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Dr. Kalyan Gangarde

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Dr. Sadhna Agrawal



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FROM THE EDITOR'S DESK

It is with great pleasure that we present **Volume 7, Issue 1 (January 2020)** of *New Man International Journal of Multidisciplinary Studies (NMIJMS)*, a peer-reviewed and indexed monthly journal committed to promoting quality research across diverse academic disciplines. This issue reflects our continued dedication to fostering scholarly dialogue and encouraging interdisciplinary perspectives in contemporary research.

The present volume brings together a wide range of scholarly articles that highlight the richness and diversity of current academic inquiry. The opening paper by Dr. Mamta Garg offers a panoramic interpretation of O. Henry's renowned short story *The Last Leaf*, capturing its artistic depth and emotional resonance. This is followed by Priya Agrawal's thoughtful exploration of "Civilizational Ruins and Literary Ruminations," which reflects on the complex relationship between history, memory, and literary expression.

Kiran Sahu's insightful reading of Paulo Coelho's *The Alchemist* presents the novel as a journey of self-discovery and inner transformation, emphasizing the universal quest for meaning and fulfillment. Similarly, the study by Megha Lahane and Prof. Archana Agarwal on the poetry of Nissim Ezekiel highlights themes of pathos and companionship, offering a nuanced understanding of modern Indian poetic sensibilities.

In the field of psychology and education, Mrs. Amita Nigam's research on coping behaviour in relation to emotional intelligence provides valuable perspectives on mental resilience and adaptability. Dr. Nageswara Rao Chelli's case study on reading skills among upper primary students in Andhra Pradesh and Telangana addresses crucial issues in language learning and educational practices, making a meaningful contribution to pedagogical research.

The inclusion of Dr. Upendra Singh's article on "Photonic Crystals for Optical Communication" broadens the scope of this issue by incorporating scientific research. The study introduces readers to advancements in optical communication technology and underscores the importance of interdisciplinary engagement in modern scholarship.

This issue also features significant contributions in Hindi, reflecting the journal's commitment to linguistic diversity and inclusive academic discourse. The articles address themes such as the role of the Indian Army in economic development, international relations, and the interpretation of ancient Indian history through classical texts. These works enrich the cultural and intellectual fabric of the journal.

Overall, this issue of *New Man International Journal of Multidisciplinary Studies (NMIJMS)* represents a meaningful confluence of literary, scientific, social, and cultural studies. Each contribution adds depth to its respective field while collectively strengthening the interdisciplinary nature of the journal.

We extend our sincere gratitude to all the contributors for their valuable research and to the reviewers for their critical insights and dedication. We also thank our readers for their continued support. It is our hope that this issue will inspire further research, reflection, and academic engagement.

— Dr. Kalyan Gangarde

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1.

Panoramic View of the Art of O’Henry’s Short story ‘The Last Leaf’

Dr. Mamta Garg

Department of English

Govt. Narmada P.G. College, Hoshangabad (M.P.)

It is not possible to separate the world of the art and the artist. They both are linked together. “Art is a diverse range of human activities in creating visual, auditory or performing artifacts (art works), expressing the author’s imaginative, conceptual ideas, or technical skill, intended to be appreciated for their beauty or emotional power”. If we talk in a general way, the activities related to the production of the works of art constitute the criticism of art as well as the expression of art in aesthetic sense. So, art demands the creative expertise of the artist, and this expertise can be related to the demonstration of technical ability, originality in stylistic approach or it can be the amalgamation of both.

If we cast a glance on O’Henry as an artist in the field of short story writing, he emerges before us as a legendary figure, who is acclaimed throughout the world not only for his fabulous short stories which focus on different themes, being too close to the lives of human beings, rather he occupies special place, as far as the artistry of the writer is concerned. The unique quality of good artists is that they always turn the energy, which they have, into something beautiful. “They use it to fuel their creativity and make work that resonates with others”. Anyone can be an artist, but the recognition of the great artist is based on how they make the others feel. In this context, when we talk about O’Henry, he deserves to be called “one of the greatest masters of modern literature”.

Along with the thematic concerns which are closely connected with the real lives of the human beings, those issues which are touching in nature, and appeal us, O’Henry in his short stories has shown his artistry as well. The way he has intermingled both the art and the bitter realities of

life leave the readers flabbergasted. His short story ‘**The Last Leaf**’ tells the tale of such an artistry of the writer. This short story epitomizes the full conviction of the writer. It is the true depiction of the writer’s writing traits; plot written in a skillful manner with twist ending. Giving surprise to the readers is also an art of O’Henry. **The Last Leaf** evinces how the tables of the readers’ anticipation get turned over by surprised ending, and for this Nature plays a dominant role. It is proved in the story how Nature, being too powerful, has a lot of value in effecting the lives of the individuals.

The story of **The Last Leaf** revolves around the two characters, Johnsy and Sue, who are the artists and move into Greenwich Village in New York City to explore their talent. But unfortunately, as winter approaches and winter gets colder, Johnsy gets victimized by pneumonia. She becomes so sick that she thinks she will die with the fall of the last leaf of the ivy vine on the brick wall which she continuously spies through her window. Sue, the true friend of Johnsy, tries her best to remove such desperation from her mind, but fails. At last, she clings to the last option Behrman, who is an old man, and is also a painter and has been just waiting eagerly for the right opportunity to create his masterpiece, a real one, which serves as a tree of hope for Johnsy to fight against her illness. Then he catches pneumonia and dies. We cannot expect such a chivalric deed from Behrman, but dauntless courage and sacrificing nature of Behrman leave the readers dumb founded. O’Henry in **The Last Leaf** has interwoven the message of true friendship and selfless sacrifice. Apparently, the message is love everybody, for human’s life, that is why art survives.

Apart from being 'The Last Leaf' a short story that entails the treasury of life, it is one of the best creations of O'Henry as it is unparalleled as far as the art of the writer is concerned. It is a well-known fact that style makes a man. O'Henry enjoys the wide readership throughout the world because of his unique style in his short stories and **The Last Leaf** is also not an exception to it.

As style focuses on the manners the writers use in their works, for example writers write with the help of dialogues, syntax, different kinds of imageries, vocabulary, metaphorical diction and other such devices to execute their writings. O'Henry feels at home while narrating tales in distinctive manner with lucidity and liveliness. In the beginning of the story **The Last Leaf**, O'Henry uses personification for the description of the streets. He assigns them human attributes and feelings as if they were human. He says, "the streets run crazy and broken themselves into small strips called 'places'". O'Henry even uses personification to refer to pneumonia as is obvious in this textual line. "In November, a cold, unseen stranger, whom the doctor called pneumonia, stalked about the colony, touching one here and there with his icy fingers".

O'Henry uses the terminology which is used in the reference of human beings. The words like 'stranger', 'unseen' are used for human being but O'Henry has used them for pneumonia. The way pneumonia takes the people in its grip, marching violently to the colony also refers to the use of same device of personification. Another example from the text is:

"Mr. Pneumonia was not what you would call chivalric old gentleman. A mite a little woman with blood thinned by California zephyrs was hardly fair game for the red fisted, short breathed, old duffer".

Another important characteristic of O'Henry's style is the use of ornamentative devices which apparently add beauty to his works. He has lavishly used similes metaphors to enhance the effectiveness in **The Last Leaf**.

"Why, that's almost as good a chance as we have in New York where we ride on the street cars or walk past a new building".

Here O'Henry uses simile. Sue in these lines is trying to convince Johnsy that her chance of survival is not bad. In order to do this, she makes a comparison between what the doctor says that Johnsy's chance of being well is one in ten and the chance they had in New York when they ride on the street cars or walk past a new building.

"Tell me as soon as you have finished", said Johnsy, closing her eyes lying white and still as a fallen statue.

The simile here used shows the way Johnsy, after this conversation with Sue, was lying on the bed by making similarity with the fallen statue. Another example used in **The Last Leaf**:

"She told him of Johnsy's, fancy, and how she feared she would, indeed, light and fragile as a leaf herself, float away when her slight hold upon the world grew weaker". Sue explains to Mr. Behrman the condition of Johnsy in this way.

In the short story, O'Henry has also used metaphors at several places to enhance the beauty of his art. In order to describe the resemblance between Behrman's beard and that of Michael Angelo's, O'Henry states: "He was past sixty and had a Michael Angelo's Moses beard curling down from the head of a satyr along the body of an imp". One more example from **The Last Leaf**:

"The loneliest thing in all the world is a soul when it is making ready to go on its mysterious, far journey". The sentence depicts the emotional fracture of the psyche of Johnsy. She is so much broken internally after the prolonged illness, that she becomes a victim of desperation and starts thinking of leaving this world.

O'Henry's use of irony and metaphor is a noteworthy feature of his style. Often, he has used metaphors in his writings for the purpose of amusing his readers with unusual comparisons. On the other hand, sometimes he uses serious, sentimental and emotional elements. A number of stories of O'Henry pronounce sentimentalism when he describes about the drudgery of the downtrodden and struggling people. So we find characteristics of transition and note of vacillation in his stories between the comic elements and pathos which remind the readers of Dickens and Sterne.

In **The Last Leaf**, the irony unfolds itself in the last paragraph of the story:

“Mr. Behrman died of pneumonia, today in the hospital. He was ill two days. The Janitor found him on the morning of the first day in his room downstairs helpless with pain. His shoes and clothing were wet through icy cold. They couldn’t imagine where he had been on such a dreadful night. And then they found a lantern, still lighted, and a ladder that had been dragged from its place, and some scattered brushes, and a palette with green and yellow colors mixed on it, and- look out the window, dear, at the last ivy leaf on the wall. Didn’t you wonder why it never fluttered or moved when the wind blew? Ah, darling, its Behrman’s masterpiece- he painted in there the night that the last leaf fell”.

These lines reflect ironical fulfillment of the dream of Behrman. He paints the masterpiece, but at the cost of his life, saves the life of a dying artist Johnsy by sacrificing himself.

O’Henry is considered to be adept at storytelling and in that also having the qualities of a master of tragedy. He has dealt in his stories various themes and depiction of the struggle of common man and evokes pathos in the hearts of the readers. His deep insight into the problems of common man makes him supreme.

The remarkable quality of O’Henry’s style is the dynamic and concrete expressions which are displayed by his characters. The dialogues, which they utter or the conversations which go on between the characters are loaded with intonations which give lively touch to the description. Simultaneously, the action of the story also proceeds with the dialogues. In **The Last Leaf**, the dialogue between Johnsy and Sue refers to the progression of the action of the story:

“Try to sleep,” said Sue, “I must call Behrman”.

“What is it, dear?” asked Sue.

“Tell me as soon as you have finished” said Johnsy.

Another marked feature of O’Henry’s stories is his thematic variety. Drawn from his varied experiences, his stories embody in an excellent manner the diverse issues concerning human life. Martin Scofield, a renowned scholar

and critic of American Literature comments on O’Henry’s treatment of diverse subject- matters: “The subject matter of O’Henry’s stories, which the varieties of rhetoric serve to present and explore, covers a wide area: city life (shop girls, cops, vaudeville artists, hobos, bank clerks and managers), South- American political shenanigans, the wild west, the deep south”.

In **The Last Leaf** also, O’Henry has used a variety of themes. With the help of imagery, the writer has employed in the story; he sets the mood and tone of the story that assists in imposing the author’s theme and motive upon the reader. Whether it is sight imagery, sound imagery or color imagery, they all help O’Henry to unravel the multicolored flowers of various thematic concerns before the readers. “I have something to tell you, white mouse” is an example of color imagery in **The Last Leaf**. The image of white is closely associated with the recovering health conditions of Johnsy and moreover the white color also symbolizes purity and innocence. “Johnsy was contentedly knitting a very blue and very useless woolen shoulder scarf”, “Old Behrman, with his red eyes...” are other examples of color imagery used by the writer in the gamut of the story.

The sound and touch imagery is revealed in **The Last Leaf** when Johnsy and Sue both describe the howling wind outside as “beating rain and fierce gusts of wind that had endured through the livelong night, there yet stood out against the brick wall one ivy leaf”. Sight imagery is used by O’Henry how Johnsy seems to feel about the ivy vine outside her window, she feels as though the leaves on the vine are her clock to death.

The use of all such types of imageries paves the path for O’Henry to deal with different themes in the story, Juxtaposition of optimism and pessimism is conveyed through the symbolic content of the story. Johnsy always leads her life as a pessimist. She remains haunted by the idea of the death and is too weak to face her illness. She succumbs to hopelessness and develops wrong notion in her mind that with the falling of the last leaf, she will also die. “When the last leaf falls, I must go too”, “She was looking out the window and counting- counting backward” are the

examples which concretely prove her pessimistic outlook. But her friend Sue symbolizes strength, will power, patience. Johnsy is able to escape the catastrophe due to selfless love of Sue. Her intense care of Johnsy become panacea for her and bring her friend out of the mouth of death. She is a true friend of Johnsy with an optimistic attitude towards life.

The true bondage of friendship between Johnsy and Sue also assumes thematic proportion in the story. "Dear, Dear!" said she, learning her wan face down to the pillow, "think of me, if you won't think of yourself. What would I do?" reflects the deep love of Sue for Johnsy. Behrman, another important character in the story, becomes a tool for O'Henry through whom O'Henry is able, in an artistic and unique manner, to bring home the idea how a person, no matter, how hopeless he/she is, can become a symbol of hope and courage to others. Behrman risks his life, totally jeopardizes himself and become an epitome of kindness and nobility. He gives the message that self-sacrificing is a great deed. He inculcates the same spirit in readers also.

O'Henry's forte often lies in his habit of resorting to punning and mutilating the words. He was also keenly interested in reproducing the version of original speeches as uttered by people in real life in his stories. Such speeches replete with unsophisticated and ungrammatical expressions can be seen in his stories. O'Henry's characters often use their own crude and original

speeches in their real lives which usually evokes humor. Behrman's speech is a clear example, "Vass", he cried. "Is dere people in de world mit der foolishness to die because leafs day drop off from a confounded vine? I haf not heard of such a thing. No, I will not bose as a model for you fool hermit- dunderhead. Vy do you allow silly pusiness to come in der brain aof her? Aeh, dot poor lettle Miss Yohnsy".

On the whole, we can say that it is an undeniable fact that O'Henry is a prolific author; when we evaluate him as a literary artist, his objective has never been to make a parade of his pedantry. If he used technical terms in his stories, he has done to achieve the artistic effect. We can say that **The Last Leaf** is an outstanding contribution of O'Henry.

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2.

Civilizational Ruins and Literary Ruminations

Priya Agrawal

Abstract: V S Naipaul, more than anything else, is a commentator on civilizational processes. He has commented upon India extensively in his three books of Indian trilogy, calling it a civilization of ruins and also a civilization of mimicry and imitation. This is because of its colonial past which does not just extend to the British but farther into history. The present research paper tries to delve into these civilizational processes and assess Naipaul's claims against them.

Keywords: Civilization, civilizational processes, ruins, mimicry, imitation, intellectual mediocrity, British Raj, colonialism, decolonization

The British were absolute colonizers. They had a way of taking over a culture and civilization. Unlike the previous invaders in India, they did not stop at the physical takeover of the country but instead proceeded to possess the minds and psyche of the country and its people. This is the primary theme of Naipaul when he comments upon India in his Trilogy and in his other non-fiction books.

Naipaul says that they possessed the country absolutely and left their imprints on the country in indelible marks. Anyone who visits the country now cannot help but see this British colonial past of India. It is impossible to see India in its purity and absolute originality as it has been possessed by many empires and many colonial powers and has been changed, at many places, beyond recognition. (*A Writer's People* 31)

This fact hit Naipaul when he traveled to India for the first time, for the writing of his book, *An Area of Darkness*. He was always familiar with the colonial and imperial British Empire and he was familiar with the phenomenon of colonialism. Trinidad, after all, was an absolute colony of the British. It was more so in Trinidad, because there were no natives, who were long ago wiped out by Christian conquistadors.

Even then, the Trinidad had a thinner layer of colonization, especially because there were no natives left to imprint upon the colonial insignia. The colonization in India was more complete. A mighty civilization and culture had completely bowed before a formerly puny nation like Britain. A handful of the Britons had ruled India and had changed its face forever with indelible prints, with architectural, artistic and institutional markers which imprinted Britain firmly in Indian imagination.

Naipaul alleged that only the idea of India remained whole, everything else was compromised by its colonial history. This is true in the terms that India remained pure and original only in imagination. Its real history and culture had been compromised by its colonial past and this colonial past was long, much longer than the British.

While Trinidad was too small to register as an independent nation, India was too big not to do so. Trinidad had no locals or natives and thus the Trinidadian population had accepted the British as an important part of their identity and had accepted it as central to their very being. It gave access to the Trinidadians to a global identity.

In India, it was not the case. India was a great civilization before the invaders came in and changed its course of culture and history. It had a great culture, great civilization, great traditions and institutions and thus any new imposition had to be violent and had to be forcefully imposed upon the great nation. Violence was inescapable. (Dooley 91)

But sheer violence and direct imposition are also not going to work. Indian institutions were more powerful than the State and were quite capable of working in isolation. This is the reason that during the ravages of the medieval invasions, Indian society kept working flawlessly in many regards even during the harshest of times. (Goel 142)

To break these institutions, it was necessary to break free of the Indian framework. The Indian people had to be taught to break their own traditions. It was in this regard that the British set out to destroy Indian institutions. They understood that the tool to this was to destroy the education system of India. This is what Gandhi referred to in his speech. He called the Indian system a 'beautiful tree' which the British uprooted. In his famous speech at Chatham House, London, on 20 October, 1931, he said:

"I say without fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished. The village schools were not good enough for the British administrator, so he came out with his programme. Every school must have so much paraphernalia, building, and so forth. Well, there were no such schools at all. There are statistics left by a British administrator which show that, in places where they have carried out a survey, ancient schools have gone by the board, because there was no recognition for these schools, and the schools established after the European pattern were too expensive for the people, and therefore they could not possibly overtake the thing. I defy anybody to fulfill a programme of compulsory primary education of these masses inside of a century. This very poor country of mine is very ill able to sustain such an expensive method of education." (*Collected Works* 201-2)

This is how the British broke Indian education system. They similarly broke Indian trade and business by levying taxes which were not only inhuman but impossible. They destroyed India's agriculture by similar techniques, by punitive taxes and they destroyed India's social fabric by exaggerating caste fault lines and exploiting one caste against another.

Naipaul recognizes this difference and looks upon India with these eyes. The old India, albeit broken continued apace along with the British

India. The British India was spectacular even if imperial in its architecture and splendor. It was a world of privilege and patronage. And outside these immaculate confines remained the broken splendor of old and ancient India, now dirty and filthy in its regard. This is how Naipaul expresses it:

"Distinct from this was the England of the Raj. This still lived. It lived in the division of country towns into 'cantonments', 'civil lines' and bazaars. It lived in army officers' messes, in the silver so frequently given, so reverentially polished and displayed, in uniforms and moustaches and swagger sticks and mannerisms and jargon. It lived in the collect orates, in the neat fading handwriting of those settlements which add up to a doomsday book of a continent: suggesting endless days in the sun on horseback, with many servants but few real comforts, and evenings of patient effort." (*An Area...* 190)

This is evident from many of the literary creations during the British Raj. Rudyard Kipling is a controversial though undoubtedly a great literary figure. He wrote about the Anglo-Indian sensibilities. He saw India through the eyes of the British and saw it genuinely as his and his fellow countrymen's responsibility to 'civilize' and 'Christianize' India. This is evident from most of all, 'Kim', where the Buddhist stoicism is defeated by the curiously ironic British sentimentalism and the 'humanity' of the Lama is won over by the stoic spirituality within him.

The same was true about many other writers, most notably E M Forster, as Naipaul expresses. E M Forster wrote a hugely popular novel about India, *A Passage to India*, in which the final sense comes that there really is no passage to India, for the British Empire and Adela, the heroine can never get across to India. (Forster 37)

Naipaul alleges that there are many layers of ironies here. Adela is in love with a local guide in India. In a way this should be a straight interface between Britain and India, but it is more complex than that. This India is 'Aziz', who is a Muslim and is accused of an inherent violence in him. Naipaul thinks that Forster's choice of a Muslim as a representative of India complicates things even further and thus the genuine quest of the

British to find a passage to India is doomed to remain unfulfilled.

Naipaul discusses other writers in *An Area of Darkness* like William Hazzlit and William Thackeray, all of those, including G M Trevelyan who commented upon India and comes with the conclusion that none of them truly got across to India and its culture because the gap was unbridgeable and also because Indians have no sense of history.

This sense of history is something that is painful for Indians and confronting history is something of which they are incapable of in the absence of tools to right the wrongs of history. As Naipaul expresses about Indian sense of history:

“It is well that Indians are unable to look at their country directly, for the distress they would see would drive them mad. And it is well that they have no sense of history, for how then would they be able to continue to squat amid their ruins, and which Indian would be able to read the history of his country for the last thousand years without anger and pain? It is better to retreat into fantasy and fatalism, to trust to the stars in which the fortunes of all are written – there are lecturers in astrology in some universities – and to regard the progress of the rest of the world with the tired tolerance of one who has been through it all before. The aeroplane was known to ancient India, and the telephone, and the atom bomb: there is evidence in the Indian epics. Surgery was highly

developed in ancient India; here, in an important national newspaper, is the text of a lecture proving it. Indian shipbuilding was the wonder of the world. And democracy flourished in ancient India.” (*An Area...* 201)

In order to cope with their tragic history, Indians have started to deny history and are living in a make-believe world where everything was perfect with the ancient India, where medieval India was not cruel to Hindus and where nothing much bad happened during the British Raj. This make-believe worldview is to cope with a tragic history. However, if this worldview is not soon broken then Indians will be left lurching in historical badlands, trying to convince the world of their greatness while in reality they are no longer aspiring for greatness. This is what Naipaul warns in *An Area of Darkness* about India and its intellectual future.

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3.

**Paulo Coelho's *The Alchemist*:
A Search of the Treasure Within**

Kiran Sahu

(Research Scholar)

Under the Guidance of **Dr. A.S. Kushwah**

"Wherever your heart is, that is where you'll find your treasure."

This is the key line of the *Alchemist*, a world-famous book written by Paulo Coelho. Paulo Coelho the Brazilian author is one of the most widely read and beloved writers of our times. He has influenced the lives of millions of peoples through his enchanting works. His books are read in more than 150 countries and have been translated into about 56 languages. It is not surprising at all that our present generation, the victim of a lifeless, mechanical routine, has fallen in love with this prophet of spirituality.

The Pilgrimage, Warrior of The Light, The Winners Stands Alone, Like the Flowing River, Eleven Minutes, The Fifth Mountain and The Alchemist etc. are the major works of Paulo Coelho.

The Alchemist (Portuguese: O Alquimista) is novel originally written in Portuguese and firstly published in 1988. It is a widely translated international best seller. An allegorical novel, The Alchemist follows a young Andalusian shepherd, Santiago in his journey to Pyramids of Egypt, after having a recurring dream of finding a treasure there. As we go through the story of the novel, we find that at last the boy finds the treasure at the ruined church from where this story is starts.

As a research scholar I can witness a great Indian philosophy in this whole story, that everything is hidden within ourselves. If somebody wants to find the unending source of happiness, one has to explore himself to understand the world. All tranquility is

within ourselves. But this realization and at last the state of salvation cannot be achieved so easily. One has to go through the multiple experiences, before it. Sometimes one will

conquer, some time would be defeated, some time becomes disappointed, desperate, demotivated and about to leave the path to find the real treasure and sometimes becomes happy, full of motivations, calm and ready to continue his journey. If one really wants to realize the state of salvation then the whole universe helps in doing so. And ultimately one finds his/her real treasure, the source of ultimate happiness within himself/herself after going through a long journey, and after experiencing the different aspects of the life as happens with Siddhartha, the hero of Hermann Heesse's book Siddhartha.

The symbolic story of the shepherd boy Santiago perfectly explains the above told philosophy. He also goes through various experiences before finding his treasure at the beginning place of the story, not at the place where this world told him to be.

Santiago is a humble shepherd whose desires are few, but his fate intervenes, however, in the form of the recurring dream of a treasure hidden at the base of the Egyptian Pyramids.

But Santiago ignores the dreams and moves further with his sheep. He was happy with his simple life, because it was chosen by himself to be a shepherd to live freely. He was happy with the thought that he would meet the daughter of merchant after four days with whom he met only once, the year before.

These lines of the text explains better the initial manner in which of the boy lives the life-

"His purpose in life was to travel, and, after two years of walking the Andalusian terrain, he knew all the cities of the region. He was planning, on this visit, to explain to the girl how it was that a simple shepherd knew how to read. That he had attended a seminary until he was sixteen. His parents had wanted him to become a priest, and thereby a source of pride for a simple farm family. They worked hard just to have food and water like the sheep. He had studied Latin, Spanish, and theology. But ever since he had been a child, he had wanted to know the world, and this was much more important to him than knowing God and learning about man's sins. One afternoon, on a visit to his family, he had summoned up the courage to tell his father that he didn't want to become a priest. That he wanted to travel." (Page No. 7, 8)

The courage shown by the boy in above paragraph was main virtue of the boy which made him possible to find his real treasure. That one decision led him to his dreams.

Firstly the gypsy woman interpreted the recurring dream of the boy and assured him that he would find a treasure near the pyramids which would make him a rich man. But he avoids the interpretation of the woman and decides not to believe his dream. But in the same evening the boy encountered with an old man, who claimed himself as the king of Salem and named as Melchizedek.

That old man convinces the boy to not to give-up on believing in dreams and to start a journey towards the treasure. To satisfy the boy's anxiety over the sudden appearance of him, the old man gives the reason as-

"Because you are trying to realize your destiny. And you are at the point where you are about to give it all up." (page no.22)

In exchange of the telling where about of the treasure the old asks something to the boy as-

"Tomorrow, at this same time, bring me a tenth of your flock. And I will tell you how to find the treasure." (page no.24)

The boy thought a lot about this offer. He thought in both ways to remain a shepherd forever as he had gathered a vast knowledge and experience as a shepherd or

to accept the offer of the king and go on a journey towards the Egyptian Pyramids to realize his dream. And finally his thoughts concluded in this way-

"There was nothing to hold him back except himself. The sheep, the merchant's daughter, and the fields of Andalusia were only steps along the way to his destiny." (27)

The boy gives one tenth of his sheep to the old man and sales others to his friend. The old man tells him the where about of the treasure in the Egypt and gives many tips about the journey. After farewell with the king, the boy leaves to Africa.

The sale of his sheep has left him with enough money in his pouch. The reaches to Tangier, a port in Africa where he meets to a new friend who promises him to guide the way to pyramids. That inexperienced adolescent easily trusts his new friend and

handovers his money to that friend to buy two camels needed to cross the desert of Sahara. But his friend betrays him and escapes with his money. The bare hand boy, on that very new and strange land laments and becomes very sad. His mind which is sorrowful thinks in this way-

"When I had my sheep, I was happy, and made those around me happy. People saw me coming and welcomed me, he thought. But now I am sad and alone. I'm going to become bitter and distrustful of people because one person betrayed me. I'm going to hate those who have found their treasure because I never found mine. And I'm going to hold on to what little I have because I'm too insignificant to conquer the world."(page no.37)

But very soon the words of the old man echoes in his ears, *'When you want something, all the universe conspires in helping you to achieve it.'*(page no.21)

Echo of these words makes the boy to feel that the blessings of the old man are still with him. He looked around the plaza again, where he was sitting and lamenting, felt less desperate than before. This wasn't a strange place it was a new place. As he mused about these things, he realized that he has to choose between thinking of himself

as the poor victim of a thief or as an adventurer in quest of his treasure. He chosen to be adventurer and felt himself happier. The believers of the dreams have to face the difficult situations and have to make the tough decisions. Likewise Santiago makes a tough decision to continue towards his goal, although not having a cent in his pocket.

Santiago, full of enthusiasm moved forward to cross the plaza, meanwhile he encountered with a candy seller. The candy seller was speaking Arabic and the boy was speaking Spanish but they understood each other perfectly well and the boy helped the candy seller in assembling the stall. This incident made the boy to understand that there must be a language which doesn't depend on the words. He realized: *"If I can learn to understand this language without words, I can learn to understand the world."*(page no.41)

There was a shop a crystal merchant in Tangier, the boy worked there for about one year. He worked hard with crystal merchant and enhanced his business. The boy too received a got commission and earned a bundle of money enough to buy hundred and twenty sheep, a return ticket, and a license to import products from Africa into his own country Spain. The gape of one year in his journey, demotivated the boy and he dropped the idea to go to Pyramids. He just wanted to go to his sheep and buy them back. So he took the farewell of the crystal merchant and went to pack his things. When he was packing his belongings, two stones fell to the floor from his jacket. They were Urim and Thummim, given to the boy by the old man, the king of Salem. These stones reminded the boy some words of the old man, "Never stop dreaming." The boy started to rethink about his decision to go back to his country. He thought-

"I can always go back to being a shepherd. I learned how to care for sheep, and I haven't forgotten how that's done. But maybe I'll never have another chance to get to the Pyramids in Egypt."(page no. 61)

The boy left the shop of crystal merchants and joined a huge caravan which was prepared to cross the Sahara, and was schedule to pass through Al-Fayoum, an Oasis in the desert. In

caravan the boy meets to an English man who was going to Al-Fayoum to meet an Alchemist, about whom the people said that he was two hundred years old, knew well the universal language and could transform any metal into gold. The boy became friendly with other members of the caravan too, like the camel driver.

One night the caravan was informed about the rumors of the tribal war. The boy experienced a sense of fear in the air. At that moment once again the listen the language without words.....the universal language. On taking the safe side the caravan took refuge at Al-Fayoum oasis. At the Oasis Santiago meets Fatima, his true love and the Alchemist who later guides him to the Pyramids. Fatima, the woman for desert incorporates herself with the dream of Santiago and supports him to continue his journey towards the Pyramids. The cooperation of Fatima can be noticed in these lines of the text-

"You have told me about your dreams, about the old king and your treasure. And you have told me about omens. So now, I fear nothing, because it was those omens that brought you to me. And I am a part of your dreams, a part of your destiny, as you call it. That's I want you to continue toward your goal. If you have to wait until the war is over, then wait. But if you have to go before then, go on in pursuit of your dream. The dunes are changed by the wind, but the desert never changes. That's the way it will be with our love for each other. If I am really a part of your dream, you'll come back one day."(page no.93)

That refuge-period at the oasis contributed a great experience in personality of the boy that the true love makes the things more sensible and it strengthen the loved ones. And in that period the boy too gets more perfect in understanding the language of the world. Due this perfection in understanding the language without words he could interpret the meaning of the flight of the hawks and warns the headman of the oasis about the would be attack of the tribesman. His prognostication comes true and the pre preparation done by the men of the oasis on

the basis of this prognostication helps them in defeating the arms men.

That correct interpretation of the sign of the desert by the boy, brought the Alchemist to him, who guides the boy to reach the Pyramids. The Alchemist convinces the boy to not to wait till the end of the war. The boy leaves the caravan behind and accompanies the Alchemist towards Pyramids in quest of the treasure.

Throughout the way, the boy was not only be guided by the Alchemist but was also learnt many lessons, related to life, from him. Have a look of this conversation between the boy and the Alchemist-

"There is only one way to learn," the Alchemist answered.

"It is through action. Everything you need to know you have learned through your journey. You need to learn only one thing more." (page no.120)

* * * *

"Is that one thing I still needed to know?" the boy asked.

"No", the Alchemist answered, "What you still need to know is this: before a dream is realized, the soul of the world tests everything that was learned along the way. It does this not because it is evil, but so that we can, in addition to realizing our dreams, master the lessons we've learned as we moved toward that dream. That's the point at which most people give-up. It's the point at which, as we say in the language of the desert, one 'dies of thirst just when the palm trees have appeared on the horizon.' Every search begins with the beginner's luck. And every search ends with the victor's being severely tested." (page no.126,127)

The boy remembered an old proverb from his country. It said that the darkest hour of the night came just before the dawn.

The boy faces many adversities during crossing the desert like the lack of the food and water, fear of the snakes or other venomous organisms, an all time possibility to be caught by the tribesmen involved in war and to be looted by them. Once even the boy and the Alchemist encounter with the tribesmen. They managed to

save themselves but the boy had to offer his whole money against their liberation. But the Alchemist turns the lead into the gold at a Coptic Monastery, when they were just three hour distant from the Pyramids and gives one piece of the gold out of the four pieces to the boy. After that the Alchemist returns back leaving the boy behind to cover the rest distance by his own.

After riding along through the desert for several hours, the boy got the first glimpse of the majestic Pyramids of the Egypt. The boy fell to his knees and wept. He thanked God for making him to believe in his destiny and for leading him to meet a king, a crystal merchant, an Englishman, an Alchemist and above all a woman of the desert who had told him that love would never keep a man from his destiny. He was at the point of finding his treasure, and he reminded himself that no project is completed until its objective has been achieved.

Throughout the night, the boy dug at the places he has chosen, but found nothing. When he was struggling to dig everywhere, some refugees of the tribal war approached there. They began to beat the boy in doubt that he had been hiding something there. He was bruised and bleeding, his clothing was torn to shreds, and he felt that death was near. Finally, the boy screamed at the men, *"I'm digging for treasure!" (page no.154)*

He told to his attackers that he had twice dreamed of a treasure hidden near the Pyramids of Egypt. On hearing this they stopped beating the boy. But before leaving the place, the leader of the group came back to the boy and spoke,

"You are not going to die. You'll live, and you'll learn that a man shouldn't be so stupid. Two years ago, right there on this spot, I had a recurrent dream, too. I dreamed that I should travel to the fields of Spain and look for a ruined church where shepherd and their sheep slept. In my dream, there was a sycamore, growing out of the ruins of the sacristy, and I was told that, if I dug at the roots of the sycamore, I would find a hidden treasure. But I'm not so stupid as to cross an entire desert just because of a recurrent dream." (page no.155)

After that the group disappeared. The boy stood in front of the Pyramids feeling that they laughing at him and he laughed back because now his heart was full of the joy. Then he knew the where about of his treasure.

The boy reached the small, abandoned. He sat looking at the sky for long time. He thought of the roads he had travelled of the strange way God had chosen to show him his treasure. He began to dig at the base of the sycamore and hour later, he had before him a chest of Spanish gold coins, precious stones, gold masks and stone statues embedded with jewels.

And finally the boy realized that the life is generous to those who pursue their destiny. He was happy to return to his love, Fatima as conqueror.

The aim of the most of Indian philosophies is to explore oneself and to understand that all reasons of happiness lies within us. The perfection in doing inner engineering can make it possible to develop an pleasant personality. If somebody seeks pleasure in materialistic things only, can never enjoy the real pleasure and always suffers due to the unending quest to find something satisfactory. On the other hand one who realizes the fact that the ultimate source of peace and contentment lies within, enjoys the life in real manner.

But this realization comes after passing many examinations. To pass each exam one has to keep his patient, one has to work hard and hard, one has to go through many sweet and bitter experiences, sometimes has to full of hope and sometimes has to be desperate, even one has to face the disloyalties of loved ones and sometimes enjoys the sweetness to the true love, one has to fight with the toughness of this world and has to motivate himself at the time when the mind and heart becomes desperate and wish to give-up. If a person courageously keeps himself firm on the path, leads to the real treasure, ultimately achieves it.

Santiago, the shepherd boy too proves himself the warrior of life. Courageously he decides to be a shepherd in place of a priest because he wants to travel, he take his recurrent dream into his consideration, he

dares to meet a Gypsy woman to understand the meaning of the dream. But after meeting the Gypsy woman he was about to give-up on that dream, but universe contributes to help him and makes him to meet the King of Salem, who inspires him to go on a journey towards the Egyptian Pyramids to find his treasure.

In very beginning of his journey, when reaches to Tangier, he was betrayed by a new friend who eloped with his all money. He works hard in shop of crystal merchant, earns money back and understands his capabilities up to some more extent. After earning enough money he could go back to his country and could buy his sheep back but he kept moving further. He joins the caravan to cross the desert of Sahara. In caravan, he meets to different people like English man, Arabs, camel driver and the other members of the caravan and learns something more about the world around him. He gets perfection

in understanding as well as in interpretation of the language of the world which is without words. He interprets the meaning of the flight of the hawks correctly and saves the oasis from the attack of the arms men. The Alchemist notices this capacity of the boy and decides to guide him to the Egyptian Pyramids. With the help of the Alchemist the boy crosses the Sahara in middle of the tribal war.

The boy receives the true love of a girl of desert but very soon he has to go through the pain of separation from his girl in manner to continue his journey toward his goal. During crossing the desert the boy encounters with many adversities like the lack of the food and water, an all time fear to be caught by the war involved tribes men and up to finding his treasure his money was looted two times in the desert. On reaching the Pyramids he could not enjoy his achievement very longer because he was beaten and bruised by a group of men who were the refugees of the tribal war.

But all pains of the boy disappeared when the leader of that group unknowingly spoke about the real place of the treasure which

was the same ruined church in Spain from where the boy thought about his dream seriously. The words of the Old Man, the true love of Fatima, the valuable guidance and teachings of the Alchemist and above all the grace of the God never let him to give-up.

Likewise an explorer of the life can find the essence of the life through his own actions and efforts.

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4.

Pathos and Companionship in the Poetry of Nissim Ezekiel

-Megha Lahane (Research Scholar, Jiwaji University, Gwalior)

-Prof. Archana Agarwal, Dept of English, MLB Arts & Commerce college, Gwalior.

Abstract: Nissim Ezekiel was a poet who always defied categories. He never kept any important subject out of his purview but always kept it moored to the human universals like love and companionship. In the city of Mumbai he felt at home but even there it was not easy to find solace in love and the rift that it caused in his heart from time to time is visible in his poetry. This paper, through his select poems in his middle period, brings out this feature properly.

Key words: Dudgeon, wistful, harangue, commute, banal, oddball.

Nissim Ezekiel was poet whose ancestry made his life both very hard and very interesting. He was an Indian, born and bred but he was of the Jewish heritage and that heritage along with the cultural climate of the city of Mumbai gave him a peculiar experience of history and Indian cultural ethos. This is what is seen in his poetry.

His Jewish experience introduced pathos in his life as it induced a sense of loneliness in his otherwise very rich life. He was much respected and honored in India for his contribution to the literary scene of Mumbai and the English speaking elite of India. But even then he was alone in the sense that he was a Jew in India.

He explains this experience in many poems of his youth where it becomes clear that he feels like an oddball in India, even though he belongs here. In school he was bullied by various other sects particularly the other Prophetic Monotheistic sects like those of the Evangelists and the Wahabis. This sense of being alone and depending upon oneself is what gave him the sense of pathos.

He truly believed that he belonged to India but not in any other city and not in countryside. He knew he belonged to Mumbai. He always felt at home in Mumbai and its cosmopolitan scene of Parsis and Jews and Anglo-Indians making its cultural elite. This was the true home of Ezekiel and he never thought that he could settle anywhere else in the world. This is also shown in his treatment of the word for his home city. He always called it Bombay even though it was changed to Mumbai in his last years. To him it was always Bombay

with its vibrant memory of the Raj. (Anklesaria 25)

One of the most dominant feelings in his middle and later era poetry is the dominating feeling of pathos which covers everything. His language mellows down; even his sense of humor climbs down a few notches to create a blanket climate of personal yet philosophical ethos which engulfs the reader in its enormity.

In his 1974 poem "At Fifty" he muses on the state of love when a person hits the middle age. His senses are waning and his sense of fulfillment increasingly become mental and experiential rather than intensely physical. And yet, he has the faculty of love and the capacity to create a relationship. This is what Ezekiel shows and portrays in this poem along with many others.

He says that the mellowing down of the body with advancing years is not such a bad thing until love remains in life. He is confident that life is not only bearable but inherently livable with love. It is only when a person is devoid of all love that one can say that death truly approaches him. In a peculiarly reverent way, Ezekiel says that when this happens to someone that is when you can say that gods do not love him:

"Everybody dies, but only those
Whom the gods do no love
See the prospect dim
Beyond the power to love." (Ezekiel 170)

Comparing the experience of the middle aged hearts to the young lovers he says that their love is like a rambunctious piece of color on a block of wood and in any vibrant city you can see love

flowering on every corner with lovers holding hands, dressed to impress each other sexually. This is natural of that age and this is what happens with everyone who happens to go through the boisterous period of youth, especially in a big city like Mumbai.

About someone in his own age he gives a very apt metaphor and says that “it is the tail that wags the dog now”. Meaning that though the desire to have vibrant love in life is still very powerful, the means to do so are fading and thus it is the desire which keeps love alive in his life and not the other way around in which life throws desire and the moments to fulfill it. (Das 103)

He also says that everyone wants to forever remain young and never grow old, if only to make most of love and the opportunities of pleasure that it provides. However this is not to be so and thus he is consoled with whatever comes his way and in whatever way it is possible. What is necessary is the presence of love even when life is nearing towards its last lap.

In another of his poem from this era, he explains the joys of talking to one’s beloved. Talking is now officially recognized as a therapy in western cognitive psychology and therapists regularly advise their patients to have someone to talk to and if there isn’t anyone then they talk to the therapist. Talking is therapeutic whether the needs of men and women are concerned.

When two people are connected to each other with a bond then they make meaning as they go. They develop a dialect of love which is exclusive to them and does not open its secrets to anyone else other than them. However to them, to just the two of them, it makes supreme meaning in the world and thus it is a very meaningful and deep experience.

“United by our ignorance
We struggle, and the words
Materialize, begin to matter.
Is this surprising, unusual?
Not at all. Language
Is our conspicuous gift: the Word,
Made flesh, is sought again.
We make it as we make our lives.”
(Ezekiel 171)

In another short poem “Notes” written with not one, not two but three perspectives, this feature of togetherness becomes once again of primary importance in the poetry of Ezekiel. The poem is written in three perspectives. His first perspective is that of the couple, seeing the world together, with four eyes merged in one experience.

It is not surprising, given the tone and experience of Ezekiel that he would brand this experience as the most pleasant one and this is what it is. The couple sees the world as it is, but it is still the most pleasant time of their life, the most pleasantly experiential memories. They pass by the daily dreary scenes and yet they look very beautiful to them. The ordinariness of the daily life is instantly transferred into something special. The dreariness of the daily dudgeon is transferred into happiness. The mundane and the banal become eternally pleasing. This is how Ezekiel describes this in his poem with the couple perspective:

“This, I said, is happiness,
As my woman and I,
Arm in arm,
Passed another beggar
And her new-born child.” (Ezekiel 172)

Ezekiel then in a radical display of technique and brilliance splits the couple perspective and first he narrates the existential reality through the eyes of the woman and then through the eyes of man. The end result is very interesting. For the things remain the same. The world is still the same and if anything it has gotten better as much as the world is concerned, but the experienced, when the two lovers are torn apart becomes traumatic for both of them.

The woman experiences headache and lack of sleep. The entire world becomes cheerless and when even the beggar and the scene at the footpath seemed interesting with the beloved, now the regular commute looks as boring as life can be. This is what happens when the lovers and their perspectives are divorced.

When the man experiences his life without his beloved the experience comes out the same. There is just not desire to explore the world, to experience the phenomenon of life. All that remains is a wistful belonging. He has his talents

and his skills but they seem to be lost in the absence of the beloved. The city seems barren and there is no joy in the world. Thus, through technique and perspective Ezekiel demonstrates the importance of love in life. (Pansey 8)

Even in this era of pathos, Ezekiel never shied away from the physical love and its depictions in his poetry is quite vital and full of vigor. The India of 70s was a very conservative place and even the intellectual scene in Mumbai was quite conservative. Love blossomed but often in secret and open demonstration of love in a conservative society like India was always frowned upon.

This is what almost every prominent Indian English poet of the day describes. The difficulty in finding love in the city and also its expressions, especially in public. However, Ezekiel was one of the pioneers in this field too and thus he writes explicitly about physical love. He seldom cared about being long and instead delivered his love sermons in short small quantities. He even tried his hands on the Japanese technique of haiku during this time. One haiku just concentrates on the love and how it unfolds between two old lovers:

“Unasked, as the day
Declined, she brought out her small
Breasts, to be caressed.” (Ezekiel 174)

This is a small scene, a small poem which conveys a very short sentiment which is attached to the love life of two people closely intertwined and very familiar with each other. Haikus are known for expressing split-second scenes which are etched like a photograph on memory, remembered like a painting deeply impacting the emotional substrata of someone's experience. This is what Ezekiel aims here and this is what in which he succeeds. Even in other longer poems, his treatment is brief and he seldom goes into long harangues and instead achieves instant identification with both the subject of the poetry and the intention of the reader.

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5.

Coping Behaviour in Relation to Emotional Intelligence

Mrs Amita Nigam

Assistant Professor, Dept of Psychology BDKMV, Agra

The present study aimed to investigate the effect of emotional intelligence on coping behaviour of college students. The sample comprised of 200 college students (N=200, Male=100, Female=100), randomly selected from different degree college of Agra city, between the age range of 18-25 years. The Emotional intelligence scale by Hyde, Pede & Dhar was used to assess the emotional intelligence of participants and coping check list by Rao, Subba Krishna & Prabhu was used to assess the coping behaviour of students. Data was analysed using mean, S.D. and 't' test. Results revealed that high EI group differed significantly from low EI group with reference to Problem-focussed coping and some forms of Emotion-focussed coping namely Distraction positive, Acceptance/redefinition.

The concept of Emotional Intelligence (EI) has attracted the researchers and mental health professionals in recent years. Emotions play a central role in human interaction. The existence of emotions as conscious experience is undebatable. To produce an emotion a stimulus situation must be related to past experience and should be perceived as having implication for future. Any threatening situation can be perceived as "fearful" or as a "challenge", depending on the person's ability to handle it. Thus, our appraisal of situation and subsequent emotions are strongly influenced by our own estimation of capability.

Buck (1985) has described emotion as a process by which motivational potential is realized or "read out" when activated by a challenging stimulus. In other words, emotion is seen as "read out" mechanism which gives information about motivational system. Expression of emotion at the right time and at the right place and in right degree is not always easy. So, for a happy life, management of emotions is essential and this has given rise to the most popular term "Emotional Intelligence".

EI is a set of skills which is assumed to contribute to accurate appraisal and expression of emotion in oneself and others, the effective regulation of emotion in self and others, use of feelings to motivate, plan and achieve desirable goals.

Emotional Intelligence (EI), according to Salovey and Mayer (1990) focuses on the capacity of emotional reasoning in daily life of people. Emotions serve as a delicate and sophisticated internal guiding system. They are a valuable source of information too. This concept of emotional intelligence has attained great importance in research field of psychology because it helps us in understanding the relation between reason and emotion. The concept of EI has its root in the concept of social intelligence proposed by Thorndike (1920), who defined it as "*The ability to understand and manage men and women, boys and girls- to act wisely in human relations.*"

Although the concept of EI is quite similar to the concept of social intelligence but at the same time, there is slight difference between the two. For example, self-awareness (intrapersonal intelligence), empathy and handling relationship (interpersonal intelligence) are essentially the domains of social intelligence, but managing emotions and motivating oneself are from psychomotor domain.

On one hand IE is broader than social intelligence, including not only reasoning about the emotions in social relationships, but reasoning about internal emotions that are important for personal (as opposed to social) growth. Moreover, EI is more focussed than social intelligence because it pertains mainly to the emotional (*but not necessarily verbal*) problems embedded in personal and social problems.

Caruso (2004) is also of the opinion that "emotional intelligence is not the opposite of

intelligence. It is not the triumph of heart over head; it is the unique interaction of both.”

In the view of **Mangal (2003)** “one’s emotional intelligence is a unitary ability (related to but independent of standard intelligence), helpful in knowing, feeling and judging emotions in close cooperation with one’s thinking process, to behave in proper way, for the ultimate realization of happiness and welfare of the self in tune with others.”

The term EI was created by two researchers – **Peter Salovey and John Mayer** but the term became popular in 1995 after publication of **Goleman’s** best-selling book “*Emotional Intelligence-why it can matter more than IQ*”. The term Emotional Quotient (EQ) is used interchangeably with EI which in layman’s language refers to knowing what feels good and what feels bad and how to get good from bad.

Goleman, 1998 pointed out that “high IQ does not always predict who will succeed in life. Psychologists agree that role of IQ in success is only 20% and the rest is attributed to EI.” He further writes that “emotional intelligence is a master aptitude, a capacity that profoundly affects all other abilities, either facilitating or interfering with them “(**Goleman,2007**).

Mayer and Salovey, (1990) define emotional intelligence as “The ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and action”.

Bar-On. (1997) gave the view that “Emotional intelligence reflect one’s ability to deal with daily environmental challenges and helps predict one’s success in life, including professional and personal pursuits. “

Goleman (2008) defined emotional intelligence (EI) or emotional quotient (EQ) as the capacity of individuals to recognize their own, and other peoples’ emotions, to discriminate between different feelings and label them appropriately, to use emotional information to guide thinking and behaviour, and to manage and/or adjust emotions to adapt to environment or achieve one’s goals.

The concept of EI refers to a comprehensive package of individual skills and dispositions

usually considered as soft skills or inter and intrapersonal skills which make a competency profile of a person. Such skills are beyond the traditional area of specific knowledge, general intelligence and technical, or professional skills (**Perkins et al., 2005**)

If we analyze the different definitions of EI, we find that it helps the individual to recognize truthfully the dynamics of behaviour because it provides the capacity to appraise correctly the stressful situation and thus enables him/ her to cope in a realistic manner.

Although many of individual’s acts are directed towards satisfying his needs and drives, but we must not imagine him as a victim of his needs and drives, he has many coping mechanisms.

Coping is basically, a psychological concept. In its broadest sense, any attempt that a person takes to deal with the stressful situation are included in coping process. **Lazarus and Folkman (1984)** have defined coping from a psychological point of view as “the process of managing (mastering, tolerating or reducing) external or internal demands that are appraised as taxing or exceeding the resources of the person.” The definition involves in it several out functions such as considering the coping as process rather than trait or style, management rather than mastery and most importantly by ‘appraisal’ which indicates the central role of mediation of psychological variables. Coping is viewed as initiating the mobilization of efforts.

The range of this behaviour can be from the most casual efforts to complicated form of problem solving; from the highly productive behaviour to the most pathological reactive attempts, and from the most rational to most irrational efforts.

Yager (1989) defined “coping as psychological, emotional, cognitive and behavioural efforts used to manage the constantly changing internal and external demands that tax and overwhelm the ordinary resources of a person.”

Littman (1979) explained coping as a “highly individualized intrapsychic defense against threat.”

Gelfand (1980) conceptualized coping as “conscious and unconscious ways of dealing with stress without changing one’s goal.”

Billings and Moos (1982) consider coping as a stabilizing factor that may be helpful to the individual in maintaining his psychological balance and protecting his adaptation during the period of stress.

Natara and Oxford (1992) described coping “as a complex cognitive, intellectual and individual concept”. According to them, it is useful in understanding how stressful situations are handled by people. Appropriate coping can solve the problem and prevent future difficulties or can be helpful in alleviating anxiety of the person under stress.

Psychologists have classified coping in different ways. **There are two main conceptual approaches** to categorize coping which are generally used by psychologists.

The first approach is based on **orientation or focus** of coping. This implies that individual can approach the problem and make active efforts to resolve it; and/or he can avoid the problem and focus his attention mainly on managing the emotions associated with it. The first may be termed as approach/problem focused coping and the second one may be termed as avoidance or emotion focused coping. The emphasis of second approach is on the method of coping. This implies that the response used by the individual can be primarily cognitive or behavioural or a combination of both.

Studies have revealed that the people with high EI cope with stressful situations in a better way. **Salovey et al. (1999)** have proposed that EI could be a key factor differentiating between those people who are able to successfully deal with stressful encounters as compared to those who face difficulty in similar situations. **Lazarus, (1999)** has also argued that people could cope with similar situations very differently.

According to Lazarus, coping is the constantly changing cognitive behavioural and emotional efforts to manage particular external and/or internal demands that are appraised as taxing or exceeding the resources of a person (**Lazarus and Folkman,1984**).

Matthews and Zeidner (2001) are of the opinion that the successful coping with stressful encounters is the main characteristic of emotional intelligence. Successful coping forms, the basis for good physical and mental health. Through successful coping, we are able to survive many challenges that we face during the course of life and flourish as a person.

Objectives: The present study was under taken with the following objectives

1. To study the effect of emotional intelligence on problem focussed coping.
2. To study the effect of emotional intelligence on emotion focussed coping and on its five modes namely Distraction-positive, Distraction-negative, Acceptance/ Redefinition, Religion/ Faith, Denial/ Blame.
3. To study the effect of Emotional intelligence on problem and Emotion focussed coping-Social support.

Hypothesis:

1. There will be no significant difference in the problem focussed coping of high and low EI group.
2. There will be no significant difference in emotion focussed coping and its five modes of high and low EI group.
3. There will be no significant difference in the problem and emotion focussed coping of high and low EI group.

Sample: The sample of the present study included 200 college students, randomly selected from the five degree colleges of Agra city between the age range of 18-25 years. The sample included equal no of males and females students of Arts, Science and Commerce faculty.

Tools:

Emotional Intelligence Scale: - The Emotional intelligence of subjects was assessed through Emotional Intelligence scale developed by **Anukool Hyde Sanjyot Pede and Upinder Dhar (2007)**. This scale has 34 items which include 10 factors of emotional intelligence.

Validity: - The test has high face validity. It also has high content validity as all the items were related to the variable under study. The assessment of judges and experts makes it clear that the items are related directly to Emotional

Intelligence. Further its validity was also calculated from the coefficient of reliability. (Garrett, 1981) Through this method, reliability index was found to be 0.93 which indicates the high validity of the test.

Scoring: - The scoring of the scale is very simple. The scoring is done manually and no scoring key is provided. There are five alternative responses viz strongly agree, agree, neutral, disagree and strongly disagree. A score of 5 is provided to strongly agree, 4 for agree, 3 for neutral, 2 for disagree and 1 for strongly disagree.

Coping check list: In order to assess the coping behaviour of the respondents, coping check list by Kiran Rao, Subba Krishna and Prabhu (1989) was used. It is an open ended 70 items check list relating to things people generally

do in times of stress. Revathi, (1989) modified the list for use with college students. The modified list consists of 76 items in it and the same was used in present investigation. There are two alternatives for each item. A score of one is given for yes and zero for no.

The check list is very comprehensive but easy to use. The 76 items of the scale have been divided in 7 subscales. The reliability of the test was determined by test-retest method and it was found to be 0.74. The internal consistency (alpha ranges between 0.75-0.85). The test has high content validity.

Results: Mean, S.D. and 't' test were used to find out the effect of emotional intelligence on different modes of coping. The obtained results of the study have been given below-

Table No-1
Mean, S.D. and 't' value for different Coping style

S.No	Coping Styles	N	High EI Group		Low EI Group		SED	't'	Level of Significance
			Mean	S.D.	Mean	S.D.			
1	Problem focussed coping	200	7.38	1.52	6.63	1.57	.219	3.43	.01
2	Emotion focussed coping	200	27.88	5.81	26.77	5.86	.824	1.35	NS
i	Distraction-Positive	200	8.37	2.74	7.41	2.53	.373	2.57	.05
ii	Distraction-Negative	200	1.66	1.56	2.12	1.89	.245	1.88	NS
iii	Acceptance/ Redefinition	200	9.06	1.52	8.33	2.02	.252	2.89	.01
iv	Religion/ Faith	200	3.73	1.92	3.48	1.86	.267	.94	NS
v	Denial/ Blame	200	5.06	2.03	5.43	2.25	.303	1.22	NS
3	Problem & Emotion Focussed Coping	200	5.40	1.90	4.89	1.80	.261	1.95	.10

Problem focussed coping It involves the activities that directly deal with the stressful situation. Problem focussed coping serves the function of finding a set of actions that are effective in bringing about the desired outcomes. It is generally used when control is perceived over stressful situation. It involves the strategies as thinking on the problem again and again, anticipating the probable consequences of the stressful situation and thinking new solutions of the problem.

It is clear from the table no 1 that this strategy is used more by high EI group (M=7.38) than the low EI group (M=6.63). The difference between the two groups is statistically significant (t=3.43,

p=<.01). Hence, it is clear that the Problem focussed coping is used more by high EI group.

The reason for this may be that the people who are high in emotional intelligence have the control over their emotions. So, at the time of stressful situation they do not lose their balance and try to deal with a problem in a balanced manner. Cognitive appraisal is an important aspect of stress-coping process and when an individual does not lose control over his thoughts and emotions, he may be better able to evaluate the different aspect of stressful situation and take the appropriate action.

Emotion focused coping The difference between the two groups with regard to EFC is

statistically insignificant as the obtained 't' value ($t=1.35, p>.05$) is not significant but the comparison of the mean of two groups in this regards reveals that high EI group has used these coping strategies more than the low EI group as the mean value of both these groups is ($M=27.88$) and ($M=26.77$) respectively.

In this regard the views of **Stannon, Danoff-Burg, Camerson & Ellis, (1994)** are noteworthy. According to these psychologists, Emotion focussed coping is both constructive emotional expression and explosive emotional discharge. It removes some of the distress that interferes with problem focussed efforts and thus can make problem focussed coping easier. Similarly, problem focussed coping can render a threat less forbidding, thereby diminishing emotional distress. Certain kinds of coping reactions have both problem focussed and emotion focussed aspects (**Lazarus & Folkman, 1984**).

There are various forms of Emotion focussed coping and the people with high / low Emotional intelligence may use these strategies in different ways. These forms of Emotion focussed coping are as follows

I. **Distraction-Positive** This type of Coping includes such activities as going on vacation, practicing Yoga, meditation and physical exercise, do some creative work such as writing stories & poems etc, helping people in need, listening to music etc. In this form of coping the person focusses his or her attention on activities that are positive in nature but they are not in the direction of solving the problem or dealing with stressful situation.

In this regard it is clear from the table no 1 that this strategy was being used more by the subjects who are high in Emotional Intelligence ($M=8.37$, High EI group) than the subjects who are low in Emotional Intelligence ($M=7.41$, Low EI group). The obtained 't' value 2.57 is significant at 0.05 level. Which indicates that the difference between the two groups is statistically significant.

The reason for this may be that the problem focussed coping is used by the people in that condition, when they feel that situation is under their control. But when they feel that, dealing

directly with problem will be of little use, they make themselves busy in other positive activities.

II. **Distraction-Negative** This coping strategy includes activities that do not solve the problem but make the situation even worse. It includes the activities like taking drugs and indulge in chance games such as lottery or gambling etc.

The perusal of table no-1 Makes it clear that there is not significant difference in the use of this coping strategy between high and low EI groups. But the mean value of both the groups indicates that low EI group uses this strategy more than the high EI groups as the mean value for the high EI group ($M=1.66$) is less than the low EI group ($M=2.12$). Though the obtained 't' value ($t=1.87$) is less than being significant at .05 level i.e. 1.96. But the trend shows that distraction negative is used more by low EI group as compared to high EI group.

The reason for this may be that people with high EI have better understanding of their own emotion and emotion of others. They have ability to manage their emotions and the ability to keep themselves motivated. So, they do not distract themselves from main problem by indulging in negative activities.

III. **Acceptance / Redefinition** This form of coping involves such strategies as accepting the situation if nothing can be done, reappraising the situation and focussing on positive aspect of it, seeing some good in the problem, being optimistic about future, feel consoled to see the people who are in more troublesome conditions etc.

This form of coping the difference between high EI group and low EI group is statistically significant as obtained 't' value ($t=2.89, p<.01$), which is significant at .01 level. The mean score of high EI group ($M=9.06$) is larger than the low EI group ($M=8.33$).

The reason for this may be that the people who have high emotional intelligence know to appraise and control their emotional states and therefore instead of being overwhelmed by the situation, try to maintain their calm and try to find out what best can be done in this situation. Contrary to this, the people who have less

emotional intelligence are not able to redefine the stressful situation due to their emotional discomfort and so are not able to focus on all aspects of the situation and to take positive action in it.

IV. Religion / Faith This form of coping includes such strategies as going on pilgrimage, consulting the astrologer or faith healer, reading religious books to cope with stressful situation.

The difference in these coping strategies between high and low EI group was found to be statistically insignificant ($t=.936$, $p>.05$). If we compare the Mean values of the two groups, we find that the high EI group is using this type of coping slightly more than the low EI group as the mean value of high EI group is larger ($M=3.73$) than the low EI group ($M=3.48$).

The reason for this may be that religion is the back bone of the Indian society and most of the people in India have faith in God. So, they will definitely turn to religion at the time of stress. This may give them emotional strength and to take appropriate action to deal with stressful situation.

V. Denial / Blame This form of coping includes such activities as wishful thinking, imagination, blaming the fate or self or others, denying the reality, expecting a miracle etc. The difference in this form of coping strategies is not statistically significant as the obtained 't' value ($t=1.21$, $p>.05$), is insignificant. If we compare the Mean values of the two groups, we find that the low EI group ($M=5.43$) has used these coping strategies slightly more than the high EI group ($M=5.06$). Hence it can be concluded that the two groups do not differ much in this form of coping.

Problem and Emotion focussed coping: It includes in it the coping style such as social support. It is clear from the table No-1. that high EI group was using this coping strategy more than the low EI group. Though the difference between the two groups is statistically insignificant but the obtained 't' value 1.95 is very close to being significant at .05 level i.e. 1.96. The reason for this may be that social support which is a form of problem and emotion focussed coping strategies has a very broad meaning. It may be in

the form of tangible assistance or in the form of seeking better appraisal of the situation or it may be in the form of emotional support, implying that one is loved and cared for. So, the people with high EI utilise their emotional knowledge to take help from others in achieving their goals. Hence in stressful situations they may not hesitate in taking help or support from others.

Discussion: The study was conducted to ascertain the effect of emotional intelligence on various forms of coping. In this regard eight hypotheses in null form were formulated and out of which only three were rejected and five were accepted.

The hypotheses related to the effect of emotional intelligence on problem focussed coping was rejected as the difference in problem focussed coping of high and low EI group was found to be statistically significant which indicates that the high EI group was using problem focussed coping more than the low EI group. The results are in tuned with the results obtained by **Barret et al. (2000) & Salovey (1999)**. They pointed out that EI could be a key factor to differentiate between people who adapt well in the stressful situation and those who feel setback in such situations. These studies also revealed that problem focussed was been used more by the high EI group than the low EI group.

Similarly, the findings of the present study revealed that Distraction-positive coping strategy was used more by the high EI group than the low EI group. Distraction-positive is a strategy which is positive in nature and it can be termed as a form of functional coping strategy. **Prashang & Singh (2008)**, in their study found that the high EI people use distraction-positive more than low EI group.

Acceptance / redefinition coping strategy was being used more by the high EI group than the low EI group and the difference between the two group was significant at .01 level. Acceptance is a functional coping response because a person who accepts the reality of stressful situation would seem to be person who is engaged in efforts to deal with the situation. Acceptance may occur at two levels. It may be at level of primary appraisal in which the person assesses the severity of

stressful situation and feels that the Stressor is something that must be accommodated to, as oppose to circumstances in which the stressor can easily be changed or avoided. At the time of secondary appraisal, the person feels that the adequate coping strategy is not available to deal with stress.

In the present study, social support which is a form of problem and emotion focussed coping was used more by the high EI group. These results are in tune with the results obtained by **Gohn Corse and Dalsky (2005)**. Who in their study examined the relationship between Emotional Intelligence & Mental Health and also between EI & Coping strategies. It was revealed through study that Emotional Intelligence was negatively correlated with behaviour disengagement and alcohol-drug engagement which are the forms of non-functional coping strategies. The aspect managing emotions was positively corelated with certain other coping styles such as seeking social support-emotional and seeking social support-instrumental and religious coping styles.

Conclusion: The college students with high EI were using problem focussed coping more than the students with low EI. Similarly, the high EI group was higher in the use of problem and emotion focussed coping. High EI group was also using distraction-positive and Acceptance/Redefinition coping strategies more than low EI group. Thus, it can be concluded on the basis of results that high emotional Intelligence is helpful in dealing with the stresses of life. The study highlights the need to develop emotional intelligence in students so that they may be able to adapt to the stresses of life in an adequate way.

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6.

Evaluation of Reading Skills in English among the Students of Upper Primary Classes: A Case Study in AP and Telangana

Dr.Nageswara Rao Chelli,

Post Doctoral Fellow (ICSSR), University of Hyderabad

Abstract: This study aimed at Evaluation and challenges in the development of Reading skills such as Read the text carefully, silent letter words, complete the sentence, match these parts of sentence, re arrange the sentence. For the purpose of study four eighty students has been selected from rural and urban areas of AP and Telangana. Initially to test the Proper use of Grammar laid in the curriculum in upper primary school level students. AP and Telangana were selected on the basis of the rural and urban literacy rate of education competitively to the state literacy rate 64% (2011). Based on that one twenty students from urban and one twenty students from rural were selected from AP and Telangana, each study area the study keeping in mind the convenience and administration support. A questionnaire with ten variables was utilized as the instruments of the study. The findings revealed that Telugu medium students English as their second language have problem in reading tasks especially in language use. The study suggests some practical methods in order to cope with reading difficulties.

Keywords: Reading skill, English Second Language, Evaluation, Fluency, Education Performances

1. Introduction

The main emphasis of the paper is to understand the Evaluation of language skills among school children and language use at Upper Primary School level. In the recent national curriculum review popularly known as National Curriculum Framework-2005 (NCF) brings out the issue of English language as a subject of study and medium of instruction at 1st class onwards. It further says that “The level of introduction of English has now become a matter of political response to people aspirations rendering almost irrelevant an academic debate on the merits of very early introduction.” State of Telangana introduced English subject as second language from 3rd class in the government schools of

United Andhra Pradesh from the academic year 2008-2009.

This subject of the study is based on Language as an increasingly important area in Socio linguistics. Language is often regarded as a skill rather than knowledge itself. It is generally understood to be a matter of doing than of knowing. While absorbing the mother tongue, the first skill that a child acquires is the ability to understand the spoken word, involving the skill of listening. As a progress, the child tries to reproduce these sound sequences to express his/her own desires and needs and thereby acquires the skill of speaking. Hence, the basic skills can be said, constitute one’s language ability. On the other hand, though qualified as secondary, it is worth noting that the ability reading is significant, illustrating matters of literacy.

It is a systematic process of recoding speech sounds through a symbol system (alphabets). It is a learned skill, not an acquired one. It requires training in the art of Reading. In both an individual’s life and in the life of mankind, Reading comes after a speech. In human history, these came on later stage while speech was the first medium of communication. Most of us have difficulty in writing because it seems to require more efforts in terms of care, and in terms of thought, than speaking does. Speaking is spontaneously in most cases, whereas Reading always carries with it the notation of correctness of grammar uses, of appropriate expression and comprehension on the reader’s side, which are aspects that make it difficult for us in terms of effort and time.

Evaluation of Language Skills among School Children in Upper Primary Classes

Reading is getting meaning from the printed page. Actually, there are no meanings on the printed page. There are only symbols that stand for meanings. Printed symbols are such can only stimulate recall of familiar concepts. New meanings come from the manipulation concepts recalled by the reader. According to the Bond and Thinker (1957), reading involves the recognition of written or printed symbols which serve as stimuli for recall of meanings built up through the readers past experience. New meanings are derived through manipulation of concepts already with reader's possession. Applied linguistics inherited the view of language as speech and writing as an orthographic.

2. Research Questions

First, we ask, what is the empirical relationship between Telugu ESL students Reading problem with English as a subject? This question allows us to test whether there is more congruence of Telugu as mother tongue than English as subject of learning. We ask: has the congruence between ESL students Reading problems and origins of Telugu students increased more in rural areas than urban areas? Finally, to analyse the interaction of ESL students and origins of government upper primary schools with reference to the parental social status, education and income on specific outcomes of students' performance in Reading skills, We ask do Telugu ESL students find it harder to learn English as a subject at upper primary level in government run schools.

3. Data and Measurement

For the final try out of the study four eighty students from AP and Telangana were selected. Initially the schools of the AP and Telangana states were listed, within that among Guntur and Rangareddy were selected on the basis of the high frequency literacy rate of education competitively to the state literacy rate 66% (2011). Based on that twenty schools were selected for the study, each study area the study keeping in mind the convenience and administration support.

4. Methods

In the study multi stage cluster sampling approach¹ has been adopted. In the first stage of sampling selection is based on schools located in urban and rural with high proficiency rate of English language. To ensure there would be enough students for each type of school to collect data and compare by groups, twenty public upper primary schools of AP and Telangana, with in that Guntur from AP, Rangareddy from Telangana were selected for the study, to test reading skills. In the Second stage a structured questionnaire has been distributed to the students to collect data related to English language Reading skills. Then a sample of students in each selected section has been chosen to conduct written test by applying random sampling method. Under Reading, there are five indicators are used for understanding their ability of Reading process. Further, the researcher also makes clear picture between rural and urban school students' performance from the selected indicators.

5. Results and Analysis

We employ two techniques to analyze classified tables to study the association between student in schools, social and parental background in learning English as a subject at government run Upper Primary Schools in AP and Telangana. To do this systematically to address the problems of Telugu ESL Reading performance, the researcher carefully designed his questionnaire and followed two methods to obtain information. For the purpose schematic representation of the Reading tests was conducted by using the questionnaire method. The following table gives you a clear picture of schematic representation of writing skills of students.

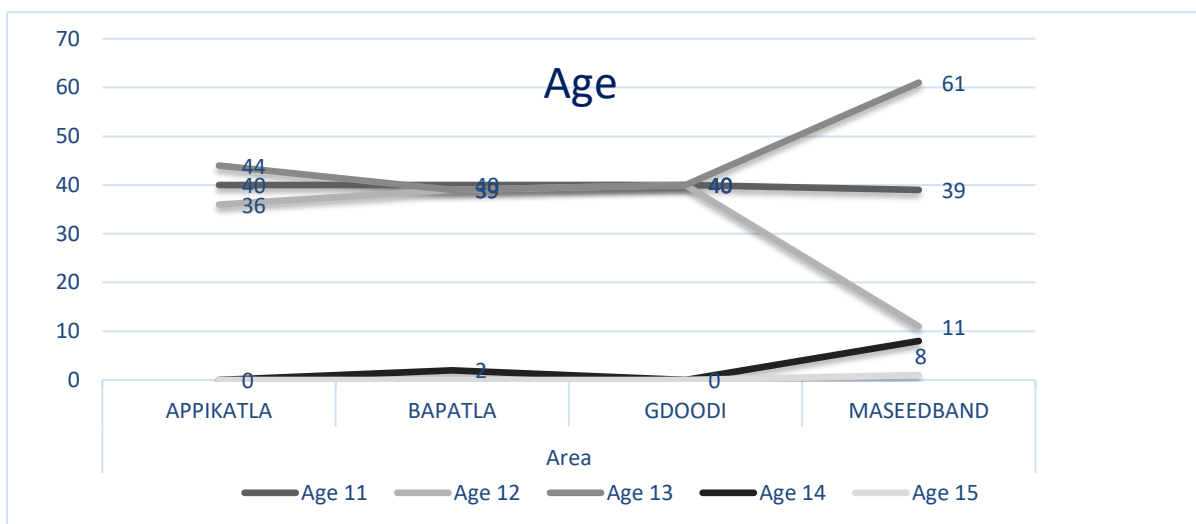
Table 1.1 A schematic representation of the reading tests used in the questionnaire to obtain the students' reading performance through the following indicators is given below.

Tools Used in the Study

¹ Cluster sampling is a sampling technique used when natural groupings are evident in a statistical population. In this technique, the total population divided into these cluster/groups and a sample of the groups is selected. The cluster should be jointly exclusive and collectively full. In single stage cluster sampling, all the elements from each of the selected cluster are used. In multi-stage cluster sampling, a random sampling technique is applied to the elements from the each of the selected clusters

S NO	Tools Used	Purpose served	Author
1	Read the text carefully	Fluency and accuracy test	Investigator
2	Silent Letter Words	The ability to spell words correctly	Investigator
3	Complete the sentence	The ability to select the word in given options	Investigator
4	Match these parts of sentences	The ability to make meaningful sentence	Investigator
5	Rearrange the sentences	The ability to keep order of their occurrence	Investigator

1.2 Area and Age wise students participation in the Study



1.2The above table displays the age range of the students according to their classes. It can be observed that the total number of students is same in 5th, 6th, and 7th classes. However, the age range of students is different from each class and within the class.

1.3 gender wise students participation in the study

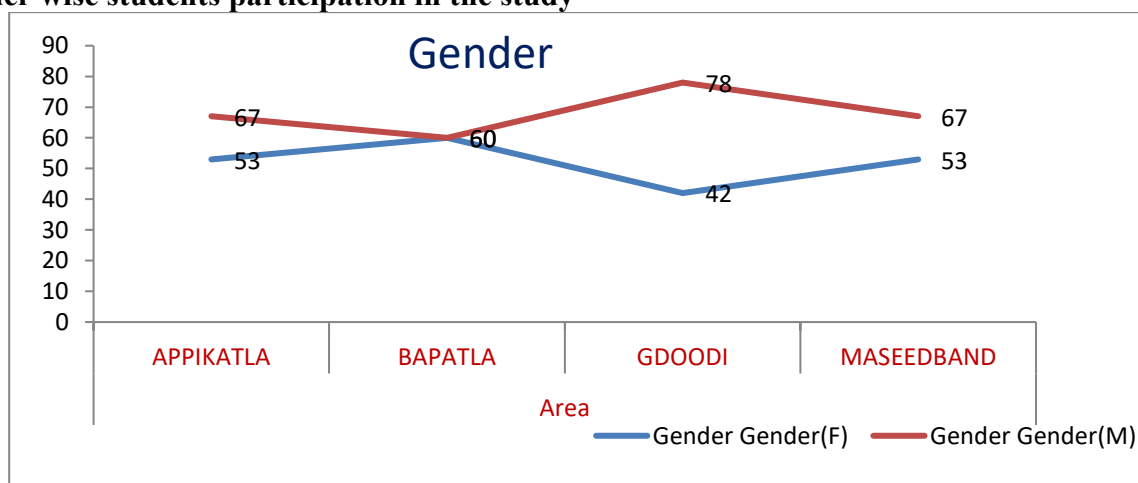


Table 1.3 displays the distribution of students of different areas, gender wise student's percentage and their participation in the investigation/ research. The table shows that an equal number of the students from rural and urban, where 240 students from Telangana and

240 students from Andhra Pradesh have participated in this research. The distribution is maintained in accordance with the class gender aspect and in rural-urban ratio, as shown strictly by the numbers: 240 students from rural and 240

students from urban randomly selected from two | states for the study.

1.4 According to their Mother Tongue participation of the students

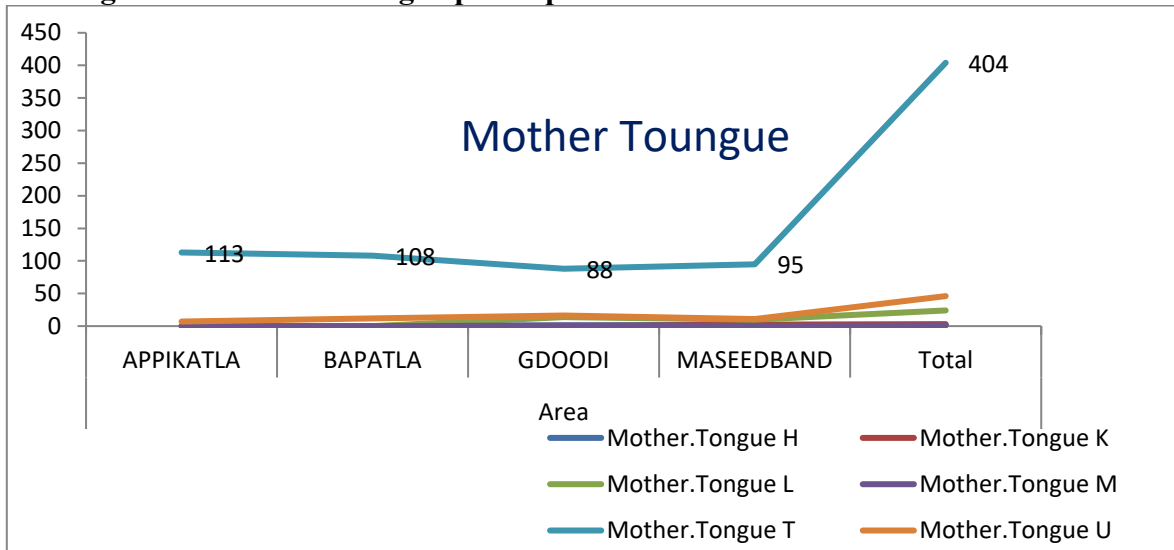


Table 1.4 displays the distribution of students of different areas and different mother tongues of students participated in this investigation/research. The rest of the 76 speakers are from different mother tongues, it may be Hindi, Kannada, Lambadi/Banjara, Marathi, Urdu students from rural and urban participated, where 240 students from Telangana and 240 students

from Andhra Pradesh have participated in this research. The distribution is maintained in accordance with the area and Mother tongue wise students' percentage in rural-urban ratio, as shown strictly by the numbers: 240 students from rural and 240 students from urban randomly selected from Andhra and Telangana for the study.

1.5 Telugu as Medium of Instruction

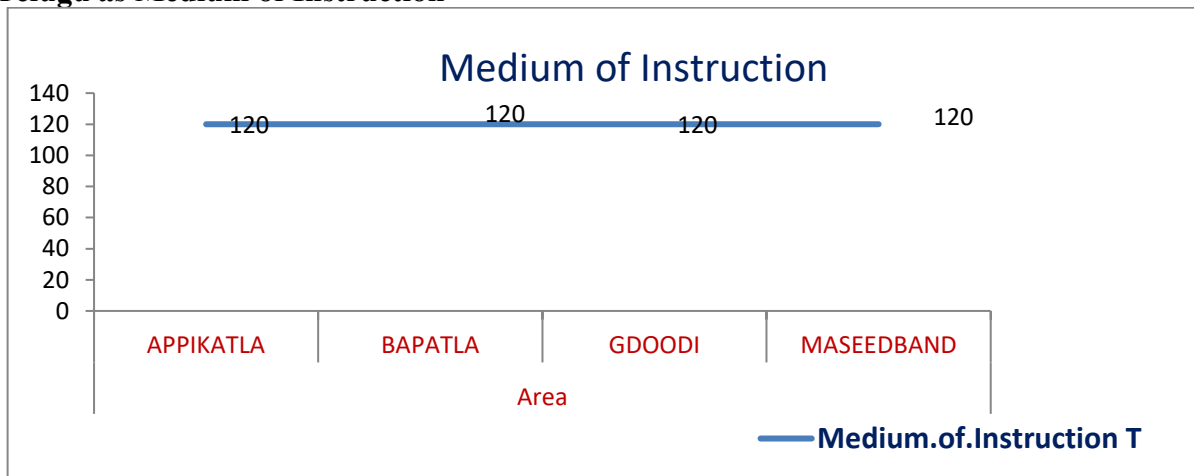


Table 1.5 displays the distribution of student's different areas and Medium wise participation in the investigation/ research. The table shows that an equal number of the students from different areas participated in this study. Whereas all participated students in this study are from Telangana and Andhra Pradesh are Telugu as their Medium of Instruction in their respective schools.

6th, 7th and 8th equal ratios of students have participated in this research. The distribution is maintained in accordance with the medium aspect and in rural-urban ratio, as shown strictly by the numbers: 240 students from rural and 240 students from urban randomly selected for the study.

1.6 Participation of Rural and Urban Ratio

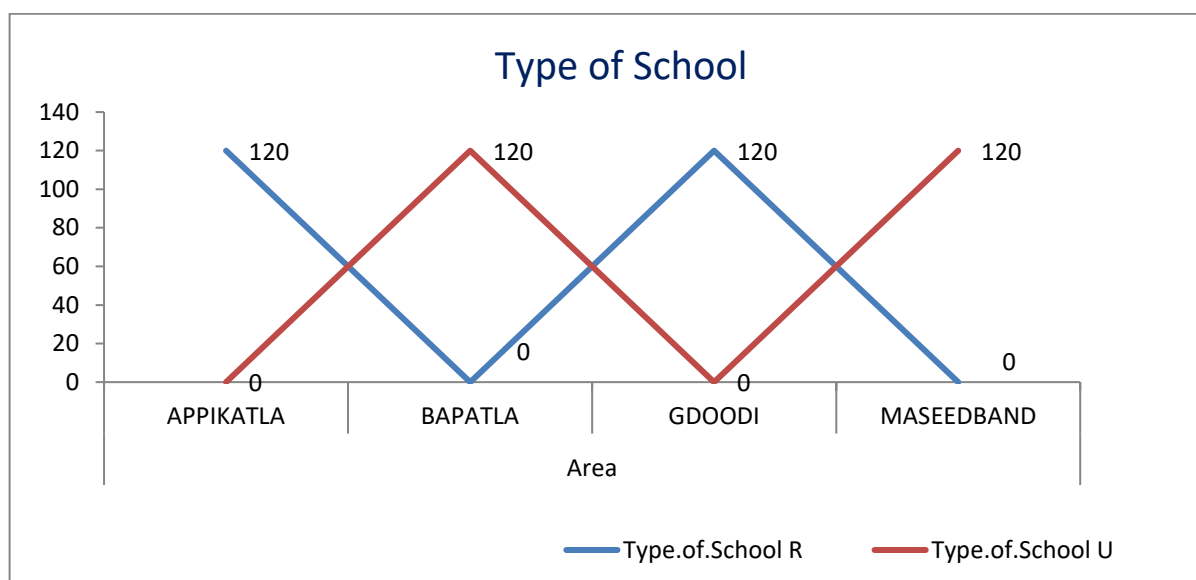
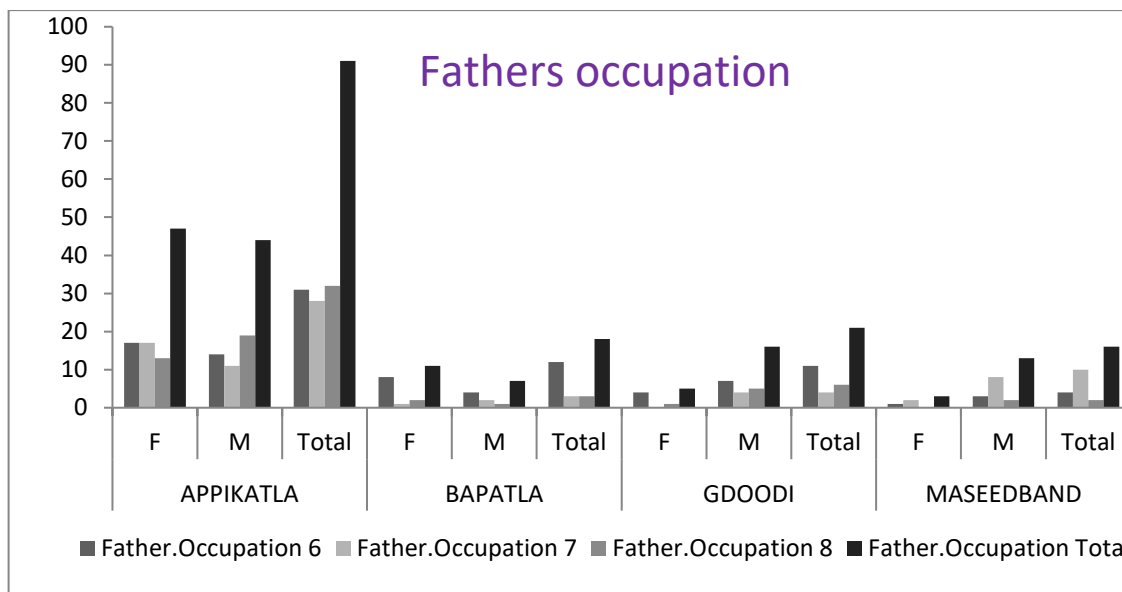


Table 1.6 displays the distribution of students of different area and type of school students in the investigation/ research. The table shows that an equal number of the students from rural and urban are selected for this study.. The

distribution is maintained in accordance with the in rural-urban ratio, as shown strictly by the numbers: 240 students from rural and 240 students from urban are randomly selected for the study.

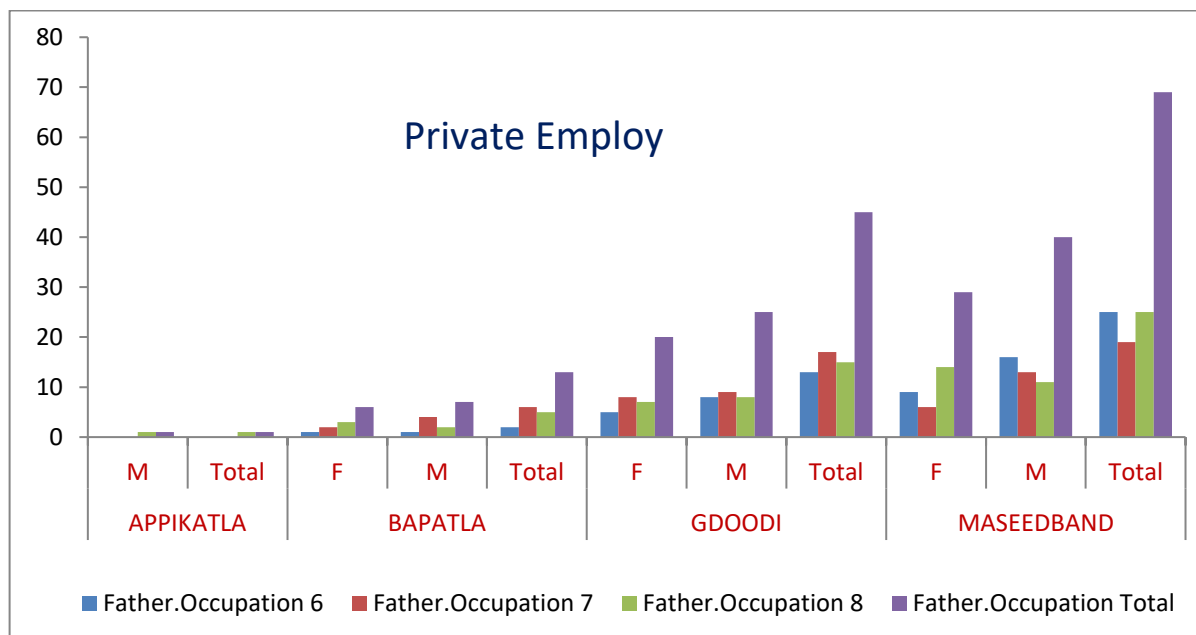
1.6 Parent (Farmers) students Participated in the Study



According to the survey conducted, Table 1.5 displays the **parents' occupation (Farmer) wise students' participation**, out of 120 respondents of rural students of Appikatal of Andhra Pradesh female are 47(51.60%) male students are 44(48.40%), over all 91 parents occupation(farmer) wise students participations. Within this 91 respondents, 6th class female

17(54.80%) male 14(45.20%), 7th class female 17(60.70%) male 11 (39.30%), 8th class female 13 (40.60%) male 19(59.40%). parents' occupation wise students' participation, out of 120 respondents of rural students of Appikatal of Andhra Pradesh female are 47(51.60%) male students are 44(48.40%), over all 91 parents occupation(farmer) wise students participations.

1.6.1 Parent (Private Employ) students participated in the study



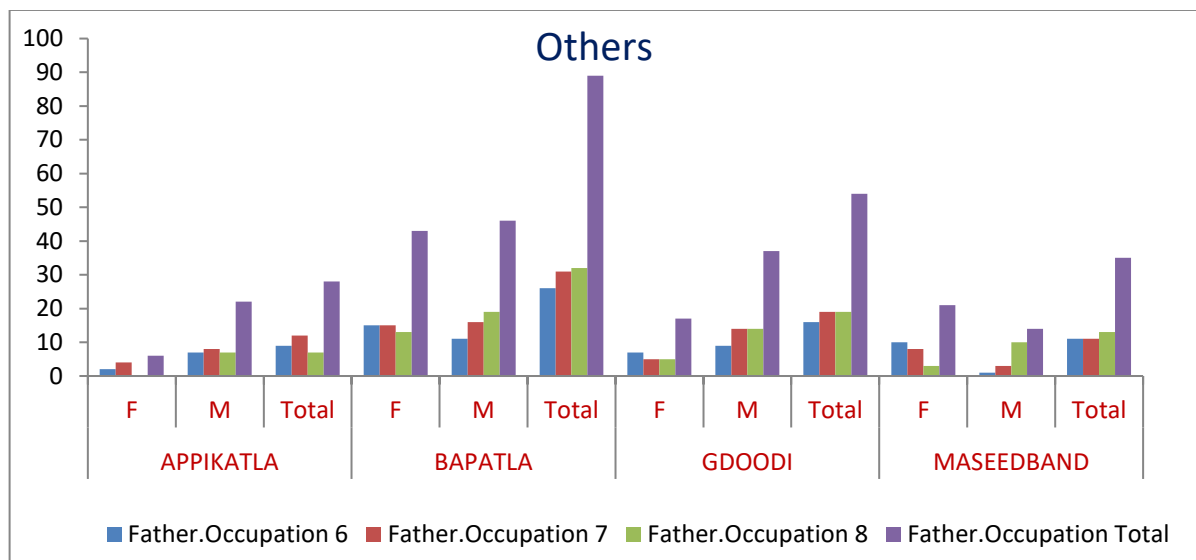
1.6.2 The parents' occupation (Private Employ) wise students' participation, out of 120 respondents of rural students of Appikatala of

Andhra Pradesh male students are 1(100%), **AP rural Private Employees are nil.** Parents occupation (Private Employ) wise students

participation of Urban Bapatla of Andhra Pradesh female are 6(46.20%) male are 7(53.80%), over all parents occupation (Private Employ) wise students participations 13(100%). Rural (Govuladoddi) parents' occupation(PE) wise students' participation, out of 120 respondents of Govuladoddi of Telanagana female are 20(44.40%) male are 25(55.60%), over all

parents occupation (others) wise students participations 45(100%).Urban (Maseedbanda) parents' occupation wise students' participation, out of 120 respondents of Maseedbanda of Telangana female are29(42%) male are 40(58%), over all parents occupation (PE) wise students participations 69(100%)

1.8 Parents (others) students participated in the study



The parents' occupation (others) wise students' participation, out of 120 respondents of rural students of Appikatala of Andhra Pradesh female are 6(21.40%) male students are 22(78.60%), Parents occupation(Others) wise students participation of Urban Bapatla of Andhra pradesh female are 43(48.30%) male are 46(51.70%), over all parents occupation (others) wise students participations 89(100%). Rural (Govuladoddi) parents' occupation(others) wise students' participation, out of 120 respondents of Govuladoddi of Telanagana female are17(31.50%) male are 37(68.50%), over all parents occupation (others) wise students participations 54(100%).Urban (Maseedbanda) parents' occupation wise students' participation, out of 120 respondents of Maseedbanda of Telangana female are21(60%) male are 14(40%), over all parents occupation (others) wise students participations 35(100%).

Summary

As we observe the above Reading Test -1, 1 mark secured rural female (100%) and male (75%) urban female (100%) male are (88%). When it comes to see zero mark secured rural female students are nil and male (25%), urban female (0%) male (11%). If we see Reading test 1A (complete the sentence by given options) over all rural female and male students secured higher than the urban students. As we observe the above Reading Test 1B, zero marks secured rural male (75%) and female (87%) urban male (77%) female (91%). When it comes to see 1mark secured ruralfemale students (12%) and male (25%) urban female (9%) male (22%). If we see Reading test 1b (complete the sentence by given options) over all rural female and male students secured higher than the urban students.

As we observe the above Reading Test -2, zero marks secured rural female are (50%) and male (58%), urban female (27.7%) male (66.67%). When it comes to 1mark secured rural

female students are (12.50%) and male (25%), urban female nil male also nil. 2marks secured rural female are 12.50 and male are 8.33%, when it comes urban female and male are zero. If we will see three marks secured female are 25.8% male are 8.33%. rural female are 25% male 8.33%. urban female are 72.73% and male are 33.33%. if we will see the over all performance of the students 1 and two marks secured rural students higher than urban. When it comes to three marks secured urban students are high in percentage.

As we observe the above Reading Test-3, zero marks secured rural female are (87.50%) and male (75%), urban female (90.91%) male (66.67%). When it comes to 1mark secured rural female students are (12.50%) and male (25%), urban female (9.09%) male (33.33%). if we can see the over all performance of the students 1mark secured rural and urban female students performances are very low than the male. As we observe the above Reading Test 3B, zero marks secured rural female are (87.50%) and male (83.33%), urban female (90.91%) male (66.67%). When it comes to 1mark secured rural female students are (12.50%) and male (16.67%), urban female (9.09%) male (33.33%). if we can see the over all performance of the students zero mark secured rural and urban students very high in number. 1mark secured rural and urban female students performances are very low than the male.

As we observe the above Reading Test -4, all students from rural and urban are secured zero marks. This may the new exercise for them or teachers are not demonstrate propely.As we observe the above Reading Test 4B, all students from rural and urban are secured zero marks. This may the new exercise for them or teachers are not demonstrate propely.

As we observe the above Reading Test -5, zero marks secured rural female are (37.50%) and male (75.00%), urban female (18.18%) male are (77.78%). When it comes to 1mark secured rural female students are (62.50%) and male are (25.50%), urban female (81.82%) male (22.22%). if we can see the over all performance of the

students zero mark secured rural and urban ry high in number. 1mark secured rural and urban female students performances are very higher than male students.As we observe the above Reading Test 5B, all students from rural and urban are secured zero marks. This may the new exercise for them or teachers are not demonstrate propely.

Conclusion

The study is based on case study for which survey and questionnaires have been used as data gathering techniques This paper set out to study challenges and problems in the development of reading skills such as read the text carefully it serves fluency and accuracy test, silent letter words serves the the ability to spell words correctly, complete the sentence serve the the ability to select word in given options , match the parts of sentence serves the the ability to make meaningful sentence, rearrange the sentences serves the the ability to keep order of their occurrence (proper use of Grammar laid in the curriculum) in upper primary level students. We find the following: firstly, although the reading skills of Telugu ESL students in government run Upper Primary Schools are gaining momentum slowly. A tentative picture of congruence between female students and male students of government upper primary schools located both at rural and urban localities. We find there is not much difference between female students and male students. It is because of the same environment and economic background of the parental income as well the education levels of their parents. Students residing at urban localities are having more access to information, inclusion and participation in to difference cultural associations which was not the case for rural students.

The second observation through the study is that parents Education level are quite similar that is why most of the students performance is below average and average in the 4 point scale of measurement. Basing on the parents income and education there was not much impact on the student's performance both at rural and urban localities.

Finally the study indicates that the impact of teachers is much in the process of acquiring reading skills. Very few students are spending time at home in gaining reading skills. It also indicates that most of the parents are living in poverty which impacting student education especially in learning English as subject. The poor parents do not know English at their homes and they do not speak at all. Whatever the learning process that takes place should come from the school. It the teacher who is the key person for imparting the English subject to the Telugu ESL students. The results of the study clearly indicate that the performance of the students is poor because lacks of untrained teachers are according to the new syllabus both at rural and urban localities.

□□□

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7.

Photonic Crystals for Optical Communication

Dr. Upendra Singh

Department of physics

Smt.Indira Gandhi Government P.G.College Lalganj Mirzapur,(U.P)-231211

Abstract

Photonic crystals are special materials that can control the flow of light in a very precise way. In recent years, they have become very important in the field of optical communication, where light is used to send information quickly over long distances. These materials have a periodic structure that affects how light travels through them, creating what is known as a “photonic band gap,” where certain wavelengths of light cannot pass. This property makes photonic crystals highly useful for improving communication systems. This paper explains the basic concept of photonic crystals, their types, working principles, and their role in optical communication. It also discusses the advantages, challenges, and future possibilities of using photonic crystals in modern technology.

Keywords: Photonic crystals, optical communication, band gap, light control, fiber optics

Introduction

In today’s digital world, fast and reliable communication is very important. Optical communication is one of the most advanced ways of sending data using light signals instead of electrical signals. It is widely used in internet connections, telephone networks, and data centers because it allows high-speed data transfer with low signal loss.

Photonic crystals are a new and exciting development in this field. These are materials that have a repeating structure, which affects how light moves through them. Because of this structure, photonic crystals can block or allow certain

wavelengths of light, making them very useful for controlling light signals.

The study of photonic crystals has opened new possibilities in optical communication. They can be used to design better optical fibers, filters, waveguides, and other devices that improve the performance of communication systems. This paper aims to explain these concepts in a simple and clear manner.

Basic Concept of Photonic Crystals

Photonic crystals are a special class of engineered materials characterized by a periodic arrangement of regions with different refractive indices. This periodic structure is analogous to the atomic arrangement in conventional crystals, where atoms are organized in a repeating lattice. In photonic crystals, however, it is not atoms but variations in dielectric properties that form the repeating pattern. This structural periodicity significantly influences how light propagates through the material, giving rise to unique optical properties that are not found in homogeneous media.

The defining feature of photonic crystals is their ability to control the behavior of electromagnetic waves, particularly light, through a phenomenon known as the photonic band gap. A photonic band gap is a specific range of light frequencies that cannot propagate through the crystal due to destructive interference caused by the periodic structure. When light within this frequency range enters the material, it is reflected rather than transmitted. As a result, photonic crystals act as optical filters, selectively blocking certain wavelengths while allowing others to pass through. This selective control over light makes

them highly valuable in a variety of optical and photonic applications.

The concept of the photonic band gap is closely analogous to the electronic band gap in semiconductors. In semiconductors, the electronic band gap determines whether electrons can move freely through the material, thereby controlling electrical conductivity. Similarly, in photonic crystals, the photonic band gap governs the propagation of light. Instead of regulating the flow of electrons, photonic crystals manipulate the movement of photons. This analogy helps in understanding their potential for controlling and guiding light in advanced optical systems.

Photonic crystals can be designed in one-dimensional (1D), two-dimensional (2D), or three-dimensional (3D) configurations, depending on the direction in which the refractive index varies. Each type offers different levels of control over light propagation, with three-dimensional structures providing the most comprehensive manipulation of light.

Due to their ability to precisely control light, photonic crystals are widely used in applications such as optical fibers, waveguides, lasers, sensors, and communication devices. Their unique properties enable the development of compact, efficient, and high-performance optical components. As research continues, photonic crystals are expected to play an increasingly important role in the advancement of photonics and modern optical technologies.

Types of Photonic Crystals

Photonic crystals are classified into three main types based on the dimensionality of their periodic structure: one-dimensional (1D), two-dimensional (2D), and three-dimensional (3D) photonic crystals. Each type differs in how the refractive index varies in space and, consequently, in how it interacts with light.

One-dimensional photonic crystals have a periodic variation in refractive index along a single direction, while remaining uniform in the other two directions. These are the simplest form of photonic crystals and are widely used in

practical applications. A common example is a multilayer dielectric stack, often used in mirrors and optical coatings. Such structures can reflect specific wavelengths of light due to constructive interference, making them highly effective as Bragg reflectors in lasers and optical filters.

Two-dimensional photonic crystals exhibit periodicity in two directions, typically forming a pattern such as a lattice of holes or rods within a material. These structures are capable of controlling light propagation within a plane. They are extensively used in waveguides and integrated optical circuits, where light can be guided along specific paths with minimal loss. This ability to confine and direct light makes 2D photonic crystals particularly valuable in the development of compact and efficient photonic devices, including optical switches and sensors.

Three-dimensional photonic crystals possess periodicity in all three spatial directions, enabling them to control the propagation of light in every direction. This allows for the creation of complete photonic band gaps, where light within certain frequency ranges is entirely prohibited from propagating through the material. As a result, 3D photonic crystals offer the highest level of control over light and have significant potential for advanced applications such as optical computing and highly efficient light-emitting devices. However, their fabrication is technically challenging due to the complexity of creating precise three-dimensional periodic structures at the nanoscale.

Role in Optical Communication

Photonic crystals play a crucial role in enhancing the performance and efficiency of modern optical communication systems. Their unique ability to control and manipulate the propagation of light has led to significant improvements in key components such as optical fibers, waveguides, filters, and other photonic devices.

One of the most important applications of photonic crystals is in optical fibers. Conventional optical fibers rely on the principle of total internal reflection to guide light through a core surrounded by a cladding material. In contrast, photonic

crystal fibers (PCFs) use a periodic microstructured arrangement of air holes or dielectric materials to confine and guide light. This structural design allows for greater control over light propagation, resulting in reduced signal loss and improved transmission efficiency. Additionally, photonic crystal fibers can support a wider range of wavelengths and higher data-carrying capacity compared to traditional fibers, making them highly suitable for high-speed communication networks.

Photonic crystals are also widely used in waveguides, which are devices designed to direct light from one location to another. Due to their ability to confine light within very small regions, photonic crystal-based waveguides can be made extremely compact. This miniaturization enables the development of integrated optical circuits, where multiple photonic components are combined on a single chip. Such compact designs are essential for advancing optical computing and communication technologies.

Another important application of photonic crystals is in optical filters. These materials can be engineered to selectively allow only certain wavelengths of light to pass while blocking others. This selective transmission is particularly useful in wavelength division multiplexing (WDM) systems, where multiple signals of different wavelengths are transmitted simultaneously through a single optical fiber. Photonic crystal filters help separate and manage these signals efficiently, improving overall communication performance.

Photonic crystals are used in various other components such as lasers, sensors, and optical switches. These devices are essential for signal generation, detection, and routing in optical networks. By enhancing the performance and efficiency of these components, photonic crystals contribute significantly to the advancement of fast, reliable, and high-capacity optical communication systems.

Advantages of Photonic Crystals

Photonic crystals offer a wide range of advantages that make them highly valuable in optical

communication and photonic technologies. One of their most important benefits is the precise control they provide over the propagation of light. Due to their periodic structure, photonic crystals can manipulate light in ways that are not possible with conventional materials. This enables highly efficient signal transmission and improved performance in communication systems.

Another key advantage is the reduction of signal loss. In traditional optical systems, light signals tend to weaken over long distances due to scattering and absorption. Photonic crystals, however, can confine and guide light more effectively, minimizing these losses. As a result, data can be transmitted over longer distances with greater reliability and clarity. This is particularly important for long-distance communication networks and high-speed data transfer.

Photonic crystals also support miniaturization of devices. Their ability to confine light within very small regions allows the development of compact optical components such as waveguides, filters, and resonators. This contributes to the creation of integrated photonic circuits, where multiple optical functions are combined on a single chip. Such compact designs are essential in modern technology, where reducing size while maintaining performance is a major goal.

High-speed operation is another significant advantage. Since photonic devices rely on light rather than electrical signals, they can process and transmit information much faster. This makes photonic crystals ideal for next-generation communication systems that require rapid data processing and high bandwidth.

Challenges and Limitations

Despite these advantages, photonic crystals also face several challenges and limitations. One of the primary difficulties lies in their fabrication. Creating precise periodic structures at the nanoscale requires advanced manufacturing techniques, which can be complex and expensive. Maintaining uniformity and accuracy during production is a major technical challenge.

Another limitation is integration with existing systems. Incorporating photonic crystal devices into current optical and electronic infrastructures can be difficult, as compatibility issues may arise. This limits their widespread adoption in practical applications.

Defects in the structure present an additional challenge. Even minor imperfections in the periodic arrangement can disrupt the photonic band gap and affect device performance. Ensuring high-quality fabrication with minimal defects is therefore critical.

There are also issues related to defects in the structure. Even small imperfections can affect the performance of the crystal.

Recent Developments and Future Scope

Recent research has made significant progress in improving photonic crystal technology. Scientists are developing new methods to manufacture these materials more easily and at lower cost.

Photonic crystal fibers are becoming more advanced and are being used in high-speed communication systems. Researchers are also exploring their use in quantum communication and advanced sensing technologies.

In the future, photonic crystals could play a major role in developing faster internet, better communication networks, and more efficient optical devices.

Conclusion

Photonic crystals are an important development in the field of optical communication. Their ability to control light makes them very useful in

improving communication systems. They offer many advantages, including high efficiency, low signal loss, and compact design.

Although there are challenges in their development and use, ongoing research is helping to overcome these problems. With further advancements, photonic crystals have the potential to transform optical communication and play a key role in future technologies.

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8.

Secularism in the Indian Constitution: Challenges and Contemporary Relevance

Dr. Dileep Kumar Singh

Assistant Professor of Political Science

Rajakiya Mahila Mahavidyalaya, Robertsganj, Sonbhadra (U.P.)

Abstract:

Secularism is one of the most important principles of the Indian Constitution and plays a key role in maintaining unity in a diverse society. India is home to many religions, cultures, and traditions, and secularism helps in ensuring peaceful coexistence among them. This paper explains the concept of secularism in the Indian context and highlights how it is different from Western ideas of secularism. In India, secularism does not mean complete separation of religion and state, but rather equal respect for all religions along with state neutrality. The paper also discusses constitutional provisions that protect religious freedom and ensure equality among citizens. At the same time, it examines the major challenges faced by secularism in contemporary India, such as communalism, political misuse of religion, social divisions, and lack of awareness. These challenges affect harmony and weaken democratic values. The paper suggests some important measures like education, awareness, strong legal enforcement, responsible media, and active citizen participation to strengthen secularism. It concludes that secularism is essential for the stability and progress of Indian democracy, and its effective implementation depends not only on laws but also on the collective efforts of institutions and citizens.

Keywords: Secularism, Indian Constitution, Religious Freedom, Equality, Democracy, Communalism, Social Harmony, Fundamental Rights

Introduction

Secularism is considered the soul of the Indian Constitution. The framers of the Constitution believed that for a country like India, which is rich in religious diversity, secularism is essential to maintain unity and harmony. Therefore,

Articles 25 to 28 of the Constitution grant citizens the right to religious freedom within certain limits. These rights are given to individuals, not to the state. This means that people are free to follow any religion, but the state itself does not follow or promote any religion.

Initially, the word “secular” was not explicitly mentioned in the Constitution. However, to provide clarity, the 42nd Constitutional Amendment in 1976 added the word “secular” to the Preamble, along with “socialist” and “unity and integrity.” This made it clear that India is a secular nation where all religions are respected equally, and no religion is given special importance in public life. The state is expected to remain neutral in religious matters while making policies.

The main objective of secularism in India is to ensure that religious and cultural diversity does not lead to conflict. It promotes peaceful coexistence and a sense of brotherhood among people of different religions. While individuals may identify themselves as Hindu, Muslim, Christian, Sikh, or others in their personal lives, in public life, their primary identity should be that of an Indian citizen. The Constitution, not religion, is the guiding force in resolving public issues.

It is important to note that Indian secularism is different from Western secularism. In Western countries, there is a strict separation between religion and the state. In India, however, the state may intervene in religious matters when necessary to ensure equality, social justice, and reform. This paper highlights the nature of Indian secularism, the challenges it faces today, and the need to reinterpret it in the contemporary context.

Meaning and Definition of Secularism

The term “secularism” is derived from the English word “secular.” Originally, in countries like the

United States, secularism meant a strict separation between religion and the state, often described as a “wall of separation.”

However, this definition is considered too narrow. In a broader sense, secularism includes several important values such as gender equality, neutrality, scientific thinking, social justice, and inclusiveness. It does not mean rejection of religion or atheism. Instead, it means keeping religion separate from political and social decision-making while respecting all religions equally.

In simple terms, secularism means organizing public life based on reason, human values, and scientific thinking rather than religious beliefs. It promotes a rational approach to governance and ensures that religion does not interfere in political decisions. This understanding of secularism was intended by the makers of the Indian Constitution.

Concept of Secularism in the Indian Constitution

The Indian Constitution does not provide a strict definition of secularism, but its meaning can be understood through various provisions. There was an attempt to define secularism as “equal respect for all religions,” but this was not formally accepted through constitutional amendment. However, the idea of neutrality and separation between religion and the state remains central.

In 1994, in the *Bommai* case, the Supreme Court clarified that secularism is a basic feature of the Constitution. It affirmed that every individual has the right to practice, follow, and propagate any religion. At the same time, the state will not favor or oppose any religion. It will treat all citizens equally without discrimination based on religion.

Thus, Indian secularism ensures both religious freedom and equality. It allows people to follow their beliefs while maintaining fairness and neutrality in governance.

Features of Secularism in the Indian Constitution

The principle of secularism in India has several key features. First, every citizen has the right to

freedom of religion under Articles 25 to 28. However, this freedom is subject to public order, morality, and other fundamental rights.

Second, the Constitution guarantees equality before law and prohibits discrimination based on religion under Articles 14 and 15. This ensures that no religion receives special treatment.

Third, the state maintains a balance between religion and governance. While it generally does not interfere in religious matters, it can intervene to prevent discrimination and ensure social reform.

Fourth, the Constitution protects the rights of religious minorities under Articles 29 and 30. These include the right to preserve their culture and establish educational institutions.

Challenges to Secularism in India

India is a country with diverse religions such as Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, and others. Each religion has its own traditions, beliefs, and practices. While this diversity is a strength, it can also create divisions if not managed properly.

Over time, political interests have sometimes misused religion for gaining support. This has led to communalism, where religious identity becomes more important than national unity. Historical events and political actions have contributed to tensions between communities.

For example, incidents of communal violence and political decisions influenced by religious considerations have weakened secular values. Fear and insecurity among minority groups have increased in some cases. At the same time, majority groups may also feel influenced by strong nationalist narratives.

Media and political discourse sometimes add to these divisions instead of reducing them. Lack of strong opposition, reduced public participation, and fear of speaking against authority can weaken democracy. Economic inequality also plays a role, as social and economic issues often combine with religious tensions.

All these factors create serious challenges for maintaining secularism in India.

Contemporary Directions and Solutions

To strengthen secularism, several steps are necessary. Education plays a very important role. Students should be taught the values of tolerance, equality, and respect for all religions from an early age. Public awareness about constitutional values should also be increased.

Social unity must be encouraged by promoting harmony among different religious communities. Political parties should act responsibly and avoid using religion for political gain.

Strict implementation of laws is necessary to control communal violence and extremist activities. Media should act responsibly by providing accurate information and avoiding the spread of false or biased news.

The judiciary has a crucial role in protecting secular values and fundamental rights. Courts must act independently and ensure justice in cases related to religious conflicts. Citizens should also actively participate in democracy by asking questions, staying informed, and supporting constitutional values.

Conclusion

Secularism is a fundamental principle of the Indian Constitution and is essential for maintaining unity and peace in a diverse society. It ensures religious freedom while promoting equality and justice. Understanding secularism correctly can help in building an inclusive and progressive nation.



However, constitutional provisions alone are not enough. The active participation of government institutions, judiciary, media, and citizens is necessary to uphold secular values. The strength of Indian democracy depends on how strongly secularism is practiced in reality. A strong foundation of secularism will lead to a stronger and more stable democracy.

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9.

समकालीन हिंदी नाटक एवं रंगमंच में लोकतत्त्व: एक अध्ययन

डॉ० अरविन्द कुमार उपाध्याय

असिस्टेंट प्रोफेसर, हिन्दी

श्रीमती इन्दिरा गाँधी राजकीय स्नातकोत्तर

महाविद्यालय लालगंज, मिर्जापुर (उ०प्र०)

सारांश : समकालीन हिंदी नाटक और रंगमंच निरंतर प्रयोगशीलता के दौर से गुजर रहे हैं, जहाँ विषयवस्तु और शिल्प दोनों स्तरों पर नवीनता और विविधता का समावेश दिखाई देता है। इस प्रक्रिया में लोकतत्त्व की भूमिका अत्यंत महत्वपूर्ण हो गई है। लोकतत्त्व न केवल नाट्य-संरचना को समृद्ध करते हैं, बल्कि उसे जनसामान्य से जोड़ने का माध्यम भी बनते हैं। प्रस्तुत शोधपत्र में समकालीन हिंदी नाटक और रंगमंच में लोकतत्त्व के प्रयोग, उनके स्वरूप, महत्त्व तथा प्रभाव का विस्तृत विश्लेषण किया गया है। यह अध्ययन स्पष्ट करता है कि लोकतत्त्वों के समावेश से हिंदी नाटक अधिक जीवंत, प्रभावशाली और जनोन्मुख बना है।

प्रस्तावना :

समकालीन हिंदी नाटक अपने विकासक्रम में एक महत्वपूर्ण परिवर्तन के दौर से गुजर रहा है। यह परिवर्तन केवल विषयवस्तु तक सीमित नहीं है, बल्कि शिल्प, प्रस्तुति और रंगमंचीय संरचना में भी स्पष्ट रूप से दिखाई देता है। आधुनिक हिंदी नाटककारों ने पारंपरिक सीमाओं को तोड़ते हुए नए-नए प्रयोग किए हैं, जिनके माध्यम से नाटक को अधिक प्रभावी और जनसंपृक्त बनाने का प्रयास किया गया है। इस संदर्भ में लोकतत्त्व का समावेश एक महत्वपूर्ण प्रवृत्ति के रूप में उभरकर सामने आया है। लोकतत्त्वों के माध्यम से नाटककारों ने न केवल अपनी सांस्कृतिक जड़ों से जुड़ने का प्रयास किया है, बल्कि जनसामान्य के जीवन, अनुभवों और संवेदनाओं को भी अपने नाटकों में स्थान दिया है। इससे हिंदी नाटक एक ओर अपनी परंपरा से जुड़ा हुआ दिखाई देता है, वहीं दूसरी ओर आधुनिकता के साथ भी सामंजस्य स्थापित करता है।

समकालीन नाटक में यह स्पष्ट रूप से देखा जा सकता है कि नाटककार अब केवल बौद्धिक विमर्श तक सीमित नहीं रहना चाहते, बल्कि वे नाटक को जनजीवन के निकट लाना चाहते हैं। इसी उद्देश्य से उन्होंने लोकशैली, लोकगीत, लोकनृत्य और लोककथाओं का सहारा लिया है।

लोकतत्त्व की अवधारणा और स्वरूप

लोकतत्त्व से आशय उन सांस्कृतिक, सामाजिक और कलात्मक तत्वों से है, जो जनसामान्य के जीवन से उत्पन्न होते हैं और पीढ़ी दर पीढ़ी परंपरा के रूप में विकसित होते रहते हैं। इसमें लोककथाएँ, लोकगीत, लोकनृत्य, लोकभाषा और लोकजीवन की विविध अभिव्यक्तियाँ शामिल होती हैं।

नाटक में लोकतत्त्व का प्रयोग उसे अधिक जीवंत और प्रभावी बनाता है। यह दर्शकों को नाटक के साथ भावनात्मक रूप से जोड़ता है, क्योंकि वे उसमें अपने जीवन और अनुभवों की झलक देखते हैं। लोकतत्त्व नाटक को केवल एक कलात्मक प्रस्तुति न बनाकर उसे सामाजिक और सांस्कृतिक अभिव्यक्ति का माध्यम बना देते हैं।

समकालीन हिंदी नाटककारों ने लोकतत्त्व को केवल सजावट के रूप में नहीं अपनाया, बल्कि उसे अपनी रचना का अभिन्न अंग बनाया है। उन्होंने लोकसंस्कृति के माध्यम से आधुनिक समस्याओं को प्रस्तुत करने का प्रयास किया है, जिससे नाटक अधिक प्रभावशाली बन गया है।

समकालीन नाटक में लोकतत्त्व का प्रयोग

समकालीन हिंदी नाटक में लोकतत्त्व का प्रयोग एक महत्वपूर्ण और प्रभावशाली प्रवृत्ति के रूप में उभरकर सामने आया है।

आधुनिक नाटककारों ने यह अनुभव किया है कि यदि नाटक को जनसामान्य के जीवन से जोड़ना है, तो उसमें लोकजीवन से जुड़े तत्वों का समावेश आवश्यक है। इसी कारण उन्होंने लोकशैली, लोकगीत, लोकभाषा, लोकनृत्य और लोककथाओं का व्यापक रूप से उपयोग किया है। इन लोकतत्वों के माध्यम से नाटक अधिक जीवंत, सहज और प्रभावी बन गया है।

लोकतत्त्व नाटक को केवल कलात्मक प्रस्तुति तक सीमित नहीं रखते, बल्कि उसे सामाजिक यथार्थ से जोड़ते हैं। जब नाटक में लोकजीवन के अनुभव, संघर्ष और संवेदनाएँ शामिल होती हैं, तब वह दर्शकों के लिए अधिक आत्मीय और विश्वसनीय बन जाता है। दर्शक अपने जीवन की झलक नाटक में देखते हैं, जिससे उनके और नाटक के बीच एक गहरा भावनात्मक संबंध स्थापित होता है। यही कारण है कि लोकतत्वों से युक्त नाटक अधिक प्रभाव छोड़ते हैं। समकालीन नाटककारों ने लोकतत्वों का प्रयोग केवल सजावटी तत्व के रूप में नहीं किया है, बल्कि उसे अपने नाट्य शिल्प का अभिन्न अंग बनाया है। उन्होंने लोकसंस्कृति के माध्यम से आधुनिक समाज की समस्याओं को प्रस्तुत करने का प्रयास किया है। बेरोजगारी, सामाजिक असमानता, भ्रष्टाचार, नैतिक पतन और मानवीय संबंधों में आई दूरी जैसी समस्याओं को लोकशैली के माध्यम से अधिक सरल और प्रभावशाली ढंग से व्यक्त किया गया है। इस प्रकार लोकतत्त्व आधुनिक जीवन की जटिलताओं को समझाने का एक सशक्त माध्यम बनते हैं।

लोकभाषा का प्रयोग भी इस संदर्भ में अत्यंत महत्वपूर्ण है। जब नाटक में स्थानीय भाषा और बोली का उपयोग किया जाता है, तो वह अधिक स्वाभाविक और प्रभावी प्रतीत होता है। इससे संवादों में जीवंतता आती है और दर्शक उनसे तुरंत जुड़ जाते हैं। इसी प्रकार लोकगीत और लोकनृत्य नाटक को केवल मनोरंजक ही नहीं बनाते, बल्कि उसमें सांस्कृतिक गहराई भी जोड़ते हैं। वे नाटक के भावों को सशक्त रूप से व्यक्त करने में सहायक होते हैं। इसके अतिरिक्त, लोककथाओं और मिथकों का प्रयोग भी समकालीन नाटक में व्यापक रूप से किया जा रहा है। नाटककार इन पारंपरिक कथाओं को आधुनिक संदर्भों में प्रस्तुत करते हैं, जिससे वे आज के समाज के लिए भी प्रासंगिक बन जाती हैं। इस प्रकार परंपरा और आधुनिकता का सुंदर समन्वय देखने को मिलता है।

समग्र रूप से कहा जा सकता है कि समकालीन हिंदी नाटक में लोकतत्वों का प्रयोग नाटक को अधिक जनोन्मुख, प्रभावशाली

और यथार्थपरक बनाता है। यह न केवल नाटक की कलात्मकता को समृद्ध करता है, बल्कि उसे सामाजिक परिवर्तन का सशक्त माध्यम भी बनाता है। इस दृष्टि से लोकतत्त्व समकालीन हिंदी नाटक की आत्मा के रूप में कार्य करते हैं।

प्रमुख नाटककार और उनके प्रयोग

समकालीन हिंदी नाटक में लोकतत्त्व के प्रयोग को समझने के लिए प्रमुख नाटककारों के योगदान का अध्ययन आवश्यक है। मोहन राकेश, लक्ष्मीनारायण लाल, मणि मधुकर, मुद्राराक्षस और हबीब तनवीर जैसे नाटककारों ने इस दिशा में महत्वपूर्ण कार्य किया है।

मणि मधुकर के नाटकों में लोकतत्त्व का प्रयोग विशेष रूप से उल्लेखनीय है। उन्होंने अपने नाटकों में लोकशैली और आधुनिकता का समन्वय प्रस्तुत किया है। उनके नाटक “रसगंधर्व” और “खेला पोलमपुर” में लोकजीवन की झलक स्पष्ट रूप से दिखाई देती है। इन नाटकों में लोकगीत, लोकभाषा और लोककथाओं का प्रभावी उपयोग किया गया है।

इसी प्रकार मुद्राराक्षस और हबीब तनवीर ने भी अपने नाटकों में लोकतत्त्व का सफल प्रयोग किया है। उनके नाटक समाज की विसंगतियों और समस्याओं को उजागर करते हैं।

लोकतत्त्व और रंगमंचीय प्रयोग

रंगमंच पर लोकतत्त्व का प्रयोग नाटक को अधिक प्रभावशाली, जीवंत और दर्शक-सापेक्ष बनाता है। पारंपरिक रंगमंच जहाँ एक निश्चित ढाँचे और औपचारिक प्रस्तुति तक सीमित था, वहीं समकालीन रंगमंच अधिक प्रयोगशील और लचीला हो गया है। आज के नाटककार और रंगनिर्देशक मंच सज्जा, प्रकाश व्यवस्था, वेशभूषा तथा अभिनय शैली में लोक तत्वों का समावेश करके नाट्य प्रस्तुति को अधिक अर्थपूर्ण और प्रभावकारी बना रहे हैं। इस प्रकार लोकतत्त्व केवल विषयवस्तु तक सीमित नहीं रहते, बल्कि वे संपूर्ण रंगमंचीय संरचना का अभिन्न अंग बन जाते हैं।

लोकनृत्य और लोकसंगीत का प्रयोग रंगमंचीय प्रस्तुति को विशेष आकर्षण प्रदान करता है। लोकधुनों और पारंपरिक लयों का उपयोग नाटक के भावों को सशक्त ढंग से अभिव्यक्त करता है। जब नाटक में लोकगीतों का समावेश होता है, तो वह केवल मनोरंजन का माध्यम नहीं रह जाता, बल्कि वह सांस्कृतिक

अभिव्यक्ति का रूप धारण कर लेता है। लोकनृत्य भी दृश्यात्मक सौंदर्य को बढ़ाते हैं और नाटक के वातावरण को जीवंत बनाते हैं। इससे दर्शकों की रुचि बनी रहती है और वे नाटक के साथ भावनात्मक रूप से जुड़ जाते हैं। इसके अतिरिक्त, लोकभाषा और बोलियों का प्रयोग रंगमंच को अधिक सहज और प्रभावी बनाता है। जब पात्र अपनी स्थानीय भाषा में संवाद करते हैं, तो वह अधिक स्वाभाविक प्रतीत होता है और दर्शकों के साथ सीधा संवाद स्थापित करता है। इससे नाटक में यथार्थता का भाव उत्पन्न होता है और दर्शक स्वयं को उस परिवेश का हिस्सा महसूस करते हैं। लोकभाषा न केवल संवादों को जीवंत बनाती है, बल्कि पात्रों के चरित्र और सामाजिक पृष्ठभूमि को भी स्पष्ट रूप से प्रस्तुत करती है।

समकालीन रंगमंच में लोकतत्त्वों के प्रयोग से मंचीय सीमाएँ भी टूटती दिखाई देती हैं। अब खुले मंच, न्यूनतम सज्जा और प्रतीकात्मक प्रस्तुति का प्रयोग बढ़ रहा है, जो लोकनाट्य परंपरा से प्रेरित है। इससे नाटक की प्रस्तुति अधिक लचीली और प्रभावी बनती है। दर्शक और कलाकार के बीच की दूरी कम होती है, जिससे एक आत्मीय संबंध स्थापित होता है। अंततः कहा जा सकता है कि लोकतत्त्वों के रंगमंचीय प्रयोग ने हिंदी नाटक को नई ऊर्जा और दिशा प्रदान की है। यह प्रयोग न केवल नाटक को अधिक आकर्षक बनाते हैं, बल्कि उसे जनजीवन के अधिक निकट भी लाते हैं। इस प्रकार लोकतत्त्व समकालीन रंगमंच को समृद्ध करने में अत्यंत महत्वपूर्ण भूमिका निभा रहे हैं।

लोकतत्त्व और सामाजिक यथार्थ

लोकतत्त्व के माध्यम से नाटककारों ने सामाजिक यथार्थ को प्रभावी ढंग से प्रस्तुत किया है। उन्होंने समाज की समस्याओं, विसंगतियों और संघर्षों को अपने नाटकों में स्थान दिया है।

लोकतत्त्व नाटक को जनसामान्य के जीवन से जोड़ता है। इससे दर्शक नाटक में अपने जीवन की झलक देखते हैं और उससे जुड़ाव महसूस करते हैं।

इस प्रकार लोकतत्त्व नाटक को केवल कलात्मक अभिव्यक्ति न बनाकर उसे सामाजिक परिवर्तन का माध्यम बना देता है।

निष्कर्ष :

समकालीन हिंदी नाटक और रंगमंच में लोकतत्त्व का प्रयोग एक महत्वपूर्ण प्रवृत्ति के रूप में उभरा है। इससे नाटक अधिक प्रभावशाली, जीवंत और जनोन्मुख बना है। लोकतत्त्वों के माध्यम से नाटककारों ने अपनी सांस्कृतिक जड़ों से जुड़ते हुए आधुनिक समस्याओं को प्रस्तुत किया है। इससे नाटक में नवीनता और गहराई दोनों आई हैं। इस प्रकार यह कहा जा सकता है कि लोकतत्त्वों का प्रयोग हिंदी नाटक और रंगमंच के विकास में अत्यंत महत्वपूर्ण भूमिका निभा रहा है और भविष्य में भी इसकी प्रासंगिकता बनी रहेगी।

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प्राचीन भारतीय इतिहास के प्रस्तुतीकरण में 'मृच्छ कटिक' का योगदान

डॉ. शुक्ला ओझा

प्राध्यापक एवं विभागाध्यक्ष इतिहास

डॉ. भगवत सहाय शासकीय महाविद्यालय ग्वालियर

संसार की अनेक प्राचीन सभ्यताएं आज नष्ट हो चुकी हैं। सुमेरिया, असीरिया, बेबीलोनिया केतु और मात्र नाम ही शेष हैं। मिस्र के वर्तमान निवासियों का उन लोगों से कोई संबंध नहीं है जिन्होंने नील नदी की घाटी में गगनचुंबी विशाल ग्रामीणों का निर्माण किया था। प्राचीन ग्रीस और रोम में जो सभ्यताएं विकसित हुई थीं, वे भी अब नष्ट हो चुकी हैं। पर भारत की सभ्यता एवं संस्कृति हजारों वर्ष बीत जाने पर भी कायम है। प्राचीन भारतीय संस्कृति का ही प्रतिबिंब 21वीं सदी के भारत की संस्कृति में दिखाई देता है। विविध विदेशी जातियों ने भारत पर आक्रमण कर यहां के विविध भागों पर शासन किया, परंतु इनसे यहां की मूल धारा नष्ट नहीं हुई। वे विदेशी संस्कृतियां इस देश की उन्नत एवं समृद्ध संस्कृति में मिलकर अपनी पृथक सत्ता खो बैठी और भारतीय संस्कृति के साथ मिलकर एकाकार हो गईं। किसी भी देश की संस्कृति स्वयं को धर्म, दार्शनिक, चिंतन, साहित्य, कला, शासन प्रबंध आदि के रूप में अभिव्यक्त करती है। इस भारतीय संस्कृति की आधारशिला प्राचीन काल में रखी गई तथा इसी युग में इनको विस्तार भी दिया गया। अतः एवं प्राचीन भारत का विशेषतः सांस्कृतिक इतिहास का अध्ययन अत्यंत महत्वपूर्ण एवं प्रासंगिक है।

प्राचीन भारत का इतिहास जानने हेतु ऐतिहासिक ग्रंथों की कमी है। डॉ. आर. सी. मजूमदार का मत है कि "इतिहास लेखन के प्रति भारतीयों की विमुखता भारतीय संस्कृति का भारी दोष है।" मध्यकाल में अलबरूनी भी लिखता है- "हिंदू घटनाओं के ऐतिहासिक क्रम की ओर अधिक ध्यान नहीं देते थे।" किंतु प्राचीन युगीन भारतीयों में इतिहास बोध था ही नहीं, यह कहना असंगत है। सुप्रसिद्ध इतिहासकार ए. बी. कीथ लिखते हैं - "भारतीयों में ऐतिहासिक चेतना का प्राचीन काल में भी अभाव नहीं था, इसका प्रमाण कुछ ग्रंथों एवं तथ्यों से प्राप्त होता है।" प्राचीन भारत में व्यापक स्तर पर संस्कृत साहित्य का विकास हुआ, किंतु कीथ महोदय का विचार है कि "इतने विशाल संस्कृत साहित्य में इतिहास को कोई प्रमुख स्थान प्राप्त ना हो सका और संस्कृत साहित्य के महान युग में एक भी ऐसा लेखक नहीं हुआ जिसे समालोचनात्मक इतिहासज्ञ कहा जा सके। इसी कारण प्राचीन भारतीय संस्कृति एवं इतिहास जानने के लिए संस्कृत भाषा में लिखे गए ग्रंथों की ही सहायता लेना अनिवार्य

हो जाता है। संस्कृत साहित्य कुछ अंश तक धार्मिक है तथा कुछ अंश तक लौकिक। धार्मिक साहित्य में वैदिक साहित्य, बौद्ध तथा जैन साहित्य का योगदान महत्वपूर्ण माना गया है। वही संस्कृत के महान साहित्यकारों तथा पाणिनि, पतंजलि, कालिदास, विशाखदत्त मास, शूद्रक का भी प्राचीन भारत के इतिहास के प्रस्तुतीकरण में अतुलनीय स्थान रहा है।

संस्कृत के महान साहित्यकार एवं नाटक लेखक शूद्रक का सुप्रसिद्ध ग्रंथ "मृच्छ कटिक" प्राचीन सांस्कृतिक इतिहास के बारे में व्यापक सूचनाएं उपलब्ध करवाता है। इसके अध्ययन से प्राचीन भारतीय समाज, धर्म, प्रशासन एवं संस्कृति को स्पष्ट समझा जा सकता है। सुप्रसिद्ध इतिहासकार वी. डी. महाजन के मतानुसार मृच्छ कटिक का लेखक शूद्रक संभवतः चौथी शताब्दी में हुआ। उनके द्वारा रचित 'मृच्छ कटिक' संस्कृत साहित्य के सर्वाधिक रोचक नाटकों में से है। इतिहास के प्रस्तुतीकरण में इस ग्रंथ की प्रशंसा करते हुए दिनेश चंद्र भारद्वाज ने उनकी पुस्तक भारतीय संस्कृति की रूपरेखा में लिखा है कि शूद्रक गुप्त काल का प्रसिद्ध नाटककार था। 'मृच्छ कटिकम' नामक नाटक की रचना इसने ही की थी। इसमें अत्यंत यथार्थवादी वास्तविक चित्रण किया गया है। सहानुभूति का भी इसमें सुंदर प्रदर्शन किया गया है। शूद्रक ने इस नाटक में खुंडमोडक शब्द का प्रयोग किया है तथा दशम अंक में चारुदत्त को मारते समय चांडाल के हाथ से तलवार गिरने पर सदृयवासनी देवी का स्मरण किया है- "भगवती सदृयवादिनी प्रसीद प्रसीद।" इसी प्रकार छठे अंक में वीरक और चंदनकके झगड़े में दक्षिणा के और कर्नाटकलह शब्दों का प्रयोग होना शूद्रक एवं मृच्छ कटिकम की विषय वस्तु को दक्षिण और वहां भी महाराष्ट्र से संबंधित होने की ओर संकेत करता है। अधिकांश विद्वान इसकी कथा का स्थान उज्जयनी को निर्धारित करते हैं। इसके रचना काल का सही निर्धारण करना संभव नहीं है तथापि इतिहासकारों द्वारा अन्य संस्कृत के साहित्यकारों के काल से तुलनात्मक विश्लेषण के पश्चात इसकी रचना को 200 ईसा पूर्व से 700 ईसवी के मध्य का माना है। यह आवश्यक है कि इसमें उल्लिखित सामाजिक, राजनीतिक अवस्था गुप्त साम्राज्य के पतन के बाद तथा हर्ष के साम्राज्य के उदय के पूर्व की अवस्था से मिलती है। इस काल में कोई प्रभावशाली सम्राट

ना होने के कारण अराजकता का वातावरण था। इस नाटक में 10 अंक हैं तथा इसके मुख्य पात्र चारुदत्त, वसंतसेना, शार्वीलक, मधुलिका, विदूषक, भिक्षु, घूता, शकार इत्यादि हैं। मृच्छकटिकम की विषय वस्तु से तत्कालीन प्राचीन भारत के अवस्था पर व्यापक प्रकाश पड़ता है।

सामाजिक जीवन:-

शूद्रक रचित मृच्छकटिकम में भारत समाज वर्ण व्यवस्था के आधार पर चार वर्णों- ब्राह्मण, क्षत्रिय, वैश्य एवं शूद्र में वंश हुआ था। संभवतः चांडालों को पंचम वर्ग माना जाता था। ब्राह्मण अपने ज्ञान के कारण वंदनीय थे। नाटक में वसंतसेना कहती है- “ ब्राह्मण गण तो हमारे पूज्य हैं।” यद्यपि सभी ब्राह्मण पूजनीय नहीं होते थे। वे चोरी जैसे बुरे कार्य भी करते थे। नाटक का पात्र शार्वीलक इसका उदाहरण है। ब्राह्मण वर्ग का कार्य छोड़कर व्यापार भी करते थे, इसकी पुष्टि प्रमुख पात्र चारुदत्त के रूप में हो जाती है। वैश्य व्यापार के लिए परदेश जाते थे। फांसी देने का कार्य चांडाल का माना जाता था। यहां ‘प्राकृत पुरुष’ शब्द शूद्र का वाचक था, उन्हें वेदार्थ कहने का अधिकार नहीं था। सभ्य व्यक्तियों को बिना आदर सूचक शब्द लगाए पुकारना गलत माना जाता था (11) पर्दा प्रथा का अभाव था। वैसे बैल गाड़ियों में पढ़ने लगे होते थे तथा दशम अंक में घूता सबके सामने बैठी है अर्थात् पर्दा प्रथा नहीं थी। मृच्छकटिकसे तत्कालीन विवाद व्यवस्था पर भी प्रकाश पड़ता है तथा इससे ही स्त्रियों की दशा का भी ज्ञान होता है। विवाह प्रायः सवर्णों में ही होते थे तथापि असवर्ण स्त्री से विवाह करना निषिद्ध नहीं था। चारुदत्त और शार्वीलक जो दोनों ही ब्राह्मण थे उन्होंने क्रमशः वसंतसेना और मदनिका को अपनी बधू बनाया। सती प्रथा प्रचलित थी दशम अंक में धूता सती होने का प्रयत्न करती है।(12)

समाज में वैश्याएं भी थी जो संभवतः दो प्रकार की होती थी वैश्या एवं गणिका। गणिका का काम नाचना एवं गाना अर्थात् कला आधारित कार्य होता था। वसंतसेना के लिए अधिकतर गणिका शब्द ही प्रयुक्त हुआ है। कुछ लोग रखैल भी रखते थे। अविवाहित स्त्री के पुत्र के लिए ‘कांडेली माता’ शब्द का प्रयोग किया गया है। नाटक के पात्र शकार के लिए यही शब्द उपयोग में लाया गया है। इस काल में स्त्रियां आभूषण प्रिय थीं। इस ग्रंथ में नूपुर, हंसता भरण, करधनी, फूलों की वेणी किसी प्रकार का पाउडर आदि से श्रंगार करती थीं। कुछ पुरुष भी केस रखते थे। मनोरंजन के साधन के रूप में जुए का बहुत प्रचलन था। हारे धन का हिसाब रखने हेतु वही खाते होते थे तथा हिसाब लिखने वाले को लेखक कहते थे। हारा हुआ धन ना देने पर न्यायालय में दावा कर वसूल किया जाता था। अर्थात् जो अवैध रूप से खेला जाता था मद्यपान एवं पान गोष्ठी इत्यादि के विवरण भी यह ग्रंथ प्रस्तुत करता है प्राचीन भारत में दास प्रथा के प्रचलन की पुष्टि भी मृच्छकटिकम से होती है मदनिका वसंतसेना की दासी थी। उसे

गुलामी से छुड़ाने के लिए ही शार्वीलक ने चोरी की थी। चारुदत्त एवं शकार के पास भी गुलाम थे। धन देकर गुलामी से मुक्ति पाई जा सकती थी तथा स्वतंत्र नागरिक बन सकते थे राज आज्ञा से भी गुलामी से मुक्ति के उल्लेख मिलते हैं। दशम अंक के अंत में चारुदत्त स्थावरक चेत के विषय में कहता है- सुव्रत अदासो भवतु।

आर्थिक जीवन:-

शूद्रक का नाटक मृच्छकटिक एक प्राचीन भारत के आर्थिक जीवन एवं अर्थव्यवस्था का एक चित्र भी प्रस्तुत करता है। नगरों में सामान व्यवसाय करने वालों के अलग-अलग मोहल्ले होते थे। वेश्यों द्वारा परदेस जाकर व्यापार करने की परंपरा को बनाए रखा गया था। वसंतसेना मदनिका से कहती है - “ व्यापारी लोग तो अत्यंत स्नेह पात्र प्रेमियों को भी छोड़कर दूसरे देश चले जाते हैं, अतः वे वियोग, दुख उत्पन्न करते हैं।” राजमार्ग तथा अन्य मार्गों का प्रबंध अच्छा होने के कारण व्यापार उन्नत था। बड़ी बड़ी सड़कें होती थीं। रात में सड़कों पर अंधेरा रहता था। रात में पहरा देने के लिए पहरेदार रखे जाते थे। किंतु फिर भी दुर्बलो के लिए रात को सड़कों पर निकलना खतरनाक होता था। सड़कों पर मारपीट के भी विवरण मिल जो तत्कालीन कमजोर शासन व्यवस्था की ओर संकेत करती है। सवारी के रूप में बैलगाड़ी का प्रचलन अधिक था। कभी-कभी घोड़ों का भी प्रयोग होता था। धनिक लोग सवारी के लिए हाथी भी पालते थे। वसंतसेना के पास भी एक हाथी था जिसका नाम ‘खुंटमोडक हस्ती’ था। इस समय देश की आर्थिक दशा उत्तम प्रतीत होती है किंतु वर्ग विभेद के संकेत भी मिलते हैं। कुछ लोग इतने धनी होते थे कि उनके बच्चे की खिलौना गाड़ी भी सोने की होती थी। नाटक के छठे अंक में मदनिका बालक रोहसेन को खेलने के लिए मिट्टी की गाड़ी देती है। वह जैसी सोने की खिलौना गाड़ी पड़ोस के घर में देख कर आया है वैसी ही गाड़ी मांगता है एवं रोना आरंभ कर देता है। उसी समय उसे गोद में लेकर मदनिका वसंतसेना के पास पहुंचती है। जब वसंतसेना को बालक के रोने का कारण ज्ञात होता है तो वह अपना आभूषण उतार कर उसे सोने की गाड़ी बनवाने के लिए दे देती है। इसी घटना में आई मिट्टी की गाड़ी के नाम पर नाटक का नाम मृच्छकटिक रखा गया है। यह घटना समाज के दोनों आर्थिक वर्गों की दूरी को स्पष्ट कर देती है।

राजनीतिक दशा एवं प्रशासन:-

मृच्छकटिक से तत्कालीन भारत की राजनीतिक दशा का भी ज्ञान होता है। यह राजनीति का अव्यवस्था का युग था। उस समय कोई सार्वभौम सम्राट नहीं था। देश छोटे-छोटे राज्यों में विभक्त था तथा राजा शक्ति विहीन एवं कमजोर थे। प्रशासनिक कमजोरी के लक्षण भी दृष्टिगोचर होते हैं। राज्य के कर्मचारी छोटी-छोटी बातों पर आपस में लड़ने लगते थे। उन्हें उनके पद का अत्यधिक घमंड होता था। नाटक में विरक और चंदनक का दृश्य प्रशासनिक शिथिलता को प्रस्तुत करता है। प्रशासन कमजोर होने के कारण षडयंत्रों की बहुलता

थी। षडयंत्र कर राज्य को पलटना आम घटना थी। षडयंत्र कारी असामाजिक तत्वों की सहायता से षडयंत्रों को अंजाम देते थे। किसी भी व्यक्ति के षडयंत्रकारी होने का संदेह होने पर उसे अनिश्चितकाल के लिए बेड़ियां पहनाकर कैद में डाल दिया जाता था। इस नाटक में राजा पालक ने आर्यक को ऐसे ही कैद में डाल रखा था। राज्य में सुख शांति बनी रहे, इसकी ओर विशेष ध्यान दिया जाता था। अपराधियों को पकड़ने हेतु मार्गों पर पहरेदार बैठा दिए जाते थे। आने जाने वाली गाड़ियों की तलाशी लेने की भी प्रथा थी। राज परिवार में कोई विशेष अवसर होने पर कैदियों को रिहा करने की भी परंपरा थी।

प्रशासन की ही एक महत्वपूर्ण हिस्सा होता है न्याय व्यवस्था। न्याय व्यवस्था का जो स्वरूप वैदिक काल में प्रारंभ हुआ था वह मृच्छकटिक की रचना के समय तक पूर्णतः विकसित हो चुका था एवं विधिवत न्याय प्रशासन स्थापित था। मृच्छकटिक में प्राप्त विवरण के अनुसार मुकदमों का फैसला करने के लिए न्यायालय होते थे जहां एक न्यायाधीश, एक श्रेष्ठी, और एक कायस्थ मिलकर न्याय करते थे। न्यायाधीश को वेतन राज्य की ओर से मिलता था तथा उसको राजकीय नियमों के अंतर्गत कार्य करना होता था। राजा को न्यायाधीश को पदच्युत करने का अधिकार था। उस पर राजनीतिक दबाव डालने के भी संकेत मिलते हैं। नाटक के नवम अंक में शंकर न्यायाधीश को धमकी देता है कि यदि मेरा मुकदमा नहीं सुना गया तो मैं राजा से कहकर तुम्हें निकलवा दूंगा। न्यायाधीश का स्थान वर्तमान जज के समान, श्रेष्ठी का स्थान जूरी मेंबर के समान एवं कायस्थ का स्थान पेशकार के समान होता था। वादी प्रतिवादी के बयान, गवाहों की गवाही के आधार पर न्याय दिया जाता था। न्याय मनुस्मृति के आधार पर दिया जाता था। मुकदमों के निर्णय करने में अधिक समय नहीं लगता था। हाथी के मुकदमे के निर्णय अंतिम स्वीकृति हेतु राजा के पास भेजे जाते थे। राजा उन्हें बदलने का भी अधिकार रखता था। राजा का निर्णय एवं आज्ञा को ही सर्वोपरि न्याय माना जाता था। दंड विधान भी कठोर था। अपराधी द्वारा सत्य ना बताने पर कोड़े लगाए जाते थे। हत्या के अपराध पर प्राण दंड दिया जाता था। प्राण दंड के विभिन्न तरीके प्रचलित थे यथा तलवार से गर्दन काट देना, सूली पर चढ़ाना, कुत्तों से नुचवाना, आरे से चिरवाना इत्यादि। मृत्यु दंड चैन डालो द्वारा श्मशान में दिया जाता था। मृत्युदंड प्राप्त अपराधी को रक्त चंदन एवं करवीर की माला से सजा कर उसके कंधे पर सूली (सूली) रखकर चांडाल बादुर बजाते हुए श्मशान ले जाता था तथा मार्ग में उसका परिचय देकर अपराध एवं दंड की घोषणा भी करते जाते थे साथ ही अन्य लोगों के ऐसी गलती ना करने की चेतावनी भी देते जाते थे। ऐसे कठोर दंड विधान के कारण अपराधों पर अंकुश लगता होगा।

धार्मिक स्थिति:-

शुद्रक ने मृच्छकटिक को रचते समय अनेक स्थानों पर धार्मिक स्थिति को भी प्रस्तुत किया है जिसे उस काल में विविध धर्मों की

स्थिति को समझने में मदद मिलती है। उस समय वैदिक धर्म एवं बौद्ध धर्म दोनों ही प्रचलित थे। वैदिक धर्म राजधर्म था तथा उसके मतावलंबी अधिक थे। धार्मिक क्षेत्र में वैदिक परंपराएं प्रचलित थीं। पूजा, पाठ, समाधि, पंच महायज्ञ अर्थात् पाठ, होम, अतिथि सत्कार, तर्पण एवं बली दैनिक धार्मिक क्रियाओं का हिस्सा थे। आम लोगों की धर्म में अटूट आस्था थी। पूजा का फल मिले या ना मिले वे पूजा करना अपना नित्य कर्तव्य समझते थे। प्रथम अंक में चारुदत्त विदूषक से कह रहा है कि मैं ग्रहदेवों की पूजा कर चुका हूं, जाओ तुम भी चौराहे पर मात्र देवियों के लिए बली चढ़ा आओ। विदूषक कहता है कि मैं नहीं जाऊंगा। जब इस प्रकार पूजा करने से देवता आप पर प्रसन्न नहीं होते हैं तो देवताओं की पूजा करने का क्या लाभ? चारुदत्त उत्तर देता है- “ मित्र ऐसा मत कहो। यह ग्रह वासियों का दैनिक नियम है। तन, मन, वाणी एवं बलीकर्मों द्वारा पूजित देवता शांत चित् वाले मनुष्य पर अवश्य प्रसन्न होते हैं। इसमें तर्क वितर्क करने की आवश्यकता नहीं है। (14) सामान्य जन भी व्रत उपवास करते थे तथा इस अवसर पर ब्राह्मणों को भोजन करवाकर दान देते थे। चोरी चोर भी चोरी करने से पूर्व अपने पेशे के देवताओं का स्मरण करते थे। नाटक का पात्र शर्लिकचोरी करने से पूर्व स्तुति करता है “ अवशिष्ट पूरक कुमार कार्तिकेय जी को नमस्कार है। प्रभावशाली ब्राह्मण देव स्वरूप कनक शक्ति को नमस्कार है। भास्कर नंदी को नमस्कार है। तथा योगाचार्य को नमस्कार है जिनका मैं प्रथम शिष्य हूं। उनके प्रसन्न होने से मेरी योगसाधना हो गई। इस प्रकार योग साधना कर लेने से रक्षक गण मुझे नहीं देख सकेंगे। यदि संयोगवश शरीर पर शस्त्र का आघात हो तो भी चोट ना लगेगी। (15) चांडाल भी चारुदत्त को मृत्युदंड देते समय कार्य सिद्ध होने के लिए सदृशवादिनी देवी से प्रसन्न होने की प्रार्थना करता है। (16)

मृच्छकटिक की रचना के समय बौद्ध धर्म कमजोर, लड़खड़ा ती हुई स्थिति में था। लोग सांसारिक जीवन से ऊबकर भिक्षु बन जाते थे इस नाटक में एक पात्र संवाहक हुई है जो जीवन में प्राप्त दुखों और अपमानों से शाक्यश्रवण बन जाता है। बौद्ध सन्यासियों को शाक्यश्रवण, परिव्राजक या भिक्षु कहते थे। वे बिहारो में रहते थे किस ग्रंथ से ऐसा प्रतीत होता है कि संभवतः उस समय अनेक बिहार थे। कुछ दिखावटी, दुराचारी भिक्षुओं का भी उल्लेख शुद्रक ने दिया है। बिहारो में भिक्षुडिया भी रहती थी। स्तमक में वसंतसेना को बिहार ले जाते समय भिक्षु कहता है कि इस बिहार में मेरी धर्म यागिनी रहती है। (17)

साहित्य एवं कला की उन्नति:-

मानव आरंभिक काल से कला सृजन एवं कला वृद्धि करता रहा है। सभ्यता के विकास के साथ कला की अभिव्यक्ति का दायरा भी बढ़ता गया। (18) प्राचीन काल में मूर्तिकला, चित्रकला, स्थापत्य कला, साहित्य का प्रचुर विकास हुआ है।

शुद्रक द्वारा इतने उच्च कोटि के ग्रंथ मृच्छकटिक की रचना करना इस युग में साहित्य की उन्नत दशा को इंगित करता है। जितनी भाषाओं का प्रयोग इस नाटक में किया गया है उतनी भाषाएं अन्य किसी भी नाटक में नहीं मिलती है। प्राचीन भारतीय भाषाएं तीन वर्गों में रखी जाती हैं- संस्कृत, प्राकृत एवं अपभ्रंश। प्राकृत भाषाओं में 7 प्रमुख हैं- मागधी, अवंतिका, प्राच्या, सौरसेनी, अर्धमागधी, बहिका और दक्षिणात्य अर्थात् मराठी। अपभ्रंश में भी सात प्रमुख हैं - शकारी, अभीरी, चांडाली, शाबरी, द्रविडी, उडूजा, और बनेचरों की भाषा डक्की। इस नाटक में शुद्रक ने 7 भाषाओं का प्रयोग किया है। इसके पात्रों में सूत्रधार, नटी, रदनिका, मदनिका, वसंतसेना और उसकी माता चेस्टी, कर्णपूरक, धूता, शोधनक और श्रेष्ठी यह 11 पात्र शौरसेनी भाषा बोलते हैं। वीरक और चंदनक अवन्ति भाषा, विदूषक प्राच्या भाषा, शकार, वसंतसेना, चारुदत्त इन तीनों के चेत, भिक्षु, रोहसेन और संवाहक मागधी भाषा बोलते हैं। शकार शकारी भाषा चांडाल चांडाली भाषा माथुर और जुआरी ठक्क भाषा बोलते हैं यह अकेला ग्रन्थ ही तत्कालीन साहित्यिक प्रगति को प्रस्तुत करने का यथेष्ट प्रमाण है।

प्राचीन काल कलाओं की समृद्धि का युग माना जाता है। इस नाटक में भी तत्कालीन अनेक कलाओं का उल्लेख मिलता है चित्रकला का भी देश में व्यापक प्रचार था। नारियां भी अच्छे चित्र बना लेती थीं। नाटक के चतुर्थ अंक में वसंतसेना अपना बनाया हुआ चारों तत्व का एक चित्र मदनिका को दिखाती है तथा पूछती है कि “यह आर्य चारुदत्त की चित्राकृति क्या दर्शनीय एवं अनुरूप है?” जिसका उत्तर मदनिका सकारात्मक देती है। संवाहन कलाकार भी उल्लेख इसमें किया गया है। इसका पात्र संवाहक संवहन कला का पंडित था। मूर्तिकला के भी इस काल में उन्नत होने के प्रमाण मिलते हैं। इस नाटक से कास्ट एवं पाषाण मूर्तियां बनाए जाने के विवरण प्राप्त होते हैं। मृच्छकटिक दूसरे अंक में एक प्रसंग में धूतकर एवं माथुर दोनों देव मंदिर में प्रवेश करते हैं और वहां देख कर धूतकर कहता है क्या यह काठ की मूर्ति है? उसके उत्तर में माथुर कहता है कि अरे नहीं नहीं, यह तो पत्थर की मूर्ति है। (19) वसंत सेना के महल के वर्णन में भी अनेक कलाओं का नाम आता है किंतु इस ग्रंथ से जिस कला के सर्वाधिक विकास का आभास होता है वह है संगीत कला। लोक संगीत के शौकीन थे। चारुदत्त तृतीय अंक में भाव रोमिल का गाना सुनकर रात को बारह बजे घर लौटता हुआ दर्शाया गया है। वह मार्ग में वीणा की प्रशंसा करता है। वीणा के साथ-साथ बांसुरी, मृदंग, प्रणव, इत्यादि वाद्य यंत्रों की भी इस नाटक में उपस्थिति दर्शाते हैं। संगीत की गोष्ठियों भी होती रहती थीं। संगीत के साथ साथ आयोजित अभिनय कला भी विकसित हो रही थी। इस ग्रंथ में वर्णित कलाओं में चोरी

करने की कला को भी सम्मिलित किया गया है। इसका अपना एक पृथक शास्त्र था। इस शास्त्र के आचार्यों के नाम भी मृच्छकटिक के तृतीय अंक में दिए गए हैं।

गुप्त काल की समाप्ति के उपरान्त व्याप्त राजनीतिक अराजकता का प्रभाव तत्कालीन सामाजिक, आर्थिक तथा संपूर्ण सांस्कृतिक जीवन पर पड़ा। नैतिकता का पतन भी इस युग की विशिष्टता रही। इन सभी परिस्थितियों का जीवन चित्रण संस्कृत भाषा के महान नाटककार शुद्रक ने सुप्रसिद्ध नाटक मृच्छकटिक में किया है। प्राचीन भारत के इस काल खंड का सांस्कृतिक इतिहास प्रस्तुत करने वाला यह अत्यंत यह अत्यंत उपयोगी ग्रंथ है। जुआ, चोरी, बेईमानी जैसे निंदनीय कार्यकलापों का वर्णन जनमानस के आचरण में आए बदलावों के संकेतक हैं। अत्यंत प्रसिद्ध उक्ति है कि ‘साहित्य समाज का दर्पण होता है’ यहां सत्य सिद्ध होती है तत्कालीन इतिहास की प्रस्तुति में इस ग्रंथ का योगदान अतुलनीय है।

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11.

Women Entrepreneurship in India: Growth, Challenges and Inspiring Journeys

Dr. Ramposh

Asst. Professor of Commerce
Govt Degree College Manikpur, Chirkut

Abstract

Women entrepreneurship in India has grown significantly in recent years. Earlier, business was mainly dominated by men, but today women are actively participating in economic activities and contributing to national development. Women entrepreneurs are creating employment, promoting innovation, and improving social conditions. However, they still face many challenges such as lack of finance, social barriers, and limited opportunities. This paper explains the concept of women entrepreneurship, its importance, growth, challenges, and highlights some inspiring women entrepreneurs in India in a simple and descriptive manner.

Keywords: Women Entrepreneurs, Economic Development, Empowerment, India, Innovation

Introduction

Entrepreneurship is becoming more important in today's world. It plays a key role in economic growth and development. In developing countries like India, entrepreneurship is not only a way of earning income but also a way to create jobs and reduce poverty.

Traditionally, entrepreneurship was dominated by men. Women had limited opportunities due to social restrictions, lack of education, and financial dependence. However, the situation has changed over time. Today, women are entering the field of entrepreneurship in large numbers and proving their abilities in different sectors.

Women entrepreneurship started gaining attention in India around the 1970s. Since then, it has grown steadily. Many women are now starting businesses to achieve financial independence,

support their families, or turn their ideas into reality. Some women also start businesses to overcome financial difficulties in their families.

Meaning of Women Entrepreneurship

Women entrepreneurs are those women who start, manage, and run a business. They take risks, make decisions, and handle the challenges of running an enterprise. They combine resources such as land, labour, and capital to produce goods or services.

Women entrepreneurship is not only about earning profit. It is also about empowerment. It helps women become independent, confident, and socially active. Women entrepreneurs contribute not only to the economy but also to social development.

Growth of Women Entrepreneurship in India

In recent years, women entrepreneurship in India has grown rapidly. This growth is supported by education, awareness, government schemes, and changing social attitudes. Many women are now entering fields like technology, fashion, healthcare, education, and online businesses.

Globalization and digital technology have also played an important role in this growth. Women can now start businesses from home using online platforms. This has reduced barriers and increased opportunities.

Government initiatives have also encouraged women entrepreneurs by providing financial support, training, and skill development programs. These efforts have helped women participate more actively in economic activities.

Importance of Women Entrepreneurs

Women entrepreneurs play a very important role in the development of the country. They

contribute to economic growth by creating businesses and generating employment opportunities. Their businesses help in increasing production and income levels.

They also help in reducing poverty and improving living standards. When women earn income, they invest more in their families, especially in education and health. This leads to overall social development.

Women entrepreneurs also bring innovation and creativity. They introduce new ideas and products in the market. Their participation also promotes gender equality and reduces the gap between men and women in economic activities.

Challenges Faced by Women Entrepreneurs

Despite their growing importance, women entrepreneurs face many challenges. One of the biggest problems is lack of finance. Many women do not have access to bank loans or financial resources. They often depend on family support to start their businesses.

Social barriers are another major challenge. In many parts of India, women still face restrictions related to mobility, decision-making, and participation in business activities. Family responsibilities also limit their ability to focus on business.

Lack of education and training is another issue. Some women do not have the necessary skills and knowledge required to run a business successfully. This affects their confidence and decision-making ability.

Market competition and lack of support networks also create difficulties. Women entrepreneurs often struggle to compete with established businesses and face challenges in marketing their products.

Inspiring Women Entrepreneurs in India

India has many successful women entrepreneurs who have achieved great success and inspired others. These women have shown that with determination and hard work, it is possible to overcome challenges and achieve success.

Chanda Kochhar is one of the most well-known business leaders in India. She played an important role in the growth of ICICI Bank and became a symbol of women's leadership in the corporate world.

Kiran Mazumdar Shaw is a leading entrepreneur in the biotechnology sector. She built a successful company and became one of the richest self-made women in India.

Falguni Nayar left her successful career in banking to start Nykaa, an online beauty and wellness company. Today, Nykaa is one of the most popular brands in India.

Indra Nooyi is a global business leader who served as the CEO of PepsiCo. She is known for her leadership and contribution to global business.

Other notable entrepreneurs include Vandana Luthra, Ritu Kumar, and Aditi Gupta. These women have made significant contributions in different fields and continue to inspire future generations.

Future Scope of Women Entrepreneurship

The future of women entrepreneurship in India is very promising. With better education, digital technology, and government support, more women are expected to start their own businesses.

The growth of online platforms and digital tools has made it easier for women to manage businesses from home. This provides flexibility and reduces many traditional barriers.

In the coming years, women entrepreneurs will play an even bigger role in economic development. Their participation will help in creating a more inclusive and balanced economy.

Conclusion

Women entrepreneurship is an important part of India's economic and social development. Women entrepreneurs are contributing to growth, innovation, and employment generation. They are also helping in improving social conditions and promoting gender equality.

However, challenges such as lack of finance, social barriers, and limited opportunities still exist. These challenges need to be addressed

through proper policies, education, and support systems.

In conclusion, women entrepreneurs are emerging as strong contributors to the economy. With the right support and opportunities, they can achieve greater success and play a major role in shaping the future of India.

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