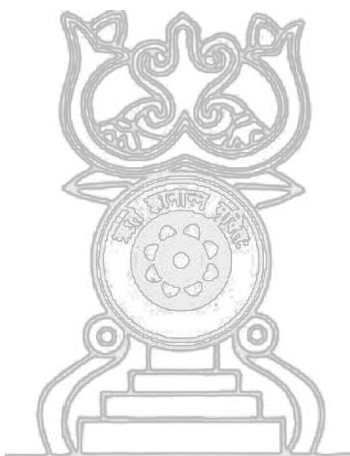




3.3.3 Number of books and chapters in edited volumes/ books published and papers published in national / international conference proceedings per teacher during last five years – July 2016, December, 2021

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3. English
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9. Philosophy
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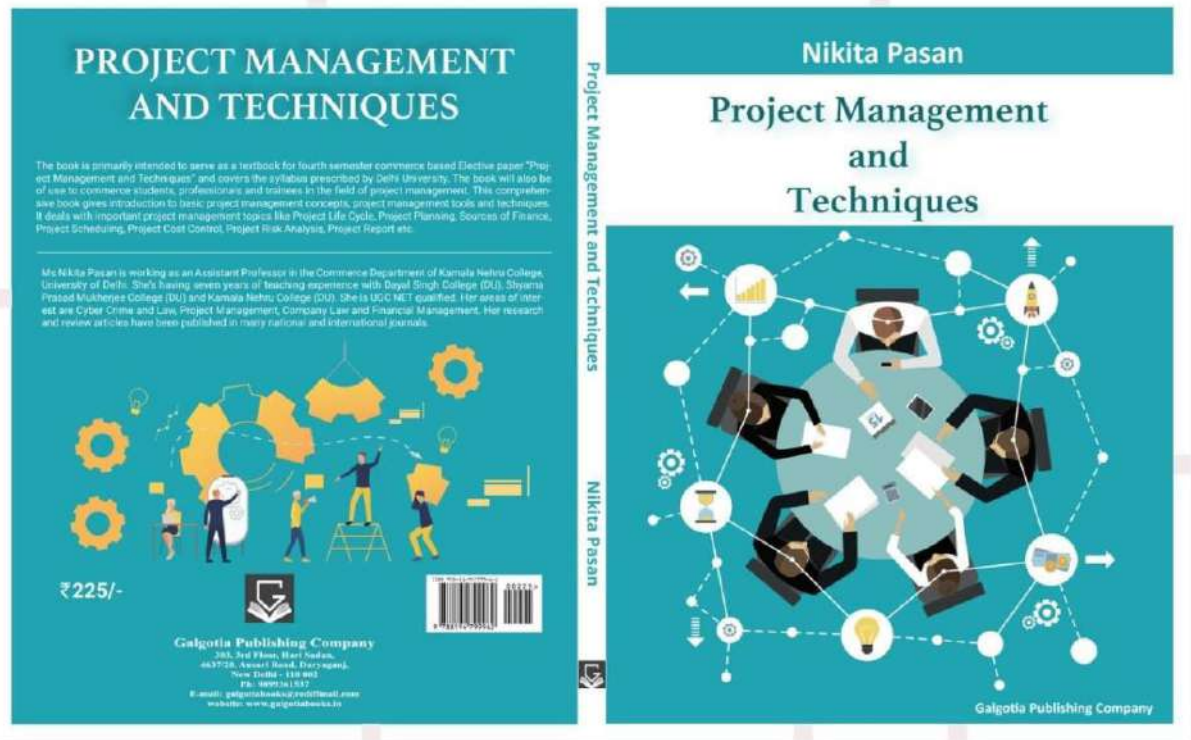


3.3.3 PROOF OF PUBLICATIONS (book chapters)

2021

Nikita Pasan

Project Management and Techniques (Book)



2019

Alka Agarwal

Industrial Relations and Labour Laws

Industrial Relation and Labour Laws

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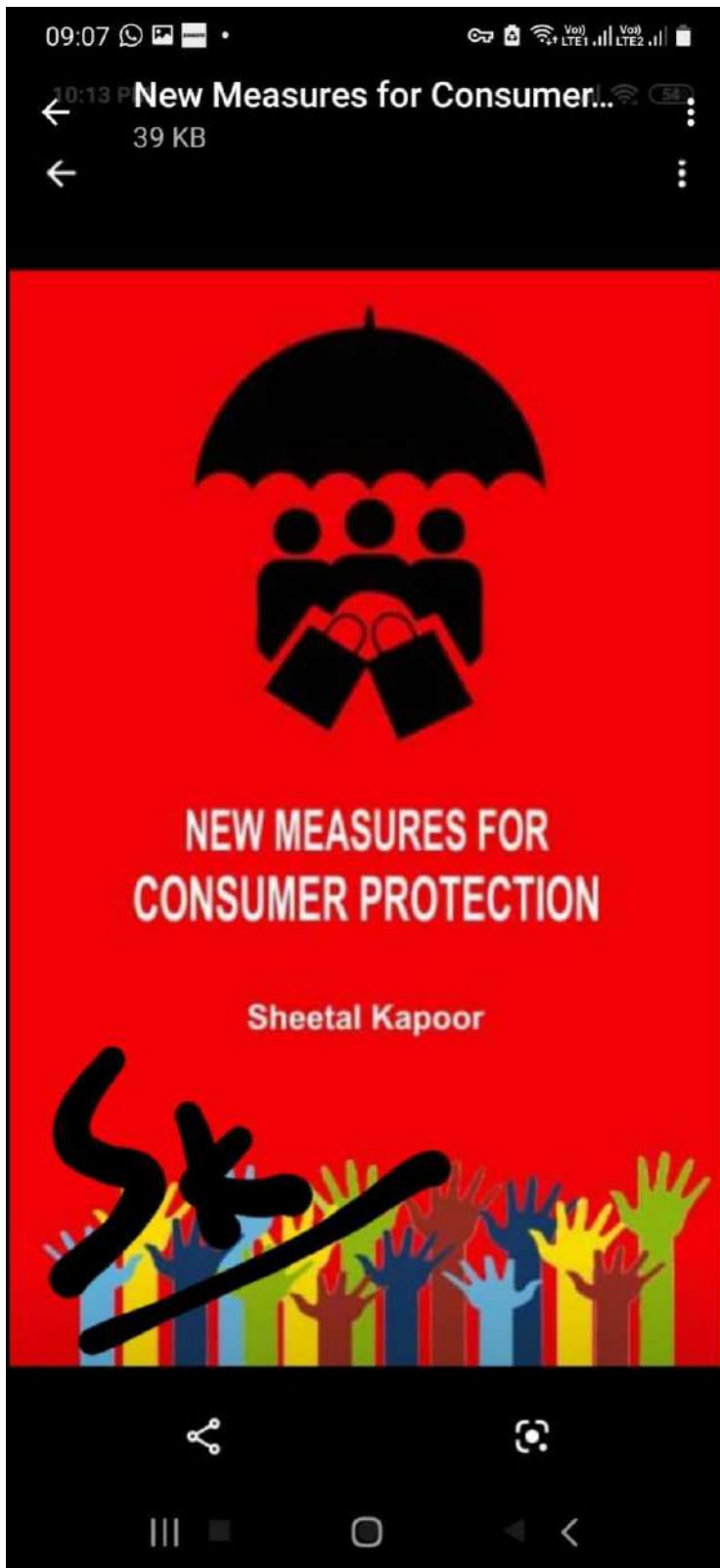
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2018

Dr. Sheetal Kapoor

1. New Measures For Consumer Protection



Strategies for Business Excellence (Need for More Transparency and Disclosure in Consumer Issues)



J.P. Mahajan
Ravi Kant Swami

STRATEGIES FOR
**BUSINESS
EXCELLENCE**

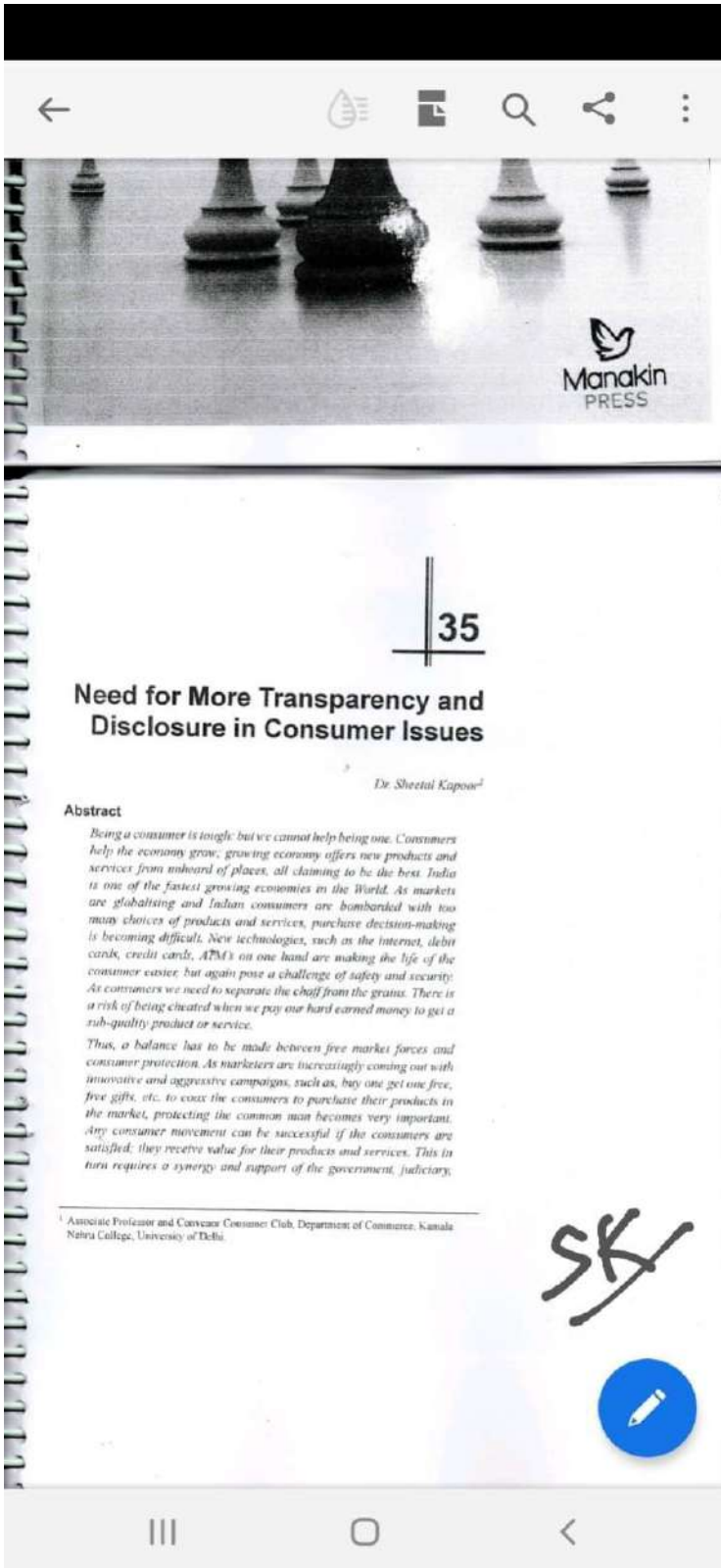



Manakin
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**Need for More Transparency and
Disclosure in Consumer Issues**





1. Empowering Rural Consumers (Role of ICT in Empowering Rural Consumers)

Empowering Rural Consumers

Opportunities, Challenges and Strategies

Edited by
Suresh Misra
Mamta Pathania



Other Books of Interest

SURESH MISRA, SAPNA CHADAH and MAMTA PATHANIA
Consumer Protection in India: Policies and Case Studies

V.N. VISWANATHAN
Consumer Rights in Service Sector

SURESH MISRA and SAPNA CHADAH (Eds.)
Globalization, Market and Rural Consumer

SURESH MISRA and SAPNA CHADAH (Eds.)
Towards Sustainable Consumption and Lifestyles: Some Insights

T. HAQUE
**Empowerment of Rural Women in Developing Countries:
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G. PALANITHURAL, T. PARTHIBAN and J. VANISHREE
Empowering Women: Grassroots Experience from Tamil Nadu

AMITAVA MUKHERJEE and D. BANDYOPADHYAY
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Sheetal Kapoor

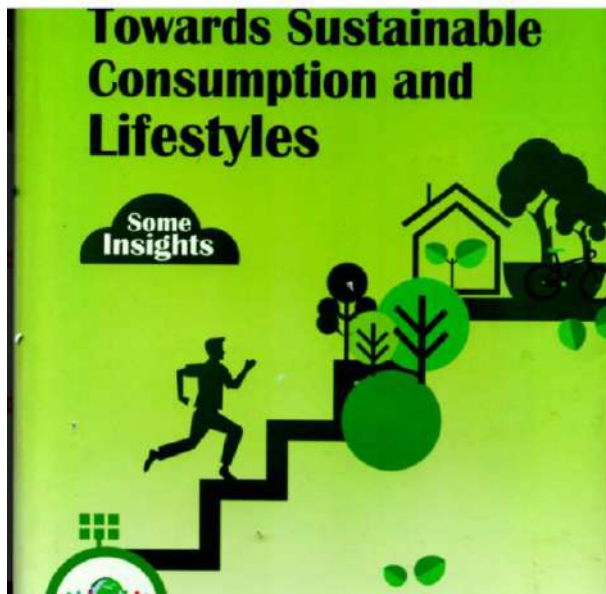
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"*The spirit of India lives in its villages*" has been rightly said by Mahatma Gandhi. Two-third of India's consumers live in rural areas and almost half of the national income is generated here. Our country is classified around 450 districts and approximately 6,40,867 villages, which can be classified on the basis of different parameters such as, literacy levels, accessibility, income levels, penetration, distances from nearest towns etc. Villagers who used to crack open peanuts are now demanding chocolates, charcoal teeth are a rare sight, so is the case with twigs of neem and babul tree. Today, the ultra bright shine of Colgate or some international brand holds more appeal than the traditional methods of cleaning teeth (like tooth powder or '*Dant Manjan*') in rural areas. Consumerism and Globalisation is invading parts of rural India and the villages which were once inconsequential dots on maps, are now are connected with telephone and internet getting the attention of global marketing and media planners.

Information is the key to democracy. With the advent of Information Technology (IT), it has become possible for common man to access global information. Information in a broader sense includes oral communication, voice in telephony, text in fax and newspapers, images in video and television broadcasting, and data in computers. All information can be digitised, transported, stored, retrieved, modified and then distributed. Emerging digital techniques, new network alternatives including intelligent networks, high bandwidth communication technology and state-

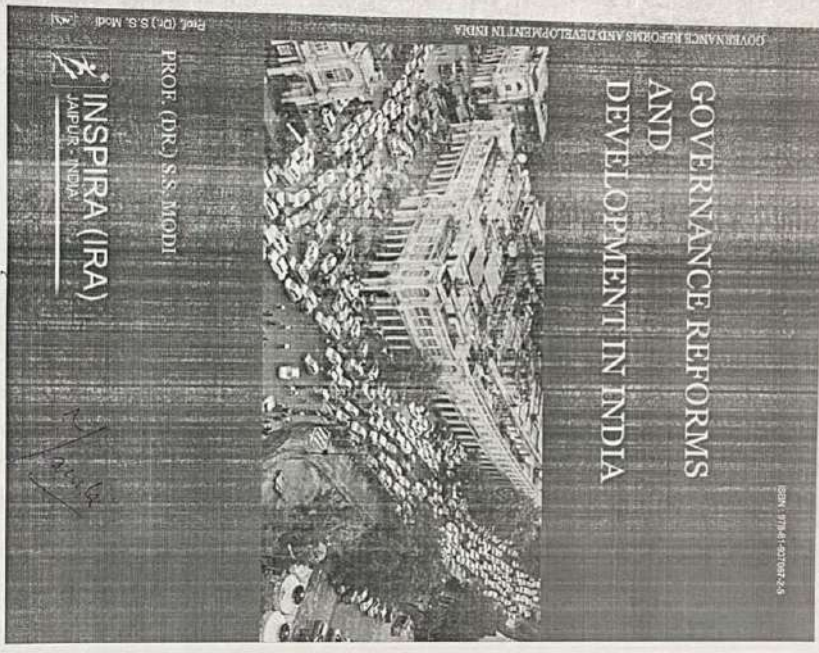
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1. Dr. Mamta Bhushan
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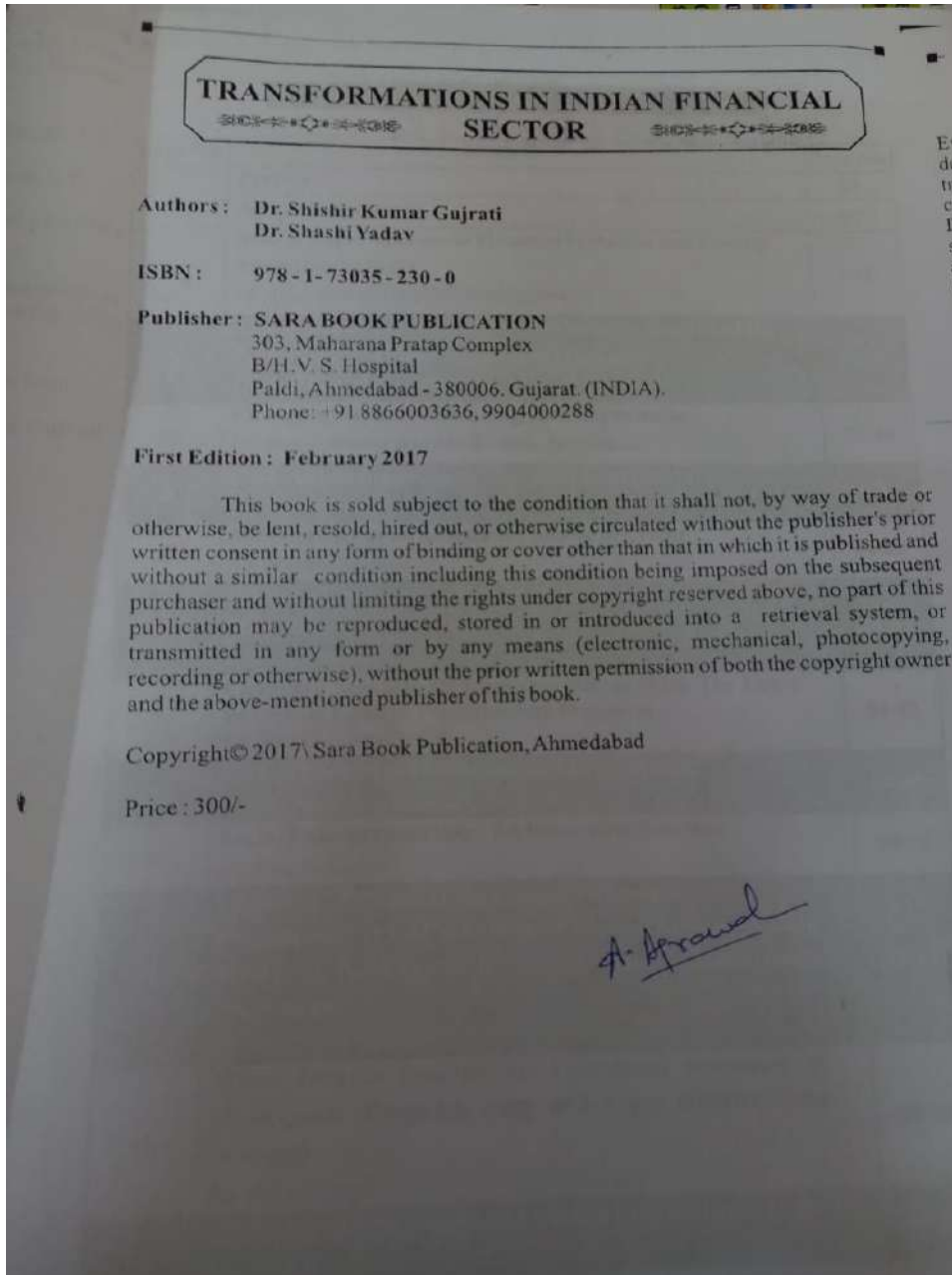
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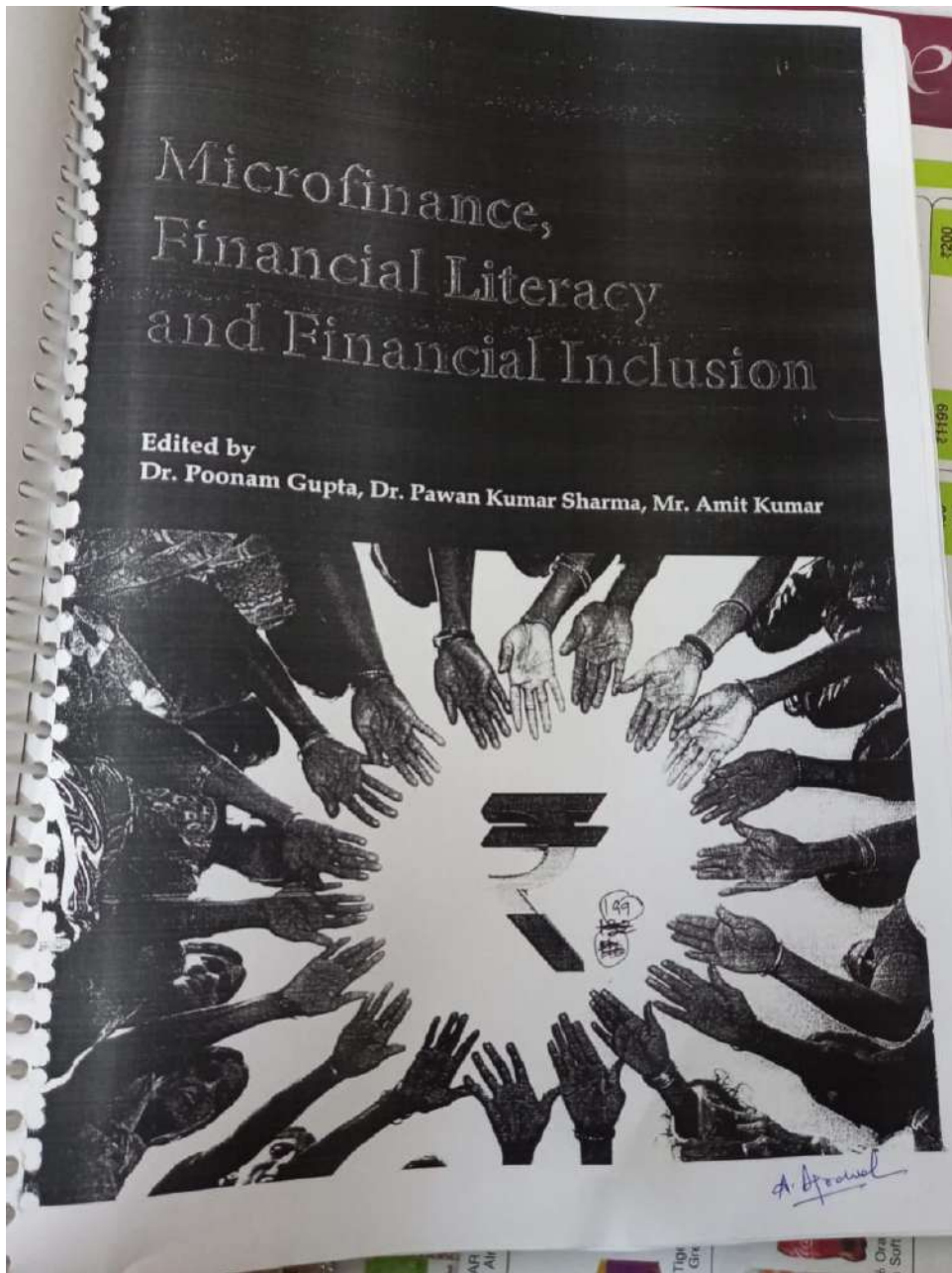


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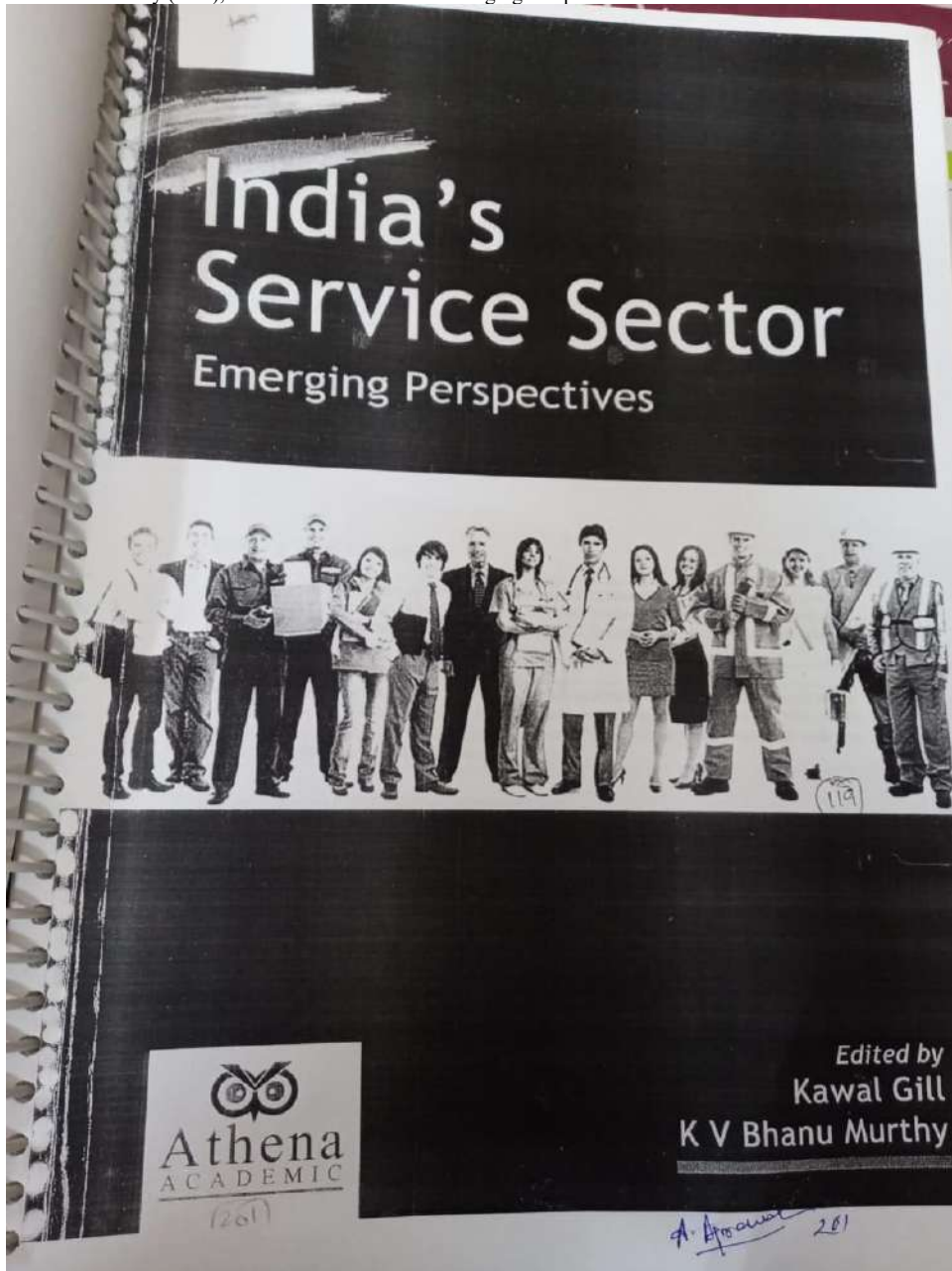
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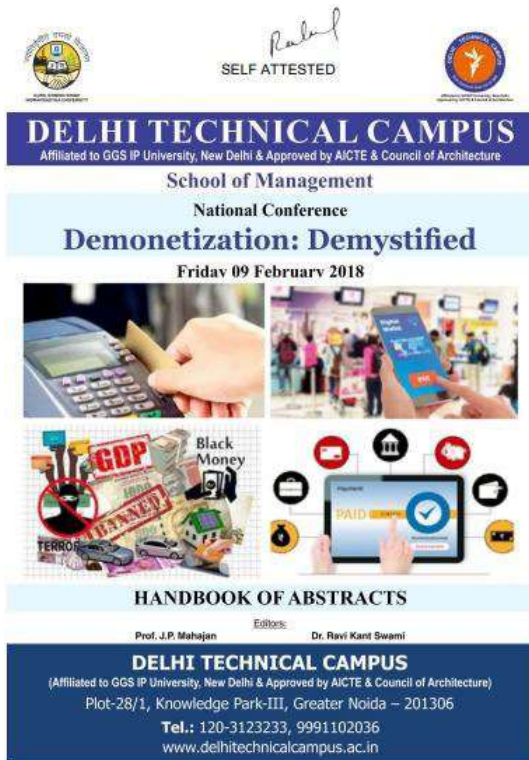
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Cognizance The New Vistas of Education & Psychology

Vol. I

*Edited by
Prabir Ghosh*



STUDYING RECIPROCITY IN SCHOOL CHILDREN: LABORATORY EXPERIMENTS WITH ULTIMATUM GAME

Dr. Monami Sinha

Kamala Nehru College, University of Delhi

ABSTRACT

What is pro-social or "other-regarding behaviour"? It is behaviour in which the underlying motivation is to benefit others. Of the different types of other-regarding behaviour that are modelled, the most interesting ones are altruism and reciprocity. Reciprocity is action which is motivated by expectation of rewards or are actions to reward kindness by the other or for avoidance of punishment. Ultimatum game is one such game, which helps model reciprocity in individuals. This paper tries to understand reciprocity in school going children.

This paper reports the results from ultimatum games that were run with 2nd and 8th graders at three schools that represented different demographic strata. The schools were JD Tytler School, St. Mary's School and Mothers International School. The socio-economic tag attached to each school is based on their fee structure and the demographics of parents of the students who studied in that school. I then present my experimental design in detail followed by the results.

Keywords: Reciprocity, Ultimatum, Dictator, Children, School, Other-Regarding

1. Ultimatum Bargaining Game with Children

1.1 Introduction

This paper reports the results from ultimatum games that were run with 2nd and 8th graders at three schools that represented different demographic strata

1.1.1 Subject pool and procedure

The experiment was run at three schools – JD Tytler School (JD), St. Mary's School (STM) and Mothers International School (MIS). All are

Public Policy in Higher Education: Is Neoliberal the Way to Go? A Study of the Turkish Experience

Monami Sinha

Introduction

GATS is a multilateral agreement under the WTO which was negotiated at the Uruguay round and came into existence in 1995. According to the GATS document, the objective of GATS is to create a set of rules and regulations and reliable system for trade in services and to promote trade liberalization. GATS relates to all services with some exceptions like publicly provided services and welfare schemes of the government which are provided under non-market conditions. The GATS consists of three parts: i) the general rules and principles, ii) the schedule of commitments which is a list of service sectors that the country commits to giving access to foreign entities and iii) an annexe where for each commitment, limitations are specified. The country specifies in the schedules the sectors they want to commit and the annexe specifies the extent of commitment and limitations. GATS in education aims at deregulating trade in education. India had submitted "offers" in higher education in the Doha round. If the offers are not withdrawn and the Doha round gets completed successfully, the offers will automatically become commitments. The GATS has many dangerous clauses. I will discuss two clauses here.

A general framework of obligations that applies to all member countries of WTO includes two principles of "Most Favoured



Research and Development (R&D) on Renewable Energy in ASEAN



Maria José Poddey
Principal Advisor, GIZ

Christopher G. Zamora
Acting Executive Director, RE-SSN

Research and Development (R&D) on Renewable Energy in ASEAN

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A regional FGD was held on 5-6 December 2018 in Singapore, attended by RE-SSN's representatives and relevant stakeholders to gather inputs on key challenges and opportunities for RE R&D cooperation in ASEAN, and also to verify preliminary findings and analysis prepared by the ACE and ERI@N.

The completion of the study was made possible through the cooperation and support of the RE-SSN Focal Points and other stakeholders from relevant ministries, institutions, and universities that have provided information. We would like to thank everyone involved, in particular those named below: RE-SSN Focal Points and networks; Mr. Abdul Matlin Hj Muhd Kasim from the Ministry of Energy, Manpower and Industry of Brunei Darussalam; Mr. Toch Sovanna and Mr. Chiphong Sarasy from the Ministry of Mines and Energy of Cambodia; Mr. Harris from the Directorate General of New and Renewable Energy and Energy Conservation of Indonesia; Mr. Chantho Milattanapheng and Mr. Boualoum Saysanavong from the Ministry of Energy and Mines of Laos PDR; Ms. Azah Ahmad from the Sustainable Energy Development Authority of Malaysia; Dr. Win Myint from the Ministry of Electricity and Energy of Myanmar; Ms. Mylene C. Capongco and Ms. Marissa P. Cerezo from the Renewable Energy Management Bureau, the Philippine Department of Energy; Ms. Vanessa Koh and Cheryl Leem from the Energy Market Authority, Singapore; Mr. Wanchai Bunluesinth from the Department of Alternative Energy Development and Efficiency of Thailand; and Mr. Nguyen Ninh Hai from the Ministry of Industry and Trade (MOIT) of Vietnam. We would also like to thank the FGD participants; Dr. Ahmad Ayub Setiawan, Dr. Amir Hisham Hashim, Mr. Aung Thet Paing, Mr. Edward Neri, Dr. Eko Adhi Setiawan, Ms. En Queen B. Macabebe, Ph.D., Mr. Ha Dang Son, Dr. Hoy-Yen Chan, Mr. Htun Naing Aung, Mr. Lim Tze Yc, Mr. Min Lwin Thein, Mr. Nilesh Jadhav, Mr. Pasomsouk Korakanh, Mr. Patpinit Usah, Mr. Phan Ngoc Tuy, Mr. Soeung Vandoeun, Mr. Stephen Tay, Ms. Thida Kheav, Mr. Trinh Quoc Cong, Mr. Vithayaphone Phioou, Mr. Yann Grynberg, and Mr. Yaowateera Achawangkul, Ph.D.

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July 2019

Importance and Strategies of Cooperative Learning in Social Science

Vanhangpui Khobung^{*}

Kh. Pou^{**}

ABSTRACT

Cooperative learning can be applied in a wide range of settings - different age groups in diverse discipline. The popularity of cooperative learning methods lies in their effects on social development of students. Apart from strengthening and expanding students' grasp and understanding of the formal curriculum, they impact affective outcomes inherent to social studies such as empathy toward other peoples, other cultures (and eras), ideas of citizenship and critical thinking. This paper attempts to explore various strategies of cooperative learning which may be used in social sciences. It highlights team activities to achieve shared learning goals.

Keywords: Cooperative learning, social science, empathy, culture, critical thinking

INTRODUCTION

Learning and its approach has undergone and encompasses various contours. The way we understand and attempt to understand things around us or gained insightful view has made human life richer and more confound. From childhood to adulthood, human beings are engaged with the exercise of trying to understand the phenomena of life in our immediate surrounding and relate it to different dimension in varying degrees and angles. Human life therefore is about endless learning through exploring and experiencing. Cooperative Learning (CL) is one of the most important instructional strategies that have the potential to bring all round development to the students, especially among Social science students. It has the potential to instil empathy among students, promote multicultural awareness and cross-ethnic friendships interpersonal relationships, prosocial behaviour, critical thinking, team building skill etc. Active involvement of students as well as teachers is the precondition for the success of cooperative learning.

COOPERATIVE LEARNING

Learning can takes place at individual level or collective level. Cooperative learning (CL) in School has gained the attention of the learners and teachers in the classroom as well as outside. Though small-group learning has been used since the beginning of human existence, the modern use of cooperative learning primarily began in 1966 with the training of teachers at the University of Minnesota in the effective instructional use of small groups (David W. Johnson & Roger T. Johnson, 2009). Since then, its widespread and increasing use has been considered to be

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*Self-attested
Kh. Pou*

Tourism in North East India: Some Critical Issues

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Self-illustrated
M. P. P.

Abstract—Although the development of tourism in North East India (NEI) is at nascent stage, it has become one of the fastest growing industries especially in the recent past. Tourism industries are interdependent and are closely connected with other sectors of the economy. It can play a crucial role in economic development. The North East India (NEI) has pristine natural resources, rich bio-diversity and different ethnic groups, each with unique culture - the potential for tourism industries. However, the issue is how to convert those opportunities into sustainable tourism industries given its institutional environment. Institutional infrastructure is very critical to tourism development and the real problem is not that of 'getting the price right' rather to 'get the rules right'. In the light of this, the paper attempts to figure out some institutional issues which may be critical for development of tourism industry in NEI.

Keywords: North East India, tourism, Tribal, Community, Corruption, Traditional, Conflict.

1. INTRODUCTION

It is a fact that every developing economy or region has a scope and prospect for progress or development. So is the case with the North East India (NEI) especially in the field of tourism industry with pristine natural resources, rich bio-diversity and rich cultural treasures of different ethnic groups. The less explored regions have significant comparative advantage in their potential to attract tourists in search of authentic new experiences (Wahab, 1974). Tourism industries are interdependent and are closely connected with other sectors of the economy. It is an important sector that plays a crucial role in economic development. The potentials for tourism industries in the North-East need not be repeated again. The issue is how to convert those opportunities into vibrant tourism industries. This simple query has a lot of related issues and concerns that needs to be addressed.

2. TOURISM INFRASTRUCTURE

In the case of North East India, broadly, one can classify tourism infrastructures into four categories.

- Physical infrastructure:** Transportation and communication, Parks and recreation centres, Power and water supply etc.
- Cultural Infrastructure:** Culture, heritage, fairs and festivals, Local art and music, dress and dance, Language and food etc.
- Service Infrastructure:** Banking facilities, Travel agencies, Insurance agencies Tourist guides, Hotels, Hospitals etc.
- Institutional infrastructure:** Social and Political infrastructure

All the above infrastructures are necessary for development of tourism industry and its development is closely connected with other sectors of the economy. Institutional infrastructure is very critical to economic development and the real problem of economic development is not that of 'getting the price right' rather to 'get the rules (institutions) right' (North, 1991). It follows that the real issue of developing tourism industries in NEI lies in creating conducive institutional environment i.e. getting the rules right.

3. CRITICAL INSTITUTIONAL ISSUES

The following concerns may be critical for development of tourism industry in north east India.

Corruption: Corruption is the single largest obstacle to economic development (Kaufmann, 1997; Jain, 2001; Sequeira, 2012). Corruption is an outcome of collusive interaction between agents and private players (demand and supply) for illegal private benefits resulting from institutional failure (formal and informal). It distorts

USE OF E-LEARNING APPLICATIONS TO PROMOTE ACTIVE LEARNING IN COLLEGES

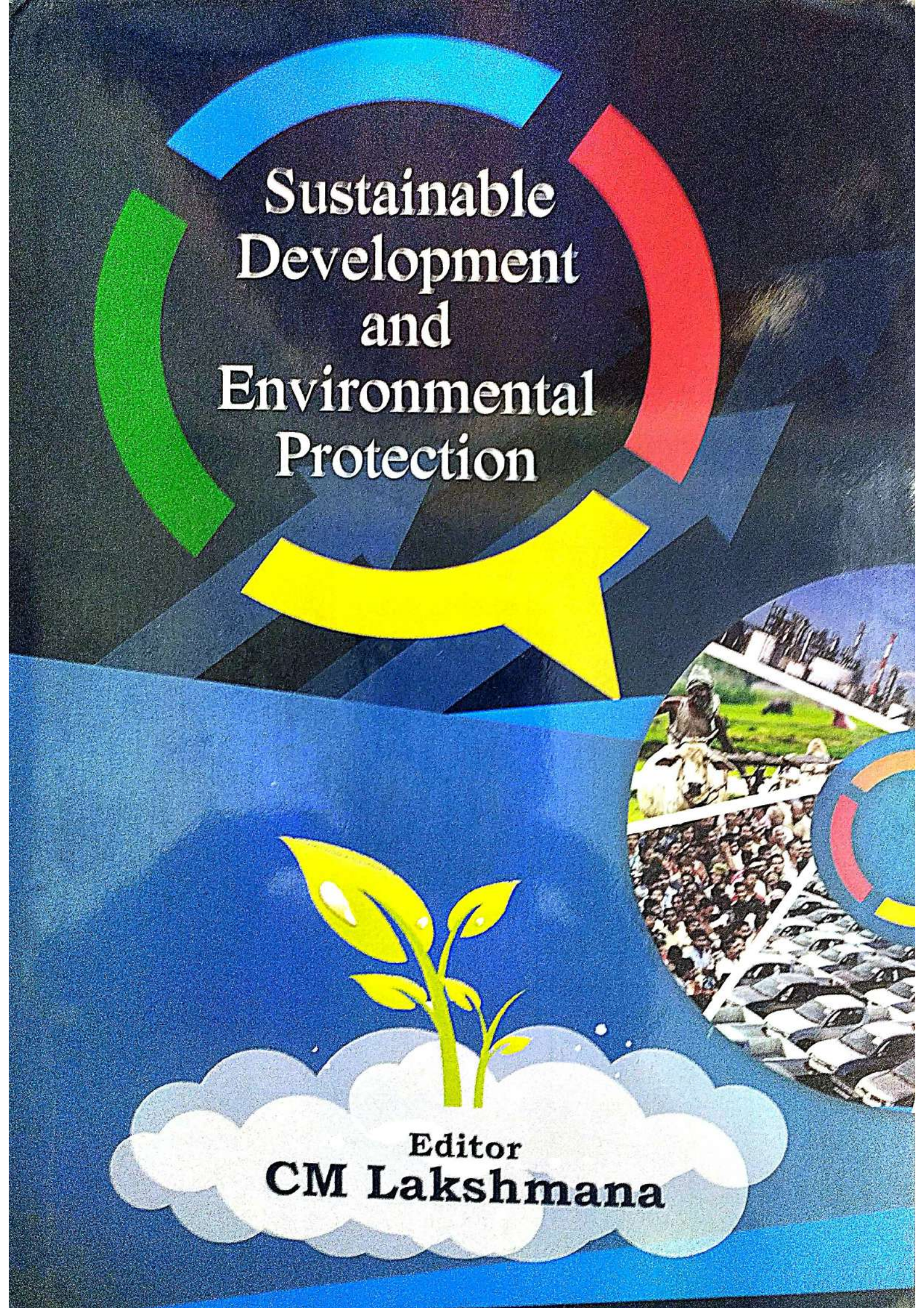
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The cover features a dark blue background with a large, stylized gear-like shape composed of several colored segments: blue, red, yellow, and green. The title is centered within this shape. Below the gear, there is a circular inset photograph showing a person herding a large group of sheep in a field. At the bottom, a green plant with three leaves grows out of a white, cloud-like base. The editor's name is printed on this cloud.

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A Political Economy Perspective

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AAKAR

Evolution of Altruism: A Study with School Children in India

*Monami Sinha, Sujoy Chakravarty &
V. Upadhyay*

1. Introduction

Economics is a discipline that has repeatedly thrown up questions that are deeply anchored in social phenomena. These questions include ones on how industries grow and organize themselves, how consumer tastes and preferences evolve and why some societies are poor whereas others experience untold riches. All of these questions cause us to delve into the nature of human beings, which from all accounts is fraught with contradictions. Human beings are capable of great foresight and analysis but they are also guided by a diffuse set of motivators, some of which are biological and others societal. Given that these variables shaped by nature and nurturing may be different over different individuals, behaviour observed in economic situations may differ widely depending on the actors involved and the environment in which they operate. Examples of phenomena in which we see a distribution of behavioural realizations include the amount of contribution made to charities, the proclivity towards acquiring resources through corrupt means, cooperation displayed towards teammates and co-workers and the wherewithal to take on monetary risks.

What is pro-social or 'other-regarding' behaviour in economics? It is behaviour in which the underlying motivation is to benefit others. Of the different types of other-regarding behaviour that

Understanding Adaptation as Intertextual Dialogue

A.P. PAYAL

The Latin word *adaptare*, which means “to adjust” is a composite word made up of *ad* (“to”) and *aptare* (“to join”). “*Aptare*” comes from *aptus* or, “fitted” [“Adaptation (n)”]. It came to signal something that changes itself, or is modified to suit new circumstances. True to its meaning, the word “adaptation” was a French transformation of the Latin conjugations of *adaptare*. It has, of course, become a significant word in biology while talking about the capacity of organisms to survive. In artistic contexts, at a very basic level, it refers to “the process of making a work of art upon the basis of elements provided by an earlier work in a different, usually literary, medium; also, the secondary work thus produced” (“Adaptation”).

This journey into the etymology of adaptation is important as the pre-history of the word and the various meanings attached to it in different iterations — to join, fitted, changing to suit new circumstances — bring out vital questions that plague adaptation studies even today. Is a cinematic adaptation of a literary text joining two mediums and texts, or is one trying to fit into the other? Is adaptation therefore a process of conforming? Literary texts that are adapted into cinema usually enjoy significant cultural acclaim — why does a popular text need to be adapted? Is it being adapted for it to survive, or stay relevant due to changing audiences? Is the cinematic adaptation to be viewed as a “mutation” of a more sacred “original”? These are important questions that students of this paper looking at the politics of cinematic adaptations must consider. In this essay, I will look at Robert Stam’s seminal essay “Beyond Fidelity: The Dialogics of Adaptation” and how it challenges strict notions of fidelity attached to adapting a literary text into the cinematic medium. I will also focus on how Stam invokes Mikhail Bakhtin’s idea of dialogism to envision “adaptation” as intertextual dialogue.

IMAGINING WORLDS, MAPPING POSSIBILITIES

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KEEP WALKING:
TOWARDS A MORE AMBIGUOUS UTOPIA

Sanam Khanna

Ursula K. Le Guin's short story, "The Ones Who Walk Away from Omelas," is part of her oeuvre — the exploration of (always questionable) utopias. This deeply philosophical story was first published in October 1973. It appeared in *New Dimensions* 3, the respected science fiction anthology edited by Robert Silverberg; later it was included in her collection of short stories, *The Wind's Twelve Quarters* (1975). This story won the Hugo award in 1974, and is one of the most anthologized stories in SF genre. "The Ones Who Walk Away from Omelas" (hereafter TOWWA) depicts an apparently idyllic, near perfect utopia of the city of Omelas, a beautiful sea-side town. However, the happiness of its citizens has as its foundation, the suffering of a single, innocent child. The philosophical core of the story rests upon multiple levels of paradoxes, which leads us to question not just the possibility, but the true meaning of utopia. The imperfect utopia of Omelas is reflected in many of Le Guin's stories, and notably in her novels, *The Dispossessed* (1974), and *Always Coming Home* (1985).

THE WAR IS HIDDEN / IN ITS NAMELESSNESS*

The story begins on the day of the Summer Festival, drawing the reader into a world which seems to sparkle and glitter with brightness, "like a city in a fairy tale" (Le Guin 257). The clean air, the green meadows, the nearby mountains, the health of the inhabitants, and above all, the joy that citizens live in, are brought alive with deft strokes in the first few paragraphs of the story. The idyllic, pastoral nature of the city is recognizable to readers familiar with Le Guin's work. The Earthsea

* Lines of poetry used as section headers are from Le Guin's translation of Lao Tzu's *Tao Te Ching*.



Indian Popular Fiction

New Genres, Novel Spaces

Editors

Prem Kumari Srivastava

Mona Sinha

Foreword

Tabish Khair



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The Popular 'Dexter': Its Heirs and Impact on Indian Media

Neha Singh

The depiction of crime has enjoyed a high demand in the market for at least two centuries, in the written as well as other forms. Crime writing in the form of novels and short stories, and also newspaper reportage, entertained readers in the 18th century and continues to do so. As mentioned earlier, the contemporary media market constantly strikes to provide abundant material for consumers of crime portrayal with varied interests. Even in this abundant market teeming with series on crime, Showtime's "Dexter" boasts of a high Internet Movie Database (IMDb) rating of 8.6 (as on May 17, 2020) and has been made available on various leading television and media provider platforms, owing to an extraordinary demand even after seven years of the airing of its last episode on September 22, 2013. This chapter aims to examine "Dexter" with an Indian lens and perspective. Beginning with an overview of crime writing in the British, American and Indian contexts, this chapter will attempt to examine it as a popular literary form that has portrayed violence in varying degrees and ways over different spatial and temporal contexts. Further, a close analysis of "Dexter" will be used to examine social codes that affect and are affected by criminality, with specific instances from the show. Through this study, the research will seek to ascertain

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Re-presenting the Muslim Woman in *Lipstick Under My Burkha* and *Gully Boy*

NIDHI BHANDARI

The last two decades have seen a growing public discourse on the Hijab or the Veil in the post-9/11 world, with proponents citing it as a religious and cultural identity-marker, and opponents denouncing it as a symbol of the Muslim woman's oppression or a public violation of secular state policy (as in the case of France). Ambar Ahmad traces this discourse in her paper, 'The Politics of Covering and Uncovering in India' from the Colonial Orientalist projection of the veil as a symbol of 'social backwardness' and oppression of women, to the present ascendancy of right-wing Hindutva ideology that gives rise to divisive and polarizing concepts like 'Love-Jihad'. Ahmad states –

In the present climate of Islamophobia on the one hand and misguided projects of 'saving' Muslim women on the other, it is essential that the complexity and variety of Muslim women's experience is recognized, and their voices, rather than the meanings externally attached to their apparel, are given prominence. (Ahmad, 13)

This paper analyses popular cinematic representations of the figure of the Muslim Woman in two recent Bollywood films made by women directors, who have made two very different types of film: one, a limited-400-screen release and the other, a mainstream blockbuster. *Lipstick Under My Burkha* (2017 India release), written and directed by Alankrita Shrivastava creates images of two Muslim women from different generations, whose negotiations with patriarchy follow very different trajectories. While female sexuality is used as a trope to connect the hidden lives of its four different female protagonists, for the two Muslim women characters, Rehana and Shireen, definition of the 'self' seems to be primary. *Gully Boy* (2019), written by Zoya Akhtar and Reema Kagti and directed by Zoya Akhtar, presents the image of a new feisty Muslim woman in its central female protagonist, Safeena - an ambitious, young, college-going, hijab-wearing woman. I propose that these filmic representations by women directors and writers, be seen as evidence of a strong female gaze that re-presents the female Muslim subject in ways that offer a significant counter-narrative to the monologic discourse of the hijab as a symbol of female repression. Thus, these two contemporary

"A SOUR OLD PUSS IN VERSE": AN OVERVIEW OF EUNICE DE SOUZA'S POETRY

SHIKHA KOTHIYAL

In the sea of obituaries and tributes that followed in the wake of Eunice de Souza's death in 2017, one can trace the contours of the lifelong impressions made by the versatile poet, teacher, theatre actor, journalist, literary critic and anthologist on the many communities to which she belonged. De Souza's deep engagement with pedagogic practices for more than 25 years, primarily through her position as Head of Department of English at St. Xavier's College in Bombay, coexisted with her sustained interest as an anthologist and literary critic in mapping the genealogy of Indian women poets. Although she wrote fiction for adults as well as children, she is perhaps most widely recognized today for her razor-sharp poetic voice that negotiates with the lived complexities of faith, gender, identity and belonging in a manner that has been described as both sympathetic and ironic. Locating de Souza's body of work within its larger socio-cultural framework, this introduction looks at the Bombay-based poet's experimentations with theme, form, and style that have left an indelible mark in the field of Indian English poetry in the twentieth century.

In the preface to her 1997 anthology, *Nine Indian Women Poets*, Eunice de Souza draws upon a historical tradition of women's poetry in India that transcends the temporality of her immediate context. Mapping a continuity between the concerns of past and present poets, she writes, "[w]omen have been writing poetry in India since about 1000 BC on religious and secular themes, and it is among these rather more distant ancestors that contemporary women writers are likely to find congenial voices and styles" (1). The anthology, consisting of selected writings by two generations of post-Independence poets such as Kamala Das, Mamta Kalia, Imtiaz Dharker and others, provides a

Keywords:

*multimodality,
critical literacy,
Indian comics,
graphic narratives,
pedagogy*

Multimodality and Critical Literacy: Graphic Narratives in the Classroom

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ABSTRACT

This paper proposes that syllabi and pedagogical practices across curricula and different levels of education in India may incorporate comics and graphic narratives to enhance learner capabilities. A multimodality and critical literacy approach would enable the reader to link personal experiences with socio-historical and institutional power relations, use other texts on contemporary historical realities to reflect on issues of otherness, and develop a critical attentiveness toward how visual images are constructed with the aim of influencing and manipulating consumers of such images. Visual literacy is the ability to interpret, negotiate and make meaning from information presented in the form of an image as well as to produce visual messages, and multimodality brings an awareness of the reading process. Storytelling brings active and constructive reading, while the art and artistic processes employed in graphic narratives teach critical thinking and evaluation. Comics and graphic narratives are designed to urge readers to engage with visual and verbal literacies simultaneously, preparing students and teachers to engage deeply in conversations about form, representation, perspective, power, voice, bias, identity



This Side, That Side: Restoring Memory, Restorying Partition

A. P. Payal and Rituparna Sengupta

The emergence of the postcolonial nations of India, Pakistan, and Bangladesh was mired in the unfinished business of the partition of British India that unleashed violent human displacement, dispossession, and communal disharmony across their newly drawn geographical boundaries.¹ It is important to acknowledge that for these three postcolonial nation states, the partition sits uneasily with the memorialization of the ‘symbolically charged triumphant moment’ of their independence because ‘assimilating it would mean [...] a rupture of cherished notions that anchor national identity’ (Kamra 2018: loc 4601). However, the rediscovery of histories through the restoration of traumatic memories is crucial for the healing of

¹ Following Jassal and Ben-Ari (2007), we have chosen to refer to ‘partition’ in lower case in this chapter. This indicates our intention to read the partition less in terms of a single, transformative event, and instead more in terms of a chain of effects spread across time, with continuing and compounding legacies.

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Women's and Gender Studies in India

Crossings



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9

PRIDE AND PREJUDICE

Intersectional perspectives on identity formation through Indian pride events

Namita Paul

Over the years as a solo female traveller, I have slowly but consciously veered towards a travel wardrobe that might be categorized as unisex. My loose trousers with multiple pockets, bulky jackets, hiking shoes and woollen beanies (all purchased from the men's sections in stores) not only prove to be convenient but also hide my female body well enough to allow me to travel at 'odd' hours through the length and breadth of the country. My identity as a woman is so easily subsumed by my sartorial choices that I am often asked to walk through the men's frisking section at metro stations in Delhi, especially if I am taking the first or the last metro for the day. It is only when I take off my beanie to reveal my short but feminine hairstyle that the uniformed men gasp with disdain and direct me towards the security checkpoint meant only for women. What emerges in these interactions is an interesting intersection of subjectivity, gender, class, performance and state power. '*Aajkal kaise kapde pehente hai, pata hi nahin lagta kaun hai!*' (Trans: 'What kind of clothes do people wear today, you never know who it is!') is something that I hear often before I am redirected to the enclosed spaces that are provided for frisking women in particular. It is in these moments that I feel a sense of safety in knowing that I have succeeded in my transformation that allows me to overcome the vulnerability that is assigned to me because of my gender. However, once my 'true' gender is revealed, the friendly/bored/amused uniformed women frequently ask me where I am going so late/early in the day alone. A particularly distressed Central Industrial Security Force (CISF) policewoman asked me what I did for a living once. I told her that I am a teacher, knowing well the amount of respectability that statement carries. Teachers belong to a particular socio-economic class and teaching is characterized as a noble profession, particularly for women, in dominant discourses. Teachers are privileged because they have a well-defined function. It is assumed that teachers are enforcers of the state apparatus and therefore conform to the norms of gendered behaviour and attire themselves. So, my transgression is

CHILDHOOD TRAUMAS

Narratives and Representations

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DRAWING AN ACCOUNT OF HERSELF

Representation of childhood, self, and the
comic in Marjane Satrapi's *Persepolis*

Amritia Singh

An account of oneself is always given to another, whether conjured or existing, and this other establishes the scene of address as a more primary ethical relation than a reflexive effort to give an account of oneself. Moreover, the very terms by which we give an account, by which we make ourselves intelligible to ourselves and to others, are not of our making. They are social in character, and they establish social norms, a domain of unfreedom and substitutability within which our singular stories are told.

—Butler, 2005: 21

The image on the cover of *Persepolis: The Story of a Childhood* (2003) is of an unsmiling veiled girl posing for the camera. The image is set as a cut-out in the jacket of the book such that it seems as if the young girl is looking out of a window, staring directly at the reader about to unveil her story in the pages that follow. It immediately introduces her as the protagonist, who is recognizably a young Muslim girl, whose "story of childhood" it is. This image also opens the first chapter, titled "The Veil", which proceeds to give the reader a sense of how the veil came to be a norm in modern Iran, whose socio-political history the author Marjane Satrapi briefly explains in the introduction. The paratexts viz. the cover and introduction, along with the first chapter, function to rupture the title and frame the problematic that informs the debates raised by the *Persepolis* texts.¹ Satrapi has assiduously delineated for a non-Iranian audience its expectations of images of conflict, primitivism, and violence against universal human values, which sets up the Manichaean binary of the oppressed East versus the civilized West. The veil functions as one of the most intractable symbols of cultural difference between Muslim societies and non-Muslim societies, and the "visual image

of the child that opens (and covers) *Persepolis* is a dissonant combination of the familiar (the iconic cartoonish figure of the child) and the strange (the veiled and radically other)" (Whitlock 2006: 976). The dichotomy between the child protagonist Marij and the authorial/narratorial persona of the adult Marjane serves as both a proxy for and a portrait of Satrapi herself, one who is fashioned as a reliable witness of public history even as she tells her own individual story in comic form. Thus, this article seeks to examine how the familiar (Euro-American) comic form can be employed in conjunction with the autobiographical "coming-of-age" narrative to represent the impact of traumatic historical events that shape the childhood of the protagonist. It seeks to assess the nature of the child/adult subject that emerges through this intervention, even as it disrupts the safety and universality of its representations.

In *Persepolis*, Satrapi challenges the position that sees childhood as an apolitical category and a romanticized state of innocence to explore the subjectivity of the child persona by framing the personally identifiable elements with the politically dissonant. Mediated through memory and language, Marij/Marjane's "experience" of growing up in Tehran in the 1970s and 1980s is "the very process through which [she] becomes a certain kind of subject owning certain identities in the social realm, identities constituted through material, cultural, economic, and intersubjective relations. . . . It is not individuals who have experience, but subjects who are constituted through experience" (Smith and Watson 2001: 25). Her experience matters, as much as that of her parents, or any of the adults living through the upheavals in Iran at the time. Satrapi chooses the comic, both as a medium as well as a vehicle for storytelling, to relay the bildungsroman narrative. In its coalescing of the visual and verbal, the graphic medium lays bare the procedures by which the drawn subject is led to observe, analyse, interpret herself, and recognize herself as a domain of possible knowledge. While "the autobiography of memory" is composed "simultaneously of narration and commentary, past experience and present vision, and a fusion of the two in the double 'I' of the book" (Chute 2008: 108), graphic narratives meet and exceed this criteria in displaying the autobiographer's shaping "vision" wherein the author literally (re)appears in the form of a legible, drawn body on the page. Satrapi draws on western traditions of popular comics and their quasi-literary avatars like Art Spiegelman's *Maus*, and more specifically on the Franco-Belgian tradition *bandes dessinées* (literally "drawn strips"). Manuela Costantino identifies *Persepolis* with Spiegelman's term "comix" which is used to "designate multi-layered graphic stories and emphasize the co-mixing of private and public spheres necessary to the re-creation of the past" (2008: 431). Gillian Whitlock's term "autographics" is also useful as it draws attention "to the specific conjunctions of visual and verbal text in this genre of autobiography [the memoir], and also to the subject positions that narrators negotiate in and through comics" (2006:

Revisiting American Literature

Select Short Stories and Poems

Editors

Prem Kumari Srivastava

Nidhi Madan



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1

The American Dream

AMRITA SINGH

“They’ve all come to look for America.” (Simon & Garfunkel)

“America I’ve given you all and now I’m nothing.”
(Allen Ginsberg)

When James Truslow Adams used the term “American Dream” explicitly in his 1931 book *Epic of America*, published at the time of the Great Depression following the economic crash of 1929, his intention was to lift the spirits of the nation by reminding the people that the values which defined the American dream were ingrained in the American consciousness. He wrote, “The American Dream is that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement” (404–405). For Adams, the “dream” was not about the past but rather a sustained confidence in futurity, not “... a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognised by others for what they are, regardless of the fortuitous circumstances of birth or position” (411–412). Adams goes back to the ideas that defined the building of the American nation, the ideals of

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THE GIRL AT RISK: MEDIA TECHNOLOGIES AND URBAN CONTEMPORARY YOUNG-ADULT SEXUALITY IN INDIA

AMRITA SINGH*

ABSTRACT

In the winter of 2004 in New Delhi, a sixteen-year-old schoolgirl was filmed (knowingly) by her boyfriend while she performed fellatio on him. This video raised a storm when it was circulated because (a) legally, the couple were 'underage' and, in the absence of strict regulations regarding the circulation of 'indecent' images on the Internet in 2004, especially through cell phones, they could only be held morally culpable. On the other hand, (b) the sexually aware, desiring and flamboyant girl came as a somewhat revelation, especially since she displayed a willingness to perform sexual activities for the camera. Since the public sphere has expanded to include the electronic space, contemporary urban India has been caught in a paradoxical state of sexual being, between disapproval and censorship of sexually explicit visual material, and a marked increase in the production and consumption of such sexualised images. The 'sexualised' girl, represented in the 'MMS' and its manifestations in films such as *Dev D*, *Ragini MMS*, and *Morality TV* and *Loving Jihad*, is at the heart of this paradox. The entanglement of technology and sexuality ('techno-sexuality'), inevitable in the culture of late modernity, regulates and produces her sexual subjectivity. Any display of her sexual knowing, agency and desire make her vulnerable to physical and psychological degeneration. She also threatens to put the 'stable' socio-cultural order at risk because as the future 'adult' woman, a repository of values and a symbol of the nation state, her sexuality needs to be carefully controlled. This article argues, via a discussion of the above-mentioned texts, that the 'techno-sexual young-adult female subject', a construction premised on risk and liminality, is a by-product of 'pirate modernity', which is the lens through which postfeminist debates around 'sexualisation of culture' in contemporary urban India can be understood.

Keywords: Sexualisation, risk, media, young-adult female, contemporary India

This culture always treats sex with suspicion. It construes and judges any sexual practice in terms of its worst possible expression. Sex is presumed guilty until proven innocent.

(Rubin 150)

We place entire categories of people outside the parameters of the acceptable. We trap pleasure in the discourse of respectability and responsibility.

(Chandiramani in TARSHI 14)

First Law of New Media: Every new medium of expression will be used for sex.

Second Law of New Media: Every new medium will come under attack because of the first law.

Third Law of New Media: Excessive censorship will apply to the new medium because of the first and second laws.

(Shallit)

*PhD Candidate, Department of English, University of Delhi

A Critical Reader for Literary Theory



Contributors:

**Amrita Singh, Maitreyee Mandal, Mohit Abrol,
Sanam Khanna & Shatarupa Sinha**

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Section II.1

An INTRODUCTION to (Anglo/Euro-American) Feminist Literary Criticism

Amrita Singh & Maitreyee Mandal

A woman . . . must prove what she can do
Before she does it, prate of women's rights,
Of woman's mission, woman's function till
The men (who are prating too on their side) cry
A woman's function plainly is . . . to talk.
(Elizabeth Barrett Browning, *Aurora Leigh*, Book 8, ll.)

In her 1856 epic poem *Aurora Leigh*, Elizabeth Barrett Browning (1806-1861) delineates her convictions about life and art, exploring women's social position in the 19th century as well as their position as artists and writers. The above epigraph indicates two important things that Aurora (and Barrett Browning) wishes to bring to her suitor Romney's (and the readers') attention: that a woman is always conscious of being a woman and needs to prove her worth in whatever activity she chooses to engage in, especially writing, whereas men are always taken seriously (and do not need to keep proving themselves in all arenas) by virtue of the fact that they are men. For Romney, Aurora the writer, poet and artist is of less consequence than the Aurora who is fit to be his "helpmeet"; but for Aurora herself, the woman cannot be separated from the artist nor can the artist be distinct from the woman - to be one is to reflect the other, and to deny one is to deny the other. In problematising the patriarchal constructions of feminine ideals and female identity through depictions of domesticity, marriage, sexuality and art, Barrett Browning contributes to one of the earliest debates in feminism, which begins by questioning essentialist notions of gender divisions and the discrimination that goes with it. She is able to situate herself in the tradition of writing women, going back to a woman like Mary Wollstonecraft (1759-1797), who critiqued the socially inferior and dependent position of women in her *A Vindication for the Rights of Woman* (1792), finds an ally in Charlotte Brontë's (1816-1855) *Jane Eyre* (1847), and anticipates Virginia Woolf's (1882-1941) declaration for women's creative and intellectual freedoms in *A Room of One's Own* (1929). Women who take pleasure in reading and writing are considered threatening to the social order.

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research interests.

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In the fast developing economy of India, the regional disparities in the quality of living space are indeed wide. This book explores the magnitude of the problem and assesses the linkages and causes of these disparities. The most recent census data for all 29 states, seven union territories and 640 districts of India has been harnessed.

Some of the key highlights of the book are:

- The quality of living space has been referred to parameters of housing, availability of basic amenities, and privacy index.
- Regional disparities have been identified not only in overall terms but also in respect of differentials between the urban and rural areas and the general and scheduled population.
- At a deeper level intra-state disparities in quality of living space have also been examined.
- A special focus has been placed on hot spots like the Red Corridor Zone, border areas, and vulnerable coastal regions.
- Policy implications of the findings have been explicitly spelt out.

The book concludes that the quality of living space is both an instrument as well as an outcome of the ongoing development process and public policy.

Bharati Wadehra Dave is Associate Professor of Geography at Kamala Nehru College, University of Delhi, where she has been teaching for the last twenty-nine years. In addition to expertise in Geography she has a degree in urban planning. Development Studies, Regional Geography, and Population Geography are her special research interests.

Reconstructing the Indian Economy

Challenges during Covid-19 and Beyond

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Spatial Equity In Access To Food Grains: Regional Analysis Of Consumption From The PDS

RUCHIRA BHATTACHARYA AND JOSEPH K. RAVI

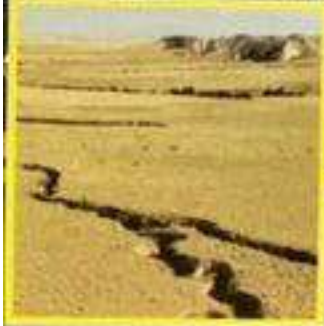
Abstract

This paper attempts to analyze the spatial equity of Public Distribution System i.e. whether the PDS is effective and demanded in the regions that show deficit production of staple grains. Using Consumer Expenditure Survey of NSSO for 2004, 2009 and 2011, % of calorie-consumption of staple grains from the PDS and from own home-grown stock is estimated at a unit level which is aggregated up to district level. Using APY data of Gov. of India, district level % of production of calorie from staple grains is also worked out. Bivariate and multivariate analysis and choropleth mapping is undertaken to explore the spatial association

*Self Attested
Joseph K. Ravi*



CLIMATOLOGY



Nitasha Malhotra
Shyamoli Sen

PART V
Contemporary Issues

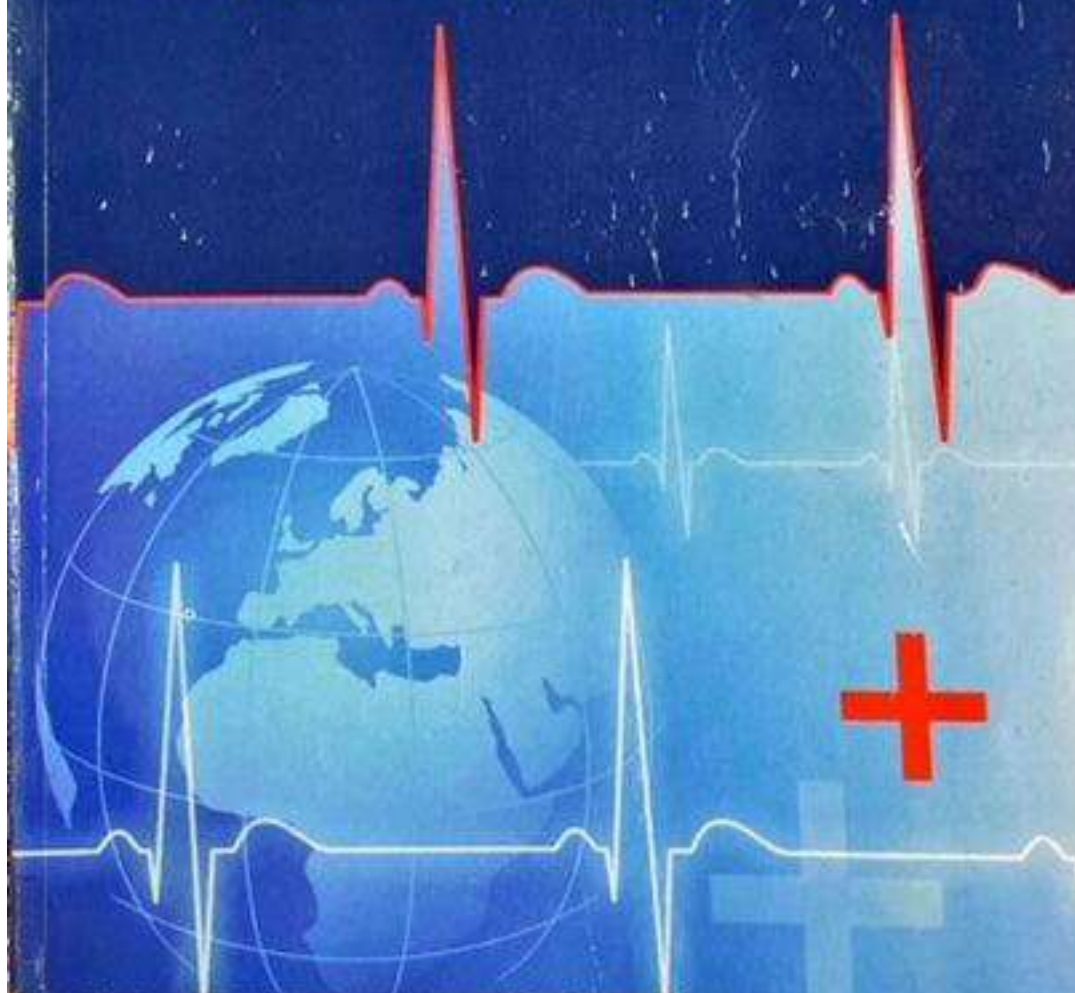
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Geographical Aspects of Health and Disease in India

Edited by

Rais Akhtar & Andrew Learmonth



Veröffentlichungen der Sektion Religions-
soziologie der Deutschen Gesellschaft für Soziologie

Sarah Demmrich
Ulrich Riegel *Editors*

Religiosity in East and West

Conceptual and Methodological
Challenges from Global
and Local Perspectives

 Springer VS

Religion and Religiosity in a Himalayan Tribal Community - a Study of Jaunsaris

Ipshita Soni and Sarita Ghai

Abstract

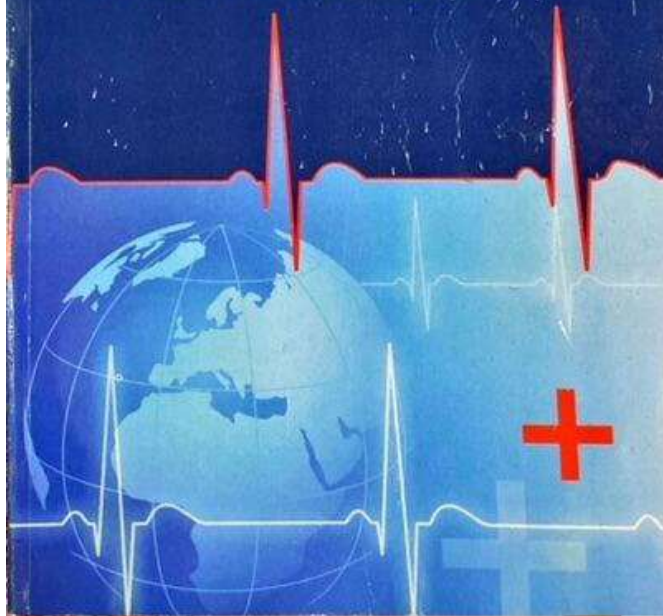
Within the ambit of study of societies, religiosity is a significant parameter referring to the extent to which religious beliefs, myths and practices influence society and human lives; it is measured with reference to the degree to which these components of religion are adhered to. Also religiosity refers to the extent to which people participate or are committed to following rituals and practices. In comparison to organized religious structures, ethnic groups and tribal communities depict a stronger level of religiosity, more so in the Himalayas where relative isolation has resulted in strong beliefs in one's religion, which is an integral part of life itself. Rather in the rugged mountainous terrains of the Himalayas and especially Jaunsar, where the hill dwellers stay in villages carved out of rocky slopes, life is completely dependent on nature's benevolence. The mountains, rivers and the biotic cover including forests are revered and this reverence is echoed in myths, rituals and religious practices followed in everyday life. In a way, the boundary between nature and religion is blurred: hills and rivulets denote Gods, temples are surrounded by religious groves, providing them sanctity and protection, cedar trees with a temple shaped crown is worshipped as symbols of Shiva; all these become totems manifesting the realm of sacredness. The present paper enumerates such components in a tribal village in the Himalayas, which manifests the level of religiosity along with the distinctive concept of religion itself. In this mountainous landscape, religion and naturism overlap one another and acceptance

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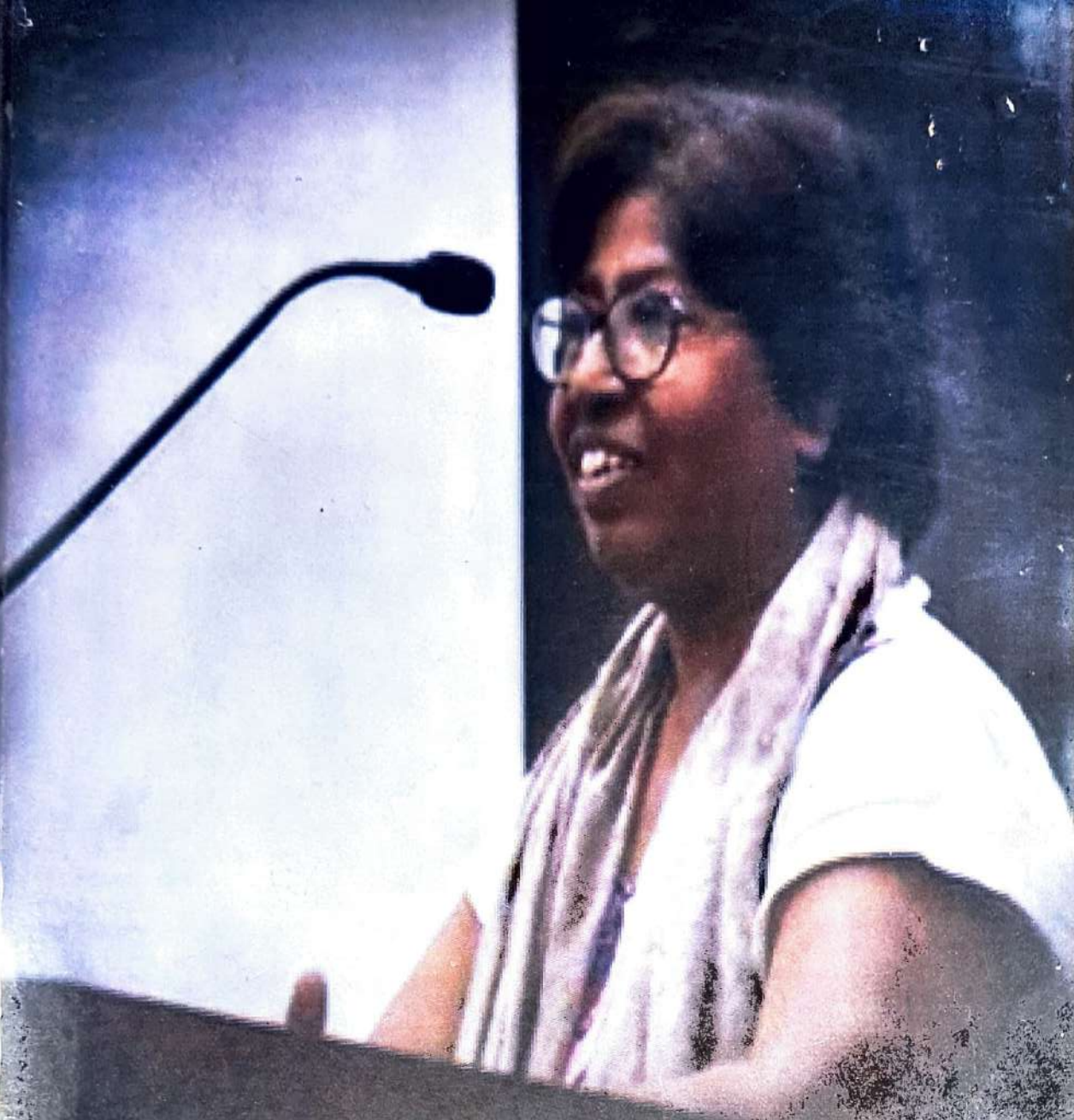
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दलित रजी का नवाख्यान

संपादक

रजनी अनुरागी मुकेश मानस



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अपनी जमीं अपना आसमां : संघर्ष और कुछ सबक

रजत रानी मीनू

दलित आत्मकथाओं ने दुनिया भर के साहित्य प्रेमियों, संवेदनशील पाठकों, आलोचकों, शोधार्थियों और लोकतंत्र प्रेमियों का ध्यान अपनी ओर अवश्य खींचा है। दलित आत्मकथाएं पढ़ कर पाठकों का हृदय द्रवित हुआ है। ये एक जरूरी पाठ की तरह पढ़ी जाने लगी हैं। साथ ही इस खूबी के कारण साहित्य की दुनिया भी अपनी सोच बदलने की ओर अग्रसर हो रही है। दलित आत्मकथाएं लेखक के संघर्ष का जीता-जागता दस्तावेज हैं। गिर कर खड़े होने का पाठ हैं। अपने अस्तित्व की पहचान है। दलित आत्मकथा अस्मिता की खोज का दस्तावेज तो हैं ही अपितु उनकी सफलताओं-असफलताओं की महागाथा भी हैं क्योंकि उसमें लेखक का जीवन जिस शून्य से शुरू होकर शिखर की ओर अग्रसर होता है, उससे सैकड़ों पाठक प्रेरणा लेते हैं। ये आत्मकथाएं आम लोगों यानी शोषित, पीड़ित वंचित का इतिहास बताती हैं। ये आत्मकथाएं यह भी बताती हैं कि किस प्रकार दलित समाज जातीय भेदभाव और जातीय विद्वेष के शिकार हुए हैं। इस नफरत के कारण अनेक हंसते-खेलते, परिवार जो अच्छे दिनों में अपने घर के सदस्यों के साथ परिवार रूपी महलों को बनाने-संवारने के प्रयास करते रहे हैं तो जातीय विभेद की आंधी उसे एक झटके में तहस-नहस करती रही है। यूं तो आज हमारे देश में सभी भाषाओं में दलित आत्मकथाएं आ चुकी हैं तो कुछ आने वाले समय में देखने को मिलेंगी। मेरी सीमाएं हिन्दी तक सीमित हैं। हिन्दी में पुरुष लेखकों की आत्मकथाएं 'जूठन' से शुरू होकर 'मेरा बचपन मेरे कंधों पर' तक की यात्रा में इसी तरह के अनेक अनुभवों से पाठक गुजरते रहे हैं। हिन्दी क्षेत्र में दलित स्त्रियों की आत्मकथाओं की बात करें तो 'दोहरा अभिशाप' कौसल्या वैसंत्री और

स्त्रियों की सजग प्रहरी थीं रजनी तिलक

रजत रानी मीनू

रजनी तिलक की स्मृतियां मन में गहरी बैठी हुई हैं। जब भी उनकी याद आती है तो मुझे लगता है कि वे अभी हमारे कहीं आस-पास ही हैं। कभी उनका फोन आया और वे कहेंगी कि 'मीनू, संडे को 'दलित लेखिका मंच' की मीटिंग है तुम जरूर आना। तुम्हारी कहानियां/ कविता/ लेख पर चर्चा है। कभी लगता है कि वे अभी किसी सभ-गोष्ठी में आ ही जाएंगी। नहीं आईं तो मैं उन्हें फोन करके पूछूंगी-

'रजनी दी, अभी तक आप आईं क्यों नहीं?'
वे जवाब देंगी, 'मीनू बस्स मैं आ रही हूं।'

ऐसा पिछले दिनों कई बार हुआ था। उनकी आवाजें कानों में मानों अपने आप गूँज रही हैं, जबकि इन भीगी आंखों ने उनको अंतिम विदाई दी थी, फिर भी उनके न होने की बात मन स्वीकारता ही नहीं है। यूँ तो उनसे मेरा कोई खूनी रिश्ता नहीं था मगर उनसे वैचारिक-सामाजिक जुड़ाव खूनी रिश्तों से कहीं अधिक विश्वास और संरक्षण जैसा था। फेसबुकिया फन में जब एक बार सर्वश्रेष्ठ मित्रों की सूची में रजनी तिलक बार-बार मेरे साथ जुड़ रही थीं। यह बात मैंने उन्हें फन में ही बताई तो वे बोली, 'हां, 'मीनू' मैं कभी तुम्हें धोखा नहीं दूंगी।' सहज रूप से कहे उनके ये शब्द आज उनकी अनुपस्थिति में मेरे कानों में बार-बार गूँजते रहते हैं। सच में उन्होंने मुझे कभी धोखा नहीं दिया। वे वास्तव में एक अच्छी मित्र थीं।

जीवन के छोटे इतिहास के पन्नों को पलट कर देखती हूँ तो रजनी तिलक से

भारतीय साहित्य में दलित रञ्जी



संपादक

रजत रानी भीम

अनामिका पब्लिशर्स एंड डिस्ट्रीब्यूटर्स (प्रा.) लिमिटेड

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संपादकीय

राष्ट्रीय संगोष्ठी के प्रस्तावित विषय—‘भारतीय साहित्य में दलित स्त्री का चित्रण और चिंताएं विशेष संदर्भ : सामाजिक परिवेश’ पर मैं विचार करती हूं तो पाती हूं कि जिस तरह सृष्टि में स्त्री-पुरुष साथ-साथ रहते हैं उसी तरह भारतीय साहित्य में पुरुष के साथ स्त्री उपस्थित रही है। रचनाकार के रूप में और साहित्य की रचनाओं में पात्रों के रूप में भी। मेरी चिंता यह रही है कि क्या दलित स्त्री रचनाकार के रूप में और पात्र के रूप में उसी तरह उपस्थित रही है जिस तरह गैर-दलित स्त्री? यदि हां, तो वह आज कहां है? किस रूप में है? उसका चित्रण भारतीय साहित्य में मिलता है तो उसका स्वरूप क्या है? इस संदर्भ में हम चिंतन करते हैं तो हमारे देश का सामाजिक परिवेश भी आंखों के समक्ष उपस्थित होता है। हम जानते हैं कि हमारा समाज विभिन्न जातियों और अनेक धर्मों का देश रहा है। अब सवाल यह है कि सामाजिक परिवेश का साहित्य पर क्या असर पड़ा है? क्योंकि साहित्य विमर्श की जमीन पैदा करता है और सामाजिक परिवेश का वातावरण साहित्यकार को रचनाओं के लिए स्पेस देता है। इस दृष्टि से साहित्य पर नजर दौड़ाते हैं तो हम पाते हैं कि 1920 से 1936 के दौरान दलित स्त्रियों पर केंद्रित बहुत सी रचनाएं रची गई हैं। प्रेमचंद के उपन्यास *गोदान* में होरी की पत्नी धनिया है जो भारतीय परिवेश की यथास्थितियों में रहने वाली है। यदि कहानियों की बात करें तो ‘कफन’ में बुधिया है, ‘घासवाली’ में मुलिया, ‘दूध का दाम’ में भूंगी, ‘ठाकुर का कुआं’ में गंगी है, इत्यादि रचनाओं में प्रेमचंद ने जहां दलित स्त्री का सामाजिक परिवेश के अनुसार चित्रण करने का प्रयास किया है वहीं ‘कफन’ जैसी कहानी में बुधिया के

अंतर्राष्ट्रीय परिदृश्य में हिंदी साहित्य

संपादक

डॉ. रजत रानी मीनू

डॉ. साधना अग्रवाल

सह संपादक

डॉ. दीनदयाल

डॉ. अनुराधा गुप्ता

अनामिका पब्लिशर्स एंड डिस्ट्रीब्यूटर्स (प्रा.) लिमिटेड

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24. अंतर्राष्ट्रीय हिंदी साहित्य के परिप्रेक्ष्य में अप्रवासी कहानियाँ और दलित पात्र

डॉ. रजत रानी मीनू

जब हम अंतर्राष्ट्रीय परिदृश्य में हिंदी साहित्य का अध्ययन और मनन करते हैं तो उसमें एक पक्ष अप्रवासी साहित्य का भी उभरता है। मैं इसी पक्ष पर केंद्रित होकर अपना शोध आलेख प्रस्तुत कर रही हूँ। इसमें मैंने अप्रवासी साहित्य को विस्तृत नजरिये से देखने का प्रयास किया है।

भारतीय दुनिया के किसी भी कोने में बसे हों उनकी आत्मा भारत में ही बसती है। भारत से उनका जुड़ाव जब तब कई रूपों में उभर कर सामने आता रहा है। फिर साहित्यकार तो ज्यादा संवेदनशील होता है, ज्यादा कल्पनाशील होता है। अनुभवों को व्यक्त करने का गुण साहित्यकार के पास ही अधिक होता है। साहित्य के माध्यम से अप्रवासी भारतीयों ने विदेशों में प्रवास करने के दौरान न सिर्फ अपने को कथा-साहित्य के माध्यम से व्यक्त किया है बल्कि उनके अनुभवों का वितान और भी चौड़ा हुआ है। यूँ अप्रवासी साहित्यकार विभिन्न विधाओं में अपने अनुभव साझा करते हैं और साहित्य के माध्यम से हम भारतीयों से जुड़े रहते हैं। उनके इस जुड़ाव से हमारा साहित्य संसार समृद्ध हुआ।

कथा-साहित्य, साहित्य की ऐसी विधा है जिसमें रचनाकार अपने कथात्मक सृजन को विस्तार के साथ पाठकों के समक्ष रख पाता है। उदाहरण के लिए प्रवासी कथाकारों में सुविख्यात कथाकार तेजेंद्र शर्मा की कहानियाँ 'मलबे की मालकिन' हो या 'कैंसर' हो अथवा 'देह की कीमत' नामक कहानियाँ हों, ये ऐसी कहानियाँ हैं

हिंदी साहित्य में स्त्री चेतना



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अभिमत

हिन्दी साहित्य में स्त्री चेतना का एक नया अध्याय

-रजत रानी मीनू

स्त्री चेतना क्या है? हम इसे कैसे पहचानें? इसका स्वरूप कैसा है? वे कौन से अव्यय हैं जिनके द्वारा हम कह सकते हैं कि यह स्त्री चेतना है। साहित्य में अपनी बात किसी भी विधा में रखने की चेतना और क्षमता को हम स्त्री चेतना कह सकते हैं। अपनी बात या मत लिखित रूप में दर्ज करने के लिए उसे शिक्षित होना जरूरी हो जाता है। इससे जाहिर है कि साहित्य में हस्तक्षेप के लिए स्त्री का पढ़ा लिखा होना पहली आवश्यकता है और साहित्य के प्रति रूचि और क्षमतावान होना भी जरूरी है। साहित्य से इतर ज्ञान के अन्य अनेक क्षेत्र हैं वह चाहे चिकित्सा का क्षेत्र हो या तकनीक का क्षेत्र हो या प्रचार तंत्र यानी आज की भाषा में मीडिया तंत्र हो अथवा कला, संगीत, इत्यादि क्षेत्रों में स्त्रियों की उपस्थिति दर्ज कराना, सफलता पूर्वक अपना मुकाम बनाने को स्त्री चेतना कह सकते हैं। स्त्री चेतना को और भी अनेक रूपों से हम पहचान सकते हैं। उन महिलाओं में से जो चेतनशील हुई हैं यानी जागरूक हैं क्या हमने बहनापा के तहत अन्य स्त्रियों को जगाने का कार्य किया है। स्त्री चेतना के गर्भ से ही स्त्री मुक्ति का जन्म होता है। स्त्री मुक्ति का आशय हर स्त्री एक जैसा नहीं ले सकती। अपने वर्गीय चेतना के अनुसार स्त्री मुक्ति के अर्थ बनते-बिगड़ते रहे हैं।

हिन्दी साहित्य में एक खास वर्ग या संपन्न सवर्ण वर्ग की स्त्रियों की उपस्थिति दिखाई देती है। उनका समाज पहले से अधिक शिक्षित और समर्थ है। हालांकि प्रारम्भ में वह समाज अपनी स्त्रियों की मुक्ति का पक्षधर नहीं था। लेकिन पाश्चात्य समाज के संपर्क से वह जल्दी ही स्त्रियों की शिक्षा और उनके विकास के महत्व को समझ गया था, मगर कानूनन रूप से वह अपने समाज की स्त्रियों को अधिकार संपन्न देखना आसानी से नहीं चाहता था। स्त्री चेतना और स्त्री मुक्ति के उद्धारक का सबसे पहले श्रेय डॉ. भीमराव अम्बेडकर को जाता है। 'हिन्दू कोडबिल' के द्वारा उन्होंने भारत की स्त्रियों को

प्रेम पिता का दिखाई नहीं देता

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अपनी माँ का चेहरा
पापा माँ ही तो होते हैं,
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और पापा ते लेते हैं
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जो दुख की जगह भी है।
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बेटी के विकास का सपना,
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भरपूर प्रयास
माँ की कमी को
कभी कहते हुए
रुकती है मेरी जुबान
पिता के किए के आगे।
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१३. दलित साहित्य का विद्रोही स्वर

रजत रानी 'मीनू'

जब सब यह भली-भाति जानते हैं कि दलित साहित्य की मूल प्रवृत्ति वर्ण और जाति-द्वन्द्व के विरोध और नकार की प्रवृत्ति रही है। जातिगत भेदभाव की सामाजिक दृष्टि में जहां दलितों की अभिव्यक्ति पर ही अंकुश था। अपनी यथास्थितियों को श्रृंखलित करना किसी विद्रोह से कम नहीं था। मगर सैद्धांतिक रूप से इस विषय पर बात करने से पूर्व हमें यह जान लेना आवश्यक है कि आखिरकार यह विद्रोह कैसा? इसका स्वरूप क्या है? हम विद्रोह किसे कहें? शब्दकोशों में इस शब्द के अर्थ क्रांति, उपद्रव, असंतोष आदि पर्यायवाची दिए गए हैं। क्रांति की बात समझ में आती है। क्रांति यानी बदलाव, मगर दलितों के लिए उपद्रव शब्द आपत्तिजनक है। उपद्रव शब्द की मूल प्रवृत्ति तोड़-फोड़, तरहस-नहस कर डालना है, जबकि दलितों ने हमेशा अपना विरोध बहुत ही शांतिपूर्वक ढंग से दर्ज किया है। बाबा साहब द्र. भीमराव अंबेडकर भी कभी हिंसा के पक्ष में नहीं थे। हिंदू धर्म का नकार भी एक तरह का विद्रोह है मगर इसमें एक सकारात्मकता, समानता, भाईचारा जैसे तत्व समाहित होते हैं। जब हम क्रांति की बात करते हैं तो फ्रेंच क्रांति, रशियन-बोल्शेविक क्रांति, चीन की किसान क्रांति इत्यादि की ओर भी ध्यान जाता है परंतु दलित साहित्य की क्रांति वैचारिक क्रांति है जो रचनात्मक है, अहिंसक है, जो विषमतामूलक वर्णभेदी मजसूति रूपा कायदे-कानून का नकार है।

जहां तक मैं समझती हूँ कि विद्रोह शब्द दलित साहित्य के उस संदर्भ में प्रयुक्त होता है, जहां विषमता पर आधारित वर्ण और जाति-द्वन्द्वस्था को सवैधानिक रूप से नकारा जाता है। उसी नकार की अभिव्यक्ति मुख्य रूप से बाबा साहब

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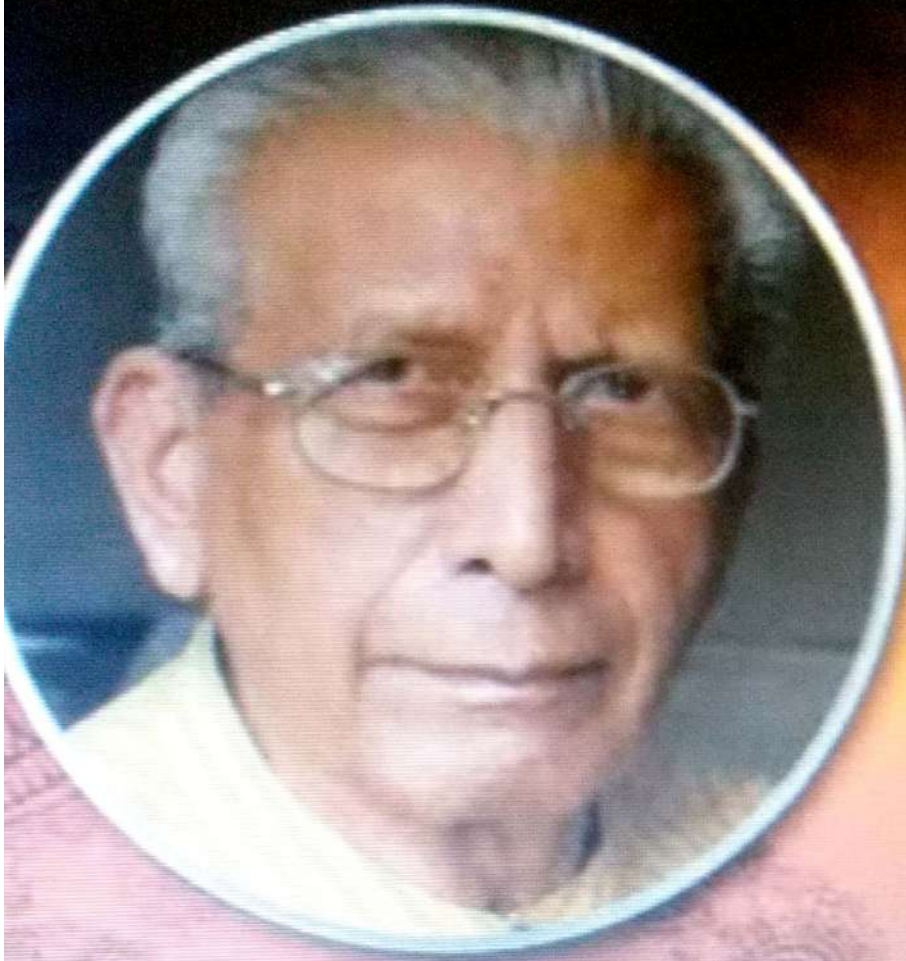
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वैश्विक पटल पर हिंदी के बारे में जब विचार करते हैं तो एक साथ भस्मिक में अनेक सवाल खड़े हो जाते हैं। हम कैसे पहचानें विश्व में हिंदी की स्थिति कौन है? कितना विकास दूसरे देशों में हुआ है? उस विकास का स्वरूप क्या है? विश्वों में रहने वाले कितने लोग हिंदी बोलते हैं? कितने लोग हिंदी से प्यार करते हैं यानी उसके विकास के लिए किस तरह से कोशिश की है और वे कौन लोग रहे हैं जो विश्व में हिंदी को लेकर बहस करते रहे हैं? वे कौन लोग रहे हैं जो हिंदी की समृद्धि के लिए प्रयासरत रहे हैं या अभी भी उनका प्रयास सतत जारी है। मैं इन्हीं कुछ सवालों के जवाब इस आलेख में खोजने का प्रयास करूँगी।

आज वैश्विक युग में निसंदेह हिंदी ने अपनी पहचान विश्व में बनाई है। हिंदी भाषी कहे जाने वाले छोटे गिरमिटिया देश जिसमें मॉरीशस, सूरीनाम, त्रिनिडाड और फीजी इत्यादि देशों में न सिर्फ हिंदी भाषा बल्कि अवधी, भोजपुरी, ब्रजभाषा, पूर्वी, पश्चिमी बोलियाँ भी वहाँ भारत से गए गिरमिटिया मजदूरों के साथ उसी तरह पहुँची थी जिस तरह वे अपनी भारतीयता, संस्कृति, धर्म रीति-रिवाज, अंधविश्वास, आस्थाएँ लेकर गए थे। अभी पिछले दिनों 18 से 20 अगस्त, 2018 को मॉरीशस में 11वाँ विश्व हिंदी सम्मेलन में जाने का अवसर मुझे भी मिला। वहाँ अपना आलेख 'संवार माध्यमों में हिंदी और भारतीय संस्कृति' पर पढ़ा था। इस दौरान वहाँ के लोगों से मिलना, बात करना, वहाँ के म्युजियम को देखने का अवसर मिला। वहाँ की शैक्षिक संस्था 'महात्मा गाँधी हिंदी संस्थान' की हिंदी ऑनर्स की छात्राओं और शिक्षक-शिक्षिकाओं से मिली। वहाँ की संस्कृति, वहाँ की शिक्षा, वहाँ हिंदी की स्थिति और रीति को नजदीकी से समझने का प्रयास किया। हिंदी की स्थिति संतोषजनक है। वहाँ के लोग हिंदी बोलते-समझते हैं मगर हिंदी पहली भाषा नहीं है। अँग्रेजी, फ्रेंच के बाद ही हिंदी का नंबर आता है। बड़िया बात यह है कि हिंदी और संस्कृत सीखने का प्रयास वहाँ के लोग इस तरह से करते हैं जैसे धार्मिक उपक्रम हो। संस्कृत की कुछ



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मौन भी अभिव्यंजना है जितना तुम्हारा सच है उतना ही कहो कि घोषणा करने वाले अज्ञेय ने कविता के क्षेत्र में कई नवीन प्रतिमान स्थापित किए। 'दूसरा सप्तक' की भूमिका को पढ़ते समय ज्ञात होता है कि एक नवीन युग के आगमन को अज्ञेय न केवल समयानुकूल ठहराते हैं वरन इसे मील का पत्थर भी बना देते हैं। वे लिखते हैं कि, "तार सप्तक का प्रकाशन ही नहीं

किया था। यह संकलन हिंदी गया। 'दूसरा सप्तक' का प्रकाशन एक प्रयोग था बल्कि उन आरंभ सप्तक' ये प्रथम प्रकाशन के बाद आलोचनात्मक पाठ में अज्ञेय ने सरल और सहज भाषा में दिए हैं। सटीक जवाब शैली व की भाषा उदाहरण है। वे लिखते हैं- 'प्रयोग प्रवर्तन का दायित्व क्योंकि और दिया गया है, हमारा इन प्रश्नों आवश्यक है।' 3 साथ ही वे यह

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डॉ० संगीता वर्मा

एसोसिएट प्रोफेसर

कमला नेहरू कॉलेज दिल्ली विश्वविद्यालय

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कोरोना विश्व स्तर पर व्याप्त महामारी का नाम ही नहीं है वरन् इस बीमारी ने करोड़ों लोगों के जीवन को तबाह करने का भी काम किया है। इसने न केवल मानव शरीर को प्रभावित किया साथ ही जीवन के हर क्षेत्र को अस्त-व्यस्त करके रख दिया है। भारत में जब कोरोना की पहली लहर का आगमन हुआ तब हम इसके भयावह रूप से अनजान थे। इससे पहले कि हम कुछ समझ पाते, हजारों-लाखों लोग काल के गाल में समाते चले गए। हम सभी तृतीय विश्व-युद्ध की कल्पना मात्र से सिहर उठते थे। क्योंकि इतिहास बताता है कि प्रथम विश्व युद्ध और द्वितीय विश्व युद्ध ने मानव समुदाय को कितनी हानि पहुँचायी थी। ऐसे में जब कोरोना ने दबे पीव आइट दी तो कोई समझ भी नहीं पाया कि आखिर विश्व में क्या स्थितियाँ या कारक उत्पन्न हो गए हैं। सत्य यही है कि **कोरोना एक लहर** है और आरम्भिक चरण में इस बीमारी से सभी इसके घातक परिणामों से अवगत भी नहीं थे। कोरोना काल में कामायनी (प्रसाद) की पक्तियाँ अनायास ही स्मरण हो आती हैं -

हिमशिखरों के उत्तुंग शिखर पर, बैठ शिला की शीतल छाँव।

एक पुरुष भीगे नयनों से, देख रहा था प्रलय प्रवाह।।

निकल रही थी मर्म वेदना, करुणा विकल कहानी सी।

वही अकेली प्रकृति चुन रही, हँसती सी पहचानी सी।।

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डॉ. हेमराज कौशिक

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प्रज्ञा पाण्डेय

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प्राञ्जल धर

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(सन्दर्भ: श्याम बेनेगल की फिल्म - 'द मेकिंग ऑफ महात्मा')

मनोज मल्हार

(युवा फिल्म समीक्षक)

महात्मा गांधी ने भले ही सिनेमा से रश्क किया हो, पर उनकी जिंदगी के महाकाव्यात्मक संघर्षों ने सिनेमा वालों के लिए इतना सारा सन्दर्भ और प्रसंग उपलब्ध करा दिया कि अमूमन उन पर फिल्म आती ही रहती है। फिल्म अध्येता जय प्रकाश चौकसे की किताब 'महात्मा गांधी और सिनेमा' 1869 से अब तक के समय के प्रवाह को पढ़ने, देखने उसे समझने का एक नायाब सूत्र प्रदान करती है। इस काल खंड में गांधी की यात्रा के साथ सिनेमा की भी यात्रा विकसित होती है, जिसने संयुक्त रूप से भारतीय जनमानस को सबसे ज्यादा प्रभावित किया। संभवतः गांधी जी कभी सोचा भी नहीं होगा कि 1922 में युवाओं से स्कूल- कॉलेज छोड़ने की उनकी अपील से देवकी बोस जैसी प्रतिभा फिल्मों की ओर रुख कर जायेंगी और अनजाने ही भारतीय फिल्म उद्योग का इतना भला कर जायेंगे। गांधी जी और गांधी के मूल्य एवं विचार फिल्मों का व्यापक रूप में हिस्सा बने।

एक व्यक्ति जन्म से बड़ा नहीं बनता, बल्कि अपने कर्म से बनता है। व्यक्ति का निर्णय और उसके कर्म का विशालकाय दाखला उसे बड़ा बनाता है। 2 अक्टूबर, 1869 को गुजरात के पोरबंदर में जन्म लेने वाला एक बालक अपना जीवन 70 साल जी लेने के बाद दुनिया भर के अमन और शांति

महात्मा गांधी ने भले ही सिनेमा से रश्क किया हो, पर उनकी जिंदगी के महाकाव्यात्मक संघर्षों ने सिनेमा वालों के लिए इतना सारा सन्दर्भ और प्रसंग उपलब्ध करा दिया कि अमूमन उन पर फिल्म आती ही रहती है।

पसंद लोगों के हृदय पर राज करेगा। यह उस समय नहीं सोचा था। बाद में दुनिया ने उसी बालक को न करमचंद गांधी के रूप में जाना, जिसने बीसवीं शताब्दी विश्व इतिहास को महत्वपूर्ण रूप से प्रभावित किया। जीवन एवं कार्यों ने एक ऐसी विचारधारा के रूप में ग्रहण किया, जिसे 'गांधीवाद' कहा गया। उनकी शक्ति भारत भर में रेलवे स्टेशन की दीवारों पर, या फिर कॉलेज के सूचना पट्ट पर दिखती है - 'मेरा जीवन सन्देश है'। उनकी दो किताबें दुनिया भर में सबसे बिकने वाली सदाबहार किताबें हैं - 'हिन्द स्वराज' और 'के प्रयोग'। दुनिया भर में उनके काफी फॉलोअर हैं - नेल्सन मंडेला, मार्टिन लुथर किंग जूनियर जैसे कड़वा शामिल हैं। भारत में उन्हें 'बापू', 'राष्ट्रपिता', 'महात्मा' कहा जाता है। यद्यपि उनके 'राष्ट्रपिता' वाले पद को इलाक़े दलित विमर्शकारों से चुनींती मिली है। दलित विमर्श के ज्योतिबा फुले को 'राष्ट्रपिता' कहे जाने की वजहलात को मोहनदास करमचंद गांधी का महात्मा रहने में रूप

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एक्सटेंशन, (नजदीक संकट मोचन मंदिर), पी.एस. नजफगढ़, दिल्ली से प्रकाशित एवं
डॉल्फिन प्रिंटोग्राफिक्स, 4 ई/7, पाबला बिल्डिंग, इंडेवाला एक्सटेंशन, नई दिल्ली में मुद्रित।

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डॉ. कुमारी अनीता

कृष्ण काव्य का ऐतिहासिक विकास और सूरदास

कृष्ण का व्यक्तित्व एवं कृष्ण की परम्परा-कृष्ण भारत की महान विभूति हैं। परमात्मा के अनेक अवतारों में श्रीकृष्णावतार नितान्त अद्भुत और विविधतापूर्ण है। इसी से कृष्णस्तुभगवान्स्वयम्¹ कहकर उनकी महता प्रकट की गई है तथा उन्हें उस समय का अद्वितीय व्यक्ति उद्घोषित किया गया है।² जगन्नाथप्रसाद चतुर्वेदी श्री कृष्ण को सर्वगुणों का आधार मानते हुए लिखते हैं-“श्रीकृष्ण सर्वदा और सर्वत्र सर्वगुणों के प्रकाश से तेजस्वी थे। वह अपराजेय, अपराजित, विशुद्ध, पुण्यमय, प्रेममय, दयामय, दृढकर्मी, धर्मात्मा, वेदज्ञ, नीतिज्ञ, धर्मज्ञ, लोकहितैषी, न्यायशील, क्षमाशील, निरपेक्ष, शास्ता, निरहंकार, योगी और तपस्वी थे। वह मानुषी शक्ति से कार्य करते थे, परन्तु उनका चरित्र अमानुषिक था।”³ उन्होंने अपना समस्त जीवन आर्य संस्कृति के लोकरक्षक रूप का उन्नयन करने में व्यतीत कर दिया और सम्भव है उन दिनों आर्य जनता ने इसी लोकादर्श के चरणों में अपने जीवन की समस्त श्रद्धा समर्पित करके सत्य के लिए असत्य के विरुद्ध और कर्तव्य के लिए अकर्तव्य के विरुद्ध संघर्ष करने की अपरिमित प्रेरणा प्राप्त को होगी। चिरकाल से जनता ने इसी लोकरक्षक के चरणों में अपने जीवन की सारी आशा-निराशा एवं सारा दुख-सुख केन्द्रित करके उसे अपने जीवन में उतारने की सफल प्रचेष्टा की है। वास्तविक सत्य भी यह है कि किसी समय जनता ने कृष्ण को अपने इतने निकट पाया कि वह स्वयं कृष्णमय हो गई; उनके अलौकिक कार्यों ने जनता को बहुत अधिक प्रभावित किया और जनता ने उन्हें सदैव के लिए अपना पथप्रदर्शक मान लिया। भावुक भक्त और सहृदय कलाकारों ने कृष्ण

के दिव्य रूप का इस चातुर्य से वर्णन किया कि वे मानव के रोम-रोम में बस गए तथा जीवनाधार बनकर भग्न हृदयों को आशावान बना सके।

कृष्ण की परम्परा अति प्राचीन है। वैदिक विष्णु, वासुदेव कृष्ण और पौराणिक कृष्ण के शृंखलाबद्ध क्रमिक रूप का संधान जटिल और विवादग्रस्त है। वेदों में आदित्य, इन्द्र और अग्नि क्रमशः द्युलोक, मध्यलोक और भूलोक के अधिष्ठाता देवता माने गये हैं। आदित्य अपने ताप और प्रकाश से सृष्टि को जीवन देने वाला बन गया। ताप से वृष्टि होती थी और वृष्टि से वनस्पतियों का विकास हुआ जिससे गाय, पशु और मानव आदि प्राणी जीवन धारण कर सके। वृष्टि का सम्बन्ध अधिकतर मध्य-लोक और भूलोक से था। सुतरा इन्द्र वृष्टि वनस्पति, ब्रजभूमि और खाद्य सामग्री के अधिष्ठाता देवता बनकर 'राधानापति' हो गये।⁴ हेमन्त और शिशिर की शीताकूल सृष्टि को जीवन-मरण की व्याकुलता से दूर करने के हेतु विष्णु का अभ्युदय हुआ। बाद में आदित्य का आविर्भाव भी विष्णु से ही हो गया। वैदिक काल में अग्निदेव की स्तुति भी बड़े सुन्दर शब्दों में हुई है।⁵ बाद में ब्राह्मणी की रचना के समय अग्निदेव का महत्त्व विष्णु से कम हो गया।⁶ वेदों में अनेक स्थलों पर विष्णु और इन्द्र के पराक्रम का समभाव से वर्णन हुआ है।⁷ बाद में विष्णु का महत्त्व इतना बढ़ गया कि इन्द्र को लोग भूल से गये और देवेन्द्र का पद इन्द्र के हाथ से निकलकर विष्णु के पास पहुँच गया। 'इन्द्र सूक्त' के आधार पर 'विष्णु-सूक्त' की रचना विष्णु की पूर्ण विजय की प्रतीक है।⁸ अन्यान्य देवताओं की कथाएँ विष्णु में सम्बद्ध हो गयीं और अब

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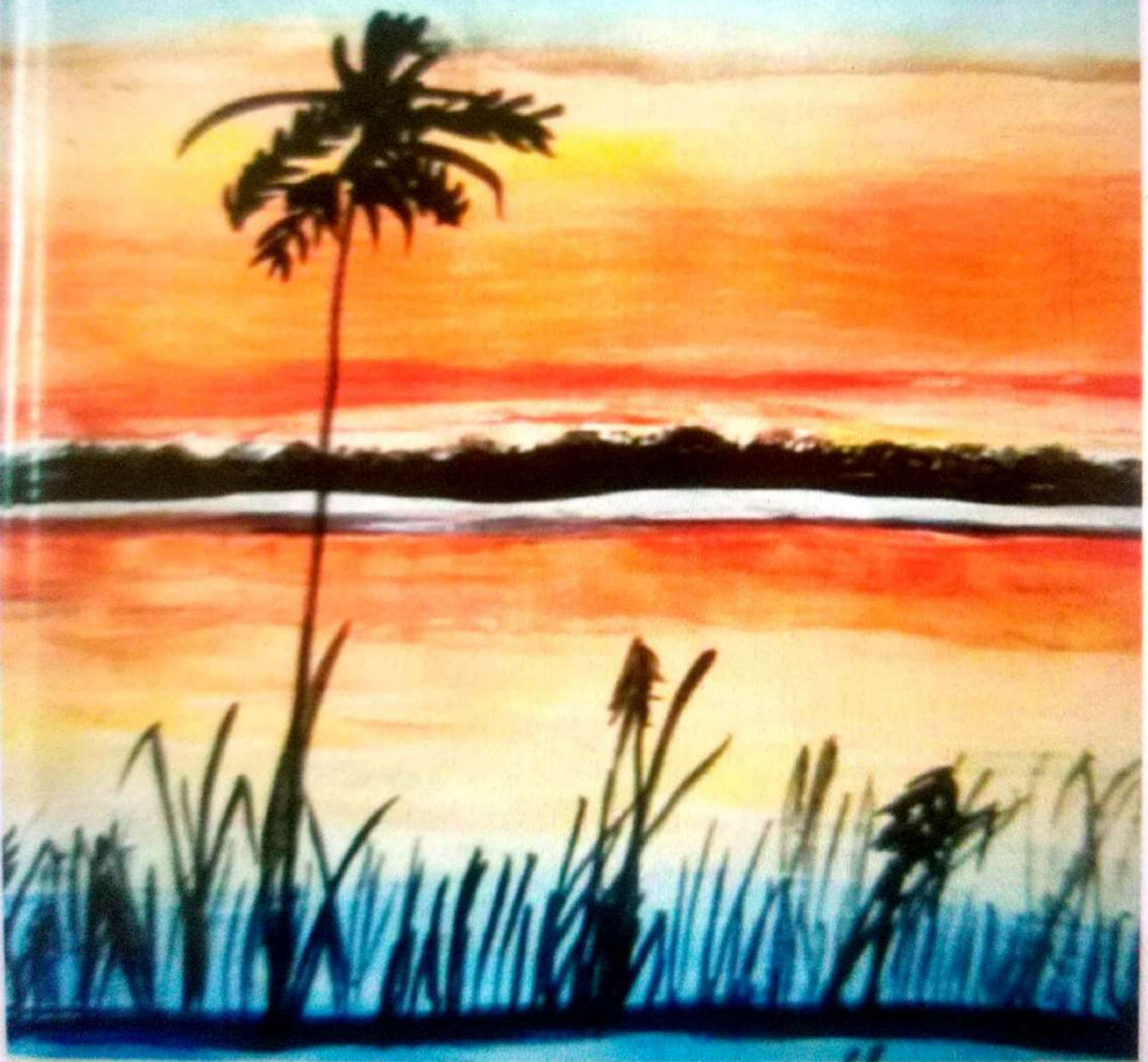
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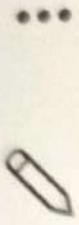
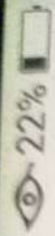
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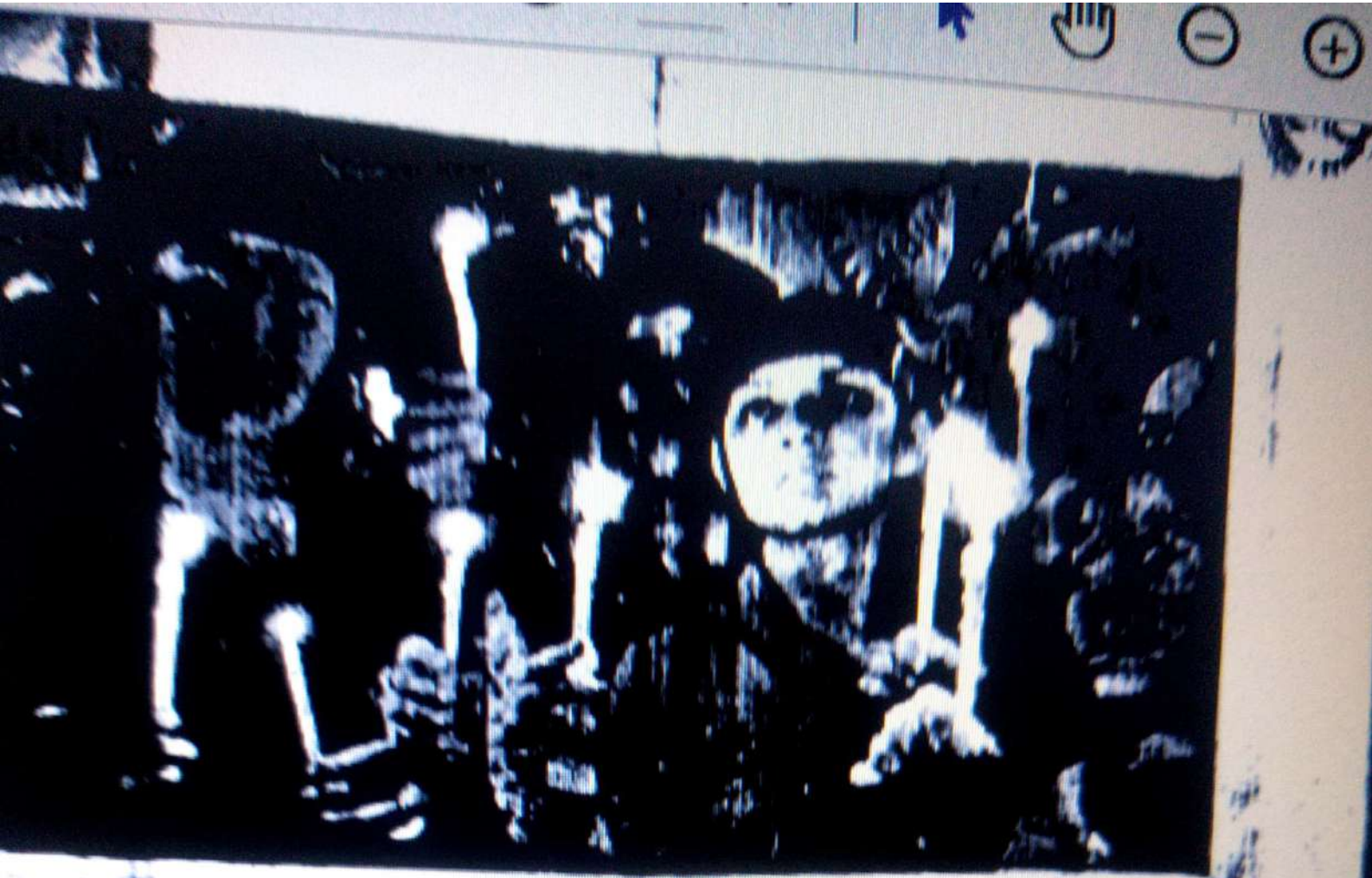
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अंतर्राष्ट्रीय
परिदृश्य में
हिंदी साहित्य

24. अंतर्राष्ट्रीय हिंदी साहित्य के परिप्रेक्ष्य में अप्रवासी कहानियाँ और दलित पात्र

डॉ. रजत रानी मीनू

जब हम अंतर्राष्ट्रीय परिदृश्य में हिंदी साहित्य का अध्ययन और मनन करते हैं तो उसमें एक पक्ष अप्रवासी साहित्य का भी उभरता है। मैं इसी पक्ष पर केंद्रित होकर अपना शोध आलेख प्रस्तुत कर रही हूँ। इसमें मैंने अप्रवासी साहित्य को विस्तृत नजरिये से देखने का प्रयास किया है।

भारतीय दुनिया के किसी भी कोने में बसे हों उनकी आत्मा भारत में ही बसती है। भारत से उनका जुड़ाव जब तब कई रूपों में उभर कर सामने आता रहा है। फिर साहित्यकार तो ज्यादा संवेदनशील होता है, ज्यादा कल्पनाशील होता है। अनुभवों को व्यक्त करने का गुण साहित्यकार के पास ही अधिक होता है। साहित्य के माध्यम से अप्रवासी भारतीयों ने विदेशों में प्रवास करने के दौरान न सिर्फ अपने कथा-साहित्य के माध्यम से व्यक्त किया है बल्कि उनके अनुभवों का वितान और भी चौड़ा हुआ है। यूनं अप्रवासी साहित्यकार विभिन्न विधाओं में अपने अनुभव साझा करते हैं और साहित्य के माध्यम से हम भारतीयों से जुड़े रहते हैं। उनके इस जुड़ाव से हमारा साहित्य संसार समृद्ध हुआ।

कथा-साहित्य, साहित्य की ऐसी विधा है जिसमें रचनाकार अपने कथात्मक सृजन को विस्तार के साथ पाठकों के समक्ष रख पाता है। उदाहरण के लिए प्रवासी कथाकारों में सुविख्यात कथाकार तेजेंद्र शर्मा की कहानियाँ 'मलबे की मालकिन' हो या 'कैंसर' हो अथवा 'देह की कीमत' नामक कहानियाँ हों, ये ऐसी कहानियाँ हैं

वैश्विक पटल पर

हिंदी

सम्पादक
डॉ. रमा





स्त्री स्वर

अतीत और वर्तमान

(समाज, साहित्य, संस्कृति)



डॉ. नीलम डॉ. नामदेव

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डॉ. संगीता वर्मा

हिंदी साहित्य के इतिहास की बात की जाए तो कोई भी काल ऐसा नहीं है जहाँ नारी को विशेष बनाकर न लिखा गया हो। सभी काल अपने अपने ढंग से नारी को व्यक्त करते रहे हैं। आदिकाल में विशेष रूप से विद्यापति की दृष्टि में नारी मात्र भोग विलास की वस्तु के रूप में दिखाई पड़ती है। मध्यकाल में उन्हें कबीर हो या तुलसी, सभी का नारी के प्रति तिरस्कार का भाव दिखाई देता है। दशकाल में तो सारी अस्मिता, गरिमा के सारे स्वरों तक तोड़ दिए और खुलकर नारी देह तक ही अपनी दृष्टि रखी। किन्तु सुषी की बात यह है कि आधुनिक काल में पहली बार नारी की अस्मिता की तलाश आरम्भ हुई और नारी सबंधी मुद्दों को विशेष स्थान दिया गया। हिंदी साहित्य में सुमित्रानन्दन पंत छायावादी कवियों में अग्रणीय स्थान के अधिकारी हैं। साथ ही प्रगतिवाद भी उनकी काल में अदृष्ट नहीं रहा है। 'पुराण' काव्य संकलन में पंत ने छायावादी युग की घोषणा ही कर दी।

“या, क्रोडित बरसा पावक कला,
नष्ट प्रभु हो जीर्ण पुरातन,
स्वस पंश जग के जड़ अधन,
पावक पग भर आये नृतन,

ही प्रत्यक्षित नवल मानवधन”। (पुराण, पंत, पृ. 15)

‘पुराण’, ‘पुराणी’ और ‘प्राण्य’ काव्य संकलन में पंत का नारी की लेकर सकारात्मक दृष्टिकोण दिखाई देता है। इन संकलनों में नारी के परंपरागत रूप को मान्यता नहीं दी गयी है। इन काव्यों में नारी का चित्रण रूप ही हमारे सामने

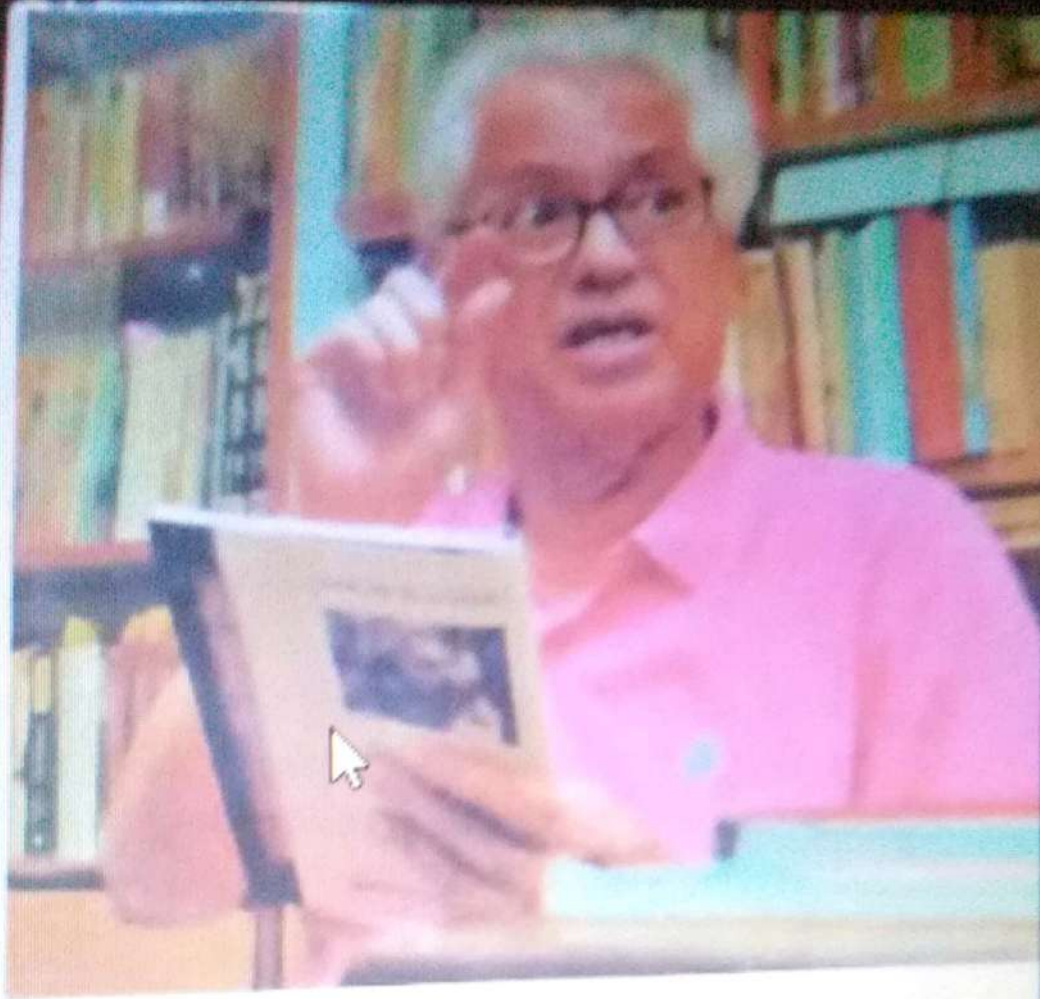


दलित साहित्य
और
डॉ. अम्बेडकर का चिंतन

सम्पादक

अश्वनी कुमार

- दलित साहित्य की विकास परम्परा और
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संपादक

साधना अग्रवाल



18. दूसरा सप्तक की भूमिका: एक विश्लेषण

—*डॉ. संगीता वर्मा*

एसोसिएट प्रोफेसर, हिंदी विभाग
कमला नेहरू कॉलेज, दिल्ली विश्वविद्यालय, दिल्ली

मौन भी अभिव्यंजना है जितना तुम्हारा सच है उतना ही कहो कि घोषणा करने वाले अज्ञेय ने कविता के क्षेत्र में कई नवीन प्रतिमान स्थापित किए। 'दूसरा सप्तक' की भूमिका को पढ़ते समय ज्ञात होता है कि एक नवीन युग के आगमन को अज्ञेय ने केवल समयानुकूल ठहराते हैं वरन् इसे मौल का पत्थर भी बना देते हैं। वे लिखते हैं कि, "तार सप्तक" का प्रकाशन ही नहीं उसका आयोजन, संकलन, संपादन आदि सभी कुछ न केवल समयोचित और उपयोगी था बल्कि उसे हिंदी काव्य जगत की एक महत्वपूर्ण घटना कहा जा सकता है।¹ दूसरा सप्तक वास्तव में सात कवियों का संकलन है जिसका संपादन अज्ञेय द्वारा 1949 में तथा प्रकाशन 1951 में भारतीय ज्ञानपीठ से हुआ। इसमें भवानी प्रसाद मिश्र, शंकुतला माथुर, हरि नारायण व्यास, शमशेर बहादुर सिंह, नरेश मेहता, रघुवीर सहाय एवं धर्मवीर भारती की रचनाएं संकलित हैं। दूसरा सप्तक के कवियों ने समसामयिक काव्य की प्रवृत्तियों का प्रतिनिधित्व किया। इस अनूठे नव प्रयोग का प्रभाव समसामयिक कथ्य जगत पर भी पड़ा। आज भी अनेक आधुनिक हिंदी कविता के काव्य प्रेमियों में इस तरह की कविताएं आधुनिक कविता के उस रचनाशील दौर की स्मृतियां जगाएंगी जब भाषा और अनुभव दोनों में नए प्रयोग कर सकना ही कवि कर्म को सार्थक बनाता था। निःसंदेह ये कविताएं अपने में तृप्ति कर हैं। "उनके लिए जिन्हें अब भी कविता पढ़ने का समय है। साथ ही इस संग्रह की विचारोत्तेजक और विवादास्पद भूमिका को पढ़ाना भी अपने में एक ताजा बौद्धिक अनुभव आज भी है।"² अज्ञेय द्वारा 1945 ईस्वी सन में नई कविता के प्रणयन हेतु सात कवियों का एक मंडल बनाया गया। तार सप्तक नई कविता का मौल का पत्थर माना जाता है। ऐतिहासिकता इस बात में है कि इस संकलन के प्रकाशन से हिंदी काव्य साहित्य में प्रयोगवाद का आरंभ होता है।

1951 में 'दूसरा सप्तक' का प्रकाशन हुआ। 'दूसरा सप्तक' की संपादकीय भूमिका में आचार्य नन्ददुलारे वाजपेयी आदि के आक्षेपों का जवाब देने का प्रयास किया है। अज्ञेय ने जिसप्रकार भूमिका में काव्य अस्तित्व की रक्षा की घोषणा की है, वह आने वाले समय के लिए मौल का पत्थर बन गई। जूने पहली तार सब तक में भी सात कवियों की कविताओं का संकलन प्रस्तुत

किया था। यह संकलन हिंदी गया। 'दूसरा सप्तक' का प्रकाशन एक प्रयोग था बल्कि उन आरोप 'सप्तक' ये प्रथम प्रकाशन के बाद आलोचनात्मक पाठ में अज्ञेय ने सरल और सहज भाषा में दिए हैं। सटीक जवाब शैली व की भाषा उदाहरण है। वे लिखते हैं—'प्रयोग प्रवर्तन का दायित्व क्योंकि और दिया गया है, हमारा इन प्रश्नों आवश्यक है।' 3 साथ ही वे यह सप्तक के कवियों को किसी भी पू जाये वरन् उनके कृतित्व ही उ मानना है।

तार सप्तक के प्रकाश संस्करण के कवियों को प्रयोगवा अज्ञेय ने दूसरा सप्तक की भूमिका ने लिखा—'प्रयोग का कोई विवा नहीं है। ठीक इसी तरह कविता आचार्य नन्ददुलारे वाजपेयी ने इन करने का भी आरोप लगाया था। ही पुरजोर ढंग से दिया—'जो लोग परंपरा की दुहाई देते हैं, ये मूल कवि के लिए, कोई ऐसी पोटली नहीं है जिसे वह उठाकर सिर कवि उसे ठोक बजाकर, मरोहक ग्रहण करता है।'⁵

अज्ञेय की इस भूमिका कि प्रयोगवादी कविता में 'साधारणी दिखाई देता दिखा है। प्रयोगवादी नकार रहे हैं। अज्ञेय ने इस आक्षे अनुसार सभ्यता के विकास के स क्षेत्र भी विस्तृत हुआ है। पर मूल विद्यमान हैं। बस व्यक्त करने की पर परिवर्तन का नितांत प्रभाव पड़ साहित्य कभी आदि विभिन्न मत म था तो साधारणीकरण के मायने भी भी भाषा प्रत्येक व्यक्ति नहीं बोल

महामारी कौरौना : एक रहस्य

सम्पादक

डॉ० घनश्याम भारती

डॉ० ओकेन्द्र

सह-सम्पादक

डॉ० राकेश सिंह रावत



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‘कोरोना’ काल में ‘स्त्री’ और सामाजिक असमानताएँ

डॉ० संगीता वर्मा

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‘कोरोना’ विश्व स्तर पर व्याप्त महामारी का नाम ही नहीं है यरन् इस बीमारी ने करोड़ों लोगों के जीवन को तबाह करने का भी काम किया है। इसने न केवल मानव शरीर को प्रभावित किया साथ ही जीवन के हर क्षेत्र को अस्त-व्यस्त करके रख दिया है। भारत में जब कोरोना की पहली लहर का आगमन हुआ तब हम इसके भयावह रूप से अनजान थे। इससे पहले कि हम कुछ समझ पाते, हजारों-लाखों लोग काल के गाल में समाते चले गए। हम सभी तृतीय विश्व-युद्ध की कल्पना मात्र से रिहल उठते थे। क्योंकि इतिहास बताता है कि प्रथम विश्व युद्ध और द्वितीय विश्व युद्ध ने मानव समुदाय को कितनी हानि पहुँचायी थी। ऐसे में जब कोरोना ने दबे पाँव आहट दी तो कोई समझ भी नहीं पाया कि आखिर विश्व में क्या स्थितियों या कारक उत्पन्न हो गए हैं। सत्य यही है कि **‘कोरोना एक रहस्य’** है और आरम्भिक चरण में इस बीमारी से सभी इसके घातक परिणामों से अवगत भी नहीं थे। कोरोना काल में कामायनी (प्रसाद) की पक्तियाँ अनायास ही स्मरण हो आती हैं -

हिमगिरी के उत्तुंग शिखर पर, बैठ शिला की शीतल छाँव।

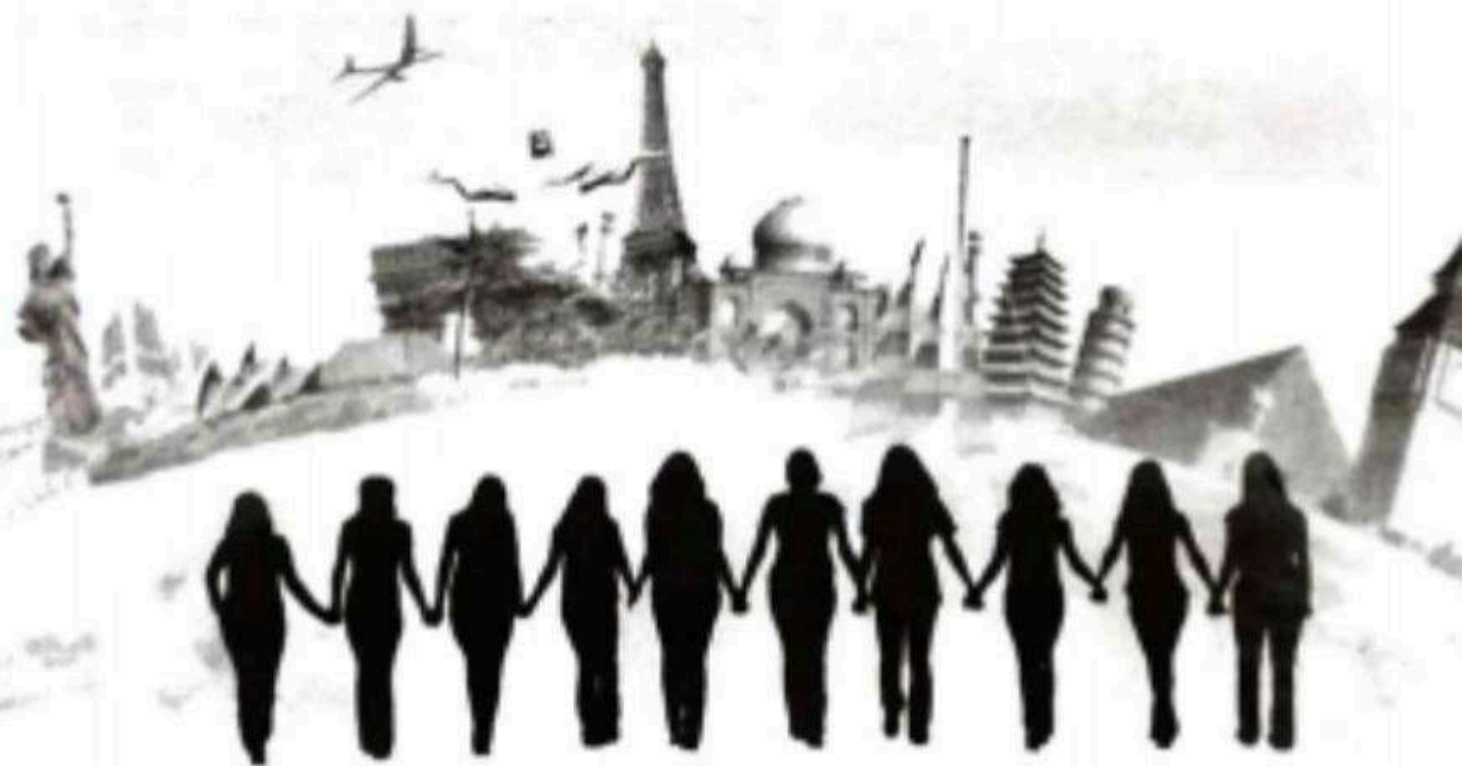
एक पुरुष भीगे नयनों से, देख रहा था प्रलय प्रवाह।।

निकल रही थी मर्म वेदना, करुणा विकल कहानी सी।

यहाँ अकेली प्रकृति सुन रही, हँसती सी पहचानी सी।।

वैश्विक साहित्य में स्त्री चेतना

संपादक
डॉ. संध्या गर्ग



क्यों है क्या उनमें आगे बढ़ने की क्षमता नहीं है, कि पुरुषों की अपेक्षा कार्य कुशलता में कम्यी है।

अक्सर यह तर्क दिया जाता है कि उद्यमीकरण से निर्वात बढ़ेगा और निर्वात उद्योग की क्षम प्रदान होने से महिलाओं के क्षम की सीमा बढ़ेगी। इसके पीछे भी यह काल्पनिकता है कि - महिला क्षम अपेक्षाकृत सस्ता है और महिलाएँ ज्यादा आसानी पराजय होती हैं। यूनियनों के बिना सस्ता क्षम उपलब्ध होता है। "पहले नारी को घर में बंद करके शोषण किया जाता था, अब उसे मुक्त करके किया जा रहा है। मुक्ति के तारे अधिकार अंततः पुरुष-सत्ता के ही हितों को पोषित कर रहे हैं।"

निष्कर्षतः यह कहा जा सकता है कि यदि महिलाओं की स्थिति सुधारनी है, उनके प्रति होने वाले भेदभाव, उत्पीड़न को कम करना है तो उनकी आर्थिक स्थिति में सुधार होना अभिव्यक्त है। निष्कर्ष भी आज यह समझ कर रही हैं कि जब तक उनकी आर्थिक स्थिति में सुधार नहीं आता, तब तक उनका विकास नहीं हो सकता और उनकी कोई पराजय नहीं इन सकती। आज जो निष्कर्ष आर्थिक रूप से आत्मनिर्भर बनने की ओर तीव्र गति से बढ़ते बढ़ते हैं वह महसूस कर पा रही हैं कि आर्थिक निर्भरता ने उन्हें किडना सम्भाला है। लेकिन आत्मनिर्भरता के साथ-साथ स्त्री शिक्षा का प्रश्न भी बहुत महत्वपूर्ण है क्योंकि स्त्री शिक्षा के बगैर स्त्री की आत्मनिर्भरता जर्मिना का निर्माण संभव ही नहीं है। स्पष्ट रूप में यह कहा जा सकता है कि स्त्री शिक्षा वस्तुतः स्त्री के विकास की पुरी है और पुरी होने का प्रमुख कारण यह है कि यदि स्त्री शिक्षित न हो तो लैबिधान प्रदत्त संपत्त स्त्री अधिकार बेमानी है। जो स्त्री शिक्षा प्राप्त करेगी उसमें जागरूकता भी आयेगी और उसके लिए क्या क्या अधिवार सुनिश्चित है उनका ज्ञान भी उसे हो पायेगा। और जब व्यक्ति को बोध होगा तो वह अपनी परिस्थितियों को बदलने के लिए खड़ा हो सकता है।

संदर्भ

1. स्त्रीत्ववादी विमर्श - समाज और साहित्य - श्यामा शर्मा।
2. विनया - कैपेटी पुष्पा।
3. वही।
4. जॉन स्टुवर्ट मिल - स्त्रियों की पराधीनता - अनुवाद - इमरति साकसेबा।
5. नारीवादी राजनीति - संवादक साधक आर्थ - निर्दिष्टता मेहन।
6. न्याय क्षेत्र - अन्वयप्रयोग - अरविन्द जैन।

प्रवासी महिला कहानीकारों की दृष्टि में नारी और सांस्कृतिक अंतर्द्वंद्व

डॉ. संगीता वर्मा

असिस्टेंट प्रोफेसर (हिंदी विभाग)

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इन दिनों हिंदी साहित्य में हिंदी साहित्य के वैश्विक परिदृश्य की बर्बाद ज़ोरों पर है। सही भी है क्योंकि वर्तमान में वैश्विकता ने संपूर्ण विश्व को व्यापक स्तर पर एक कर दिया है तो साहित्य का वैश्विक होना भी स्वाभाविक है। बाह्य व्यक्ति हो, विचार हों या फिर संवेदनाओं का अविश्रत प्रवाह सभी कुछ वैश्विक युग में वैश्वीकृत हो रहा है। साहित्य सभाज का दर्पण है, दृढ़ह मान्यता लेनी से परिवर्तित विश्व पटल पर अस्तुत सामंजस्य पेश कर रही है। प्रवासी हिंदी साहित्य का फलक आज व्यापक स्तर पर दिखाई दे रहा है। प्रवासी साहित्य के माध्यम से हिंदी साहित्य एक नए रूप में प्रवेश कर चुका है। वैश्विक स्तर पर नए विचार, नई मान्यताएँ, संस्कृति के प्रति आस्था व अनास्था के प्रश्न इन दिनों हिंदी साहित्य में विस्तार पा रहे हैं। डॉ. कमल किशोर गोयनका का भी मानना है कि "यह हिंदी साहित्य की एक सशक्त धारा बन चुका है।" प्रवासी साहित्य के साथ ही स्त्री विमर्श इन दिनों खासा प्रचलित है। प्रवासी साहित्य के महत्व को देखते हुए ही डॉ. राघवराज मिश्र लिखते हैं--"प्रवासी साहित्य ने हिंदी को नई जमीन दी है और हमारे साहित्य का दायरा दसित विमर्श और स्त्री विमर्श की तरह विस्तृत किया है।" आज प्रवासी महिला साहित्य ने स्त्री के दमन और उनकी स्वतंत्रताकी अनेकों कहानियाँ कही हैं। इन लेखिकाओं ने बड़ी कलात्मकता से स्त्री व्यक्तित्व को प्रभावित करने वाले तत्वों को अंतर्गर्भरूप देते हुए पार्थिक संवेदन पक्ष को परत दर परत उजाड़ा है। गोयनका जी के कथनानुसार--"किसी भी भाषा का प्रवासी साहित्य उस भाषा के लोगों के



समय के विकास पर

हिन्दी सिनेमा



सम्पादक
सीमा शर्मा



हिंदी साहित्य और प्रवासी विमर्श

संपादक

डॉ. बसुन्धरा उपाध्याय



साहित्य का स्वर

साहित्य की स्त्री का 'संसार का स्वर'

साहित्य का स्वर : एक विचार

साहित्य : स्वर का स्वर

साहित्य

साहित्य का स्वर : एक विचार

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साहित्य का स्वर : एक विचार

हिंदी प्रवासी साहित्य का स्वर

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'प्रवास' शब्द से अभिप्राय है, विदेश जान या जाना या या देश छोड़कर किसी अन्य देश में निवास करना। भारतीय मूल की वे लोग जो किसी कारणों से विदेशी भूमि पर जा बसे और विदेशी भूमि को ही अपनी सम्पूर्ण बना लिया 'प्रवासी' कहलाए और इसी लोगों ने ही हिंदी साहित्य का स्वर बना दिया। 'प्रवासी' शब्द में निहाय 'प्रवासी साहित्यकार' कहलाए और उनके द्वारा लिखा गया साहित्य हिंदी का 'प्रवासी साहित्य' कहलाए। श्री प्रदीप शीघर की अग्रणी इसे 'भारतीय हिंदी साहित्य' भी कहा जा सकता है। आज हिंदी का प्रवासी साहित्य विदेश के कई देशों जैसे—अमेरिका, ब्रिटेन, ऑस्ट्रेलिया, फ्रांस, जर्मनी, इत्यादि, यूरोप, इत्यादि में लिखा जा रहा है। वैश्विक स्तर पर नए प्रवासी साहित्य के विकास को देखते हुए ही डॉ. रामदत्त मिश्र लिखते हैं 'प्रवासी साहित्य ने हिंदी को नए आयाम दी है और हमारे साहित्य का स्वर उल्लिखित और स्वी-विषय और नए विस्तृत किया है।' दरसदागत विचारधाराओं एवं युवायुक्त विचारधाराओं का सम्पादन ही साहित्य पर प्रभाव पड़ता है। इसके अतिरिक्त यह वैश्विक भावनाओं के साथ-साथ सामाजिक पद्धतियों के संघर्ष में भी आता है और इनसे प्रभावित होता है। प्रवासी साहित्य पर यह तथ्य पूर्णतः पटित होता है। साहित्य में यह विश्व-प्रतिबिम्ब भाव से लक्षित होता है। इसका अध्ययन प्रत्येक सुशोधन के लिए महत्वपूर्ण है और रोचक भी, विशेषकर साहित्य में विदेश के आधार और प्रेरक बिंदुओं का सहज ही सम्पादन ही आता है क्योंकि मानव-जीवन के व्यापक अंजन का अध्ययन वैश्विकता से सम्बन्ध है।

विदेशी भूमि पर भारतीय मूल के लोगों का इतिहास अत्यन्त पुराना नहीं है।

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साहित्य, मीडिया और हिंदी लेखन

साहित्य, मीडिया और हिंदी लेखन



सम्पादक
डॉ. दीपमाला

सम्पादक
डॉ. दीपमाला



स्वयं सत्यमपि
[Signature]

मीडिया में हिंदी भाषा

डॉ. संगीता शर्मा

सहायक प्रोफेसर (हिंदी विभाग)

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मीडिया को वर्तमान सन्दर्भ में सलाह, प्रतिपक्ष और समर्थन के इन प्रकार के आवश्यक कार्य करने हेतु लोकतांत्रिक का चौथे स्तर के रूप में माना जाता है। मीडिया और इलेक्ट्रॉनिक रूप में हिंदी को एक नया अर्थ प्रदान किया है। आज मीडिया में हिंदी को एक नए अवतार के रूप में प्रस्तुत किया जा रहा है नए अर्थों में देखा जाए तो हिंदी की भूमिका मीडिया में अपने अस्तित्व को तलाशती नजर आती है। वैश्व के रूप में हिंदी को पाठकों और दर्शकों के सामने प्रस्तुत किया जाता है। इतिहास की तर्ज पर हिंदी को दिखाने का नया रिवाज सा बत रहा है। यदि हम हिंदी के उद्भव एवं विकास प्रक्रिया की ऐतिहासिकता की बात करें तो स्पष्टतः ज्ञात होता है कि हिंदी अपनी तथैवी एवं सतत विद्यमानता के कई चरणों को पार करते हुए साप्ताहिक, साप्ताहिक रूप में प्रसिद्ध हो पाई है किन्तु वर्तमान सन्दर्भ में मीडिया ने हिंदी को गरिमा और प्रतिष्ठा को नकार सा दिया है। तब हिंदी को लेकर बहुरूपी अक्षर इलाहाबादी ने यह बात दिया था कि - 'नए अर्थों का मान, न तलवार निकालो। नर शीघ्र पुकारित हो, तो अक्षर निकालो'। तब नारे का अर्थ व्यापक उदात्तन को हिंदी भाषा के माध्यम से एकता के रूप में विरोध का था। इसी प्रकार आचार्य हजारीप्रसाद द्विवेदी ने हिंदी के माध्यम से ही भाषा संस्कार और परिवर्तन के कार्य किया। बाबूराव विष्णु पराङ्कर, बालगुरुदास, अम्बिकाप्रसाद वाजपेयी, शिवभूजन सहाय, पाण्डेय बेचन शर्मा 'उग्र' आदि हिंदी के इन महान सेवियों ने हिंदी को उदात्त प्रदान की। इन सभी ने हिंदी को एक नया अर्थ और पहचान की जिससे सारा देश गर्व अनुभव कर सके और अपनी भाषा की महत्ता और गरिमा को जान सके। पत्रकारिता के दुरुजाली दौर में हिंदी को एक ऐसे हथियार के रूप में अपनाया गया था जिससे हिंदी गद्य को एक नया

नया अर्थ देकर उसे अत्यन्त उच्च की बात को असरदार ढंग से पूरे राष्ट्रवासियों के सामने रख सकता है। पत्रकारिता में ईमानदारी का बनाव रहना बहुत आवश्यक है पर साथ ही यह बात भी ठीक है कि हर क्षेत्र के कार्य में ईमानदारी को बनाए रखना कोई आसान बात नहीं है। अच्छा खरिब बनाए रखना एक तरह से हर क्षेत्र संघर्ष जैसा ही होता है। शायद ही कोई ऐसा अन्य व्यक्तित्व होगा जहाँ हर क्षेत्र अलग-अलग संदर्भ के साथ लोगों से सातमेत करना होता हो जितना की पत्रकारिता में। समाचार अर्थ की एक और नैतिक जिम्मेदारी यह भी है कि उसे संपादक तथा चित्र प्रकशित करते समय शालीनता बनाए रखनी होगी। कहीं भी और किसी भी स्तर पर उद्वेगना नहीं लाना होगा। आज भारत देश की अखंडता बनाए रखना, राष्ट्रीय भावना को बजबुल करना, सामाजिक-आर्थिक चुण्डियों को दूर करना, वर्ण निर्देश भावना को बत देना, समाज के विभिन्न लोगों को एक-दूसरे के करीब लाना और संघर्ष भावना को समाप्त करना तथा जनतात्मिक ढांचे को बरकरार रखना नितान्त आवश्यक है। इन सब उद्देश्यों की प्राप्ति और जनमत बजबुल करने के लिए पत्रकारिता की भूमिका अत्यधिक महत्वपूर्ण है।

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भारतीय साहित्य में दलित स्त्री



संपादक
रजत रानी 'मीनू'

अंतर्राष्ट्रीय
परिदृश्य में
हिंदी साहित्य

संपादक

डॉ. रजत रानी मीनू
डॉ. साधना अग्रवाल

सह संपादक

डॉ. दीनदयाल
डॉ. अनुराधा गुप्ता

साम्प्रदायीय उपन्यासों में स्वामिकता के साथ-साथ शैथिल्यका का भी वर्णन मिलता है। अप्सुवन पारिस्विकिनी, जलवायु, ताप, पानी की विषयव्यापी सपस्या से जुड़ते हैं और उन्हें अपनी लेखनी में लाते हैं। कुड़वाँ जब मैं नाकिरा हर्मा पानी की विषयव्यापी सपस्या को उजागर करती है। पूरे उपन्यास में पानी की तैली का जहाँ भयावह चित्रण है वहीं लेखिका ने पानी की सपस्या से जुड़ने के लिए देश-विदेश में की गई शोध को भी आधार बनाने को कोशिश की है। नाकिरा हर्मा की कहानियों का कैनवास भी बरबरी विराट रहा है। उनके द्वारा लिखा गया उपन्यास सात नदियाँ एक लम्बे ईरानी ज़ाति पर लिखा गया दुनिया का पहला उपन्यास है। शाल्पती, ठीकरे की संज्ञा, विंश मुहल्ले, अलफाट्ट, जीते रोह, अजन्मी जजीरा, कणज की नाव आदि उनके सारे उपन्यास एक विराट फलक को फूलें हैं। इसके अलावा अफ़ग़ानिस्तान मुहल्ले का सैरान, सरजीना का देश इराक में वह विस्तृत कैनवास में जाकर बात करती है।

अंतर्राष्ट्रीय परिदृश्य को अपनी लेखनी का आधार बनाते और हिंदी साहित्य को समृद्ध करने वाली में नीना पौल, पंकज मुबीर, तेजेंद्र शर्मा और उषा त्रिवेद्या, मुद्रुता रम एवं सुकन्य बेटी हैं।

संदर्भ

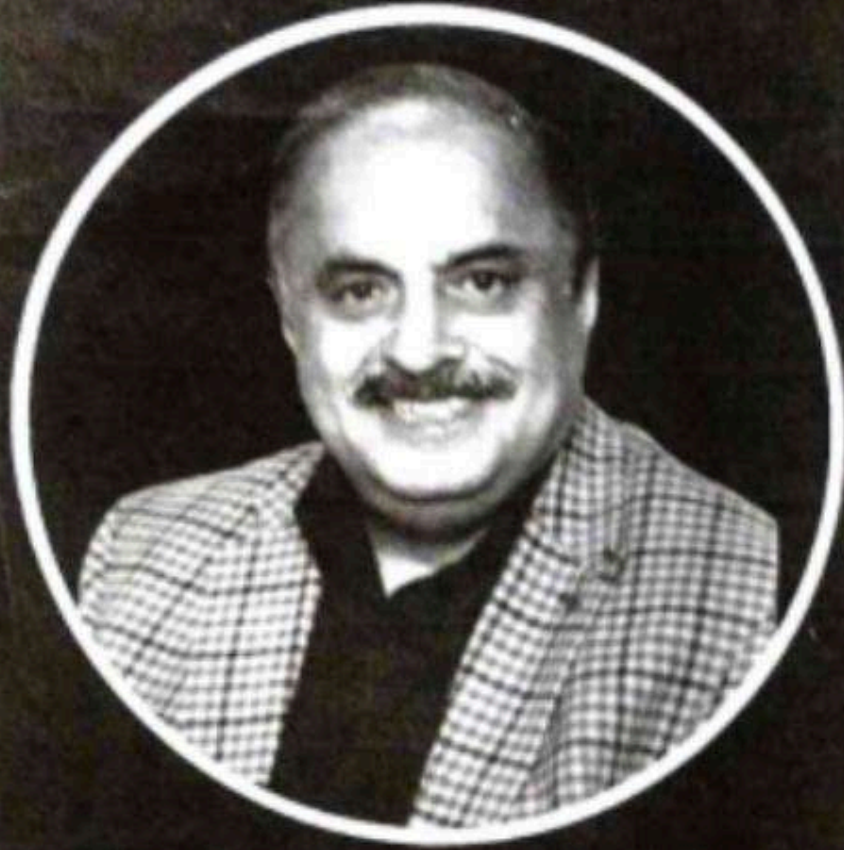
- मुद्रुताकान्त-मुद्रुता रम
 नयनाल नाथ के देवता-लैंग
 नदी-उषा त्रिवेद्या
 निरालम-अशिक्षित
 कुड़वाँ जल-नाकिरा हर्मा
 सातनदरबारी सैमीकान्त-पिंडेल कान्तो

15. अंतर्राष्ट्रीय परिदृश्य में हिंदी कविता : स्त्री अस्मिता के स्वर

डॉ. संजीता वर्मा

स्त्री अस्मिता वर्तमान विमर्शों में एक प्रमुख विमर्श बनकर उभरा है। स्त्री को अपनी आवादी का दर्जा दिया जाता है और अधिकारों की बात की जाती है। स्त्री अस्मिता पर बात करने का अभिप्राय है—स्त्री जीवन को सामान्य जीवनवर्षा, परिवार एवं सामाजिक स्तर पर उन अधिकारों की बात करता जो उसे न देकर पुरुष के रूप में स्वीकारें अपितु बराबरी का दर्जा दें। आज स्त्री केंद्रित विभिन्न आंदोलनों, बहसों और विचारों-विमर्शों की शीढ़ में स्त्री को एक नई दृष्टि से देखने की शक्ति प्रदान की है। साहित्य वैचारिक संपर्कों में बीजारोपण का संघ है। साहित्य को जीवन की व्याख्या भी कहा जा सकता है। स्त्री सारे संसार को जन्मदाता है। जीवन को स्त्री से अलग करके नहीं देखा जा सकता। किंतु फिर भी जीवन के प्रत्येक क्षेत्र में स्त्री इसलिए पर ही छोड़ी नजर आती है। साहित्य सामाजिक परिवर्तन की दिशा का संकेत तो देता ही है किंतु साथ ही परिवर्तन की दिशा निर्धारण भी कर ही देता है। स्त्री अस्मिता के पक्ष में विचार प्रकट करते हुए डॉ. सुधा सिंह लिखती हैं—'स्त्री अस्मिता का प्रमुख आधार है—स्त्री को पुरुष के संदर्भ से बाहर लाना और स्त्री संदर्भ में रखकर देखना, पितृसत्ता विचारधारा का विरोध करना। उन तथ्याप तर्कों का निषेध अथवा अस्वीकार जो स्त्री को स्वतंत्र पहचान से वंचित करते हैं अथवा मातहत बनाते हैं।'¹

भारतीय परंपरा में स्त्री को सदैव हान्यानिता स्वयं निराला रखा है। आदिकाल से आधुनिक काल तक कोई भी ऐसा काल नहीं है जब किसी व किली रूप में स्त्री को विषय बनाकर नहीं लिखा गया हो। विशेष बात यह भी है कि ये विषय कभी न कहीं घुमकर नारी के साथ हुए शोषण को दर्शाते हैं। स्त्री विमर्श परंपरा में अनेक



**भारतेतर हिन्दी साहित्य
और
तेजेन्द्र शर्मा**

प्रो. प्रदीप श्रीधर



'वस्तु पक्ष' किसी भी साहित्यिक रचना का विशेष तत्व होता है। वस्तु का समान्यतः अर्थ होता है- कव्य, गल्प, विषय, भाव इत्यादि। किन्हीं भी दो काव्य रचनाओं को विषय-वस्तु एक ही हो सकती। सामाजिक पर आधारित राम कथा चाहे किताबी हो कर कहीं न लिखी जाये किन्तु दोनों का काल्प-वस्तु तत्व एक ही नहीं हो सकता। एक ही विषय होते हुए भी वस्तु तत्व की भिन्नता का कारण बाहरी जगत के दृष्ट से देखा जा सकता है। इसी प्रकार कविता में भी विषय एक ही रहते हुए भी वस्तु तत्वों में भिन्नता स्पष्ट देखी जाती है।

वस्तु और शिल्प एक दूसरे के पर्याय हैं। एक को अलग कर दूसरे को जिल्कुल भी स्वीकार नहीं किया जा सकता। जब समय बदलता है तो शिल्प में परिवर्तन आ जाता है। वस्तु शिल्प से अधिक गतिशील होती है। इसलिए वस्तु शिल्प से आगे निकल जाती है। ऐसी स्थिति में यदि वस्तु को नये शिल्प की आवश्यकता होती है। जब नई वस्तु को पुराने शिल्प से काम चलाना कठिन हो जाता है तो वे शिल्प के क्षेत्र में विध्वंस और निर्माण की नीति अपनाती है और नये शिल्पों को खोज करती है। प्रवासी साहित्य भारत से बाहर बसे साहित्यकारों की अभिव्यक्ति का माध्यम बना है। प्रवासी साहित्यकारों ने लोगों से सोचा सम्पर्क साहित्य के माध्यम से किया है और इसमें कारण के लिये भी कोई स्वान नहीं है। सिर्फ यथार्थ के दर्शन होते हैं। तेजेन्द्र शर्मा के इस काव्य-संग्रह में भी विषय, प्रतीक, छंद अलंकार, परिवेश से सीधे जुड़े हुए हैं।

तेजेन्द्र शर्मा प्रकासी हिन्दी साहित्य के साहित्य सेवी हैं। तेजेन्द्र शर्मा का लोकव्यापी अनुभव, ज्ञान का अथाह भंडार, वृहद् ज्ञान और क्रांति धर्मी आधारण मानव मूल्यों की स्थापना के लिये प्रसिद्ध है। उनकी कविता भारतीय संस्कृति और चारुतात्व संस्कृति की चिन्तन धारा का सहज स्रोत है। तेजेन्द्र जी का कविता-संग्रह 'यह घर तुम्हारा है' अर्थात् संचेतन, किर्तीकविता और अंतर्हीन विज्ञान का प्रतीक है। इस संग्रह में व्यापक जनजीवन चेतना को व्यक्त करने वाली शतनायक एवं अनुदेशन भावनाओं के विरासत क्षेत्र का निर्माण करती है। कवि की यह काव्य चेतना ही हिन्दी साहित्य के प्रमुख शतकों के साथ बदन से कदम मिलाकर ही नहीं चलती चारु काव्य सृजन के नवीन आयाम भी जोड़ती है। कवि ने इस संग्रह के माध्यम से मानव जीवन के विभिन्न पहलुओं को परत दर परत उभाड़ा है। व्यक्तित्व, समाज, संस्कृति परस्पर एक दूसरे से जुड़े हुए हैं। अपनी संस्कृति को वे विदेश में रहकर भी कभी अनदेखा नहीं कर पाते हैं।

जी लखाने के कई साधन हैं, टेम्स नदी के आस-पास
गंगा मैया में जी लगाता है, हमारा अपना विश्वास।

'यह घर तुम्हारा है' का वस्तु पक्ष पाँच भागों में विभाजित है- 'टेम्स के तट से' ...
'.. अपना अंदाज', 'कुछ जग की कुछ अपनी' और 'उनके नाम' इत्यादि। तेजेन्द्र जी बहुमुखी प्रतिभा के धनी हैं और इनके इस काव्य-संग्रह के विषय भी अधिकतर धोने

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यह घर तुम्हारा है (तेजेन्द्र शर्मा) : वस्तु और शिल्प

- डॉ. संगीता वर्मा

"घर जिसने किसी गैर का आवाज किया है,
सिंहत से आज दिल ने उसे खाद किया है।"

प्रवासी हिन्दी साहित्य के संदर्भ में पिछले कई वर्षों से लगातार कई विमर्श हो रहे हैं। हिन्दी साहित्य में प्रवासी साहित्य विशेष धारा के रूप में लेनी से अपनी जगह बनाता जा रहा है। हिन्दी साहित्य में ऐसे कई लेखक हुए हैं, जो भारत से बाहर रहकर साहित्यिक सृजन में अनुभव योगदान दे रहे हैं। वैश्विक स्तर पर नये प्रवासी साहित्य के महत्व को देखते हुए डॉ. रामदत्त मिश्र लिखते हैं- "प्रवासी साहित्य ने हिन्दी को नई जन्म दी है और हल्के साहित्य का दायरा दलित विमर्श और स्त्री विमर्श को तराह प्रस्तुत किया है।" संस्कृति के प्रति आस्था व अनुस्था के प्रश्न इन दिनों हिन्दी साहित्य में विस्तार पा रहे हैं। मुख्यतः हिन्दी के प्रवासी साहित्य में तेजेन्द्र शर्मा ने हिन्दी को वैश्विक रूप प्रदान किया है। प्रवासी कथा का संबंध आधुनिकता और यथार्थ से सकार्य तक जुड़ा हुआ है। विदेश में रहते हुए अपनी अस्तित्व को जीवित रखने के लिये सृजनात्मक कर्मचार्य लिखी हैं। कमल किशोर गोकुलका के अनुसार, "हिन्दी का प्रवासी साहित्य भारतेतर देशों को भारत से जोड़ने का एक सेतु बनता है। जिसके मूल में भारत बंगाल का स्वदेश-प्रेम, भाव-प्रेम संस्कृति-प्रेम तथा उनकी संलग्नता, सहभंगिता एवं सहयोग अदृष्ट रूप से सम्बद्ध है। यह सेतु विश्व व्यापी हिन्दी साहित्यिक समाज का निर्माण करता है।" उनका साहित्य भारतेतर देशों को भारत से जोड़ने का माध्यम बनाता है और यह माध्यम विषयव्यापी समाज की परिकल्पना भी करता है। उनके साहित्य ने विदेश में रहते हुए भी स्वदेश को देखने का दृष्टिकोण बदला है और वहाँ की परिस्थितियों, संघर्ष जीने के इंग में परिवर्तन आदि को अपने नजरिये से देखने का प्रयास किया है। वे नये-नये अनुभवों और विसंगतियों को बीच से चुनते हैं और इस प्रकार उनके साहित्य में स्वयंसेव नये विचार मापदण्ड, दृष्टिकोण नये जीवन मूल्य स्थापित होते घते जाते हैं।

उपभोक्तावाद और विज्ञापन

डॉ. संजीता चर्चा

उपभोक्तावाद का अर्थ है किसी भी देश की अर्थव्यवस्था में उत्पादन और विज्ञापन से उपयोग या उपभोग की वस्तु का कोट में होना और विज्ञापन का अर्थ है किसी भी वस्तु की विशेष जानकारी। विज्ञापनों का मूल उद्देश्य उपभोक्ता को जानकारी देने के साथ-साथ वस्तु की उपयोगिता से भी परिचित कराना होता है। आज के समय को देखा जाए तो विज्ञापन इतने सकल भी हो रहे हैं। उपयोगी वस्तुओं में सैटी, कपड़ा और यकान जैसी ज़रूरतों को निम्न जाता है तो आरामदायक और विशालता सम्बन्धी वस्तुओं को भी अब ज़रूरत की चीजों से अनदेखा नहीं किया जा सकता बल्कि वर्तमान में वे दोनों ही मनुष्य को प्राथमिकताओं में शामिल हो चुकी हैं। किसी भी वस्तु की रचना बार-बार दोहराई जाए तो वह सच ही लगने लगती है। और यही रचना विज्ञापन का आधारभूत तत्व है। ऐसा नहीं है कि विज्ञापन जानकारी नहीं देते, बल्कि किसी भी वस्तु की पूर्ण जानकारी विज्ञापन ही हमें देते हैं और किसी भी वस्तु के सही चयन करने में हमारी मदद भी करते हैं, जिससे जीवन स्तर को बेहतर बनाना जा सकता है। पर यह बात ध्यान देने योग्य है कि विज्ञापन के पीछे पूरा अर्थसंग ही काम करता है। आज विज्ञापनों में सहाय्य को भी जबरन की तरह प्रदर्शित किया जाता है। कई बार यह लगता है कि जीवन कुछ और नहीं, केवल बाजार के लिए कमाने का नाम है। जीवन का असली उद्देश्य इस उपभोक्तावादी दौर में कहीं बहुत पीछे रह गया है। आज हर चीज के लिए हम बाजार पर आश्रित हैं। बाजार के बिना मनुष्य के अस्तित्व की कल्पना करना भी बेकार है।

भारत में विज्ञापन का प्रसार लगभग 200 साल पुराना माना जा सकता है। तथापि यहाँ से इसकी शुरुआत मानी जा सकती है। 29 जनवरी 1780 में जेम्स किन्सी ने बंगाल गवर्नमेंट में मूद्राबाल्यक विज्ञापन प्रकाशित किये थे। बाद में विज्ञापन समाचार-पत्र, पत्रिकाओं की आय का भी प्रमुख साधन बनने लगे। 1950 के बाद तो मनी इनमें शक्तिशाली परिवर्तन ही आ गया और बाजार की प्रत्येक वस्तु विज्ञापन की शीर्ष करने लगी।

आज के इस दौर में उपभोक्तावाद व्यक्ति और समाज पर बुरी तरह से हावी

है। जीवन के दृष्टिकोण में पूरी तरह से परिवर्तन आ चुका है। पुराने समय में संस्कारों की मनुष्य का अनुपम माना जाता था, किन्तु अब जीवन के मादने पूरी तरह से परिवर्तित हो चुके हैं। अब दया, सहनशीलता, ईमानदारी का कोई स्थान नहीं है। व्यक्ति आज हीरो रहा है, अमीरी हीरो में, जो कभी भी पूरी नहीं हो सकती। विज्ञापनों की देखभाल उपभोक्ता को मन में भी कहीं न कहीं यह सारा पर कर जाती है कि यदि अमुक वस्तु उसने पास न हुई, तो वह समाज में पिछड़ जाएगा। अपने सपनों को पूरा करने के लिए वह गलत काम भी करने को तैयार हो जाता है। विज्ञापनों की चक्करोंप उस सोचने नहीं देती और वर्तमान की परिस्थिति में कंड पड़िया वस्तुएँ उपभोक्ता को अपनी ओर खींचती हैं। उपभोक्तावादी दौर में व्यक्ति खुद को विज्ञापनों के आज में रूपा हुआ पाता है। मुकल जानने में सोने तक विज्ञापन उसका पीछा नहीं छोड़ते। टी.वी., रेडियो, समाचारपत्र, तेलिभिज, केमर आदि सभी जगह विज्ञापन छाप हुए हैं। आज के दौर का कड़वा सच यह भी है कि अस्तित्वगत में आज व्यक्ति खुद कुछ भी सोचने लगना नहीं रह गया है। बाजार ही उसे बेहतर जीवन जीने के मार्ग सुझाता है और प्रेरित भी करता है। जो भी उसे नहीं स्वीकार करता वह आज के दौर में पिछड़ा हुआ और बेकार माना जाता है। विज्ञापनों के मुताबिक जैसे पूरे बाजार को घर में समेटकर रखनेकाल ही आज की विज्ञापनों की दुनिया में सकल व्यक्ति है।

आज व्यक्ति का इन्वेंशन कर दिख गया है। वह अपने ही अंतर्गत की आकांक्षा को नहीं समझ पाता, जो कुछ करना चाहती है। अंतर्गत मन की आकांक्षा को सुनने के लिए भी आज बाजार ही साथ निभा रहा है। आज प्यून ऑटो, सोलर वॉटर इत्यादी तादाद में खूब गए हैं कि बाजार इनके भी विज्ञापनों से पटा हुआ नजर आता है। कुछ समय से विज्ञापन केवल वस्तु को बेचने का माध्यम पर न रहकर आकांक्षक नजर आ रहे हैं। कहीं वे मनुष्य का भय दिखा रहे हैं, तो कहीं बच्चों का सहारा लेकर भविष्य के साथ छलवा कर रहे हैं। यहाँ तक कि आज विज्ञापन में भी रिसेलरों की भूमिका नगण्य हो गयी है। विज्ञापन सब कुछ तय कर देगा। सब कुछ टोक कर देगा, वह हमें पूरी निष्ठा से किये जाले हैं।

1985 में स्थापित एक्वेटारिडियन स्टीचर्ड कॉलेज ऑफ इडिक्श का मुख्य कार्य विज्ञापनों की गुणवत्ता पर नजर रखना है और भारत सरकार के सूचना और प्रसारण बंगाल से भी समय-समय पर आँखा जारी किये जाते हैं। किन्तु फिर भी विज्ञापनों में उपभोक्ता को गलत सूचना जारी की जाती है और प्रायक विज्ञापन जारी किये जाते हैं। अधिकतर विज्ञापनों में भ्रमजन्य सम्बन्धी सूचना विज्ञापनों के प्रदर्शन के समय छोटे-छोटे अक्षरों में लिखी दिखाई देती है, जिस पर आसानी पर निगाह ही नहीं जाती है। कम्प्लिषी किसी भी उत्पाद में प्रयोग किये गए मानक स्तर की जानकारी बहुत



स्त्री स्वर

अतीत और वर्तमान

(समाज, साहित्य, संस्कृति)



संपादक

डॉ. नीलम डॉ. नामदेव

मुक्त करो नारी को मानव: सुमित्रानन्दन पंत की दृष्टि में नारी

डॉ. संगीता वर्मा

हिंदी साहित्य के इतिहास की बात की जाए तो कोई भी काल ऐसा नहीं है जहाँ नारी को विषय बनाकर न लिखा गया हो। सभी काल अपने अपने ढंग से नारी को ज्यादा करते रहे हैं। आदिकाल में विशेष रूप से विद्यापति की दृष्टि में नारी मात्र भोग विलास की वस्तु के रूप में दिखाई पड़ती है। मध्यकाल में चाहे काबीर हों या तुलसी, सभी का नारी के प्रतीति निरस्कार का ध्येय दिखाई देता है। रीतिकाल ने तो सारी अस्मिता, गरिमा के सारे मूल्यदेह तोड़ दिए और खुलकर नारी देह तक ही अपनी दृष्टि रखी। किन्तु सुशीला की बात यह है कि आधुनिक काल में पहली बार नारी की अस्मिता की तलाश आरम्भ हुई और नारी सबकी मुठों को विशेष स्थान दिया गया। हिंदी साहित्य में सुमित्रानन्दन पंत छायावादी कविता में अग्रणी स्थान के अधिकारी हैं। साथ ही प्रगतिवाद भी उनकी कल्प से अद्भुत नहीं रहा है। 'युगांत' काव्य संकलन में पंत ने छायावादी युग की घोषणा ही कर दी।

"या, कोकिल बरसा पावक कण,

चट्ट भट्ट हो जीवन पुराण,

ध्वंस-ध्वंस जग के जड़ बांधन,

पावक पग धर आबे नूतन,

हो चलनवित नवल मानवपन" (युगांत, पंत, पृ. 15)

'युगांत', 'युगवाणी' और 'प्राग्ध' काव्य संकलन में पंत का नारी को लेकर सकारात्मक दृष्टिकोण दिखाई देता है। इन संकलनों में नारी के परंपरागत रूप को मान्यता नहीं दी गयी है। इन काव्यों में नारी का भिन्न रूप ही हमारे सामने

- 10-11) (1) यह केवल शोषित नहीं है अपितु उन्नीत- जागृत मानवी के रूप में
- 12) (1) हुई है। यह दुखी और पीड़ित तो है ही किन्तु सशक्त, सौंदर्य, वीरता,
- 13) (1) उदारता आदि गुणों से परिपूर्ण भी है। 'युगांत', 'युगवाणी' और 'प्राग्ध'
- 14) (1) संकलन मात्र कविताओं का संकलन मात्र नहीं है अपितु एक आन्दोलन
- 15) (1) राश्ट्र अधिष्ठीकृत है जब कवि की आँखें मात्र आकाश की ओर ही नहीं
- 16) (1) 1936 से 1941 तक कालकांडकर में रहे और जनजीवन को निकट से देखा।
- 17) (1) शीघ्र ही है कि "मेरे सौंदर्य प्रेमी हृदय को जलों की अत्यंत दृश्यीय
- 18) (1) अस्वस्थ को देखकर अनेक कठोर अपात भी सने हैं और मेरा विचार जगत
- 19) (1) एवं लक्ष्य विचलित होता रहा है। अनेक रूप से मैने व्यथितता तथा लोक जीवन
- 20) (1) अवसाद को उस काल की रचनाओं में पाएँ ही है।" (सुमित्रानन्दन पंत, गात वर्ष; एक रेखांकन, पृ. 165)

भारतीय समाज में नारी की दृश्यीय दशा को पंत उद्यु के लिए अच्छा नहीं मानते। पंत ने नारी के अधिकारों को लेकर आवाज भी सशक्त रूप से उठाई है। 'युगवाणी' की 'नर की छाया' और 'नारी' आदि कविताओं को पढ़ने पर हमारे समक्ष लक्ष्मी हुई, सुंदर अस्वरा की प्रति नारी की छवि प्रस्तुत नहीं होती अपितु ध्वजहीन नारी के रूप में हमारे सामने आती है। अपनी दृष्टियों को भारत केवल पुरुष समाज के आदेशों का पालन करने वाली नारी की छवि हमारे सामने आती है जो बीदिनी की तरह अपना जीवन मात्र जी रही है। उसकी अपनी कोई आकांक्षा, सपने नहीं हैं बल्कि उसके सपने भी वही हैं जो उसके लिए उसके पिता, पति या बुढ़ावरुमा में पुत्र ने निर्धारित किये हैं। 'नर की छाया' शीर्षक कविता में नारी का यही रूप हमारे सामने आता है—

"पुरुषों ही की आँखों से

मित देख देख अपना लन,

पुरुषों के ही भावों से

अपने प्रति धर अपना मन" (युगवाणी, पंत, पृ. 78)

पंत को ये प्रतिदर्श हमें बताते हैं कि नारी के शोषण, पीड़ा और यातना का लम्बा इतिहास रहा है। उसकी अपनी सोच के कोई मापने ही नहीं है। पुरुष की दृष्टि से ही वह सारी दुनिया को देखती है। नारी की स्वातंत्र्य और सामाजिक अस्तित्व जैसे मुद्दों को पंत केवल उठाते ही नहीं हैं बरन उन्हें हल करने का प्रयास भी करते हैं। 'नारी' शीर्षक कविता नारी की स्वातंत्र्य के लिए ही माने लिखी गयी है।

मुक्त करो नारी को जगम सुमित्रानन्दन पंत की दृष्टि में नारी

स्वाधीनता आंदोलन में हिन्दी की भूमिका

संपादक

डॉ. चन्दशेखर राम

डॉ. रामकिशोर यादव

डॉ. निधि सिद्धार्थ



स्वाधीनता आन्दोलन और प्रियप्रवास में राष्ट्रीय संवेदना

डॉ. संजीता वर्मा

'राष्ट्रीयता' शब्द व्यापक अर्थ का वाचक है। किसी भी देश की सीमा के भीतर सर्व परिचित, सभ्यता की संकुचित सीमा से ऊपर उठकर मानवता की वृहद् ऊँचाइयों तक प्रेम भावना राष्ट्रीय भावना में समाई हुई है। राष्ट्रीय भावना किसी भी वर्ग, जाति के जीवन का अधिभूत हिस्सा है, इसे नकारकर आने बढ़ना किसी के लिए संभव नहीं है। एक निश्चित पूरुषाग के प्रति समर्पण भावना, साथ में रहने वाले मनुष्यों के प्रति उदारता, अपेक्ष की भावना, सुरक्षा एवं संकृति के प्रति निष्ठाभाव राष्ट्रीयता के मूलजन्म हैं। राष्ट्रीयता की यह भावना किसी भी रूप में संकुचित नानतिक्रमता की विशेषी है। सांस्कृतिक चेतना राष्ट्रीयता को सुदृढ़ करने में महत्वपूर्ण भूमिका निभाती है। किसी भी देश की सामाजिक सभ्य, राज्यों की प्रभुता को ठीक से संघालित करने में सांस्कृतिक दृष्टभूमि ही मूलतः कार्यरत रहती है तथापि व्यावहारिक धरातल पर भी सांस्कृतिक एकता का होना अनिवार्य है। डा. जगन्नाथ तिलक ने—'राष्ट्रीय शब्द अपने आधुनिक अर्थ में आधुनिक है। जिसमें जाति, संघट्टाव, धर्म, लीमित पूरुषाग आदि की संकीर्णता के स्थान पर ब्रह्मता: एक समग्र देश और उसके भीतर निवास करने वाली समस्त जातियों, पिन्म-पिन्म प्रसंगों, संघट्टावों और रीति-रिवाजों के लोगों का वसिष्ठ, सांस्कृतिक रूप उभरता गया है। कहना न होगा कि अंग्रेजों के आने के समय तक अपनी सांस्कृतिक एकता के सम्बन्ध भारत व्यावहारिक रूप से पिन्म-पिन्म राज्यों में बँटा हुआ था। ब्रह्मसम में पूरे भारतवर्ष की एकता के अर्थ में राष्ट्रीयता का विस्तृत आधुनिक काल में हुआ।'

भाष्य की आंतरिक संरिष्ठुता, एतेपकार की भावना और अन्य मानव सदस्यों के प्रति मनोवृत्ति से विकसित राष्ट्रीयता देश के धीतिक और सर्वजन कल्याण की कल्पना को वहन करती है। भारतीय सन्दर्भ में राष्ट्रीयता की नवीन उद्भावना यः

नती है। अनेक शताब्दियों से इस भावना का वाहक यह देश और इसके देशवासी रहे हैं। 1857 की क्रांति में अंग्रेजों के विरुद्ध राष्ट्रीय भावना न केवल तीव्र हुई बल्कि लडाई, करोड़ों देशवासियों को एकता के सूत्र में भी बाँधा। भारतेंदु हरिश्चंद्र कभी श्रिटिश सभा का गुणगान करते हुए लिखते हैं तो कभी सोचे हुए भारतवासियों को अपने देश के प्रति जागृत करते हुए दिखाई देते हैं। अंततः राष्ट्रीयता ही भारतेंदु और बाद के कविचों में प्रमुख अवधारणा बनकर खड़ी हो जाती है। द्विवेदी युग में इसमें और भी नवीन आयाम जुड़ते हैं और प्रेमधन, वैधितोशरण गुप्त, प्रताप नारायण मिश्र, बंशीनारायण चौधरी 'प्रेमधन', चिंत शीघर पाठक आदि कवि राष्ट्रीयता के स्वर बुलंद करने लगते हैं।

इसी कड़ी में 'प्रियप्रवास' हिंदी का प्रथम महाकाव्य है। यह एक सर्गबद्ध महाकाव्य है। कुल मिलाकर इस सर्गबद्ध महाकाव्य में 16 सर्ग हैं। इस ऐतिहासिक काव्यग्रंथ को अयोध्या सिंह उपाध्याय 'हरिऔध' ने 15 अक्टूबर 1909 को लिखना आरम्भ किया था और फरवरी सन 1915 ईस्वी. को इसे समाप्त किया था। यह समग्र देशवर्षित और हिंदी भाषा के प्रति समर्पण भावना के लिए जाना जाता है। यह काल उन्नावगृति और भारतीय अस्मिता को तताहने का था। स्वाधीनता संग्राम आंदोलन और हिंदी भाषा दोनों की अस्मिता के लिए देश का प्रत्येक व्यक्ति अपने सामर्थ्य के अनुसार योगदान देना चाहता था। अपने सम्राज और अपनी मातृभूमि की रक्षा के लिए हर व्यक्ति कैपन था और अपना योगदान देना चाहता था। हरिऔध ने स्वाधीनता संग्राम आंदोलन में अपना योगदान देने के लिए हिंदी कविता को न केवल माध्यम बनाया बल्कि खड़ी बोली हिंदी को स्वाधीनता संग्राम आंदोलन से जोड़कर एक ऐसा महाकाव्य हमारे समक्ष प्रस्तुत किया जो न केवल ऐतिहासिक है अपितु स्वतंत्रता संग्राम यह में आहुति देने के समान है। देश सेवा का माध्यम को कोई भी हो, हरिऔध जी यह माध्यम देश - सेवा के लिए एक उत्तुपम उपहार के रूप में जाना जाता है।

प्रियप्रवास की भूमिका में हरिऔध जी ने महत्वपूर्ण कदम लिखा है। वे लिखते हैं—'ये बहुत दिनों से हिंदी भाषा में एक काव्य ग्रंथ लिखने के लिए लातायित था। आप कहेंगे कि जिस भाषा में 'उपचारितमानस', 'सूरसागर', 'रामचरितक', 'भूषीराज रामो', 'बदनामा' इत्यादि जैसे बड़े अनूठे काव्य प्रस्तुत हैं, उसमें तुम्हारे जैसे अल्पज्ञ का काव्य लिखने के लिए समुत्कक होना चातुलता नहीं तो क्या है? यह सत्य है, किंतु मातृभाषा की सेवा करने का अधिकार सभी को तो है। बने या ना बने, सेवा प्रणाली सुखद और हृदयप्राणिली हो या ना हो, एक लातायित वित्त अपनी प्रबल तातसा को पूरी किए बिना कैसे रहे? जिसके कल्प-यदाभुजों को निश्चित शान्त

समकालीन साहित्य और भारतीय संस्कृति

समकालीन साहित्य और भारतीय संस्कृति



डॉ. संगीता वर्मा

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लेखन कार्य : पत्रिका से अर्थिक एस्टीमेट एवं अंतर्राष्ट्रीय संगोष्ठियों में शोध आलेख या
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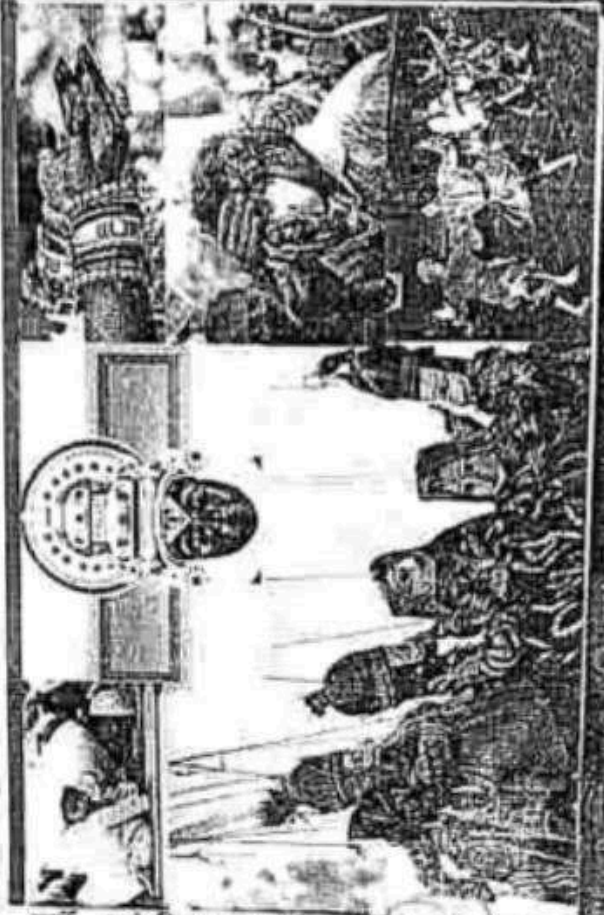
सम्पत्ति : 2009 से ऑनिसटेट प्रोफेसर, हिंदी विभाग, कप्तान मेधा कॉलेज, दिल्ली
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संपादक

डॉ. संगीता वर्मा



डॉ. संगीता वर्मा

साहित्य संघ

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डा. संगीता शर्मा

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सम्प्रति : 2009 से असिस्टेंट प्रोफेसर, हिंदी विभाग, कमला नेहरु कॉलेज, दिल्ली
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डॉ. संगीता शर्मा

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संपादक : डॉ. संगीता वर्मा



हिंदी साहित्य में रामकथा

डॉ. संगीता वर्मा

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विश्वविद्यालय एवं यूजीसी नेट परीक्षा उत्तीर्ण।



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3.3.3 No. of books and chapters

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Dr. M. V. Shobhana Warriar



2019

Dr. Shubhra Sinha

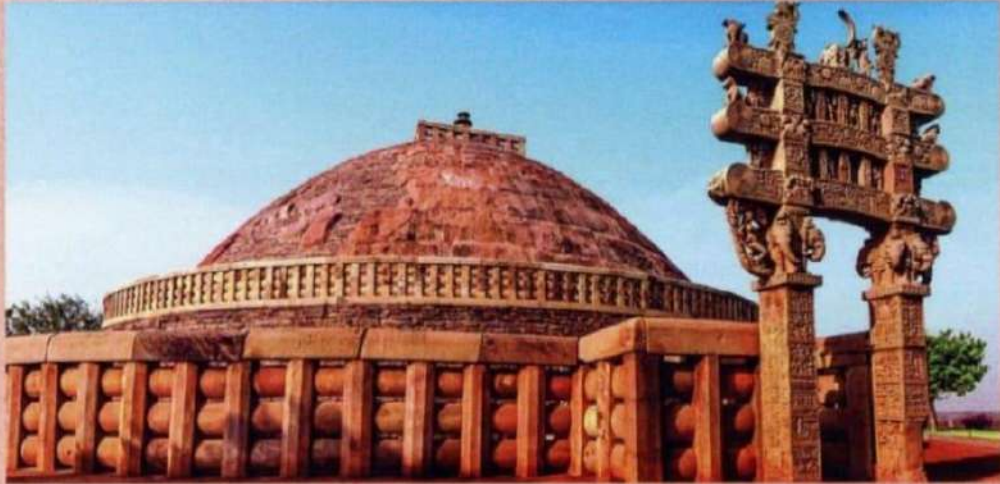


इतिहास मूलभूत शब्द-संग्रह

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Fundamental Glossary of History

(English-Hindi)



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भारत सरकार



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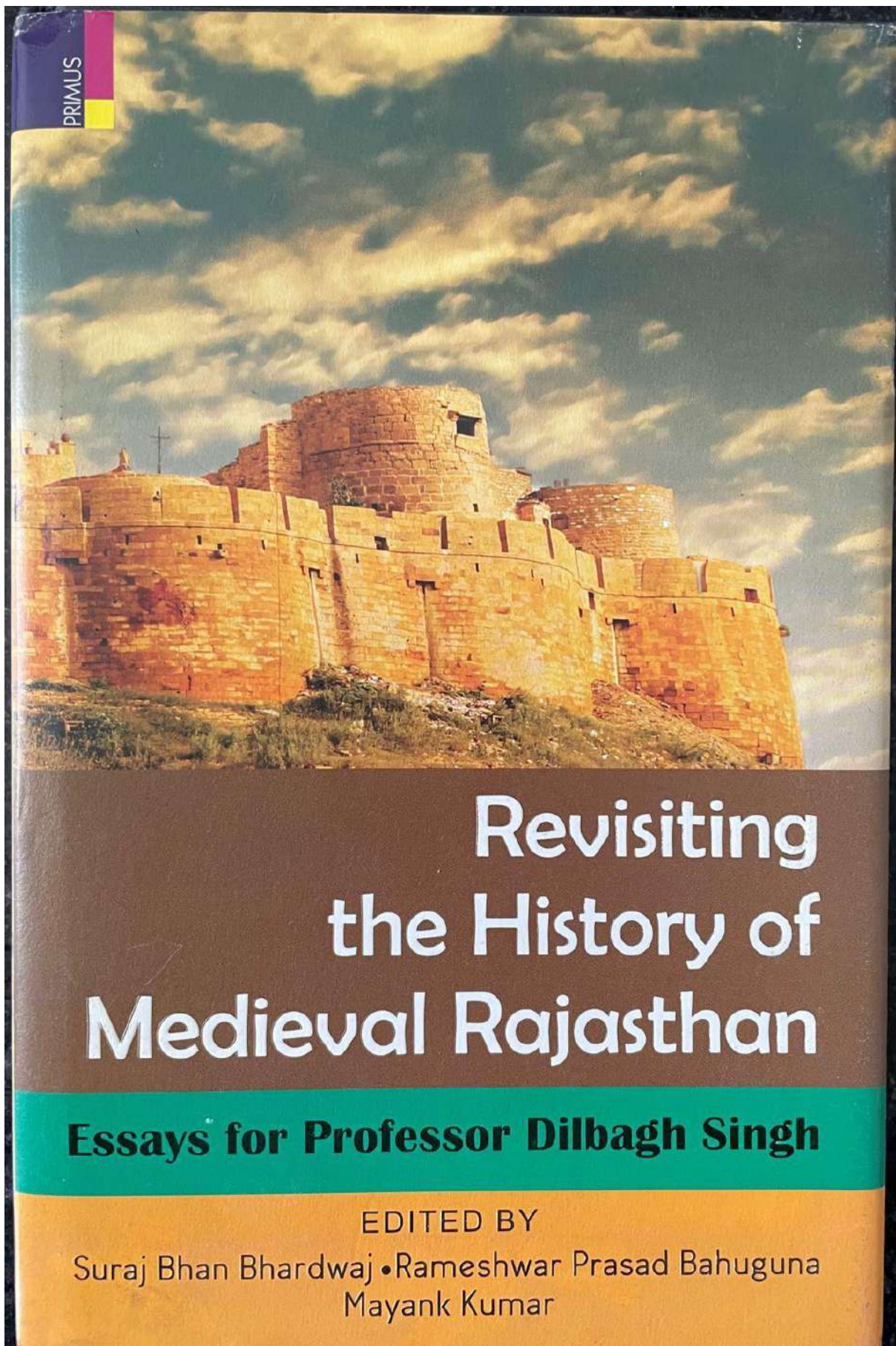
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mode of education, one that is accessible for all without putting financial burden on students and teachers should be the main criteria in the minds of college and university management while promoting online education. Also, the need for providing adequate technological training to teachers about method of conducting online classes should be prioritized as it is found to be a prerequisite for successful online class implementation. Although the sample size is small to generalize to the larger online higher education population, the information can throw light on the general issues faced by teachers and students during online classes.

Online mode of higher education is still in the early stage of development in India, therefore having clarity about the problems experienced and the expectations of students and teachers will help to plan out effective and structured strategies for taking online classes. It is important to note that agreement between faculty and student perceptions of online mode of teaching. Personal experiences show both receptive and support from both the stakeholders.



Dr. Jyoti Raghavan is presently working as Associate Professor (Selection Grade) in the Department of Journalism, Kamala Nehru College. She has 17 years of teaching experience in the University of Delhi. She completed her Doctorate in Sociology from IGNOU interfacing Journalism and Sociology, on the topic, Press Coverage of Higher Education Issues. Prior to this, Jyoti Raghavan completed her Master's degree in Mass Communication at the University of Leicester, U.K. on a British Chevening scholarship. She has also done her Post-graduate diploma in Advertising and Public Relations from India Institute of Mass Communication. Her areas of specialization include Print Journalism, Development Communication, Advertising and Public Relations, Media and Cultural Studies. She has been regularly contributing research articles to leading academic publications, besides writing features and columns in newspapers and magazines. Before taking up a full-time academic career, she had also worked as a Journalist in United News of India. She has also been a broadcaster on A.I.R and Doordarshan.

Key highlights: Online media has changed the way we teach, transmit information and knowledge to students in the education process. Now the classroom lectures is supplemented with digital content in the form of videos, news texts from online newspapers and magazines, photographs, documentaries and film clips do make learning more interesting and effective for students. This enhances the retentive power of the students as visual images have a lasting impact on the students. One of the major challenges of online teaching is that it is teacher-centric rather than student-centric. How to make it student centric? What are the fundamental causes that account for this lopsidedness? The real challenge we are facing is that most of the classes are turning very teacher centric, and not at all student centric. So, what we need is basically to have minimum vocabulary, maximum student participation and maximum outcomes and that is the real challenge for us. What I found in most of the time in the classroom that I am doing all the talking and it's very difficult to get the students to really speak up. Another very big disadvantage is that they keep their cameras off. So, it's really difficult to have eye-to-eye contact. To see whether their understanding or not. In an online mode and unless they put the cameras on, it becomes very difficult. We need a lot of participation from their side, and until then it would be a one-sided communication which we certainly do not want

Report

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JANU AND SALEENA NARRATING LIFE

Subjects and spaces

Carmel Christy K. J.

Introduction

Kerala figures in tourism brochures as a lush green land with pristine backwaters and hill stations making it the ultimate destination for leisure. The beauty of the Kerala landscape has been qualified by the phrase 'God's own country' in many of the region's representations, starting with a tag line in a Tourism Department advertisement. However, these are only the dominant geographical representations of the state. There are counter-narratives that give us insights into how geographical landscape gets socially reproduced through relations of power. For instance, one of the Dalit women land rights activist leaders in Kerala, Saleena Prakkanam, narrates how the land which Dalits in her locality inhabited was arid unlike the geography projected by the state. Saleena's narrative points to how land becomes a site through which power is distributed and hierarchies maintained.

Space, historically and socially produced and reproduced, is instrumental in constituting the subject in its various dimensions. An attempt is made to explicate the constitutive relationship between spatiality and subjectivity by looking at the narratives of spaces at two levels in an interconnected manner – by bringing out how geography becomes a socially produced reality rather than just an administrative region and how this becomes instrumental in the constitution of the subject. This chapter discusses the relationship between land and caste to explain the social production of physical space. In fact, this material production becomes instrumental in the constitution of the subject and vice versa. It is indeed not a linear relationship, but the material/outer space and the inner space of the subject constitute each other in negotiation with relations of power. The debates around 'interiority' in life narratives are discussed here to bring out how the dyad of interior and exterior is mutually constitutive rather than exclusive of each other. The site I analyse is the genre of the Malayalam life narrative, exemplified in the life writings of a Dalit

। ರಮೇಶ್ ಅರೋಲಿ Ramesh, 2018

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ಇತಿಹಾಸ, ಬೆಳವಣಿಗೆ ಮತ್ತು ತಾತ್ವಿಕತೆ



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ಪತ್ರಿಕೋದ್ಯಮ

ANALYTIC GEOMETRY & APPLIED ALGEBRA

FOR
B.A./B.Sc. Program
(Semester-III)

By

Dr. Pragati Gautam
Assistant Professor
Department of Mathematics
Kamala Nehru College, University of Delhi

&

Swapnil Verma
Assistant Professor
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**W-INTERPOLATIVE HARDY-ROGERS TYPE
CONTRACTIONS ON QUASI-PARTIAL
B-METRIC SPACE***

Pragati Gautam^{1,†}, Vishnu Narayan Mishra^{2,‡},
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Abstract

The purpose of this study is to discuss an Interpolative Hardy-Rogers type contraction via w -admissibility in the framework of quasi-partial b -metric space which is followed by proving the existence of a fixed point. Examples are given to validate the applications of our result.

*All authors contributed equally and significantly in writing this article. All authors read and approved the final manuscript.

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Chapter 20

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Chapter 6 Sañjaya's Ajñānavāda and Mahāvīra's Anekāntavāda: From Agnosticism to Pluralism

Anish Chakravarty

Abstract This chapter aims to examine parallels between two ancient Indian philosophical schools, Jaina (Jainism) of Mahāvīra and *Ajñāna* (Unending Agnosticism) of Sañjaya Belaṭṭhiputta. Jaina and *Ajñāna* traditions were a part of the Non-Vedic larger *Śramaṇa* movement of seventh to sixth-century BCE India, where *Śramaṇa* were monastics, who dwelled in forests and lived a retired life, focussing themselves in the search of discovering the knowledge of truth, reality and existence. Sañjaya and Mahāvīra were contemporaries and were a prominent and well-known *Śramaṇa* of their time. The chapter is broadly divided into two parts, with two sections each. The first part aims to discuss Sañjaya's *ajñānavāda* (epistemological method) and Mahāvīra's doctrine of *anekāntavāda* (metaphysical pluralism) and *saptabhaṅginaya* (sevenfold predication). The second part aims to explore the logical relationship and similarities between *ajñānavāda* and *anekāntavāda* and its metaphysical consequences, and conclusively the major part of the paper will discuss the claim first made by the German Jaina scholar Hermann Jacobi, about the possible influence that Sañjaya's *ajñānavāda* had on the establishment of Mahāvīra's *anekāntavāda*. In brief, the chapter intends to present and discuss the contemporary scholarship claims on Sañjaya and his possible influence it had on the development of the Jaina thought.

Keywords Jainism · Mahāvīra · Anekāntavāda · Sañjaya Belaṭṭhiputta ·
Ajñānavāda · Saptabhaṅginaya

¹ The Sanskrit word "*Ajñāna*" here represents a set of philosophical schools with consistent agnostic tendencies, particularly the school of Sañjaya Belaṭṭhiputta that existed in ancient (seventh to sixth-century BCE) India. It should not be confused with the term "*ajñāna*", commonly used in Indian Philosophy which means "ignorance" or "nescience". The name of these schools perhaps was given to them by other contemporary rival schools, such as Buddhism and Jainism. The word "*Ajñāna*", "*Ajñānavāda*" or "*Ajñānika*" is often found in the ancient Jaina and Buddhist texts to refer to these agnostic schools of thought.

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Sarvepalli Radhakrishnan

Geetesh Nirban

Keywords: Monistic idealism, Spiritual humanism, Mysticism, Education, Soul, Democracy, Rule of law, Reason

INTRODUCTION

Dr Sarvepalli Radhakrishnan (1888–1975), an academic, a philosopher, an author, a moralist, a humanist, a nationalist and a statesman earned national and international recognition for his scholarly contribution to philosophy, education and politics. Simple living, high thinking, spiritual leaning and intellectualistic working marked the life of Radhakrishnan who was also one of the notable scholars on comparative religion in the 20th century. This chapter seeks to present an overview of Radhakrishnan's ideas, contours of his philosophy and concepts that were central to his writings. Within the sphere of South Asia, Radhakrishnan's thoughts are vital on account of his rational reconciliation between universal spirituality and scientific temper, firm conviction in religious propositions being grounded in reason and emphasis on reasoned faith giving coherence to life and living.

LIFE SKETCH

Born at Thiruttani, in Tamil Nadu state of India, on 5 September 1888, he was raised in a humble Hindu family with a traditional rooting and his education was backed by scholarships. Schooling at Tirupati and studying at Vellore took him to Madras Christian College where he was introduced to the Western philosophical traditions in contrast to Indian systems of thought. Embarking on a serious journey into the world of Indian religion and philosophy as a teacher of philosophy at Madras Presidency College, he was further appointed as a professor of philosophy at the University of Mysore, took over the King George V Chair of mental and moral science at University of Calcutta and was invited to join Manchester College, Oxford.

The British government knighted Radhakrishnan for his titanic effort in education but out of his humility, he retained only the title of doctor all through.

Serving as the vice chancellor of Andhra University, he was the Spalding Professor of Eastern Religions and Ethics at Oxford University and then a Fellow of the British Academy. After carrying on



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Mindfulness as an Ethical Ideal in the *Bhagavadgītā*

Geetesh Nirban¹

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Abstract The *Bhagavadgītā* (*BhG*) is a part of the ancient Hindu epic *Mahābhārata*. Being a quintessence of the Hindu religious tradition, philosophy and culture, it has exalting ethical significance for human life. As a prelude to the battle of Kurukṣetra, it is a colloquy between Kṛṣṇa and Arjuna, when Arjuna is disconsolate, distressed, confused and unwilling to wage a war due to emotional and moral dilemma. This paper suggests that Arjuna's mental condition reflects psychological chaos on account of conflicting human emotions and Kṛṣṇa's effort consists of arousing the spirit of mindfulness in Arjuna by encouraging him to focus on awareness of the present moment while befriending the mind instead of becoming a slave of it. Viewing *BhG* through the lens of mindfulness, this paper addresses and analyses the ideal of *sthithaprajña* (stable intellect, in *BhG*) and draws its parallel with the concept of *sati* (mindfulness in Buddhism) by elaborating how *BhG* emphasises controlling the mind by rising above the fetters of three *guṇa-s* (*sattva*, *rajas* and *tamas*—the qualities). Through an exposition of *Niṣkāma karma* (detached or disinterested action), the paper projects how the synthesis of the path of *jñāna* (knowledge) with *karma* (action/duty) and *bhakti* (devotion) actually paves the way for mindfulness as an important ethical value for individual and social well-being. It further draws attention to the point that *BhG* does not endorse reclusive or indulgent methods but lays emphasis on selfless cultivation of mindfulness as an ethical ideal.

Keywords Mindfulness · *Bhagavadgītā* · *Mahābhārata* · *Jñāna* · Knowledge · *Karma* · Action · *Bhakti* · Devotion · Ethical ideal

Introduction

Emerging as a popular Buddhist concept, mindfulness is discussed, taught and practiced by people pursuing different vocations in life. Looking at the pace at which the contemporary world is advancing, minding the mind in a mindful manner is not only significant but is an essential element for human existence. The growing interest in mindfulness practice makes one wonder if it is "an old wine in a new bottle" or "a new wine in an old bottle". The mindfulness teacher or practitioner would pronounce that be it old or new, the necessity of the present moment is in being aware of it in this moment, while prevailing in that moment and understanding the relevance of it for mental well-being.

The ever-expanding literature and research on mindfulness prompt one to trace its presence in other traditions as well as understand how these thought systems might have been influenced by mindfulness or may have given some matter of relevance to mindfulness. The understanding of mindfulness through cross-religious lens does not undermine its value, but it augments the concept while adding a newer universal appeal for the betterment of human kind through the training of mind in rightful manner. With its focus on this aspect, the present paper explores how mindfulness emerges as an ethical ideal in *Bhagavadgītā*—the ancient scriptural text of Hinduism. An exposition of this line of research adopts a traditional route of briefly introducing mindfulness as a Buddhist concept, followed by a discussion on the significance of *BhG* in Hindu religious tradition and then shedding light on how *sthithaprajña* (the stable intellect in *BhG*) can be

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The Meaning of Womanhood

Anish Chakravarty
Assistant Professor
Philosophy

*O Men of jurisprudence!
Callously you show mercy-
On a person in forlorn state
Or on a lovelorn friend.
But O Men, did you know,
They are damned not due to a sin,
But due to your masculine heart.
Yes, a heart of man beats in all men,
But rarely men, like them-
Have a deep heart of woman.
This's a sign of love and amnesty.
I often do realise to feel...
Though I've a manly mind
Yet in your eyes I'm too condemned
For I long to have a heart of a woman.*

Whether women or men, all aim and strive to have a coherent self. This has been the norm in history, across cultures and religions. This was partly because the self had been usually identified with the soul, so all qualities in us were taken to cohere with the self. Psychologist Sigmund Freud was one of the first to shake this view, and shook it to the extent that we have difficulties in accepting the above view, giving us a different scenario altogether. All the pushes and impulses are not mere deficit in our character, but are due to something unknown. Society and culture are simply accidents of history, i.e. what originates and is followed is arbitrary in nature. For example if two people are brought up in different time or culture, it is due to a certain kind of exposure in length of time that leads to their psychological makeup. The view that self is substantially one is a problematic idea as then the question arise that why we are so different from each other in they we respond to our ambience? Human mind is like a battle ground where there is always a conflict in us between one's own self, as in what we believe to be and how we act. The idea of one universal coherent self has been believed as a truth incessantly across many cultures, and if there is no recognition of coherent self in a person, then according to society that person should be guilty. To exhibit incoherent self is morally condemned.

Understanding Ethics

Edited by

Vibha Chaturvedi | Pragati Sahni

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Shweta Suri

Poverty, Deprivation and Tribal Rights in India

The Case of Dana Majhi's Kalahandi

Kamalakanta Roul

*Aame sukhe to bachi nai parlu, acchin dukhar bele aamke aamar
hisabe banchbake dia. Arr hairan nai kara na. Dayakari aamke dibi
basabake dia.*

(We could not live happily; allow us to live our life with our own way
of sorrow. Please do not trouble us and kindly give your permission
to perform the death ritual)

—Dana Majhi, a poor Kandha tribal
of Kalahandi spoke in Kui tribal dialect

Introduction: Tribal Rights are also Human Rights

Three major cataclysms are intimately associated with tribal life in India: denying life to infants, rejecting rights to survive and, disregard to the dead. Now, where shall tribals find their decent lives and dignified living? Who will ensure their natural rights? These are some significant moral and political questions that have to be sensitively addressed within the broader discourse of human rights and democracy. After more than 73 years of freedom from colonial rule, India is still struggling to ensure the basic needs to millions of poor and destitute. Millions of poor still do not have enough food and clothing, clean water, shelter, health care and education. The retreat of the state from essential services, which is almost a corollary of economic liberalisation, hurts the material aspect of poor lives. Dozens of schemes provided to the marginalised people have also failed to give some succour from housing to health insurance. In this context, the role of the developmental state for the provision of basic services, housing, health and enhancing livelihoods has been generally questioned.

4

Gandhi on Education and Social Transformation: The Odishan Way

Kamalakanta Roul

"I had realised that one would be able to serve India in the real sense if he could serve Odisha". "The end of all education should surely be service..."

– Mahatma Gandhi (1938, 1927).

Introduction: Education and Reconstruction of the Nation

The chapter explores the tenacity of Gandhi's experiments with work-based education in Odisha. It also examines tenets of Gandhi's basic education scheme as social service and social welfare. The chapter reflects upon various moral and political components of Gandhi's educational ideals envisioned for greater social revolution and alternative way for the future of humanity. From Phoenix and Tolstoy Farms in South Africa to Gujarat Vidyapitha via Satyavadi Vana Vidyalaya in Odisha, Mahatma Gandhi had experimented with an important political question: what role does education system play in fostering social transformation? The principal argument of the chapter is that Gandhi firmly believed in indigenous education system that fosters social transformation not only for restructuring the society, but also for reconstructing the nation, rebuilding the ideals of citizenship and liberating the human civilisation from the scourge of modernity.

Decoding Gandhian Studies

The Odishan Sources of Gandhi's Ideas

Kamalakanta Roul

'Orissa (now Odisha) is dearest to me in the whole of India ... I am being told of the poverty and famine in Orissa since the day I landed in India ... I had realised that one would be able to serve India in the real sense if he could serve Orissa. Afterwards, Orissa became a place of pilgrims for me ...' — Gandhi (1938)

Introduction: The Ontology of Gandhi's Idea

Mahatma Gandhi was a man of both ideas and actions who left behind a towering global legacy. His ideas and actions have strong resonance in our time. There is a universal reverence for Gandhi's greatest contributions and sacrifices which had liberated millions of Indians and shaped the destiny of our country. His relentless believe and practice of Swaraj, Satyagraha, Sarvodaya, and Ahimsa has inspired the heart and mind of the whole world. Mahatma Gandhi's life and his message of humanity to the world are embodied in the hymn: *Vasihnava jana to, tene kahiya je peed paraayi jaane re*. 'The key that unlocks Gandhi's political philosophy is its conceptual framework. It is fashioned out of his new interpretation of the old theory of the ends of human life-the purusharthas' (Parel 2016: 15).

Debating Gandhi's ideas is important on three grounds: Gandhi's ideas are highly original, Gandhian texts have argumentative structures, and finally, Gandhi's inner illumination of ideas was inspired by several Western and Indian sources. Gandhi shows intellectual honesty by giving an account of his inspirational sources of understanding self, society, economy, and politics. He sincerely admits that 'the views are mine, yet not mine. They are mine because I hope to act according to them. They are almost a part of my being. But, yet, they are not mine, because I lay no claim to originality' (Gandhi, in the preface of 'Hind

Poverty and Communal Violence in Tribal India

The Case Study of Kandhamal, Odisha

Kamalakanta Roul

Connecting Tribal India

The Prime Minister of India Narendra Modi has been consistently advocating for building a 'new India'. According to Modi, the new incarnation of India will emphasise on liberating people from acute poverty and frenzy of communal violence. He affirms that 'new India' will nurture the sentiment of *bharat jodo* (connect India) among fellow Indians (*The Hindu* 2017: 1). Pitching for harmony and peace, he said communalism had no space in this conception of New India. 'Violence in the name of faith is not something to be happy about; it will not be accepted in India. The sentiment of India should be *Bharat Jodo* (connect India)' (*The Hindu Business Line* 2020). In fact, India has proved to be a stable constitutional democracy and emerged as one of the fastest-growing large economies in the world. It is changing steadily and making a deviation from what India was held to be before 1991. Economic liberalisation has stimulated the growth and escalated a process of inclusive development. In 2019, Modi had expressed his hope by saying that India will be '5 trillion dollar economies by 2024'. Addressing the nation from the ramparts of the Red Fort on the 73rd Indian Independence Day, he said, 'To some, the target of nearly doubling the size of Indian economy to \$5 trillion in five years may seem difficult. But when we have in five years added \$1 trillion as compared to \$2 trillion size achieved in 70 years of independence, then this target is achievable' (*The Hindu*

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*Sumshali Nauba
(Political Science)*

INDIAN

3rd
Edition

POLITICAL THOUGHT

Themes and Thinkers



 Pearson

Himanshu Roy
M.P. Singh

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Neena Bansal

Dara Shukoh's Pluralism

—Neena Bansal

Contextualizing Dara

Dara, the eldest son of Shah Jahan, was born on 20 March 1615 in the suburbs of Sagartal lake near Ajmer, after long and earnest prayers at the tomb of saint Muinuddin Chishti by his father, as all the previous children had been daughters. Not much is known about the childhood days of Dara, for the *Padshahnama* or the official court records of the reign of Shah Jahan talk more about the ranks and promotions, gifts and royal visits in Dara's life. The *Padshahnama* of Abdul Hamid Lahori only mentions '*ba maktab raftan*' or the going to the school of the prince at the age of 13.¹ The primary and secondary education of Dara was that of an average Mughal prince, that is, learning *Qur'an*, the standard Persian poetry, and history of Timur. Jadunath Sarkar in his *Studies in Mughal India*, gives us an insight into the education system of the times and explains:

Education was a purely private matter and a handmaid of religion in Muhammadan times as well as Hindu. The duty of the state to educate its citizens was not recognized even in Europe till near the end of 19th century (because there was no citizen) and a higher political conscience could not be expected in Mughal India....Nor had the Hindu State any officer or department of its own for public instruction even on a limited scale.... The Sultans made large grants or money to mosques, monasteries and individual saints and scholars.... The education imparted...was of most elementary character.... There were, however, families of hereditary Muslim scholars living in certain towns, (e.g., Tatta, Ajodhan, Sialkot, Sarhind, Kanauj, Nagor, Ahmadabad, Pattan, Jaunpur etc.) whose reputation attracted pupils from all parts of the country and who practically maintained high schools or colleges, imparting the highest instruction in their special subjects.... Though Arabic became a dead language in India, even as early as the 13th century yet the highest education was

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Deconstructing the Colonial

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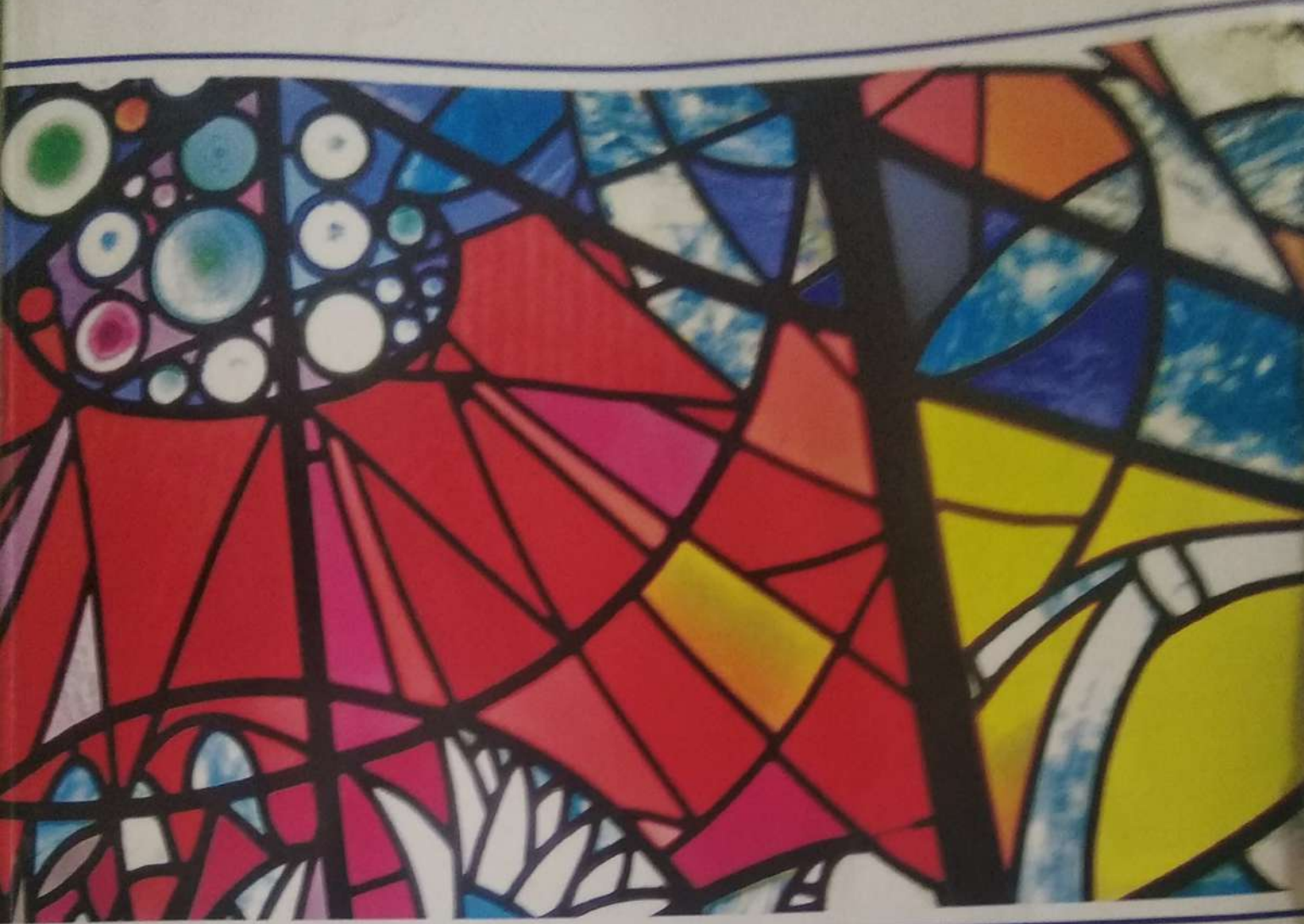
History is rewritten from time to time not because some new facts are discovered but because new perspectives emerge in the progression of a history, a nation or an interest. India's past was majorly a reconstruction of Western Indology scholars, a fact well corroborated by many. To quote K. M. Panikkar in this context:

All this reconstruction of India's past and the translation and popularisation of great Indian philosophical and religious classics was the work almost exclusively of European scholars: English, German, French, Swedish, Russian, in fact scholars from every part of Europe. It was only in the last decades of nineteenth century that Indian scholarship began to participate effectively in this work.¹

Having recognized the claim made by Panikkar and attributing the due praise for the same to the European scholars, the crucial questions that arise are: Do these writings by the Western scholars conform to the indigenous civilizational history, understanding and the identity? Do they grasp their intent and the insight? Can the native history of a civilization be genuinely reconstructed by external sources? The answers to these questions require some

¹ K. M. Panikkar, *The Foundations of New India* (London: George Allen Unwin, 1968), 168.

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Comparative Government and Politics

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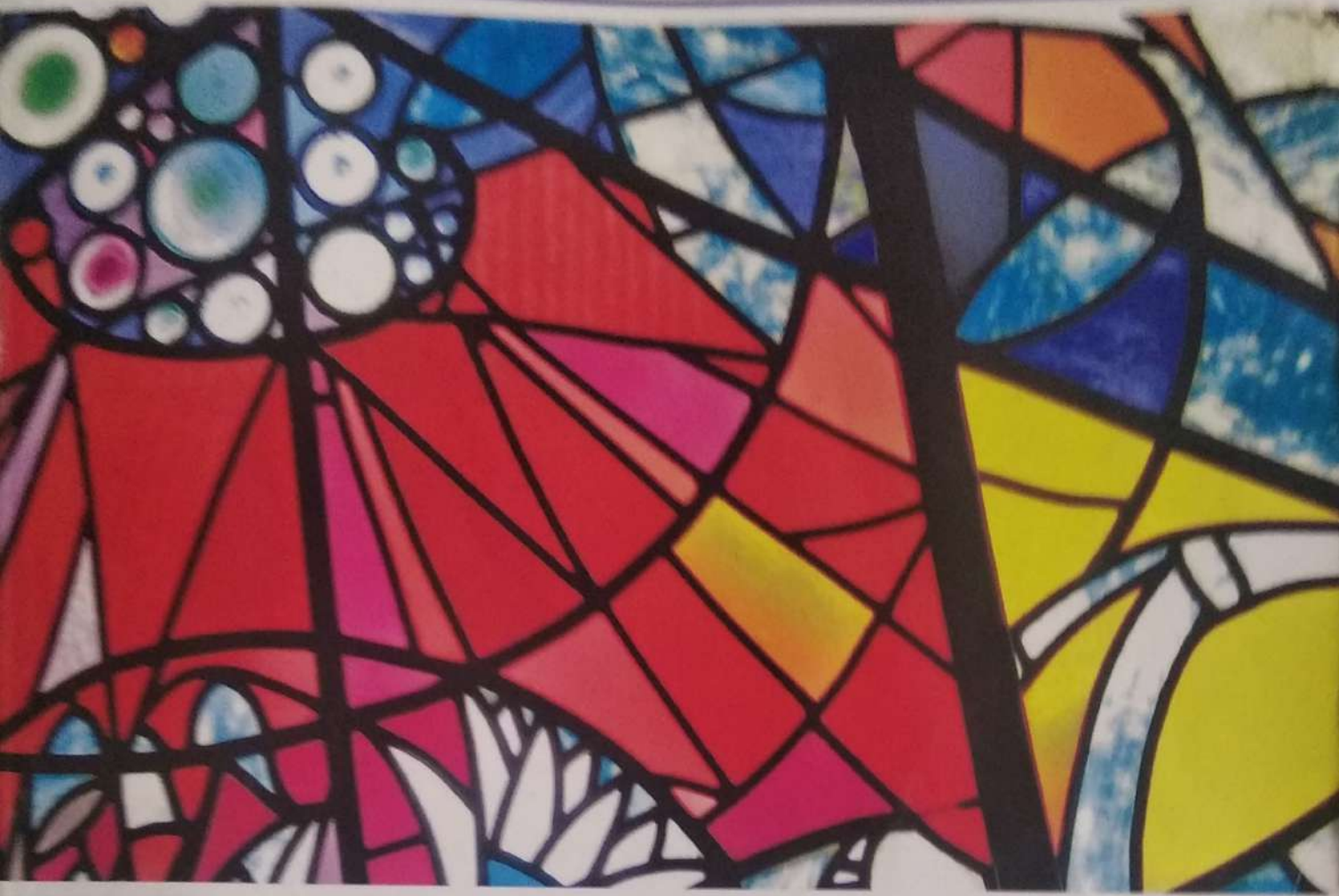
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Process of Democratization in Postcolonial, Postauthoritarian and Postcommunist Countries

Chetna Sharma

US based and funded organization Freedom House that conducts research on advocacy of democracy in the world marked 2017 as another year of decline in the global freedom. Democracy faced its most serious crisis in decades. The slide began in 2006 when the basic tenets of democracy that include free and fair elections, rights of minorities, freedom of press and rule of law came under attack around the world. What was significant about 2017 was that we witnessed anti-liberal populism gaining support in France, Netherlands, Germany and Austria. The past 10 years are significant because political regimes that had installed functioning democratic institutions returned to authoritarianism (Arat 1991; Diamond 1999; O'Donnell 1999; Przeworski et al. 1997, 2000; Tilly 2003, 37). The triumph of democracy witnessed by our generation in the post-Cold War era is under threat is a question that needs to be pondered upon in the present context. This chapter is an attempt to unpack, clarify and understand the process of democratization in the postcolonial, postauthoritarian and postcommunist countries, discussing various waves of democratization and debate about democratic recession.

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Nation State: Historical Evolution in Western Europe and Postcolonial Context

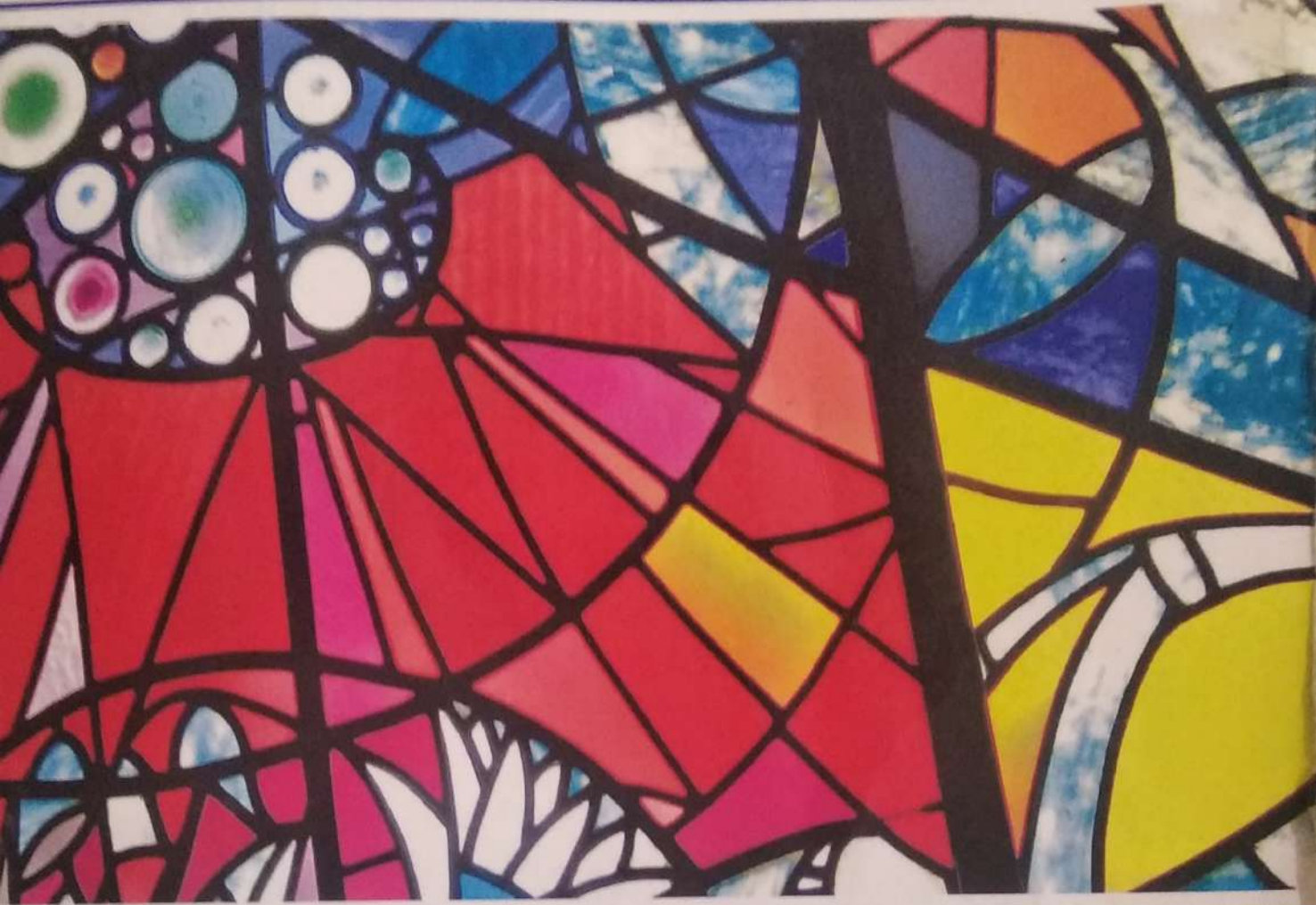
Chetna Sharma

We live in states; the state plays an important role in our lives, it collects taxes, provides education, security and welfare and promotes economic growth. Virtually anything can be done by the state. State entails defined territory, population, government and sovereignty. This chapter traces the historical evolution of modern state, its present form and some significant developments in the globalized world that has initiated a debate on its future.

14.1 INTRODUCTION


Every part of earth is divided into states, so much so that not just land but also the air space above it as well as its coastal waters are under the jurisdiction of states. At the same time, this constellation of states changes when new borders are drawn and new states emerge on the world map. The current ambitions in Scotland and Catalonia and the process of federalization in Belgium or secession in some others may change the numbers of states from present 195 to more or maybe less. The changing world map tells us that the process of state-building is complex and volatile. However, how do we recognize a state? What are its core features? A state entails a defined territory, people,

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Socialism: Meaning, Growth and Development

Pushpa Singh and Chetna Sharma

Socialism has been a fascinating ideology that has guided and shaped the formation of many socialist regimes in the 20th century around the world. It has been seen as having tremendous scope in providing an alternative to the existing political and economic order. The beginning of 20th century saw the consolidation of socialist regimes that gradually became formidable in power and influence by manoeuvred projection, positioning and symbolism. Yet, in spite of the emancipatory promises and grand vision of their discourse, majority of these political systems began crumbling gradually. Why did it happen? What were the structural and institutional problems in such political regimes? Were such regimes based on inherent contradictions of the discourse itself? Does the end of socialist regimes like Soviet Russia in 1991 imply the end of socialism as an ideology? This chapter will engage with all these questions. It will discuss the various connotations of socialism, different strands of socialist philosophy, the rise of socialist regimes, and their problems that led to their decline and disintegration.

4.1 INTRODUCTION

As an ideology, socialism has occupied a major space in the intellectual political spectrum. For a long time in the discipline of politics, political debates couched their arguments in the semantics of socialism. It denotes a set of values or beliefs that is guided by the quest of equality, justice and freedom. There is no single definition of the term, as it has been subjected to different interpretations. In general, it refers to a

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Poverty, Deprivation and Tribal Rights in India

The Case of Dana Majhi's Kalahandi

Kamalakanta Roul

Aame sukhe to bachi nai parlu, acchin dukhar bele aamke aamar hisabe banchbake dia. Arr hairan nai kara na. Dayakari aamke dibi basabake dia.

(We could not live happily; allow us to live our life with our own way of sorrow. Please do not trouble us and kindly give your permission to perform the death ritual)

—Dana Majhi, a poor Kandha tribal of Kalahandi spoke in Kui tribal dialect

Introduction: Tribal Rights are also Human Rights

Three major cataclysms are intimately associated with tribal life in India: denying life to infants, rejecting rights to survive and, disregard to the dead. Now, where shall tribals find their decent lives and dignified living? Who will ensure their natural rights? These are some significant moral and political questions that have to be sensitively addressed within the broader discourse of human rights and democracy. After more than 73 years of freedom from colonial rule, India is still struggling to ensure the basic needs to millions of poor and destitute. Millions of poor still do not have enough food and clothing, clean water, shelter, health care and education. The retreat of the state from essential services, which is almost a corollary of economic liberalisation, hurts the material aspect of poor lives. Dozens of schemes provided to the marginalised people have also failed to give some succour from housing to health insurance. In this context, the role of the developmental state for the provision of basic services, housing, health and enhancing livelihoods has been generally questioned.

4

Gandhi on Education and Social Transformation: The Odishan Way

Kamalakanta Roul

"I had realised that one would be able to serve India in the real sense if he could serve Odisha". "The end of all education should surely be service..."

- Mahatma Gandhi (1938, 1927).

Introduction: Education and Reconstruction of the Nation

The chapter explores the tenacity of Gandhi's experiments with work-based education in Odisha. It also examines tenets of Gandhi's basic education scheme as social service and social welfare. The chapter reflects upon various moral and political components of Gandhi's educational ideals envisioned for greater social revolution and alternative way for the future of humanity. From Phoenix and Tolstoy Farms in South Africa to Gujarat Vidyapitha via Satyavadi Vana Vidyalaya in Odisha, Mahatma Gandhi had experimented with an important political question: what role does education system play in fostering social transformation? The principal argument of the chapter is that Gandhi firmly believed in indigenous education system that fosters social transformation not only for restructuring the society, but also for reconstructing the nation, rebuilding the ideals of citizenship and liberating the human civilisation from the scourge of modernity.

Decoding Gandhian Studies

The Odishan Sources of Gandhi's Ideas

Kamalakanta Roul

'Orissa (now Odisha) is dearest to me in the whole of India ... I am being told of the poverty and famine in Orissa since the day I landed in India ... I had realised that one would be able to serve India in the real sense if he could serve Orissa. Afterwards, Orissa became a place of pilgrims for me ...' — Gandhi (1938)

Introduction: The Ontology of Gandhi's Idea

Mahatma Gandhi was a man of both ideas and actions who left behind a towering global legacy. His ideas and actions have strong resonance in our time. There is a universal reverence for Gandhi's greatest contributions and sacrifices which had liberated millions of Indians and shaped the destiny of our country. His relentless believe and practice of Swaraj, Satyagraha, Sarvodaya, and Ahimsa has inspired the heart and mind of the whole world. Mahatma Gandhi's life and his message of humanity to the world are embodied in the hymn: *Vasihnava jana to, tene kahiya je peed paraayi jaane re*. 'The key that unlocks Gandhi's political philosophy is its conceptual framework. It is fashioned out of his new interpretation of the old theory of the ends of human life—the purusharthas' (Parel 2016: 15).

Debating Gandhi's ideas is important on three grounds: Gandhi's ideas are highly original, Gandhian texts have argumentative structures, and finally, Gandhi's inner illumination of ideas was inspired by several Western and Indian sources. Gandhi shows intellectual honesty by giving an account of his inspirational sources of understanding self, society, economy, and politics. He sincerely admits that 'the views are mine, yet not mine. They are mine because I hope to act according to them. They are almost a part of my being. But, yet, they are not mine, because I lay no claim to originality' (Gandhi, in the preface of 'Hind

Poverty and Communal Violence in Tribal India

The Case Study of Kandhamal, Odisha

Kamalakanta Roul

Connecting Tribal India

The Prime Minister of India Narendra Modi has been consistently advocating for building a 'new India'. According to Modi, the new incarnation of India will emphasise on liberating people from acute poverty and frenzy of communal violence. He affirms that 'new India' will nurture the sentiment of *bharat jodo* (connect India) among fellow Indians (*The Hindu* 2017: 1). Pitching for harmony and peace, he said communalism had no space in this conception of New India. 'Violence in the name of faith is not something to be happy about; it will not be accepted in India. The sentiment of India should be *Bharat Jodo* (connect India)' (*The Hindu Business Line* 2020). In fact, India has proved to be a stable constitutional democracy and emerged as one of the fastest-growing large economies in the world. It is changing steadily and making a deviation from what India was held to be before 1991. Economic liberalisation has stimulated the growth and escalated a process of inclusive development. In 2019, Modi had expressed his hope by saying that India will be '5 trillion dollar economies by 2024'. Addressing the nation from the ramparts of the Red Fort on the 73rd Independence Day, he said, 'To some, the target of nearly doubling the size of Indian economy to \$5 trillion in five years may seem difficult. But when we have in five years added \$1 trillion as compared to \$2 trillion size achieved in 70 years of independence, then this target is achievable' (*The Hindu*

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Proceedings of International Conference on Media Ethics
9th and 10th January 2019

Media Ethics and Conflict Reporting: Indo-Pak Conflict and the Scope for Peace Journalism

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The proceedings will be hosted on SSRN: <http://ssrn.com/link/2019-Int-Conf-MediaEthics.html>

Abstract

Peace journalism has emerged as a very important field in Peace studies, because of the crucial role that the media play in spreading the sentiments conducive to either peace or war. Peace journalism questions the ethics of reporting on violent conflicts or wars in the mainstream media and problematizes the fanning up of jingoism and hatred therein. It regards the media as a very important actor which can promote the values of peace and help in transforming conflicts through responsible reporting. Based on insights from the work of Johan Galtung, the pioneer of this approach in this discipline, the paper analyses newspaper reporting in India on the issue of Indo-Pak conflict. A qualitative analysis of newspaper coverage of the key English and Hindi newspapers is attempted to identify some of the key themes that emerged on the aspect of India's response to two major incidents of terror in India: the Parliament attack of December 2001 and Mumbai attacks in November 2008. The coverage reveals the bias in matters of reporting on such emotive issues in India, with pieces advocating war and preparing the people for sacrifices even to the extreme limit of toying with the idea of a nuclear war. This paper suggests how newspapers could carry a message for conflict resolution and transformation in the region by emphasizing the use of peaceful methods for resolving conflicts, like arbitration, negotiation and mediation and people-to-people initiatives. By offering examples from peaceful settlement of conflicts, like that of Northern Ireland, and through coverage on how violent conflicts and wars cause irreparable devastation, the media could discourage war mongering and foster a spirit of peace and mutual understanding in the region. While taking note of the problems in which the mainstream media is embedded, the paper concludes by offering suggestions for peace journalism in India.

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Citizenship, Nationalism and Refugeehood of Rohingyas in Southern Asia

 Springer

Chapter 9 Women, Conflict and Conflict Reporting: The Deeply Gendered Discourse on the Rohingya Crisis in the News Websites in India

Ritambhara Malaviya

Abstract History shows how female bodies have been the site of contestation in violent conflicts across the world. There are innumerable instances of the use of rape as a systematic weapon for proving the superiority of one's own race during conflicts, for instance, during the Bosnian crisis, or even earlier during the 1971 war of independence of Bangladesh. While conflicts impact women and children especially because of their vulnerability, the very understanding of why and how the conflict happened is deeply gendered. The Rohingya crisis is a case in point. This chapter attempts to understand the gendered discourse underpinning the discussion on the Rohingya crisis in India through a study of some major news websites in India. As per the framework used by Galtung (*The Missing Journalism on Conflict and Peace and the Middle East*, 2005), news reporting in India on the Rohingya is split into two camps, the war/victory-oriented journalism and the alternative peace-oriented approach. This chapter notes that while war journalism draws upon concepts which are masculinist, the softer peace journalism resembles the approach of feminists towards conflicts and cooperation. Feminism has analysed how the categories like state, sovereignty, security and militarization are deeply gendered. The patterns of reporting, however, are seen to follow the mainstream masculinist framework. These masculinist lenses are seldom questioned, and how power operates through these categories is rarely the subject of reporting. Therefore, through a careful study of the news portals, the chapter tries to understand how the discourse on the Rohingya encompasses within it gendered stereotypes and power equations.

Keywords Rohingya · Gender · Power · Control · State · Conflict

Introduction

In an introductory chapter titled, "Gender makes the world go round", Cynthia Enloe begins with a question about a woman fleeing a violent conflict. She asks how the woman should feel in such a situation when her identity is lumped together with her

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Ritambhara Malaviya



International Relations

Theory and Practice

Edited by

Nirmal Jindal

Kamal Kumar

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4 CHAPTER

Realism and Neorealism

Ritambhara Malaviya

LEARNING OBJECTIVES

- To help students understand the basic features of realism in international relations (IR)
- To situate realism amid the various ongoing debates within the discipline
- To trace the history of the development of realist theory in IR
- To understand the different theories within the realist paradigm such as classical realism, neorealism and neoclassical realism
- To critically examine these theories from different perspectives in IR—critical, liberal, feminist and the Third World

Introduction

Realism presents a bleak picture of the world—international politics is a realm where politics of power accompanied by a clash of interests prevails. This struggle for survival between states in an anarchic world leads to wars and conflicts. However, having offered this pessimistic view of the world, unfortunately, realists have little to offer as an escape from this condition. At best, the realists believe that a correct understanding of international politics and processes can lead to policies that maintain periods of peace (which for realists implies stability or the absence of war) (see Box 4.1). However, this condition of stability is also frequently disturbed, leading to a world where conflicts dominate. The systematic development of this theory began with a great debate: dismissing optimistic visions of an anarchic international society, the realists offered their theory as a criticism of what they regarded as naive visions of the world. When Reinhold Niebuhr wrote *The Children of Light and the Children of Darkness*, he, along with some other contemporaries writing on similar lines, sparked a debate between idealists and realists that would dominate the discipline of international relations (IR) for a long time.

Ritambhara Malaviya

Understanding the Perils of Statelessness through an Analysis of the Newspaper Coverage During the COVID-19 Pandemic in India

Ritambhara Malaviya *

Introduction

COVID-19 had tragic consequences of unimaginable magnitude for the social and economic well-being of the people across the world. The pandemic was instrumental in making visible many of the fault lines in the sociopolitical and economic organization of the world — problems that had been simmering under the layers of routine life and had been allowed to pass unnoticed, and had been accepted and normalized in the world. However, the countries came face-to-face with these dormant problems as the pandemic defied any easy solutions. One such problem was the issue of migration and the states could find no answers as to how to stop the spread of the disease amidst the massive populations which had been rendered into hapless illegal economic immigrants, or refugees fleeing conflicts or persecution, or the stateless people tossed amid the troubling seas in search of a dock.

The only way in which the states could find themselves managing this problem was through measures which only exacerbated the problem — closing the borders, sealing off the migrant camps, not allowing the boat people to land on their territories and leaving the rescued to fend for themselves with very little assistance. However, this huge problem was also managed by not allowing it to become an agenda for the public, with the mainstream media keeping the debate confined to issues that resonated with the priorities of the statist agenda.

This paper tries to examine how the immense tragedy of the stateless during the pandemic was reflected in the public debate through a study of the *Indian Express*. Because the stateless remained invisible in debates in the mainstream media, the paper also draws upon coverage of some other debates and concerns to throw light on how the various socioeconomic problems and issues discussed in the newspaper can be deconstructed to understand the plight of the stateless. The Rohingya bear the double burden of marginalization as they remain excluded from the very language of rights and entitlements, which can theoretically be utilized for advocacy of people with a recognized existence within the state. The paper emphasizes that a reading of the prominent issues during the pandemic reveals the vulnerability of the stateless that are deprived of the basic human needs for life — security, identity, recognition and belongingness (see Burton 1990).

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Policies and Practices, Issue No. 120, December 2020

Ritambhara Malaviya



Policy Brief No. 94

October 2020

Climate Change and Security: Perspectives from India

Robert Miza

A handwritten signature in black ink, appearing to read "Robert Miza", is positioned to the right of the author's name.

Abstract

Climate change has become a pertinent part of security studies in recent years. The study of climate change and security is a futurology and is at best speculative. While there is no empirical evidence yet to prove that climate change can cause conflict among and within states, there is an increasing agreement among scholars that it can aggravate existing security challenges. Like in any other aspects of climate change, with reference to security too, developing countries will be most vulnerable due to relative lack of economic and technological capacities and socio-political stability. India's future security in a changed climate scenario is uncertain. Tangible alterations in its climate variables leading to temperature, sea level and extreme weather phenomena will have far-reaching security implications. The paper seeks to analyze these challenges which include climate-induced mass migration, internal turmoil, compromised border security, and the rise of fundamentalism. The state has devised elaborate policies to deal with the challenge both on domestic and international fronts. The paper investigates the state's efforts to mainstream and factor in climate change within India's large security narrative. The paper provides key policy considerations to help make India better prepared to deal with the onslaught of climate change impacts before it is too late.

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Comparative Government and Politics

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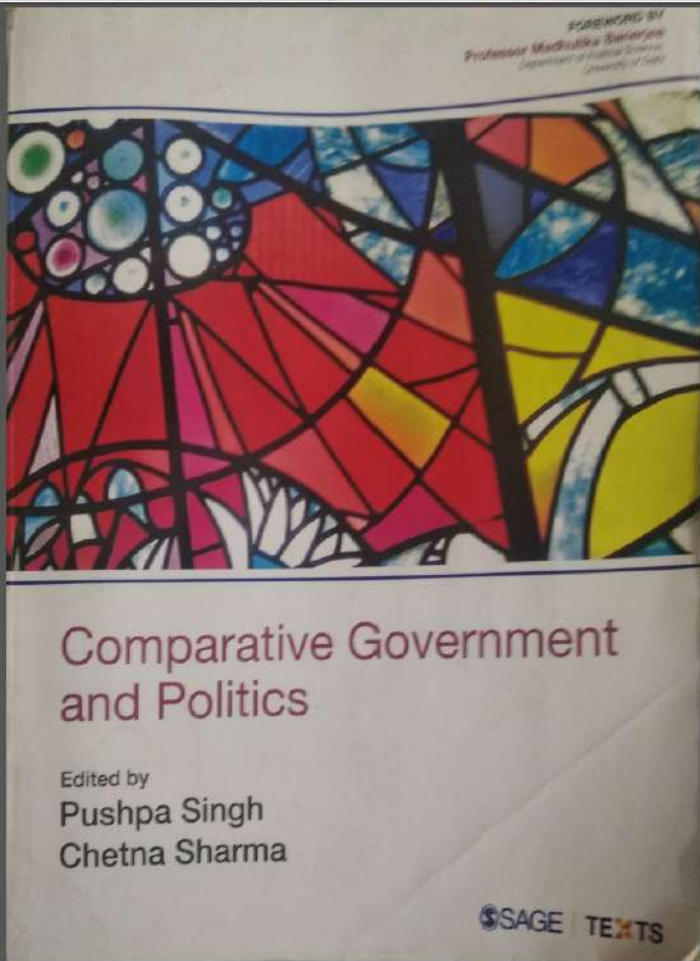
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Comparative Government and Politics

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GLOCALIZATION and Federal Governance in India

Understanding
the Emerging
Issues



Editors

Ruchi Tyagi • Sunita Mangla • Nivedita Giri

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CHAPTER 5.1

Universalsising and Particularising Trends in Federalism: The Pressures of Globalisation on Multiculturalism and Conflict Resolution Through Federalism in India

RITAMBHARA MALAVIYA

ABSTRACT

A Globalisation is term out of the interconnecting tendency of units to come together for survival, security and economic cooperation and the parallelising tendency to deny to maintain their distinctiveness and uniqueness. It is a dialectical tension these two tendencies that lead to the resolution of various conflicting claims between the units, as well as between the units and the state.

Globalisation has led to an increase in economic inequality within and between countries. The demand of states to resources to people that is increased society requires a better ground for social sciences to mobilise the resources for financing a growth that in the situation go and leads to the emergence of ethno-cultural identities. In India, globalisation has accelerated the uneven development between and within the states. This leads to localisation against regions; some other states as well as demands for a further splitting of India. The paper argues that it is only by maintaining a balance between the universalising and particularising tendencies through a harmonious and balanced development of all units and regions that federations like India can survive the onslaught of globalisation.

Keywords: Federalism, Conflict Resolution, Multiculturalism, Globalisation, Inequality

INTRODUCTION

A federal form of government is an amalgamation of the universalising and particularising tendencies of the constituent units. While the units join together for security, defence and economic development, they also have the longing to maintain uniqueness and identity of their own cultures and practices.

Ritambhara Malaviya

INNOVATIVE TEACHING TRENDS

Opportunities and Challenges

Edited By
Dr. Babita Bhardwaj

mind. It discusses their ideas about the role of teachers and educators in society and the ideal of education towards which India must strive. This paper comments on the work places and educational spaces in India which are still divided along economic and social lines and provide inequitable access to education and other social services. It proposes that the thoughts of these thinkers remain extremely relevant for achieving the goal of making these spaces more inclusive and democratic.

Key Words: Democratization, reformers, equality, change

The colonial period was a period of social churning for India. The British consolidated their rule in India at a time when the Indian society was languishing under obscurantist traditions and oppressive ideas. The British introduced modern education in India with the precise aim of creating a trained and equipped workforce for running the colonial state. However, this education brought those who gained access to it, in touch with the liberal and progressive ideals of the West and ignited their minds with the desire for social transformation. Yet the brightest of these minds refused to be swept off their feet - a deep respect for their own culture fused with the most advanced and revolutionary ideas coming from around the world. Such was the genius and towering personality of Iswarchandra Vidyasagar, Jotirao Phule, Rabindranath Tagore and Premchand - the stalwart thinkers and torch bearers of Indian renaissance - that made the resurrection of India after the era of feudal backwardness possible. These personalities also laid the groundwork for the new ideas and ideals to which independent India owes so much. They had the vision of a society that would be egalitarian, inclusive and scientific in its temperament and creative and humane in its approach. After independence, the idea of education underwent a huge change under the political pressure of the three Ms - 'Mandal, Mandir and Market' (Yadav, 1999, p. 2394), which in educational field can be

The Role of Educators in Democratizing Minds: Discussing the Legacy of the Socio-cultural Movement before Independence for Inclusive Education in India

• Dr. Ritambhara Malaviya

Abstract

The paper examines the socio-cultural milieu in India before independence in order to understand the ideals that inspired the quest for modern, democratic and inclusive education. This paper proposes that some prominent reformers, literateurs and educators who worked tirelessly towards a more democratic society also contributed to an education system which would play a major role in the transformation of our society. This paper in particular examines the impact of educators and literateurs like Iswarchandra Vidyasagar, Rabindranath Tagore, Jotirao Phule and Premchand on the Indian

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Proceedings of International Conference on Media Ethics
9th and 10th January 2019

Media Ethics and Conflict Reporting: Indo-Pak Conflict and the Scope for Peace Journalism

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The proceedings will be hosted on SSRN: <http://ssrn.com/link/2019-Int-Conf-MediaEthics.html>

Abstract

Peace journalism has emerged as a very important field in Peace studies, because of the crucial role that the media play in spreading the sentiments conducive to either peace or war. Peace journalism questions the ethics of reporting on violent conflicts or wars in the mainstream media and problematizes the fanning up of jingoism and hatred therein. It regards the media as a very important actor which can promote the values of peace and help in transforming conflicts through responsible reporting. Based on insights from the work of Johan Galtung, the pioneer of this approach in this discipline, the paper analyses newspaper reporting in India on the issue of Indo-Pak conflict. A qualitative analysis of newspaper coverage of the key English and Hindi newspapers is attempted to identify some of the key themes that emerged on the aspect of India's response to two major incidents of terror in India: the Parliament attack of December 2001 and Mumbai attacks in November 2008. The coverage reveals the bias in matters of reporting on such emotive issues in India, with pieces advocating war and preparing the people for sacrifices even to the extreme limit of toying with the idea of a nuclear war. This paper suggests how newspapers could carry a message for conflict resolution and transformation in the region by emphasizing the use of peaceful methods for resolving conflicts, like arbitration, negotiation and mediation and people-to-people initiatives. By offering examples from peaceful settlement of conflicts, like that of Northern Ireland, and through coverage on how violent conflicts and wars cause irreparable devastation, the media could discourage war mongering and foster a spirit of peace and mutual understanding in the region. While taking note of the problems in which the mainstream media is embedded, the paper concludes by offering suggestions for peace journalism in India.

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PSYCHOLOGY OF HEALTH AND WELLBEING

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The Last Dream of the Old Oak Tree: Jungian Interpretation of Man's Lifespan

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ABSTRACT

Nature has inspired mankind and his narratives since eternity. The last dream of the old Oak tree 'uses the tree as a metaphor of human life, which undergoes many changes and witnesses the natural order and rhythms of life. The four stages that the tree witnesses during its lifetime, which leads it to the three sixty-fifth year of its life and coming of age. It dreams of being able to transcend the boundaries of its physical existence and witnesses the glory of God having witnessed it in a dream on the last day of its life on the day of Christmas.

INTRODUCTION

Nature, and almost instinctual to turn towards Mother Nature for an understanding of life, its purpose and meaning as our mothers are our first teacher so is nature, the first teacher of mankind. The way an individual lives every day is governed by the demands and constraints placed by his environment. His mother, his provider and his destroyer all combined in one. As is the place so is the man.

Traditional stories and legends are peculiar among the areas of study concerned with man as an individual because it places a high value on things of a personal nature pertaining to specific individuals. These things, be they actual objects, legends, tales, beliefs, jokes, songs, or other kinds

of love, are human documents that are dehumanized by being divorced, on the one hand, from a knowledge of their contexts, and on the other, from a regard for their contents and meaning.

Wood is the living fibre of the earth. The tree goes from roots to the sky. Its life and eternity. It has a yearning which is similar to man i.e. to reach for heaven. A tree is a seat of all knowledge as its always in close contact with the happenings in the three worlds at the same time. It breathes through the roots inside the earth and thus knows all its secrets. It stands on the earth nurturing and protecting many creatures and living beings. It looks upon the sky and witnesses the heavens in motion. Thus a tree represents a root in eternity and the wisdom of the Gods. Carl Jung quotes, "No tree, it is said, can grow to heaven unless its roots reach down to hell."

The location of forests in northern areas and their association with annual seasonal cycles have given forests long with myths and legends of northern nations and with the time aspect of place symbolism. The bareness of forests in winter and the lushness of forests in the spring and the brilliant colors of the autumn make forests one of the greatest symbols of change. T.E. Lawrence notes that "the forest is all nuances. It blurs distinctions, evoking the lost kinship between animate and inanimate, darkness and light, finite and infinite, body and soul, slight and sound".

According to Carl Jung, in the fourth stage of life i.e. the spirit, man realizes that he is more than what he has accumulated throughout his life such as friends, money, good deeds, milestones etc. He realizes that he is a spiritual divine being in a journey of life that has no real beginning and end.

Jung in his paper "The philosophical tree", he states that a tree is a mandala (magic circle in sanskrit) seen from above. A mandala is the symbol of Self. If you make a vertical section into three dimensional mandala you have a tree. In a tree one can visualize the deep structure of the psyche, an axis connecting above and below, both realms patterned in the same way, because roots and branches have exactly the same structure. The tree is absolutely apt to convey all the complexities of human psyche. Archetypal psychologist Thomas Moore, suggests that "Trees are our double nature." There is a fraternity between them and us. They are our equivalent in the plant realm. There is a pre-verbal bond between us. Trees are much more our companions through life than animals, especially because they can survive us. A psychological connection with trees make us directly into the realm of imagination. They are perfect visualization

of how imagination works: taking roots and branching out. So when a tree is cut, the link between consciousness and imagination, or between mind and spirit is severed.

The presence of a tree puts us in contact with patience, perseverance, resistance, change through cycles, change and yet permanence, wisdom and tolerance comfort, protection, poetry, beauty, transcendence.

We possess nothing really unless we have sacrificed it, an idea difficult to understand unless one has had the experience. (Jung 1977b, par. 307)

Carl Jung quotes, "the evening and night of life demands simplification, intensification and limitation". For the mature person, the continued expansion of life is obviously not the right principle because the descent towards life's afternoon demands simplification, intensification and limitation. Winter is the time to withdraw, the time to receive the returns of the investments made in youth towards his spirit as well as his body; to be in tune with the inner guide of an individual to become the agent of the culture, to tend to the spirit of the world, see the next generation coming up, nurture to be as calm as peaceful as the sunset, as promising as till its end of a new beginning of a new day of a new order nourished by the old one.

The cross is the central symbol of Christianity. It represents the idea that one part of us has to die nailed to it. It is also the meeting of the opposites and the resolution of the tension created by them. To be crucified is to be torn apart between the vertical and the horizontal pull. The tension grows so unbearably strong that one dies at heaven - earth connection. According to Christ, this is an absolute necessity for us - to be aware that we are only children of God and that we live in two realms, the earthly one and Our Father's realm. So every genuine Christian has to be crucified sooner or later. And that means precisely that until the deep climax of inner psychological and spiritual change is reached, we have to carry the weight of our sins, or the cross of our shadow upon our shoulders.

This is no easy task and corresponds to what Jung has called the sacrifice of the ego -or egocide, a term coined by David Rosen- in other words, the individuation process.

Each one of us has to live our own version of the passion of Christ as he carried the cross of humanity's sins upon his shoulders. That is painful. It surely makes you suffer more than you can stand. But it makes you who you really are, with no persona, no disguise, no apologies or justifications. And until you achieve that you cannot be transformed, and you cannot contact the Self.

MATERIAL AND METHOD

The following story was taken from Hans Christian Andersen's collection of tales.

The story, 'The last dream of the old oak' by Hans Christian Andersen (1858) is based in Ireland. The life span development of the oak tree stands as a metaphor for the life of man (men). The tree was three hundred and sixty five years old but that long a time is same as a year to us. The tree keeps awake through three seasons of the year spring, summer, autumn and sleeps in the winter; it's the time to recollect its energies, to sleep and to dream. It enjoys the warm summer days which is full of life and energy. On every summer day, he is seen interacting with the ephemerals, the flies that exist only for a day. The little ephemerals (mayfly) were never upset about the fact that they have a very short life instead they seemed to enjoy life to the fullest till the very last breath. However, the oak tree could never understand the reason behind ephemerals' happiness and enjoyment. The autumn winds sang lullaby to the tree stood which leafless and crooked as it grew old and lost its beauty and vigor of the youth. Crows and rooks that sat on the crooked tree talked of the hard times which were beginning. The tree dreamed a dream around the Christmas time. In the dream, comprised of the beautiful summer days combined with the festivities of Christmas. All the beautiful experiences of the summer days passed before it in the dream. It was witnessing the arrival of the knights, the fire in wares and beautiful noble ladies all passing by in time. Felt two lovers carving their names in its bark.

The old oak tree was recapitulating the experiences of its golden youthful days in its dream. In the dream, the tree grew higher and higher with increased strength and was enjoying the wonderful moment. But it was not quite happy as the tree felt a strong desire to see all its neighboring kith and kin to be able to experience the enchanting event. The old oak tree was searching for the little creatures in the heights and he finally heard their voices as if they had flown there beforehand. Such happiness was unimaginable for the tree. But the voices from the air affirmed that such happiness is possible in heaven with the eternal God. Eventually, a huge storm came from the sea devouring the old oak and the three hundred and sixty five years old oak tree passed away having witnessed the beauties of creation in its dream, lying on the ground uplifted but overturned. The sailors sang a carol on the Christmas morning. Everyone felt a new breath of life after fighting for life the entire night in the sea with the storm.

The method used was archetypal amplification. Amplification represents a fruitful scientific method for the investigation of psychologies, mythologems and psychic structures of all kinds. Everything man has ever expressed in word or picture possesses absolute psychic reality regardless of when and where it was produced. In Jung's amplification method, the motifs in a tale or a legend are enriched by analogous, related images, symbols, legends, myths etc, which throw light on their diverse aspects and possible meanings, until their significance stands out in full clarity.

RESULTS AND DISCUSSION

The story begins with the surprise and bafflement experienced by the tree on the occasion of birth of each ephemera. It was odd for the tree to accept their excitement of being alive everyday, as for the tree most days passed at a different pace than the ephemerals. Its reality was rooted in a different sense of timing and growth than the ephemerals, he was stationary in space but grew in time the ephemerals were stationary in time as they had a day only to live but grew in space as they could move about and experience the joy of life through the senses. The age of the tree was counted in the number of winters it lived through the hard times, the dry seasons it had lived through with patience and endurance. As is with a seasoned person.

Oak tree is a symbol of strength and long life. It is personification of energy animating the earth. The life of the tree represents the controlled energies necessary for evolution, cyclic progression and the world of phenomena, of appearing and disappearing in sublimary world. Evoking what is royal, solid and eternal, oaks are traditionally associated with cycles of birth and death.

Mythological associations between gods and tree are common, so Attis and the pine, Osiris and the cedar, Apollo and the laurel and Jupiter and the oak; the oak in the context of the fairy tale correspond to the Cross of Redemption and the Cross is often depicted, in Christian iconography, as the Tree of Life. It is, of course, the vertical arm of the Cross which is identified with the tree and hence with the symbol of the world-axis.

In context, it is the highest tree serving as a landmark for the sailors approaching the ground, ending their long journeys and struggle. The men finally being ensured of the touch of ground and stability, with the Oak being the first ray of hope, happiness and fulfillment to their loved hearts.

The tree is recollecting the world cycles of summer till winter. It has lived three sixty five years equivalent to the three sixty five days or a year of man. It is able to serve as an axis around which everyone rising themselves. The tree with its roots underground and its branches rising to the sky is indicative of the upward trend and stands for the general relationship between the three worlds its firm gripped roots going to the underworld, (the underworld, the middle world and the upper world), tree encompasses the life of the cosmos with its inexhaustible life-process the strong arched branches adorning the land and the beautiful foliage being able to reach the heavens shows its relationship to the three worlds of existence and to the inexhaustible life processes.

It interacts with little flies or ephemeras as they bask in the joy of life even if it's a day old and is all buzzy, curious and happy, so lost in the beauty of the world enjoying thousand moments in a day. The fly indicative of the short lived momentary pleasures which we have in our youthful days, the superfluous exchanges, the constant birth and death of desires that one witnesses in our youth days. Followed by spring, harvesting the fruits of the efforts and seeing the entire world with rosy eyes, the youth filled with feelings of invincibility and adventure.

Summer is the time of the growth, the spurt of energy witnessed in childhood days, the feelings of joy of the rise and rise of life differentiation of capability and discovering new horizons of achievements as well as potentialities.

The autumn stripping off the inessential, calling in the attention to the self, in mind as well as body, bringing in change in priorities, the spirit of the person starts being vocal and everything that was left in youthful neglect or was invested into starts to show its results and becomes the subject of inner considerations.

Therefore, second half of life demands a reevaluation of the earlier values. Age leaves only what is essential or neglected as we proceed everything else just strips away. The marks of age are in our memories, dreams and reflections.

The winter and night time for the tree, Carl Jung quotes, "to speak of the morning and spring, of the evening and autumn of life is not mere sentimental jargon. We thus give expression to psychological truths and even more to psychological facts, for the reversal of the sun at noon changes even bodily characteristics". The winter and night of life symbolizes the old age. A man in the first half of life with his biological orientation can usually afford to expand his life and make something of value out of it.

The Last Dream of the Old Oak Tree: Jungian Interpretation of Man's Lifespan

But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals.

INTERPRETATION OF THE DREAM OF THE TREE

The tree feels that summer days are here even though the festivities of Christmas are in progress. The summer represents the youth of the tree, the vigor, passion, and warmth associated with it. It is able to see the society along with it. The Old knights are the protectors of the soul, the family, society, law, feelings of invincibility.

As seen the noble ladies with plumes on hat and falcons on wrists representing the knowledge that one assimilates during the growing up years. The fine riches collected by a person, of both experiential and materialistic nature represented by the plumes on the hat. The steeds represent the power and achievement of the person, the falcons being admired as great beasts of knowledge throughout history.

The dissension that goes on against in a young adult's mind to establish a new order and change the present one, and to live with the result that the rebellion within creates. After reaching the second half of life, when the choices of a person changes which move towards refinement, depths nuanced with precision and cultural beauty.

The guitar tunes also representing the song of the soul that finally bursts forth. The natural ways making way to the sky and helping meet the creator is resounded in history, when one has grown deep enough an individual grows high enough. The height at which the person grows provided by the base for depth of experience.

After experiencing all that life has to offer equally pleasure, fortune, death and solitude in equal faith can the person rise above it and is able to see the true meaning. There is no escape to the way to live but rather than being able to stand tall and move along to let the new life vibration to flow through.

Fulfilling the cultural calls he wishes that everyone should experience the magic of god and each one witness its grace.

Any natural movement is a beautiful as well as a terrifying event. The exceptional sight that the tree found itself in was no different thus calling forth all its neighboring plants and animals who assist it in keeping in the cycles of birth, death and resurrection was a step forward in the direction of keeping up with its role which leads it to bask in the glory of God

self-fulfilled and fulfilled. Completing its role and experiencing the cycle of its life is complete: living in accordance with the given times it witnessed and bore on. The death of the tree indicates a life entirely lived through. The tree receives an uplifting when it uplifts the rest of its kin and kin, feeling a sense of oneness around it rejoicing with everyone's happiness sharing its heavenly nature without getting attached to it. Indicating the sacrificial nature of life as part of the ageing process, including the sacrifice of the old ways, sacrifice of old ways of being in the world, trying to be adaptable and one aspect of life of a person has achieved fulfilment and entered a flow and merging within and without the rest of the psyche. As a person is so in the world around him or her. As an individual changes, so will its environment.

Individuation is an ideal goal i.e. maximum possible integration of the psychic capabilities of a person. An individual strives for it but can never achieve it. Our ideals are our ideas about what we keep as the value signposts to achieve, to seek some purpose to add value and find a purpose and lead a meaningful life. An ideal defines and redefines the boundaries of these ideals and desired systems as a person ages.

One should tread the path by treating old age like any other stage with vigor, taking advantage of the learning through the years, going on to the wisdom and knowledge attained to the next generations before ageing successfully by finding outlets of our creativity in training agents of culture, becoming its agents and keeping it alive. Thus in accordance with the natural cycles of life governed by the creator, must work out salvation of his soul living a sacrificial life during old age just as the oak tree symbolizing Christ who sacrificed his life for the nation of the whole world.

The sailors who always looked up to the tree as a landmark are the witnesses of the events of the night. They are the ones who begin the day after the storm after singing the carol. They represent each of us facing waters of life around us and undergoing the churning of emotions and cycles pertaining to our lives within us.

Each of us approach life in our own individualistic ways, where the central point of the guiding point remains the same for all of us.

Similarly the sailors are clinging on to their lives in the waters fighting the storm of the night and making way to a familiar land in sight, their return to their sanctuary after facing the night sea journey and attaining a calmness and stillness in the ocean within themselves indicative of the fact that the life in us is chiseled by the adversity we face within as well as around us. It makes us who we are waging the waters of life true to our potential is what brings forth the pure nature in man, the piece of eternal existence forever reflecting its maker and working out its own design to receive in his presence. According to Carl Jung, extension of consciousness is achieved in old age.

The death of the tree and death on the tree consummates and awaits nativity, to begin the arising of oneself again. The death of Christ on the cross, celebrating his return to the earth his birth indicative of the time. The fairy tale dream makes it evident that life as it blooms can come to fullness only in winter of life and in God. The rejoicing on the Christmas is indicative of man's effort to bring back the sacred time, thus sanctifying oneself and the community which leads to the redemption of the soul. The flourishing of life attains newness and renewal latent in nature and in the soul of man.

Dream of the oak during the yuletide of the summer time is that of recollection of nature's process and its forthcoming repetition, of decadence and of regeneration.

The axis of summer and winter is not merely the completion of nature's cycle; it is in Christian sense, a liturgical *Pleroma*, as suggested by the documented Christmas carol. It is within the flow and circle of the days and seasons, in each natural and liturgical cycle man must live in accordance with the nature and work towards his salvation. Both *Pleroma* and *Creatura* share a complementary relationship like the one shared by the unconscious and the ego. In the *Pleroma* the polarities are in an undifferentiated state while in *Creatura* the opposites are separate and effective. In the psychic sphere, it is through the process of separation (distinguishing) of the opposite and incompatible tendencies and their subsequent coagulation that the qualities of the *Pleroma* are synthesized into the *Creatura*. This is how the principle of individuation operates.

It is insisted that the qualities of the *Pleroma* must be distinguished as the very essence of *Creatura* is distinctiveness. Jung believes that one may be redeemed only by distinguishing oneself and he terms this process of striving towards one's own being as the *Principium Individuationis*. 'Hence the natural striving of the creature goes towards distinctiveness, fight against primeval, perilous sameness' (Jung, 1916).

MARY AND CONCLUSION

... of the paper was to study the process of ageing as evident in the tale 'The last dream of the old oak tree'. Archetypal amplification was used to decipher the deeper layers of meaning in the tale. The tree as the metaphor for the life of man. As it lives through its waking and sleeping cycle. Similarly it happens with men who have become seasoned with age. Moving through it as the tree moves through the various stages of life towards the highest goal i.e. individuation leading to fullness of being and potentialities which ensues as a result of ageing propitiously.

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ABSTRACT

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Key words: Millennials, Gen Z, Narcissism, Big-five traits, Social desirability, Happiness, Locus of Control, Hayes Process model.

INTRODUCTION

Gen Y or Millennials, with their distinct and exceptional characteristics, have fascinated researchers across the globe, which quite predictably makes them the most researched generation so far (Beaton, 2016). Having world's largest Gen Y population (Generation Y and the Workplace Annual Report, 2010), India has justly shown keen interest in the Millennial issue. A growing body of research reveals how this particular generation varies from all previous generations including Gen X, Baby Boomers and Traditionalists/Veterans. However, so far no empirical

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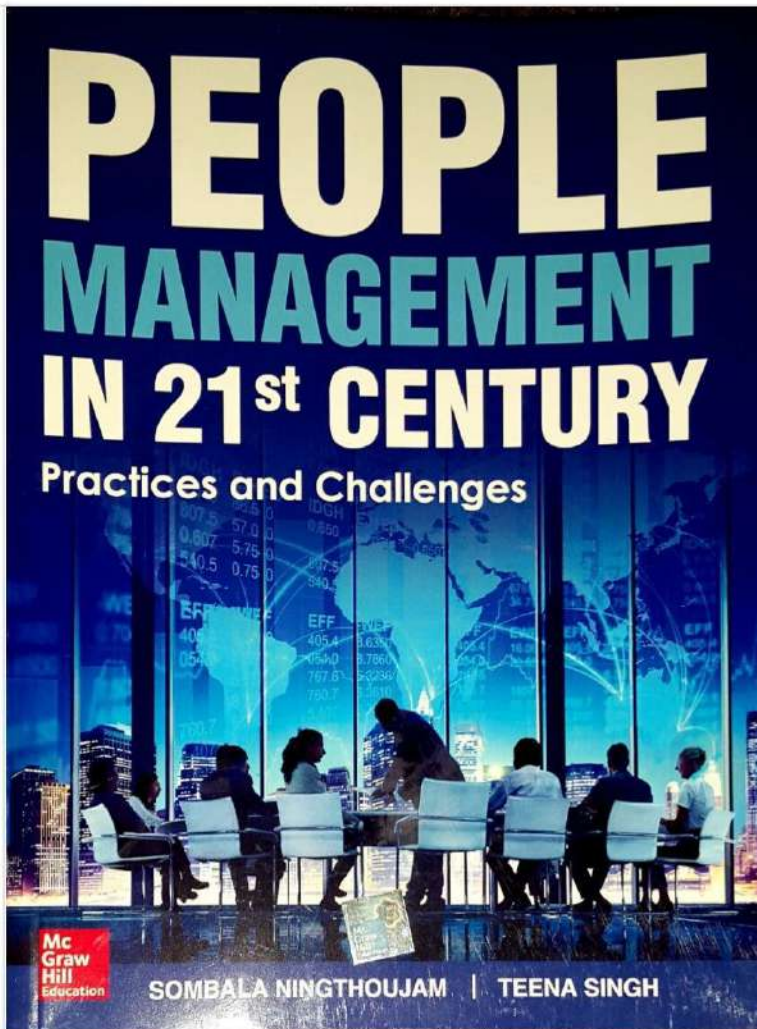
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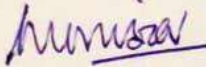
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Thank you once again.

Regards



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Warm regards
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Chapter 10

Re-envisioning Psychology: A Critical History of Psychology in India



Arvind Kumar Mishra and Divya Padalia

Abstract Although the discipline of psychology has completed a century in India and has established itself well institutionally, the visibility and respectability of its discourses among other social sciences are modest and its contributions to societal development almost negligible. A critical examination of the development of psychology in India indicates that adopting the model of natural science to conduct psychological investigations was accorded more importance than making it socially responsive, especially during the colonial and early postcolonial period. The editors of various ICSSR surveys of psychology have expressed similar concerns about the discipline, yet they have noted that there are visible efforts to bring in changes in the discipline toward making it culturally sensitive. However, these efforts have not been sufficient to make it socially relevant and theoretically rich. It has become imperative to rethink the teaching and practices of psychology to address the challenges posed by globalization and its accompanying neoliberal ideology resulting in unprecedented changes in social structure and human subjectivities. In this chapter, we present an analysis that provides a historical context to the development of modern psychology in postcolonial India. We suggest that a sound grounding in the philosophy and history of science and politics of knowledge is needed to develop critical consciousness among psychologists to fulfill the expectations of the people, especially those who have been pushed to the margins of society.

Keywords Historiography · Indian psychology · Globalization · Neoliberal ideology · Philosophy of science · Positivist epistemology

On the horizon of any human science there is the project of bringing man's consciousness back to its real conditions, of restoring it to the contents and forms that brought it into being, and elude us within it; this is why the problem of unconsciousness—its possibility, status, mode of existence, the means of knowing it and bringing it to light—is not simply a problem

A. K. Mishra (✉)

Zakir Hussain Center for Educational Studies, Jawaharlal Nehru University, New Delhi, India

D. Padalia

Psychology Department, Kamala Nehru College, University of Delhi, New Delhi, India

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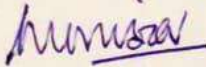
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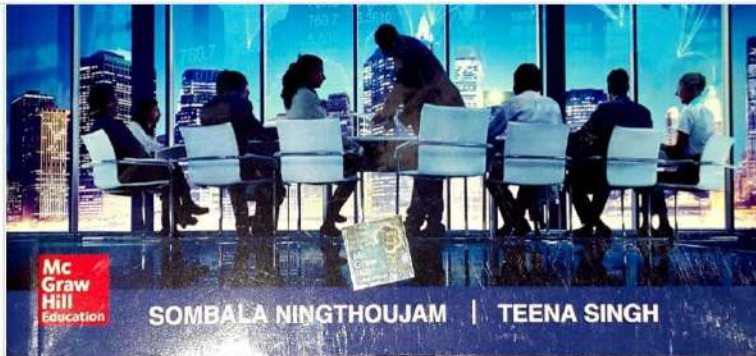
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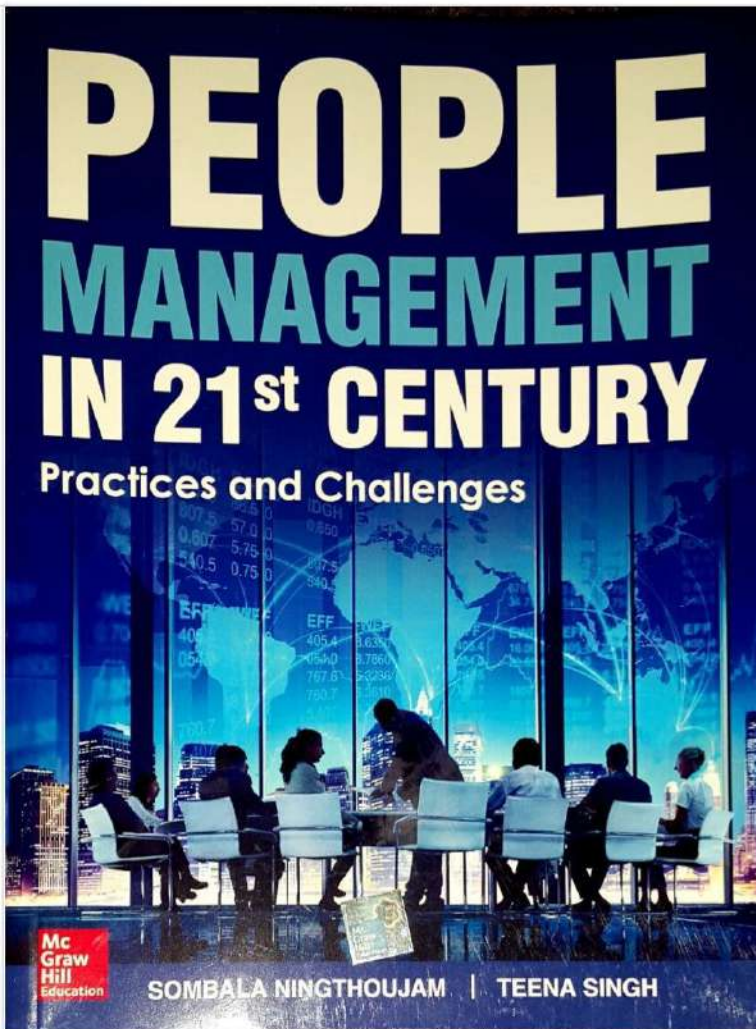
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The Last Dream of the Old Oak Tree: Jungian Interpretation of Man's Lifespan

Gitika Yadav and Harsha Kuriakose

Ph. D. Scholars, Department of Psychology
University of Delhi

ABSTRACT

Nature has inspired mankind and his narratives since eternity. The last dream of the old Oak tree 'uses the tree as a metaphor of human life, which undergoes many changes and witnesses the natural order and rhythms of life. The four stages that the tree witnesses during its lifetime, which leads it to the three sixty-fifth year of its life and coming of age. It dreams of being able to transcend the boundaries of its physical existence and witnesses the glory of God having witnessed it in a dream on the last day of its life on the day of Christmas.

INTRODUCTION

Nature, and almost instinctual to turn towards Mother Nature for an understanding of life, its purpose and meaning as our mothers are our first teacher so is nature, the first teacher of mankind. The way an individual lives every day is governed by the demands and constraints placed by his environment. His mother, his provider and his destroyer all combined in one. As is the place so is the man.

Traditional stories and legends are peculiar among the areas of study concerned with man as an individual because it places a high value on things of a personal nature pertaining to specific individuals. These things, be they actual objects, legends, tales, beliefs, jokes, songs, or other kinds

of love, are human documents that are dehumanized by being divorced, on the one hand, from a knowledge of their contexts, and on the other, from a regard for their contents and meaning.

Wood is the living fibre of the earth. The tree goes from roots to the sky. Its life and eternity. It has a yearning which is similar to man i.e. to reach for heaven. A tree is a seat of all knowledge as its always in close contact with the happenings in the three worlds at the same time. It breathes through the roots inside the earth and thus knows all its secrets. It stands on the earth nurturing and protecting many creatures and living beings. It looks upon the sky and witnesses the heavens in motion. Thus a tree represents a root in eternity and the wisdom of the Gods. Carl Jung quotes, "No tree, it is said, can grow to heaven unless its roots reach down to hell."

The location of forests in northern areas and their association with annual seasonal cycles have given forests long with myths and legends of northern nations and with the time aspect of place symbolism. The bareness of forests in winter and the lushness of forests in the spring and the brilliant colors of the autumn make forests one of the greatest symbols of change. T.E. Lawrence notes that "the forest is all nuances. It blurs distinctions, evoking the lost kinship between animate and inanimate, darkness and light, finite and infinite, body and soul, slight and sound".

According to Carl Jung, in the fourth stage of life i.e. the spirit, man realizes that he is more than what he has accumulated throughout his life such as friends, money, good deeds, milestones etc. He realizes that he is a spiritual divine being in a journey of life that has no real beginning and end.

Jung in his paper "The philosophical tree", he states that a tree is a mandala (magic circle in sanskrit) seen from above. A mandala is the symbol of Self. If you make a vertical section into three dimensional mandala you have a tree. In a tree one can visualize the deep structure of the psyche, an axis connecting above and below, both realms patterned in the same way, because roots and branches have exactly the same structure. The tree is absolutely apt to convey all the complexities of human psyche. Archetypal psychologist Thomas Moore, suggests that "Trees are our double nature." There is a fraternity between them and us. They are our equivalent in the plant realm. There is a pre-verbal bond between us. Trees are much more our companions through life than animals, especially because they can survive us. A psychological connection with trees make us directly into the realm of imagination. They are perfect visualization

of how imagination works: taking roots and branching out. So when a tree is cut, the link between consciousness and imagination, or between mind and spirit is severed.

The presence of a tree puts us in contact with patience, perseverance, resistance, change through cycles, change and yet permanence, wisdom and tolerance comfort, protection, poetry, beauty, transcendence.

We possess nothing really unless we have sacrificed it, an idea difficult to understand unless one has had the experience. (Jung 1977b, par. 307)

Carl Jung quotes, "the evening and night of life demands simplification, intensification and limitation". For the mature person, the continued expansion of life is obviously not the right principle because the descent towards life's afternoon demands simplification, intensification and limitation. Winter is the time to withdraw, the time to receive the returns of the investments made in youth towards his spirit as well as his body; to be in tune with the inner guide of an individual to become the agent of the culture, to tend to the spirit of the world, see the next generation coming up, nurture to be as calm as peaceful as the sunset, as promising as till its end of a new beginning of a new day of a new order nourished by the old one.

The cross is the central symbol of Christianity. It represents the idea that one part of us has to die nailed to it. It is also the meeting of the opposites and the resolution of the tension created by them. To be crucified is to be torn apart between the vertical and the horizontal pull. The tension grows so unbearably strong that one dies at heaven - earth connection. According to Christ, this is an absolute necessity for us - to be aware that we are only children of God and that we live in two realms, the earthly one and Our Father's realm. So every genuine Christian has to be crucified sooner or later. And that means precisely that until the deep climax of inner psychological and spiritual change is reached, we have to carry the weight of our sins, or the cross of our shadow upon our shoulders.

This is no easy task and corresponds to what Jung has called the sacrifice of the ego -or egocide, a term coined by David Rosen- in other words, the individuation process.

Each one of us has to live our own version of the passion of Christ as he carried the cross of humanity's sins upon his shoulders. That is painful. It surely makes you suffer more than you can stand. But it makes you who you really are, with no persona, no disguise, no apologies or justifications. And until you achieve that you cannot be transformed, and you cannot contact the Self.

MATERIAL AND METHOD

The following story was taken from Hans Christian Andersen's collection of tales.

The story, 'The last dream of the old oak' by Hans Christian Andersen (1858) is based in Ireland. The life span development of the oak tree stands as a metaphor for the life of man (men). The tree was three hundred and sixty five years old but that long a time is same as a year to us. The tree keeps awake through three seasons of the year spring, summer, autumn and sleeps in the winter; it's the time to recollect its energies, to sleep and to dream. It enjoys the warm summer days which is full of life and energy. On every summer day, he is seen interacting with the ephemerata, the flies that exist only for a day. The little ephemerata (mayfly) were never upset about the fact that they have a very short life instead they seemed to enjoy life to the fullest till the very last breath. However, the oak tree could never understand the reason behind ephemerata's happiness and enjoyment. The autumn winds sang lullaby to the tree stood which leafless and crooked as it grew old and lost its beauty and vigor of the youth. Crows and rooks that sat on the crooked tree talked of the hard times which were beginning. The tree dreamed a dream around the Christmas time. In the dream, comprised of the beautiful summer days combined with the festivities of Christmas. All the beautiful experiences of the summer days passed before it in the dream. It was witnessing the arrival of the knights, the fire in wares and beautiful noble ladies all passing by in time. Felt two lovers carving their names in its bark.

The old oak tree was recapitulating the experiences of its golden youthful days in its dream. In the dream, the tree grew higher and higher with increased strength and was enjoying the wonderful moment. But it was not quite happy as the tree felt a strong desire to see all its neighboring kith and kin to be able to experience the enchanting event. The old oak tree was searching for the little creatures in the heights and he finally heard their voices as if they had flown there beforehand. Such happiness was unimaginable for the tree. But the voices from the air affirmed that such happiness is possible in heaven with the eternal God. Eventually, a huge storm came from the sea devouring the old oak and the three hundred and sixty five years old oak tree passed away having witnessed the beauties of creation in its dream, lying on the ground uplifted but overturned. The sailors sang a carol on the Christmas morning. Everyone felt a new breath of life after fighting for life the entire night in the sea with the storm.

The method used was archetypal amplification. Amplification represents a fruitful scientific method for the investigation of psychologies, mythologems and psychic structures of all kinds. Everything man has ever expressed in word or picture possesses absolute psychic reality regardless of when and where it was produced. In Jung's amplification method, the motifs in a tale or a legend are enriched by analogous, related images, symbols, legends, myths etc, which throw light on their diverse aspects and possible meanings, until their significance stands out in full clarity.

RESULTS AND DISCUSSION

The story begins with the surprise and bafflement experienced by the tree on the occasion of birth of each ephemerata. It was odd for the tree to accept their excitement of being alive everyday, as for the tree most days passed at a different pace than the ephemerata. Its reality was rooted in a different sense of timing and growth than the ephemerata, he was stationary in space but grew in time the ephemerata were stationary in time as they had a day only to live but grew in space as they could move about and experience the joy of life through the senses. The age of the tree was counted in the number of winters it lived through the hard times, the dry seasons it had lived through with patience and endurance. As is with a seasoned person.

Oak tree is a symbol of strength and long life. It is personification of energy animating the earth. The life of the tree represents the controlled energies necessary for evolution, cyclic progression and the world of phenomena, of appearing and disappearing in sublimary world. Evoking what is royal, solid and eternal, oaks are traditionally associated with cycles of birth and death.

Mythological associations between gods and tree are common, so Attis and the pine, Osiris and the cedar, Apollo and the laurel and Jupiter and the oak; the oak in the context of the fairy tale correspond to the Cross of Redemption and the Cross is often depicted, in Christian iconography, as the Tree of Life. It is, of course, the vertical arm of the Cross which is identified with the tree and hence with the symbol of the world-axis.

In context, it is the highest tree serving as a landmark for the sailors approaching the ground, ending their long journeys and struggle. The men finally being ensured of the touch of ground and stability, with the Oak being the first ray of hope, happiness and fulfillment to their loved hearts.

The tree is recollecting the world cycles of summer till winter. It has lived three sixty five years equivalent to the three sixty five days or a year of man. It is able to serve as an axis around which everyone rising themselves. The tree with its roots underground and its branches rising to the sky is indicative of the upward trend and stands for the general relationship between the three worlds its firm gripped roots going to the underworld, (the underworld, the middle world and the upper world), tree encompasses the life of the cosmos with its inexhaustible life-process the strong arched branches adorning the land and the beautiful foliage being able to reach the heavens shows its relationship to the three worlds of existence and to the inexhaustible life processes.

It interacts with little flies or ephemeras as they bask in the joy of life even if it's a day old and is all buzzy, curious and happy, so lost in the beauty of the world enjoying thousand moments in a day. The fly indicative of the short lived momentary pleasures which we have in our youthful days, the superfluous exchanges, the constant birth and death of desires that one witnesses in our youth days. Followed by spring, harvesting the fruits of the efforts and seeing the entire world with rosy eyes, the youth filled with feelings of invincibility and adventure.

Summer is the time of the growth, the spurt of energy witnessed in childhood days, the feelings of joy of the rise and rise of life differentiation of capability and discovering new horizons of achievements as well as potentialities.

The autumn stripping off the inessential, calling in the attention to the self, in mind as well as body, bringing in change in priorities, the spirit of the person starts being vocal and everything that was left in youthful neglect or was invested into starts to show its results and becomes the subject of inner considerations.

Therefore, second half of life demands a reevaluation of the earlier values. Age leaves only what is essential or neglected as we proceed everything else just strips away. The marks of age are in our memories, dreams and reflections.

The winter and night time for the tree, Carl Jung quotes, "to speak of the morning and spring, of the evening and autumn of life is not mere sentimental jargon. We thus give expression to psychological truths and even more to psychological facts, for the reversal of the sun at noon changes even bodily characteristics". The winter and night of life symbolizes the old age. A man in the first half of life with his biological orientation can usually afford to expand his life and make something of value out of it.

The Last Dream of the Old Oak Tree: Jungian Interpretation of Man's Lifespan

But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals.

INTERPRETATION OF THE DREAM OF THE TREE

The tree feels that summer days are here even though the festivities of Christmas are in progress. The summer represents the youth of the tree, the vigor, passion, and warmth associated with it. It is able to see the society along with it. The Old knights are the protectors of the soul, the family, society, law, feelings of invincibility.

As seen the noble ladies with plumes on hat and falcons on wrists representing the knowledge that one assimilates during the growing up years. The fine riches collected by a person, of both experiential and materialistic nature represented by the plumes on the hat. The steeds represent the power and achievement of the person, the falcons being admired as great beasts of knowledge throughout history.

The dissension that goes on against in a young adult's mind to establish a new order and change the present one, and to live with the result that the rebellion within creates. After reaching the second half of life, when the choices of a person changes which move towards refinement, depths nuanced with precision and cultural beauty.

The guitar tunes also representing the song of the soul that finally bursts forth. The natural ways making way to the sky and helping meet the creator is resounded in history, when one has grown deep enough an individual grows high enough. The height at which the person grows provided by the base for depth of experience.

After experiencing all that life has to offer equally pleasure, fortune, death and solitude in equal faith can the person rise above it and is able to see the true meaning. There is no escape to the way to live but rather than being able to stand tall and move along to let the new life vibration to flow through.

Fulfilling the cultural calls he wishes that everyone should experience the magic of god and each one witness its grace.

Any natural movement is a beautiful as well as a terrifying event. The exceptional sight that the tree found itself in was no different thus calling forth all its neighboring plants and animals who assist it in keeping in the cycles of birth, death and resurrection was a step forward in the direction of keeping up with its role which leads it to bask in the glory of God

MARY AND CONCLUSION

... of the paper was to study the process of ageing as evident in the tale 'The last dream of the old oak tree'. Archetypal amplification was used to decipher the deeper layers of meaning in the tale. The tree as the metaphor for the life of man. As it lives through its waking and sleeping cycle. Similarly it happens with men who have become seasoned with age. Moving through it as the tree moves through the various stages of life towards the highest goal i.e. individuation leading to fullness of being and potentialities which ensues as a result of ageing propitiously.

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PSYCHOLOGY OF HEALTH AND WELLBEING

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डॉ. प्रभात कुमार सिंह
अध्यक्ष-संस्कृत विभाग

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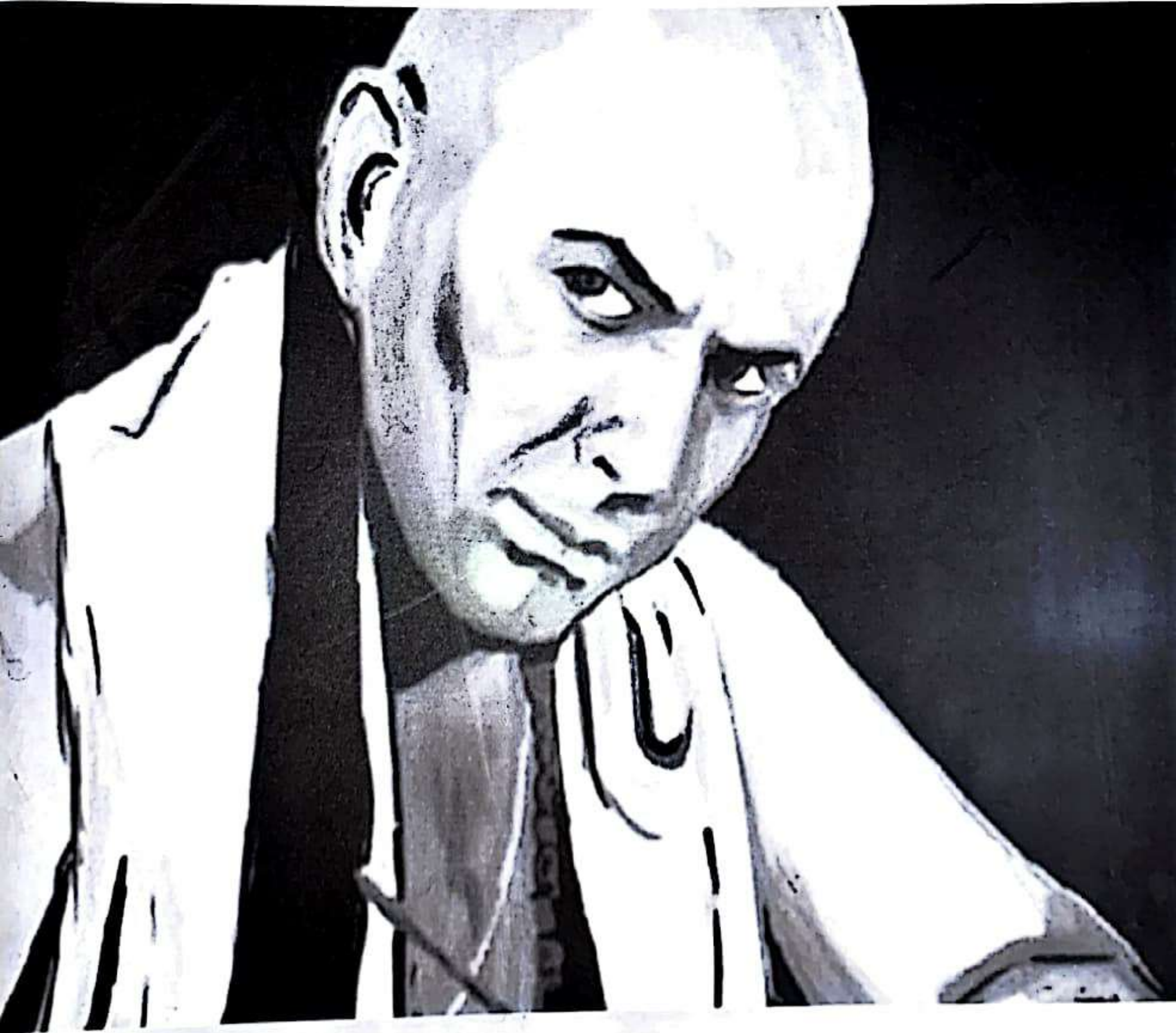
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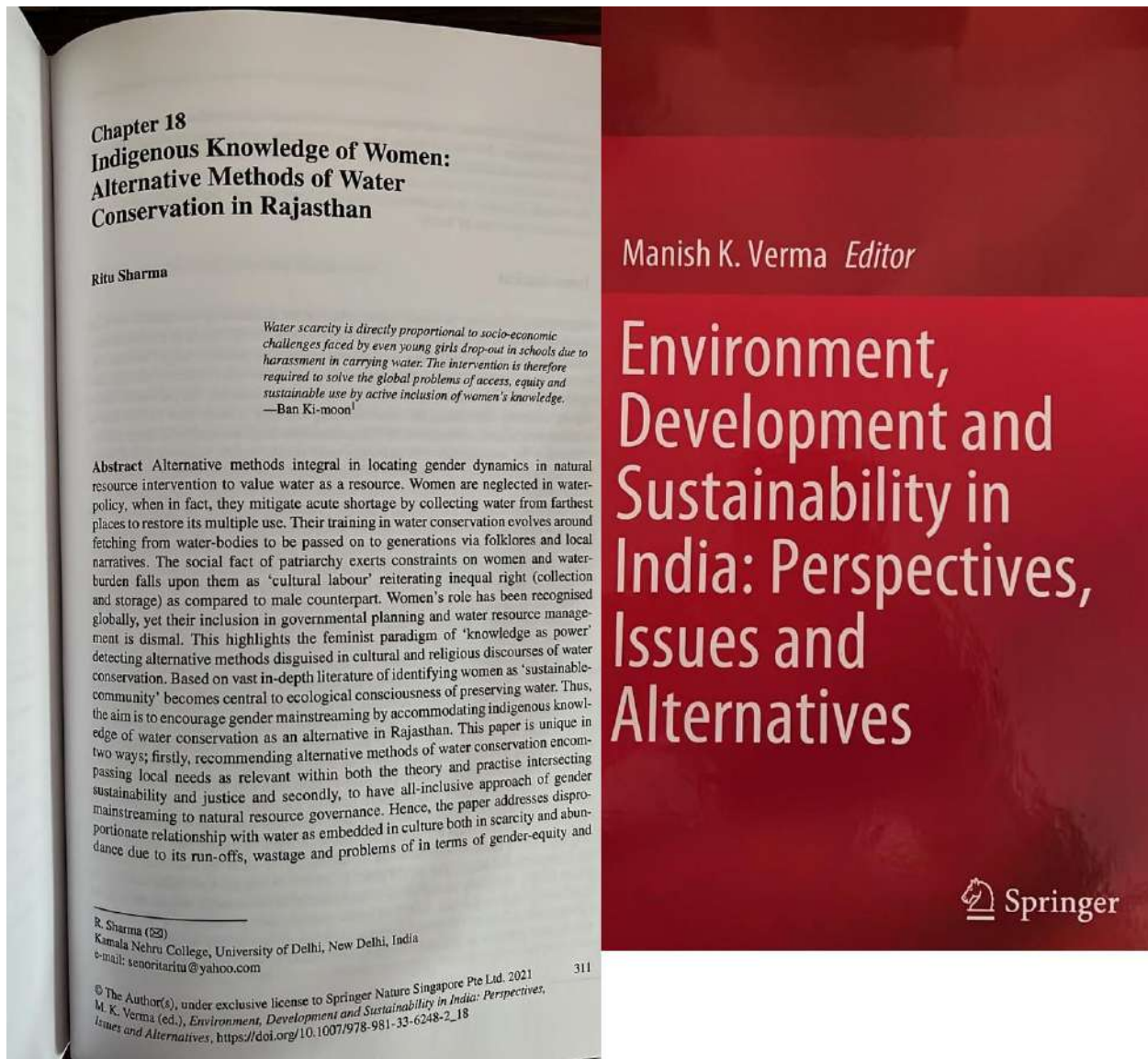
BOOKS, BOOK CHAPTERS, CONFERENCE PROCEEDINGS

Year-2021

Dr. Ritu Sharma

Book Chapter- Indigenous Knowledge of Women: Alternative Methods of Water Conservation in Rajasthan.

Publisher-Springer

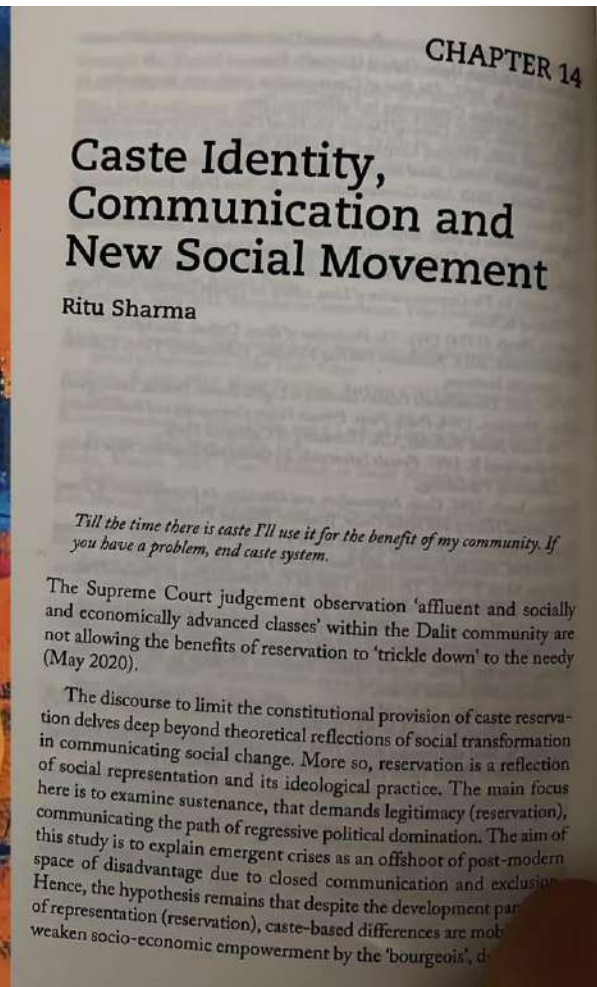
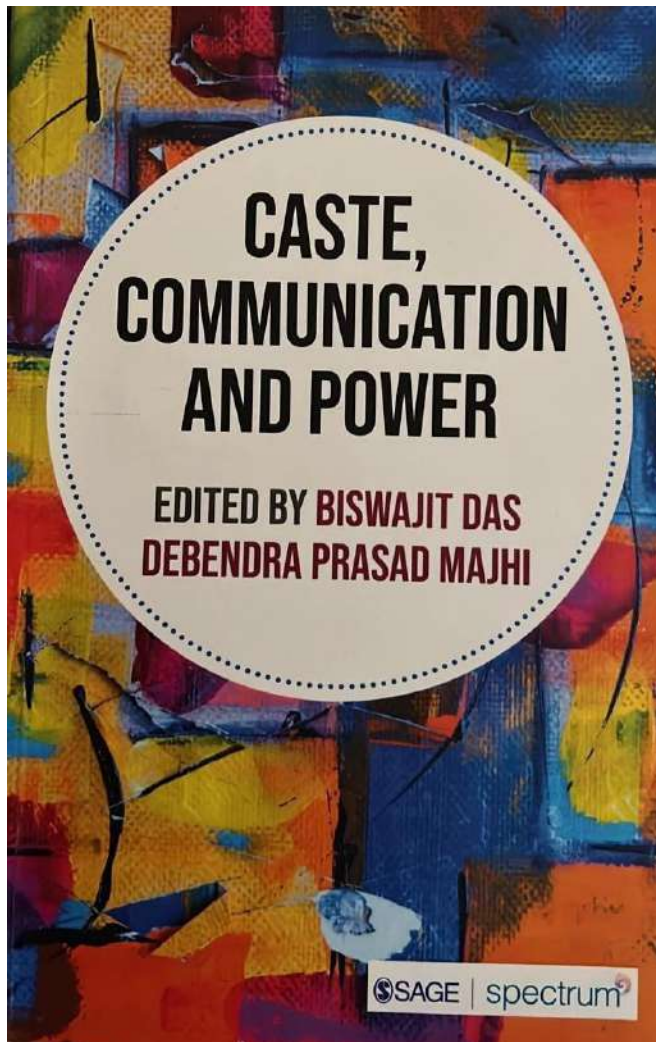


Year-2021

Dr. Ritu Sharma

Book Chapter – Caste Identity, Communication and New Social Movement

Publisher-sage Spectrum



Year-2021

Ms. Sonia Kumari

Paper title- Education in 2020s: A Student Perspective on Online Learning

National Conference- Life in the 2020s

Sacred Heart College, Chalakkudy

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EDUCATION IN 2020s: A STUDENT PERSPECTIVE ON ONLINE LEARNING

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Abstract

COVID-19 has brought changes in different spheres of society such as social, economic, political, and cultural. One of the major shifts that happened all over the world is a sweeping process of making teaching learning process online. There has been a culture of distance education coexisting with face to face learning process in India. However, a completely technologically mediated learning imposed during times of COVID-19 was new. In this light, the article traces the responses of higher education students experiencing the new sudden shift to online learning. It is discovered that students reported low level of satisfaction with the new mode of online learning. The responses also varied according to the year wise seniority of students in the course. There was also a strong urge to get back to traditional offline mode of learning in students.

Keywords: COVID-19, higher education, online learning, students' response, overall satisfaction

Introduction

The novel corona virus COVID-19 was first identified in November 2019 in China (Chan et al., 2020). It soon received the status of a pandemic by World Health Organization (WHO, 2020). In order to limit the effects of COVID-19 pandemic, people were asked to practice 'distancing'. Technology was deployed in various sectors to keep the important and essential activities going. Education sector also underwent same kind of changes. Many countries closed schools and universities in order to control the spread of COVID-19 (UNESCO, 2020). There have been studies discussing rapid transition of various courses and programs from face-to-face to online delivery mode in Universities (Bao, 2020; Gewin, 2020; Sahu, 2020; Yan, 2020). A latest survey on the impact of COVID-19 on higher education around the world shows that various activities in higher education institutions across the world are facing a considerable degree of constraint and stress (Marinoni et al., 2020). The sudden online shift was marked by a tension of delivering content online which required student-teacher community's mental and technological preparedness.

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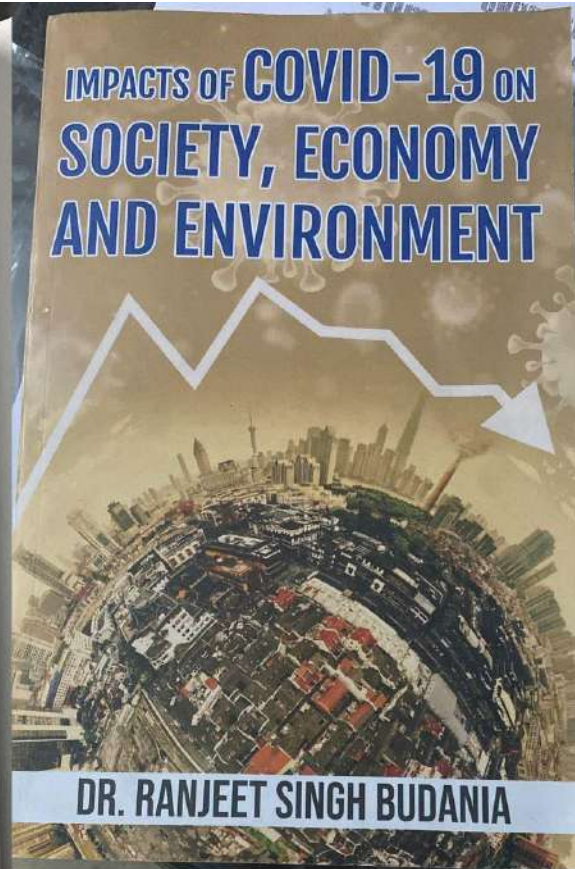
The Department of Economics
Sacred Heart College, Chalakkudy, Kerala

Year 2020

Dr. Ritu Sharma

Book Chapter –Yoga and Mental health: An Alternative Medicine in Covid-19

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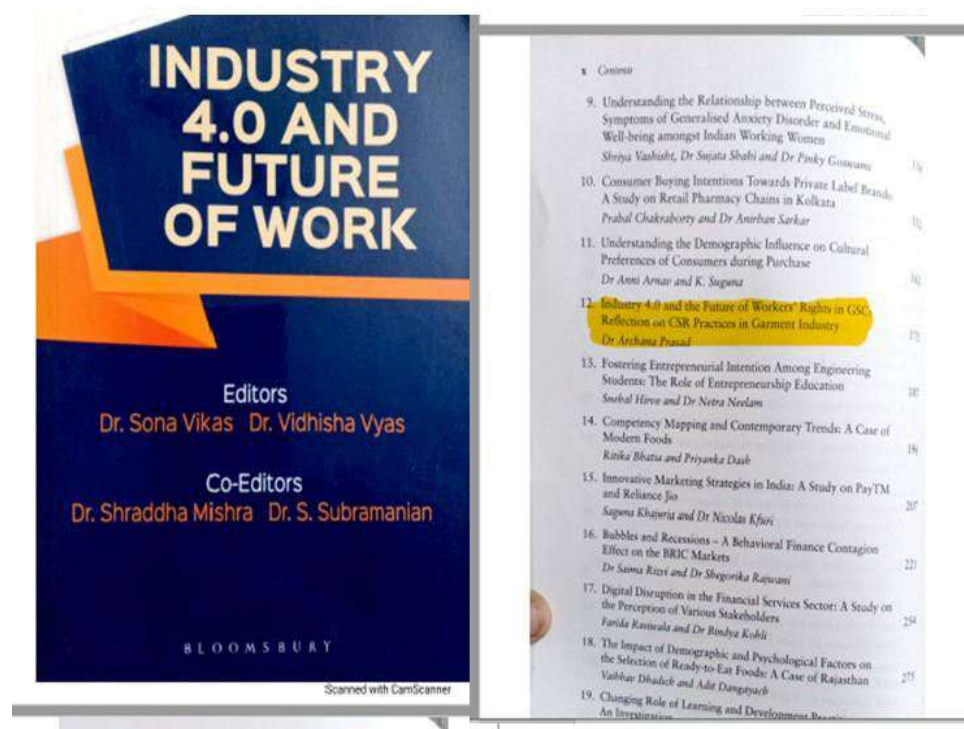


Year-2019

Dr. Archana Prasad

Book chapter In Sona Vikas & Vidhisha Vyas (ed) Industry 4.0 and Future of Work, Industry 4.0 and the future of workers' rights in GSC: Reflections on CR practices in garment Industry Industry 4.0 and Future of Work

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Year-2018

Dr. Archana Prasad

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