली, 2020 एवं अन्य) के अनुसार पृथकवास अभिभावकों के लिए एक तनावपूर्ण अनुभव था क्योंकि उन्हें अपने व्यक्तिगत जीवन, आजीविका, बच्चों की जिम्मेदारी और सीमित संसाधनों के साथ काम चलाना था। इस परिस्थिति ने उन्हें निराशा की दिशा में धकेल दिया और वे अपनी भूमिका के साथ न्याय करने में असमर्थ दिखे। इसी कारण उनके बच्चों में भी नकारात्मक मनोवैज्ञानिक लक्षण दिखे।

6 अप्रैल 2020 के 'टाइम्स ऑफ इण्डिया' में प्रकाशित एक समाचार के अनुसार कोरोना वायरस ने बच्चों और अभिभावकों की भूमिका को उलट कर रख दिया है। अब बच्चे अभिभावकों की तरह अपने बड़ों का ध्यान रखने लगे हैं।

2006 के एक सर्वेक्षण में यह देखा गया कि चाहे परिवार की आय अथवा पृष्ठभूमि कैसी भी हो, जिन बच्चों के अभिभावकों की अपने बच्चों के साथ अधिक संलग्नता होती है, उनका व्यवहार एवं समायोजन अच्छा होता है, वे विद्यालय में नियमित होते हैं तथा अपेक्षाकृत अधिक अंक प्राप्त करते हैं।

बागवेल (2020) ने अपने शोध में यह पाया कि लॉकडाउन के दौरान घर में बँधे रहने और दोस्तों से न मिल पाने के कारण परिवार के किशोर सदस्य अपने अभिभावकों से अधिक बहस करने लगे हैं।

उच्चतर माध्यमिक स्तर के स्वीडिश विद्यार्थियों पर किये गये 2020 के एक अध्ययन से यह स्पष्ट हुआ कि विद्यार्थियों में अपने समूह के अन्य समवयस्क विद्यार्थियों के निर्णय के अनुकूल होने की प्रवृत्ति पाई जाती है।

उपर्युक्त शोध निष्कर्ष इस ओर संकेत करते हैं कि परिवर्तित परिदृश्य में अभिभावकों को अपने बच्चों के वांछित विकास के लिए अपनी भूमिका को सहर्ष बहुआयामी बनाना होगा। अभिभावकों को अपने बच्चों के सहपाठियों के सम्पर्क में रहना चाहिए। इससे उन्हें जिन बिन्दुओं पर बच्चों की विशेष सहायता करनी है, इसकी दिशा प्राप्त होगी। सहपाठियों के प्रति अभिव्यक्त उनके स्नेहपूर्ण

व्यवहार से सभी विद्यार्थियों के बीच आपसी संबंध प्रगाढ़ होंगे तथा पीढ़ीगत अंतर के तनाव को कम करने में भी काफी हद तक सफलता मिल सकती है।

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पृथ्वीराजरासो : प्रामाणिकता बनाम ऐतिहासिकता

शिवानी यादव*

सारांशिका

सम्राट पृथ्वीराज को लेकर आधारित पृथ्वीराज रासो हिंदी साहित्य के अत्यंत महत्वपूर्ण सोपानिक काव्यों में से एक है जिसको लेकर अनेक प्रकार की किंवदंतियां दृष्टिगत होती हैं। विशेषतः, इसके ऐतिहासिक और काव्यमात्रपक्ष को लेकर तो अनेक प्रकार के कथन- उपकथन प्रसिद्ध हैं। वस्तुतः, जो ऐतिहासिक रूप से प्रसिद्ध व्यक्ति होते हैं उन पर आधारित कृतियों के साथ प्रायः इस प्रकार की विचार शैली देखने को मिल ही जाती है एवं पृथ्वीराजरासो इसका अपवाद नहीं है। अतः, प्रस्तुत लेख कवि चंद्रबरदाईकृत कालजयी कृति के ऐतिहासिक एवं काव्यमात्रपक्ष, दोनों को लेकर विचार व्यक्त करने का प्रयास है।

कुंजीशब्द : पृथ्वीराजरासो, चंद्रवरदाई, ऐतिहासिक, काव्यात्मकता, हिंदी साहित्य।

पृथ्वीराजरासो काव्य होते हुए भी इतिहास के रूप में जीने वाला हिंदी का अन्यतम महाकाव्य है। हिंदी के किसी काव्य को इतिहास के रूप में इतनी ख्याति प्राप्त नहीं हुई और आश्चर्य की बात यह है कि सभी इतिहासकार इसे ऐतिहासिक दृष्टि से प्रामाणिक मानते हैं। ऐतिहासिक पृष्ठभूमि एवं ऐतिहासिक नायक को लक्षित कर लिखा गया यह काव्य अपने इतिहास-बोध के कारण ही विवादग्रस्त है। इस काव्य की ऐतिहासिकता के कारण ही इसे अप्रामाणिक माना जाता है। पृथ्वीराजरासो हिंदी साहित्य का वृहदकाव्य है। अपने वर्तमान रूप में यह एक विकशनशील महाकाव्य है जिसमें समय-समय पर पर्याप्त प्रक्षिप्त अंश जोड़े गये हैं। इन प्रक्षिप्त अंशों के परिणाम स्वरूप इस महाकाव्य की प्रामाणिकता को प्रश्नांकित किया गया है। पृथ्वीराजरासो की प्रामाणिकता एवं ऐतिहासिकता हिंदी साहित्य के गहनतम विवाद का विषय रहा है। अपने शुरुआती दौर में एक ऐतिहासिक स्रोत की तरह इतिहासकारों ने इसका इस्तेमाल करना शुरू किया। इस महाकाव्य के इतिहास-बोध ने इतिहासकारों को अपनी ओर आकृष्ट किया परंतु कुछ समय बाद अन्य काव्यों एवं कई हस्तलिखित प्रतियों के उपलब्ध होने पर इतिहासकारों का मोहभंग हो गया। इतिहासकारों ने इस काव्य ग्रंथ को इतिहास ग्रंथ मानकर इसके ऐतिहासिक तथ्यों की छानबीन की और इस दृष्टि से जब वे निराश हुए तो उन्होंने इस ग्रंथ को अनैतिहासिक ग्रंथ घोषित कर दिया। इसी अनैतिहासिकता के कारण हिंदी साहित्य के प्रसिद्ध आलोचक आचार्य रामचंद्र शुक्ल ने इसे जाली ग्रंथ की संज्ञा दे डाली। वे रासो की अनैतिहासिकता से कितने क्षुब्ध थे, यह इस वाक्य से स्पष्ट है, "इस संबंध में इसके अतिरिक्त और कुछ कहने की जगह नहीं कि यह पूरा ग्रंथ वास्तव में जाली है।" इसी क्रम में पृथ्वीराजरासो की महत्ता को स्वीकारते हुए भी उसकी प्रामाणिकता को प्रश्नांकित करते हुए डॉ. नगेन्द्र का कथन है, "पृथ्वीराजरासो वीरगाथा काल का सुमेरु है जिसमें इतिहास विरुद्ध कल्पित घटनाएं 'पृथ्वीराज विजय' के मूल न होने के कारण उसकी प्रामाणिकता के आगे प्रश्न चिह्न लगाती रही है। कहीं-कहीं भाषा भी आधुनिक ढांचे में ढली सी दिखाई देती है।"

पृथ्वीराजरासो के साथ प्रामाणिकता का प्रश्न उस समय से जुड़ा है, जब से इसके प्रकाशन के

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आयोजन प्रारंभ हुए। यह काव्य ग्रंथ अपने प्रारंभिक रूप में एक लोकप्रिय श्रव्य काव्य के रूप में प्रचलित था। सन् 1570 के उत्तरार्ध में अकबर ने अपनेसे चंदबरदाई कृत इस काव्य को सुना था। अकबर के प्रसिद्ध विद्वान 'अबुल फजल' ने पृथ्वीराजरासों को 'हिन्दू इतिहास' के रूप में अपने ग्रंथ में स्थान दिया और इससे प्राप्त वृत्तान्तों का गहरा अन्वेषण प्रस्तुत किया। इसके बाद 19वीं सदी के आरम्भिक काल में प्रसिद्ध इतिहास के प्रणेता 'कर्नल टॉड' ने इसे पृथ्वीराजकालीन सर्वव्यापक इतिहास के रूप में सर्वत्र समाहृत ग्रंथ स्वीकार किया तथा अपने ग्रंथ 'एनल्स एण्ड एण्टीक्विटीज़ ऑफ राजस्थान में इसका प्रयोग किया। अबुल फजल कृत 'आइने-अकबरी' के बाद 'कर्नल टॉड' ने 'रासो' को अभूतपूर्व गौरव और प्रतिष्ठा प्रदान की। 'कर्नल टॉड' ने 'रॉयल एशियाटिक सोसायटी' के जर्नल में निबन्ध लिखकर 'रासो' की ओर विद्वानों का ध्यान आकृष्ट करने प्रयास किया। इसी क्रम में सूर्यमल्ल मिश्रा का नाम भी महत्वपूर्ण है जिन्होंने 'वंश भास्कर' नामक इतिहास ग्रंथ में पृथ्वीराजरासो का उल्लेख करते हुए उसे कुछ घटनाओं और सूचनाओं का आधार स्वीकार किया है।

पृथ्वीराजरासो की ऐतिहासिक परिप्रेक्ष्य से प्रभावित होकर 'रायल एशियाटिक सोसायटी' ने इसका प्रकाशन प्रारंभ किया जिसमें पाश्चात्य विद्वान 'ग्राउज' एवं 'बीम्स' ने महत्वपूर्ण भूमिका निभाई। इस ग्रंथ की महत्ता को स्वीकारते हुए पाश्चात्य विद्वान गार्सा-द-तासी, जेम्स मॉरिसन, रुसी विद्वान राबर्ट जेंज, ग्रियर्सन और बूलर आदि भी 'रासो' के अध्ययन में प्रवृत्त हुए। इन्होंने रासो की विभिन्न हस्तलिखित प्रतियों को अपने अध्ययन का आधार बनाया। परंतु कुछ समय बाद डॉ. बूलर ने सन् 1893 में जयानक कृत 'पृथ्वीराजविजय' नामक संस्कृत काव्य ग्रंथ के आधार पर 'रासो' अनेक ऐतिहासिक असंगतियों की ओर विद्वानों का ध्यान आकृष्ट करवाया। जिसके परिणामस्वरूप 'पृथ्वीराजरासो' की प्रामाणिकता संदिग्ध हो गई एवं उसे अप्रामाणिक और जाली ग्रंथ की संज्ञा दे दी गई और उसे नकली और जाली रचना बताते हुए उसका प्रकाशन रोक दिया गया।

एक बार जब कोई कृति संदेह के घेरे में आ जाती है तब उस पर आरोप-प्रत्यारोप का सिलसिला लगातार चलता ही रहता है। इसलिए जब 'पृथ्वीराजरासो' को 'नकली' और जाली रचना बताते हुए उसका प्रकाशन रोक दिया गया, तो चारों तरफ से कृति कृतिकार एवं उसके कथानक पर भी आरोप प्रत्यारोप लगाए जाने लगे। पृथ्वीराज विषयक यह कृति हिंदी साहित्य के इतिहास में सबसे विवादग्रस्त रचना बन गई। इसके पक्ष-विपक्ष दोनों ओर एक से एक प्रतिष्ठित प्रकाण्ड विद्वानों का वर्ग रहा है।

पृथ्वीराजरासो को अप्रामाणिक एवं जाली मानने वालों में से जोधपुर के कविराजा मुरारीदान, उदयपुर के कविराजा श्यामलदान, डॉ. बूलर, मुंशी देवीप्रसाद, श्री गौरीशंकर, हीराचंद ओझा, आचार्य रामचंद्र शुक्ल तथा रामकुमार वर्मा प्रमुख हैं। उक्त विद्वानों ने मुख्यतया इन चार बातों को लेकर 'पृथ्वीराजरासो' को अप्रामाणिक सिद्ध किया है—

- 1 ऐतिहासिक तथ्य संबंधी अशुद्धियाँ
- 2 तिथियों की त्रुटियाँ
- 3 भाषा की अनेकरूपता एवं अस्थिरता
- 4 कवि की अनेकरूपता एवं अस्थिरता

वर्तमान पृथ्वीराजरासो की जयानक कृति 'पृथ्वीराजविजय', हम्मीर महाकाव्य तत्कालीन शिलालेखों आदि से तुलना करने पर अप्रामाणिक माने वाले विद्वानों ने इसमें पर्याप्त ऐतिहासिक तथ्य संबंध अशुद्धियों की ओर ध्यान आकर्षित किया है। उनके अनुसार पृथ्वीराज की वंशावली चौहानों की उत्पत्ति, पृथ्वीराज की माता का नाम, बहिन पृथा संबंधी मत, मृत्यु आदि इतिहास

विरुद्ध पाई जाती है। इसके साथ ही वर्तमान में दी गई तिथियाँ भी भ्रामक एवं अप्रामाणिक है तथा भाषा की अस्थिर एवं आधुनिक रंग में ढली हुई है। उन्होंने चंदवरदाई के अस्तित्व को भी प्रश्नांकित किया है।

पृथ्वीराजरासो की उक्त सभी अप्रामाणिकताओं के विरुद्ध विद्वानों का एक वर्ग भी है जो रासो को सर्वथा प्रामाणिक एवं ऐतिहासिक ग्रंथ सिद्ध करता है। इस वर्ग के विद्वानों में मिश्र बंधु, डॉ. श्यामसुंदरदास, मोहनलाल, विष्णुलाल पांड्या, रमाकांत त्रिपाठी, डॉ. दशरथ शर्मा, अगरचंद नाहटा, कविराव मोहन सिंह आदि प्रसिद्ध हैं। इन विद्वानों ने पृथ्वीराज विषयक ऐतिहासिक अशुद्धियों को पृथ्वीराज संबंधी काव्य ग्रंथ को आधार बनाकर प्रामाणिक सिद्ध करने का प्रयास किया है। मिश्र बंधुओं ने अपने ग्रंथ 'हिन्दी नवरत्न' में रासो को समावृत्त करते हुए चंद की महत्ता स्वीकारते हैं। वे कहते हैं, "फिर भी इतना तो हर हालत में निश्चित है कि चंद पृथ्वीराज का समकालीन था और उसने तथा उसके पुत्र जल्द ने रासो ग्रंथ बनाया, जिसे परवर्ती कवियों ने बहुत कुछ घटाया बढ़ाया है।" मिश्र बंधुओं ने पहली बार पृथ्वीराजरासो का एक साहित्यिक कृति के रूप में विवेचन प्रस्तुत किया। उन्होंने रासो के अन्त साक्ष्य के आधार पर अपना तर्क प्रस्तुत किया। रासो की प्रामाणिकता के पक्ष में महत्वपूर्ण नाम है— मोहनलाल विष्णुलाल पांड्या। रासो की तिथि संबंधी अशुद्धियों को सही ठहराने के लिए उन्होंने आनंद संवत् की कल्पना की।

पृथ्वीराजरासो के प्रामाणिकता एवं अप्रामाणिकता पर विचार विमर्श करते हुए रासो संबंधी विचार-विश्लेषण को नई दिशा और अर्थवत्ता प्रदान करने का कार्य आचार्य हजारी प्रसाद द्विवेदी ने किया। आचार्य द्विवेदी दने इस पूरे प्रकरण को ऐतिहासिक काव्यों की परंपरा और भारतीय इतिहास के विशिष्ट दृष्टिकोण के संदर्भ में समझाने की कोशिश की है। द्विवेदी जी ने अब तक के हुए विचार-विमर्श में विद्वानों का खण्डन-मण्डन करने की बजाय रासो की प्रासंगिकता और औचित्य और उपयोगिता आदि को एक नई सहृदयता से देखा और परखा। उनका मानना था, "आदिकाल के इतिहास लेखकों ने इन ग्रंथों की इतिहासिकता के पक्ष-विपक्ष में बहुत-सी व्यर्थ की दलीलें पेश की हैं, जो निरर्थक ही नहीं हैं, साहित्य के विद्यार्थी के उपर बोझ के समान है और शुद्ध साहित्यिक आलोचना की गति को अवरुद्ध करने का कार्य करती है।"

भारतीय साहित्य में ऐतिहासिक काव्य और इतिहास का बहुत प्रच्छन्न संबंध रहा है। वस्तुतः इतिहास, ऐतिहासिक काव्य और ऐतिहासिक शैली के काव्य इन तीनों में अंतर रहा है। इतिहास एक पृथक शास्त्र है, ऐतिहासिक महाकाव्य वे हैं जिनका कथानक इतिहास से लिया गया है और जो इतिहास सम्मत होता है, पर ऐतिहासिक शैली का महाकाव्य वे होते हैं जिनका चरित नायक ऐतिहासिक होता है परंतु उनमें पर्याप्त कल्पना का समावेश होता है। पृथ्वीराजरासो ऐतिहासिक शैली का महाकाव्य है। भारतीय कवियों द्वारा लिखित ऐतिहासिक काव्य प्रायः ऐतिहासिक शैली के ही महाकाव्य रहे हैं। "भारतीय कवियों ने ऐतिहासिक नाम भर लिया, शैली उनकी वही पुरानी रही, जिसमें काव्य-निर्माण की ओर अधिक ध्यान था, विवरण-संग्रह की ओर कम, कल्पना-विलास का अधिक मान था तथ्य-निरूपण का कम, सम्भावनाओं की ओर अधिक रुचि थी, घटनाओं की ओर कम, उल्लसित आनन्द की ओर अधिक झुकाव था, विलसित तथ्यावली की ओर कम। इस प्रकार इतिहासक को कल्पना के हाथों परास्त होना पड़ा। ऐतिहासिक तथ्य, इन काव्यों कल्पना को उकसा देने के साधन मान लिये गये हैं।" वस्तुतः पृथ्वीराजरासो में तथ्य और कल्पना का फैक्ट्स और फिक्सन का अद्भुत योग हुआ है। इस देश में ऐतिहासिक तथ्यों को सदा काल्पनिक रंग में रंगा गया और इसी कारणवश ऐतिहासिक चरितकाव्य से इतिहास का कार्य नहीं हुआ।

पृथ्वीराज विषयक पृथ्वीराजरासो इसी रूप में ऐतिहासिक शैली का महाकाव्य है। इतिहासकारों ने इसका एक काव्य ग्रंथ की बजाय इतिहास ग्रंथ के रूप में अध्ययन किया जिसके परिणाम स्वरूप इसे ऐतिहासिक दृष्टि से अप्रामाणिक घोषित कर दिया। इसकी अप्रामाणिकता का प्रश्न इसमें आये हुए अनैतिहासिक पहलू है। परंतु पृथ्वीराजरासो एक काव्य ग्रंथ है न कि इतिहास ग्रंथ। काव्य में कल्पना का पर्याप्त सम्मिश्रण होता है। पृथ्वीराजरासो आदिकाल का वीरगाथात्मक काव्य ग्रंथ है। जिस युग में रासो लिखा गया, "वह लड़ाई-भिड़ाई का समय था, वीरता के गौरव का समय था और सब बातें पीछे पड़ गई थी।" इस महाकाव्य में अपने आश्रयदाता की वीरता का वर्णन करना ही प्रमुख था। "ऐसे काव्य में यदि यदा-कदा ऐतिहासिक तथ्यों का उल्लंघन हो गया हो तो उससे कुछ नहीं बिगड़ता, क्योंकि इसमें तथ्यों से भी बड़े मानवीय सन्धियों को अवहेलना नहीं की गई है, बल्कि सत्य तो यह है कि कवि ने मानवीय सत्य की रक्षा के लिए ही सुविधानुसार ऐतिहासिक तथ्यों से इधर-उधर हटकर अपनी कल्पना शक्ति का जौहर दिखाया है।"

इस प्रकार ऐतिहासिक शैली के काव्यों में इतिहास तथा काव्य का समन्वय होता है। पृथ्वीराजरासो अपने वर्तमान रूप में एक विकशनशील महाकाव्य है जिनमें पर्याप्त प्रक्षिप्त अंश समय-समय पर जोड़ा गया है। उसकी प्रामाणिकता को संदिग्ध करने का महत्त्वपूर्ण कारण है। परंतु अपनी तमाम अनैतिहासिक पक्षों के बावजूद भी रासो की महत्ता अक्षुण्ण है। इसकी प्रामाणिकता का सारा विवाद ऐतिहासिक विवाद है। इतने विवाद के बाद भी "रासो एकदम जाली पुस्तक नहीं है। उसमें बहुत अधिक प्रक्षेप होने से उसका रूप विकृत जरूर हो गया है, पर इस विशाल ग्रंथ में कुछ सार भी अवश्य है।" हिंदी के प्रसिद्ध आलोचक आचार्य रामचंद्र शुक्ल ने इसे संदिग्ध कहे हुए भी इस ग्रंथ के आधार पर वीरगाथा काल का नामकरण किया जो इसकी महत्ता को रेखांकित करता है।

पृथ्वीराजरासो की प्रामाणिकता एवं ऐतिहासिकता आपस में जुड़े हुए हैं। अपने विवादों के बावजूद पृथ्वीराजरासो की उपादेयता अक्षुण्ण है। इसकी अप्रामाणिकता तथा ऐतिहासिकता से परे इसे एक काव्य ग्रंथ के रूप में विश्लेषित करने की जरूरत है। यह ग्रंथ किसी तिथि विशेष की बजाय एक युग विशेष की ऐतिहासिकता को उद्बोधित करता है। इसमें भारतीय पतनोन्मुख सामंतवाद का चित्रण है। रासो में पाये जाने वाले प्रक्षिप्त अंश उसकी अनैतिहासिक पक्ष की बजाय रासो की लोकप्रियता का द्योतक है। इसमें ऐतिहासिकता की खोज केवल इसी अर्थ में की जा सकती है कि यह अपने युग के जन-विश्वास का अंग है। मौखिक रूप से विकसित तथा प्रचलित होने के कारण इस काव्य ग्रंथ में लोकतत्वों का समावेश सहज ही हो गया है। अपनी लोकप्रियता के परिणामस्वरूप इस काव्य ने अनेकानेक प्रक्षिप्त अंशों को समावृत कर लिया। इसके कारण पृथ्वीराजरासो के ऐतिहासिक स्वरूप अस्पष्ट जरूर हुए हैं, परन्तु ये अनैतिहासिक नहीं हैं। हो सकता है कि किसी एक राजा के संबंध में सभी तिथियों को वे प्रामाणिक रूप से न बता सकें, लेकिन एक पूरा युग उनमें जीवंत है, साँसे लेता है। इस अर्थ में ये काव्य शिलालेखों और मुद्राओं से अधिक मानवीय और प्रामाणिक है।

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