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FROM THE EDITOR'S DESK

It gives us immense pleasure to present the January 2019 issue of *New Man International Journal of Multidisciplinary Studies*, a peer-reviewed and indexed monthly journal committed to promoting quality research across diverse disciplines. With each issue, the journal strives to create a meaningful academic space where ideas, perspectives, and methodologies from different fields converge. The present volume continues this tradition by offering a rich blend of literary, social, political, educational, and scientific inquiries that reflect the evolving contours of contemporary scholarship.

The opening papers in this issue foreground questions of identity, gender, and human relationships within literary discourse. The study on identity formation in Chitralekha Banerjee Divakaruni's *Oleander Girl* examines the complexities of selfhood in a globalized context, where personal and cultural identities are constantly negotiated. This exploration resonates with the broader concerns of diaspora and belonging, making it highly relevant in today's interconnected world. Similarly, the analysis of girlhood relationships in Toni Morrison's *Sula* provides a sensitive portrayal of friendship, conflict, and emotional growth, highlighting how interpersonal bonds shape individual consciousness. Together, these studies underscore the power of literature in articulating nuanced human experiences.

The critical examination of socio-cultural stratifications and national politics in Aravind Adiga's *The White Tiger* adds a sharp socio-political dimension to this issue. By addressing themes of class disparity, power structures, and systemic inequalities, the paper invites readers to reflect on the contradictions inherent in modern Indian society. Complementing this is the study on the Minimum Support Price (MSP) policy in India, which shifts the focus to economic realities and agricultural concerns. This paper not only analyzes policy frameworks but also raises important questions about sustainability, farmers' welfare, and the broader implications of economic decision-making in a developing nation.

Education and pedagogy form another important axis of this issue. The paper on advanced English study material as a time-saving tool in the teaching-learning process emphasizes the need for innovative approaches in education. In an age where time and efficiency are critical, such studies contribute to improving pedagogical practices and enhancing learning outcomes. The discussion on women in Shakespeare's tragic plays further enriches literary scholarship by re-evaluating classical texts through the lens of gender, revealing the complexities of female characters and their enduring relevance.

Philosophical and theoretical concerns are addressed through the paper on the concept of equality and its theoretical underpinnings. In a world grappling with inequalities of various forms, this study offers a critical reflection on the idea of equality, encouraging readers to reconsider its meaning and application in contemporary contexts. It bridges abstract theory with lived realities, making it both intellectually stimulating and socially significant.

A noteworthy inclusion in this issue is the paper on *Exploring the Potential of Topological Insulators for Next-Generation Electronics*, which represents the journal's commitment to scientific advancement and interdisciplinary engagement. By delving into cutting-edge research in material science and nanotechnology, this study highlights the transformative potential of emerging technologies in shaping the future of electronics. It stands as a reminder that scientific innovation and human progress are deeply interconnected.

The inclusion of Hindi-language papers further broadens the scope of this issue, reflecting the journal's inclusive approach to knowledge production. The paper on *दूरस्थ शिक्षा में सिद्धांत विमर्श* addresses the theoretical dimensions of distance education, a field that has gained increasing importance in recent years. It provides valuable insights into the challenges and opportunities associated with alternative modes of learning. Equally significant is the discussion on *धर्म, अंधविश्वास और सांप्रदायिकता का घातक गठजोड़*, which critically examines the intersection of religion, superstition, and communalism. This paper serves as a powerful commentary on pressing social issues, urging readers to adopt a rational and humane perspective.

Taken together, the contributions in this issue reflect the dynamic and interconnected nature of contemporary scholarship. They demonstrate how literature, social sciences, education, philosophy, and science can collectively contribute to a deeper understanding of human society and its challenges. The diversity of topics not only enriches the academic discourse but also encourages readers to engage with ideas beyond their immediate areas of specialization.

We extend our sincere gratitude to all the authors for their valuable contributions and to the reviewers for their meticulous evaluation, which ensures the quality and integrity of the journal. We also acknowledge the continuous support of our editorial board and readers, whose engagement inspires us to uphold the highest standards of academic excellence.

As we move forward, *New Man International Journal of Multidisciplinary Studies* remains committed to fostering a culture of critical inquiry, inclusivity, and innovation. We hope that this issue will stimulate thoughtful discussions, inspire further research, and contribute meaningfully to the academic community.

— Dr. Kalyan Gangarde

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1.

Re-defining Identity in Chitralkha Banerjee Divakaruni's *Oleander Girl*

Ms. Nomita Suresh Bilaye

Ph.D. Research Scholar

M. G. College, Ahmedpur, SRTMU, Nanded

Abstract:

Chitralkha Banerjee Divakaruni is an Indian-American immigrant writer. She is a famous novelist, short story writer, professor, poet, essayist, fiction, non-fiction writer, young adult fiction writer, book reviewer, and columnist. Besides writing, she is also a social worker working for women and children. The major concern of Chitra Divakaruni is the immigrant woman in patriarchal society in the 'host' land and records the experiences of South Asian Immigrant woman in her fiction and nonfictional works. As a diasporic writer, Divakaruni convinces the western individualism which provides freedom and scope for the woman that denies the traditional society of India. The novel *Oleander Girl* (2013) is a multi-faceted story of discovery, a mystery, search and the story of a young girl finding herself and deciding where she belongs, that represents the clash between the past and present, old and new India, East, and West, and wise and unwise decisions; thus re-defining her identity. The current paper analyses Chitra Banerjee Divakaruni's novel *The Oleander Girl* from the diasporic point of view, re-defining Korobi's identity of the self.

Keywords: *Identity, nostalgia, homelessness, Indian culture, American sensibility.*

Introduction:

Chitra Banerjee Divakaruni travelled to U.S. and experienced the conflict of the first-generation immigrants caught between two opposing cultures. She, as other immigrants, tried to assimilate, accept as well as preserve the process of acculturation. Her experience of living in U.S. has never been adverse. Immigrant issues like identity crisis, homelessness, nostalgia for the home etc. are her primary concerns. The pain and agony for the homeland, split between the native homeland and the adopted nation have always given way to her writings. Memory plays an important role in her narratives. She breaks down barriers and dissolves boundaries to help women find out their own identity. Apart from Indian experience, her themes include contemporary America, women,

family, history, dreams, myth and the joys and challenges of living in a global multicultural world.

Oleander Girl is a suspenseful novel, coming of age tale, about a young woman, Korobi, living in India. But, the search for identity leads her to America which brings transformation in her life. Korobi in *Oleander Girl* is definitely torn between two worlds—the values of India and America, how women are expected to behave in each culture, the importance America places on the individual versus the privilege given to family by Indian culture.

Oleander Girl (2013) exhibits 'traditional values' imbibed with 'Identity Crisis' in a foreign land, which is one of the major phenomenon of the Indian Diasporic writers. The dilemma in the life of the immigrants is drafted beautifully by Chitra through Korobi, the female protagonist of the novel. Korobi's quest for identity traces her transcultural journey from an innocent and protected girl to a matured, confident and assertive young woman. Her attachment to Indian customs and traditions, family values and societal norms, language of the great ancestral home is clearly seen when she accidentally yet purposefully has to travel to America, the lost world, in search of her unknown father, thus identifying her 'real' identity. It is a story of an Indian girl born of an African-American father, living in Calcutta, India.

Korobi, a young girl from a distinguished orthodox Bengali heritage, the granddaughter of a retired judge, is brought up in a very sheltered and a restricted environment under her stern and dominant grandfather's home-rule. An orphan by birth, she is made to believe that both her parents died since her birth. In actuality, on the brink of marriage, she discovers from her grandmother that her father, Mr Rob is alive and is an American. Korobi falls in love with Rajat, who belongs to the rich and modern Bengali family in Calcutta. The family secret, when shell open, shakes Korobi and the Boses equally. She starts her journey to America to search her father, but in fact, to re-search her self-identity. Set in 2002

during Godhra riots in India and 9/11 tragedy in U.S., the novel unfolds the story of Korobi, as an 'Oleander'. Korobi's mother gave her the name, because oleander is a beautiful yet poisonous plant that protects itself from its predators. So, this young adolescent turns to be an 'oleander', redefining her identity.

Anuradha (Korobi's mother) and Korobi share many things in common; one of which is 'dreaming'. Korobi keeps sensing her mother around – be it India or America. The pink oleanders in America, make her feel her mother's presence around her:

"My mother must have travelled this same freeway when she first came to California, seen the same flowers, felt the same stab of homesickness. I sense her around me, that yearning I'd feel long ago in my bedroom..." (p.194)

Sarojini (Korobi's grandmother) fears Korobi to be following her mother's footsteps, especially while in America, and when she speaks of Vic during the telephonic conversation. The same time she recalls Anu's departure to America on the airport and catches the same level of confidence as she feels in Korobi. When Anu is at the airport leaving for U.S., her father, Bimal Roy had counselled her saying:

"Remember who you are. Remember the world waits for you here, its privileges and obligations. What happens in America isn't your life; it's only an interlude." (p.139)

Anu had touched his feet and said, "I will... Don't worry!" (p.139). The same way Korobi too reacts to Sarojini's, "Be careful" by interrupting her, "I will! Don't worry!" (p.139).

Initially for Korobi, America was safer than India:

"But in the early days, neither she nor Mr.Mitra considered America dangerous. They often exclaimed how much safer it was than India – no pocket-maars snatching your wallet, no burglars breaking into your apartment, no corrupt police showed up at your store for monthly "tea money"." (p.96)

However the attack on the Twin Towers just changed every single bit for 'all' the Americans:

"Then the Twin Towers fell, and everything changed." (p.97)

The same event was objectively seen by an outsider, as a third person, by Korobi; when she was

in India; knowing nothing about her origins. She describes as:

"I'm dreaming of the Towers, which Seema talked about a little while ago. When I'd seen the disaster on Indian TV, sitting beside Grandfather in our living room in Kolkata, I'd felt only a mild sorrow. They had been icons of another world, tiny and distant and beheaded already. But in New York their absence saturates the air I breathe." (p.101)

Her sympathy for the fallen Towers and the human lives destroyed with them are a reflection of her own displaced, disoriented self in the US, while searching for her lost father. Korobi keeps thinking of her own identity because of the indifferent behaviour of the Americans towards her. She meets Vic, nephew and assistant of the detective Mr. Desai, in America; who becomes her friend, her supporter, who too describes the after-effects of the incident as gravely as:

"It was a bad time all around.... I remember how terrified and furious I felt right after.... Nine-eleven injured the people of this city in so many ways – we still haven't been able to tally the casualties. We aren't used to this shit ..., America the protected." (p.150)

Vic confesses that he too had his own restaurant business, which was doing quite well, but people just stopped coming after the 9/11 tragedy. People didn't want to eat at his restaurant named 'Lazeez'. This "unfairness of the city" had hit him hard because he had always loved this city and "felt proud of cosmopolitanness". His girlfriend left him. The only thing that made him stay back was that due to 9/11 aftermath, many people looked around for loved ones, due to which Vic's Uncle, a detective by profession, was flooded with cases. Vic, therefore, thought of being with Uncle.

However, Korobi's grandfather Bimal Roy felt that this was the time "America was learning how the rest of the world suffers."

Korobi and Vic are treated with a negative attitude at the airport, for them being Asians ("brown-skinned"): "Welcome to flying while brown in post 9/11 America!" (p.294) All Indians especially were pulled out of the line during security-check. Korobi, thus, ironically questions Vic: "Doesn't it bother you, being treated like this? You're a U.S. citizen..." Vic quietens to this injustice by saying, "I choose my battles. Things could be worse."

Korobi feels torn between both the worlds; she experiences the same suffering as felt by the immigrants when they are exposed to the foreign land for the first time. The novelty and choice thrills her. But at the back of her mind, she is sentimental of her commitments to others.

Korobi understands India, its flavour, only once she starts living in America. She finds an extreme contradiction in the apartment in America:

“Noise from the karaoke bar below hits me in sudden blasts as guests enter and exit. Bollywood songs, nostalgic old favourites, the immigrant’s longing to capture home. In India, I never cared for this kind of music, but now as I hear it, homesickness twists my insides.” (p.97)

Korobi misses India, while in America, all of a sudden, during her search of her father. She feels, “A flood of homesickness chokes me. Suddenly, I don’t want to be here.”(p.153). She feels homesick, remembers the crowded Calcutta streets; but wants to know her own lost identity.

Language plays an important role in culture. They go hand-in-hand with each other. It’s been days that had passed on but Korobi unknowingly had imbibed the American words, though not the accent. What bothers Rajat, Korobi’s fiancée, is the way she addresses him so dearly in the Americanised way:

“*Baby*, she had called him, a term she had never before used. It’s only been a few days. How did she pick up that American endearment?”(p.131)

Vic, a second generation immigrant, had never been to India. Due to lack of finances, as a child, he could never be to India; and as a teenager, he “didn’t think of [himself] ...as Indian”. Korobi questions him immediately by commenting, “How did you think of yourself? As American?”(p.149). Vic agrees to her boldly but cries, “Though after 9/11, I had some difficulties with that, too.”

Family, marriage, relationships come under social conventions. India, as a nation, believes in these institutions. Trust and love form a major support in the husband-wife relationship in India. When a traditional Indian girl is engaged, she relies on her fiancée and is ready to sacrifice everything for ‘him’. Similarly, she cannot think of any ‘other’ man in her life. She keeps being concerned of the societal

norms and family ties. Therefore, when Korobi fears of spending a night in a motel in Boston with Vic, she worries, “No! We’ve got to get back tonight.... You don’t know how people think back in India! I can’t spend the night alone with you. ... *notwith* you.... Engagements have been broken for far less.”(p.154) To this, Vic retorts expressing disbelief in the ‘so-called’ “foolish [Indian] social conventions”.

Indian girls usually have long hair and have traditional ways of tying them up. Korobi’s lost father, Rob Lacey, used to like her mother’s long hair and describes thus: “She had a mass of beautiful hair that flowed all the way down her back.” (p.242) Anu, Korobi’s mother would never think of cutting her hair, because “it was a family tradition”. Similarly, Korobi too had so. Her grandmother loved her hair. Korobi remarks,

“She would massage coconut oil into it, wash it out with ritha pulp, and braid it into different designs. One of my happiest memories is the feel of her fingers on my scalp.” (p.177)

However, Korobi has to sell her hair and earn money in order to reach out to California to search her unknown father. Though she is afraid of thinking her grandmother’s reaction, she stays calm and focused thinking of her priorities, her necessities now. She knows and is pretty clear about her decision regarding the haircut and believes that hair can be grown again.

Korobi’s haircut is appreciated by Vic, but isn’t so by Rajat, which shows the difference in Indian and American way of thinking. Vic admires and appreciates her haircut that, according to him, makes her look “modern and confident.”

Seema too reacts in a typical Indian way, when she notices Korobi’s haircut:

“Oh my God! What have you done! All your beautiful hair, gone! Does your grandmother know? Did your in-laws give you permission?” (p.177)

Korobi counters boldly: “It’s my hair...” though she knows that her statement is half-true. This is so because, according to Indian standards, her hair belonged to “Bimal and Sarojini’s granddaughter, to Rajat’s fiancée, to Papa and Maman Bose’s daughter-in-law-to-be.” (p.178)

Just like her hairstyle, Korobi slightly changes her dressing style too, being an American (temporarily). She wears Seema's Prada dress during her travel-searching. Moreover, moving around freely with Vic in America is like moving around with a stranger in an unfamiliar country; which neither India nor the Indians would have allowed her to do so. Korobi, thus to understand, starts acculturating, by changing her outlook.

Divakaruni beautifully scripts the conflict between old India with its strict customs regarding marriage and the new India struggling to modernise. This collision is seen between the Bose and Roy families and also between Vic and Korobi in America. Vic, who is very much western, always takes matters lightly, in the American way. Again one sees a distinctive western attitude when Vic says, "I know you've had a shock, but quit acting like you committed a crime! It's not as terrible as you're making it out to be, not these days". (p.246) To this, Korobi who has been brought up in a very cultured Indian family, replies, "It is, where I come from."

Korobi's grandfather, Bimal Roy, was a typical Indian man, thinking about the society first. He could therefore hide family secrets for his lifetime. Ms Meera Anand, Anu's friend in the University, too comments upon Korobi's grandfather as: "There's no one as stubborn as a traditional Hindu father.... He doesn't forgive easily, not when you choose the [...] man she'd chosen"(p.221). He is truly portrayed as a man of dominance.

The traditional grandfather dislikes Korobi's off-shoulder dress worn on the engagement-day, because he had always liked her wearing *sarees*. When grandmother tries to soothe the situation and boosts up Korobi by describing her look as an "oleander in deep red", the furious grandfather shouts on her face calling her look as that of a "call girl".

All his life, Bimal Roy had to pay off people to keep their mouth shut; about Korobi so that her African- American father would never know that his daughter was alive. Moreover, he did tell Korobi a lie that her father was no more. Korobi is shocked to learn that she is a child born out of wedlock and how in spite of her father's sincerest efforts to trace her and her mother in Kolkata was thwarted by her heritage-conscious patriarchal grandfather who supplied false certificates (and even ashes in an urn) to prove that both the mother and the child were dead. After knowing about her father's identity that

he is an African-American, she keeps thinking whether her in-laws would accept the fact but is now confident enough to strongly face the situation.

During her mission of quest, Korobi was attracted to Vic, who is the only one who realises and comforts her, who makes her smile in an unknown land, whenever she feels distressed. Her relationship with Vic is developed to such an extent that she is moved away between her attraction for Vic and her vow of trust to Rajat. Watching the brave, loyal, headstrong Korobi melts Vic's heart and he proposes her, asking her to stay back with him in California. Korobi is slightly excited to this:

"It's tempting. In spite of the troubles I've faced here, I love what I've seen of America.... Here I could become a new Korobi."

Korobi further compares both Rajat and Vic and feels comfortable with Vic's "easy-going and good-humoured" attitude that wouldn't try to change her according to 'his' norms; whereas Rajat would always want Korobi to be "moulded into his concept of sweetheart or wife". Choosing between Rajat and Vic is like selecting India or America, respectively. Vic, as America, represents freedom and liberty and Rajat is a true Indian with his all his bindings and social constraints. However, India is deep-rooted in Korobi, with its celebration of traditionalism and culture. This makes Korobi select 'Rajat' and 'India'. Thus to conclude, Korobi's innate goodness shines through and touches all characters positively.

Conclusion:

Thus, to conclude, Korobi's principal identity lies in her name – beautiful yet tough. Secondly, she is brought up in an Indian way, practising the customs and traditions of India. In fact, her trip to America, in search of her father, she re-defines her truest self of being firmly rooted into Indian soil. The classic Bengali culture that forms the foundation of her life makes her appreciate the intentions of her grandfather that he always wanted to protect the women of his family by binding them with his expectations. While tracing Korobi's journey, Nina Sankovitch, in her article, *Oleander Girl: Coming of Age*, pronounces, "Korobi starts out young and sure of herself, but it is the confidence of youth and not of experience. Once she commits herself to finding out whom her father was, experience comes fast and furious and Korobi is forced to grow up."

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2.

Girlhood Relationships in Toni Morrison's *Sula*

Dr. Shammi Nagpal

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Toni Morrison, the first black woman writer to win the Nobel Prize for Literature in 1993 proves to be a triumph for 'Black Women'. She uses unconventional narrative structures, poetic language, myth, and folk-lore and addresses such issues as black victimization, the emotional and social effects of racial and sexual oppression and the difficulties which African-Americans face in trying to achieve a sense of identity in a society dominated by white cultural values. The life force of Toni Morrison's novels is her desire to re-evaluate the black past, to record the life and its hardships faced by African Americans in the past as well as in the present. Her characters are mostly studied in the context of their quest for self identity and most of her novels have the theme of evolution of the self. Her critics have been particularly interested in her suppressed women characters as she has time and again proved herself to be a keen explorer of feminine sensibility. The paper is an attempt to study two such female characters in her novel *Sula*.

Keywords: Evolution, friendship, self, feminine, identity sensibility

In *Feminist Criticism in Wilderness*, Elaine Showalter points out that women's culture is muted while men's culture gains dominance. Infact, women are given no place in the academy which is patriarchal. It has been proved that the main problem for women has been their invisibility in any serious study of history. It means that half the people of most societies have not been allowed the chance or space to articulate their thoughts, wishes, desires, fears and hopes on the subject of special importance in a society. The hiatus between the different ways in which men and women express and understand the surrounding realities can be seen as an important factor operating behind the problem of woman's invisibility as it has been mainly the prerogative of men to portray these realities in literature. Many works of contemporary American fiction involve an individual's search for identity in a stifling and unsympathic world. In *Sula*, Toni

Morrison gives us two such individuals - Nel and Sula.

Morrison portrays Sula and Nel as binary opposites at the beginning of the novel. In her first view of Nel, she is as conventional and conforming as a young lady can be. Under Helene's hand, the girl becomes obedient and polite. Her mother calmed the enthusiasms that Nel showed until she drove her daughter's imagination underground (P.18). Helen's hand is the iron fist of authority from under which Nel cannot release herself. Morrison makes it clear that Nel is a calm and unimaginative girl who conforms completely to her mother's strict order. Sula, on the other hand comes from a totally different background. She is her own person and has none of her mother's slackness. Unlike the oppressive neatness of Nel's house, she lives in a woolly house "where a pot of something was always cooking on the stove, where the mother Hannah never scolded or gave directions; where all sorts of people dropped in; where newspapers were stacked in the hallway, and dirty dishes left for hours at a time in the sink, and where a one-legged grandmother named Eva handed you goobers from deep inside her pockets or read you a dream" (P.29) Whereas Nel is confined, Sula is free. Nel's imaginations are so restricted that the messiness of Sula's house alongwith its strange inhabitants and many visitors seem like an absolute dream world. Similarly, the tidiness of Nel's house compared with the disorderliness of her own allows Sula to set still as dawn.

Morrison conveys her message through many such instances that each of the two lacked one thing or the other. That something is neither small nor insignificant. It is the fundamental make-up of each girl's character. They are deliberately portrayed in this manner to put the point emphatically how entirely different they originally are. They are so different, infact they are the two facts of the same being. Nel conventional and orderly, and Sula unconventional and unsettled. The comfort each feels

in the other's home demonstrates their initial and subconscious desire to merge into one being. Morrison's point here is that the two facets cannot thrive individually and hints that they will soon become one. This merger takes place most dramatically with Sula's accidental murder of Chicken Little. Looking back, at this incident Nel recalls that all these years, she had been secretly proud of her calm and controlled behaviour whereas Sula was uncontrollable. "Just as the water closed peacefully over the turbulence of Chicken Little body, so had contentment washed over her enjoyment" (P.170).

The original binary opposite characters are no longer very different. During this incident Nel, the former calm and orderly girl, has as little control over her emotions as Sula usually had. And it is Sula, the supposed type of evil force and figure of disorderliness, who has the presence of mind to run after Shadrack. Nel realizes that maturity, serenity and compassion- all the qualities forced upon her by her mother were not the emotions she felt at that moment. Nel was as wild and excited as Sula was. The water closing over Chicken Little's body represents the subtle merging of Nel and Sula. The turbulence each girl felt in their lives as opposite individuals is washed over peacefully by the contentment of being one. Nel's conscience reveals her guilt about this incident years later. Just because she did not throw Chicken Little into the river does not mean that she is not at fault because, as Eva points out, "you watched" (P.172). The lines of good and evil merge here as both the girls are at fault for the accident. With the merging of lines, the individual selves of Nel and Sula also merge. Each of them grows so alike that "they have difficulty distinguishing one's thought from the other's"(P-83). For Nel, "talking to Sula had always been like having a conversation with herself" (P.45). This close knit relationship breaks down when Nel chooses to recreate a similar relationship with a man instead of continuing with Sula," "Instead of Nel and Sula being joined to create one person, Nel and Jude together make one "(P.83).

Both Nel and Sula's conjoined personalities return to what they once were as individuals. Thus they become more assertive because Nel felt the need to be needed by someone" who saw her singly" (P.84). After the separation, Nel becomes sexually repressed, her life becomes drab and she struggles harder to be

the conventional woman she once was as a child. She settles for a safe unimaginative life and thrives on community approval. On the other hand, Sula becomes unsettled, disordered and adventures when Nel's imposition of

orderliness and restraint is no longer apparent. Without Nel, Morrison makes clear, Sula no longer has complete self. She was completely free of ambition, with no affection for money, property or things, no greed, no desire to command attention or compliment, no ego. For that reason, She felt no compulsion to verify herself be consistent with herself" (P.119). Sula then has frequent sex, becomes a pariah, and craves for the other half of her equation. Without each other, both women are incomplete souls.

Morrison demonstrates through these relationship of Nel and Sula and fragments their individual, where friendship creates a whole person out of the two facts. Nel and Sula lose their common identity when 'I' comes along which can only be revived if they can recover their common identity. They gain a bond which no married couple can ever achieve, the one that creates one person out of two individual selves. The loss of this bond leaves each woman completely fragmented and leads to Sula's death. Nel recognizes this fact at the end of the novel : "all the time, I thought I was missing Jude" (P 174). The loss pressed down on her chest and came up into her throat," We was girls together, She said as though explaining something. O Lord, Sula, she cried, girl, girl, girlgirl" (P174). Nel misses the oneness she felt with Sula, not the relationship she could never recreate with Jude. Nel's recognition of this lost bond reunites the two women on a recognition of spiritual level and reconciles their lost self. The repetition and Conjunction of the world allows Nel and Sula to become what they once were – 'One girl.'

Morrison's *Sula* and *Love* portray successful girlhood bonds that allow Sula and Nel in the first novel, and Christine and Heed in the second, to build new identities, comfort and support each other. In *Sula*, the friendship between Sula and Nel gives them the opportunity to achieve a unity between self and the other that empowers them in the face of failed mother-daughter relationship. Throughout the friendship between Sula and Nel and the bond

between Christine and Heed, Morrison foregrounds the success of these relationships in the early stage of the girls' lives. These novels demonstrate how female friendship helps these girls face challenges related to race, class and gender oppression and leads to healing and survival. Female bonding in these books proves beneficial to share experiences, provide and receive counselling, protect and defend each other, and help change their views about their homes.

Based on these relationships, Morrison's novels seem to encourage women to form bonds and put the focus girlhood relationships when children are young enough to avoid conflicts of interest. In *Sula*, Nel and Sula develop a strong sisterhood in their childhood "that allows them to be two throats and one eye" (Sula,147). "This relationship gives them the opportunity to grow as they find in each other a complementary self: their meeting was, for it let them use each other to grow one" (Sula,51). Indeed, Sula and Nel's girlhood friendship is so powerful that they feel like the same person, and this strong connection benefits them both: "their friendship was so close, they themselves had difficulty distinguishing one's thoughts from the other's" (Sula,83). Their bonding represents the example of female solidarity that impacts their lives in numerous ways. The strength of their bonding allows to them to care for and nurture each other and to heal the different wounds. Describing African-American communities, Hudson observes that "there has always been bonding among African women that cannot be broken." (Afr,54). This sisterly bond is a reciprocal one, one in which each gives and receives equally.

Hooks also states, "we must learn to live and work in solidarity. We must learn the true meaning and value of sisterhood" (Feminist Theory, 43). Hooks encourages women to believe in female friendship and understand its significance and the well-being it can provide them. Nel and Sula adhere to Hooks' philosophy since they share joys and sorrows. They not only sympathize with each other, they also empathize - "in those days, a compliment to one was a compliment to the other, and cruelty to one was a challenge to the other" (Sula, 84). Their girlhood relationship helps them survive the estranged mother-daughter relationship. Realizing that their mothers are very demanding and do not provide them with the

care they need, Sula and Nel build a female bond that grants them much comfort. The narrator asserts, "Daughters of distant mothers and incomprehensible fathers ("Sula's because he was dead; Nel's because he wasn't there), they found in each other's eyes the intimacy they were looking for" (Sula, 52).

In *Sula*, patriarchy interferes with female bonding and puts a definite end to it. Although this form of patriarchy is passive because the novel does not portray a strong male figure who oppresses women, it takes the shape of race, class and marriage and endangers women's relationships. Besides, patriarchal influence also urges Sula and Nel to give up the unity between self and the other that empowers their friendship. Through the failure of the friendship between Sula and Nel and its causes Morrison shows that female bonding faces various challenges and warns women about the danger and power of patriarchy. Nel and Sula have not been careful enough to avoid this quagmire, and they pay a high price. Bakerman adds, "One of the great attractions of *Sula*, perhaps particularly for female readers, is its examination of a friendship between two women. On the surface, one is a good woman, Nel, and the other a bad woman Sula" (P.41). Morrison does not categorize them as good or bad, but the community certainly does. Morrison expects her readers to avoid making the same mistakes and not let what happened to Nel and Sula happen to them or their friends. She wants them to draw the conclusions of this failed friendship to safeguard and protect their relationship against patriarchal structures.

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3.

**Social and Cultural Stratifications and the National Politics:
A critical Study of Aravind Adiga's *The White Tiger***

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Abstract: Adiga's *The White Tiger* pertinently presents the society and culture of modern India. The narrator of the novel, Balram Halwai, rises in his life and career through crookedness, deceit, and falsehood ascending to heights in business circles in Bangalore. The action in the novels is collected in a letter that Balram writes to the Chinese Premier, Wen Jiabao, so as to enable him to win power and influence amidst Indian entrepreneurs. The present paper seeks to analyse the layers of social order working in India and how deep they have gone into tearing apart the integrity of the nation which hitherto appears united and as one.

Keywords: corruption, marginalisation, capital, stratification, politics.

Balram was born at a village in Bihar, where he is employed as a car driver to the wealthiest man in the village. Balram's fortune takes on to the road as the wheel of their Honda City car move. He swiftly learns all the avarice and malice of his employer like, tapping gas, deal with corrupt mechanics, and refill and resell Johnnie Walker black label bottles, as he watches his employer bribe foreign ministers for tax breaks and drive other benefits. He eventually learns how to find a way out of the great Indian rooster coop and rise in life realising that no one can escape the vicious circle of life. Balram charismatically teaches us that neither religion creates virtue, nor does money solve every problem, but graciousness in the corrupt world can be of great use as it can drop you at the right time in the right place.

Balram was born in impoverished Indian rural area submerged deep in the dark dungeons of corruption, inequality and poverty. He is taken out of school into child labour in order to assist his family financially to pay off loans. The place he inherits is devoid of all fundamental right, have no medical

facilities, where during elections local chieftains rig the polling booths with administration or the police paying no heed. Throughout the narrative he recalls his village as a world of darkness and his determination to escape from this world. He incidentally manages to become a driver in the home of his vicious landlord, from where sheer luck transports him to the illuminated city of Delhi.

India is a place of ruthless injustice and despicable corruption, where the poor are exploited by the rich to drain whatever they possess. Adiga presents the servitude still witnessed in the India social circles adorned by the rich and powerful. Balram, Adiga's white tiger says that Indian has remained intact and an economic power due to the loyalty of the servants, who do not know how to rebel against their exploitative masters. He adds that these men have taught the bulk of the Indian population the art of remaining strong, talented, intelligent persons in every way in perpetual servitude. He compares the nation of India and its state to the rooster coop, where these people being involved in various jobs like delivering essentials, handling cash of master which may sometimes be in millions, carrying cases full diamonds, but never envisage a plan to run away with these valuables which is worth of their many years' salary and the steal could last them throughout their lives freeing from all miseries. He says as 99.9% of people have been trained to be loyal to their masters in any event they are caught up in a rooster coop situation. Prathiba Nagpal says that Adiga takes away the "last vestibule of dignity-their honesty, from these sad people existing on the periphery and attributes their situation to their conditioning." (Nagpal, 151) Over the years these people have learned to live in, "perpetual servitude; a servitude so strong that you put the key of his emancipation in a man's hand and he will throw it back at you with a curse" (*WT*, 176)

The powerful have capital with them which enables them to purchase these serfs and employ them in the way approved by them. This capital is what makes these man slaves. This power capital equation has been aggravated by the socio-cultural circumstances which directly compel the deprived class to live as slaves. Balram is a fine example of this state of affairs, he has to work as a bonded labour simply because his family took a loan for the wedding and had to repay. The entire family is forced to work, “in a tea shop. Smashing coals” ... “wiping tables” (*WT*, 38) as slaves in return of the loan they drew. On being apprenticed as a driver with the village landlord Balram could not ask for a salary as he considered his masters alike his parents and was taught to wait and expect and not to ask.

He works hard in the household, despite being a driver, cooks, massages his master, sweeps the lawn, and else, so as to win faith of master and prove his loyalty to the family. The driver’s uniform does fill him with pride but that pride is to be sustained within himself. He can never express himself, or show his discontent and anguish even when the masters scold him. The life of servitude has entered deep into him as the men with money are supposed to be more respectable. Adiga reflects that is the distribution of wealth that leads to serfdom—the poor remain inferior and lead a life uncultured as they are not taught decency. Pinky Madam calls him an uncivilized monkey, who scratches his groin and never brushes his teeth because his father never taught these things. Balram states: “Why had my father never told me not to scratch my groin? Why had my father never taught me to brush in milky foam? Why had he raised me to live like an animal? Why do all the poor live in such filth, such ugliness?” (*WT*, 151)

Capital functions to foster economic inequalities—man with capital is a human being, those without no better than an animal. This state of being poor drops men in a state of rooster coop living the life of a slave. Through the one rupee coin episode Adiga wonderfully drags our attention to the plight of the poor and their miserable condition they have been dropped in only because they are poor. This bitter humiliation scene deserves no accolades but narrates the cruelty of the rich as well. When Mr. Ashok and Mukesh bribed were returning home, Mukesh unknowingly dropped a one rupee coin inside the car. He made Balram to search for the missing coin. Unable to find the coin and defer the

search Balram dropped a coin on the car floor from his pocket and returned it to Mukesh.

When Pinky madam, being heavily drunk, drives the car killing a street child in Delhi, the value of a poor people in the eyes of the rich surfaces. Instead of being sorry Ashok. “What are these children doing, walking about Delhi at one in the morning, with no one to look after them?” Balram replies:... you know how those people in the darkness are: they have eight, nine, ten children—sometimes they don’t know the names of their own children. (*WT*, 164)

The episode bring a jolt to Balram’s life. Mukesh and Ashok want Balram to take onus of the crime committed by Pinky. This speaks of the pathetic condition of the poor in India. We observe a great difference between the one who are economically powerful and on the other one who are deprived not only of the basic necessities of life but life itself. Ashok Mitra in his book *The Nowhere Nation* says:

Globalisation has embraced the developing nations like India, the result of which is that the rich are becoming richer and the poor poorer. Humanitarian approach has lost its way in the jungle of materialism. Mall culture welcomes a rich man, not a poor man. Politicians, the so-called people’s representatives welcome the rich who bribe them inside their office and make the poor people, who voted them, stand outside. (126)

BalramHalwai, the protagonist of *The White Tiger*, lived a clean life being loyal and working hard for his masters only due to his financial poor condition and as a result of his poverty he is punished by the landlords for being hanged in place of Pinky’s fault. His poverty has made him suffer persistently and converted him into a serf and it is pelf that has decided the existence of a man in a social setup. This striking difference is what makes up the essence of the novel. When Pinky leaves Ashok and moves to America master is broken and the servant has to fill the vacuum. He cares for all the needs of Ashok, takes him to dinner, orders dishes not knowing whether Ashok will eat them, and notices the stark distinction that food ordered in one go is “enough to feed a rich man or a whole family.” (*WT*, 238)

Money corrupts all, it corrupts Ashok and he loses his life out of his greed for money, it turns Balram to act criminally, and ascertains the fact that a position in society can only be achieved through the

possession of wealth and links economic well-being to individual's values and conduct. The poor are poor as they do not want to come out of their pathetic state and claim their rightful place amidst the larger body of people. The hope that one day things will be all right is a mere dream that will never come true. The novel seems to illustrate that still the poor are not independent and are still continuing to be slaves out of their own faults. Its structured in form of a confession of its protagonist entailing how he has crookedly managed to break away the jinx on him and turn himself into an entrepreneur and successful in terms of social organisation and conduct. Adiga conveys through his novel that poverty results in dishonesty, bribery, corruption and immoral behaviour. He presents in his novel a money driven society. He explicitly narrates how the lack money can drive people to wrong deeds and action. It is the meagre salary that Mr. Ashok paid Balram to live in a city, which ultimately provokes him to kill his master.

His life presents two sides of his personality bearing opposite opinions. One where he thinks that these masters still "own them and their body, soul and arse" (*WT*, 163); and the other where he realises the injustice meted out to the poor at the hands of the rich and makes up his mind to kill his master and steal the red bag full of money. He runs away to Bangalore where he finds the flare in outsourcing, and plans to be associated with it. He stole the idea from Mr. Ashok. Mr. Ashok was upset at his deeds and desires to start a neat business, "Something clean. Like outsourcing." (*WT*, 210). Balram shuns the drapery of BalramHalwai stepping into the shoes of Ashok Sharma, having stolen his money and his ideas turns a north Indian entrepreneur settled in Bangalore. He soon prospers there having bought a fleet of cars and soon reincarnates form, "a driver to a master," observing that he is now a, "a master of drivers". (*WT*, 302)

Conclusively Balram has no friends nor sentiments. He pursues wrong ways that lead a man nowhere. It may appear that he has broken the rooster coop, but in fact he has just exchanged his place with Mr. Ashok, and is now living his life. It is not surprising to note that after coming to Bangalore he performs the last rites for the family members so that they may not come in his dreams. He prays for all his aunts, cousins, nephews, nieces and even the water buffalo. He imagines the soul of his brother Kishan and granny Kusum and prays to let him live in peace.

He no more desires to live with the burden and hence severs himself from his family by performing the last rite. SimmiGurwara says in his article that Balram: "... is a white tiger who neither has a family nor friendship because it will not be safe for him from the point of view of his position of being the boss. He is a real entrepreneur who does not have the word 'sentiment' in his dictionary." (Gurwara, 162)

Class stratification is another major aspect of the novel. Karl Marx postulates history as a struggle between various classes in society. His theory challenges the stratification of the society into bourgeoisie and proletariat: the class that controls the means of production and the class that serves bourgeoisie so as to earn their living. Marxism questions the social system and built solely for the maintenance of the privileged position of bourgeoisie. This class stratification has become so integral with human existence that it is almost impossible to abolish. This social man-made structure keeps the society divided and is directed to sustain the upper classes at the cost of proletariats and its only weapon of division being the distribution of wealth. Money not only keeps these classes divided but also sustains them. A revolution or a so called revolt is only possible when the proletariat becomes conscious of the class divisions and quit their passive obedience to the system. For this the working class should have class consciousness to abolish this callous classification convention. Marx called these proletariat to support a revolution as they have nothing to lose but their chains. (Marx, 258) *The White Tiger* by AravindAdiga has its protagonist, Balram, break the shackles of class through class consciousness. His awareness make him and rip the façade of the division of society.

Societies are not only divided into proletariat and bourgeoisie but there are numerous other sub divisions. There are many fissures in Indian society that Adiga highlights in *The White Tiger*. People are divided on the basis of the liquor they drink—English liquor men and Indian liquor men. The former is for the rich the latter is for the poor of India. So that's class division those who buy English liquor are privileged even liquor sellers attend them with dignity; and the other who buy Indian liquor are underprivileged, they have to wait longer in queues than others to get their liquor order owing to being of the servant class—the poor. Balram says, "... In this country, we have two kinds of men: Indian liquor men and English liquor men." (*WT*, 73)

There is categorisation amidst servants too—No. 1 and No 2. Adiga narrates Balram's experience of buying English liquor for his rich masters and the sense of depravity for their inability to drink Black Dog as it is expensive—a luxury. He tells us "He wanted to hold the bottle; he wanted to hold the full virgin bottle of first class whisky in his hand. He wanted to imagine that he was buying it for himself." (*WT*, 75) Further, the language, the food, the dress, the ways of living, sleeping and eating speak about a person's class. Adiga presents in his novel the division amidst people on basis of their food, alcohol they drink, the schools they attended, and their petty habits their caste. BalramHalwai divides people into two based on the basis of size of their belly; and the nation into two, as an area of darkness and the other of light—physical feature. He adds India of light belongs to the rich, whereas India of darkness is the India of the poor. Ironically the one belonging to hardworking people who work as labourers on fertile green lands, so as to turn them full of rice and wheat fields on which the rich could feed and retain light of their houses.

Adiga says that residents of the India of Light have stolen this light from the India of Darkness, and they survive on the hardships and resources provided to them by these people. Adiga steps into the British legacy presenting a desolate and realistic image of India which is savagely dark, rotten, and corrupt, where the rich expect their dogs to be treated as human beings and treat the poor as dogs. The poor live in pitiable animal like condition. There are no facilities for them whether it be hospital, education, shelter, and food. Balram studied at a school where big lizards crawl, the school building and walls are all broken and there is no furniture for the students. He says that electricity poles are there but they are defunct. There is no water supply for the poor to drink. (*WT*, 20) he jeers at government's plans of elevating the nation of poverty and bigotry, instead of strengthening schools, hospitals, providing electricity to every household, better living conditions, they talk of providing cell phones to everyone. Certainly the politicians are more concerned about the rich and not about the poor and to uplift their status.

Adiga contrasts the choices of Indians and digs at their future aspirations which they have created not considering the demands of the day but out of their wrong dreams. The poor are completely devoid of their aspirations and chose what they want, they are left only on mercy of the rich. Balram only

has the courage to break away from the jinx and dares to go beyond the boundaries set for him as a member of dark, unprivileged India. The poor move to cities only to continue to be serfs, they only change their masters and not their physical and social conditions. They live in dungeons in the city, are scattered throughout its span, and live with only expectant eyes to fulfil their dreams which they are prohibited to achieve. Their failure is their own weakness. They neither want to change nor have the courage like Balram to steal opportunities and become masters, even by killing their masters.

Balram realizes these brutal realities in time, and though he is unable to complete his academic education, he turns to be a keen observer and resumes with the worldly education. His school is the tea stall where he was initially apprenticed as a child, from his master a driver, and wherever he got an opportunity to overhear something important. We realise later in the novel that his school didn't mistakenly dubbed him a white tiger. He soon picks the choices adopted by Mr. Ashok, his master, and prefers to wear similar clothes and buy similar things. He does this to the extent of resolving never to wear the clothes of his past life again. Instead he dresses like his master and endeavours to look like him things that reflect his aspiration to become a master in the coming years.

Balram journeys from rags to riches because of his ability to learn even in the adverse conditions and use the opportunity that came his way. He learns from people, from his experience as well as from others' experience. His migration to city makes him conscious of class and realise the divisions at its heart. He quickly conforms to city life and its division into two—one of light and the other of darkness. He shuns the area of darkness realising that the dark sides of the country are meant for, "half-baked men." (*WT*, 53)

He soon steps into his master's shoe and adopts his life style, dressing, his type of concubines so that it may make him feel like his master. He instead realises that everything in the world of rich is a farce and what the poor get is their leftovers. He was hit by the truth of the golden hair girl that master used to sleep with and wonders at the realisation that her hair are dyed and not real. He says, "That is when it hit me, in the way it never had before – how the rich always get the best things in life, and all that we get is their leftovers." (*WT*, 233)

The rift is so huge that the rich ruling elite grab their wealth making the proletariat work and in return are reluctant to spend even a single penny on them. The incidence where Balram's losing one coin makes Ashok's elder brother go mad, exposes the filth of exploiters who do let the poor have even a small part of the money. Balram breaks the shackles and becomes a part of the master's class, stealing the money. He ponders how the ninety-nine percent of the population is enslaved by the one percent ruling rich. The only transformation we find in him is the fact that he avoids doing all those things to his workers that he despised when he was a servant. He learns the tactics of progressing in a capitalist society and never employs the harsh discrimination he was meted out by his once masters. His spic and span and breaking the rooster coop enables him to come out of the shackles of poverty and class.

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4.

Minimum Support Price Policy in India

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Introduction:

In the today's competitiveness world we have to need to very sincerely aware about the agriculture because our countries main population depend on the agriculture. The main objectives of the Governments price policy for agricultural produce aims at ensuring remunerative prices to the growers for their produce with a view to prices for major agricultural products are announced each year which are fixed after taking into account the recommendations of the commission for agricultural costs and prices (CACP). Of all the factors, cost of production is the most tangible factor and it takes into account all operational and fixed demands. Government organizes price support scheme (PSS), of the commodities, through various public and cooperative agencies such as FCI, CCI, JCI, NAFED, Tobacco Board, etc., for which the MSPs are fixed. For commodities not covered under PSS, Government also arranges for market intervention on specific request from the borne by the center and state on 50-50 basis. The price paid rich dividends. The Government have raised substantially the MSPs in recent years as any be seen from the statement enclosed.

The price of agricultural commodities is usually determined by market factors of demand and supply. If there are many farmers producing the same commodity then they will fetch a lesser price for their produce. If there is great demand from consumer for a certain commodity then farmers can expect to get a higher price. These prices keep changing daily. Other factors that determine the price of the product are its quality, yield and pest free status. Climate conditions, international prices, cost of production and new laws may also affect the prices of agricultural commodities. The price at different markets may be different. The government has fixed minimum support prices for certain agricultural products. Farmers also have the option

to sell their produce to private dealers if they stand to get a better profit.

Agricultural price policy plays an important role in achieving growth and equity in the Indian economy in general, and the agriculture sector in particular. The major underlying objectives of the government's price policy are to protect both producers and consumers. Achieving food security at both the national and household levels is one of the major challenges in India today. Currently, the food security system and price policy basically consist of three instruments: procurement prices / minimum support prices (MSPs), buffer stocks and the public distribution system (PDS). Agricultural price policy is one of the important instruments in achieving food security by improving production, employment and incomes of the farmers. There is a need to provide remunerative prices for farmers in order to maintain food security and increase the incomes of farmers.

Method of Calculation

In formulating the recommendations in respect of the level of minimum support prices and other non-price measures, the CACP takes into account a comprehensive view of the entire structure of the economy of a particular commodity or group of commodities. Other Factors include cost of production, changes in input prices, input-output price parity, trends in market prices, demand and supply, inter-crop price parity, effect on industrial cost structure, effect on cost of living, effect on general price level, international price situation, parity between prices paid and prices received by the farmers and effect on issue prices and implications for subsidy. The Commission makes use of both micro-level data and aggregates at the level of district, state and the country.

Supply related information - area, yield and production, imports, exports and domestic availability and stocks with the Government/public

agencies or industry, cost of processing of agricultural products, cost of marketing - storage, transportation, processing, marketing services, taxes/fees and margins retained by market functionaries; etc. are also factored in.

Report of National Commission for Farmers (NCF) had recommended that MSP should be at least 50% more than the weighted average cost of production. However, this had not been accepted by the Government.

EVOLUTION OF AGRICULTURAL PRICING POLICIES

In India, the agricultural price policy and allied instruments were evolved in the pre-Independence era. The procurement and distribution of major food grains were started and statutory maximum prices were fixed, but were not strictly enforced. In the post-Independence era. The objective of the Government's price policy for agro-produce is to set remunerative prices with a view to encourage higher investment and production. Through the Government decided to purchase food grains at fixed prices, if market prices fell precipitously, but till 1954 there was no sharp decline in food prices.

COMMISSION FOR AGRICULTURAL COSTS AND PRICES (CACP)

Till 1964, procurement was confined to surplus states. It was extended to deficit states as well during the drought years and thereafter, in a situation of shortage or scarcity, unregulated purchase and movement of food grains by private trade led to indiscriminate and speculative rise in prices by movement of surpluses of the producing regions to areas of high purchasing power. To deal with that situation, the Government took a number of decisions. On 1st August, 1964. The Government appointed a committee under the chairman of Shri.L.K.Jha, secretary to the prime minister on the determination of the prices of rice and wheat for the 1964-65 seasons. . The CACP. While recommending prices take into account all important factors, viz :

1. Cost of production
2. Changes in Input prices
3. Input / Output Price Parity
4. Trends in Market Prices
5. Inter-crop Price Parity
6. Demand and Supply Situation
7. Effect on Industrial Cost Structure
8. Effect on General Price Level

9. Effect on Cost of Living
10. International Market Price Situation
11. Parity between prices paid and prices received by farmers (Terms of Trade).

Later on, the committee was also asked to suggest prices of coarse food grains for the 1964-65 seasons. The committee submitted its report related to price on 24th September, 1964 and in respect of the agency to advice on price policy and price structure on 24th December, 1964. Based on the recommendations of the committee, the agricultural prices commission (APS) was set up on 1st January, 1965 with the basic objective of assuring fair prices for farm produce and to advice the Government on price policy of major agricultural commodities. The thrust of the policy in 1965 was to meet the overall needs of the economy and with due regard to the interest of the producer and the consumer. At that point of time, the highest priority was to maximize production since the country was passing through a critical shortage of food grains. Perhaps the most significant aspects of the price support mechanism had been the insulation of farmers against a decline in prices. When an overall balance between demand and supply was in sight in 1980, the APC's terms of reference, apart from other issues, also included for taking into account the changes in the terms of trade between demand and supply was in sight in 1980, the APC's terms of reference, apart from other issues, also included for taking into account the changes in the terms of trade between agricultural and non-agricultural sectors. The commission was renamed in 1985 as the Commission for Agricultural Costs and Prices (CACP).

The first of foremost mandate of CACP was to recommend Minimum Support Prices (MSP) with a view to make Indian agriculture a Remunerative Sector so that farmers would be incentivized to adopt modern technologies and better farming practices, raising productivity and overall production broadly in line with the emerging demand pattern.

Assurance of a remunerative and stable price environment is considered very important for increasing agricultural production and productivity since the market place for agricultural produce trends to be inherently unstable, which often inflict undue losses on the growers, even when they adopt the best available technology package and produce efficiently. Towards this end, Minimum Support Price (MSP) for major agricultural products are

fixed by the Government, each year, after taking into account the recommendations of the Commission for Agricultural Costs and Prices(CACP).

While formulating these recommendations, the Commission analysis a wide spectrum of data, covering the costs of cultivation/production, trends and spread of input use, production and productivity of the crop concerned, market prices , both domestic and distribution, terms of trade between agriculture and non-agriculture sectors, and so on. Since the price policy involves certain considerations of long-run consequences, the Commission also looks at the yield-raising research being conducted by institutions like Indian Council for Agricultural Research (ICAR). The basic data are generally collected from the Directorate of Economics and Statistic, State Governments, Central Ministries and the nodal agencies concerned with the implementation of agricultural price policy. Besides, the Commission undertakes field visits for close interaction with farmers in different parts of the country and also have wider consultation with senior officers, researchers and managers of relevant organizations.

TERMS OF REFERENCE

The terms of reference of the Commission for Agricultural Costs and Prices, were farmed as under:

Objectives:-

1. To study the overall production cost in the today's world.
2. To study the all corps MSP in the today's world.
3. To avoid on the price policy of paddy, rice, wheat, jowar, bajra, maize, rai, barley, gram, tur, moong, urad, sugarcane, groundnut, soyabean, sunflower seed, rape seed, and mustard, cotton, jute, tobacco and such other commodities as the Government may indicate from time to time with a view to evolving a balanced and integrated price structure in the perspective of the overall needs of the economy and with due regard to the interests of the producer and the consumer.
4. To take into account the changes in terms of trade between agricultural and non-agricultural sectors.
5. To examine, where necessary, the prevailing methods and cost of marketing of

agricultural commodities in different regions, suggest measures to reduce cost or marketing and recommend fair price margins for different stages of marketing.

6. To keep under review the developing price situation and to make appropriate recommendations, as and when necessary, within the framework of the overall price policy.
7. To undertake studies in respect of different crops as may be prescribed by the Government from time to time.
8. To advice on any problem relating to agricultural prices and production that may be referred to it by Government from time to time.

MINIMUM SUPPORT PRICE

In each season the Government used to announce the Minimum Support Prices (MSPs), for major agricultural commodities and organizes purchase operations, wherever required, through public, co-operative , and other designated agencies to ensure that prices do not fall below that level. It decides on the support prices for various agricultural commodities taking into account the recommendation of the Commissions for agricultural costs and prices(CACP), the view of state Governments and central ministries as well as such other relevant factors as are considered important for fixation of support prices.The MSP is announced well ahead of the sowing season so that farmers can take informed decisions on cropping.

DETERMINATION OF MINIMUM SUPPORT PRICES

The estimates of cost of cultivation/ cost of production, an important input for forming the recommendation of MSP, are made available to the commission through the comprehensive scheme for studying the cost of cultivation of principal crops, operated by the directorate of economics and statistics, department of agriculture and co-operation, ministry of agriculture, government of India. These estimates take into account real factors of production and include all actual expenses in cash and kind incurred by the farmer in production, rent paid for leased in land, imputed value of family labor, interest value of owned capital assets (excluding land), rental value of owned land (net of land revenue), depreciation on farm implements and buildings and other miscellaneous expenses.

PRICE SUPPORT SCHEME (PSS)

The Price Support Scheme (PSS) is implemented by the Government of India to ensure a minimum support price of the produce to the farmers. The government has notified various agencies such as food corporation of India (FCI), NAFED, Central warehousing corporation (CWC), small farmer's agri-business consortium (SFAC), etc., this purpose. The department of agriculture and corporation implements the PSS for procurement of oil seeds, pulses and cotton, through NAFED which is the central nodal agency, at the minimum support price (MSP) declared by the government. The NAFED undertake procurement of oil seeds, pulses and cotton under the PSS as and when prices fall below the MSP. Procurement under PSS is continued till prices stabilize at or above the MSP. Losses, if any incurred by the NAFED in undertaking MSP operations are reimbursed by the central government, profit, if any, earned in undertaking MSP operation is credited to the central government.

CONCLUSION

The Government's price policy for agricultural produce seeks to ensure remunerative price to growers for their produce with a view to encourage higher investment and production as well as safeguarding the interests of consumers by making available supplies at reasonable prices. The price policy also seeks to evolve a balanced and integrated price structure in the perspective of the overall needs of the economy. To achieve this end, the government in each season announces minimum support prices (MSPs) for major agriculture commodities, and other designated agencies to ensure that prices do not fall below that level. It decides on the support prices for various agriculture commodities taking into account the

recommendations of the CACP, the views of state government and central ministries as well as such other relevant factors as are considered important for fixation of support prices.

The MSP being uniform throughout the country. The commission had to arrive at an all-india weighted average cost as an input to price policy formulation. Since price policy was a resultant of informed judgment of various factors, there could not be any mechanical formula of how much weight was to be given to each factor in the exercise of price policy formulation. The margin of MSP over the cost of production varied widely and no norms had been prescribed for fixing the margin over the cost of production varied widely and no norms had been prescribed for fixing the margin over the cost of production. Thus, there is a need for greater transparency in the method of arriving at MSP over the cost of production.

Government have to need the do study by area wise. Because we have seen the in balance in the crop production, rain, temperature, crop production, crop so we have to need to guide to people about the crop production.

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5.

**ENGLISH STUDY MATERIAL AT ADVANCE LEVEL
A Time Saving Tool for English Teaching – Learning Process**

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Introduction

English is one of the foremost languages in the world today. In international bodies and conferences, English has, in the last ten years, shot ahead of other languages. Hence, English is unquestionably the foremost medium of international communication.

Present position of English at higher level of education

In India the need of people in general is to learn how to speak, write, read and understand English since they are exposed to a global English exploring world. But, in our country, neither the teacher training institutes which are the suppliers of efficient teachers nor the universities who are expected to produce genuine and worth full lectures and not even the colleges by having English as a compulsory subject throughout three years in their undergraduate programme, have ever been able to device a concrete programme aimed to use the language themselves, to meet their professional or competitive exams requirements. If there are certain programmes, then are we, the executors, really understood the aims and device approaches to meet the aims?

In almost all the cases whether at the school or at college level, English is taught as a content subject wherein students are told the meaning of the prescribed text and afterwards, they are left cram certain stuff out of the prescribed books, appear in exams and vomit that crammed stuff out on the answer sheet.

Even the subject like communication skills in English in professional courses where there is a provision for viva-voce has remained a failure because here in also the students are not taught

how to write English in general but only in particular

Moreover, tragedy of the heads and the hands of educational department of English blame each other. The board of curriculum developer cum designer, prepare syllabus to meet the academic demands whereas the lectures and provisions of English expect more freedom in teaching approaches, lack of which, they have to restrict themselves with the prescribed syllabus. Though the fact is both are working for the betterment of the learners.

As we know the actual sufferers are students who after studying English for more than 17 years in schools and colleges, still are in need of special coaching in English. Therefore, this is my humble approach to remind my teaching fraternity the goals, objectives, methods and curriculum of teaching English, so that they not only understand the aims and objectives, but also device appropriate teaching methodology suitable for Indian youngsters.

In order to plugging the gap between demand and supply of the actual implementation of ELT, there is a need to highlight and discuss some of the problems of it, at engineering level.

CHALLENGES AT ENGINEERING LEVEL

Why can't our students use English as a language though their medium of instruction is English?

To find answer, I think, we should find and discuss the following reasons and hope that we will get the answer as well as solutions.

1. The students' learning background.
2. Heterogeneous class
3. Insufficient Teaching hours
4. Prescribed Text Book

1. Students learning background:

Teaching English at the school level was endorsed to be taught through all the four language skills, in order to help the pupils achieve a good command over the language. But, paradoxically, only two skills are being taught i.e.. Reading and writing. Very little or no attempt was made to encourage listening and speaking (except the instructions by the faculty), in the school because the schools were ill-equipped to undertake the other two skills, besides, speaking skills suffers due to lack of efficient and untrained teachers who were hardly fluent in English and thus couldn't be models for the learners. Until the present and rapid changes in education system to meet the demand of the world, a structural syllabus was aimed to teach language structures as isolated pieces without relating them to functional meaning they convey, language learning for general use or professional use, will not be possible. Learning remains for specific purpose

i.e. for examination or to receive an academic degree.

2. Heterogeneous class:

It becomes very difficult to manage such class in terms of discipline and teaching students manifest mixed abilities and therefore it is not possible for a teacher to cater to the needs of all students. The teacher, hence, finds herself/himself helpless to pay individual/pair/group attention and therefore switch to lecture mode which he/she finds more suitable and less time consuming sometimes, accommodating huge class huddled up the students with very little space to sit and even hefty students to get demotivated

3. Insufficient teaching sessions:

English teacher of engineering colleges really find themselves helpless in term of less number of teaching sessions. Two classes per week are not sufficient even to complete the discussion of the lesson.

Example of distribution of teaching session at engineering

Unit	Content	Activities			No. of Teaching Session Required	Total allotted time for a Unit
1	Lesson Reading					
1.1	Pre-Reading Tasks	Lesson Reading & Discussion	Lesson's Comprehension Qs & As and OTTs	Presentation of Answer Script - Exam point of view	4-5	Total 12 weeks per semester for Instructions and 2 lecture periods per week Thus, $12 \times 2 = 24$ lecture periods for FIVE UNITS
1.2	Vocabulary Discussion	Explanation	Textual Exercises Solving	More Practice	3	
1.3	Grammar Discussion	Explanation Assigned Topic & Related Basic Topic/s	Textual Exercises Solving	More Practice	4-5	
1.4	Reading Skill	Strategies Explanation & Dictation notes as long answer	Textual Exercises Solving	More Practice	4	
1.5	Writing	Explanation about	Textual Exercises	More Practice	4-5	

		formats and content	Solving			
Total					21-22 classes	

Discussion

Per Week, for one unit at least 12 sessions are required to read and discuss its all skills, vocabulary and grammar, besides, lesson reading and discussion. But, the prescribed lecture periods have been allotted only 2 /3 lecture period, per week. Therefore, English faculty fails to do justice with the ultimate aims of English language course for engineering students which are:

1. To develop the students overall communicative competence
2. To lay the foundation for further learning and refinement of language skills. In the allotted limited time, they hardly complete the prescribed English syllabus as a subject rather than language development. Then, where is the time to present any language item and provide enough practice on it so that the expected fruitful language learning could be done. Moreover, least possibility is there to correct errors in language usage.

4. Prescribed text books / Course material

A language teacher expects that the prescribed course book should cover the learning targets both on the criteria of general as well as specific professional application. A course book provides a clear framework, learning tasks and hence serves as a conventional package.

But it is not necessary that every prescribed course book should be relevant or interesting for the class level. It has its own rational approaches and chosen for the variety of levels of ability & knowledge. Some selected contents have no direct connection between the learning tasks and the learners' need. Its set structure and sequence may inhibit a teacher's initiate and creativity and lead to boredom and lack motivation on the part of the learners.

The Teaching

Subject teacher has always been a role model for the students but how many of us do really

influence them? I understand the agony of my fraternity towards short teaching sessions, completion of syllabus, result in exam and inadequacy of the prescribed texts etc. and therefore, they are under pressure to produce results in exam, they switched from language teaching to subject teaching.

Ray of hope / the solutions

Since the aim and objective of this paper presentation is to motivate the English teaching faculty to device their own study material in order to provide focused learning, this article ventures to highlight few ways to deal and sort out the problems discussed above.

We believe every problem has atleast a solution, we just have a need to search & device it through n appropriate strategy.

1. Teachers better understand the learning background of the students at school and college level as she/he has gone through those circumstances and learning atmosphere in which one students have come out, therefore it is the teacher who should **avoid those unnecessary and dead teaching and learning experiences which she/he suffered and try to present those which she/he felt to have for themselves but didn't, during his/her learning time.**
2. An optimistic teacher is always flexible and resourceful. It is the teacher who should believe that whatever she/he is going to teach is going to be understood by the students. Therefore, it is in his/her **teaching style to minimize the influence of mother tongue in learning experience.**
3. **Seating arrangement of the class can be one of the solutions to deal with the problems of heterogeneous class.** It is a bit difficult and awkward at undergraduate level but with the help of the class Incharge and cooperation of the students, a language teacher can make sure that the seating

arrangement should be the combination of two to three average students with few below average students.

- ❖ The last three problems: insufficient teaching time session, course book and the teaching are the main discussion and presentation of this paper which is going to present integrated in the form of example teaching lesson plan and presentation of the class. Its strongly believed that students can identify their teachers very well based on their teaching styles:

***A good teacher teaches
A better teacher explains
A best teacher inspires but
The best teacher achieves the aim of the language.***

Therefore, it's an effort to motivate teaching fraternity to be between the categories of good and the best teachers.

- ❖ **Hence, we must devise things like STUDY MATERIAL to bring the best out of each teaching skill:**

1. Students show a passive attitude towards the prescribed text book/s. Moreover, above average students feel no motivation in going through the same conventional types of exercises which almost every prescribed text book provides? Well prepared Study Material will not only gains a respect towards the faculty who put an effort for them to provide more exposure to language learning but also they are in the process of to prepare for the final examination.
2. Preparation of own teaching devices as 'Study Material'. This material will not only meet the pattern and requirement of Examination but also can select some interesting practice material, according to the taste of students; so that the learners should not get bored and find themselves fresh with new and innovative approaches.
3. Study Material lessens the teacher's burden by providing a heap of excises which is

very time consuming to write on the black board. Thus, it's a time saving efforts through which can be provided a huge amount of practice.

4. Every language skill needs long contents or bits (OTT) for practice. Such as Reading task needs long paragraphs / passages / extracts etc. Writing task requires formats, points to be remember, sample writing piece, etc. Grammar and Vocabulary can well drill through various language situations / sentences / contexts.
5. It can include :
 - Brief notes of the topic
 - Practice Exercises (based on examination pattern as well as more other functional patterns / situations, some mind blowing tasks / challenges.
 - Slip Test Questionnaire based on examination point of view.
 - Includes Assignments to be done by the learners.
 - Can provide sample answering strategies and Answer scripts. Through this the learners learn the presentation skills of writing answers in examination.
 - Add previous question papers.
 - A Revision section, as a separate section at the end.

CONCLUSION

It will be rightly to coin a quote that **“A compact teaching tool triggers an inactive learner and sparkles a dull atmosphere”**

The well designed Study Material will work as a key to academic success as well as provides the best utility of language learning in an effortless atmosphere of learning. Self study works as self-grooming. We cannot deny the fact that young mind have thirst of challenges and well prepared Study Material can quench this hunger.

□□□

6.

WOMEN IN SHAKESPEARE'S TRAGIC PLAYS

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Shakespeare as a Chronicler of life has fully appreciated the importance of women in the daily life. Literally they are the 'better half', and to Shakespeare they are supreme beings. They are clever, intelligent, level-headed and resourceful. They make the plans, and they execute them as well. Portia shines like a luminary amidst the pale gentlemen of Venice, who talk so much, and yet talk so helplessly. Mistress Page and Mistress Ford make a fool even Falstaff, who once dominated the stage. Helena in *All's Well that Ends Well* is the root and heart of the play, and like an exacting mistress boxes the ears of a truant boy and converts him to a docile husband. Gordon has not exaggerated when he says, "of all the angles of approach to Shakespearian comedy the master angle is, and must be, the angle of femininity." In tragedies, they appear, by and large, timid and nervous. For their men strut and fret their hour upon the stage and women are mere shadows. Men is often conscious of their superiority, look upon women as sentimental creatures (except Macbeth in starting). The women feel amused at this assessment, and their action gives the lie to it. And yet they never become unsexed. They are shrewd, clever, intelligent, and resourceful, and still they are so much womanly, that heightens their charm and attraction. They can always make a synthesis of the head and the heart, reason and emotion. Count Orsino represents men when he tells Viola: For, boy, however we do praise ourselves; Our fancies are more giddy and infirm, More longing, wavering, sooner lost and worn, Than woman's are.

Certain types of women characters often resurface in Shakespeare's plays, telling us a

great deal about his view of women and their status in Shakespeare's time. Women characters in Shakespeare's plays are sexualized, cheeky and flirtatious. They are often working-class characters such as the Nurse in *Romeo and Juliet*, Margaret in *Much Ado about Nothing* or Audrey in *As You Like It*. Mainly speaking in prose, as befitting their low social status, these characters often use sexual innuendo when conversing. Low-class characters like these can get away with more risqué behavior – perhaps because they have no fear of losing social status. Women are often pure and chaste at the beginning of the play, and tragically die once their innocence is lost. In stark contrast to his presentation of bawdy women, Shakespeare's treatment of young innocent women is fairly brutal. Once their innocence or chastity is taken away, they are literally killed to signify this loss. These characters are generally courtly, high-born characters such as Juliet from *Romeo and Juliet*, Lavinia from *Titus Andronicus* or Ophelia from *Hamlet*. Their high social standing makes their demise seem all the more tragic. The scheming femme fatal women like Lady is the archetypal femme fatal. Her manipulation of Macbeth inevitably leads them to their deaths: she commits suicide and he is slain. In her ambition to become Queen, she encourages her husband to murder. King Lear's daughters, Goneril and Regan, plot to inherit their father's fortune. Once again, their ambition leads them to their deaths: Goneril stabs herself after poisoning Regan. Although Shakespeare seems to appreciate the intelligence at work in his femme fatal characters, allowing them to manipulate the men around them, his retribution is brutal and

unforgiving. Next, the witty but unmarriageable women as Katherine from *The Taming of The Shrew* is a prime example of the witty but unmarriageable woman.

Feminists have commented that their enjoyment of this play is marred by the fact that a man literally “breaks” Katherine’s spirit when Petruchio says “Come on and kiss me, Kate.” Similarly, in the plot to *Much Ado About Nothing*, Benedick ultimately conquers the feisty Beatrice by saying, “Peace, I will stop your mouth.” These women are presented as clever, bold and independent but are put in their place by the end of the play. Many of Shakespeare’s comedies end with an eligible woman being married off – and therefore being made safe. These women are often very young and passed from their father’s care to their new husband’s. More often than not, these are high-born characters such as Miranda in *The Tempest* who is married to Ferdinand, Helena and Hermia in *A Midsummer Night’s Dream* and Hero in *Much Ado About Nothing*. There are some Shakespeare’s women who dress as men like Rosalind in *As You Like it* and Viola in *Twelfth Night* both dress as men. Consequently, they are able to play a more active role in the play’s narrative. As “men”, these characters have more freedom, highlighting the lack of social liberty for women in Shakespeare’s time. But finally following the patriarchal dominance of sexuality women, the heroines in Shakespeare’s plays are sometimes wrongly accused of adultery and suffer greatly as a result. For example, Desdemona is killed by Othello who supposes her infidelity and Hero falls terribly ill when she is falsely accused by Claudio. It seems that Shakespeare’s women are judged by their sexuality even when they remain faithful to their husbands and husbands-to-be. Some feminists believe that this demonstrates a male insecurity about female sexuality.

ROLE OF WOMEN IN SHAKESPEARE’S MAJOR TRAGEDY

Ophelia and Gertrude in *Hamlet* “victims to inexpressiveness” that they are, suffer enormously for their lack of wit and action. But heroines or other women characters in tragedies are always subordinate to men. Queen Gertrude has a simple, good-natured disposition, a soft and sensual nature and a pleasure-loving temperament. But she lacks intelligence, refined instincts and fine sensibilities. It is true that her hasty marriage soon after husband’s death sets the action moving by giving a shock to Hamlet’s sensitive mind and thus gives an impetus to the development of events in the play. Hamlet loses his faith in womankind and cries out. Hamlet’s structure- “Frailty, thy name is woman” needs explanation. He loved his father, and when he found that his mother had married his uncle, so much his father’s inferior, he received a rude shock. Gertrude’s affection for her son is the redeeming trait in her character. She loves Hamlet deeply and sincerely and “lives almost by his looks.” At the fencing match she takes the cup to drink to the success of her son. On the other side, Ophelia loves to Hamlet. When Polonius asks Ophelia about her affairs with Hamlet, he replies that he has recently ‘made many tenders of his affection’ to her in the most honorable fashion. The skeptical father ridicules the words ‘tenders’ and ‘affection’ and mockingly asks her if she ‘believes’ his ‘tenders’ as she calls them. He scornfully dismisses the so-called ‘holy vows’ of Hamlet as spring to catch woodcocks. He advises Ophelia to think herself a baby and consider Hamlet’s avowal of love as nothing more than a passing fancy. Finally, he forbids her to encourage or entertain further advances from the young prince. She submits to that dictates of her father. With high hopes, Hamlet came to Ophelia: *The Fair Ophelia! Nymph in thy Orisons’ Be all my sins remembered.* (Act III, Scene i, Lines 88-89) But Ophelia belied his expectations, as she wanted him to take back all the letters, he had once written with a pen dipped in his heart’s blood. She allows herself to be used as a willing pawn in their game by the king and the queen. She jilts Hamlet by suddenly becoming cold and reserved

towards him without giving one word of explanation. This she does in obedience to the wishes of her father. And then in accordance with the instructions of the king and queen joined her father, she plays the part of injured innocence in returning Hamlet's gifts and accusing him of coldness and insincerity. Hamlet sharply reacted, asked her to go to the brothel, for God "hath given you one face, and you make yourselves another." But this was a misunderstanding, for after Ophelia's death, Hamlet had no more doubt about her 'fairness'. He cried out: What, the fair Ophelia! (Act V, Scene i, Lines 230) He acknowledged freely that his faith in her was never shaken: I loved Ophelia: forty thousand brothers Could not, with all their quantity of love, Make up my sum. (Act V, Scene i, Lines 259-261) Ophelia is pure, innocent and tender-hearted and she falls and bleeds upon the thorns of life. Indeed, her very obedience and submissiveness have contributed to the tragedy of Hamlet and of her own. But this meek obedience cost her heavy price, for she lost Hamlet's impolite trust and devotion forever. The thorns of life were too sharp for this tender-hearted girl who fell upon them and was bled to death.

Desdemona of Othello, a martyr to the cause of love. She left her father, society, and even country for the sake of a man, about whom she said: My heart's subdued Even to the utmost pleasure of my lord: I saw Othello's visage in his mind. (Act I, Scene iii, Lines 250f) There have, in fact, two Desdemona- one is a blushing quiet girl, about whom Brabantio said: A maiden never bold of spirit So still and quiet, that her motion Blush'd at herself. (Act I, Scene iii, Lines 94-96) Her love for Othello is deep and profound. Having fallen in love with him, she does not about the consequences of marrying him or about the effect her marriage with him will have on her father. When questioned by her father about her love for Othello, she is frank and straight forward. So, the other Desdemona is no longer a girl, but a determined woman, who could say publicly: But here's my husband: And

so much duty as my mother show'd To you, preferring you before her father, So much I challenge, that I may profess, Due to the Moor my lord. (Act I, Scene iii, Lines 185 f) But when charged with infidelity, she could not assert herself. She became too obedient, and her second self left her. And that precipitated the tragedy. Desdemona is a simple-minded and completely trustful as Othello. She is absolutely unsuspecting about the intentions of Iago whom, like her husband, she takes on his face value. Even her husband has called her 'whore' and 'strumpet' and said other nasty things to her, she feels much grieved but she does not suspect that anyone could have slandered her. If at all there is someone who maligned her, she would want heaven to pardon him, 'If any such tee be, heaven there be, and heaven pardon him.' As for Iago, she actually seeks his advice in her extremity, O good Iago, What shall I do to win my lord again Good friend, go to whim, for, by this light of heaven, I know not how I lost him. (Act IV, Scene ii, Lines 150-153) Therefore, it can be said that women by nature are instinctive; and Shakespeare also has presented them as such. He has shown how their wit humor, their courage and love, hatred, nobleness, malice, jealousy and even their smiles and tears are the fruits of instinct. There is always indecision, a wavering of the will about Shakespeare's men, and particularly, the heroes, who are not creatures of fate as the women are, who are not made by opportunity or chance circumstance and that is why, their behavior cannot be predicted with so much certainty as in the case of women, Mrs. Jameson rightly says, 'through the whole of the dialogue appropriated to Desdemona there is not one general observation. Words are with her the vehicle of sentiment, and never of reflection.'

In Shakespeare's women there is no conflict of impulses, no mixture of motives, which lead to the complexity of character, and therefore, they are mostly either good or bad. In King Lear, the characters of Goneril and Regan are very simple. They are wicked to the backbone from the very beginning, and with all

their evil designs, they are outstrip by their own jealousy, malice and hypocrisy. Cordelia precipitates the tragedy by her obstinate silence in the very beginning of the play. The king, her father, had planned the division of the kingdom into three parts, and intended to give her, 'a third more opulent than your sisters' after deliberate thought, most probably because he wanted to, as he himself puts it, 'Crawl unburdened to the grave.' She remains tongue-tied and does not respond to her father's order 'What can you say to draw a third more opulent than your sisters? Such is her nature that tender emotion, specially deep love for the person to whom she has to speak, makes her dumb.' To her father's command she merely replies, 'Nothing will come of nothing: speak again,' but she again replies, 'I love your majesty, According to my bond; nor more, nor less. (Act I, Scene I, Lines 83-84) Still the king, despite his 'hideous rashness' and 'oppose less will' controls himself and advises her to, 'mend your speech a little,' 'Least it may mar your fortunes,' and still she replies that when she marries, her husband will carry, half my love with him, half my care and duty.' Cordelia is praised for this as being truthful and honest. Cordelia is also equally simple; she is foolish, innocent and loving. There are many women in the world like her who never think before unlocking their hearts, who can never imagine that truth does not always prevail, who know only to confess, suffer and weep all their life.

The heroines in the tragedies also contribute to their husband's happiness. In the History plays, women normally do not behave like women. They at times grow ambitious, and choose a life, that is in conflict with essential feminist. Lady Macbeth of Macbeth follows the same trait for her husband's sake. She is not a monstrous figure, nor is she the fourth witch either. Essentially human, and even womanly, she chooses to be unsexed for a while for the dazzling lure of ambition. She knows "how tender 'tis to love the babe." In her bid to repress

her womanhood, she invokes the evil spirits: Come, you spirits That tend on mortal thoughts, unsex me here. And fill me from the crown to the toe top-full Of direst cruelty. (Act I, Scene v, Lines 38-41) But as she went to the king's chamber to kill him, she recoiled: Had he not resembled My father as he slept, I had done't. (Act II, Scene ii, Lines 12-13) Eventually she became the queen, and her life's ambition seemed to have been fulfilled. But the conscience she had stifled, the womanhood she had repressed asserted themselves. She became mad under the terrible strain. With a heart "sorely charged", she could not wash away the blood from her hands. Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand. Oh, Oh, Oh! She had to pay the debt by putting an end to herself. Raleigh says, 'With Lady Macbeth all the details and consequences of the crime are accepted with the crime itself, and with Macbeth the murder is a single incident in the moving history of human woe; she refuses to waste precious time by speculating on the strangeness of things, and he fails to control the activities of his mind and forgets the need of the moment in the intellectual interest of his own sensations.' Lady Macbeth's retrospective imagination made him more serious, more desperate and more prophetic about his doom; his sentiments did not kill him but saved his soul with lingering agonies of death.

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7.

CONCEPT OF EQUALITY *VIS-A-VIS* THEORETICAL UNDERPINNINGS

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The terms “equality,” “equal,” and “equally” signify a qualitative relationship. ‘Equality’ (or ‘equal’) signifies correspondence between a group of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects, i.e., regarding one specific feature, with differences in other features. ‘Equality’ needs to thus be distinguished from ‘identity’—this concept signifying that one and the same object corresponds to itself in all its features: an object that can be referred to through various individual terms, proper names, or descriptions. For the same reason, it needs to be distinguished from ‘similarity.’ Thus, to say e.g. that men are equal is not to say that they are identical. Equality rather implies similarity but not ‘sameness.’ ‘Equality’ and ‘equal’ are incomplete predicates that necessarily generate one question: equal in what respect? Equality essentially consists of a tripartite relation between two (or several) objects or persons and one qualities. ‘Equality’ denotes the relation between the objects that are compared. Every comparison presumes a tertium comparationis, a concrete attribute defining the respect in which the equality applies—equality thus referring to a common sharing of this comparison-determining attribute. There is another source of diversity as well: As Temkin (1986, 1993) argues, various different standards might be used to measure inequality, with the respect in which people are compared remaining constant.

Equality originates from *aequalis*, *aequus* and *aequalitas*. These are all old French or Latin words. These French/Latin words mean even, level and equal. Thus the meaning of the word equality used in political science corresponds to the meaning from which it originates. The term equality used in political science differs from uniformity, identity and sameness. Some people, of course, want to use it to denote uniformity. But this does not convey the

meaning when it is used by political scientists. Equality does not mean obliteration of diversity. The notion of equality before the law maintains that laws should apply equally to all citizens: simply put, no one is above the law. This idea which is also one of the meanings of the amorphous term rule of law is a mainstay of many current constitutions and is widely viewed as a central tenet of a fair and just legal system.

According to Laski equality means “coherence of ideas”. In the treatment meted out to different individuals there shall persist coherence. While privileges are distributed among the individuals’ justice and reason must be maintained so that no individual can think that he is neglected or is deprived of his due share. In the distribution of privileges attention shall be paid to the development of personality.

D. D. Raphael’s analysis equality as, the first is equal consideration. There is a second meaning and it is equal opportunities. Finally, equal satisfaction of basic needs. The term equal considerations is not satisfactory because it may not always be justified. Equal opportunities, in the opinion of Raphael, are an acceptable term but it is cautioned here that it should not lead one to conclude that it is identical opportunity.

Dorothy Pickles, instead of attributing any clear meaning to the concept of equality Dorothy Pickles draws our attention to the fact that it is used in most of the cases ambiguously. To the French revolutionaries it was meant equality before law. Irrespective of any differences all classes and groups of persons are to be treated equally by law. Nobody is above law and outside the purview of law.

Principles of Equality and Justice

Equality in its prescriptive usage has, of course, a close connection with morality and justice in general and distributive justice in particular. From antiquity

onward, equality has been considered a constitutive feature of justice. (On the history of the concept, cf. Albernethy 1959, Benn 1967, Brown 1988, Dann 1975, Thomson 1949.) Throughout history, people and emancipatory movements use the language of justice to pillory certain inequalities. But what exactly is the connection between equality and justice, i.e., what kind of role does equality play in a theory of justice? The role and correct account of equality, understood as an issue of social justice, is itself a difficult philosophical issue. To clarify this, philosophers have defended a variety of principles and conceptions of equality, many of which are mentioned in the following discussion. This section introduces four well known principles of equality, ranging from highly general and uncontroversial to more specific and controversial. The next section reviews various conceptions of the ‘currency’ of equality. Different interpretations of the role of equality in a theory of justice emerge according to which of the four following principles and which measure has been adopted.

Through its connection with justice, equality, like justice itself, has different *justitianda*, i.e., objects the term ‘just’ or ‘equal’ or their opposites can be applied to. These are mainly actions, persons, social institutions, and circumstances (e.g. distributions). These objects of justice stand in an internal connection and order that can here only be hinted at. The predicates “just” or “unjust” are only applicable when *voluntary* actions implying responsibility are in question. Justice is hence primarily related to individual actions. Individual persons are the primary bearer of responsibilities (ethical individualism). Persons have to take responsibility for their individual actions and for circumstances they could change through such actions or omissions. Although people have responsibility for both their actions and circumstances, there is a moral difference between the two *justitianda*, i.e., an injustice due to unjust treatment through an individual or collective action and an injustice due to a failure to correct unjust circumstances (cf. 3.1.v. below). The responsibility people have to treat individuals and groups they affect in a morally appropriate and, in particular, even-handed way has hence a certain priority over their moral duty to turn circumstances into just ones through some kind of equalization. Establishing justice of circumstances (ubiquitously and simultaneously) is beyond any given individual's capacities. Hence one has to rely on collective

actions. In order to meet this moral duty, a basic order guaranteeing just circumstances must be justly created. This is an essential argument of justice in favor of establishing social institutions and fundamental state structures for political communities; with the help of such institutions and structures, individuals can collectively fulfill their responsibility in the best possible manner. If circumstances can be rightly judged to be unjust, all persons have the responsibility and moral duty, both individually and collectively, to change the pertinent circumstances or distributive schemes into just ones. In the following sections, the objects of equality may vary from topic to topic. However, as indicated, there is a close relationship between the objects. The next three principles of equality hold generally and primarily for all actions and treatment of others and for resulting circumstances. From the fourth principle onward, i.e., starting with the presumption of equality, this article is mainly concerned with distributive justice and the evaluation of distribution.

1 Formal Equality

When two persons have equal status in at least one normatively relevant respect, they must be treated equally with regard to this respect. This is the generally accepted *formal* equality principle that Aristotle formulated in reference to Plato: “treat like cases as like” Of course the crucial question is which respects are normatively relevant and which are not. Some authors see this formal principle of equality as a specific application of a rule of rationality: it is irrational, because inconsistent, to treat equal cases unequally without sufficient reasons (Berlin 1955-56). But most authors instead stress that what is here at stake is a moral principle of justice, basically corresponding with acknowledgment of the impartial and universalizable nature of moral judgments. Namely, the postulate of formal equality demands more than consistency with one's subjective preferences. What is more important is possible justification *vice versa* others of the equal or unequal treatment in question — and this on the sole basis of a situation's objective features.

2 Proportional Equality

According to Aristotle, there are two kinds of equality, numerical and proportional. A form of treatment of others or as a result of it a distribution is equal *numerically* when it treats all persons as indistinguishable, thus treating them identically or granting them the same quantity of a good per capita.

That is not always just. In contrast, a form of treatment of others or distribution is *proportional* or relatively equal when it treats all relevant persons in relation to their due. Just *numerical* equality is a special case of proportional equality. Numerical equality is only just under special circumstances, viz. when persons are equal in the relevant respects so that the relevant proportions are equal. Proportional equality further specifies formal equality; it is the more precise and detailed, hence actually the more comprehensive formulation of formal equality. It indicates what produces an adequate equality.

When factors speak for unequal treatment or distribution, because the persons are unequal in relevant respects, the treatment or distribution proportional to these factors is just. Unequal claims to treatment or distribution must be considered proportionally: that is the prerequisite for persons being considered equally.

This principle can also be incorporated into hierarchical, in egalitarian theories. It indicates that equal output is demanded with equal input. Aristocrats, perfectionists, and meritocrats all believe that persons should be assessed according to their differing deserts, understood by them in the broad sense of fulfillment of some relevant criterion. And they believe that reward and punishment, benefits and burdens, should be proportional to such deserts. Since this definition leaves open who is due what, there can be great inequality when it comes to presumed fundamental (natural) rights, deserts, and worth — and such inequality is apparent in both Plato and Aristotle.

Aristotle's idea of justice as proportional equality contains a fundamental insight. The idea offers a framework for a rational argument between egalitarian and non-egalitarian ideas of justice, its focal point being the question of the basis for an adequate equality (Hinsch 2003). Both sides accept justice as proportional equality. Aristotle's analysis makes clear that the argument involves the features deciding whether two persons are to be considered equal or unequal in a distributive context.

On the formal level of pure conceptual explication, justice and equality are linked through these principles of formal and proportional justice. Justice cannot be explained without these equality principles; the equality principles only receive their normative significance in their role as principles of justice.

Formal and proportional equality is simply a conceptual schema. It needs to be made precise — i.e., its open variables need to be filled out. The formal postulate remains quite empty as long as it remains unclear when or through what features two or more persons or cases should be considered equal. All debates over the proper conception of justice, i.e., over who is due what, can be understood as controversies over the question of which cases are equal and which unequal (Aristotle, *Politics*, 1282b 22). For this reason equality theorists are correct in stressing that the claim that persons are owed equality becomes informative only when one is told — what *kind* of equality they are owed (Nagel 1979; Rae 1981; Sen 1992, p. 13). Actually, every normative theory implies a certain notion of equality. In order to outline their position, egalitarians must thus take account of a specific (egalitarian) conception of equality. To do so, they need to identify substantive principles of equality, discussed below.

3 Moral Equality

Until the eighteenth century, it was assumed that human beings are unequal by nature — i.e., that there was a natural human hierarchy. This postulate collapsed with the advent of the idea of natural right and its assumption of an equality of natural order among all human beings. Against Plato and Aristotle, the classical formula for justice according to which an action is just when it offers each individual his or her due took on a substantively egalitarian meaning in the course of time, viz. everyone deserved the same dignity and the same respect. This is now the widely held conception of substantive, universal, moral equality. It developed among the Stoics, who emphasized the natural equality of all rational beings, and in early New Testament Christianity, which elevated the equality of human beings before God to a principle: one to be sure not always adhered to later by the Christian church. This important idea was also taken up both in the Talmud and in Islam, where it was grounded in both Greek and Hebraic elements in both systems. In the modern period, starting in the seventeenth century, the dominant idea was of natural equality in the tradition of natural law and social contract theory. Hobbes (1651) postulated that in their natural condition, individuals possess equal rights, because over time they have the same capacity to do each other harm. Locke (1690) argued that all human beings have the same natural right to both (self-)ownership and freedom. Rousseau (1755)

declared social inequality to be a virtually primeval decline of the human race from natural equality in a harmonious state of nature: a decline catalyzed by the human urge for perfection, property and possessions (Dahrendorf 1962). For Rousseau (1755, 1762), the resulting inequality and rule of violence can only be overcome by tying unfettered subjectivity to a common civil existence and popular sovereignty. In Kant's moral philosophy (1785), the categorical imperative formulates the equality postulate of universal human worth. His transcendental and philosophical reflections on autonomy and self-legislation lead to a recognition of the same freedom for all rational beings as the sole principle of human rights (Kant 1797, p. 230). Such Enlightenment ideas stimulated the great modern social movements and revolutions, and were taken up in modern constitutions and declarations of human rights. During the French Revolution, equality — along with freedom and fraternity — became a basis of the *Déclaration des droits de l'homme et du citoyen* of 1789.

The principle of equal dignity and respect is now accepted as a minimum standard throughout mainstream Western culture. Some misunderstandings regarding moral equality need to be clarified. To say that men are equal is not to say they are identical. The postulate of equality implies that underneath apparent differences, certain recognizable entities or units exist that, by dint of being units, can be said to be 'equal.' (Thomson 1949, p. 4). Fundamental equality means that persons are alike in important relevant and specified respects alone, and not that they are all generally the same or can be treated in the same way (Nagel 1991). In a now commonly posed distinction, stemming from Dworkin (1977, p. 370), moral equality can be understood as prescribing treatment of persons as equals, i.e., with equal concern and respect, and not the often implausible principle of treating persons equally. This fundamental idea of equal respect for all persons and of the equal worth or equal dignity of all human beings (Vlastos 1962) is accepted as a minimal standard by all leading schools of modern Western political and moral culture. Any political theory abandoning this notion of equality will not be found plausible today. In a period in which metaphysical, religious and traditional views have lost their general plausibility (Habermas 1983, p. 53, 1992, pp. 39-44), it appears impossible to peacefully reach a general agreement on common political aims

without accepting that persons must be treated as equals. As a result, moral equality constitutes the 'egalitarian plateau' for all contemporary political theories (Kymlicka 1990, p.5). To recognize that human beings are all equally individual does not mean having to treat them uniformly in any respects other than those in which they clearly have a moral claim to be treated alike. Disputes arise, of course, concerning what these claims amount to and how they should be resolved. That is the crux of the problem to which I now turn.

Since "treatment as an equal" is a shared moral standard in contemporary theory, present-day philosophical debates are concerned with the kind of equal treatment normatively required when we mutually consider ourselves persons with equal dignity. The principle of moral equality is too abstract and needs to be made concrete if we are to arrive at a clear moral standard. Nevertheless, no conception of just equality can be deduced from the notion of moral equality. Rather, we find competing philosophical conceptions of equal treatment serving as interpretations of moral equality. These need to be assessed according to their degree of fidelity to the deeper ideal of moral equality (Kymlicka 1990, p. 44). With this we finally switch the object of equality from treatment to the fair distribution of goods and ills or bads.

4 Presumption of Equality

Many conceptions of equality operate along procedural lines involving a *presumption of equality*. While more materially concrete, ethical approaches, as described in the next section below, are concerned with distributive criteria; the presumption of equality, in contrast, is a formal, procedural principle of construction located on a higher formal and argumentative level. What is here at stake is the question of the principle with which a material conception of justice should be constructed — particularly once the above-described approaches turn out inadequate. The presumption of equality is a *prima facie* principle of equal distribution for all goods politically suited for the process of public distribution. In the domain of political justice, all members of a given community, taken together as a collective body, have to decide centrally on the fair distribution of social goods, as well as on the distribution's fair realization. Any claim to a particular distribution, including any existing distributive scheme, has to be impartially justified,

i.e., no ownership will be recognized without justification. Applied to this political domain, the presumption of equality requires that everyone, regardless of differences, should get an equal share in the distribution unless certain types of differences are relevant and justify, through universally acceptable reasons, unequal distribution. (With different terms and arguments, this principle is conceived as a presumption by Benn & Peters (1959, 111) and by Bedau (1967, 19); as a relevant reasons approach by Williams (1973); as a conception of symmetry by Tugendhat (1993, 374; 1997, chap. 3); as default option by Hinsch (2003); for criticism of the presumption of equality, cf. Westen (1990, chap. 10).) This presumption results in a principle of prima facie equal distribution for all distributable goods. A strict principle of equal distribution is not required, but it is morally necessary to justify impartially any unequal distribution. The burden of proof lies on the side of those who favor any form of unequal distribution.

The presumption in favor of equality can be justified by the principle of equal respect together with the requirement of universal and reciprocal justification; that requirement is linked to the morality of equal respect granting each individual equal consideration in every justification and distribution. Every sort of public, political distribution is, in this view, to be justified to all relevantly concerned persons, such that they could in principle agree. Since it is immoral to force someone to do something of which he or she does not approve, only reasons acceptable to the other person can give one the moral right to treat the person in accordance with these reasons. The impartial justification of norms rests on the reciprocity and universality of the reasons. Universal norms and rights enforced through inner or external sanctions are morally justified only if, on the one hand, they can be reciprocally justified, i.e., if one person asks no more of the other than what he or she is willing to give (reciprocity), and if, on the other hand, they are justified with respect to the interests of all concerned parties, i.e., if everyone has good reasons for accepting them and no one has a good reason for rejecting them (universality) (Forst 1994, p. 68, Scanlon 1998). In the end, only the concerned parties can themselves formulate and advocate their (true) interests. Equal respect, which we reciprocally owe to one another, thus requires respect for the autonomous decisions of each non-interchangeable individual (Wingert 1993, p. 90-96). This procedural

approach to moral legitimation sees the autonomy of the individual as the standard of justification for universal rules, norms, rights etc. Only those rules can be considered legitimate to which all concerned parties can freely agree on the basis of universal, discursively applicable, commonly shared reasons. Equal consideration is thus accorded to all persons and their interests. In a public distribution anyone who claims more owes all others an adequate universal and reciprocal justification. If this cannot be provided, i.e., if there is no reason for unequal distribution that can be universally and reciprocally recognized by all (since, let's assume, all are by and large equally productive and needy), then equal distribution is the only legitimate distribution. How could it be otherwise? Any unequal distribution would mean that someone receives less, and another more. Whoever receives less can justifiably demand a reason for he or she being disadvantaged. Yet there is *ex hypothesi* no such justification. Hence, any unequal distribution is illegitimate in this case. If no convincing reasons for unequal distribution can be brought forward, there remains only the option of equal distribution. Equal distribution is therefore not merely one among many alternatives, but rather the inevitable starting point that must be assumed insofar as one takes the justificatory claims of all to be of equal weight.

Thus it can be concluded that there are various thinkers who had expressed their views on theory of equality in order to establish equality in society. The Equality is an topic which the society is constantly facing challenges with where equality is very hard to establish hence to have Equality of every individual in society Theory of Equality was established which provides equal well being and equal rights' to every individual.

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8.

EXPLORING THE POTENTIAL OF TOPOLOGICAL INSULATORS FOR NEXT-GENERATION ELECTRONICS

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Abstract

Topological insulators have emerged as promising materials for next-generation electronic applications due to their unique property of exhibiting insulating behavior in the bulk and conductive surface states. The present study adopts a data-driven analytical approach to examine the influence of band gap and temperature on surface conductivity in selected topological insulator materials. Experimentally representative data were utilized to analyze the relationship between band gap and conductivity, as well as the variation of surface conductivity with temperature. The analysis reveals that surface conductivity varies across materials with different band gap values, indicating that electronic structure plays a role in determining transport behavior. It is further observed that surface conductivity increases with decreasing temperature, demonstrating the stability and robustness of surface states. The findings suggest that both band gap and temperature are important factors influencing electronic performance, highlighting the potential of topological insulators for efficient and stable next-generation electronic devices.

Keywords: Topological insulators; Surface conductivity; Band gap dependence; Temperature effect; Electronic transport; Quantum materials; Next-generation electronics

Introduction

The rapid advancement of electronic technology has created a growing demand for materials that can support high efficiency, low power consumption, and enhanced performance. In this context, topological insulators have emerged as

a novel class of quantum materials that possess unique electronic properties. These materials are characterized by an insulating bulk and highly conductive surface states, which remain robust even in the presence of impurities or structural imperfections (Hasan & Kane, 2010). Unlike conventional materials, where electrical conduction occurs uniformly throughout the structure, topological insulators exhibit conduction primarily on their surfaces due to the presence of topologically protected states. These surface states arise from strong spin-orbit coupling and are associated with Dirac-like electronic dispersion, making them highly stable against external disturbances (Qi & Zhang, 2011). This unusual property has attracted significant attention for applications in spintronics, quantum computing, and next-generation electronic devices. Another important feature of topological insulators is the role of band gap in determining their electronic behavior. Materials such as Bi_2Se_3 , Bi_2Te_3 , and Sb_2Te_3 have been widely studied due to their suitable band gap values and strong surface conductivity (Zhang et al., 2009). The relationship between band gap and surface conduction is crucial, as it influences the efficiency and applicability of these materials in practical electronic systems. Temperature also plays a significant role in influencing the conductivity of topological insulators. Experimental observations suggest that surface conductivity tends to remain stable or even improve at lower temperatures, indicating the robustness of surface states compared to bulk conduction (Analytis et al., 2010). This temperature-dependent behavior makes these

materials particularly suitable for advanced technological applications where stability under varying conditions is required.

Despite extensive research in this field, much of the existing work focuses either on theoretical explanations or isolated experimental findings. There is a need for a structured analytical approach that integrates key parameters such as band gap, temperature, and material composition to better understand their combined effect on electronic performance. The present study addresses this need by adopting a data-driven approach to analyze the behavior of selected topological insulators. By examining relationships among band gap, surface conductivity, and temperature, the study aims to provide a clearer understanding of their potential for next-generation electronics.

Objectives of the Study

- To analyze the relationship between band gap and surface conductivity in topological insulators
- To examine the effect of temperature on surface conductivity
- To compare the performance of different topological insulator materials

Hypotheses of the Study

H₁: Band gap influences the surface conductivity of topological insulators.

H₂: Surface conductivity varies with temperature.

Review of Literature

Hasan and Kane (2010) studied the fundamental properties of topological insulators and explained that these materials exhibit insulating behavior in the bulk with conducting surface states protected by topological order. Qi and Zhang (2011) further analyzed the role of spin-orbit coupling and reported that it leads to the formation of robust surface states that are resistant to scattering. Moore (2010) examined the emergence of topological phases and highlighted their significance in modern condensed matter physics. Zhang et al. (2009) investigated materials such as Bi₂Se₃ and Bi₂Te₃ and found that these compounds possess

suitable band gaps along with well-defined surface states, making them promising candidates for electronic applications. Analytis et al. (2010) studied transport properties and observed that surface conductivity remains significant even at low temperatures, indicating the stability of surface states. Bansal et al. (2012) examined thin films of Bi₂Se₃ and reported that surface conduction dominates over bulk conduction, independent of material thickness. Ando (2013) reviewed various topological insulator materials and emphasized that parameters such as band gap and conductivity are crucial in determining their suitability for technological applications. Most of the existing studies focus on theoretical explanations or isolated experimental observations. There is limited work that combines key variables such as band gap, temperature, and material composition into a structured data-based analysis. Therefore, the present study attempts to address this gap through an integrated analytical approach.

Research Methodology

The present study adopts an analytical approach based on structured secondary data representing the behavior of selected topological insulator materials. The dataset includes parameters such as band gap, surface conductivity, temperature, and material type to examine their influence on electronic performance. In the first part of the analysis, the band gap is considered as the independent variable and surface conductivity as the dependent variable to study their relationship. In the second part, temperature is treated as the influencing factor affecting surface conductivity. This classification helps in understanding how electronic properties vary under different conditions. Comparative analysis is also carried out to evaluate the performance of different materials, enabling identification of the most suitable candidates for next-generation electronic applications. The study focuses on identifying patterns and relationships within the data, without the use of

complex statistical tools, ensuring clear and direct interpretation aligned with the objectives.

Data Analysis and Discussion

This section presents a systematic analysis of the relationship between band gap, temperature, and surface conductivity in topological insulators. The analysis is carried out in alignment with the formulated hypotheses, using tabular representation and interpretation of observed trends to derive meaningful insights.

Analysis of Band Gap and Surface Conductivity

This part of the analysis examines the influence of the band gap on surface conductivity to test the following hypothesis:

H₁: Band gap influences the surface conductivity of topological insulators.

Table 1: Band Gap vs Surface Conductivity

Material	Band Gap (eV)	Surface Conductivity (S/cm)
Bi ₂ Se ₃	0.30	1200
Bi ₂ Te ₃	0.15	950
Sb ₂ Te ₃	0.28	870
TlBiSe ₂	0.35	1100

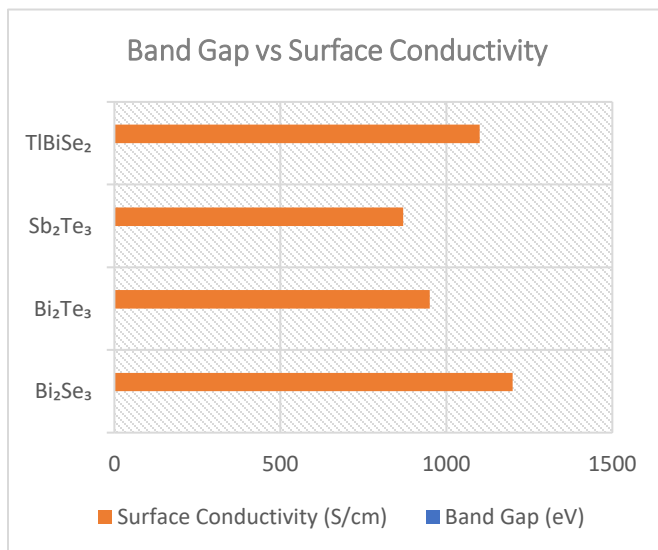


Figure 1: Band gap influences the surface conductivity of topological insulators

Interpretation

The data reveal a noticeable variation in surface conductivity across materials with different band gap values. Materials such as Bi₂Se₃ and TlBiSe₂ exhibit relatively higher surface conductivity, suggesting that the band gap contributes to electronic transport behavior. In general, materials with moderate band gap values tend to support more effective surface conduction. However, the relationship is not strictly proportional. For example, TlBiSe₂ possesses the highest band gap (0.35 eV) but does not exhibit the highest conductivity. This indicates that while band gap influences surface conduction, it does not act independently. The deviation from linearity suggests the involvement of additional factors such as the nature of surface states, carrier mobility, and material-specific structural characteristics. These observations are consistent with experimental studies which indicate that surface conductivity in topological insulators is governed by topologically protected surface states rather than bulk electronic properties alone (Hasan & Kane, 2010; Qi & Zhang, 2011). Therefore, band gap serves as an influencing parameter but not the sole determinant of conductivity. The observed data demonstrates a clear influence of band gap on surface conductivity, although the relationship is not strictly linear. **Hence, H₁ is supported.**

A closer examination of the data suggests that materials with intermediate band gap values provide a balance between bulk insulation and efficient surface conduction. Extremely low band gap materials may allow bulk conduction to interfere, while very high band gap materials may limit carrier availability. This indicates that optimal performance in topological insulators is achieved within a controlled band gap window rather than at extreme values. Also, the variation observed across materials highlights that band gap alone cannot fully explain surface conductivity. The presence of topologically protected surface states, along with factors such as carrier mobility and defect density,

contributes significantly to the overall transport behavior. This explains the deviation from a linear trend and reinforces the need for multi-parameter evaluation.

5.2 Analysis of Temperature and Surface Conductivity

This part of the analysis examines the variation of surface conductivity with temperature in order to test the following hypothesis:

H₂: Surface conductivity varies with temperature.

Table 2: Temperature vs Surface Conductivity

Temperature (K)	Surface Conductivity (S/cm)
300	800
250	850
200	900
150	980
100	1050
50	1150
20	1200

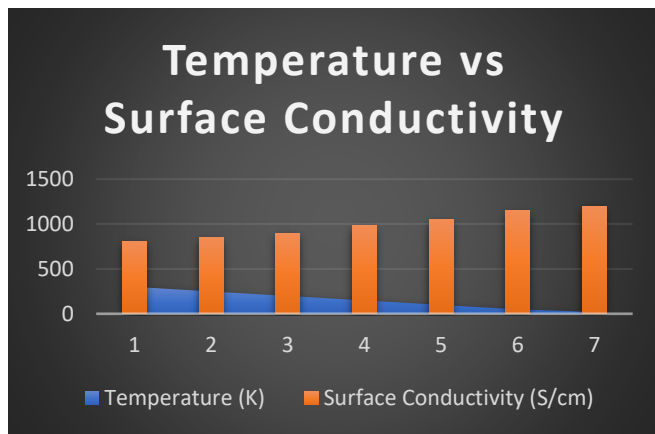


Figure 2: Surface conductivity varies with temperature

Interpretation

The data indicate a consistent increase in surface conductivity with decreasing temperature. At higher temperatures (around 300 K), conductivity remains relatively lower, suggesting increased scattering effects due to thermal vibrations. As the temperature decreases, conductivity improves gradually, indicating reduced interference in electron

transport. A more pronounced increase is observed at lower temperature ranges, particularly below 100 K, where conductivity rises significantly. This behavior suggests that surface states dominate conduction at reduced temperatures, maintaining efficient transport even when thermal energy is minimized. The observed trend highlights the robustness of topological surface states, which remain stable and less affected by thermal disturbances. This aligns with experimental observations that surface conduction in topological insulators is protected against scattering and remains effective across varying temperature conditions (Analytis et al., 2010). The data clearly demonstrates that surface conductivity varies systematically with temperature. **Hence, H₂ is supported.** The gradual increase in conductivity with decreasing temperature indicates a reduction in phonon scattering, which typically disrupts electron movement in conventional materials. In the case of topological insulators, the persistence of high conductivity at low temperatures suggests that surface states are less sensitive to thermal disturbances. The sharper increase in conductivity at lower temperature ranges implies that surface-dominated transport becomes more pronounced as bulk contributions diminish. This behavior is particularly significant for low-temperature electronic applications, where stable conduction is essential.

When both analyses are considered together, it becomes evident that surface conductivity in topological insulators is governed by a combination of intrinsic (band gap) and external (temperature) factors. While band gap influences the availability and confinement of charge carriers, temperature affects their mobility and scattering behavior. The combined effect of these parameters determines the overall efficiency of electronic transport

Results and Findings

The analysis of band gap and temperature in relation to surface conductivity leads to the following findings:

- Surface conductivity varies across materials with different band gap values, indicating that electronic structure influences conductive behavior.
- Materials with moderate band gap values exhibit relatively higher surface conductivity, suggesting favorable conditions for electronic transport.
- The relationship between band gap and surface conductivity is not strictly linear, indicating the involvement of additional material-specific factors.
- Surface conductivity increases as temperature decreases, showing a clear inverse relationship between temperature and conductivity.
- At lower temperatures, conductivity becomes significantly higher, indicating reduced scattering effects and enhanced surface transport.
- The stability of conductivity at low temperatures confirms the robustness of surface states in topological insulators.
- The findings support both hypotheses, confirming that band gap and temperature are important factors influencing surface conductivity.
- The combined effect of band gap and temperature suggests that optimal electronic performance is achieved under controlled material and environmental conditions.
- The deviation from linear relationships in band gap analysis indicates the presence of additional governing mechanisms beyond basic electronic structure.
- The dominance of surface conduction at lower temperatures highlights the suitability of topological insulators for stable and efficient low-temperature electronic applications.

Discussion

The findings of the study indicate that both band gap and temperature significantly influence the surface conductivity of topological insulators. The variation in conductivity across materials with different band gap values suggests that electronic structure plays an important role in governing transport behavior. However, the absence of a strictly linear relationship indicates that conductivity is not determined by band gap alone, but is also affected by intrinsic material characteristics such as the nature of surface states and carrier dynamics. The temperature-dependent analysis provides further insight into the conduction mechanism. The increase in surface conductivity with decreasing temperature reflects reduced scattering effects, allowing charge carriers to move more efficiently along the surface. This behavior highlights the resilience of surface states, which continue to support conduction even under reduced thermal energy conditions. A combined interpretation of both parameters suggests that surface conductivity in topological insulators is the result of an interplay between material properties and external conditions. While band gap influences the electronic configuration and availability of charge carriers, temperature governs their mobility and interaction with the lattice. This dual dependence explains the observed trends and reinforces the importance of considering multiple factors in evaluating electronic performance. From an application perspective, the ability of these materials to sustain efficient surface conduction across varying conditions enhances their suitability for next-generation electronic systems. Their stable transport behavior, particularly at lower temperatures, makes them promising for technologies that require reliable and energy-efficient operation.

Conclusion

The present study explored the potential of topological insulators for next-generation electronics through a structured analysis of band gap and temperature in relation to surface

conductivity. The results demonstrate that surface conductivity is influenced by band gap, although the relationship is not strictly linear, indicating the role of additional material characteristics. The study further shows that surface conductivity increases with decreasing temperature, reflecting the stability and robustness of surface states. This behavior highlights the ability of topological insulators to maintain efficient conduction under varying thermal conditions. Overall, the findings suggest that topological insulators possess favorable electronic properties that make them suitable for advanced technological applications. The data-driven approach adopted in this study provides a clear understanding of how key parameters influence performance and supports their potential use in next-generation electronic devices.

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9.

दूरस्थ शिक्षा में सिद्धांत विमर्श

डॉ.अमित राय

सहायक प्रोफेसर

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अकादमिक दुनिया में यह देखा गया है कि हमेशा ही नयी समस्याओं की उत्पत्ति एक अलग अनुशासन की स्थापना के लिए आवश्यक अग्रदूत की तरह होती है, कुछ विचारकों का मानना है कि दूरस्थ शिक्षा अपने आप में एक अनुशासन माना जाना चाहिए (स्पाक्स 1983, गफ 1984, होमबर्ग 1986)। दूसरों को इसे अनुशासन की तरह कहने में संकोच हो सकता है, बल्कि वे इसे शैक्षिक प्रयास (कीगन 1986:6) के एक सुसंगत और विशिष्ट क्षेत्र के रूप में दूरस्थ शिक्षा को देखते हैं। अभी भी अन्य लोग दूरस्थ शिक्षा के 'क्षेत्र' के चुनाव करने के लिए इस दृष्टि से संदर्भित करते हैं कि इसमें 'उद्देश्य, आचरण, छात्रों या गतिविधियों के उद्देश्यों से दूर शिक्षा में कुछ भी अद्वितीय नहीं है जिसकी जरूरत जिसे हम शिक्षा को प्रभावित करती हो' (गैरिसन 1989:8)।

इसकी उत्पत्ति में मतभेदों के बावजूद, इस बात पर एक राय है कि दूरस्थ शिक्षा की महत्वपूर्ण विशेषता शिक्षक और शिक्षार्थी के बीच अलगाव है और यही इसकी जांच के लिए एक आधार प्रदान करता है। किसी भी अकादमिक क्षेत्र को अन्य क्षेत्र की तुलना में समझने के लिए दो प्रमुख क्षेत्रों को देखा जाना आवश्यक है, एक है उस अनुशासन के सिद्धांत का विकास और दूसरा है उसके अनुसंधान के लिए एक व्यवस्थित दृष्टिकोण।

पिछले दो दशकों के दौरान, कई सैद्धांतिक ढांचों के प्रस्ताव किये गए हैं, जो दूरस्थ शिक्षा की संपूर्ण गतिविधियों को एक अनुशासन की तरह शामिल करना चाहते हैं। इसमें उल्लेखनीय योगदान ऑटो पीटर्स, माइकल मूरे, बॉर्ज होमबर्ग, डेसमंड कीगन, डी.आर गैरिसन (और माईरा बेंटन और डौग शेल), जॉन वरदुइन और थॉमस क्लार्क द्वारा किया गया है।

यहाँ इस अध्याय में इन छह विचारकों के योगदान में से प्रत्येक के लिए दूरस्थ शिक्षा में सिद्धांत के विकास में उनके संभावित स्थान के नजरिए से देखने का प्रयास किया गया है। इन समस्त योगदानों का संश्लेषण दूरस्थ शिक्षा के सैद्धांतिक विकास के लिए नए आयाम प्रदान कर सकता है। इन छह विचारकों के सिद्धांतों की उत्पत्ति और पृष्ठभूमि पर विमर्श न करके यहाँ केवल भविष्य की रूपरेखा और इसके वर्तमान संदर्भों को समझने का प्रयास किया गया है।

दूरस्थ शिक्षा और औद्योगिक प्रक्रिया की तुलना

1967 में, ओटो पीटर्स (अंग्रेजी लेखक द्वारा संशोधित संस्करण, 1983) ने सुझाव दिया है कि दूरस्थ शिक्षा औद्योगिक समाज का एक उत्पाद है। अपनी धारणा को सही ठहराने के लिए पीटर्स डिस्टेंस टीचिंग और इंडस्ट्रियल प्रोडक्शन प्रोसेस के बीच तुलना करते हैं, इसमें श्रम का विभाजन, मशीनीकरण, बड़े पैमाने पर उत्पादन, मानकीकरण और केंद्रीकरण जैसी समान विशेषताओं की पहचान करते हैं। पीटर्स दृढ़ता से इनकार करते हैं कि यह तुलना दूरस्थ शिक्षा (पीटर्स 1989) का एक सिद्धांत तैयार करती है, चूंकि यह एक परिप्रेक्ष्य है और इन योगदानों से अलग एक तरह का विचार है जिसके अपने संदर्भ हैं इसलिए इसे आसानी से इस विमर्श से बाहर नहीं किया जा सकता है।

पीटर्स का कहना है कि दूरस्थ शिक्षा, अपने वर्तमान स्वरूप में, औद्योगिक समाज का एक उत्पाद है। शैक्षिक विकल्प के रूप में दूरस्थ शिक्षा सफल रही है क्योंकि यह वर्तमान औद्योगिक समाज के संगठन, सिद्धांतों और मूल्यों के संगत है। अपनी पुस्तक में वे इन्हीं तर्कों के आधार पर व्याख्या करते हैं कि जब हम उत्तर औद्योगिक या उत्तर आधुनिक युग में प्रवेश करेंगे तब

हमारे औद्योगिक समाज में परिवर्तनों से दूर शिक्षा किस तरह मिलान करेगी। यह बदलाव पहले से ही समाज के कई क्षेत्रों में स्पष्ट है और इसमें परिलक्षित होता है, अन्य बातों के अलावा, वे व्यक्तिगत प्रौद्योगिकी अधिक विकेन्द्रीकृत निर्णय लेने, व्यक्तिगत मूल्यों, जीवन की गुणवत्ता, आत्मबोध, स्वतंत्रता के बजाय आत्म-अभिव्यक्ति और परस्पर निर्भरता जैसे गुणों से दूरस्थ शिक्षा की विशिष्टता को उद्घाटित करते हैं।

दूरस्थ शिक्षा में व्यावहारिक दूरी का महत्व और शिक्षार्थी स्वायत्तता का सिद्धांत

दस से अधिक वर्षों की अवधि में, मूरे (1972, 1973, 1983, 1986) स्वतंत्र शिक्षा और शिक्षण का एक परिष्कृत सिद्धांत विकसित करते हैं। सिद्धांत दो आयामों से बना है, व्यावहारिक दूरी और शिक्षार्थी स्वायत्तता। व्यावहारिक दूरी के आयाम में भौगोलिक दूरी शामिल हैं। हाल ही में, मूरे इसे व्याख्यायित करते हैं : “दूरस्थ शिक्षा में लेनदेन दो व्यक्तियों विशेषकर शिक्षकों और शिक्षार्थियों के बीच होता है, यह एक खास वातावरण में होता है, जिसकी एक विशेषता है, वह है, एक दूसरे से अलगाव और विशेष शिक्षण और अधिगम व्यवहार के परिणामस्वरूप यह व्यवस्थित तरीके से संभव होता है। यह शारीरिक अलगाव है, जिससे एक मनोवैज्ञानिक और संचारिक अंतराल बनता है, इसमें अध्यापक का इनपुट और शिक्षार्थी के बीच गलतफ्रहमी की गुंजाइश होती है और यही व्यावहारिक दूरी है”। (मूरे 1991:2 – 3)

मूरे का कहना है कि दूरस्थ शिक्षा, ऐसी शिक्षा है जिसके सिद्धांतों को भी हम पारंपरिक शिक्षा में लागू कर सकते हैं, चूंकि हम पारंपरिक शिक्षा में सिद्धांत और व्यावहारिक के बारे में जानते हैं, यह भी जानते हैं कि प्रौद्योगिकी के साधनों जिनका इस्तेमाल दूरस्थ शिक्षा में किया जाता है उन्हें पारंपरिक शिक्षा में भी अपनाया जा सकता है, यही दूरी है जिसके परिणामस्वरूप यह गैर परंपरागत सोच और व्यवहार के लिए आवश्यकता को निर्धारित करेगी।

व्यावहारिक दूरी का विस्तार दो चरों का कार्य है एक संवाद और दूसरा संरचना। वार्ता किसी भी शैक्षणिक कार्यक्रम के बारे में शिक्षार्थी को बताता है और कार्यक्रम और शिक्षक एक दूसरे को प्रतिक्रिया देने के योग्य होते हैं (मूरे 1983:157)। उदाहरण के लिए, एक कार्यक्रम है जो शिक्षार्थी को केवल मुद्रित शिक्षण सामग्री प्रदान करता है, दोनों के बीच वहां कोई

बातचीत नहीं है। एक पत्राचार कार्यक्रम जो लिखित फीडबैक या असाइनमेंट्स पर टिप्पणी प्राप्त करता है, वह विभिन्न मात्रा में (लिखित) संवाद होता है। एक कार्यक्रम है जो पत्राचार और टेलीकॉन्फ्रेंसिंग को जोड़ता है, वह और भी अधिक संवादी है। दूसरा चर, संरचना, को शिक्षार्थियों की व्यक्तिगत जरूरतों के लिए शैक्षणिक कार्यक्रम की जवाबदेही के माप की तरह व्याख्यायित किया जा सकता है (मूरे 1983:157)। अधिक संरचित कार्यक्रमों का सब कुछ तय होता है कि वे कब शुरू होंगे और कब खत्म होंगे, असाइनमेंट के लिए नियत तिथियां होती हैं, छात्रों के एक से अधिक सेट के लिए डिजाइन पैक पाठ्यक्रम सामग्री होती है। कम संरचित कार्यक्रम वर्ष भर पाठ्यक्रम पंजीकरण की अनुमति देते हैं, असाइनमेंट जमा करने के लिए बहुत अधिक समय देते हैं और और पाठ्यक्रम संरचना के लिए छात्रों के साथ व्यक्तिगत रूप से अनुबंध करते हैं।

मूरे के सिद्धांत के अन्य आयाम, स्वायत्त अधिगम हैं, वह पहले ‘अधिक से अधिक व्यवहार दूरी से संबंधित है और इसमें शिक्षार्थी के लिए कार्य करने की अधिक स्वायत्तता है’ (मूरे 1991:5)। हालांकि शिक्षार्थी स्वायत्तता की धारणा संक्षेप में बिना सकारात्मक या नकारात्मक मूल्य के साथ चर्चा में है, यह उसकी शुरूआती विचार में महत्वपूर्ण है, मूरे (1991) स्वायत्तता को आदर्श मानते हैं जिसके द्वारा प्रत्येक व्यक्ति परिपक्वता के आधार पर आगे बढ़ेगा। वह मानते हैं कि एक स्वायत्त शिक्षार्थी, अपने विचार में, समस्याओं को तैयार करने और जानकारी जुटाने में मदद के लिए एक शिक्षक की तलाश करेगा। वह अस्थायी रूप से कुछ स्वायत्तता का आत्मसमर्पण करेगा, लेकिन मूरे का मानना है कि वास्तव में एक स्वायत्त शिक्षार्थी सीखने की प्रक्रिया में उसके समग्र नियंत्रण का त्याग नहीं होगा।

मूरे (1976) परिकल्पना करते हैं कि चूंकि दूर शिक्षण कार्यक्रम, उनकी संरचना में शिक्षार्थियों से अधिक स्वायत्त व्यवहार की जरूरत रखते हैं, इस तरह के लोग जो इन कार्यक्रमों में सफलतापूर्वक भागीदारी करते हैं, वे अधिक स्वायत्त होंगे। इसके अतिरिक्त, वह परिकल्पना करते हैं कि अधिक दूरी के कार्यक्रम और शिक्षार्थियों को अधिक स्वायत्त बनायेंगे। इन परिकल्पनाओं का परीक्षण किया गया और विभिन्न व्यक्तियों की बातचीत से पाया गया कि जो कम से कम आंशिक रूप से पहली परिकल्पना का समर्थन में झुकाव अधिक था। हालांकि,

अन्य परिकल्पना के साथ इसी तरह के परीक्षण ने मिश्रित परिणाम प्राप्त किया है (थाम्पसन 1984, नेल्सन 1985, थाम्पसन और नॉक्स 1987)।

मूरे के विभिन्न मात्रा में संवाद, संरचना और शिक्षार्थी स्वायत्तता के विचार ने दूर शिक्षा में विकास के आगे के सिद्धांतों के लिए योगदान किया, खासकर उन दो विचारों को जिनकी चर्चा की गयी है (गैरिसन और के वर्डुन और क्लार्क के विचारों की)। हालांकि, मूरे की शिक्षार्थी स्वायत्तता के विचार की यह कहकर काफी आलोचना हुई कि उसके कई पहलुओं को ठीक से स्पष्ट नहीं किया गया है (कीगन 1986)। खासकर यह कहकर कि इसमें शिक्षार्थी के सीखने की प्रेरणा योग्यता और तरीकों के बारे में कमी रह जाती है (विलेन 1981, 1984)।

दूरस्थ शिक्षा में शिक्षण का सिद्धांत

होल्मबर्ग का 'गाइडेड प्रबोधक वार्तालाप का सिद्धांत', पहले 1983 में अंग्रेजी में रिपोर्ट के रूप में सामने आया, यह एक सैद्धांतिक रूपरेखा के पहले हिस्से को बनाती है जो कई वर्षों में विकसित की गयी है। पीटर्स और मूरे के विपरीत, होल्मबर्ग दूरस्थ शिक्षा की संरचना के विश्लेषण पर थोड़ा प्रयास करते हैं, लेकिन एक दूरी पर शिक्षण प्रक्रिया के परस्पर संबंधों पर ज्यादा ध्यान देते हैं। होल्मबर्ग उस संचार का वर्णन करने के लिए 'गैर सन्निहित संचार' शब्द गढ़ते हैं, जो एक शिक्षार्थी और एक प्रशिक्षक/संस्थान को समय और स्थान पर अलग कर देता है।

उनका कहना है कि शिक्षार्थी के साथ एक व्यक्तिगत संबंध स्थापित करना, शिक्षार्थी प्रेरणा और सीखने के लिए एक शर्त है। दूरस्थ शिक्षा में, यह संचार के गैर सन्निहित संचार साधनों के माध्यम से पूरा किया जा सकता है। होल्मबर्ग की दूर शिक्षा की संकल्पना के लिए भी यह उतना ही महत्वपूर्ण है कि व्यक्तिगत शिक्षार्थी के प्रति उनकी श्रद्धा हो और जो स्वतंत्रता उन्हें महसूस हो वह प्रत्येक को प्रदान की जानी चाहिए। मूरे की तरह, किसी भी व्यक्ति के लिए वास्तविक रूप से सीखना मुख्य रूप से एक व्यक्तिगत गतिविधि है, जो केवल आत्मसातीकरण की एक प्रक्रिया से ही प्राप्त होती है। इसके अलावा मूरे की तरह, वह शिक्षार्थी स्वायत्तता को आदर्श मानता है, और उनका कहना है कि दूरस्थ शिक्षा का एक लक्ष्य शिक्षार्थियों की सहायता के लिए पूर्ण स्वायत्तता प्रदान करना होना चाहिए। होल्मबर्ग ऐसी व्यवस्था की पेशकश करने को बढ़ावा देते हैं

जिसमें प्रवेश प्रक्रिया हमेशा खुली रहे, इकाईयों को कभी भी शुरू करने और खत्म करने की छूट हो और असाइन्मेंट जमा करने, सेमिनार या गतिविधियों के लिए कोई नियत तिथि न हो।

होल्मबर्ग ने गैर सन्निहित संचार के आधार विचार का उपयोग - निर्देशित उपदेशात्मक वार्तालाप के एक शिक्षण सिद्धांत के विकास के लिए भावनात्मक समावेश और स्व अध्ययन के लिए किया। वह इस धारणा के साथ शुरू करते हैं कि याद करने और पाठ का विस्तार करने की प्रक्रिया (यानी, पाठक के पूर्व ज्ञान के साथ अंतर्वस्तु की बातचीत), निजी तर्क और मूक पाठ, संचार की प्रक्रियाएं थीं। इन प्रक्रियाओं को मुद्रित अनुदेशात्मक सामग्री पर लागू करने से निर्देशित उपदेशात्मक वार्तालाप (होल्मबर्ग 1983) के विशिष्ट सिद्धांत का विकास हुआ। होल्मबर्ग निष्कर्ष देते हैं कि अगर मुद्रित सामग्री को इन सिद्धांतों के अनुसार विकसित किया गया है, तो सामग्री के लेखक (ओं) और शिक्षार्थी के बीच और लर्नर और उसके स्वयं के बीच एक नकली वार्तालाप जगह ले लेता है। इसके विपरीत, यदि इन संचार प्रक्रियाओं को लगातार बढ़ाया जाए, तो शिक्षार्थियों और अधिक प्रेरित होगा और भावनात्मक रूप से शामिल हो जाएगा और इसलिए वह ज्यादा सीखेगा बजाय उसके कि यदि उसे एक सामान्य पाठ्यपुस्तक पढ़ने और प्रश्न करने के स्वरूप में दे दी जाए। कई औपचारिक परिकल्पना इसी विचार से आईं और होल्मबर्ग (1985) द्वारा इनका परीक्षण किया गया। दुर्भाग्य से, निर्देशित शिक्षाप्रद बातचीत के सिद्धांत के अनुसार विकसित सामग्री के पक्ष में कोई निर्णायक सबूत नहीं मिले।

अगली बार होल्मबर्ग (1985) ने एक अधिक सामान्य सिद्धांत प्रस्तुत किया, जो न केवल मुद्रित सामग्री के लिए प्रस्तावित है, बल्कि लिखित टिप्पणी या संवाद, मीडिया प्रोडक्शंस, टेलीफोन और अन्य संचार विधियों पर भी बल देता है। व्यक्तिगत संचार पर जोर बनाए रखने के लिए, होल्मबर्ग असली बातचीत से नकली बातचीत को विशेषीकृत करते हैं : लेखक, ट्यूटर्स, काउंसलर के बीच परिकल्पना का समर्थन खासकर, स्थिर बातचीत के पक्ष को लेकर है, इस शोध का निष्कर्ष आया कि छात्रों के माध्यम से पूर्व उत्पादित पाठ्यक्रमों के साथ नकली वार्तालाप है और छात्रों का उनके ट्यूटर्स और काउंसलर से लिखित और/ या टेलीफोन से वार्तालाप असली है। (होल्मबर्ग 1983:115)

सबसे हाल ही में, होल्मबर्ग (1986, 1989) ने एक और भी अधिक व्यापक रूपरेखा प्रदान करने का प्रयास किया है: ये व्यापक परिकल्पना, जो दूरस्थ शिक्षा के लिए शिक्षण का एक सिद्धांत के रूप में माना जा सकता है, इसमें विद्यार्थियों को उनके होने और सहयोग की भावनाओं के लिए शिक्षण प्रभाविता से संबंधित व्याख्यायित मूल्य दिखाई देते हैं, साथ ही साथ मीडिएटेड संचार के माध्यम से प्रश्नों, उत्तरों और तर्कों का वास्तविक आदान प्रदान दिखाई देता है (होल्मबर्ग 1989:163)। होल्मबर्ग के कार्य ने दूरस्थ शिक्षा प्रक्रिया में व्यक्तिगत संबंधों के विभिन्न परिप्रेक्ष्यों पर जांच के माध्यम से किये गए कई अध्ययनों को एक आधार दिया है (रेक्केडल 1983a, 1983a, 1985, 1980; इवांस 1984; स्केल 1984)।

पुनर्समेकन का सिद्धांत

कीगन (1986, 1990) का मानना है कि दूरस्थ शिक्षा के लिए आधार सामान्य शिक्षा सिद्धांत में हैं, लेकिन उसके समूह आधारित, सांचे के भीतर नहीं, बल्कि मौखिक निर्देशों में। वह इस स्थिति का बचाव इस तर्क से करते हैं कि दूरस्थ शिक्षा को प्राथमिक रूप से अंतर्वैयक्तिक संचार से विशेषीकृत नहीं किया जा सकता, इसके स्थान पर इसे सीखने के कार्य को, विशिष्ट समय और स्थान में शिक्षण कार्य से अलगाव से विशेषीकृत कर सकते हैं, इस दृष्टि से वे मूरे के साथ हैं जो दूर शिक्षा के शिक्षण और सीखने को नियमित शिक्षण और सीखने की स्थितियों से भेद करते हैं।

दूरस्थ शिक्षा को विशेषीकृत करने का कीगन का आधार परिणामी संचार की प्रकृति है। कीगन प्रस्तावित करते हैं कि दूरस्थ शिक्षा पीटर्स के विचार और कीगन के विचार का मिश्रित रूप है। बाद में पीटर्स के विचारों पर मिश्रित प्रतिक्रियाओं के आधार पर 'कीगन' (औद्योगीकरण का घटक) 'उचित परिभाषा' (कीगन 1990:43) से अलग हो गए। कीगन के तर्क जो दूरस्थ शिक्षा के औद्योगिक जैसे चरित्र पर आधारित है जो शिक्षण संस्थान से शिक्षार्थी की दूरी पर बल देते हैं, वे दूरस्थ शिक्षा के लिए एक सैद्धांतिक औचित्य को शिक्षण और सीखने के तरीकों के पुनर्समेकन में पाते हैं। इस कदम में, कीगन मूरे और होल्मबर्ग के स्वायत्त शिक्षार्थी के लिए अलगाव को एक लाभ और चुनौती दोनों के रूप में देखने के विचार से अलग हो जाते हैं।

कीगन कहते हैं: शिक्षक और शिक्षार्थी की अंतरव्यक्तिपरकता, जिसमें अध्यापन से सीखना होता है, उसको कृत्रिम रूप से पुनः निर्मित करना होता है। स्थान और समय पर दूरस्थ शिक्षा प्रणाली उस क्षण को फिर से संरचित करना चाहता है, जिसमें शिक्षण अधिगम की बातचीत होती है। अधिगम सामग्री को अधिगम से जोड़ना इस प्रक्रिया के केंद्र में है। (कीगन 1986:120)

कीगन का तर्क है कि यह लर्निंग लिंक पारम्परिक शिक्षा में दी गई है। क्योंकि इसमें शिक्षार्थी एक वातावरण में है, जो सीखने में सहायक होता है (यानी, स्कूल और/या विश्वविद्यालय)। कीगन का मानना है कि दूर शिक्षा के छात्र के लिए, शिक्षण और सीखने के बीच की कड़ी की पुनर्रचना को पारम्परिक संचार के माध्यम से पूरा किया जाना चाहिए, इससे संबंधित योजना जानबूझकर बनाई जानी चाहिए। इंटरपर्सनल कम्युनिकेशन का विषय होमबर्ग की सोच के समान है, लेकिन टीचिंग या लर्निंग पर सीधे फोकस करने के बजाय कीगन का फोकस लर्निंग ऐक्ट पर है। होल्मबर्ग की तरह, कीगन भी मानता है कि मुद्रित अनुदेशात्मक सामग्री में अंतर्वैयक्तिक संचार की विशेषताओं को शामिल करके तैयार किया जा सकता है और इसलिए वह, अंतर्वैयक्तिक संचार के विचार को टेलीफोन, ट्यूटोरियल, टेलीकॉन्फ्रेंस या इसी तरह के संचार के अन्य रूपों तक सीमित नहीं रखता।

कीगन मानते हैं कि दूरस्थ शिक्षा कार्यक्रम सफलतापूर्वक पुनर्समेकन कर सकता है, इसमें ड्रॉप आउट दर को कम करने और सीखने की गुणवत्ता अधिक है, और संस्था के स्तर को ऊँचा कर सकता है। इस परिकल्पना के पक्ष में कुछ समर्थन देखने को मिलता है (एमंडसेन 1988, एमंडसेन और बर्नार्ड 1989)।

संचार और शिक्षार्थी नियंत्रण का सिद्धांत

इस सिद्धांत के लिए प्रारंभिक बिंदु शिक्षक और शिक्षार्थी के बीच शैक्षिक लेन-देन है। शैक्षिक लेन-देन 'बातचीत और बहस के माध्यम से समझ और ज्ञान की मांग पर आधारित है' (गैरिसन 1989:12) और इसलिए, शिक्षक और शिक्षार्थी के बीच दो तरफ़ा संचार आवश्यक है। गैरिसन वस्तुतः शिक्षक और शिक्षार्थी की अवधारणाओं का उपयोग करता है और निर्देशित शिक्षाप्रद वार्तालाप के होल्मबर्ग की धारणा को खारिज करता है जैसे 'शिक्षक एक पाठ्यपुस्तक से ज्यादा कुछ

नहीं है' (गैरिसन 1989:18)। मूरे और होल्मबर्ग के विपरीत, जो व्यक्तिगत आंतरिक प्रक्रिया को सीखने की अंतिम प्रक्रिया मानते हैं, गैरिसन की सीखने की प्रक्रिया के विचार में शिक्षक से वार्तालाप की जरूरत है। वह मानते हैं कि चूँकि शिक्षक और शिक्षार्थी अलग है और दो तरफ़ा संचार आवश्यक है, तो प्रौद्योगिकी की जरूरत शैक्षिक लेनदेन के सहयोग के लिए आवश्यक है। दरअसल, प्रौद्योगिकी दूरस्थ शिक्षा (गैरिसन और शेल 1987, गैरिसन 1989 में उद्धृत) की एक प्रस्तावित परिभाषा के तीन मानदंडों में से एक के रूप में शामिल है।

गैरिसन (1985) मानते हैं कि प्रौद्योगिकी और दूरस्थ शिक्षा अविभाजनीय है और दूरस्थ शिक्षा में सिद्धांत और अभ्यास, शिक्षण प्रौद्योगिकी के बढ़ते परिष्कार के आधार पर विकसित हुए हैं। पीटर्स की तरह उन्होंने यह अनुमान किया है कि डिस्टेंस एजुकेशन में प्रैक्टिस बदलनी चाहिए। हालांकि, जबकि पीटर्स का तर्क है कि बदलते सामाजिक दृष्टिकोण और मूल्यों को दूरस्थ शिक्षा के लिए औद्योगिक प्रारूप से दूर ले जाने की आवश्यकता होगी, गैरिसन बताते हैं कि यह नई और भविष्य की प्रौद्योगिकी का उद्भव वर्तमान औद्योगिक विशेषताओं में से कई को बनाए रखने की जरूरत को कम करेगी। इस फ्रेमवर्क का एक अन्य प्रमुख विचार, शैक्षिक लेनदेन के अलावा, शिक्षार्थी नियंत्रण (गैरिसन और बयंतन 1987, गैरिसन 1989) की अवधारणा है। शिक्षार्थी नियंत्रण का प्रस्ताव होल्मबर्ग और मूरे द्वारा इस्तेमाल स्वायत्तता की अवधारणा के विचार के कुछ हिस्से को हटाता है।

गैरिसन और बेंटन का मानना है कि इन शब्दों को उनके मिश्रित अर्थ के साथ इस्तेमाल किया गया है वह यह नहीं बताता कि शिक्षक और शिक्षार्थी के बीच परस्पर निर्भर संबंध किस तरह के होना चाहिए। शिक्षार्थी नियंत्रण का विचार 'अवसर और योग्यता से प्रभावित करने और घटनाओं के एक पाठ्यक्रम को निर्देशित करने से संबद्धित है – 'शैक्षिक व्यवस्था के भीतर नियंत्रण, तथापि, केवल एक ही पक्ष द्वारा स्थापित नहीं किया जा सकता है, घटनाओं के पाठ्यक्रम की दिशा स्वाभाविक रूप से सहयोगात्मक होना चाहिए' (गैरिसन 1989:27)। वे प्रस्ताव देते हैं कि नियंत्रण, स्वतंत्रता (स्व निर्देशित शिक्षार्थी के रूप में), प्रवीणता (स्वतंत्र रूप से जानने की क्षमता में), और समर्थन (शैक्षिक लेनदेन के लिए और निर्देशित करने के लिए संसाधनों को उपलब्ध कराने की विशेषता के रूप में) के बीच

पारस्परिक संबंध पर आधारित होती है। इसे शिक्षक, शिक्षार्थी, और सामग्री के बीच बड़े संबंधों के भीतर व्याख्या से व्याख्यायित किया गया है।

दूरस्थ शिक्षा का त्रि-आयामी सिद्धांत

वरदुइन और क्लार्क (1991) ने मूरे और गैरिसन के वयस्क शिक्षा पर फोकस वाले विचार को स्मृति में रखकर एक सैद्धांतिक मॉडल दिया, यह मॉडल इसमें उन्होंने भी दूरस्थ शिक्षा के व्यवहार के व्यापक दायरे को व्यक्त करने का प्रयास करता है। मूरे का संवाद, संरचना और शिक्षार्थी की स्वायत्तता की संकल्पना और कीगन का दो तरफ़ा संचार और शिक्षक और शिक्षार्थी के अलगाव का परिभाषित विचार, वरदुइन और क्लार्क की रूपरेखा के लिए उत्प्रेरक हैं। वे मूरे के संवाद, संरचना और शिक्षार्थी स्वायत्तता के विचार को, उनके प्रारूप में तीन आयामों की तरह शुरू करते हैं। हालांकि, वे उसे विस्तार देते हैं और कुछ स्थानों पर, मूरे के अर्थों में भी महत्वपूर्ण बदलाव करते हैं।

रूपरेखा का पहला आयाम - संवाद/सहयोग- संवाद का प्राथमिक उद्देश्य कि शिक्षार्थी को सहयोग करना है को दर्शाता है। सहयोग की सीमा सामान्यतः संबंधित असाइन्मेंट को देने से लेकर आवश्यक प्रेरणा प्रदान करने या भावनात्मक सहयोग के माध्यम से दिशा प्रदान करने तक हो सकता है।

दूसरा आयाम - संरचना/विशेष- यह मूरे की संरचना की परिभाषा से आगे की ओर प्रस्थान करती है एक पाठ्यक्रम के विकास, छात्र इनपुट और अन्य चीजों में नियत तिथियों के लचीलेपन की तरह।

वरदुइन और क्लार्क समझाते हैं : दूर शिक्षा कुछ क्षेत्रों में अध्ययन, वयस्क या पूर्व वयस्क शिक्षा, जिसमें उपयुक्त सिद्धांतों या समस्याओं की बुनियादी समझ का मसला है, उन्हें कम से कम संरचना की जरूरत है। अन्य क्षेत्रों में उच्च स्तर की संरचना की आवश्यकता होती है, जिसमें एक शिक्षार्थी के लिए उद्देश्य और अध्ययन के तरीके निर्धारित करने या मूल्यांकन में भाग लेने के लिए पर्याप्त सक्षम होने से पहले कई वर्षों का अध्ययन आवश्यक हो सकता है। (वरदुइन और क्लार्क 1991:125)

इस प्रकार, संरचना की अवधारणा विशेष क्षमता की अवधारणा से अविभाजनीय है। लेखक समझाते हैं : एक क्षेत्र,

या विशेष क्षमता वाले क्षेत्र में क्षमता को एक स्थिति विशेष की तरह देखते हैं, यह वयस्क शिक्षा या दूर शिक्षा या पारंपरिक शिक्षा के बच्चों के बीच विभिन्न तरह की हो सकती है, वह शिक्षार्थी के अनुभव या उसमें कमी पर निर्भर होती है और यहीं पर संरचना का कार्य महत्वपूर्ण होता है (वरदुइन और क्लार्क 1991:125), संरचना/विशिष्ट क्षमता के समावेश के साथ उनके मॉडल के द्वितीय आयाम की तरह वरदुइन और क्लार्क पहले व्यक्ति हैं जो विषय क्षेत्र के निहितार्थ पर विचार कर रहे हैं

तीसरा आयाम-जनरल क्षमता/स्व-निर्धारण – इसमें वे मूरे की स्वायत्तता की दृष्टि को शामिल करते हैं, लेकिन अधिक योग्यता के साथ। वरदुइन और क्लार्क दोनों ही वयस्क शिक्षण और लर्निंग के सिद्धांतों के बारे में कई प्रश्न करते हैं, जिसमें इन सिद्धांतों की सामान्य प्रयोजनता का सवाल और अन्य विषय क्षेत्रों के सवाल भी शामिल हैं।

लेखकों का सुझाव है: आत्म-दिशा या स्वायत्तता के उचित स्तर तय करने के लिए एक बेहतर दृष्टिकोण यह निर्धारित करना हो सकता है कि छात्र उस स्तर पर उस क्षेत्र में सक्षम है या नहीं, छात्र की सामान्य क्षमता का अनुमान लगाने के लिए, और यह देखने के लिए कि उचित संरचना और संवाद उस क्षेत्र में दी गयी औपचारिकता या इसकी कमी को समर्थ किया गया है। (वरदुइन और क्लार्क 1991:127)

इन तीनों आयामों के विभिन्न संयोजनों पर आधारित एक सातत्य पर विचार किया गया है जिसमें बारह बिंदु वर्णित किये

(सैद्धांतिक परिप्रेक्ष्यों की तुलना को प्रदर्शित करती तालिका)

रूपरेखा	केंद्रीय संकल्पना	प्राथमिकता	आभासी प्रभाव
पीटर्स	औद्योगिक उत्तर औद्योगिक	सामाजिक सिद्धांत और मूल्यों के बीच संबंध	सांस्कृतिक समाजशास्त्र
मूरे	ट्रांसेक्सनल दूरी (संवाद, संरचना), शिक्षार्थी स्वायत्तता	वयस्क शिक्षार्थी की जरूरतें और इच्छाएं	स्वतन्त्र अध्ययन
होल्मबर्ग	शिक्षार्थी स्वायत्तता, गैर निरंतर संचार	निजी और गाइडेड निर्देशित प्रबोधित वार्तालाप से लर्निंग को बढ़ावा देना	शिक्षा का मानवीय दृष्टिकोण
कीगन	शिक्षण और लर्निंग के कार्यों का पुनर्संमेलन	फेस टू फेस शिक्षण के पारस्परिक घटकों का रीक्रियेशन	पारंपरिक शिक्षण शास्त्र की रूपरेखा
गैरीशन (शेल, बेटन)	शैक्षणिक ट्रांसेक्शन शिक्षार्थी नियंत्रण संचार	शैक्षणिक ट्रांसेक्शन की सुविधा प्रदान करना	वयस्क शिक्षा सिद्धांतों का संचार सिद्धांत
वरदुइन और क्लार्क	संवाद/सहयक संरचना/विशिष्ट क्षमता/सामान्य क्षमता/स्व निर्देशन	शैक्षणिक और शिक्षार्थियों के समक्ष उपस्थित चुनौतियों का समाधान	ज्ञान की वयस्क शिक्षा की संरचना के सिद्धांत

गए हैं, प्रत्येक बिंदु वास्तविक शैक्षिक अनुप्रयोगों के उदाहरणों के साथ प्रत्येक का वर्णन कर रहे हैं। हालांकि, लेखक चेतावनी देते हैं कि यह शायद अधिक उपयोगी है, बजाय किसी एक श्रेणी को पूरे कोर्स के लिए सोचने के। उदाहरण के लिए, अधिकांश पाठ्यक्रमों में कुछ उच्च संरचना/विशेषज्ञता-क्षमता सामग्री है और कुछ कम संरचना/विशिष्ट संरचना में कम सामग्री शामिल है।

सैद्धांतिक परिप्रेक्ष्य का संश्लेषण

उपर्युक्त विचार विमर्श छह प्रस्तावित सैद्धांतिक रूपरेखा को पृथक रूप से व्यवहार करती है। प्रत्येक के बारे में लेखकों द्वारा स्पष्टीकरण दिए गए हैं और व्याख्या की गयी है और कुछ मामलों में, दूसरों पर टिप्पणी और आलोचना भी की गयी है। प्रत्येक की दूसरे के संबंधों के परिप्रेक्ष्य से समझ को बढ़ाने के लिए और अधिक स्पष्ट रूप से व्यक्त होने के अवसर हो, विचारों के विकास हो इसके लिए उनकी आगे तुलना की जरूरत है।

तालिका एक में इन छह रूपरेखाओं की तुलना उनके केंद्रीय विचार और प्राथमिक फोकस के अर्थ में जांच के क्षेत्र के अर्थ में तुलना की है जो उसके विकास में अधिक प्रभावी है, जब हम इस तरह देखते हैं तब दो बिंदु तत्काल ध्यान में आते हैं : प्रौढ़ शिक्षा का सबसे खास असर, शिक्षार्थी पर ध्यान केंद्रित करने के साथ छह रूपरेखाओं में से चार में स्पष्ट है और संचार का सामान्य विषय छह रूपरेखाओं में से पांच में स्पष्ट है।

इन रूपरेखाओं को देखने का एक अन्य तरीका है, वह है प्रत्येक लेखक का दूर शिक्षा को देखने की उनकी सुविधा: शिक्षक और शिक्षार्थी का अलगाव। पहली चार रूपरेखाओं में अलगाव या दूरी का सोचने के दायरे का मुख्य बिंदु बनाया गया है (पीटर्स, मूरे, होल्मबर्ग, और कीगन)। पीटर्स का फोकस डिस्टेंस एजुकेशन इंस्टीट्यूशन या प्रोग्राम का खुद का संगठन और कामकाज है। हालांकि, पीटर्स के लिए, दूरी की अवधारणा ज्यादातर भौगोलिक दूरी को अधिक संदर्भित करता है।

पीटर्स लोगों, कार्यों और प्रक्रियाओं के बीच दूरी या अलगाव को औद्योगिक समाज की विशेषताओं के रूप में देखता है। उदाहरण के लिए, अनुदेशात्मक सामग्री के औद्योगिक मानकीकरण की तरह समग्र प्रारूप और उत्पादों पर उद्योगों की तरह मानकीकरण केंद्रित है और विषय की व्यक्तिगत विशेषताओं से अलग है। पीटर्स ने अपनी पुस्तक में दूरस्थ शिक्षा में बदलाव के बारे में लिखा है ताकि औद्योगिक समाज के सिद्धांतों और मूल्यों को प्रतिबिंबित किया जा सके, जैसे कि अधिक वैयक्तिक प्रौद्योगिकी और विकेन्द्रीकृत निर्णय लेने की संरचनाओं के बारे में। वह दूरस्थ शिक्षा में दूरी या अलगाव के विचार को व्यक्त करते हैं, वे पृथक रहने की बजाय लोगों को नजदीक आने के लिए और प्रक्रियाओं जिनसे उन्हें नजदीक लाया जा सके उनको देखने का प्रयास करते हैं।

ट्रांसेक्शनल दूरी का मूरे के विचार का अर्थ भौगोलिक दूरी से अधिक प्रतिनिधित्व करना है, लेकिन उनका प्राथमिक रूप से ध्यान शिक्षार्थी की दृष्टि से अलगाव या दूरी के अर्थ पर है, मुख्य रूप से देखने के एक संस्थागत या सामाजिक बिंदु से है। जितने अधिक व्यवहार के जितने अधिक अवसर होंगे, उतनी अधिक शिक्षार्थी स्वायत्तता होगी, मूरे इसे सकारात्मक दृष्टि से देखते हैं। इसलिए, मूरे दूरी की धारणा पर एक सकारात्मक दृष्टिकोण रखते हैं, क्योंकि यह अधिक स्वायत्त होकर सीखने के लिए अवसर प्रदान करता है।

होल्मबर्ग और कीगन दोनों दूरी को कुछ ऐसे रूप में देखते हैं जो विभिन्न प्रकार के अंतर्वैयक्तिक संचार के साधनों से दूरी को पाट सकें। होल्मबर्ग दूरस्थ शिक्षा के शिक्षण पहलुओं पर मुख्य रूप से ध्यान केंद्रित करता है और शिक्षार्थी स्वायत्तता और शिक्षार्थी स्वायत्तता को बढ़ाने की दूरस्थ शिक्षा की

संभावनाओं पर सकारात्मक मूल्य के रूप में रखते हैं। हालांकि, होल्मबर्ग का जोर शिक्षण के विकास पर है जो शिक्षार्थी की रुचि प्रेरणा को पैदा करे और उसकी प्रेरणा को बनाए रखे, सीखने को उत्तेजित करता रहे।

कीगन, तथापि, लर्निंग लिंक पर बल देता है जो पारंपरिक शिक्षा में मौजूद है, लेकिन दूरस्थ शिक्षा में कट गयी है। मूरे या होल्मबर्ग के विपरीत, कीगन दूरी को लेकर सकारात्मक नहीं है बल्कि उसे कुछ इस तरह देखते हैं जो शिक्षक और शिक्षार्थी को अलग करती है और इसलिए यह दूरी शिक्षण और लर्निंग को डिस्कनेक्ट करती है। कीगन का चुना गया शब्द पुनर्समेकन बताता है कि दूरी या अलगाव एक नयी स्थिति निर्मित करता है, जो पारंपरिक शिक्षा शिक्षण के विचार में अंतर्वैयक्तिक रूप से अधिक नजदीक है, उसे दूरस्थ शिक्षा में और सीखने के पारस्परिक पहलुओं में पुनः बहाल किया जाना चाहिए।

वरदुइन और क्लार्क और गैरिसन, दूरी या अलगाव को अपनी रूपरेखा के केंद्र में नहीं रखते, दूरस्थ शिक्षा के शिक्षक और शिक्षार्थी के अलगाव को एक निश्चित विशेषता की तरह तो रखते हैं, परन्तु न तो दूरी के सिद्धांत के साथ शुरू करते हैं और न ही दूरी की उपस्थिति या अनुपस्थिति को विशेष मूल्य की तरह रखते हैं। गैरिसन का ध्यान शैक्षिक लेनदेन शब्द जिसे वे देते हैं, को सहयोग करने पर है, जो पूरी तरह से द्विपक्षीय संचार प्रदत्त पृष्ठभूमि पर निर्भर है और शिक्षक और शिक्षार्थी के बीच एक सहयोगात्मक अनुभव को शामिल करता है।

वे यह भी चेतावनी देते हैं कि दूर शिक्षाविदों को दूरी के विचार के साथ विचलित नहीं होना चाहिए और शिक्षक और शिक्षार्थी के बीच शैक्षिक लेनदेन की जरूरतों के महत्व को भी नजरअंदाज नहीं करना चाहिए (गैरिसन 1989:7)। वह दूरी के विचार को जरूरत के अर्थों में देखते हैं जो प्रौद्योगिकी की उपस्थिति के लिए निर्मित करता है जो कि द्विपक्षीय संवाद की आवश्यकता का समाधान करती है। वरदुइन और क्लार्क दूरी की धारणा का प्रत्यक्ष व्यवहार नहीं करते बल्कि, उनके शब्दों में, वे एक रूपरेखा देते हैं जिसके द्वारा दूरस्थ शिक्षा वयस्क और पारंपरिक शिक्षा से संबंधित हो सकता है (वरदुइन और क्लार्क 1991:123)।

यह विश्लेषण दूरी के विचार को कम महत्व देने पर प्रकाश डालता है। मूरे बताते हैं कि कई व्यक्तियों ने दूरी पर इस घटती

निर्भरता को एक केंद्रीय धारणा के रूप में संबोधित किया है। मूरे पारंपरिक शिक्षा के सामान्य लक्ष्यों के साथ ओवरलैप करते हैं : जब हमें दूरस्थ शिक्षा को एक 'शिक्षा' के रूप में मान्यता देते हैं, तब हम इसे उतना ज्यादा लागू कर सकते हैं जितना हम दूरस्थ शिक्षा के सिद्धांत और व्यवहार में शिक्षण और लर्निंग के बारे में जानते हैं, व्यवहार में हम कई कार्यक्रमों में व्यावहारिक दूरी खोजते हैं, यह बहुत है जो शिक्षा हम दे रहे हैं उसे केवल पारंपरिक शिक्षा नहीं कह सकते। (मूरे 1991:3)

शेल जोर देकर कहती है कि यदि दूरस्थ शिक्षा को 'घंटियां और सीटी के साथ पत्राचार अध्ययन' से परे विकसित करना है (शेल 1990:333) हमें दूरी के संदर्भ में इसे परिभाषित करना बंद करना चाहिए और इसे एक शैक्षिक प्रक्रिया के रूप में देखना शुरू करना चाहिए। अभी भी दूसरे लोग घटती जरूरतों को दूरी की विशेषताओं पर भरोसा करते हैं क्योंकि वे दूर शिक्षा पाठ्यक्रम विकास और वितरण की विधियों को पारंपरिक शिक्षा में मिश्रित करते हैं (जेवॉस 1987)।

दूरस्थ शिक्षा में सिद्धांत का प्रस्ताव

दूरस्थ शिक्षा में सिद्धांत के विकास का अगला कदम शिक्षण और अधिगम के सामान्य ढांचे पर आधारित होना चाहिए, खासकर सीखने के साथ, न कि शिक्षार्थी या दूरी की धारणा, केंद्रीय स्थिति पर आसीन रखकर। दूरी एक प्रमुख घटक है, लेकिन इसे सीखने के इरादे को पूरा करने पर इसके प्रभाव के संदर्भ में व्याख्या करते हैं। यह दृश्य चित्र 4.1 में व्यक्त किया है जहां शिक्षक, शिक्षार्थी और सामग्री के पारंपरिक शैक्षिक संबंध बरकरार है, लेकिन शिक्षक-शिक्षार्थी संबंध विशेष रूप से जगह और समय में दूरी या अलगाव से बदल जाते हैं।

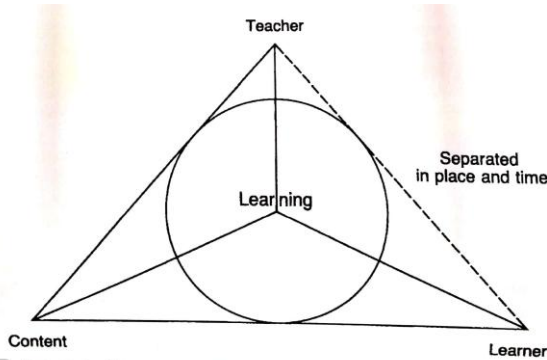


Figure 4.1: A framework for viewing instructional roles and decisions in distance education

सीखना इसकी केंद्रीय स्थिति में है, और जोड़ने वाली रेखाएं अन्य घटकों को बताती हैं जो कि सभी परिप्रेक्ष्यों से सीखने के इरादे को बताती हैं। यह नोट करना महत्वपूर्ण है कि चित्र 4.1 में जो रूपरेखा दी गयी है वह दूरी की केंद्रीयता को घटाने की स्पष्ट प्रवृत्ति को जारी नहीं रखती है। दूरी को यहाँ सीखने और सिखाने के सभी घटकों पर प्रभाव डालने वाले के रूप में देखा गया है: शिक्षक और शिक्षार्थी विषय अंतर्वस्तु हैं। उस प्रभाव की सीमा और अर्थ का निर्धारण अधिगम को ध्यान में रखकर किया जाता है। दूसरे शब्दों में, दूरस्थ शिक्षा जांच का एक ऐसा क्षेत्र है जिसे शिक्षण और अधिगम के सिद्धांतों में भली-भांति निहित होना चाहिए।

इस क्षेत्र का प्राथमिक योगदान शिक्षण और सीखने की प्रक्रिया के लिए दूरी के अर्थ का एक व्यवस्थित विश्लेषण प्रदान करने के रूप में देखा जा सकता है। यह इस अर्थ में है कि प्रस्तावित फ्रेमवर्क जांच और निर्देशात्मक सोच को प्रोत्साहित करने के लिए है जो अभीष्ट अधिगम से शुरू होता है और फिर दूरस्थ शिक्षा के भीतर विषय-वस्तु, शिक्षार्थी और अध्यापन की भूमिका के निहितार्थों पर विचार करता है।

प्रस्तावित रूपरेखा (चित्र 4.1 देखें) में सारणी 4.1 में वर्णित छः सांचों में विकसित कई केंद्रीय अवधारणाओं को समाहित करता है। सीखने पर केंद्रीय जोर सबसे बारीकी से कीगन की सोच से संबंधित है। हालांकि, यह दृष्टि उसके पुनर्संमेलन जो फेस टू फेस स्थिति की तुलना में अनुपलब्ध है, उसको समाहित नहीं किया गया है।

कीगन शिक्षण और सीखने के कार्य को दूर शिक्षा में पुनर्संमेलन के लिए कहते हैं इस तर्क के साथ कि यह लिंक पारंपरिक फेस टू फेस शिक्षा में दी जाती है परंतु दूर शिक्षा में यह अनुपलब्ध है। वास्तव में, यह लिंक पारंपरिक फेस टू फेस शिक्षा में नहीं दी गयी है जैसे यह क्षेत्र वर्तमान विचार और व्यवहार जिस तरह की शिक्षण सुविधा और सहयोग विभिन्न तरह के सीखने में दी जाती है उसे पुनर्परीक्षण कर रहा है। यह समकालीन सैद्धांतिक विचार की रूपरेखा बनाने में पारंपरिक शिक्षा के परिप्रेक्ष्य के भीतर भी प्रमुख प्रश्न है (शुल्मैन 1986, रेसनिक 1989) (बेदर 1985, शोर एट अल. 1990, एमस्देन एट अल. 1993)

महत्वपूर्ण जगह जहाँ गैरिसन शैक्षिक लेनदेन शब्द रखते हैं वह भी चित्र 4.1 में दिखाए गए प्रस्तावित सांचे में सीखने के लिए दी गई केंद्रीय स्थिति से परिलक्षित होता है। जबकि गैरिसन

वास्तव में एक शिक्षक और शिक्षार्थी के बारे में कहता है और प्रक्रिया को संवाद और बहस की तरह वर्णित करता है, प्रस्तावित रूपरेखा शिक्षण की भूमिका को परिभाषित नहीं करती, सीखने की भूमिका या सीखने की प्रक्रिया को परिभाषित नहीं करता है। ये सीखने के आधार पर पूरा करने के लिए निर्धारित है।

प्रस्तावित रूपरेखा केवल पहले से प्रस्तावित रूपरेखा की अवधारणाओं को फिर से संगठित नहीं करती। वास्तव में इसकी सबसे आकर्षक विशेषताओं में से एक है, अन्य शिक्षण और लर्निंग मानदंडों से योगदानों को शामिल करने की इसकी क्षमता। उदाहरण के लिए, यह व्यावहारिक, संज्ञानात्मक या वयस्क शिक्षा के मानदंडों से निकलने वाले सिद्धांतों को शामिल कर सकता है, जब वे सीखने के इरादों के लिए उपयुक्त हों। बाथ (1982) इसी तरह की दृष्टि प्रस्तुत करते हैं जब वह सुझाव देते हैं कि हम शिक्षण और लर्निंग सिद्धांतों और सीखने के लक्ष्यों के बीच संबंधों को अंतर्वैयक्तिक संचार के प्रकारों को दूरस्थ शिक्षा में उपयोग करने के लिए लिए जाने वाले निर्णयों को मानते हैं।

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उपसंहार

इस अध्याय का फोकस दूरस्थ शिक्षा में सिद्धांत का विकास रहा है। पिछले दो दशकों में प्रस्तावित छह सैद्धांतिक ढांचों के विश्लेषण ने एक प्रस्तावित ढांचे के लिए आधार प्रदान किया जो सिद्धांत और व्यवहार के विकास में अगले कदम के रूप में काम कर सकता है। इसमें एक प्रवृत्ति दिखाई दी है वह है, हाल ही में सैद्धांतिक प्रस्ताव को दूर शिक्षा या अलगाव के विचार पर रखा गया है, उस पर कम बल दिया गया है, यहाँ जो दृष्टि प्रस्तावित है कि दूरी का विचार केंद्र में होना चाहिए, किन्तु इसका अर्थ और महत्त्व सीखने की इच्छाओं से सीधे संबंधित है। अन्य शब्दों में कहें, तो दूरस्थ शिक्षा, जांच के क्षेत्र की भांति, सीखने के लिए दूरी के अर्थ पर, शिक्षण के लिए परिणामी प्रभावों पर, अनुदेशात्मक विधियों पर और शिक्षार्थी की अपेक्षाओं पर केन्द्रित होनी चाहिए। प्रस्तावित रूपरेखा दूरस्थ शिक्षा के परिप्रेक्ष्य में शिक्षण और लर्निंग की नई समझ को बनाने के लिए सन्दर्भ बिंदु प्रदान करती है।

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10.

धर्म, अंधविश्वास और सांप्रदायिकता का घातक गठजोड़

चन्दन सरोज

शोधार्थी (एम.फ़िल.समाजकार्य)

महात्मा गांधी अंतरराष्ट्रीय हिन्दी विश्वविद्यालय वर्धा महाराष्ट्र

अंधविश्वास मानव की एक ऐसी स्थिति होती है जब वह अपने पूर्वाग्रहों से प्रसित होकर बिना किसी तर्क या वैज्ञानिक जाँच-परख के किसी भी बात, घटना या तर्क पर सहज ही विश्वास कर लेता है। आज के दौर में जब हम 21वीं में जी रहे हैं, जहाँ विज्ञान लगभग हर स्तर पर अपनी मौजूदगी दर्ज करा चुका है। तर्क, कुतर्क पर हावी हो रहा है और समाज शिक्षा और वैज्ञानिकता पर ध्यान दे रहा है, फिर भी हमारे समाज में ऐसा क्या है, जो हम अपने समाज को आज भी विज्ञान और वैज्ञानिकता की ओर पूरी तरह से स्वीकार्य नहीं कर पा रहे हैं, इस पर गहन मंथन की जरूरत है।

जब बात अंधविश्वास की होती है तो हम सामान्यतः उस विश्वास की ही बात करते हैं जो काले जादू, टोना-टोटका, दैवीय शक्ति से जुड़ा है या जिसे 'ब्लैक मैजिक' भी कहा जाता है। परन्तु वास्तविकता सिर्फ इतनी सी नहीं है। हमें यह अच्छी तरह से समझ लेना चाहिए की अंधविश्वास वह विश्वास है, जिसमें प्रमाण के होते हुए भी विश्वास न करना अथवा प्रमाण के न होते हुए भी विश्वास कर लेना किसी एक रहस्य का स्पष्टीकरण किसी अन्य रहस्य द्वारा प्रस्तुत करना इस बात पर विश्वास कर लेना की इस संसार का कार्य कोई दैवीय शक्ति चलाती है या यह संसार किसी ऐसी शक्ति द्वारा संचालित है जो सर्वशक्तिमान है। उसे जो करना है वो कर सकती है जब चाहे जिसे भी नष्ट कर सकती है और जिसे चाहे उसे जिंदा कर सकती है। (इंगरसोल, 2006, पृ. 05)

अंधविश्वास कार्य और कारण के संबंध को भी नकार देता है। यह उसे नहीं मानता है जो उसे पूर्व में सिखा- पढ़ा और समझा दिया गया है, या एक अन्धविश्वासी को अपने पूर्वाग्रह पर जितना विश्वास होता है। वह विज्ञान और तर्क पर उतना विश्वास नहीं करता क्योंकि जो अनुभव उसे समाज या लोगों से मिला है, उन्हें वह एक बार में या अचानक नहीं छोड़ पाता अथवा छोड़ना नहीं चाहता।

दरअसल, अंधविश्वास अज्ञानता की नींव पर टिका होता है। धर्म इसकी अधिरचना होता है। अंधविश्वास का जन्म अज्ञानता से होता है। यह व्यक्ति में तब जन्म लेता है जब व्यक्ति का ज्ञान, तर्क, शिक्षा और विवेक धराशाही हो जाता है।

अंधश्रद्धा या अंधविश्वास का तात्पर्य उस मान्यता से भी होता है, जिसे व्यक्ति पूर्वमान्यता या बिना किसी तर्क के विश्वास कर लेता है या अपनी सहमति दे देता है। अंधविश्वास हमेशा से एक पहली रहा है, क्योंकि समय और काल के हिसाब से इसके मायने बदलते रहे हैं। जो आज अंधविश्वास है वह किसी जमाने या समय में विश्वास या श्रद्धा का विषय हो सकता है, जैसे अगर हम आज से 1000 साल पीछे चले जाएं तो पाते हैं कि जो समाज आज हमें दिखाई देता है वह पूर्व में कुछ और ही था तथा उस समय की आवश्यकता के अनुसार शायद उचित भी रहा हो जो आज सही नहीं माना जाए।

भारत विविधताओं में एकता का देश है। यहां एक साथ विभिन्न संप्रदाय, धर्म, भाषा तथा भौगोलिक विविधता पाई जाती है। जिसकी अपनी-अपनी संस्कृति, सभ्यता और पहचान है, इन सभी विविधताओं के बाद भी भारतीयता की अपनी एक अलग ही पहचान है। हमारे देश में विभिन्न समाज और संस्कृति तथा सभ्यता तथा समुदायों या समूहों के कारण सबकी अपनी-अपनी जीवनशैली भी है, जिससे हर समाज में अपनी पूजा पद्धति अपने-अपने त्योहार और धार्मिक मान्यताएं हैं। इन्हीं धार्मिक मान्यताओं को ही श्रद्धा कहा जाता है।

'श्रद्धा' और 'विवेक' की लड़ाई सदियों से जारी है। श्रद्धा जहां व्यक्ति को तर्क करने से रोकती है, धर्मांधता का समर्थन करती है, तथा किसी भी कार्य-कारण की तह तक जाने के बजाए जो जैसा है उसे वैसा ही मान लेने को महत्व देता है। इसे अंधश्रद्धा भी कहा जाता है क्योंकि जब हम किसी भी घटना को अपने ज्ञान तथा तर्क की कसौटी पर कसे बिना ही जैसा है वैसा सिर्फ इसलिए मान लेते हैं या मौन सहमति दे देते

हैं क्योंकि उसे हमारे समाज या व्यवहार की मौन स्वीकृति प्राप्त है, तो हम इसे अंधश्रद्धा ही कह सकते हैं। इसलिए ऐसा कोई भी विश्वास जिसे हम बिना तर्क के अपना पूर्ण समर्थन दे देते हैं वह अंधश्रद्धा कहलाता है।

धर्म और अंधविश्वास का अंतःसंबंध

धर्म और अंधविश्वास में गहरा अंतःसंबंध होता है इसे जानने समझने के लिए हमें धर्म की जड़ में जाना पड़ेगा और यह खोज करनी पड़ेगी जहा से धर्म की उत्पत्ति हुई है। अंधविश्वास की उत्पत्ति धर्म के उत्पत्ति के साथ ही पायी गयी है। क्योंकि डर की वजह से धर्म का जन्म होता है और धर्म डर के कार्य-कारण संबंध में जब सामाजिक मान्यता को स्वीकृति मिल जाती है तो, धार्मिक मान्यता का रूप धारण कर लेता है। धर्म की स्थापना मानवीय जिज्ञासाओं को शांत करने तथा उसे सामाजिक मान्यता देने को लेकर साधारणतः माना जाता है कि धर्म का अभिप्राय धारण कर देने से होता है। अतः आज जिस नियम, जीवनशैली तथा सभ्यता को धारण कर लेते हैं तथा वह समाज आपको मान्यता दे देता है। आप उस धर्म का भाग हो जाते हैं। जब भी हम धर्म की बात करते हैं तो उसके साथ उसकी मान्यताये, प्रतीक, नियम आदि होते हैं, जिसके अनुसार धार्मिक व्यक्ति अपना जीवन निर्वहन करता है। तथा व्यक्ति उसी के अनुसार अपना व्यवहार भी निर्धारित करता है। धर्म के माध्यम से ही व्यक्ति अपने समस्त जीवन का संचालन करते हुए जीवन के लक्ष्य यानी की मोक्ष को प्राप्त करना चाहता है। विश्व के समस्त धर्मों में अपने देवी, देवता, ईश्वर पैगम्बर मालिक आदि के अनुसार व्यक्ति अपने आप को अलौकिक शक्ति से जोड़ता है जिससे वह अपना संबन्ध स्थापित कर सके, और सर्व शक्तिमान परमेश्वर के प्रति अपना समर्पण दर्शा सके सभी धर्मों में अपने-अपने महापुराणों, आध्यात्मिक गुरुओं तथा धर्म गुरुओं के माध्यम से धर्म संबंधी दिशा निर्देश जारी करने का कार्य किया जाता है या किया गया है। जिन्होंने अपने अनुयायियों को अपने धर्म की सुविधाओं के अनुसार जीवन जीने के मार्ग, जीवन शैली तथा समाज से संबंध स्थापित करने से लेकर संस्कृति व सभ्यता तक का ढांचा निर्धारित कर लेता है। धर्म व्यक्ति को अपने समाज से समंजस्य और मानसिक वेदनाओं से मुक्ति का मार्ग प्रशस्त करता है जिससे व्यक्ति उस मानसिक आत्मबल या ताकत को महसूस कर सके जो उसे सदा प्रोत्साहित करे। धर्म एक सामाजिक संयोजक और प्रकाश

स्तम्भ है जिसके द्वारा व्यक्ति अपनी-अपनी उच्च मंशाएँ व्यक्त करता है। धर्म में व्यक्ति अपने को हमेशा ऐसी शक्ति से जुड़ा पाता है जो उसे खुद को संरक्षण प्राप्त होने का बोध कराती है, जिससे वह खुद को संतुष्ट रखता है जैसे हर तरह के हार जाने के बाद भी व्यक्ति का यह मानना की चलो भगवान है।

अंधविश्वास धर्म में व्याप्त वह अवधारणाएँ हैं जिसका व्यक्ति धर्म के समर्थन के कारण पालन करता है। जीवन भर उन मान्यताओं को ढोता है जिसका कोई महत्व और कार्य-कारण संबंध ही नहीं है। वह समस्त कार्य जिन्हें सिर्फ धार्मिक मान्यता के कारण व्यक्ति मान लेता है। जिसमें तर्क को कोई स्थान नहीं दिया जाता है, बल्कि बात आने या उलझ जाने पर यह कह कर पीछा छुड़ने की कोशिश करता है की धर्म तर्क की वस्तु नहीं है धर्म में तर्क नहीं दिया जाना चाहिए यही वह अंधविश्वास में हमेशा के लिए उलझ जाता है। यह वह अंधविश्वास है, जिसके माध्यम से शोषण का कार्य हुआ है जिसके कारण धर्म के नाम पर शोषण, मानव हिंसा को प्रोत्साहन मिलता है तथा कभी-कभी मानव का सम्पूर्ण विकास थम जाता है। विवेक, ज्ञान या तर्कशील व्यक्ति किसी भी घटना के कार्य-कारण संबंध को ढूँढता है तथा घटना क्यों घटी? इसके पीछे कारण क्या है? यह कहां से प्रभावित हो रही है? और इसे घटित होने के पीछे कौन-कौन से कारक हैं? समस्त बिंदुओं का अध्ययन वैज्ञानिक और विश्लेषणात्मक तरीके से करता है।

धार्मिक कट्टरता और सांप्रदायिकता-

जब हम धार्मिक कट्टरता की बात करते हैं तब हमें धर्म में सामाजिक मान्यता प्राप्त उन बिन्दुओं की तरफ अपना ध्यान ले जाना होगा जहा हम अक्सर जाने से अपने आप को र्फते रहे हैं क्योंकि समाज उन बिन्दुओं को अनछुवा मानता रहा है। विवेक और अंधश्रद्धा की यह जंग प्राचीन काल से चली आ रही है जो आज भी बदस्तूर जारी है, धर्म गुरु और राजाओं ने हमेशा से भगवान के प्रतिनिधि होने का दावा किया है। राजा और धर्मसंचालकों के गठजोड़ ने निजी सुविधानुसार समय-समय पर क्रूर सामाजिक व्यवस्था की रचना भी की। (youtube/ix2zeG3szQ4) भारतीय इतिहास को अगर देखें तो, ब्रिटिश राज में भी धर्म और जाति में बंटा समाज अंग्रेजों के लिए वरदान साबित हुआ जिसका उदाहरण अंग्रेजों की 'फूट डालो, राज करो' की नीति के रूप में हमें इतिहास में नजर आता है। हालांकि यह सिलसिला आज भी बदस्तूर जारी

है। आज भी भारत में धर्म को लेकर विभिन्न पूर्वाग्रह से ग्रसित होने के कारण धर्म के नाम पर हत्याएं, भ्रष्टाचार आदि होते रहते हैं। भारत के इतिहास में अंग्रेजी हुकूमत के खिलाफ भारतीयों की एकजुटता सन् 1857 के गदर में देखने को मिलती है, जब भारतीय जनता धर्म, जाति, संप्रदाय से ऊपर उठकर एक साथ विद्रोह का बिगुल फूंक देती है। हिंदू-मुस्लिम एक हो जाते हैं। अंग्रेजों ने इस एकता को देखा तथा इस एकता को खंडित करने के लिए उन्होंने धर्म में छिपी हुई अंधश्रद्धा या धार्मिक कट्टरता को बढ़ावा दिया तथा भारत के मुख्य दो धर्मों हिंदू और मुस्लिम में भेद पैदा करने के लिए दोनों गुटों को अलग राज्य मांगने की संभावनाओं की तरफ प्रेरित किया तथा उन्होंने बांटो और राज करो की नीति अपनाई और सांप्रदायिकता के जहर को बोना प्रारम्भ किया। देश में धार्मिक गुटों हुआ उन्होंने अंग्रेजों से मिलीभगत कर भारत में धार्मिक राष्ट्रवाद और धर्म की पुनर्चना की बुनियाद रखी। धर्म की कट्टरता को लेकर 1906 ई. में मुस्लिम लीग का जन्म होता है तथा 1925 ई. तक आते-आते भारत में दो हिंदू- संगठन भी बने जिनके नाम क्रम से हिंदू महासभा तथा राष्ट्रीय स्वयंसेवक संघ, राज्य और धर्म का गठजोड़ अब भारत में कार्य करने लगा जिसमें हिंदू संगठन और मुस्लिम संगठन भारत को आजादी दिलाने से ज्यादा अलग-अलग देश की मांग करने लगे। उनका मानना था कि हिंदू और मुस्लिम दो अलग-अलग राष्ट्र हैं। इसका परिणाम आजाद देश की संस्कृतियों से है और यह कभी एक साथ नहीं रह सकती। इसके उपरांत हमें धार्मिक आधार पर दो राष्ट्र की अवधारणा और भयंकर हिंदू-मुस्लिम दंगों के रूप में मिलता है। जिसमें लाखों की संख्या में लोगों की हत्याएं होती और अंतिम तौर पर भारत विभाजन के रूप में सामने आता है। उस विभाजन में लगाई गयी आग की लपटे अप भी हमारे देश को प्रभावित कर रही है जिसका परिणाम हम आए दिन होने वाले सांप्रदायिक दंगों के रूप में अपने आस-पास देख रहे हैं, आप हम एक ऐसे भारत में जी रहे हैं जो वसुधैव कुटुंबकम वाला भारत तो नहीं रह गया है। भारत को इस नए सांप्रदायिक रूप में परिवर्तित होने के लिए जिम्मेदार ताकतें आज भी अपने आप को सबसे सच्चा भारतीय बताने पर तुली है और हमारी शिक्षा व्यवस्था ऐसे नागरिक तैयार करने में विफल है जो भारत को सामाजिक न्याय, मानवता, प्रेम, और स्वतन्त्रता को स्वीकार

करने में न हिचके और स्वतन्त्रता, बंधुत्व, समानता पर आंच आने पर खुल कर विरोध कर सके।

उपरोक्त तथ्यों से हम पाते हैं कि किस तरह धर्म की कट्टरता और अंधभक्ति एक राष्ट्र के दो टुकड़े कर सकती है। जिसकी बुनियाद धर्म की अंधश्रद्धा में छिपा है। हमारे देश सहित दुनिया के अनेक देशों में एक साथ कई धर्म-संप्रदाय तथा संस्कृतियों के लोग निवास कर रहे हैं। लगभग सभी देशों को धर्म की कट्टरता तथा अंधभक्ति के कारण आए दिन समस्याओं का सामना करना पड़ता है। वैश्विक स्तर पर पिछले दिनों की धार्मिक घटनाओं पर नजर डालें तो अमेरिका, ब्रिटेन, श्रीलंका, म्यांमार, भारत, अफगानिस्तान, पाकिस्तान, बांग्लादेश आदि देश धार्मिक अंधविश्वासों के लिए आज भी धार्मिक अखाड़ा बना हुआ है। जहां आए दिन आतंकवादी वारदात हो रही है। जिसका कारण धार्मिक कट्टरता और अंधविश्वास है। आज की वर्तमान दुनिया के विभिन्न देश जो अपने लोकतन्त्र के वास्तविक मूल्यों से जरा भी भटके हैं वहां हमें लोकतन्त्र खतरे में नजर आ रहा है अगर आप उसे नहीं देख रहे हैं तो देखने और समझने की जरूरत है कि हम दुनिया वालों को क्या चाहिए मजबूत मानवीय सभ्यता वाली दुनिया या आपसी धार्मिक युद्ध क्योंकि धर्म के नाम पर दुनिया में काबिज हो जाने की जंग सदियों पुरानी है और हाल फिलहाल के दिनों में इसका कोई अंत भी होता नजर नहीं आ रहा है क्योंकि इसकी जड़ में छिपी धर्मांधता धर्म के अनुवायियों को इतना अधिक अंधा कर दे रही है कि वे अपने सामने के धार्मिक प्रतिकों के अलावा कुछ देख ही नहीं पा रहे हैं।

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