



ESTD. 1944

Vaish College, Bhiwani

(Affiliated to Chaudhary Bansi Lal University, Bhiwani-Haryana)



Assessment Period: 2018-2023

Supporting Document: 3.3.1

Number of research papers published per teacher in the journals notified on UGC care list during the last five years

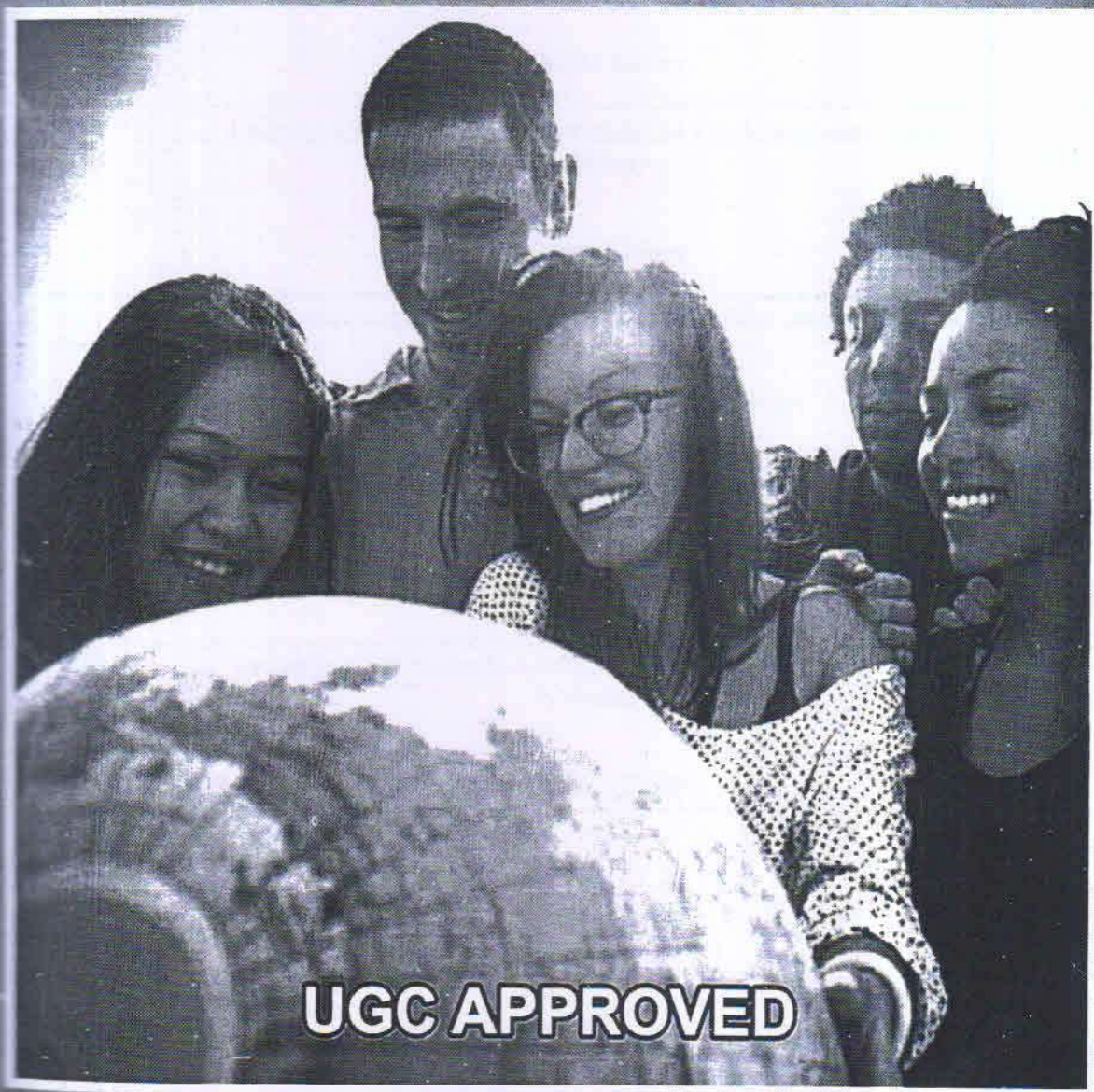


Vaish College, Bhiwani

Research Papers serial Number 100-120

onal Psychol
ionale for res
(1), 26-35.
e and Resour
reports.com
-PMSEIC
ision makin
ce.10063
tion in Teas
(11). Ethica
(1), 21-28
s/McGraw-H
t. Narvaez &
New York
osophical
0-515.
age studen
ed300072
undergra
TQM-06-2
cience Teas
thers, Res
have com

International Journal of Research in Social Sciences



UGC APPROVED

www.ijmra.us

**VOL. 13 ISSUE 3
MARCH 2023**

**(ISSN : 2249-2496)
IMPACT FACTOR : 7081**

Contents

S. No.	Particular	Page No.
1.	CHANGING PATTERN OF DALIT POLITICS IN UTTAR PRADESH: CAUSES, CONSEQUENCES AND EMERGING TRENDS Dr. Shashi Saurav	209 - 214
2.	Understanding the Intersection of Social Psychology and Health Psychology Dr. Satish Kumar	215 - 233
3.	रणेन्द्र के उपन्यास ग्लोबल गाँव के देवता में वर्णित असुर समाज का जीवन संघर्ष कुणाल किशोर, डॉ राकेश कुमार रंजन	234 - 237
4.	छत्रपती शिवाजी महाराजांचे आगयाहून सुटकेनंतरचे वास्तवय : मनोहरगड डॉ. एस.डी. सावंत	238 - 243
5.	The Impact of Gender Inequality on the Human Development of Haryana Dr. Vikram Singh	244 - 252

Understanding the Intersection of Social Psychology and Health Psychology

Dr. Satish Kumar

Associate Professor in Psychology

Vaish College Bhiwani (Haryana)

ABSTRACT

This paper aims to explore the intersection between social psychology and health psychology, shedding light on the reciprocal influence of social factors on health and the impact of health-related variables on social processes. Social psychology investigates how individuals' thoughts, feelings, and behaviors are influenced by social factors, while health psychology focuses on the psychological and behavioral aspects of health and illness. By examining the interplay between these two disciplines, a comprehensive understanding of the complex relationship between social contexts and health outcomes can be achieved. this paper discusses the social determinants of health, highlighting how socio-economic status, social support, and social networks can significantly impact individuals' well-being. It explores how these social factors can influence health-related behaviors, such as smoking, exercise, and diet, as well as access to healthcare services. Additionally, it examines the psychological mechanisms through which social factors affect health, including stress, social comparison, and social identity. Furthermore, the paper delves into the concept of social influence and its relevance to health psychology. It examines how social norms, conformity, and social modeling can shape health-related behaviors and attitudes. Moreover, it explores the impact of social support on coping with illness, adherence to medical treatments, and the promotion of health-enhancing behaviors.

INTRODUCTION

Social psychology and health psychology are two distinct but interconnected subfields within the broader field of psychology. While social psychology focuses on understanding the impact of social factors on individual behavior and attitudes, health psychology examines the psychological factors that influence health, illness, and healthcare. Both subfields contribute valuable insights into the complex interplay between social and psychological processes in shaping health outcomes.

Social psychology explores the ways in which individuals are influenced by their social environment. It investigates topics such as social influence, conformity, obedience, stereotypes, prejudice, and interpersonal relationships. Social psychologists examine how social interactions, group dynamics, and societal norms shape individual thoughts, emotions, and behaviours. They explore how individuals form impressions of others, how

they are influenced by the opinions and behaviours of those around them, and how they navigate social situations. Within the context of health, social psychology plays a crucial role in understanding the impact of social factors on health behaviours and outcomes. Research has shown that social support, social networks, and social norms can significantly influence health-related decisions and behaviours. For example, individuals with strong social support systems are more likely to engage in healthy behaviours such as regular exercise, healthy eating, and medication adherence. Social norms, or shared expectations about appropriate behaviour, can also shape health behaviours. For instance, if individuals perceive that their social group values smoking, they may be more likely to smoke themselves. By studying these social processes, social psychologists can contribute to the development of interventions that harness the power of social influence to promote healthier lifestyles and prevent illness. (Robinson, W. P, 1998).

Health psychology, on the other hand, focuses specifically on the psychological factors that contribute to health and illness. It examines the ways in which thoughts, emotions, beliefs, and behaviors interact with biological and environmental factors to influence health outcomes. Health psychologists study a wide range of topics, including stress and coping mechanisms, health behaviors (e.g., smoking, exercise, diet), patient-provider interactions, and the psychological aspects of chronic conditions. One area of focus in health psychology is the study of stress and its impact on health. Stress has been shown to have profound effects on physical and mental well-being. Health psychologists explore how individuals perceive and respond to stressors, how chronic stress can contribute to the development of illnesses, and how effective coping strategies can mitigate the negative effects of stress on health. By understanding these psychological processes, health psychologists can develop interventions and techniques to help individuals manage stress more effectively, improving their overall health outcomes. Health psychologists also study health behaviors and their influence on health outcomes. They examine factors that motivate individuals to engage in behaviors such as smoking, physical activity, and healthy eating, as well as barriers to behavior change. By understanding the underlying psychological factors, health psychologists can design interventions that promote positive health behaviors and reduce risk factors for illness. For example, interventions may focus on providing information and education, developing strategies to enhance self-efficacy, or

targeting social and environmental factors that influence behavior. (Johnson, B. T., Dove, N. L., 2011).

Furthermore, health psychologists examine the psychological aspects of chronic illnesses and disabilities. They investigate the impact of these conditions on individuals' psychological well-being and quality of life, as well as the factors that influence adherence to medical treatments. Health psychologists work collaboratively with healthcare providers to develop interventions that address the psychological needs of individuals with chronic conditions, enhance their coping skills, and improve treatment adherence. It is important to note that social psychology and health psychology are not mutually exclusive. They often intersect and complement each other in the study of health-related issues. Social factors play a significant role in health, and understanding the influence of social dynamics, social support, and social norms is essential for developing effective health interventions. Health psychologists frequently draw on social psychology theories and methods to examine the impact of social factors on health outcomes.

SCOPE OF THE RESEARCH

This research aims to explore the intersection between social psychology and health psychology, focusing on the reciprocal influence of social factors on health and the impact of health-related variables on social processes. The scope of the research includes the examination of various social determinants of health, such as socio-economic status, social support, and social networks, and their influence on health-related behaviors and outcomes. The research will also investigate the psychological mechanisms through which social factors affect health, including stress, social comparison, and social identity. Additionally, it will explore the concept of social influence and its relevance to health psychology, including the role of social norms, conformity, and social modeling in shaping health-related behaviors and attitudes. Furthermore, the research will explore the reciprocal relationship between health and social psychology. The research findings will be utilized to develop more practical techniques to coping with health issues and improving societal well-being in general. The majority of the research will be based on already published works in social psychology and health psychology, as well as theoretical frameworks and empirical studies. It will not necessitate doing experiments or collecting unique data. The emphasis will be on synthesizing and interpreting relevant research to provide a complete understanding of the intersection between social psychology and health psychology and its implications for theory and practice. It is critical to underline that the research will be

Indexed &
U.S.A

Dove,

nesses

viduals'

erence

viders

chronic

rtant to

y often

factors

s, social

. Health

nine the

l health

e impact

ides the

is, social

utcomes.

h social

itionally,

chology,

g health-

eciprocal

utilized to

; societal

ublished

orks and

data. The

complete

gy and its

h will be

broad in scope and will provide an in-depth examination of the issue. Due to the vastness of the discipline, specific subtopics within social psychology and health psychology cannot be thoroughly covered. The research, on the other hand, aims to create a solid foundation for further investigation and discussion of the intersection of these two domains..(Murray, M,2000).

LITERATURE REVIEW

Ostic, D., Qalati, S. A et al. (2020). The purpose of this research is to investigate the effects of social media use on psychological health. Given the increasing prominence of social media platforms in modern culture, understanding the potential effects of these digital environments on people's mental health and general well-being is critical. The study examines both the positive and negative effects of utilizing social media, as well as the relationship's intricacies and subtle elements. The study begins by discussing the positive aspects of utilizing social media, such as the ability to interact with others, express oneself, and exchange knowledge. It investigates how social media platforms may improve social support, make new acquaintances easier, and make people feel like they belong. It also examines how social media may be used to showcase oneself, learn more about oneself, and express one's creativity.

Klein, W. M. et al (2015). This paper explores the potential of social psychology in enhancing public health outcomes. Social psychology, as a discipline, offers valuable insights into understanding human behavior within social contexts and provides a framework for developing effective interventions and strategies to improve public health. By leveraging social psychological principles, policymakers, researchers, and practitioners can address various health challenges and promote positive health behaviors on a societal level. It examines how social norms influence individuals' perceptions, attitudes, and behaviors related to health, such as smoking, substance abuse, exercise, and diet. Furthermore, it explores the power of social norms in promoting positive health behaviors through interventions that emphasize descriptive norms, injunctive norms, and normative feedback.

Howard, J. A. (2000). It looks at theories of identity development, such as the social identity theory and the self-categorization theory, which explain how individuals come to adopt and internalize group identities. Additionally, it examines the impact of identity threat, identity negotiation, and identity complexity on the self-concept and well-being.

individuals. It talks about how social identities can lead to intergroup bias, assumptions, prejudice, and discrimination. The impact of these phenomena on intergroup conflict and social cohesion is examined as it examines the processes of social categorization, ingroup favoritism, and outgroup derogation. The paper also examines methods for minimizing intergroup biases and encouraging good intergroup relationships. The intersectionality of identities is discussed in the paper, which acknowledges that individuals have many social identities that interact and overlap with one another. It examines how individuals' experiences of privilege, oppression, and social inequality can be impacted by the combination of various identities, such as race, gender, and social class. The paper talks about how important it is to think about how different identities overlap when trying to understand social behavior and solve social problems.

Williams, P. G., Holmbeck, G. N., & Greenley, R. N. (2002). The report emphasizes the importance of comprehensive and interdisciplinary methods to addressing adolescent health problems. It demonstrates the importance of collaboration among psychologists, health care professionals, teachers, and policymakers in developing interventions that address the biological, psychological, and social aspects that influence adolescent health. It investigates the effectiveness of digital mental health tools, online support groups, and mobile health interventions (mHealth) in promoting good adolescent behaviours. The study demonstrates the importance of preventive and early intervention in adolescent health psychology.

Murray, M. (2000). In the field of health psychology, narrative analysis is a useful paradigm for assisting researchers and practitioners in better understanding individuals' experiences, meanings, and views on health and illness. Individuals must evaluate the narratives or stories they construct and share in order to make sense of their experiences linked to health. Health psychologists can learn more about how multifaceted the human experience is by looking at narratives, and generate insights that can be utilized to design solutions, healthcare practices, and legislation. This study will discuss the several levels of narrative analysis that are commonly employed in health psychology. It examines how narrative analysis can be utilized at various levels to examine the intricacies of health-related stories and how they affect individuals' psychological and behavioral results.

The Future of Health Psychology

nptions,
lict and
rization,
ods for
os. The
ges that
other. It
ality can
ial class.
overlap

sizes the
olescent
ologists,
ions that
health. It
ups, and
The study
nt health

a useful
dividuals'
luate the
periences
re human
to design
l levels of
ines how
of health-
ts.

Health psychology is a dynamic and evolving field that continues to play a crucial role in understanding and promoting health and well-being. As we look toward the future, several key trends and developments are likely to shape the field and drive advancements in research, practice, and policy. This section explores some of the potential directions and emerging areas of focus for the future of health psychology. (Schaufeli, W. B, 2004)

Integration of Technology: The increasing prevalence of technology presents new opportunities for health psychology. The integration of digital platforms, mobile health (mHealth) applications, wearable devices, and telehealth services can enhance the delivery of interventions, data collection, and monitoring of health-related behaviors. The future of health psychology will involve leveraging these technologies to develop personalized, accessible, and cost-effective interventions that reach a broader population.

Precision Health: Health psychology will contribute to the emerging field of precision health, which emphasizes tailoring interventions to individuals based on their unique characteristics, preferences, and needs. By incorporating advanced technologies, genetic information, and psychosocial factors, health psychologists can develop interventions that are more targeted, effective, and personalized. Precision health approaches will move beyond a "one-size-fits-all" model and focus on delivering interventions that align with individual strengths, vulnerabilities, and contexts.

Health Equity and Social Determinants of Health: Recognizing the impact of social determinants of health, health psychology will continue to prioritize health equity and address health disparities. Future research will delve deeper into the social, economic, and environmental factors that contribute to health inequalities and focus on developing interventions that target the root causes of disparities. Health psychologists will work collaboratively with interdisciplinary teams to advocate for policies that address systemic inequities and promote health for all.

Positive Health and Well-being: The future of health psychology will increasingly emphasize the promotion of positive health and well-being, shifting from a sole focus on disease prevention and treatment. Research and interventions will explore factors such as resilience, positive psychology, subjective well-being, and the role of positive social relationships in promoting optimal health. Health psychologists will seek to understand the conditions and interventions that facilitate flourishing and improve overall quality of life.

Cultural Sensitivity and Global Health: As the world becomes more interconnected, health psychology will place greater emphasis on cultural sensitivity and global health issues. Research will explore the impact of cultural beliefs, values, and practices on health outcomes and develop interventions that are culturally appropriate and inclusive. Health psychologists will collaborate across cultures and borders to address global health challenges and promote cross-cultural understanding in health research and practice.

Prevention and Lifestyle Interventions: Health psychology will continue to play a critical role in preventive efforts, focusing on lifestyle interventions that promote healthy behaviors and reduce the risk of chronic diseases. Research will explore innovative approaches to behavior change, including gamification, social media-based interventions, and environmental modifications that support healthier choices. Health psychologists will work alongside healthcare providers and policymakers to develop comprehensive prevention strategies that target multiple levels of influence, from individual to societal.

The future of health psychology holds significant potential for advancing our understanding of health and well-being. With the integration of technology, precision health approaches, a focus on health equity and positive health, cultural sensitivity, and preventive interventions, health psychology will contribute to improving health outcomes and enhancing individuals' quality of life. By embracing these emerging areas, health psychologists can make substantial contributions to both research and practice, ultimately shaping a healthier and more equitable future for all.

Social Media Use, Smartphone Addiction, Phubbing, and Psychological Well-Being

In recent years, the rapid growth of technology, particularly the widespread use of smartphones and social media platforms, has raised concerns about their impact on individuals' psychological well-being. This paper examines the relationship between social media use, smartphone addiction, phubbing (phone snubbing), and psychological well-being, exploring both the positive and negative effects of these phenomena.

Social media use has become an integral part of many individuals' daily lives, offering opportunities for social connection, self-expression, and information sharing. However, excessive or problematic social media use has been associated with negative psychological outcomes, including increased feelings of loneliness, depression, anxiety, and decreased overall well-being. The constant exposure to carefully curated and idealized

ed, health
th issues.

on health
e. Health
al health
ce.

a critical
e healthy
nnovative
ventions,
gists will
rehensive
cietal.

icing our
precision
ivity, and
outcomes
as, health
ultimately

I-Being

ad use of
impact on
een social
gical well-

s, offering
However,
chological
decreased
idealized

representations of others' lives on social media can lead to social comparison, low self-esteem, and negative affect.

Smartphone addiction, characterized by excessive and compulsive smartphone use, has emerged as a significant concern. It can lead to negative consequences such as decreased productivity, disrupted sleep patterns, and impaired face-to-face social interactions. Smartphone addiction has been linked to higher levels of psychological distress, including symptoms of anxiety and depression.

Phubbing, which refers to the act of snubbing or ignoring others in favor of one's smartphone, has also gained attention as a social phenomenon. Phubbing can harm interpersonal relationships, as it disrupts genuine social interactions and diminishes the quality of face-to-face communication. Being phubbed or engaging in phubbing behaviors can lead to feelings of social exclusion, lower relationship satisfaction, and decreased well-being.

METHODOLOGY

Determine the appropriate sampling method based on your research objectives and available resources. You could use convenience sampling, where you select participants who are readily available and willing to participate. Alternatively, you could use random sampling or stratified sampling if you want to ensure a representative sample.

Develop a questionnaire that covers relevant topics and variables related to social psychology and health psychology. Include both demographic questions and questions specifically related to the research objective. Ensure that the questions are clear, concise, and offer appropriate response options.

Obtain informed consent from participants before their participation. Assure participants of the confidentiality and anonymity of their responses. Follow ethical guidelines and regulations for research involving human subjects.

Administer the questionnaire to the selected sample of 70 respondents with the help of google form. use online survey tools for data collection. Ensure that the data collection process is standardized to maintain consistency.

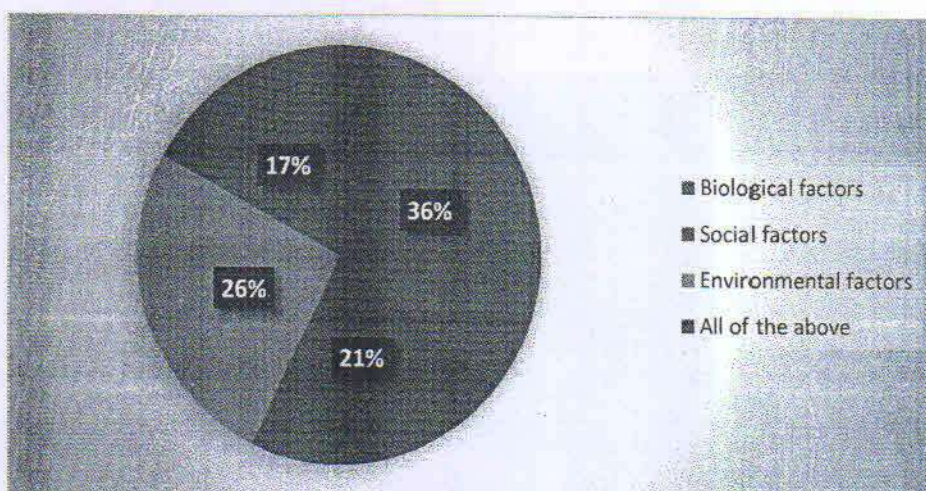
RESULTS AND DISCUSSION

Social psychology focuses on understanding how individuals' thoughts, feelings, and behaviours are influenced by:

a) Biological factors

- b) Social factors
- c) Environmental factors
- d) All of the above

Biological factors	25
Social factors	15
Environmental factors	18
All of the above	12

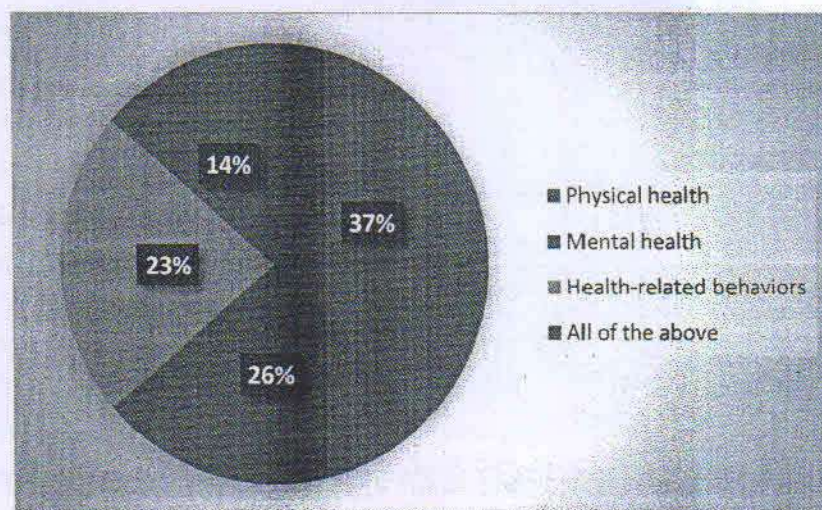


Out of the 70 respondents, 25 respondents (35.71%) selected "Biological factors" as an influential factor. This suggests that these individuals believe that biological factors, such as genetics, neurobiology, or hormonal influences, play a significant role in shaping an individual's thoughts, feelings, and behaviors. 15 respondents (21.43%) selected "Social factors" as an influential factor. This indicates that these individuals believe that social interactions, relationships, cultural norms, and societal influences have a strong impact on shaping an individual's thoughts, feelings, and behaviors. 18 respondents (25.71%) selected "Environmental factors" as an influential factor. This suggests that these individuals believe that environmental aspects, such as physical surroundings, situational contexts, and external stimuli, play a significant role in shaping an individual's thoughts, feelings, and behaviour's. 12 respondents (17.14%) selected "All of the above" as an influential factor. This group of individuals believes that all three factors (biological, social, and environmental) interact and collectively contribute to shaping an individual's thoughts, feelings, and behaviour's.

Health psychology examines the psychological factors that influence:

- a) Physical health
- b) Mental health
- c) Health-related behaviors
- d) All of the above

Physical health	30
Mental health	21
Health-related behaviors	18
All of the above	11



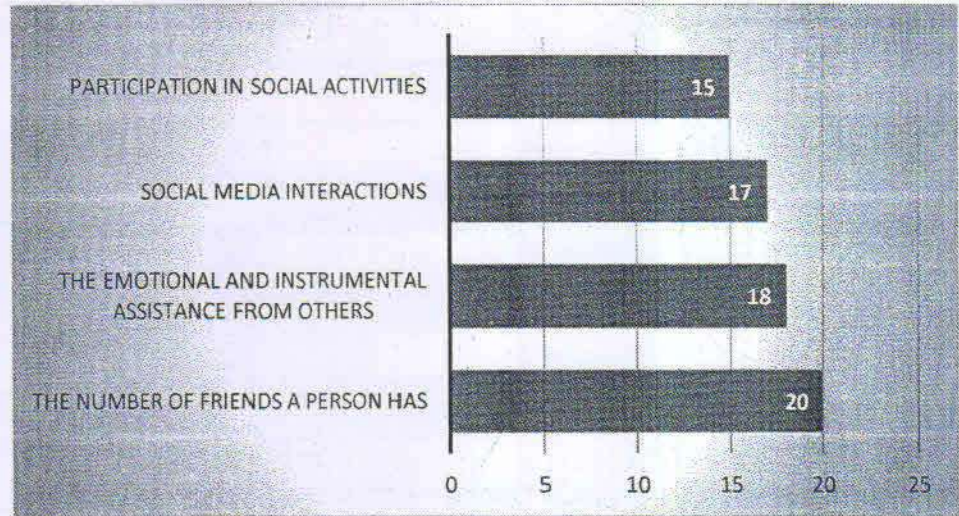
Out of the 80 respondents, 30 respondents (37.5%) selected "Physical health" as a contributing factor. This suggests that these individuals believe that physical well-being, including aspects such as exercise, nutrition, and overall fitness, is an important factor in maintaining good health. 21 respondents (26.25%) selected "Mental health" as a contributing factor. This indicates that these individuals believe that psychological well-being, including aspects such as emotional stability, stress management, and mental resilience, plays a significant role in overall health. 18 respondents (22.5%) selected "Health-related behaviors" as a contributing factor. This suggests that these individuals believe that behaviors such as smoking cessation, regular medical check-ups, adherence to medication, and healthy lifestyle choices are crucial for maintaining good health. 11 respondents (13.75%) selected "All of the above" as contributing factors. This group of individuals believes that all three factors (physical health, mental health, and health-related behaviors) interact and collectively contribute to overall health.

The concept of "social support" in health psychology refers to:

as an
such
ing an
Social
social
act on
lected
iduals
ts, and
s, and
factor.
, and
oughts,

- a) The number of friends a person has
- b) The emotional and instrumental assistance from others
- c) Social media interactions
- d) Participation in social activities

The number of friends a person has	20
The emotional and instrumental assistance from others	18
Social media interactions	17
Participation in social activities	15



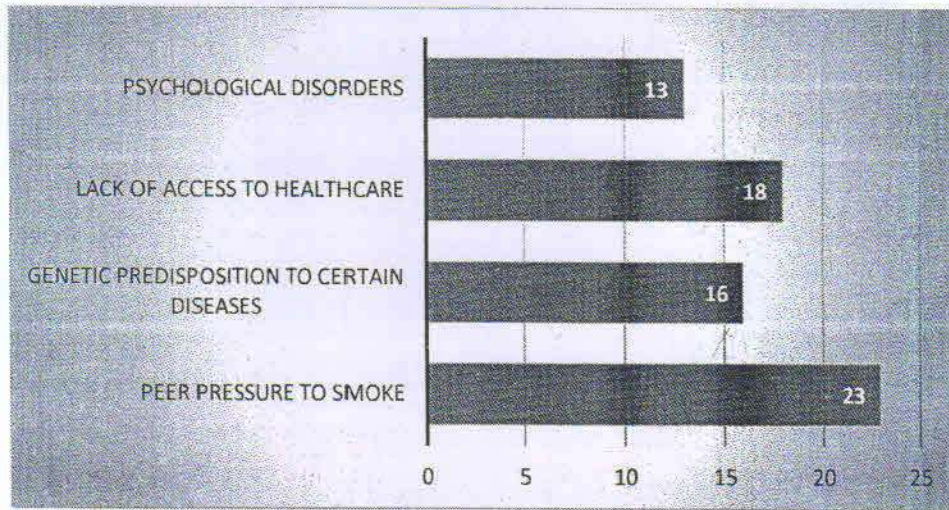
Out of the 70 respondent 20 individuals (unspecified percentage) selected "The number of friends a person has" as a factor. This suggests that these individuals believe that the quantity of friendships a person has plays a role in their social well-being and overall satisfaction. 18 individuals (unspecified percentage) selected "The emotional and instrumental assistance from others" as a factor. This indicates that these individuals believe that receiving both emotional support (e.g., empathy, understanding) and instrumental support (e.g., practical help, advice) from others is essential for their well-being and functioning. 17 individuals (unspecified percentage) selected "Social media interactions" as a factor. This suggests that these individuals believe that engaging in interactions and connections through social media platforms contributes to their social well-being and sense of connectedness. 15 individuals (unspecified percentage) selected "Participation in social activities" as a factor. This indicates that these individuals believe

that actively engaging in various social activities, such as group outings, events, or clubs, is important for their social well-being and satisfaction.

Which of the following is an example of the social influence on health behavior?

- a) Peer pressure to smoke
- b) Genetic predisposition to certain diseases
- c) Lack of access to healthcare
- d) Psychological disorders

Peer pressure to smoke	23
Genetic predisposition to certain diseases	16
Lack of access to healthcare	18
Psychological disorders	13



Out of the 70 respondents: 23 individuals (unspecified percentage) selected "Peer pressure to smoke" as a factor. This suggests that these individuals believe that social influence and pressure from peers can play a role in the decision to smoke or engage in smoking-related behavior. 16 individuals (unspecified percentage) selected "Genetic predisposition to certain diseases" as a factor. This indicates that these individuals believe that inherited genetic factors can increase the likelihood of developing certain diseases or conditions. 18 individuals (unspecified percentage) selected "Lack of access to healthcare" as a factor. This suggests that these individuals believe that limited availability or affordability of healthcare services can impact overall health and well-being. 13 individuals (unspecified percentage) selected "Psychological disorders" as a factor. This indicates that these

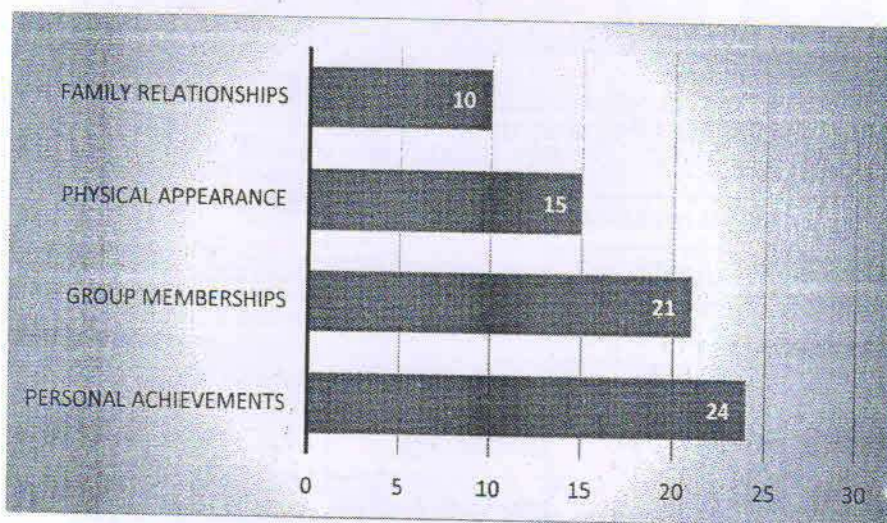
er of
at the
verall
and
duals
and
well-
media
ng in
social
lected
believe

individuals believe that mental health conditions or disorders can have an influence on an individual's overall health and behavior.

Social identity theory, a concept from social psychology, suggests that people derive their self-esteem from:

- a) Personal achievements
- b) Group memberships
- c) Physical appearance
- d) Family relationships

Personal achievements	24
Group memberships	21
Physical appearance	15
Family relationships	10



Out of the 70 respondents, 24 individuals (unspecified percentage) selected "Personal achievements" as a factor. This suggests that these individuals believe that their personal accomplishments and successes play a role in shaping their self-perception and may influence how they are perceived by others. 21 individuals (unspecified percentage) selected "Group memberships" as a factor. This indicates that these individuals believe that the groups they belong to, such as clubs, organizations, or social circles, impact their self-identity and provide a sense of belonging and social support. 15 individuals (unspecified percentage) selected "Physical appearance" as a factor. This suggests that these individuals believe that their physical appearance, including factors such as attractiveness, body image,

Indexed & I.S.A

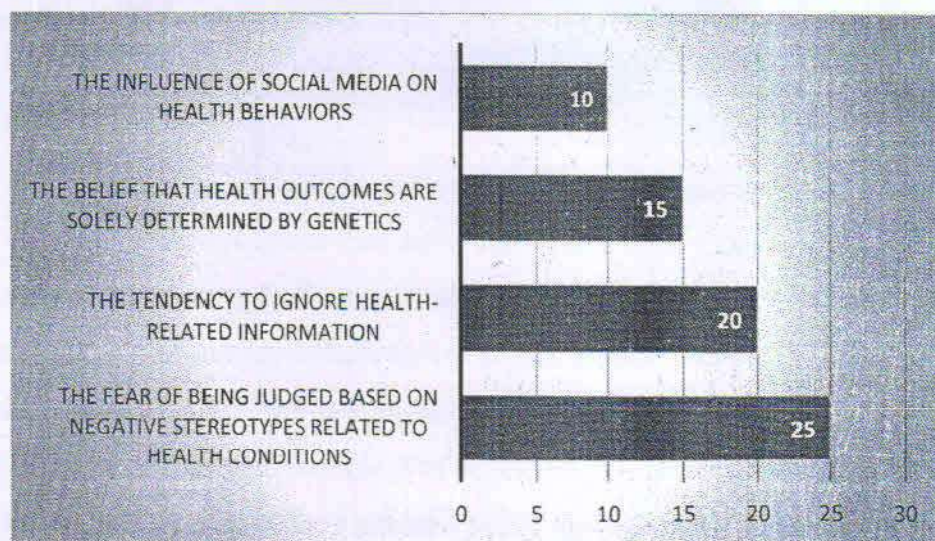
on an
erive

or physical fitness, can influence their self-esteem and social interactions. 10 individuals (unspecified percentage) selected "Family relationships" as a factor. This indicates that these individuals believe that the quality of their relationships with family members, such as parents, siblings, or extended family, can impact their self-perception and overall well-being.

The concept of "stereotype threat" in health psychology refers to:

- a) The fear of being judged based on negative stereotypes related to health conditions
- b) The tendency to ignore health-related information
- c) The belief that health outcomes are solely determined by genetics
- d) The influence of social media on health behaviours

The fear of being judged based on negative stereotypes related to health conditions	25
The tendency to ignore health-related information	20
The belief that health outcomes are solely determined by genetics	15
The influence of social media on health behaviors	10



Personal
personal
and may
percentage)
even that
their self-
specified
individuals
y image,

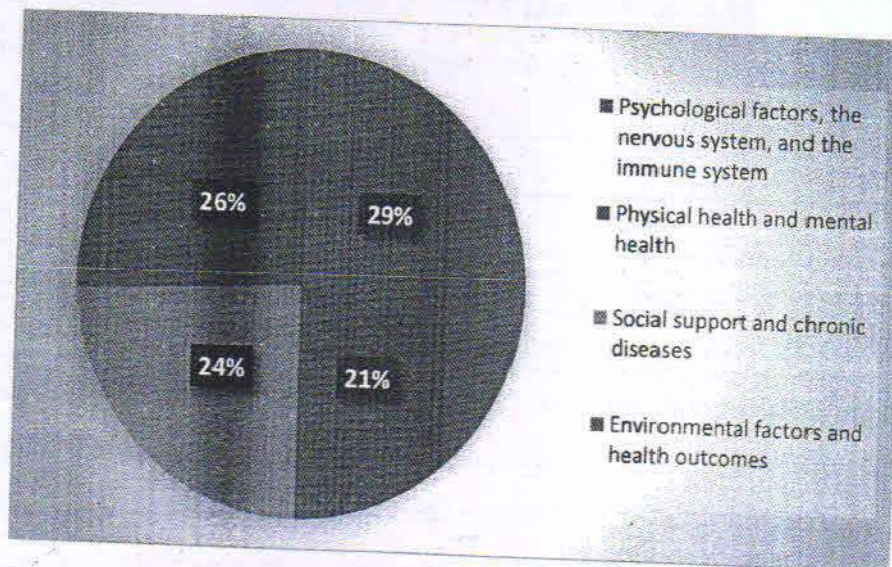
Out of the 70 respondents, 24 individuals (unspecified percentage) selected "Personal achievements" as a factor. This suggests that these individuals believe that their personal accomplishments and successes play a role in shaping their self-perception and may influence how they are perceived by others. 21 individuals (unspecified percentage)

selected "Group memberships" as a factor. This indicates that these individuals believe that the groups they belong to, such as clubs, organizations, or social circles, impact their self-identity and provide a sense of belonging and social support. 15 individuals (unspecified percentage) selected "Physical appearance" as a factor. This suggests that these individuals believe that their physical appearance, including factors such as attractiveness, body image, or physical fitness, can influence their self-esteem and social interactions. 10 individuals (unspecified percentage) selected "Family relationships" as a factor. This indicates that these individuals believe that the quality of their relationships with family members, such as parents, siblings, or extended family, can impact their self-perception and overall well-being.

The field of psychoneuroimmunology explores the connection between:

- a) Psychological factors, the nervous system, and the immune system
- b) Physical health and mental health
- c) Social support and chronic diseases
- d) Environmental factors and health outcomes

Psychological factors, the nervous system, and the immune system	20
Physical health and mental health	15
Social support and chronic diseases	17
Environmental factors and health outcomes	18



Int
Vol
ISS
Jou
Dou
Liste
—
Out
fact
ind
emo
out
hea
phy
as e
wel
dise
sup
mar
perc
indi
heal
dete

Wh
a) A
b) C
c) A
d) P

Acc
Gen
Age
Pers

eve that
eir self-
pecified
ividuals
/ image,
ividuals
ites that
rs, such
all well-

Out of the 70 respondent 20 individuals (unspecified percentage) selected "Psychological factors, the nervous system, and the immune system" as factors. This suggests that these individuals recognize the interconnectedness between psychological factors (such as stress, emotions, and thoughts), the nervous system, and the immune system in influencing health outcomes. 15 individuals (unspecified percentage) selected "Physical health and mental health" as factors. This indicates that these individuals recognize the importance of both physical health (such as fitness, nutrition, and disease prevention) and mental health (such as emotional well-being, coping mechanisms, and mental illness management) in overall well-being. 17 individuals (unspecified percentage) selected "Social support and chronic diseases" as factors. This suggests that these individuals acknowledge the role of social support (such as relationships, networks, and emotional assistance) in coping with and managing chronic diseases or long-term health conditions. 18 individuals (unspecified percentage) selected "Environmental factors and health outcomes" as factors. This indicates that these individuals consider environmental factors (such as pollution, access to healthcare, socioeconomic conditions, and physical surroundings) as influential in determining health outcomes.

Which of the following is an example of a social determinant of health?

- a) Access to healthcare services
- b) Genetic factors
- c) Age
- d) Personality traits

Access to healthcare services	27
Genetic factors	18
Age	15
Personality traits	10



Out of the 70 respondents 27 individuals (unspecified percentage) selected "Access to healthcare services" as a factor. This suggests that these individuals believe that having access to healthcare services, such as doctors, specialists, medications, and treatments, is important for maintaining and improving health. 18 individuals (unspecified percentage) selected "Genetic factors" as a factor. This indicates that these individuals recognize the influence of genetic factors on health outcomes, understanding that certain genes and inherited traits can predispose individuals to specific health conditions or impact their susceptibility to diseases. 15 individuals (unspecified percentage) selected "Age" as a factor. This suggests that these individuals believe that age can play a role in health and well-being, recognizing that different age groups may face unique health challenges and require specific healthcare interventions. 10 individuals (unspecified percentage) selected "Personality traits" as a factor. This indicates that these individuals believe that certain personality traits, such as resilience, optimism, or stress-coping abilities, can impact health and well-being.

CONCLUSION

The intersection of social psychology and health psychology offers a rich and promising area of study that contributes to a comprehensive understanding of the complex relationship between social factors and health outcomes. By recognizing the reciprocal influence of social contexts on health and the impact of health-related variables on social processes, researchers, practitioners, and policymakers can develop more effective strategies to address health issues and improve overall societal well-being. The integration of social psychology into health psychology allows for a deeper exploration of the social

determinants of health, such as socio-economic status, social support, and social networks. By understanding how these social factors influence health behaviors and outcomes, interventions and policies can be developed to promote positive health behaviors and reduce health disparities. Moreover, examining the psychological mechanisms through which social factors affect health, such as stress, social comparison, and social identity, provides insights into the underlying processes that drive health-related behaviors. The reciprocal relationship between health and social psychology highlights the importance of considering health-related variables in understanding social experiences and social interactions. By recognizing how physical illness, chronic pain, and mental health conditions influence individuals' social lives, interventions can be tailored to address the social challenges associated with health conditions and promote social support and well-being.

ccess to
having
ents, is
centage)
nize the
nes and
ict their
e" as a
alth and
ges and
selected
t certain
ct health

romising
complex
eciprocal
on social
effective
tegration
he social

REFERENCES

1. Ostic, D., Qalati, S. A., Barbosa, B., Shah, S. M. M., Galvan Vela, E., Herzallah, A. M., & Liu, F. (2020). Effects of social media use on psychological well-being: a mediated model. *Frontiers in Psychology, 12*, 678766.
2. Klein, W. M., Shepperd, J. A., Suls, J., Rothman, A. J., & Croyle, R. T. (2015). Realizing the promise of social psychology in improving public health. *Personality and Social Psychology Review, 19*(1), 77-92.
3. Howard, J. A. (2000). Social psychology of identities. *Annual review of sociology, 26*(1), 367-393.
4. Williams, P. G., Holmbeck, G. N., & Greenley, R. N. (2002). Adolescent health psychology. *Journal of consulting and clinical psychology, 70*(3), 828.
5. Murray, M. (2000). Levels of narrative analysis in health psychology. *Journal of health psychology, 5*(3), 337-347.
6. Collins, L. M., Murphy, S. A., Nair, V. N., & Strecher, V. (2005). A strategy for optimizing and evaluating behavioral interventions. *Annals of Behavioral Medicine, 30*, 65-7.
7. Johnson, B. T., Dove, N. L., & Boynton, M. H. (2011). On being basic and applied at the same time: Intersections between social and health psychology.
8. Brownell, K. D., & Salovey, P. (1997). Health psychology: Where psychology, biology, and social factors intersect.
9. Robinson, W. P. (1998). Language and social psychology: An intersection of opportunities and significance. *Journal of Language and Social Psychology, 17*(3), 276-301.
10. Schnittker, J., & McLeod, J. D. (2005). The social psychology of health disparities. *Annu. Rev. Sociol., 31*, 75-103.
11. Brownell, K. D., & Salovey, P. (2007). Health Psychology: Where Psychological, Biological, and Social Factors Intersect.
12. Schaufeli, W. B. (2004). The future of occupational health psychology. *Applied Psychology, 53*(4), 502-517.

Volume: 11, Issue: 2, April- June, 2023

DOI:10.25215 | DIP:18.01 | IF. 5.62 (ICI)

BOOKLET NO 15

Research Journal



The International Journal of
INDIAN PSYCHOLOGY



Person of the Month
Philip Zimbardo (1933)

Chief Editor:

Prof. Suresh M. Makvana, PhD

Managing Editor:

Submit your
work here



Volume: 11, Issue: 2, April- June, 2023

DOI:10.25215 | DIP:18.01 | IF. 5.62 (ICI)

BOOKLET NO 15

Research Journal



The International Journal of
INDIAN PSYCHOLOGY



Person of the Month
Philip Zimbardo (1933)

Chief Editor:

Prof. Suresh M. Makvana, PhD

Managing Editor:

Submit your
work here



INDEX OF VOLUME 11, ISSUE 2, 2023

No.	Title & Author(s)	Page No.
1	Knowledge and Attitude towards Menopause among Middle-Aged Women Priyal Gada , Lajwanti Jethwani	2092
2	Effect of Self-Efficacy and Emotional Maturity on Prosocial Behaviour of Young Adults Simar Kaur Monga , Dr. Sushmita Biswal Waraich	2106
3	Challenges and Coping among Migrant Workers in Delhi Megha Lakhchaura , Dr. Divi Tara	2117
4	Effect of Childhood Emotional Neglect and Perceived Peer Support on Resilience Among Young Adults Ananya Kamboj , Dr. Siddharth Soni	2127
5	A Study on Stress and Adjustments in Students Asha Rani , Dr. Shashi Rashmi	2136
6	Measures of Set-Switching and Cognitive Flexibility among School Adolescents Dr. Sandeep Kumar , Dr. Satish Kumar	2140
7	Religiosity and Personality among Students of Psychology and Religion Amit Indurkar , Dr. A. Anupama	2148
8	Construction And Standardization of a Parental Involvement Scale Bandipa Gogoi , Dr. Sailendra Bhuyan	2159
9	Brainwriting for Happiness in Learning – A Qualitative Approach Soumya Jacob P , Dr. Uma Warriar , Aparna Warriar	2171
10	The Effect of Discount Price Framing on Purchase Intention of Fast-Food Bundles: An ERP Study Gauri S Mullerpattan	2181
11	Assessment for Learning Difficulties Mrs. Manasi Valluri	2199
12	A Comparative Study of Emotional Intelligence and Self-Esteem Among Civil Service Aspirants and Non-Aspirants Priyanka Bedi	2217
13	A Psychological Constraint Responsible for Shaping Delinquent Behaviour Geetika Saxena , Dr. Kapil Kumar , Dr. Asha Srivastava	2224

Measures of Set-Switching and Cognitive Flexibility among School Adolescents

Dr. Sandeep Kumar^{1*}, Dr. Satish Kumar²

ABSTRACT

Our study mainly emphasized on the cognitive control processes that are essential when automatic behavior/processes are not enough to achieve targets. Present study aims to examine the relationship of executive processes through verbal and non-verbal tasks of set-switching with cognitive flexibility. For achieving the aim, Wisconsin Card Sorting Test (WCST) - a measure of cognitive set-switching (Non-verbal task), Numerical problem-solving task following rule switching (verbal task) and Color-Word Stroop test - a measure of cognitive flexibility was administered on 296 school adolescents with an age range between 12 to 15 years. Results revealed significant correlation among verbal and non-verbal measures of set switching and cognitive flexibility.

Keywords: *Executive processes, Cognitive, Non-verbal, Tasks, Switching, Significant*

It is a fundamental characteristic of human beings to behave according to changing environmental demands. This adaptability and flexibility in behavior are achieved with the help of cognitive processes. Due to this control and flexibility, we are capable of responding quickly and accurately in achieving our goals. Individual differences exist in this ability to switch between various types of tasks. Some may switch very quickly from one task to another and hence results in a faster shifting while others may take longer time, hence, results in a slower shifting. This ability of individuals which is associated with an ability to switch response sets on the basis of feedback is known as Set-switching. In psychology, "set switching may be defined as a cognitive operation that entails an ability to switch response sets, whereby one must inhibit previously learned rules and apply new ones" (Barcelo & Knight, 2002).

It is the most significant attribute of human behavior to become accustomed and flexible in accordance to the altering situational requirements. This plasticity in behavioral performance involves higher cognitive control processes, which allows human beings to respond quickly and to attain objectives and execute tasks in a well manner. Cognitive flexibility is such an ability that appropriately adjusts one's behavior according to a changing environment (Armbruster et al., 2012 & Scott, 1962). It enables an individual to work efficiently to disengage from a previous task, reconfigure a new response set, and implement this new

¹Assistant Professor in Psychology, Government College Jassia, Rohtak (Haryana)

²Associate Professor in Psychology, Vaish College, Bhiwani (Haryana)

*Corresponding Author

Received: June 05, 2023; Revision Received: June 14, 2023; Accepted: June 16, 2023

response set to the task at hand. Greater cognitive flexibility is associated with favorable outcomes throughout the lifespan such as better reading abilities in childhood (de Abreu, et al., 2014), higher resilience to negative life events and stress in adulthood (Genet & Siemer, 2011), higher levels of creativity in adulthood (Chen Q, et al., 2014) and better quality of life in older individuals (Davis, et al., 2010).

REVIEW LITERATURE

Task switching is an increasingly popular method used in studies of cognitive control. Although the task-switching paradigm was originally developed by Jersild (1927), its use has only recently become widespread, due to a growing interest in executive function. According to Delis, Kaplan, & Kramer (2001), Wisconsin Card Sorting Test (WCST) has been considered the 'gold standard of executive function tests' from a long time. The successful execution on the WCST requires- "efficient switching to the new sorting rule on the basis of feedback, i.e., set-switching", and "retaining the current sorting rule in mind through varying stimulus conditions, while ignoring irrelevant aspects of the stimuli i.e., set-maintenance" (Barcelo & Knight, 2002 and Heaton et al. 1993). Miyake et al. (2000) in their study uses shifting task, updating task and inhibition task and found that all the three variables are not completely independent, rather, there exists a correlation (ranging from .42 to .63) which suggests some unity accounted by inhibitory function. Another study conducted by Bull & Scerif (2001) reported that interference correlated with perseverative errors. Results of the study conducted by Schiebener et al. (2014) also favour the outcomes of previous researches by revealing that perseverative and non-perseverative errors exhibited significant correlation with color word interference test. There is small, but a growing body of promising research (Allport et al. (1994); Monsell, Yeung, & Azuma, 2000; Koch, Prinz, Allport, 2005; Arbuthnott, 2008a; Yeung & Monsell, 2003a, 2003b) showing that higher switch costs occurred on switching to stronger, more dominant task.

A number of recent studies argued that the ability to shift between conceptual representations, selection and maintenance of appropriate strategies and disengagement from irrelevant ones is particularly important for performance on complex academic tasks requiring alternation between different aspects of problems or arithmetical strategies (Agostino, Johnson, & Pascual-Leone, 2010; Blair, Knipe, & Gamson, 2008; Van der Sluis, De Jong, & Van der Leij, 2007). This suggests that shifting ability (or cognitive flexibility) would be mainly related to performance in subjects like math, which has indeed been reported in several studies (Bull & Scerif, 2001; Clark, Pritchard, & Woodward, 2010; Mayes, Calhoun, Bixler, & Zimmerman, 2009), although others have failed to find this association (Espy, McDiarmid, Cwik, Stalets, Hamby, & Senn, 2004; Lee et al., 2010; Monette, Bigras, & Guay, 2011). To summarize, recent findings (Agostino, Johnson, & Pascual-Leone, 2010; Blair, Knipe, & Gamson, 2008; Clark et al., 2010 and Mayes et al., 2009) indicated that shifting ability is essential for execution on multifaceted academic tasks that require shift between different facets of problems or arithmetical approaches and shifting ability is mainly associated with performance on mathematical tasks.

A keen observation of above studies highlights the growing interest of researchers towards various task switching paradigms and its relation with other cognitive aspects. Therefore, with an aim to extend previous findings, present study was designed to study the relationship of executive processes by using verbal and non-verbal measures of set-switching and cognitive flexibility among adolescents in Indian context.

Measures of Set-Switching and Cognitive Flexibility among School Adolescents

Objective

To examine the relationship between cognitive set-switching measures (verbal and non-verbal) and cognitive flexibility.

Hypotheses

- Subjects with high cognitive flexibility will have less switch costs (less perseverative responses and high number of categories completed) on non-verbal task of set-switching, i.e., WCST and vice-versa.
- Subjects with high cognitive flexibility will have less switch costs (less perseverative responses and high number of categories completed) on verbal task of set-switching, i.e., numerical problem-solving task and vice-versa.

METHODOLOGY

Sample

The final study followed a two-stage sampling. At first stage, Jalota's Group test of General Mental ability was administered to a large sample (N = 428) as inclusion criterion variable. At the second stage, subjects within the average range of General Ability scores and among those who were available as well as consented for participation in this research (N=296), were selected. This sample for final study consisted of subjects of both sex (M = 200, F = 96) between age range of 12 to 15 years (M = 14.07 & SD = 0.91). Remaining subjects who did not fall in inclusion criteria and were absent or did not consent were excluded. All the students were students of senior secondary classes.

Tools used

- **Wisconsin Card Sorting Test (WCST) – Revised and Expanded (Heaton et al., 1993)** The usual form (Heaton, 1981; Heaton et al., 1993) of WCST comprises of four stimulus cards and 128 response cards with geometric figures that differ in three ways of perceptual measurements (i.e., Colour, form, and number). The task demanded participants to uncover the correct categorization/sorting rule by trial and error and evaluations of feedback from examiner. When the subject finds the correct sorting rule, he is required not only to maintain the correct sorting rule across changing conditions, but to ignore the other, now unrelated stimulus condition also. The categorizing/sorting principle changes after every ten consecutive correct responses without warning and demands a flexible shift in the set. There is no time limit for the completion of the test and it requires either sorting until the last card or a maximum of six correct categories have been completed. Standardized procedure for test administration, recording of the response and scoring was followed. Percentage of various scoring criteria such as perseverative responses, perseverative errors was accounted for analysis in present study, because percentage reflects the density or concentration of scores in relation to overall test performance. Higher the scores on perseverative responses, perseverative and non-perseverative errors, higher the switch costs and vice-versa. Another criterion of WCST used in the study was Number of Categories Completed. Higher the score on this criterion, more is set switching as well as set maintenance and vice-versa.
- **Color-Word Stroop Test:** The interference caused by two competing tasks has been studied extensively using the Stroop paradigm. The Stroop test measures one's mental capacitance to switch between conceptually different thoughts through cognitive processing. It also tests the capability to think about multiple concepts simultaneously, known as cognitive flexibility, and processing speed. Standardized

procedure for test administration, recording of the response and scoring was followed for the task. Scoring of responses on this task was completed by using the formula for calculating the Color-Word scores. Higher scores on Color-Word task represent higher cognitive flexibility or less cognitive interference and lower scores represents lower flexibility or higher interference.

- **Numerical Problem-Solving Task:** The findings from the earlier studies of task switching (Jersild, 1927; Spector & Biederman, 1976) motivated us to examine the phenomenon of set switching using arithmetic tasks. With reference to previous findings and from observations of the pilot study, this task involved solving simple mathematical 'number series' problems structured on a rule based (or defining feature based) manner. Two blocks of problem were used which consisted of 20 problems (10 each). First block involved first ten problems (1 to 10) based on the rule of 'addition' and second block involved remaining 10 problems based on the rule of 'subtraction'. This task demanded participants to uncover the correct sorting rule by trial and error and evaluations from examiner's feedback. When the subject finds the correct sorting rule, he is required not only to maintain the correct sorting rule across changing conditions, but to ignore the other, now, unrelated stimulus condition also. The sorting/learned principle changed after first ten problems or completion of one block, without warning and demands a flexible shift in the set by responding according to the new sorting rule. Number of perseverative errors and number of 'blocks/categories completed' were considered as the source of switch costs. Consecutive correct responses for problem 6 to 10 (in First block) and for problem 16 to 20 (in Second block) were considered as evidence of set maintenance and a crash in the same was considered as a failure in set maintenance. Perseverative errors were traced (in total numbers) from trial/problem number 11 to 14 when subject made a response that would have been correct using the previous sorting criteria, but is now incorrect. More score on perseverative responses indicates higher switch costs, while increase in number of categories completed indicates more/higher set switching.

Procedure

Pilot Study: Before the final administration, a pilot study was carried out. The purpose of the pilot study was to try out for the selection of numerical problem-solving task, selection of material/items for this task, exposure time, set of instructions, procedure to be followed and responses to be recorded for the same task. This task was administered separately on a sample of 25 healthy subjects who were within the age range of 12 to 15 years. The subjects of this study were screened by Jalota's group test of general mental ability. This sample was limited only for achieving our preferred aim of task selection and standardization; and was not used in the final study. This task was structured on a rule based (concept learning as rules for discriminating as categories of objects) manner.

Final Study

All the three tasks/measures i.e., WCST, Numerical problem-solving task and Color-word Stroop test were administered individually on each subject. The order of presentation for each task was different, i.e., independently randomized for each subject for balancing/neutralizing the carry over effect. When subject (already consented) was brought to the room, first of all, rapport was established with him/her. Then a set of general instructions was given to the subject.

RESULTS

For testing the hypotheses of the present study Pearson's correlation was accounted for measures of Set-Switching (verbal and non-verbal) and cognitive flexibility (Table 1)

Table 1 Correlation Matrix (N=296)

Variables	CF	% PR	% PE	NOCC	NCC	NPE
CF (Cognitive Flexibility)	1	-.301**	-.316**	.159**	.366**	-.355**
% PR (Perseverative Response) WCST		1	.984**	-.712**	-.466**	.609**
% PE (Perseverative Error) WCST			1	-.714**	-.478**	.631**
NOCC (Number of Categories Completed) WCST				1	.458**	-.539**
NCC (Numerical Categories Completed)					1	-.576**
NPE (Numerical Perseverative Error)						1

* $p < .01$ * $p < .05$

From the correlation table (1), it is evident that significant correlation was observed between set switching measures (both verbal and non-verbal) and cognitive flexibility. Results revealed significant negative correlation between variables of non-verbal measures of set-switching i.e., WCST and verbal measure i.e., numerical task with cognitive flexibility. A significant negative correlation was found between variables representing switch cost among WCST such as % perseverative response (-.30), % perseverative error (-.32) and Numerical perseverative error (-.36) with cognitive flexibility. These results indicate that with a decrease in cognitive flexibility/facilitation (or with high cognitive interference), an increase in perseverative responses and errors took place not only on WCST but also on numerical task. Results further revealed significant positive correlation between cognitive flexibility and number of categories completed on WCST and numerical task (0.16 and 0.37 respectively). These results indicated that with increase in cognitive flexibility/facilitation (or with low cognitive interference), an increase in number of categories completed took place not only on WCST but also on numerical tasks. In other words, individuals with more flexible cognitive system (or with low cognitive interference), exhibits an increase in number of categories completed not only on WCST but also on numerical task. It means such individuals have less switch costs and have high set-switching. Significant correlation was also exhibited between verbal and non-verbal measures of set-switching. These findings strengthen the validity of our numerical problem-solving task of set-switching. Significant inter-measure correlation was also observed between various variables of WCST.

The above stated findings led us to formulate following conclusions regarding cognitive flexibility and measures of set-switching (verbal and non-verbal) – Subjects who have low scores on cognitive flexibility/facilitation (i.e., have high cognitive interference) dimension, committed more perseverative responses, perseverative errors not only on WCST, but also on numerical task. On the other hand, subjects who have high scores on this dimension, completed more number of categories on WCST, as well as on numerical task. These finding indicated that more flexible cognitive system helps individuals in formation of a set, its maintenance and change in it whenever required and thus ultimately lead to less switch costs and more number of categories completion. Thus, from these findings both of our research hypothesis stating that, people high on cognitive flexibility will have fewer difficulties in set-switching on verbal and non-verbal measures of set-switching are accepted.

DISCUSSION AND CONCLUSION

The findings of the correlation analysis exhibited significant association among verbal and non-verbal measures of set switching with cognitive flexibility. It was found that subjects high on cognitive flexibility/facilitation or low on cognitive interference have less switch costs in the form of perseverative responses and perseverative errors and higher numbers of categories completed. With relation to cognitive interference and perseverative errors, current findings are in line with Bull and Scerif (2001) and Schiebener et al. (2014) study in which interference was correlated with perseverative errors. A number of studies (Allport et al. 1994; Monsell, Yeung, & Azuma, 2000; Koch, Prinz, & Allport, 2005; Arbutnott, 2008a; Yeung & Monsell, 2003a, 2003b) explained this interference in terms of proactive interference (i.e., performance on a preceding task interfere with performance on a nearby competing task) and higher switch costs on switching to a stronger and dominant task. Another study by Schiebener et al. (2014) also revealed that perseverative and non-perseverative errors exhibited significant correlation with interference scores. Similar findings were also observed in an Indian study conducted by Sinha, Sagar and Mehta (2008), in which ADHD group had more perseverative errors and interference than the control group. With relation to cognitive flexibility, mathematical performance and perseverative errors, present findings are in correspondence with Rourke (1993), Bull & Scerif (2001) study. Study conducted by Rourke (1993) reported that children who exhibited difficulty in solving arithmetic problems with a pattern of neuropsychological weakness have difficulty in shifting psychological sets. Similar results were also reported by Bull and Scerif (2001) where they found that higher mathematical ability was related with lower interference and interference was positively correlated with perseverative errors on WCST. Thus, it may be concluded that a flexible cognitive system accounts to a more dynamic executive system having high set switching and low switch cost (in form of less perseverative responses and errors and more number of categories completed) not only on verbal tasks but also on non-verbal tasks.

Implications

Obtained findings from the study may lead us to find out those individuals who committed more switch costs or have difficulty in set-switching and then to have some intervention planning for them so that it will help them to deal effectively according to the changing demands or requirements of the environment. These findings also revealed patterns of assets and deficits that may be predictive of later generalized academic performance in various areas such as in arithmetic and other performance task/activities by early neuropsychological assessment. So, there may be some long-term educative implications and even an enhancement in the feeling of self-efficacy.

Limitations

Present study was limited in using a non-standardized test measuring verbal set switching, i.e., numerical problem-solving task. The study is also limited in the aspect of assessing only the switch costs, and not mixing costs. Though the findings revealed concurrent and construct validity of the new task.

Future Directions

More such standardized tasks measuring switch costs related to educational curriculum should be made.

REFERENCES

- Agostino A, Johnson J & Pascual-Leone J (2010). Executive functions underlying multiplicative reasoning: problem type matters. *J Exp Child Psychol*; 105 (4), 286–305.
- Allport, D. A., Styles, E. A., & Hsieh, S. (1994). Shifting intentional set: Exploring the dynamic control of tasks. In C. Umiltà & M. Moscovitch (Eds.), *Attention and performance XV* (pp. 421–452). Cambridge, MA: MIT Press.
- Arbuthnott, K. (2008a). Asymmetric switch costs and backward inhibition: Carryover activation and inhibition in switching between tasks of unequal difficulty. *Canadian Journal of Experimental Psychology*, 62, 91–100.
- Armbruster DJN, et al. (2012). Prefrontal Cortical Mechanisms Underlying Individual Differences in Cognitive Flexibility and Stability. *Journal of Cognitive Neuroscience*, 24, 2385–2399. [PubMed: 22905818]
- Barcelo & Knight (2002). Both random and perspective errors underlie WCST deficits in Prefrontal patients. *Neuropsychologia*, 40, 349–356.
- Blair, C., Knipe, H., & Gamson, D. (2008). Is there a role for executive functions in the development of mathematics ability? *Mind Brain and Education*, 2 (2), 80–89.
- Bull, R., & Scerif, G. (2001). Executive function as a predictor of children's mathematics ability: Inhibition, shifting and working memory. *Developmental Neuropsychology*, 19 (3), 273–293.
- Chen Q, Yang W, Li W, et al. (2014). Association of creative achievement with cognitive flexibility by a combined voxel-based morphometry and resting-state functional connectivity study. *NeuroImage*, 102, 474–483. [PubMed: 25123973]
- Clark, C. A. C., Pritchard, V. E., & Woodward, L. J. (2010). Preschool executive functioning abilities predict early mathematics achievement. *Developmental Psychology*, 46 (5), 1176–1191.
- Davis JC., Marra, C. A., Najagzadeh, M. et al. (2010). The independent contribution of executive functions to health-related quality of life in older women. *BMC geriatrics*, 10, 16. [PubMed: 20359355]
- de Abreu, P.M.J.E Abreau, et al. (2014). Executive functioning and reading achievement in school: a study of Brazilian children assessed by their teachers as “poor readers”. *Frontiers in Psychology*, 5, Article 550.
- Delis, D. C., Kaplan, E., & Kramer, J. H. (2001). *Delis-Kaplan Executive Function System*. San Antonio, TX: The Psychological Corporation.
- Espy KA, McDiarmid MM, Cwik MF, Stalets MM, Hamby A & Senn TE. (2004). The contribution of executive functions to emergent mathematic skills in preschool children. *Dev Neuropsychol*; 26 (1), 465–86.
- Genet JJ & Siemer M. (2011). Flexible control in processing affective and non-affective material predicts individual differences in trait resilience. *Cognition and emotion*, 25, 380–388. [PubMed: 21432680]
- Heaton, R. K. (1981). *A manual for the Wisconsin Card Sorting Test*. Odessa, FL: Psychological Assessment Resources.
- Heaton, R. K., Chelune, G. J., Talley, J. L., Kay, G. G., & Curtiss, G. (1993). *Wisconsin Card Sorting Test Manual: Revised and Expanded*. New York: Psychological Assessment Resources.
- Jersild, A. T. (1927). Mental set and shift. *Archives of Psychology*, 89, 333.
- Koch, I., Prinz, W., & Allport, A. (2005). Involuntary retrieval in alphabet arithmetic tasks: Task-mixing and task-switching costs. *Psychological Research*, 69, 252–261. Doi: 10.1007/s00426-004-0180-y

Measures of Set-Switching and Cognitive Flexibility among School Adolescents

- Lee K, Ng SF, Pe ML, Ang SY, Hasshim MNAM & Bull R (2010). The cognitive underpinnings of emerging mathematical skills: executive functioning, patterns, numeracy, and arithmetic. *Br J Educ Psychol*; 82(1), 82–99.
- Monette S, Bigras M & Guay M (2011). The role of the executive functions in school achievement at the end of Grade 1. *J Exp Child Psychol*; 109 (2), 158–73.
- Mayes SD, Calhoun SL, Bixler EO, Zimmerman DN. (2009) IQ and neuropsychological predictors of academic achievement. *Learn Individ Differ*; 19 (2), 238–41.
- Miyake, A., Friedman, N. P., Emerson, M. J., Witzki, A. H., Howerter, A., & Wager, T. D. (2000). The unity and diversity of executive functions and their contributions to complex frontal lobe tasks: A latent variable analysis. *Cognitive Psychology*, 41, 49–100.
- Monsell, S., Yeung, N., & Azuma, R. (2000). Reconfiguration of task-set: Is it easier to switch to the weaker task? *Psychological Research*, 63, 250–264.
- Rourke, B. P. (1993). Arithmetic disabilities, specific and otherwise: A neuropsychological perspective. *Journal of Learning Disabilities*, 26, 214–226.
- Schiebener, J., Wegmann, E., Gathmann, B., Laier, C., Pawlikowski, M., and Brand, M. (2014). Among three different executive functions, general executive control ability is a key predictor of decision making under objective risk. *Front. Psychol.* 5:1386. doi:10.3389/fpsyg.2014.01386
- Scott, WA (1962). Cognitive complexity and cognitive flexibility. *Sociometry*, 405–414.
- Sinha, P., Sagar, R. and Mehta, M. (2008). Executive function in attention deficit/Hyperactivity Disorder. *Journal of Indian Assoc. Child Adolescents Mental Health.* 4 (2), 44-49.
- Spector, A., & Biederman, I. (1976). Mental set and mental shift revisited. *The American Journal of Psychology*, 89, 669-679.
- Yeung, N., & Monsell, S. (2003a). The effects of recent practice on task switching. *Journal of Experimental Psychology: Human Perception and Performance*, 29, 919-936.
- Yeung, N., & Monsell, S. (2003b). Switching between tasks of unequal familiarity: The role of stimulus-attribute and response-set selection. *Journal of Experimental Psychology: Human Perception and Performance*, 29, 455-469.
- Van der Sluis, S., De Jong, P. F., & Van der Leij, A. (2007). Executive functioning in children, and its relations with reasoning, reading, and arithmetic. *Intelligence*, 35(5), 427–449.

Acknowledgement

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Kumar, S. & Kumar, S. (2023). Measures of Set-Switching and Cognitive Flexibility among School Adolescents. *International Journal of Indian Psychology*, 11(2), 2140-2147. DIP:18.01.216.20231102, DOI:10.25215/1102.216

Volume: 11, Issue: 2, April- June, 2023

DOI:10.25215 | DIP:18.01 | IF. 5.62 (ICI)

BOOKLET NO 20

Research Journal



The International Journal of
INDIAN PSYCHOLOGY



Person of the Month
Philip Zimbardo (1933)

Chief Editor:

Prof. Suresh M. Makvana, PhD

Managing Editor:

Submit your
work here



INDEX OF VOLUME 11, ISSUE 2, 2023

No.	Title & Author(s)	Page No.
1	Correlation of Explicit and Implicit Agency in Individuals with Anxiety Shagun Bhardwaj	2916
2	Investigating The Effect of Face Masks on Subjective Social Judgements from Faces Alison Fernandes	2927
3	A Strategic Outline of Children's Emotional and Behavioral Problems Tanishka Gera	2936
4	The Effects of a Developmental, Social-Pragmatic Language Intervention on the Production of Expressive Language Skills in Young Children with Autistic Spectrum Disorders Rekha Thyagarajan , Akhila Shree Mone	2948
5	Review on the Perception of love and friendship in adolescents with ADHD and Cerebral Palsy Arwa Sabir	2956
6	Technology Based Interventions for Tourette's Syndrome-A Brief Review Poorva V. Chavhan , Pournami Antony , Sharon Ebenezer Raj	2965
7	The Impact of Parental Chronic Illness on Children: Experiences of Young Adults Dr. Shweta Chaudhary , Anvita Chandra , Ishani Bharadwaj , Drishti Kapoor	2974
8	Different Opinions of Sexuality and Sexual Education in Individuals with Intellectual Disability: A Literature Review Sharon Ebenezer Raj , Poorva Chavhan	2985
9	Fine Tuning the Understanding of Self: Exploring the Role of Musical Instruments on Personality Srija Haldar , Aakanksha Upadhyay	2993
10	School Based Mental Health Programme in India: A Review Baiarbha Massar	3002
11	A Clinical Investigation and Comparative Study of Life Assessment in Transtibial Amputee-A Gender Based According to Activity of Daily Living Sushree Sangita Nayak , Dr. Aswini Kumar Mohapatra , Srikanta Maharana	3013
12	Adulthood and Childhood Trauma Mehak Gandhi	3023

No.	Title & Author(s)	Page No.
13	Impact of Jacobson Muscle Relaxation Technique on the Stress Levels of Diabetic Patients Jigyasa Chauhan , Dr. Shikha Sharma	3033
14	Factor Structure and Reliability of New COVID-19 Anxiety Scale Dr. Vandana Gupta .	3038
15	Mental Health among College Students of Gandhinagar District Pallavi B. Makwana , Dr. Vrajesh J. Mistri	3047
16	A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment Dr. Satish Kumar , Dr. Sandeep Kumar	3053
17	A Study of Body Image among Post Graduate Students of Science Faculty Tejal G. Viras , Prof. Dr. Savita G. Vaghela	3061

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

Dr. Satish Kumar¹, Dr. Sandeep Kumar^{2*}

ABSTRACT

Present study, mainly exploratory in nature, was intended to examine the relationship of belief in heredity/environment with awareness of heredity/environment mechanisms. To fulfill the objectives of the investigation, a total 800 subjects were administered measures of awareness of heredity/environment mechanisms and belief in heredity/environment. Results revealed that awareness of heredity/environment mechanisms was found negligibly associated with belief in heredity/environment.

Keywords: *Heredity, Environment, Belief, Awareness, Incidental, Awareness*

One's belief in heredity or environment i.e. who believe that behavioral characteristics are determined by heredity or environmental factors, may influence his/her causal ascriptions for events of success and failure, outcomes. The heredity believers perceive the characteristics as determined by genetic factors e.g., ability determined by heredity, there are chances that he/she may attribute successful behavioral outcomes more to internal i.e., ability and effort; factors than external, and failure/unsuccessful outcomes to lack of these i.e., ability and effort. The environmental believers on the other hand may perceive the behavioral characteristics influenced and determined by environmental factors and chances are high that they will attribute successful outcomes to external factors more than internal factors. Though there are very few studies in this area yet the available studies (Shyam, 2004; Singh and Shyam, 1997) have reported variations in the attributions of heredity, balanced and environment believers. Knowledge/awareness of the mechanism of heredity and/or environment may have influence on one's belief in heredity or environment and can also cause variations in our attribution for events of success and failure.

REVIEW OF LITERATURE

In their study, Furnham, Johnson and Rawles (1985) found that males, people with lower levels of education and older people tend to have stronger belief in the influence of heredity than females, younger and educated ones. Conservatives hold belief in heredity, whereas, agnostics, atheists and people with left-wing views tend to attribute the origin of most human characteristics to the environment. Meerum, Terwogt, Hoeksma and Koops (1993)

¹Associate Professor in Psychology, Vaish College, Bhiwani (Haryana)

²Assistant Professor in Psychology, Government College Jassia, Rohtak (Haryana)

*Corresponding Author

Received: May 22, 2023; Revision Received: June 27, 2023; Accepted: June 30, 2023

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

constructed a measure of belief in heredity/environment taking items relating to 16 diverging human characteristics. Regression analysis was conducted and it was found that the relationship between belief in the influence of heredity and age was curvilinear (in that the middle aged, "around age 25 years, hold the weakest belief in heredity). There was a negative linear relation between belief in heredity and education (i.e., low education corresponds to stronger belief in heredity). Parents of adopted children and people with incomplete information about their own genetic backgrounds were found to hold strong belief in the influence of heredity. In another study conducted by Van Kampen, Koops, Meerum, Terwogt and Reijnder (1990), it was reported that foster parents and adopted children differ from natural parents and children in their belief wherein the former were found to be more inclined towards heredity. In their study, it was also found that incomplete knowledge about one's own genetic background was also found to hamper belief in the influence of the environment. Nilsson and Ekehammer (1989) in their study did not find any variation in the belief in heredity/environment due to sex; however, they found that the knowledge of one's own genetic background has an impact on the belief in heredity/environment.

Singh, Shyam and Aruna (2001) examined the belief in heredity/environment among 270 subjects. Results of the study revealed that sex and level of knowledge were significant sources of variation in belief in heredity/ environment. Males and teachers were more environment oriented in their beliefs than females and students. Singh and Shyam (2002a) administered a measure of belief in heredity/environment for 20 human characteristics to 3001 subjects from Northern Indian states (viz. Haryana, Delhi, Uttar Pradesh and Rajasthan). They found that by and large, there exists a balanced belief in heredity/environment. Females and ruralities were heredity oriented in their belief, whereas, males and educated people were environment oriented in their belief.

Studies relating to heredity/environment belief and other specific contexts such as pathological states are also conducted. Sheoran (2002) examined the effect of belief in heredity/environment on person perception (i.e., self and others) and found that the balanced believers had positive self-perception on three characteristics (i.e., activity/energy, numerical ability and body weight) than the polarized i.e., heredity and environment believers. In case of perception of others, the potency of heredity/environment belief emerged as selective i.e. it was effective for few characteristics viz., linguistic ability, creativity and body weight; restrictive effect on perception of humor in lower social class protocols. In another study conducted by Singh, Shyam and Kumar (2004) it was reported that balanced believers exhibited higher positive self-perception than those of polarized believers. Balanced believers also rated others with higher scale values on emotional instability, linguistic ability, anxiety, altruism, leadership, humor and body weight whereas, with lower scale values on egocentrism and reasoning ability. Blackburn (1996) reported that belief in biology and genetics was one of the dominant themes for obesity management programmes. Those who believed that their obesity was due to their biology and genetics had poor feelings of self-control and consequent change in behavior. Soodak and Powell (1996) explored the belief of school teachers in regard to their efficacy to perform specific behaviors such as student outcome. They found that the teachers who believed that outcome of the student is determined by heredity, put less efforts in their teaching.

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

Significance of the Study

Review of the literature clearly highlights that, in general, there are very few studies relating to belief in heredity/environment and its relationship with awareness of heredity/environment mechanism, yet findings of the available researches are suggestive of the importance of such studies. Therefore, considering the relative paucity of such studies, present study was designed to assess the relationship of awareness of heredity/environment mechanisms and belief in heredity/environment.

Objective

The main objective of the study was to investigate the relationship of knowledge of heredity/environment mechanisms with belief in heredity/environment.

Hypothesis

To achieve the objective of the study, following hypothesis was formulated:

“Awareness of heredity/environment mechanisms would have a significant relationship with belief in heredity/environment”.

METHODOLOGY

Sample

To fulfill the objective, the study was conducted in two phases. In the first phase, a survey was conducted on a large sample (i.e., N = 800) drawn from the general population. A measure of belief in heredity/environment for human characteristics and heredity/environment awareness checklists were administered to all the subjects. In the second phase of the study a sample of 270 subjects was selected on the basis of scores on heredity/environment belief and awareness of heredity/environment mechanisms following a single step double criteria procedure. Heredity/environment belief and awareness of heredity/environment mechanisms were taken as independent variables, both having three levels. Three belief groups i.e., heredity believers, balanced believers and environmental believers were formed taking subjects scoring more than mean +1 S.D. in the environment believers group, below mean -1 S.D. in the heredity believer group and scoring in between mean ± 1 S.D. in the balanced believers group. Heredity/ environment awareness variable also had three levels - high, moderate and low. Three groups were formed taking subjects mean +1S.D. in high awareness, mean -1 S.D. in the low awareness and subjects falling in between Mean ± 1 S.D. in moderate awareness group. Thus, in the second phase of the study a 3 x 3 factorial design was used (as shown in Figure 1). There are nine cells and equal numbers of subjects (n=30) were taken in each cell. Thus, the total number of the subjects in this phase was 270.

Figure 1: Design of the Study

		Heredity/Environment Belief		
		Heredity believers (H)	Balanced believers (H/E)	Environment believers (E)
Awareness of Heredity/Environment Mechanism	High	n=30	n=30	n=30
	Moderate	n=30	n=30	n=30
	Low	n=30	n=30	n=30

N=270

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

Tools Used:

The following tools were used for achieving the objectives of the study:

- 1. Measure of the belief in heredity/environment for human characteristics:** A measure of belief in heredity/environment for human characteristics (Singh and Shyam, 2002) was used for measuring belief in heredity/ environment for human characteristics. The checklist consists of 20 human characteristics of different types such as performing arts, orderliness, emotional instability, egocentrism, linguistic ability, cleverness, sociability, altruism, activity/energy, entrepreneurship, general intelligence, creativity, numerical ability, leadership, humour, body weight and bravery. The scale consists of connotative descriptions (in Hindi) of all the characteristics and arranged in the form of a checklist subscribed with a three point-scale. Items finally selected (i.e. 20 human characteristics) had an endorsement rate of around 0.5 (i.e. 50%) and discriminated well between heredity and environment believers. The Kuder-Richardson reliability (KR-21) coefficient of the measure is 0.68. The checklist was standardized on a sample of 3001 subjects drawn from a heterogeneous population. The respondents were required to check each characteristic as determined by heredity (1), both heredity and environment (2) and environment (3). Scores on the scale may range from 20 to 60, high scores indicating belief in the environment.
- 2. Checklist for the Awareness of heredity/environment mechanisms:** A checklist prepared by (Singh, Shyam and Kumar (2004) was used to assess the awareness of the respondents about the mechanisms of heredity and environment influencing human characteristics. In it, there are 20 items which were prepared by taking the help from the literature and discussion with subject's experts as well as keeping the common man in mind. Items were simple, clear and in easy language. Some items were of multiple-choice type, while others were of 'Yes-No' type, still others were open ended requiring the subject to give a brief description. A correct answer to a question was given a score of one and a wrong answer was scored as zero. Thus, the score ranged from 0-20, high score indicating high awareness.

Procedure

Heredity/environment belief scale and heredity/environment awareness checklist were administered to all the 800 subjects. Scoring of the heredity/ environment belief scale and heredity/environment awareness checklist was done as per prescribed procedure.

RESULTS

Scoring of all the measures was done as per prescribed procedure. The obtained data was tabulated; Pearson coefficient of correlation was calculated between awareness of heredity/environment mechanisms and heredity/environment belief scores.

Our objective of the study was to assess the relationship of awareness of heredity/environment mechanisms and belief in heredity/environment. For achieving the stated objective, scores of 800 subjects on heredity/environment belief and awareness of heredity/environment mechanism scales were arranged and coefficient of correlation was calculated. The obtained coefficient of correlation was -0.073 . This indicated that the association of awareness of heredity/environment mechanisms and belief in heredity/environment was negligible but the direction was negative and thus the two variables seem to be independent.

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

Keeping the direction of the relationship in mind, three groups of subjects were formed on the basis of awareness of H/E mechanisms scores, taking subjects above mean $+1\sigma$ ($X = 10.89 + 3.24$ S.D.) in the high awareness group, below mean -1σ ($10.89 - 3.24$ S.D.) in the low awareness group and falling in between mean $\pm 1\sigma$ ($X = 10.89 \pm 3.24$ S.D.) in the moderate awareness group, and simple ANOVA for belief in heredity/environment scores was calculated. Obtained results are given the Table 1 (Means and S.D's) and Table 2 (Summary of ANOVA).

Table 1: Means and S.D.'s of low, moderate and high awareness group and total (N=800) subjects on belief in heredity/ environment scores

	Low Awareness (n= 181)	Moderate Awareness (n= 473)	High Awareness (n=146)	Total Subjects
Mean	41.38 ^a	40.59 ^{ab}	39.64 ^b	40.53
S.D	7.05	6.04	6.86	6.65

Subscripts a,b,c, shows Duncan's post hoc test for significant mean comparisons

Table 2: Summary of ANOVA for variations in H/E belief scores among low, moderate and high awareness of H/E mechanisms

Source of variance	SS	Df	MS	F
Between Groups	243.96	2	121.98	2.95*
Within Group	32916.10	797	31.30	

**Significant at 0.05 level.*

The high awareness group obtained a mean of 39.64 (S.D. = 6.86), moderate awareness group got a mean of 40.59 (S.D. =6.04), and low awareness group obtained a mean of 41.38 (SD=7.05) on heredity/environment belief. These mean scores of the three groups differ significantly $F=2.95$, $p<05$ ($df=2,797$). Post-hoc comparisons were done by Duncan's test and are indicated by alphabets a, b and c subscribed over the mean scores (Table 1). Post-hoc comparisons revealed that the group having low awareness of heredity/environment mechanisms has significantly higher scores than the group having high awareness of heredity/environment mechanisms indicating that highly aware group tend to be heredity oriented in their belief than the low awareness group (having environment-oriented belief). The moderately aware group neither differs from high awareness nor from the low awareness group in their belief in heredity/environment (Table-1). The coefficients of correlation between belief in H/E and awareness of H/E mechanisms scores of the three awareness groups (i.e., high, moderate and low) were calculated and the obtained coefficients of correlation were $r = .170$ for awareness and belief in H/E in the highly aware group, $r = -.016$ for the moderately aware group, and $r = -.075$ for the low awareness group. This again indicates the weak association and curvilinearity in the relation of belief in H/E and awareness of H/E mechanisms.

DISCUSSION AND CONCLUSION

It was hypothesized that awareness of heredity/ environment mechanisms would be significantly associated with belief in heredity/environment. The scores of 800 subjects on awareness of heredity/environment mechanisms and belief in heredity/environment were subjected to bivariate correlation. The coefficient of correlation between awareness of heredity/environment mechanisms and belief in heredity/environment was $- 0.73$ indicating

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

that the relationship between the two is almost negligible; however, the direction indicated that increase in awareness was associated with heredity orientation.

To examine the relationship of the two, more specifically three groups of subjects were formed taking subjects above mean $+1\sigma$ in the high awareness group, in between mean $\pm 1\sigma$ in the moderate awareness group and below mean -1σ in the low awareness group. When the heredity/environment belief scores of these three groups having low, moderate and high awareness were correlated with awareness of heredity/ environment mechanisms, increase in awareness was associated with environment orientation in high awareness group whereas, in case of low and moderate awareness of heredity/environment mechanisms groups, increase in awareness was associated with lowering of scores of heredity/environment belief i.e., heredity orientation. Thus, awareness of heredity/environment mechanisms has weak and variable (i.e., different in case of high and low and moderate awareness groups) effect. The direction of relationship changes with increase or decrease in awareness scores within separate groups formed on its basis. Thus, there appears to be a lack of continuity of the effect. Thus, the first hypothesis of the study was not supported. The findings can be explained by looking at the nature of heredity/environment belief, which can perhaps be considered as a societal belief and societal beliefs are durable (Bar Tal, 2000). More specifically, he said that societal beliefs are durable but not stable. These may not change overnight but change through a prolonged sometime years long process and is in a way concurrent with social change. Though resistant, societal beliefs may change depending on various internal societal factors such as available and free flow of information, the extent and type of pressure to conform and availability of communication channels among society members (Bar Tal, 2000). This indicates that knowledge in the form of information may help in changing societal beliefs. However, there are some central and fundamental beliefs, which constitute a societal ethos. Such belief plays a key role in defining a society's identity and may perhaps rarely change. The weak association between awareness of heredity/environment mechanisms and heredity/environment belief may be an indicator of change resistant nature of heredity/environment belief. Moreover, beliefs are beliefs and may or may not be rational. Several studies have reported that beliefs persist despite lack of evidence or even in the presence of contrary evidence e.g., Rushton (1994) argued that the equalitarian hypothesis - relating to the equality of cognitive ability in blacks and whites - has persisted despite increased contrary evidence. Similarly, Murray (1999) also supported this hypothesis and said that the belief in genetic determination of intelligence is overstated and needs to be scrutinized. The belief that schizophrenia has a major genetic component (Marshall, 1996) and that genes are the fundamental determinants of behavior, have persisted despite having questionable evidence. Thus, the weak association between beliefs in heredity/mechanisms seems to support the contention that beliefs are hard to crack.

Limitations and Suggestions:

Every researcher has to work under certain limits and consequently or otherwise their work may also have limitations or shortcomings. Present study is no exception to this. Several factors such as age, sex, residence, deprived vs. enriched status have been reported to be causing variations in causal attributions. Though, the investigator was aware of these and group of heredity, balanced and environment believers having high, moderate and low awareness of heredity/environment mechanisms were formed following single step double criteria, from a large initial sample, yet to rule out the possibility of confounding effect further studies may be taken up controlling these variables. Secondly, the study was conducted taking normal subjects from the general population and findings revealed that the

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

heredity believers having high awareness of heredity/environment mechanisms displayed greater degree of 'positivity bias' this again needs to be verified taking clinically diagnosed groups. It can also be ascertained by assessing and comparing, balanced and environment believers on depression, anxiety, self-image, self-esteem and such other measures.

REFERENCES

- Bar-Tal, D. (2000). Shared beliefs in a Society: *Social Psychological Analysis*. New Delhi: Sage.
- Blackburn, AL. (1996). Self-efficacy and learned helplessness as determinants of relapse in obese population. *Dissertation Abstracts International: Section B: The Science and Engineering*. 57(5-B): 3401.
- Furnham, A.; Johnson, C. and Rawles, R. (1985). The determinants of beliefs in human nature. *Personality and Individual Differences*, 2, 675-684.
- Marshall, IR. (1996), Science, Schizophrenia and genetics: The creation of Myths. *Journal of Primary-Prevention*. 17, 99-115.
- Meerum, Terwogt; Hoeksma, J.B. and Koops, W. (1993). Common beliefs about the heredity of human characteristics. *British Journal of Psychology*, 84,499-503.
- Murray, M. (1999), Nature-Nurture: The debate is not over. *Cahiers-de[1]Psychologic-Cognitive/Current-Psychology-of-Cognition*, 8, 217- 223.
- Nilsson, I. and Ekehammer, B. (1989). Social attitudes and beliefs in heredity: a replication and extension. *Personality and Individual Differences*, 10, 10, 363-365.
- Rushton, J.P. (1994), The equalitarian dogma revisited, *Intelligence*, 19, 263-280.
- Sheoran, S. (2002). Belief in heredity/environment for human characteristics in relation to social perception. *Unpublished Doctoral Thesis*. Maharshi Dayanand University, Rohtak.
- Shyam, R. (2004). Belief in Heredity/Environment for human characteristics in relation to attributional styles. *Report of UGC Minor-Research Project*, Deptt. of Psychology, M.D.U. Rohtak.
- Singh, R. and Shyam, R. (1997). Perceived intelligence level of discrete socio-genetical groups: Stereotype or cultural truism and fact. In S.K. Shrivastava (ed.) *Developing Human Relations and Ethnic Understanding*. Haridwar: Gurukul Kangri University
- Singh, R. and Shyam, R. (2002 a) Belief in heredity and perceived determinants of behavioural characteristics. *Behavioural Scientist*. 3, 121-124.
- Singh, R. and Shyam, R. (2002). A measure of belief in heredity-environment about human characteristics. *Indian Journal of Psychological Issues (IJPI)*, 10. 84-92.
- Singh, R.; Shyam, R. and Kumar, S. (2004). Belief in heredity-environment for human characteristics in relation to social perception. *Report of UGC Major Research Project*, Dept. of Psychology, M.D.U., Rohtak.
- Singh. R.; Shyam, R. and Aruna (2001). Belief in heredity/environment about human characteristics. *Journal of Psychological Researches*, 45, 62-64.
- Soodak, L.c. and Podell, P.w. (1996). Teacher efficacy: Toward the understanding of a multifaceted construct. *Teaching and Teacher - Education*, 12, 401-411.
- Van kampen, L. c., Koops; W.; MeerumTerwogt, M. and Reijnder, C.J. (1990). Onbekenihheid met de biologischevaderalseenbelemmemde factor in de identiteits -ontwikkeling: eenempirischeexploratie (The unknown biological father as an inhibitor of identity development: an empirical exploration). *Netherlands Tijdschriftvoor de Psychologie*, 45, 283-288.

A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment

Acknowledgement

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Kumar, S. & Kumar, S. (2023). A Study of The Relationship Between Awareness of Heredity/Environment Mechanisms and Belief in Heredity/Environment. *International Journal of Indian Psychology*, 11(2),3053-3060. DIP:18.01.301.20231102, DOI:10.25215/1102.301

PAPER 104

EARDA

ISSN : 2249-7382
Impact Factor : 8.018

UGC APPROVED

**INTERNATIONAL JOURNAL OF RESEARCH
IN
ECONOMICS & SOCIAL SCIENCES
(IJRESS)**

www.euroasiapub.org | email: editorijrim@gmail.com

VOL. 13 ISSUE 5

MAY 2023

EURO ASIA

RESEARCH AND DEVELOPMENT ASSOCIATION

IC/14, RAMESH NAGAR

DELHI - 110 015

1-2

Contents

S. No.	Particular	Page No.
1	Interconnections Between Heredity, Belief, Attribution, Well-being, and Health Dr. Satish Kumar	323 - 337
2.	"Women in a World of Their Own": A Feminist Reworking of Joseph Conrad's <i>Heart of Darkness</i> APOORVA HOODA, PRIYANKA LAMBA	338 - 342
3.	A STUDY OF E- GOVERNANCE INITIATIVES IN INDIA: MAJOR CHALLENGES AND FUTURE PROSPECTS Dr. Shashi Saurav	343 - 347
4.	कुकुरमुत्ता : ऐतिहासिक महत्व Dr. Renu Bhatia	348 - 353
5.	A Comparative Study on Nomophobia Monika, Pankaj Sharma	354 - 360
6.	The Impact of Inclusive Education on Social and Academic Outcomes Sailash Kumar,2 Dr. Neeru Verma,3Dr. S.P. Tripathi	361 - 370
7.	Awareness, Experiences, and Discrimination Faced by the Elderly on Gender-Based Issues: A Sociological Study Vijay Dahiya	371 - 384



Interconnections Between Heredity, Belief, Attribution, Well-being, and Health

Dr. Satish Kumar

Associate Professor in Psychology

Vaish College Bhiwani (Haryana)

ABSTRACT

The relationship between heredity, belief systems, attribution, wellbeing, and health has long intrigued researchers from various disciplines. This abstract provides an overview of the intricate interplay between these interconnected factors and their implications for human health and wellbeing. Heredity, or the transmission of genetic information from parents to offspring, plays a fundamental role in shaping an individual's physiological characteristics. Genes can influence susceptibility to certain diseases, metabolism, and overall physical health. However, the influence of heredity on wellbeing and health is not solely determined by genetic factors. Environmental factors and individual behaviors also significantly impact an individual's health outcomes. Belief systems, including religious, spiritual, and cultural beliefs, contribute to an individual's worldview and influence their attitudes towards health and wellbeing. These beliefs can shape health-related behaviors, such as dietary choices, adherence to medical treatments, and engagement in preventive practices. Moreover, beliefs can influence the experience of illness, pain perception, and the efficacy of various therapeutic interventions. Attribution refers to the process of assigning causality to events or outcomes. It plays a crucial role in understanding how individuals interpret and react to health-related circumstances. People's attributions about the causes of their health conditions or the success of their health-related behaviors can impact their emotional wellbeing and motivation for adopting healthy lifestyles. Positive attributions, such as attributing good health outcomes to personal efforts, can enhance self-efficacy and promote proactive health behaviors.

INTRODUCTION

The intricate relationship between heredity, belief systems, attribution, wellbeing, and health has captivated the attention of researchers across various disciplines. These interconnected factors play significant roles in shaping an individual's health outcomes, influencing their behaviors, attitudes, and overall sense of wellbeing. Understanding the interplay between these



factors is crucial for developing comprehensive healthcare approaches and promoting holistic health. Heredity, or the transmission of genetic information from parents to offspring, is a fundamental aspect of human biology. Genetic factors contribute to the development of various physiological characteristics, including susceptibility to certain diseases, metabolism, and overall physical health. Through the study of genetics, researchers have identified specific genes associated with increased risk for conditions such as cardiovascular diseases, cancer, and mental health disorders. While heredity does play a role in health outcomes, it is important to note that genetics is not the sole determinant. Environmental factors, lifestyle choices, and individual behaviors also significantly impact an individual's health and wellbeing.

Belief systems, including religious, spiritual, and cultural beliefs, influence an individual's worldview and shape their attitudes towards health and wellbeing. These belief systems often contain moral and ethical values related to health practices, dietary choices, and engagement in preventive behaviors. For example, certain religious beliefs may encourage abstaining from certain foods or behaviors that are deemed harmful, while others may promote practices such as meditation or prayer as means of achieving mental and emotional balance. Beliefs can also influence an individual's experience of illness, pain perception, and their response to medical interventions. Understanding and respecting an individual's belief system can enhance the effectiveness of healthcare interventions and promote patient-centered care.

Health Vitality
Fitness
Happiness
Lifestyle
Wellbeing
Energy
Healthy eating **For you**

Attribution, the process of assigning causality to events or outcomes, plays a crucial role in



health-related behaviors and emotional wellbeing. When individuals attribute their health conditions or outcomes to specific causes, it can shape their emotions, motivation, and future behaviors. Positive attributions, such as attributing good health outcomes to personal efforts or adherence to medical advice, can enhance self-efficacy and encourage individuals to engage in proactive health behaviors. Conversely, negative attributions, such as blaming external factors or feeling helpless, can lead to decreased motivation and poorer health outcomes. Understanding the attributions individuals make about their health can provide valuable insights for healthcare professionals in tailoring interventions and fostering positive health behaviors. (Steptoe, A., Deaton, A., & Stone, A. A,2015).

Wellbeing encompasses multiple dimensions, including physical, mental, and social aspects of health. It reflects an individual's overall state of being and is influenced by various factors, including heredity, belief systems, and attributions. Positive genetic factors can contribute to better physical health, while positive belief systems and attributions can promote mental and emotional wellbeing. Conversely, genetic predispositions to certain conditions, negative belief systems, and maladaptive attributions can impact overall wellbeing and increase the risk of physical and mental health challenges. Recognizing the complex interplay between heredity, belief systems, attributions, wellbeing, and health is crucial for developing a holistic approach to healthcare. By considering these interconnected factors, healthcare professionals can tailor interventions to individuals' unique needs and promote positive health outcomes. Moreover, addressing these factors can foster a more patient-centered approach, empowering individuals to actively participate in their own health management and improve their overall wellbeing. the relationship between heredity, belief systems, attribution, wellbeing, and health is complex and multifaceted. Genetic factors, belief systems, and attributions influence an individual's health outcomes, behaviours, attitudes, and overall sense of wellbeing. Understanding and integrating these factors into healthcare practices can lead to more effective interventions, improved health outcomes, and enhanced patient satisfaction. Further research is needed to deepen our understanding of these relationships and explore innovative approaches to promoting holistic health and wellbeing. (Jensen, A., &Bonde, L. O,2018)

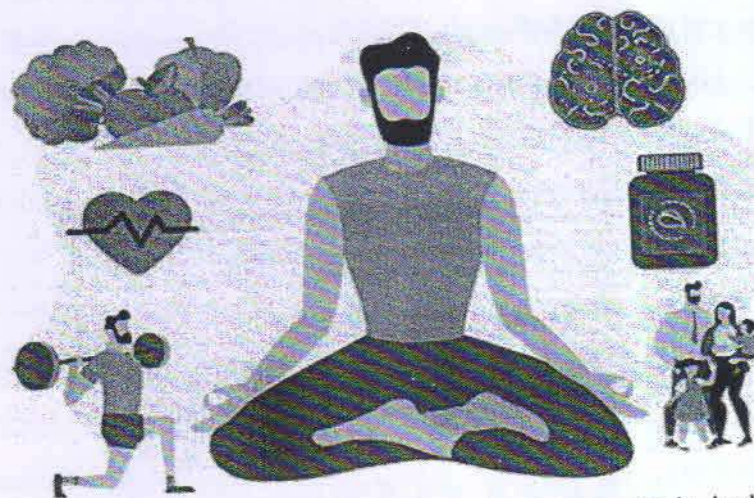
107



Genetic and Environmental Factors in Personality and Life Satisfaction

Personality and life satisfaction are complex and multifaceted aspects of human existence that have long captivated researchers and psychologists. Understanding the factors that contribute to individual differences in personality and life satisfaction is a crucial endeavor in the field of psychology, as it can provide valuable insights into human behavior and well-being. Among the myriad of factors that influence these constructs, genetic and environmental factors have emerged as significant contributors.

Genetic factors refer to the hereditary information encoded in an individual's DNA that can shape their personality traits and overall life satisfaction. Through numerous studies using twin and family designs, researchers have established a genetic basis for various personality dimensions, such as extraversion, neuroticism, and conscientiousness. These genetic predispositions can interact with environmental factors to influence personality development and life satisfaction. For example, individuals with a genetic predisposition for extraversion may seek out social interactions and experiences that enhance their life satisfaction.



However, it is important to note that genetic factors do not operate in isolation. Environmental factors also play a crucial role in shaping personality and life satisfaction. The environment encompasses a wide range of influences, including family dynamics, cultural norms, socioeconomic status, and life experiences. Research has consistently demonstrated that



environmental factors significantly impact personality traits and life satisfaction. For instance, a supportive and nurturing family environment can foster positive emotions and life satisfaction, while adverse life events may lead to increased neuroticism and decreased life satisfaction. (Greenspoon PJ, SaklofskeDH ,2010)

NEED OF THE RESEARCH

The research on the relationship between heredity, belief systems, attribution, wellbeing, and health is crucial for several reasons:

Holistic Healthcare: Understanding the interplay between these factors allows for a more comprehensive and holistic approach to healthcare. By considering genetic predispositions, belief systems, and attributions, healthcare professionals can develop personalized interventions that address the individual's unique needs and promote overall wellbeing.

Improved Health Outcomes: Investigating the impact of heredity, belief systems, and attributions on health outcomes can lead to improved treatment strategies and preventive measures. By identifying genetic risk factors and understanding how belief systems and attributions influence health behaviors, interventions can be tailored to optimize health outcomes and reduce the burden of diseases.

Patient-Centered Care: Researching these factors helps foster patient-centered care, which takes into account an individual's beliefs, values, and attributions. By acknowledging and respecting patients' belief systems and attributions, healthcare professionals can establish a trusting and collaborative relationship, leading to better patient satisfaction and adherence to treatment plans.

Health Promotion and Education: Understanding the influence of belief systems and attributions on health-related behaviors can inform health promotion and education efforts. By targeting specific belief systems and addressing misconceptions or negative attributions, interventions can effectively promote positive health behaviors and empower individuals to take an active role in their own health.

Mental Health and Wellbeing: Exploring the relationship between belief systems, attributions, and mental health can provide insights into effective interventions for mental health disorders.



Understanding how belief systems and attributions influence emotional wellbeing can help develop strategies to promote resilience, positive thinking, and adaptive coping mechanisms. Policy and Decision Making: Research in this area can inform policy and decision making in healthcare systems. By considering the influence of heredity, belief systems, and attributions, policymakers can design interventions that are culturally sensitive, inclusive, and address the specific needs and preferences of diverse populations.

Advancing Scientific Knowledge: Studying the relationship between heredity, belief systems, attributions, wellbeing, and health contributes to the advancement of scientific knowledge. This helps expand our understanding of the complex factors that influence health outcomes and provides a foundation for further research and exploration in the field.

Conducting research on the relationship between heredity, belief systems, attributions, wellbeing, and health is essential for developing comprehensive healthcare approaches, improving health outcomes, promoting patient-centered care, and advancing scientific knowledge. The findings from such research have the potential to inform interventions, policies, and strategies that promote holistic health and wellbeing for individuals and communities.

LITERATURE REVIEW

Bartels, M. (2015). The study aims to review and conduct a meta-analysis of heritability studies examining the genetics of wellbeing and its components, including satisfaction with life, happiness, and quality of life. By synthesizing the findings from multiple studies, this review provides insights into the extent to which genetic factors contribute to individual differences in wellbeing and the relative importance of genetic and environmental influences. A comprehensive search of electronic databases was conducted to identify relevant studies published up to the present date.

Roysamb, E, et al (2018). This study explores the relationship between genetics, personality traits and facets, and overall wellbeing, specifically focusing on life satisfaction. Utilizing a twin study design, the aim is to investigate the extent to which genetic factors contribute to individual differences in personality traits, facets, and their subsequent impact on wellbeing.



satisfaction. The sample consisted of monozygotic (MZ) and dizygotic (DZ) twin pairs, allowing for the estimation of heritability and genetic influence on the variables of interest. Personality traits were assessed using established measures, including the Big Five personality traits (extraversion, agreeableness, conscientiousness, neuroticism, and openness) and their respective facets. Life satisfaction was evaluated using a reliable and valid measurement tool.

Røysamb, E., Nes, R. B., & Vittersø, J. (2014). This study investigates the heritability and malleability of well-being, exploring the extent to which genetic factors contribute to individual differences in well-being and the potential for well-being to be influenced and changed over time. By examining both genetic and environmental influences, this study aims to provide insights into the complex nature of well-being and its potential for intervention and improvement. A comprehensive review of existing literature was conducted to identify relevant studies on the heritability and changeability of well-being. The selected studies varied in design, sample size, and methodology, encompassing both twin and family studies, as well as longitudinal and intervention studies.

Ashida, S et al (2011). This study examines age differences in genetic knowledge, health literacy, and causal beliefs for health conditions, aiming to understand how these factors vary across different age groups. By investigating the relationship between age and these variables, this study provides insights into potential age-related disparities in genetic knowledge, health literacy, and causal beliefs regarding health conditions. A sample of individuals spanning different age ranges was recruited for this study. Participants completed measures assessing genetic knowledge, health literacy, and causal beliefs for various health conditions. Age was categorized into different groups to examine potential differences across the lifespan.

Steptoe, A., Deaton, A., & Stone, A. A. (2015). This study examines the relationship between psychological wellbeing, health, and aging, aiming to understand how these factors interact and influence each other. By exploring the impact of psychological wellbeing on health outcomes in the context of aging, this study provides insights into the complex dynamics between mental and physical aspects of wellbeing in older adults. A comprehensive review of existing literature was conducted to identify relevant studies on psychological wellbeing, health, and aging. The



selected studies encompassed a variety of methodologies, including longitudinal studies, cross-sectional surveys, and intervention studies. The findings indicate that psychological wellbeing plays a significant role in the health and aging process. Positive psychological factors, such as life satisfaction, positive emotions, resilience, and social support, are associated with better health outcomes and overall wellbeing in older adults.

Jensen, A., & Bonde, L. O. (2018). This study explores the use of arts interventions for mental health and wellbeing in health settings, examining the effectiveness and potential benefits of incorporating arts-based approaches into healthcare practices. By reviewing existing literature and research studies, this study aims to shed light on the impact of arts interventions on mental health outcomes and overall wellbeing within healthcare settings. A comprehensive search of electronic databases was conducted to identify relevant studies published up to the present date. The selected studies encompassed a range of healthcare settings, including hospitals, clinics, and community health centers, and involved diverse arts modalities such as visual arts, music, dance, and theater.

Genetics of Wellbeing

The study of genetics has long been associated with understanding inherited traits and diseases. However, in recent years, researchers have also turned their attention to exploring the genetics of wellbeing. Wellbeing refers to a state of physical, mental, and emotional health encompassing a sense of satisfaction, happiness, and fulfillment in life.

The genetics of wellbeing aims to uncover the genetic factors that contribute to an individual's overall sense of wellbeing. This emerging field combines insights from genetics, psychology, and neuroscience to shed light on the complex interplay between genes and wellbeing.

Traditionally, wellbeing has been attributed to environmental and psychological factors, such as socioeconomic status, social relationships, and personal experiences. While these factors undoubtedly play a significant role, scientists have started to unravel the genetic underpinnings of wellbeing, suggesting that our genetic makeup also contributes to our overall sense of happiness and satisfaction. (Archontaki, D, 2013)

Genetic studies in this field often involve large-scale investigations, such as genome-wide



association studies (GWAS), which analyze the DNA of thousands of individuals to identify specific genetic variations associated with wellbeing. These studies have revealed intriguing findings, suggesting that genetic factors contribute to various aspects of wellbeing, including life satisfaction, positive emotions, and resilience in the face of adversity.

It is important to note that genetics is not the sole determinant of wellbeing. Environmental factors, personal choices, and individual experiences interact with genetic predispositions to shape one's overall sense of wellbeing. Therefore, understanding the genetics of wellbeing does not imply that happiness and satisfaction are solely predetermined by our genes. Instead, it offers valuable insights into the complex interplay between nature and nurture in shaping our subjective experiences.

The implications of the genetics of wellbeing are far-reaching. They can potentially enhance our understanding of mental health disorders, guide the development of personalized interventions and treatments, and help policymakers implement strategies to promote overall wellbeing in society.

In this evolving field, researchers are striving to unravel the intricate web of genetic influences on wellbeing. By uncovering the underlying genetic mechanisms, scientists hope to provide individuals with a deeper understanding of their own wellbeing and pave the way for more effective interventions to enhance overall quality of life.

Significance of Research

The significance of research exploring the interplay of heredity, belief systems, attribution styles, wellbeing, and health is multifaceted and has implications for individuals, communities, and society as a whole. Here are some key areas where the research holds significance:

Personalized Interventions: Understanding the complex interactions between these factors can facilitate the development of personalized interventions aimed at improving individual wellbeing and health outcomes. By considering an individual's genetic predispositions, belief systems, and attribution styles, interventions can be tailored to address specific needs and promote optimal physical and mental health.

Mental Health and Resilience: Research in this area can shed light on the genetic and cognitive



factors that contribute to mental health disorders and resilience. Identifying the interplay between heredity, belief systems, and attribution styles can aid in developing effective strategies for early intervention, prevention, and treatment of mental health conditions. It can also provide insights into fostering resilience and enhancing coping mechanisms.

Health Promotion and Disease Prevention: Understanding how heredity, belief systems, and attribution styles influence health behaviors and disease susceptibility can inform health promotion efforts and disease prevention strategies. By targeting specific genetic risk factors, addressing maladaptive belief systems, and promoting positive attribution styles, interventions can be designed to encourage healthier lifestyles, reduce disease burden, and improve overall population health. (Bartels, M,2013)

Public Health Policies: Research findings can inform public health policies and interventions aimed at improving wellbeing and reducing health disparities. By identifying factors that contribute to health inequalities, policymakers can develop targeted approaches to address social determinants of health and create supportive environments that foster wellbeing for all individuals, regardless of their genetic background or belief systems.

Ethical Considerations: Research on the interplay of heredity, belief systems, attribution styles, wellbeing, and health raises important ethical considerations. It is crucial to navigate ethical issues related to genetic research, respect individuals' belief systems and cultural values, and ensure that findings are used responsibly and inclusively, without reinforcing stigmatization or discrimination.

Holistic Approach to Wellbeing: This research promotes a more holistic understanding of wellbeing by considering the multifaceted factors that influence it. By recognizing the complex interactions between genetics, beliefs, attributions, and health, a comprehensive approach to wellbeing can be developed that integrates biological, psychological, and social perspectives. Research in this field has the potential to improve individual and population-level health outcomes, inform policy decisions, and advance our understanding of the intricate connections between heredity, belief systems, attribution styles, wellbeing, and health. By unraveling these complex relationships, we can work towards creating healthier, more resilient, and



equitable societies.

Problem Statement

Understanding the complex relationship between heredity, belief systems, attribution styles, wellbeing, and health is a crucial area of research that holds significant implications for individuals and society as a whole. This problem statement seeks to investigate the interplay between these factors and explore their impact on overall wellbeing and health outcomes.

Heredity: Heredity refers to the genetic information passed down from parents to offspring. Genetic factors play a substantial role in determining various physical and psychological traits, including susceptibility to certain diseases, personality traits, and cognitive abilities. Exploring how heredity influences wellbeing and health outcomes can provide valuable insights into understanding the genetic basis of these factors.

Belief Systems: Belief systems encompass an individual's core set of values, attitudes, and beliefs, including religious, spiritual, or philosophical orientations. These belief systems can shape one's worldview, influence coping mechanisms, and provide a sense of purpose and meaning in life. Examining the relationship between belief systems and wellbeing can shed light on how these deeply held convictions impact an individual's overall mental and emotional state.

Attribution Styles: Attribution refers to the process of assigning causes or explanations to events or behaviors. Attribution styles can be categorized as internal or external, stable or unstable, and controllable or uncontrollable. The way individuals attribute events or outcomes can have a significant impact on their psychological wellbeing and health. Understanding how attribution styles interact with other factors can contribute to a better understanding of the cognitive processes underlying wellbeing and health.

Wellbeing: Wellbeing encompasses a holistic evaluation of an individual's physical, psychological, and social state. It includes subjective measures such as life satisfaction, positive emotions, and fulfillment. Investigating the role of heredity, belief systems, and attribution styles in shaping wellbeing can provide insights into the multifaceted nature of human flourishing. (Brown, N, 2014).



Health: Health refers to the overall state of an individual's physical and mental well-being. Both genetic and environmental factors contribute to health outcomes. Examining the interplay between heredity, belief systems, attribution styles, and health can help identify potential risk factors or protective factors that influence health-related behaviors, disease susceptibility, and overall quality of life.

By addressing this problem statement, researchers can uncover the complex interactions between heredity, belief systems, attribution styles, wellbeing, and health. The findings can have practical applications in developing personalized interventions, informing health policies, and promoting overall well-being. Additionally, understanding these relationships can empower individuals to make informed choices, cultivate positive belief systems, and adopt healthier lifestyles to enhance their wellbeing and mitigate potential health risks.

CONCLUSION

The intricate relationship between heredity, belief systems, attribution, wellbeing, and health has significant implications for understanding human health outcomes and developing comprehensive healthcare approaches. This interplay highlights the complex nature of human health, influenced by genetic factors, individual belief systems, attributions, and overall wellbeing. Heredity, or the transmission of genetic information, plays a fundamental role in shaping an individual's physiological characteristics and susceptibility to certain diseases. However, genetics is not the sole determinant of health outcomes. Environmental factors, lifestyle choices, and individual behaviors also significantly impact an individual's health and wellbeing. Belief systems, including religious, spiritual, and cultural beliefs, influence an individual's attitudes towards health and wellbeing. These beliefs shape health-related behaviors, perceptions of illness, and the efficacy of therapeutic interventions. Healthcare professionals must recognize and respect an individual's belief system to provide patient-centered care and optimize health outcomes. Attribution, the process of assigning causality to events or outcomes, has a profound impact on health-related behaviors and overall wellbeing. Positive attributions enhance self-efficacy and motivate individuals to engage in proactive health behaviors, while negative attributions can lead to decreased motivation.



poorer health outcomes. Understanding the attributions individuals make about their health can inform tailored interventions and promote positive health behaviors.



REFERENCES

1. Bartels, M. (2015). Genetics of wellbeing and its components satisfaction with happiness, and quality of life: A review and meta-analysis of heritability studies. *Behavior genetics*, 45, 137-156.
2. Røysamb, E., Nes, R. B., Czajkowski, N. O., & Vassend, O. (2018). Genetic personality and wellbeing. A twin study of traits, facets and life satisfaction. *Scientific reports*, 8(1), 12298.
3. Røysamb, E., Nes, R. B., & Vittersø, J. (2014). Well-being: Heritable and changeable. In *Stability of Happiness* (pp. 9-36). Academic Press.
4. Ashida, S., Goodman, M., Pandya, C., Koehly, L. M., Lachance, C., Stafford, & Kaphingst, K. A. (2011). Age differences in genetic knowledge, health literacy and causal beliefs for health conditions. *Public health genomics*, 14(4-5), 307-316.
5. Steptoe, A., Deaton, A., & Stone, A. A. (2015). Psychological wellbeing, health and ageing. *Lancet*, 385(9968), 640.
6. Jensen, A., & Bonde, L. O. (2018). The use of arts interventions for mental health and wellbeing in health settings. *Perspectives in public health*, 138(4), 209-214.
7. Bartels M, Cacioppo JT, van Beijsterveldt TC, Boomsma DI (2013) Exploring the association between well-being and psychopathology in adolescents. *Behavioral Science* 43(3):177-190
8. Greenspoon PJ, Saklofske DH (2010) Toward an integration of subjective well-being and psychopathology. *Social Indicator Research* 54:81-108
9. Bartels M, Saviouk V, de Moor MHM, Willemsen AHM, van Beijsterveldt CE, Hottenga JJ, de Geus EJC, Boomsma DI (2010) Heritability and genome-wide scan for subjective happiness. *Twin Res Hum Genet* 13(2):135-142
10. Kendler KS, Myers JM, Keyes CL (2011a) The relationship between the genetic and environmental influences on common externalizing psychopathology and subjective wellbeing. *Twin Res Hum Genet Off J Int Soc Twin Stud* 14(6):516-523



11. Archontaki, D., Lewis, G. J. & Bates, T. C. Genetic influences on psychological well-being: A nationally representative twin study. *Journal of Personality*. 81, pp (2013).
12. Bartels, M., Cacioppo, J. T., van Beijsterveldt, T. C. E. M. & Boomsma, D. I. Exploring the association between well-being and psychopathology in adolescents. *Behavior Genetics*. 43, pp (2013).
13. Albuquerque, I., de Lima, M. P., Matos, M., & Figueiredo, C. (2012). Personality and subjective wellbeing: What Hides behind global analyses? *Social Indicators Research*, 105(3), 447-460.
14. Brown, N. J. L., MacDonald, D. A., Samanta, M. P., Friedman, H. L., & Coyne, J. C. (2014). A critical reanalysis of the relationship between genomics and well-being. *Proceedings of the National Academy of Sciences of the United States of America*, 111(35), 12705-12709.



International Research Journal of Human Resource and Social Sciences

ISSN(O): (2349-4085) ISSN(P): (2394-4218)

Impact Factor 6.924 Volume 10, Issue 01, January 2023

Website- www.aarf.asia, Email : editoraarf@gmail.com

Jawaharlal Nehru and his role in Nation Building

Dr. Reena

Assistant Professor

Department of Political Science, Vaish College, Bhiwani 127021 Haryana

Corresponding Author email- ashureena1142@gmail.com

Abstract

Jawaharlal Nehru was born on 14th November 1889 in Allahabad (now Prayagraj). His father's name was Motilal Nehru who was a good lawyer. His father was very rich because of which Nehru got the best education. At an early age, he was sent abroad for studies. He studied in two universities of England namely Harrow and Cambridge. He completed his degree in the year 1910. Since Nehru was an average guy in his studies he was not much interested in law. He had an interest in politics. Though he later became a lawyer and practiced law in Allahabad High Court. At the age of 24, he got married to Smt. Kamla Devi. They gave birth to a daughter who was named Indira. Jawaharlal Nehru was the first Prime Minister of India. He was a leader, politician, and writer too. Since he always wanted India to become a successful country, he always worked day and night for the betterment of the country. Jawaharlal Nehru was a man of great vision. Most importantly he gave the slogan 'Aaram Haram Hai'. Jawaharlal Nehru was a man of peace but he saw how Britishers treated Indians. Due to which he decided to join the freedom movement. He had a love for his country because of which he shook hands with Mahatma Gandhi (Bapu). As a result, he joined the Non-Cooperation. In his freedom struggle, he had to face many challenges. He even went to jail many times. However, his love for the country did not get any less. He fought a great fight which resulted in Independence. India got its Independence on 15th August 1947. Because of Jawaharlal Nehru's efforts, he was elected as the first prime minister of India. He was a great leader of great vision in nation building contribution.

Introduction

Jawaharlal Nehru was son of eminent lawyer politician Motilal Nehru and he was born in the midst of wealth. Motilal was a great admirer of English and he provided all kinds home teaching in English to his son. In 1905 young Nehru was sent to Harrow for education. In 1907 Nehru joined Trinity College at Cambridge and in 1910 he obtained a degree in Natural Sciences. He was called to the bar in 1912.

Nehru returned to India at the age of twenty-three and he was a queer mixture of the East and the West. He joined Allahabad bar and in 1913 he became a member of the United Province Congress. Of course, in England he had joined the Fabian Socialist Group. In 1917 he was elected Secretary of Allahabad Home Rule League and also a member of All India Congress Committee. During the agitation against Rowlatt Act in 1919 he met Gandhi and was attracted towards him. By that time he was leading a leisurely life amidst plenty. He was not aware of the Socio-economic conditions of the then British India. In 1920 he visited some U.P. villages and was shocked to see the sub-human conditions of living of the village peasants. He called the then picture of India as naked, starving and utterly miserable.

During the non-cooperation movement, he was arrested. For the first time the movement gave him a sense of freedom. In 1922 he was again arrested and had a jail term of about nine months. In 1923 he became a general secretary *Prof. Surya Narayan Misra* of the Congress and also he was elected as Chairman of Allahabad Municipality. In 1929 Nehru was elected President of AICC. Under Nehru's leadership the party passed the 'Independence Resolution' at Lahore on 31st December, 1929. He also took the 'Independence Oath' on 26 January, 1930. Nehru became the President of AICC in 1936, 1937, 1946 and 1951. He participated in the Civil Disobedience Movement of 1930 but was very critical of the Round Table Conference of 1931 which was attended by Gandhi. He wrote- We saw the pitiful and absolutely inadequate attempts to scratch the surface of national and economic problems at the conference. He was again arrested in 1932 and jailed for two years during struggle for independence of India.

Nehru-Gandhi Relation

Though Nehru was drawn towards Gandhi and his approach towards the freedom struggle yet Nehru differed from Gandhi on Various issues. The most prominent was related to economics.

Gandhi looked to be backward on matters of economics yet Nehru was with him because Gandhi was more radical on political matters. The pastime of both was different. Nehru spoke on science, economic and Socialism. But Gandhi was more concerned with truth, God and religion. Though Nehru had many differences with Gandhi, he regarded him as man for the masses and considered Gandhi as progressive in political as distinct from social and economic matters. He also welcomed the Gandhian method of peaceful resistance as the most civilized form of warfare. He also liked the Gandhian doctrine that the end could not be separated from the means. In fact, Nehru was bridge between Gandhites and Socialists because of the seminal Nehru headed the interim government set up in September, 1946 prior to transfer of power. He became independent India's first Prime Minister. While the new Constitution of India was in the process of making several questions were raised. In 1930s Nehru was in favour of Soviet democracy as against the British model. There was also the question of government based upon a network of Panchayats. A visible support for British Parliamentary system was also observed. The Assembly envisaged the establishment of a centralised political democracy based on universal adult suffrage.

Contributions of Gandhi over the means-end concept

Nehru believed in Parliamentary democracy. But to him democracy was not only a form of government, it was a way of life, a way of solving problems by argument, discussion and persuasion. Democracy involves tolerance and restraint. According to Nehru, "You may define democracy in a hundred ways but surely one of the definitions is self-discipline of community. The less of the imposed discipline the more the self-discipline, the higher is the development of democracy". This statement of Nehru caused awkward situation when the 'Preventive Detention Act' was introduced. He observed – The Act is required to meet the situational exigencies. The act had to be passed because of the lack of self-discipline. He further stated that agitational approach or taking resort to direct action weaken the democratic structure. It was under the able leadership of Nehru India's journey of electoral democracy commenced in 1952 with 173 million voters being asked to give their consent. It was a stupendous task. Nehru led Country's democratic process in the first three general elections with exemplary conduct and massive popular support. The second and third general elections held in 1957 and 1962 were repeat

performances. He was at the helm of one-party dominant era in India. Even prominent political scientist Rajni Kothari interpreted the electoral performance and party system in Nehru's India as 'Congress system'. He thus laid the foundation of world's largest electoral democracy with the provision of universal adult suffrage.

From the days of national movement, he provided the glimpse of making of a great leader. He thought and spoke clearly on the action and interaction between nationalism and internationalism during the movement. He discovered India only after making glimpses on world history. He was earliest to recognise that India was an essential part of the world. His views on Fascism, Imperialism and Communism testified to that. He identified fascism as a greater danger than western European imperialism. He named the Second World War as peoples war against fascism.

Role in religion

Nehru wrote clearly on the role of religion and other traditions in public life. He was a student of History and was aware of the strength of religious traditions. But as an exponent of rationalism he rebelled against superstition, faith and other aspects of religion. He opined that communal and other questions are connected to economic problems. His realistic understanding of religious traditions and their role paved the way for adopting a secular mode which later made tremendous impact on Indian society and polity. He was very much concerned with the problems of national unity and of linguistic and cultural groups. During the national movement he was not fully aware of the intrinsic merits and demerits of these ideas. Neither Gandhi nor Stalin was fully understood by him. But after studying their ideas he developed a new approach – Cosmopolitan approach – to find a way between. Apart from Gandhi he was the only leader of the nationalist era who was concerned with the problem of economic growth. This haunted him till independence. The first problem he faced after freedom was the issue of nation-building. The immediate challenges were the post-partition problems, the rise of Hindu Communalism and the role of Indian Communists who questioned the very basis of Indian political structure. The agitation for linguistic states was more dangerous than the economic issues. He gave emphasis to the development of national consensus as it was essential for India's unity and progress. He pleaded that conciliation and negotiation are the best methods to arrive at the solution. He had no illusions on the capacity of the State. He wanted politics and not administration to be in command.

Role in economy

Nehru's greatest contribution was to introduce planning in the capitalist society. He wanted the state to control the commanding heights of economy. He had some unbaked socialist ideas with regard to public sector. In his approach he could come in contact with both national and international economists. One researcher has opined that one of the weaknesses of Nehru was that he could not comprehend the important role of social revolution in regard to economic development. Nehru was a great admirer of the role of science and technology in the nation-building process and economic reconstruction of the postcolonial society. In this area he did not agree with Gandhi. He was responsible for installation of national laboratories and cosmopolitan centres. Yet the success was limited. India is a land of villages. His approach could not help the villages and villagers. But one cannot deny his contribution to this area.

He believed that social and economic transformation is feasible within the frame work of parliamentary system even in post-colonial backward economies. In this field he was ahead of many socialist leaders in the world.

Role in International relations

Nehru developed a perspective on international relations and worked out a feasible foreign policy with the objective of preserving India's national interest. His failure in 1962 was the only dark spot, or else he had phenomenal success in uniting the undeveloped and postcolonial states and made the voiceless full of assertive statements and opinion. He was father of the policy of equidistance and promoter of the cult of non-alignment. He urged to end war for all times since the nuclear weapon can destroy the human civilization. His intellectual thrust towards modernisation of Indian society was praiseworthy. It was evident during his unqualified stand on Hindu Code Bill.

Nehru was not an original thinker on many socio-political ideas. But his views on these areas had an international approval. He never suggested for any socio-political upheaval. His views on Nationalism, Internationalism Democracy, Fascism, Communism and Gandhism were well taken by the posterity. His most significant contribution was that he rejected all the dogmas connected with religion, fascism, communism and anti-communism.

Nehru's role in overcoming these challenges

- **Consolidation of the nation:** Nehru took a firm stance against the possible division of India into smaller principalities. He established the State Reorganization Committee to fulfil regional aspirations of the people which would lower the chances of them wanting to cede from the nation. This way he strengthened the unity.
- **Rehabilitation of refugees:** Refugees from Pakistan were given shelter and attempts were made to reduce communalism. It was mainly due to JawaharLal Nehru's efforts that India emerged as a secular state in the mid-twentieth century. Much before independence, he played a heroic role in the development of a secular basis for Indian polity. This helped in building the narrative of 'Unity in Diversity'.
- **Welfare state:** Nehru was a practical idealist and believed that socialism and democracy were not contradictory but complementary to each other. He wanted to build a welfare state for the equitable distribution of wealth.
- **Planning Commission:** Nehru, a pragmatic socialist understood the importance of the welfare state in a country which does not have sufficient infrastructure, established a planning commission for long term planning of social schemes.
- **Non-Allignment Policy (NAM):** Nehru, being the Foreign Minister, did not want to join either of the power blocs. Also, he did not want India to remain aloof from world politics. Therefore, Nehru's visionary approach to establish NAM with other third world countries proved to be an ideal foreign policy approach.

Conclusion

Nehru's contribution to India can never be truly evaluated. Despite facing daunting tasks, he was successful in maintaining and strengthening the nation. Carrying the traditions of the national movement, he nurtured the newly born nation, India. Nehru had a very powerful pen. He could communicate as effectively as any established writer. His autobiography stands as testimony to this. Nehru's unusual ability to think, reflect and contemplate vigorously, effectively and intensively was second to none. He is not with us for the last 'fifty years. But the impact of

Nehruvian strategy on economic planning based on equity and social justice continue to be the focal theme of the nation-building process in India.

References

1. Zachariah B (2014), “The importance of being Nehru”, Frontline Magazine, 12 December 2014
2. Dube R P(1998), Jawaharlal Nehru-A Study in Ideology and Social Change, Mittal Publications: Delhi
3. Patil V T & Narayana (1998), A Study of Nehru’s Ideas, Devika Publications: Delhi /
4. Patil V.T & Narayana (1998), An Assessment of Nehru’s Contribution to Constitution Making In India, A Study of Nehru’s Ideas, Devika Publications: Delhi, pg-4
5. Patil V T (Ed) (1987), Studies on Nehru, Sterling Publications: Bangalore
6. Rao B V & Rao A A (1989), Nehru and Administration, Ajanta Publications: Delhi
7. Guha R (2007), India After Gandhi, Picador Publications: India
8. Brecher M (1959), Nehru A Political Biography, Oxford University Press: London
9. Khosla M (Ed.) (2014), Letters for a Nation from Jawaharlal Nehru to His Chief Ministers 1947- 1963, Penguin Publication: India
10. Iyengar Uma (Ed.) (2007), The Oxford India Nehru, Oxford University Press, New Delhi
11. Mookerjee V.G.K (1972), Nehru: The Humanist, Trimurti Publication, New Delhi
12. Rajasekhariah A M, “Jawaharlal Nehru’s Contribution to Secularism in India: An Estimate”, The Indian Journal of Political Science, Vol. 48, No. 2 (April - June 1987), pp. 212-224
13. Rao V V, “Socialist thought of Jawaharlal Nehru”, The Indian Journal of Political Science, Vol. 48, No. 2 (April - June 1987), pp. 195-211
14. Gopal S, “Nehru and Minorities”, Economic and Political Weekly, Vol - XXIII No. 45-46-47, November 19, 1988
15. Dube C.S, “Nehru and Tribal India”, Secular Democracy, Vol.19, Nos. 21-22, 15-30 November, 1976, pp.183-184
16. Joshi P.C, Gandhi Nehru Tradition and Indian Secularism, Mainstream Weekly, VOL XLV



विजय तेंदुलकर के नाटकों में सांस्कृतिक वातावरण

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

श्री विजय तेंदुलकर का जन्म महाराष्ट्र के कोल्हापुर में 6 जनवरी 1928 को सारस्वत ब्राह्मण परिवार में हुआ। इनके पिता जोद्योडोपंत तेंदुलकर एक छोटा सा प्रकाशन संस्थान चलाते थे। इनकी माता जी घरेलु महिला थी, एक आदर्श माँ के अनुरूप इनका पालन-पोषण किया। माता जी की स्पष्टता व निडरता का प्रभाव विजय तेंदुलकर के व्यक्तित्व और लेखन दोनों में दृष्टिगोचर होता है। मात्र 6 वर्ष की आयु में पहली कहानी व 11 वर्ष आयु में पहले नाटक की रचना विजय जी द्वारा की गई। 'श्रीमंत' नाटक की रचना के बाद इनकी गणना मराठी के बेहतरीन नाटककारों में की जाने लगी। 1950 और 1960 के दशक में उन्होंने मराठी रंगमंच को नया मोड़ दिया। विजय तेंदुलकर जी का विवाह आदर्श पत्नी एवं अच्छी सहयोगिनी निर्मला से हुआ। निर्मला विवाह से एक पुत्र राजा व पुत्रियां प्रिया, सषमा और तनुजा हुईं। दूरदर्शन के धारावाहिक 'रजनी' में रजनी की भूमिका निभाने वाली इनकी पुत्री प्रिया टेलिविजन की पहली स्टार बन गईं। 2002 में उनकी स्टार पुत्री प्रिया का देहावसान हो गया। इससे पूर्व 2001 में इनकी पत्नी और पुत्र राजा का आकस्मिक निधन हो गया। पत्नी और बच्चों की असामयिक मृत्यु से ये बिखर गए और बीमार रहने लगे। मास्थेनिया ग्रेविस से पीड़ित होकर 19 मई सन् 2008 को पुणे के प्रयाग अस्पताल में लेखक का देहावसान हो गया। उन्होंने 35 नाटक व 27 एकांकियों की रचना की। ग्यारह फिल्मों की पटकथाएँ लिखीं। आजीवन पत्रकारिता से समाज सेवा करते हुए साहित्य की विभिन्न विद्याओं पर कलम चलाई। जिसका संक्षिप्त परिचय इस प्रकार से है :-

अनुवाद : 'आधे-अधूरे' व 'तुगलक' (हिन्दी का मराठी में अनुवाद)

नाटक : 'श्रीमंत', 'गिद्ध', 'सखाराम बाइंडर', 'कन्यादान', 'पंछी ऐसे आते हैं', 'जात ही पूछो साधु की', 'खामोश! अदालत जारी है', 'कमला', 'घासीराम कोतवाल', 'मीता की कहानी'।

फिल्मी पटकथा : 'मंथन', 'निशान्त', 'आक्रोश' और 'अर्द्धसत्य' सहित कुल ग्यारह फिल्मी पटकथाएँ।

विजय जी को उत्कृष्ट नाट्य लेखन, पटकथा लेखन व भारतीय साहित्य में अभूतपूर्व अवदान पर महाराष्ट्र सरकार सम्मान (1956, 1969, 1972), संगीत नाटक अकादमी पुरस्कार (1971), फिल्म 'मंथन' की पटकथा के लिए राष्ट्रीय पुरस्कार (1977), पद्मभूषण (1987), फिल्म फेयर पुरस्कार (1980, 1999) संगीत नाटक अकादमी फेलोशिप पुरस्कार (1999) प्राप्त हुए। विजय तेंदुलकर के नाटका में सांस्कृतिक वातावरण का चित्रण प्रस्तुत करने से पूर्व संस्कृति पर प्रकाश डालना अनिवार्य है। संस्कृति शब्द 'सम' उपसर्ग के साथ 'डुकृञ्-करणे धातु से क्तिन् प्रत्यय के योग से निर्मित होती है। 'संस्कृति' शब्द अंग्रेजी के 'कल्चर' का पर्याय है। संस्कृति को भिन्न-2 विद्वानों ने भिन्न-भिन्न प्रकार से परिभाषित किया।



ISSN: 2348-2605 Impact Factor: 6.789 Volume 11-Issue 01, (January-March 2023)

नालंदा विशाल शब्द सागर के अनुसार— “जाति या राष्ट्र की वे सब बातें जो उसके (मनुष्य) मन रूचि, आचार—विचार, कला—कौशल एवं सभ्यता के क्षेत्र में बौद्धिक विकास की सूचक रहती हैं, संस्कृति के अंतर्गत आती है।”¹

रामधारी सिंह दिनकर के शब्दों में— “संस्कृति जीवन का तरीका है— यह तरीका जमा होकर उस समाज पर छाया रहता है जिसमें हम जन्म लेते हैं।”²

एडवर्ड बी० टायलर संस्कृति को परिभाषित करते हुए कहते हैं— “संस्कृति ज्ञान, विश्वास, कला, नैतिकता, न्याय, रीति—रिवाज तथा अन्य प्रवृत्तियाँ, जो मनुष्य समाज का सदस्य होने के कारण अर्जित करता है, इन सबका एक सम्मिश्रण है।”³

डॉ० हजारी प्रसाद द्विवेदी अनुसार—“संस्कृति मानव की विविध साधनाओं में निहित होती है।”⁴

पाश्चात्यविचारक एफ० जे० ब्राउन के अनुसार— “संस्कृति मानव के संपूर्ण व्यवहार का एक ढाँचा है जो अंशतः भौतिक पर्यावरण से प्रभावित होता रहता है। यह पर्यावरण प्राकृतिक या मानव निर्मित भी हो सकता है। परन्तु मुख्य रूप से यह ढाँचा सुनिश्चित विचारधाराओं, प्रवृत्तियों, मूल्यों तथा आदतों द्वारा प्रभावित होता है, जिसका विकास समूह द्वारा आवश्यकताओं की पूर्ति के लिए होता रहता है।”⁵

जब हम तेंदुलकर के नाटकों में सांस्कृतिक चित्रण की बात करते हैं तो विजय जी के नाटक में सांस्कृतिक वातावरण का चित्रण ग्रामीण, शहरी, गृहस्थ आदि बिन्दुओं के आधार पर देखा जा सकता है। ‘सखाराम बाइंडर’ में विकृत होती जा रही भारतीय ग्रामीण संस्कृति का चित्र है। नायक सखाराम को विवाह प्रथा में विश्वास नहीं है। वह विवाह करने अपेक्षा रखे रखना उचित समझता है। यह बिन्दु परम्परागत भारतीय ग्रामीण संस्कृति का नहीं है। नायक सखाराम अपने मित्र दाउद से कहता है कि—

“सखाराम : अच्छा हुआ यार! कि हम लोग किसी के ब्याहे मरद नहीं हुए। जो हैं उसी में मस्ती है।

मिलता सब कुछ है बंधन कोई नहीं। ऊब लगी, उसे लगी, अपने को लगी। चल साले खुला रास्ता। खतम खेल। साली बेकार की मगजपच्ची नहीं— उसको आसरे का आसरा और अपने को घर का खाना—सस्ते में भूख मिट जाती है। उठकर किसी के दरवाजे जाना नहीं पड़ता। और फिर घर में वह दब कर रहती है। ठीक से काम—धाम करती है क्योंकि उसे मालूम है कि गलती होते ही बाहर का रास्ता नापना पड़ेगा। वैसे औरत की जात होती चतुर है। पर ब्याह होते ही वह गाफिल हो जाती है दाउद मियाँ! वह सोचती है कि आदमो अब जाएगा कहाँ। मगर वह भी ठहरा एक पाजी। यह उसे फँसा लेता है पर आप नहीं फँसता। शादी करके छरिंदे पंछी की तरह उड़ता फिरता है।”⁶

ग्रामीण सांस्कृतिक वातावरण में पुरुष द्वारा स्त्री पर किए जाने वाले अत्याचारों का यथार्थ चित्रण प्रस्तुत किया गया है। नायक सखाराम स्त्री को मारना—पीटना, जबरदस्ती करना, अत्याचार करना अपना अधिकार मानता था। स्त्री को बेजान समझते हुए उसका शारीरिक—मानसिक शोषण करना पुरुषों के



लिए एक सामान्य और रोजमर्रा के कार्यों की भाँति है। अन्यत्र स्थल पर पुरुष अत्याचारों का उदाहरण दृष्टव्य हैयथा—

“सखाराम : हँसेगी कि नहीं?

लक्ष्मी : बदन बहुत दर्द कर रहा है— (कराहती है) आग जल रही है सारे बदन में.....

सखाराम : जलने दे। हँस पहले। कुछ कर रहा हूँ मैं? इस घर में रहना है तो मेरी बात माननी पड़ेगी। जो मैं कहूँगा करना पड़ेगा। हँस, नहीं तो अभी घर से निकाल बाहर कर दूँगा। निकालूँ? चल उठ.....

लक्ष्मी : ओह छोड़ो मुझे.....उई दैया..... हाय.....

सखाराम : जब तक हँसेगी नहीं, नहीं छोड़ूँगा.....

लक्ष्मी : जान निकल रही है मेरो। मर जाऊँगी ऐसे तो.....

सखाराम : मर जा साली पर हँस पहले.....

लक्ष्मी : (कराहती है)

सखाराम : हँस जल्दी..... हँस..... हँसती है कि मरोडूँ हाथ? मरोडूँ ठहर पेटी ले आता हूँ सबेरे वाली। हँस नहीं तो..... हँस। उसी तरह हँस—हँस जल्दी साली..... सुनाई दिया कि नहीं.....”⁷

विजय जी के नाटक शहरी जीवन पर केन्द्रित है। शहरी वातावरण में परिवार के सभी सदस्य एकसाथ रहते हुए भी एक—दूसरे को मान—सम्मान नहीं देते। शहरी सांस्कृतिक वातावरण अत्यन्त विद्रूप, अविश्वसनीय, कलहपूर्ण और स्वार्थमय हो गया। एक साथ रहते हुए भी उनमें मधुरता का अभाव है। रिश्ते खोखले एवं बनावटी होते जा रहे हैं। रोजगार की समस्या, परस्त्री गमन, मदिरापन, वेश्यावृत्ति आदि समस्याएँ शहरी वातावरण में देखने को मिलती हैं। स्वतन्त्र भारत देश में स्त्री की स्थिति अत्यन्त दयनीय है। उस समय भी सन् 1982 में स्त्रियों को खरीदा व बेचा जाता था। शहरी वातावरण में भी स्त्री पुरुष के पाँवों की जूती बनी हुई है। आधुनिकता के नाम पर उसके साथ अत्याचार व शोषण बढ़ता ही जा रहा है। यथा—

“जयसिंह : चंबल के उस तरफ लुहारपुरा में इंसानों की हाट लगती है..... इंसानों की हाट! छोटी बड़ी उमर की औरतों की वहाँ खुलेआम नीलामी की जाती है। लोग दूर—दूर से बोली बोलने आते हैं।

सरिता : औरतों का नीलाम?

जयसिंह : औरतों का नीलाम! विश्वास नहीं होता न? बोली बोलने वाल ग्राहक औरत को टटोल—मसलकर अन्दाजते हैं..... कसवाँ है या थुलथुल है? जवान है या उतरी हुई?



अच्छी-भली है..... या रूगियल?..... छातियाँ मजबूत हैं? कमर में कस है?

जाँघों में.....⁸

गृहस्थ जीवन में भी परिवार की टूटन और उनका विघटन विजय जी के नाटकों में चित्रित हुआ है। 'सखाराम बांड़र' नाटक में गृहस्थ जीवन का चित्रण हुआ है। विवश लक्ष्मी अपने पति के अत्याचारों से तंग आकर अपनी गृहस्थी को छोड़कर सखाराम के साथ घर बसाती है। सखाराम भी उस पर अन्याय, शोषण और अत्याचार करने से पोछे नहीं हटता, फिर भी लक्ष्मी गृहस्थी में एक नई रोशनी उत्पन्न करने की कौशिश करती है यथा—

“लक्ष्मी : फिर भेंट नहीं होगी। माँ-बाप ने जिसके गले बाँधा वह नसीब में नहीं रहा। उसको मेरी जरूरत नहीं रही। यहाँ आई तुम्हारे पास! तुमको अपना माना। अपना मान के सब कछ दिया। कुछ रक्खा नहीं। अपनी देखभाल करना। बहुत पीना नहीं। ठीक समय से खाना खा लेना। पूजा करते रहना भूलना नहीं। उससे पुन्न होगा। देवी की भभूत भीतर सिकहर पर पुड़िया में रखी है, प्रेस जाते बखत लगा लिया करना।”⁹

विश्वास गृहस्थ जीवन का आधार है। जब पति-पत्नी के मध्य यह विश्वास डगमगाने लगे तो रिश्तों में दरार आने लगती है। यहीं दरार दूरी उत्पन्न कर देती है। जिससे रिश्ते में किसी दूसरे को आने में देर नहीं लगती। 'गिद्ध' नाटक में अवैध सम्बन्धों रूपी संदेह बीज के कारण गर्भवती पत्नी रमा के प्रति रमाकात की लापरवाह प्रवृत्ति और व्यंग्य भरी बातें इसी तथ्य को उजागर करती है—

“रमा : (स्वप्निल होकर) मैं माँ बनूँगी। क्या सचमुच मैं माँ बनूँगी?

रमाकांत : और नहीं क्या मैं बनूँगा? वो जो दाई और पालना और जाने क्या-क्या पक्का कर रक्खा है, वो क्या मेरे लिए है? पालना तो नया ही बनवाने का इरादा था, मगर कहते है कि पुराना ही होना चाहिए, जिसमें खूब सारे बच्चे खेल चुके हों। तभी तो साला जान-बूझकर कबाड़ में से निकलवाया, रंग दिलवाया। हम लोग साला उसी में पलकर बड़े हुए।”¹⁰

प्रेम विवाह में समर्पण की संभावना होती है। परन्तु आजकल युवक-युवती जल्दबाजी में परिवार के विरुद्ध जाकर विवाह कर लेते हैं। प्रेम विवाह का परिणाम सकारात्मक व नकारात्मक दोनों रूपों देखने को मिलता है। नारी प्रायः अपने विवाह को निभाने का प्रयास करती है अर्थात् गृहस्थ जीवन की तमाम कटुताओं और विपरीत परिस्थितियों के बावजूद गृहस्थ जीवन को बचाने का प्रयास करती है। नर और नारी दोनों की समझदारी से रिश्ते में सरसता बनी रहती है। इसके विपरीत दोनों में से एक भी भटक जाता है तो गृहस्थ जीवन में परेशानी आना सामान्य है। एक भी विवेक, धैर्य, संयम व प्रेम से गृहस्थी को बचाने का प्रयास करता है तो गृहस्थ जीवन के संभलने की संभावना शेष रहती है। इसी सत्य को 'कन्यादान' नाटक में ज्योति और अरुण के वैवाहिक जीवन के सन्दर्भ में विवेचित किया गया है यथा—



“ज्योति : (कठोर स्वर में) मेरा पति है। मैं विधवा नहीं हूँ। अगर हो भी जाऊँगी तो आपके दरवाजे पर दस्तक नहीं दूँगी। मैं ज्योति यदुनाथ देवलालीकर नहीं हूँ। ज्योति अरुण आठवले हूँ। हरिजन नहीं कहती, मुझे उससे चिढ़ है। मैं हरिजन नहीं हूँ, मेहतरानी हूँ। मुझे मत छुड़ए। मेरी छाँह से बचिए, नहीं तो मेरी आँच आपके सुखासीन मूल्यों को झुलसाकर रख देगी।”¹¹

गृहस्थ जीवन में संतान की चाह ‘गिद्ध’ नाटक में चित्रित की गई है। पति-पत्नी अपने वैवाहिक जीवन की सार्थकता सन्तानोत्पत्ति से मानते हैं। सन्तानोत्पत्ति न होने पर मन्तते माँगते हैं, साधु-सन्यासियों के चक्कर लगाते हैं। ऐसे समय में जब विभिन्न उपायों से पत्नी गर्भवती हो जाती है तो पति व्यवहार में विनम्रता और जवाबदेही का स्वतः समावेश हो जाता है। वह अपनी बुरी आदतों पर नियन्त्रण करने का प्रयास करता है। यथा—

“रमाकांत : जान-आन कुछ नहीं जाती। थोड़े ही दिन बाकी हैं। चार महीने जाते समय ही क्या लगता है। फिर देखना, आएगा एक नन्हा-सा राजकुमार जिसको खिलाया करेगी रमा रानी-पता ही नहीं चलेगा, कब सुबह होती है कब शाम। साला पति तक से वास्ता नहीं रह जाता औरतों का..... साला बच्चा ही बच्चा.....

रमा : (स्वप्निल होकर) मैं माँ बनूँगी? क्या सचमुच मैं माँ बनूँगी?

रमाकांत : और नहीं क्या मैं बनूँगा? वो जो दाई और पालना और जाने क्या-क्या पक्का कर रक्खा है, वो क्या मेरे लिए है? पालना तो नया ही बनवाने का इरादा था, मगर कहते हैं कि पुराना ही होना चाहिए, जिसमें खूब सारे बच्चे खेल चुके हों। तभी तो साला जान-बूझकर कबाड़ में से निकलवाया, रंग दिलवाया। हम लोग साला उसी में पलकर बड़े हुए।”¹²

भारत देश पुरुष प्रधान है। यहीं कारण है कि यहाँ माता-पिता लड़की के जन्म पर खुश नहीं होते। लड़की के जन्म पर उन्हें अपनी बेटी के पालन-पोषण की चिन्ता होती है। समाज में दुष्प्रवृत्ति के व्यक्तियों से अपनी बच्ची को सुरक्षित रखने हेतु चिंतित दिखाई देते हैं। बड़ी होने पर विवाह की समस्या। साँवला रंग होने पर भी उसे लड़के के परिवार द्वारा व लड़के द्वारा नकार दिया जाता है। उचित दहेज न मिलने पर भी रिश्ता नहीं होता। ‘पंछो ऐसे आते हैं’ नाटक में माँ-बाप की इसी चिन्ता को चित्रित करते हुए कहते हैं कि—

“अन्ना : बस हो चुकी छान-बीन। यह आखिरी घर देख लिया। अब किसी के दरवाजे नाम रगड़ने मैं नहीं जाने का। कहे देता हूँ।

माँ : मगर मैं कहती हूँ। इस तरह मिट्टी में सर छुपा लेने से बोझा तो नहीं उतरेगा ना। लड़की तो हमारी ही है। बुरी है तो क्या? उसे कुत्ते बिल्ली की तरह जंगल में तो नहीं छोड़



सकते? उसका सब कुछ कायदे ही से तो करोगे? मेरा दिल तो कहता है कि बार जरूर ही बात पक्की हो जाएगी।

अन्ना : तुम्हारा दिल तो ऐसे ही कहता है। अरे तकदीर ही खोटी है अभागिन का। कितने तो आ आकर चले गए, एक भी तो इसे पसंद नहीं करता। इसके साथ की लड़किया के घर बरही-छठी भी हो गईं। भगवान जाने इसकी कुंडली में कौन-सी कसर रह गई। मैं तो हार गया हूँ अब।¹³

नारी केवल बेचारी लाचार ही नहीं होती। शहरी वातावरण में पली-पढ़ी युवती घर की दहलीज से बाहर कदम निकालकर अपने आपको अति बुद्धिमान, स्वावलंबी और आत्माभिमानि समझते हुए पथ भ्रष्ट भी हो जाती है। मदिरा सेवन फैशन समझने लगती है। अर्थ लालसा उसे मानवीय मूल्यों से इतना दूर ले जाती है कि अपने माता-पिता के विरुद्ध भी षडयन्त्र का जाल बुनने से नहीं कतराती। यथा-

“माणिक : ओहो! जैसे गुनाह किया हो यहाँ खुद ही पूरा नहीं पड़ता, उसको कहाँ से लाकर दें? (गिलास लेकर टीपॉय तक जाती है। गोलियों वाली शीशी खोलकर गोली खाती हैं शराब पीती है। सिगरेट पीती है) पिछले दो महीनों से वो हरिवल्लभदास के यहाँ एक लेटेस्ट डिजाइन का नेकलेस लाना चाहती हूँ, पर खरीद ही नहीं पाती! पैसे के नाम पर ना-ना। महज वन थाउजंड की बात है। पपा से पूछने जाओ तो जैसे काटने को दौड़ते हों। बँटवारे के बाद से तो उनकी अक्ल ही सठिया गई है। आर उमा ? एक नम्बर का मक्खीचूस, दमड़ीचोर ! उससे तो पूछना ही बेकार है मवाली दुनिया भर का। कहता है, लात दूँगा। रमा का कहना ही क्या? बड़ी सादगी से तुम्हारी तरफ इशारा करके चुप्पी साध लेता है।¹⁴

तेंदुलकर जी के नाटकों में शहरी वातावरण में पात्रों का पतित रूप देखने को मिलता है। ‘कमला’ नाटक का पुरुष पात्र जयसिंह द्यदम रूप से धोखेबाज व स्वार्थी पात्र के रूप में चित्रित हुआ है। ‘कन्यादान’ नाटक में अरुण आठवले पतित और घृणित पात्र के रूप में चित्रित हुआ है। अधिकांशतय नाटकों में शहरी संस्कृति के पतन की ओर संकेत करते हुए प्रायः सभी पुरुष पात्र घोर स्वार्थी, अन्यायी व षडयंत्रकारी रूप में चित्रित हुए हैं। ‘गिद्ध’ नाटक में पारिवारिक रिश्तों की मर्यादा तार-तार होती दिखाई गई है यथा-

“उमाकांत : यह मत भूलिए कि आप हमारी वजह से जिंदा है। समझते हैं?

रमाकांत : वर्ना साली कब की फुँक गई होती आपकी चिता। तेरहीं के लड्डू भी बँट चुके होते.....

पपा : बंद करो तुम्हारी बकबक! रसाले हरामी के पिल्ले। हमारी तेरहीं करोगे? हमारे जीते जी तेरहीं का जशन मनाते हो भैनचोदो?

रमाकांत : तेरहीं नहीं तो बारहीं सही। व्हॉट ब्रदर?



पपा : अगर चाहूँ तो गाँड पर लात मारकर निकाल दूँ तुम सबको!"¹⁵

शहरी वातावरण में आधुनिकता के नाम पर आते जा रहे परिवर्तन से मान-मूल्यों एवं आदर्श, क्षीण होते जा रहे हैं। लड़कियाँ समलिंगी सम्बन्धों को बड़े गर्व से अपनाने लगीं। 'मीता की कहानी' नाटक में सुमित्रादेव और नपा के समलिंगी सम्बन्धों पर प्रकाश डालते हुए विजय जी लिखते हैं—

“सुमित्रा : नाटक में उस रोज जब मैं लव-सीन कर रही थी, सब एकदम उभरकर सामने आ गया। उसका स्पर्श..... गले लगाते ही उस देह की हबिस..... एक किस्म भयानक भूख..... बहुत बहुत डरावनी..... बहुत सुखकर..... एकदम असली..... एक चुनचुनाहट..... एक अजीब सी सनसनी.... . वो मुझसे दूर हो गई थी। जैसे उसने जान लिया हो.....

(अब शुष्क स्वर में)

और तुम लोग महज एक नाटक देख रहे थे। एक नकली लवसीन! मैंने उस रात जैसे बिजली की कौंध में देखा..... मुझे पुरुष की गरज नहीं; मुझे स्त्री चाहिए। मैं अलग हूँ, अलग हूँ।"¹⁶

परिवर्तन ने सभी को प्रभावित किया है। चाहे नर-नारी हो, सरकारी कर्मचारी हो या पत्रकार हो। परिवर्तन मानवीय मूल्यों को निगल रहा है। पत्रकारिता जनमानस की भलाई के लिए होता है। देश सेवा पत्रकारिता का उद्देश्य होता है। अर्थ पिपासा से पत्रकार भी धनार्जन की चाह में अपने कर्तव्य से विमुख होता जा रहा है। इसी सत्य का उजागर 'कमला' नाटक में किया गया है यथा—

“काका : कहूँ..... अगर तुम्हारे इस नए जर्नलिज्म का उद्देश्य रूपया कमाना नहीं है तो वह..

....

जोर देकर

‘वन्ध्या संभोग’ है। तुम शायद इस हिन्दी शब्द को मुश्किल समझो, इसलिए बता दूँ कि कुछ..... याने कुछ भी हासिल होने वाला नहीं है। भाई मेरे पहले आम आदमी की भाषा में बोलो लिखो, फिर चाहे उसे जगाओ....."¹⁷

‘कन्यादान’ नाटक में सरकारी कर्मचारियों की कार्यशैली को चित्रित किया गया है यथा—

“नाथ : (फोन पर लगभग चिल्लाकर) हँलो..... आसनगाँव वाली बस कै बजे चलती है? हँलो.. .. आसनगाँव वाली बस पूना आसनगाँव..... हाँ हाँ, पूना आसनगाँव..... कोई बस सर्विस इस तरह की हई नहीं?..... है कैसे नहीं?..... बस सर्विस है..... च मैं बता रहा हूँ..... मैं गया हूँ..... ... सदस्य, विधान-परिषद्..... नमस्ते बाद में करिए, पहले बस छूटने का टाइम बताने का कष्ट कीजिए..... कै बजे?..... (परेशान होकर रिसीवर रख देते हैं।) कट हो गया। अब तो नम्बर ही नहीं मिलता था। मिला तो सुनाई नहीं पड़ता था। इन्हें खुद ही अपनी बस-सर्विसों का पता नहीं..... और अब तो लाइन ही कट गई। अजीब गोरखधंधा है। कहता है, वहाँ बस नहीं जाती। इसे जाने किसने कंट्रोलर बना दिया....."¹⁸



विजय जी के नाटकों में सरकारी कर्मचारी की अकर्मणता को प्रकट किया गया है तथा साथ ही साथ यह भी चित्रित किया गया है कि इनकी कार्यशैली भी अन्यायपूर्ण है। अन्यायपूर्ण कार्यशैली के चित्रण द्वारा शहरी सांस्कृतिक पतन को चित्रित किया गया है।

नारी मन अत्यन्त कोमल व भावुक होता है। वह जल्द ही पिघल जाती है और सभी गलतियों को माफ कर देती है। भारतीय संस्कृति से प्रेरित भारतीय पत्नी के सन्दर्भ में यह बात पूर्णतयः सत्य है। 'कमला' नाटक में पत्नी सरिता सेवक की भाँति अपने पति के आदेशों का पालन भी करती है एवं जरा सी लापरवाही पर पति द्वारा प्रताड़ित भी की जाती है। पति के बढ़ते अत्याचारों से तंग आकर जब वह गृहस्थ जीवन को दौंव पर लगाकर विद्रोह के लिए कदम बढ़ाने का साहस करती है, लेकिन अपने पति को मुसीबत में देखते ही पिघल जाती है और गृहस्थी को पुनः बचाने का प्रयास करती है। 'कमला' दासी वाले केस में इसी सत्य को उजागर करते हुए लेखक लिखते हैं कि—

“सरिता : वो खतम नहीं होगी। लेकिन इस घड़ी मैं उसे मन के किसी कोने में बंद कर दूँगी, भूल जाऊँगी। एक वो दिन भी आएगा, जब मेरा गुलाम बने रहना रुक जाएगा। मैं तब इस्तेमाल करके फेंक देने वाली चीज नहीं रहूँगी काकासाहब। मैं अपनी इच्छा से जिऊँगी और कोई भी मुझ पर अपना अधिकार नहीं जतला पाएगा। वह दिन जरूर आएगा। उस दिन की खातिर मुझे जो भी कीमत चुकानी पड़ेगी, मैं चुकाऊँगी।

X X X

(काका) साहब धीरे-धीरे गेस्ट रूम में चले जाते हैं। सरिता एक-एक लैम्प बुझाती हुई अंत में एक लैम्प जला रखती है। जयसिंह के पास पहुँचकर हौले से उसके जूते उतारती है और सोफा के पास धरती पर बैठ जाती है थककर आँखें बंदकर लेती है। फिर खोलती है। उसकी आँखें दर कहीं देख रही हैं। उनमें अथाह शांति। मुँह पर निश्चय की चमक)“¹⁹

ग्रामीण सभ्यता-संस्कृति प्रत्यक्ष-अप्रत्यक्ष रूप से शहरी संस्कृति से प्रभावित होती जा रही है। ग्रामीण संस्कृति आधुनिकता की दौड़ में दौड़ती जा रही है। ग्रामीण संस्कृति में रहने वाला पिता भी अपनी बेटी को यही समझाने का प्रयास कर रहा है कि लड़के वाले नए फैशन के हैं अतः उसकी लड़की नए फैशन के अनुरूप वस्त्र पहने और शर्माकर चुपचाप खामोश न बैठे अपितु मुस्कराकर आत्मविश्वास के साथ उनके समक्ष आए। पिता अपनी बेटी अन्ना को शादी के लिए आधुनिक फैशन को अपनाने के लिए प्रेरित करते हुए कहता है कि—

“अन्ना : सुन! आज जरा अच्छी तरह से सज-वज के बैठ। कुछ लोग देखने आने वाले हैं। जरा नए ख्याल के हैं। नए फैशन के। इसलिए फैशनेबल तरीके से सारी पहन। साथ बिना बाँह का मैच करता हुआ कोई ब्लाउज। और चुटिया खोलकर कोई नया जूड़ा-ऊड़ा बना ले।



ऐसी ठकुरानी बनके न बैठ समझी और चेहरे पर जरा हँसी रहे। जरा मुस्कुराना-वुस्कुराना। सोंठ ऐसा मुँह बनाकर बैठने का नहीं। बेवकूफ कहीं की।²⁰

ग्रामीण संस्कृति का चित्रण करने वाले उपादानों का तेंदुलकर जी के नाटकों में अभाव है। पारम्परिक ग्रामीण संस्कृति का चित्रण इनके नाट्य साहित्य में अत्यन्त सीमित शब्दों में हुआ है यथा—

“शाम का समय। खपरैला घर। जैसा गाँवों में होता है। बाहर का कमरा और उसके पीछे रसोई दिखाई दे रही हैं। घर के बाहर बच्चों का शोरगुल.....”²¹

तेंदुलकर जी रीति-रिवाज और परम्पराओं का भंजन करने वाले नाटककार होकर भी यत्र-तत्र नाटकों में भारतीय संस्कृति को उद्घाटित वाले रीति-रिवाजों का चित्रण करते हैं। रीति-रिवाज संस्कृति का अभिन्न अंग है। संस्कृति का प्रभाव मानव को प्रभावित करता ही करता है। वह इन सबसे कितना ही दूर क्यों न चला जाए? कितना ही रीति-रिवाजों, वेशभूषा, खान-पान त्योहार को परिवर्तित कर ले। संस्कृति का प्रभाव उसके जीवन को प्रभावित करता ही करता है। नाटक ‘घासीराम कोतवाल’ में विवाह अवसर पर भारतीय रीति-रिवाजों का चित्रण इस प्रकार से हुआ है—

“मंच पर विवाह विधियाँ।

सूत्रधार :

चलो जी चलौ! जल्दी चलौ

जल्दी-जल्दी-जल्दी-जल्दी,

जल्दी चलौ-

नाना पेस्वा को परधाडन

उमर लड़कैयाँ, नादाडन

मूँछे पकि आई काल-परौ

झरी नायँ बतीसी सिगडारी अब लौं

पाँव छवै सैं कम्मर झकि आई

धन धरबे सैं आँखें मिंचि आई

यों तो नाना कर चकै छै शादियाँ

किस्मत बुरी फलती नहीं छै बीवियाँ

करना पड़ा है सातवाँ उनका बियाह

दिल नहीं भरता, करै क्या आह।²²

तेंदुलकर जी के नाटकों में भारतीय संस्कृति के अनुरूप पात्रों की सृष्टि हुई है, वहीं स्वयं के दृष्टिकोण के अनुरूप भी पात्रों की सृष्टि तेंदुलकर जी के नाटकों में चित्रित हुई है। ‘सखाराम बाइंडर’ नाटक में लेखक के निजी दृष्टिकोण के आचार-विचार वाले पात्र के माध्यम से परम्परागत आचारों-विचारों पर करारी चोट चित्रित करते हुए लिखते हैं कि—



“सखाराम : तुम्हें बताऊँ दाउद मियाँ, ये सब के सब मरद साले पौन आठ हिजड़े। खुद तो बच्चा पैदा कर नहीं पाते गुस्सा उतारते हैं औरत पर। उसी को पीसते-कूचते हैं नामर्द साले! और वह तो विचारी ठहरी बेजबान जानवर। मिट्टी का लोंदा समझो—”²³

निष्कर्षतय: यहीं कहेंगे कि तेंदुलकी जी के नाटकों में सांस्कृतिक वातावरण के चित्रण का फलक बहुत व्यापक है। तेंदुलकर जी के नाटकों में संस्कृति को परिलक्षित करने वाले विभिन्न सांस्कृतिक उपादानों का चित्रण हुआ है। इनके नाटकों में नारी की स्थिति का यथार्थ चित्रण ग्रामीण व शहरी दोनों संस्कृतियों में हुआ है। पुरुषों की दोहरी मानसिकता को चित्रित किया गया है। गृहस्थी की टूटन-बिखराव को चित्रित करते हुए परिवार को टूटने से बचाने के प्रयास भी दिखाए गए हैं। गृहस्थ जीवन में पति-पत्नी की नोक-झोंक के अच्छे दृश्य उपस्थित किए हैं। सांस्कृतिक चित्रण बंधी-बंधाई परिपाटियों अनुसार न करके अंतर्मन के सहज प्रभाव से नाटकों में संस्कृति चित्रण का सजीव वर्णन हुआ है।



संदर्भ सूची—

1. 'नालंदा विशाल सागर', पृ० 1388
2. 'संस्कृति के चार अध्याय' : रामधारी सिंह दिनकर, पृ० 653
3. 'प्रिमिटिव कल्चर'(लंदन जे०मुरे-1928) : सडवर्ड वी टायलर, पृ० 1
4. 'अशोक के फूल' (निबन्ध संग्रह) : डॉ० हजारी प्रसाद द्विवेदी
5. 'एजुकेशनल सोशियलाजी' (न्यूयार्क:प्रेटिस हॉल 1949) : एफ.जे.ब्राउन, पृ० 63
6. 'सखाराम बाइंडर' : अनुवादिका सरोजिनी वर्मा, लोक भारती प्रकाशन, पृ० 24-25
7. 'सखाराम बाइंडर' पृ० 147-148
8. 'सखाराम बाइंडर' पृ० 51-52
9. 'कमला' : अनुवादक बसंत देव, राजकमल प्रकाशन, दिल्ली, पृ० 25
10. 'सखाराम बाइंडर' पृ० 64-65
11. 'गिद्ध', पृ० 94-95
12. 'कन्यादान', पृ० 91
13. 'पंछी ऐसे होते हैं' : अनुवादिका सरोजिनी वर्मा, लोक भारती प्रकाशन, इलाहाबाद, पृ० 32
14. 'गिद्ध', पृ० 16
15. 'गिद्ध', पृ० 25-26
16. 'कन्यादान', पृ० 64-65
17. 'कमला', पृ० 40-41
18. 'कन्यादान', पृ० 9-10
19. 'कमला', पृ० 85-86
20. 'पंछी ऐसे होते हैं', पृ० 39
21. 'सखाराम बाइंडर' पृ० 2
22. 'घासीराम कोतवाल', पृ० 62
23. 'सखाराम बाइंडर' पृ० 24



"माखनलाल चतुर्वेदी के काव्य में श्रंगार वर्णन"

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

माखनलाल चतुर्वेदी का जन्म 04 अप्रैल 1889 को ब्रिटिश इंडिया में हुआ था। इनका जन्म स्थान होशंगाबाद जिले के बवाई गाँव में हुआ। माखनलाल चतुर्वेदी के जन्म के समय भारत पर अंग्रेजों का शासन था एवं तब स्वाधीनता के लिए संघर्ष चल रहा था। इन्होंने असहयोग आन्दोलन और भारत छोड़ो आन्दोलन जैसी कई गतिविधियों में भाग लिया। इसी क्रम में वो कई बार जेल भी गए और जेल में कई अत्याचार भी सहन किए, लेकिन अंग्रेज उन्हें कभी अपने मार्ग से विचलित नहीं कर सके। माखनलाल चतुर्वेदी ने अपने जोवन और लेखन कौशल का उपयोग देश की स्वतंत्रता के लिए करने का दृढ़ निर्णय लिया। माखनलाल जो 16 वर्ष की आयु में स्कूल के अध्यापक बन गए थे। इन्होंने 1906 से 1910 तक एक विद्यालय में अध्यापन का कार्य किया। 1910 में अध्यापन का कार्य छोड़ने के बाद माखनलाल चतुर्वेदी राष्ट्रीय पत्रिकाओं में सम्पादक का काम देखने लगे थे। इन्होंने "प्रभा" और "कर्मवीर" नाम की राष्ट्रीय पत्रिकाओं में सम्पादन का कार्य किया। माखनलाल चतुर्वेदी ने अपनी लेखन शैली से देश के एक बहुत बड़े वर्ग में देश-प्रेम भाव को जागृत किया। आपके भाषण भी आपके लेखों की तरह ही ओजस्वी और देश-प्रेम से ओत-प्रोत होते थे। माखनलाल जी 1955 में साहित्य अकादमी का अवार्ड जीतने वाले पहले व्यक्ति थे। हिंदी साहित्य में अभूतपूर्व योगदान देने के कारण ही पंडितजी को 1959 में सागर यूनिवर्सिटी से डी.लिट् की उपाधि भी प्रदान की गयी। 1963 में माखनलाल चतुर्वेदी को साहित्य और शिक्षा के क्षेत्र में अपूर्व योगदान के कारण पद्म भूषण से भी सम्मानित किया गया।

माखनलाल चतुर्वेदी का साहित्य की विधाओं में दिए गए योगदान के सम्मान में बहुत सी यूनिवर्सिटी ने विविध पुरस्कार के नाम उनके नाम पर रखे। पंडितजी के देहांत के 19 वर्ष बाद 1987 से "माखनलाल चतुर्वेदी पुरस्कार" सम्मान देना शुरू किया गया। पोस्टेज स्टाम्प की शुरुआत 4 अप्रैल 1977 को पंडितजी के 88वें जन्मदिन पर जारी हुई। राष्ट्र ने साहित्य जगत का यह अनमोल हीरा 30 जनवरी 1968 को खो दिया। पंडित जी उस समय 79 वर्ष के थे और देश को तब भी उनके लेखन से बहुत उम्मीदें थी। युग निर्माता कवि डॉ माखनलाल चतुर्वेदी बहुमुखी प्रतिभा क धनी व्यक्तित्व के स्वामी थे। हिन्दी साहित्य जगत में इनका विशेष स्थान है। छायावादी युग के दीपस्तम्भ, यथार्थवादी कहानीकार, उच्चतम कोटि के नाटककार, उन्मुक्त गायक व महान स्वतंत्रता सेनानी अर्थ पीड़ित होते हुए भी निरन्तर साहित्य साधना में लीन रहे। माखनलाल चतुर्वेदी ने साहित्य की विभिन्न विधाओं को समृद्ध करने में महत्वपूर्ण योगदान दिया। जिसका संक्षिप्त विवरण इस प्रकार से है :

काव्य संग्रह: हिमकिरीटिनी, हिम तरंगिणी, युग चारण, समर्पण, मरण ज्वार, माता, वेणु लो गूजे धरा, बीजुरी काजल
आँज रही, "धूम्र-वलय" आधुनिक कवि भाग-6

नाटक: कृष्णार्जुन युद्ध,

निबंध संग्रह: साहित्य के देवता, पाँव-पाँव, अमीर इरादे : गरीब इरादे , रंगों की बोली

कहानी संग्रह: कला का अनुवाद

संस्मरण: समय के पाँव,

वर्तमान में माखनलाल चतुर्वेदी के लेखन का उतना ही महत्व है जितना कि आजादी के आंदोलन से लेकर सत्तर के दशक में उनके अवसान का था। आवश्यकता है कि उनके समग्र लेखन को पुनः प्रतिष्ठापित किया जाए। वे एक प्रतिबद्ध पत्रकार के साथ ही क्रांतिकारी, स्वतंत्रता सेनानी व संस्कृतिनिष्ठ कवि थे। साहित्य और पत्रकारिता के अपने अनुष्ठान में



वे शब्दों को चेतना में डुबो कर कलम तक लाते थे। उनमें भारतीय संस्कृति को ढूँढने की आवश्यकता नहीं है, क्योंकि वे तो खुद भारतीय संस्कृति की आत्मा हैं। उन्होंने कहा कि सांस्कृतिक विषयों पर काम करने वाले विद्वानों और मनीषियों को सांस्कृतिककर्मी नहीं सांस्कृतिधर्मी कहा जाना चाहिए। मूलतः साहित्यकर्मी साहित्यधर्मी ही होता है। माखनलाल चतुर्वेदी शास्त्र और शस्त्र दोनों को साथ लेकर चलते थे। आज भी दोनों को साथ लेकर चलने की आवश्यकता है। वे हमेशा कहा करते थे कि भारतीयता या हमारी परम्पराओं में जीना दकियानूसी नहीं, गर्व की निशानी है। हम आज अंधे उपदेशक हो गए हैं, मगर उनकी कथनी और करनी में कोई अंतर नहीं था। उनका कहा आज भी समीचीन है कि साहित्य कोरा धंधा नहीं है। निस्संदेह उनके कथन में किसी प्रकार की अतिशयोक्ति नहीं है। साहित्य के सभी पक्षों पर उनकी अभिव्यक्ति सराहनीय है। चतुर्वेदी जी के काव्य में सभी स्थानों पर मर्यादित, संयमित, पवित्र एवं उदात्त नारी श्रृंगार वर्णन भारतीय संस्कृति व गौरवान्वित इतिहास को समृद्ध करने में महत्वपूर्ण योगदान देने में सक्षम हैं।

नर और नारी दोनों ही सृष्टि का सुन्दर वरदान है। दोनों का एक-दूसरे के प्रति समर्पण, आस्था, विश्वास उनके रिश्ते को मजबूत बनाने में महत्वपूर्ण योगदान देते हैं। दोनों के मिलन से गृहस्थाश्रम जीवन सुन्दर बनता है। गृहस्थाश्रम का प्राचीन संस्कृति में सर्वाधिक महत्व चित्रित किया गया है। दोनों गृहस्थाश्रम के नियमों में बँधकर सामाजिक कृत्यों को पूर्ण करते हुए सन्तानोत्पत्ति से गृहस्थ जीवन को आग बढ़ाते हुए जीवन यापन करते हैं। नर और नारी श्रृंगार को ही दाम्पत्य प्रेम माना जाता है। प्रणय भाव अधिक व्यापक, अधिक गम्भीर और अधिक दृढ़ होता है इसमें कोई संदेह नहीं है। यह प्रेम के सभी भावों में सर्वश्रेष्ठ भाव है। प्रेम का अन्तर्भाव अन्त में श्रृंगार में होता है। माखनलाल चतुर्वेदी 27 वर्ष की अवस्था में ही विधुर हो गए थे, अतः कवि ने अपनी रचनाओं में श्रृंगार भावनाओं को संयमित व नियंत्रित भाषा में अभिव्यक्त किया। इनकी रचनाओं में श्रृंगार के दोनों पक्षों संयोग व वियोग का चित्रण किया गया है। संयोग श्रृंगार में स्त्री-पुरुष के प्रेम का चित्रण दर्शनीय है। यह जीवन की मधुर बेला की मधुर मंदाकिनी है जिसमें मानव हृदय आनंद का अनुभव करता है। माखनलाल चतुर्वेदी की रचनाओं में उदात्त प्रेम की सुन्दर प्रस्तुति पाठकों को अपनी ओर आकृष्ट करने में सक्षम हैं। इनकी रचनाओं में प्रेम वर्णन में अनुभूति की गहराई और सहज मार्मिकता है।

कवि अपनी पत्नी के रसीले बोल, उसकी मादक आँखें, मस्ती भरी चाल, स्नेह चुम्बन आदि व्यापार से आनन्द का अनुभव करता है। कवि संयोग श्रृंगार का मार्मिक चित्रण प्रस्तुत करते हुए कहता है कि :-

“वे तुम्हारे बोल!

वह तुम्हारा प्यार, चुंबन,

वह तुम्हारा स्नेह सिहरन,

वे तुम्हारे बोल!

वे अनमोल मोती!

वे रजत-क्षण!

वे तुम्हारे आसुओं के बिन्दु

वे लोने सरोवर के बिन्दुओं में प्रेम के भगवान का संगीत भरभर!

बेलते थे तुम अमर रस घोलते थे।”¹

अल्पायु में पत्नी के देहांत से चतुर्वेदी जी अपनी जीवन संगिनी के अभाव में अत्यन्त खिन्न हो उठते हैं व विरह व्यथित हृदय से कराहते हुए कहते हैं:-

“हरि खोया है ? नहीं, हृदय का धन खोया है,

और, न जाने वही दुरात्मा मन खोया है।”²



ISSN: 2348-2605 Impact Factor: 6.789 Volume 11-Issue 02, (April-June 2023)

जहाँ विरह अवस्था में कवि मन चित्कार उठता है वहीं संयोग अवस्था में सुखद अनुभूति चरम सीमा पर होती है। कोई ऐसा स्थान नहीं जहाँ उसके प्रियतम का अस्तित्व नहीं। संयोग श्रृंगार का उदाहरण दृष्टव्य है :-

“मैं कहीं होऊँ न होऊँ, तू मुझे लाखों में हो,
मैं मिटूँ जिस रोज मनहर, तू मेरी आँखों में हो।”³

कवि का संयोग प्रेम वर्णन मर्यादित व नैतिकता के साथ बड़ा ही आकर्षक और रसप्रद है। उदाहरण दृष्टव्य है :-

“तुम रीझो तो रीझो साजन, लखकर पंकज का खिल जाना
युग-धन! सीखे कौन, नेह में डूब चुके तब ऊपर आना।”

इनके काव्य में श्रृंगार अपनी स्वतन्त्र सत्ता के साथ उपस्थित होता है। यथा :-

“हरि फसल जब-जब बल खाए
खड़े-खड़े इतराना साथी
नयनों की सैनों में आकर
यह घरद्वार बसाना साथी।
तुम चुप-चुप आ जाना साथी।।”⁴

कवि मन जीवन संगिनी के वियोग में सदैव व्यथित ही नहीं होता अपितु अपनी पत्नी के साथ बिताए लम्हो की याद में इतना निमग्न हो जाता है कि वो पुरानी स्मृतियाँ कवि के जीवन को आनन्दपूर्ण क्षणों की अनुभूति कराती है। कवि मादक क्षणों को याद करते हुए कहता है कि :-

“तुम मिले, प्राण में रागिनी छा गई!
भूलती-सी जवानी नई हो उठी,
भूलती-सी कहानी नई हो उठी,
जिस दिवस प्राण में नेह-बँगी बजी,
बालपन की रवानी नई हो उठी।
कि रसहीन सारे बरस रस भरे
हो गये जब तुम्हारी छटा भा गई।”⁵

प्रियतमा की यादें कवि मन को बेचैन कर देती हैं। वियोग की तीव्रता अत्यधिक बढ़ जाने पर वह परमसत्ता से प्रार्थना करता है कि कम से कम उसे अपनी प्रियतमा की मधुर वाणी का स्वर सुनाई पड़ जाए, जिससे उसके व्यथित मन को राहत प्राप्त हो। प्रियतमा द्वारा कवि को 'प्राण' सम्बोधन करना कवि को अत्यधिक भा रहा है और वह उसके इन बोलों को अनुभव करना चाहता है। अतः वह ईश्वर से प्रार्थना करता है कि :-

“आज तुम होते कि यह वर माँगता हूँ
इस उजड़ती हाट में घर माँगता हूँ।
लौट कर समझा रहे जी भा रहे तब बोल,
बोल पर जी दूखता रहे शत बार डोल,
जब न तुम हो तब तुम्हारे बोल लौटे प्राण
और समझाने लगे तुम प्राण हो तुम प्राण!
प्राण, बोलो वे तुम्हारे बोल।”⁶

वियोग प्रेमानुभूति की मार्मिक अभिव्यक्ति प्रस्तुत करते हुए कवि कहता है कि



“पूजा के ये पुष्प गिरे जाते हैं नीचे
यह आँसू का स्रोत आज किसके पद सींचे,
दिखलाती क्षण मात्र, न आती प्यारी प्रतिमा,
यह दुखिया किस भाँति, उसे भूतल पर खींचे।”⁷

अपनी पत्नी की मृत्यु हो जाने पर कवि टूट जाता है, बिखर जाता है। पुरुष प्रधान समाज अपने दुख को छिपाने का प्रयास करता है ताकि समाज उसे कमजोर न समझे, उसका मजाक न उड़ाए। परन्तु कवि समाज की परवाह नहीं करता। वह अपने दुख की अभिव्यक्ति करते हुए कहता है कि :-

“भाई छोड़ो नहीं, मुझे खुलकर रोने दो
यह पत्थर का हृदय आँसुओं में धोने दो
X X X
कुछ भी मेरा हृदय न तुमसे कह पायेगा
किन्तु फटेगा; फटे बिना क्यों रह पायेगा।”⁸

अपनी पत्नी का साथ अलग होने पर कवि को ऐसा लगा मानो उसके जीवन से सारा वैभव व समृद्धि नष्ट हो गई हो। उसका सब कुछ छीन लिया गया हो। उसके जीवन रूपी बगीचे की सुन्दरता व खुशबू सदैव के लिए उससे दूर चली गई हो। अब उसके बगीचे में केवल पतझड़ है। कवि अपने मन के उद्गारों को व्यक्त करते हुए कहता है कि :-

“तरुणाई के प्रथम चरण में जोड़ी टूट गई,
फूली हुई रात की रानी, प्रातः रूठ गई!
गंध बनी, साँसों भर आई
छन्द बनी फूलों पर छाई
बन आनन्द धूलि पर बिखरी
यौवन के तुतलाते वैभव, संध्या लूट गई!
फूलों भरी रात की रानी सहसा रूठ गई।”⁹

माखनलाल जी की विरहावस्था में तीव्र संवेदना, गहन अनुभूति और भाव निरूपण की अपूर्व क्षमता व भाव सरलता आदि दर्शनीय हैं। विरह की कसक, पीड़ा, वेदना व व्यथा में कवि को सारा जगत ही दुःखी व सूना दिखाई देता है। घर पत्नी से होता है। पत्नी के बिना घर-घर नहीं होता है। इसी सत्य को उद्घाटित करते हुए कवि कहते हैं कि :-

“क्या कहा, कि यह घर मेरा है ?
जिसके रवि ऊगे जेला में
संध्या होवे विरानों में,
उसके कानों में क्यों कहने
आते हो ? यह घर मेरा है ?”¹⁰

मनमोहक भावपूर्ण और विवास प्रदायिनी स्थिति पर प्रकाश डालते हुए कवि पथिक की प्रतीक्षा चित्रित करते हुए कहते हैं कि :-

“आज नयन के बँगले में,
संकेत पाहुने आए री, सखि!
जी से उठे



कसक कर बैठ
और बेसुधी के बन में घूमें
युगल पलक
ले चितवन मीठी
पथ-पदचिन्ह चूक पथ भूले
दीठ डोरियों पर
माधव को
बार-बार मनुहार थकी मैं।¹¹

चतुर्वेदी जी का हृदय प्रेम का अक्षय भण्डार रहा है। दाम्पत्य सम्बन्धों में भावुकता, तरलता, कोमलता, श्रृंगार वर्णन अत्यन्त स्वाभाविक है। कवि के काव्य में संयोग व वियोग दोनों पक्षों का सौम्य चित्रण का कारण कवि की निजो अनुभूतियाँ रही हैं। यह सत्य है कि स्वानुभूति से किया गया वर्णन अधिक सौम्य होता है। यही कारण है कि कवि की रचनाओं में विवेचित प्रेम के दोनों पक्षा का उदात्त व मार्मिक चित्रण चतुर्वेदी के काव्य में चित्रित हुआ है।

डा० कामना कौशिक
सह प्रवक्ता हिन्दी
वैश्य महाविद्यालय, भिवानी

सन्दर्भ सूची:

1. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 128
2. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 41
3. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 48
4. सम्पादक प्रेम नारायण टंडन, माखनलाल चतुर्वेदी, व्यक्तित्व एवं कृतित्व पृष्ठ 250
5. माखनलाल चतुर्वेदी, बीजुरी काजल ऑज रही पृष्ठ 94
6. सम्पादक प्रेमनारायण टंडन, माखनलाल चतुर्वेदी, व्यक्तित्व एवं कृतित्व पृष्ठ 156
7. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 129 -130
8. सम्पादक प्रेमनारायण टंडन, माखनलाल चतुर्वेदी, व्यक्तित्व एवं कृतित्व पृष्ठ 132
9. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 41
10. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 266
11. माखनलाल चतुर्वेदी, रचनावली भाग -6 पृष्ठ 168
12. डॉ रंजन, माखनलाल चतुर्वेदी, एक चिंतन पृष्ठ 92



“सूरदास जी के काव्य में वात्सल्य वर्णन “

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

हिन्दी साहित्य के आलो क्त सूर्य ,सन्त काव्य धारा के शरोम ण महाक व सूरदास जी का नाम सदैव स्वर्ण अक्षरों में दीप्ति युक्त रहेगा ।सूरदास की जन्मति थ एवं जन्मस्थान के वषय में वद्वानों में मतभेद है। "साहित्य लहरी" सूर की लखी रचना मानी जाती है। इसमें साहित्य लहरी के रचना-काल के सम्बन्ध में निम्न पद मलता है -

मुनि पुनि के रस लेख । दसन गौरीनन्द को ल ख सुवल संवत् पेख ॥

इसका अर्थ संवत् 1607 व० माना जाता है, अतएवं "साहित्य लहरी" का रचना काल संवत् 1607 व० है। इस ग्रन्थ से यह भी प्रमा णत होता है क सूर के गुरु श्री बल्लभाचार्य थे। इस आधार पर सूरदास का जन्म सं० 1535 व० के लगभग ठहरता है, क्यों क बल्लभ सम्प्रदाय की मान्यता है क बल्लभाचार्य सूरदास से दस दिन बड़े थे और बल्लभाचार्य का जन्म उक्त संवत् की वैशाख कृष्ण एकादशी को हुआ था। इस लए सूरदास की जन्म-ति थ वैशाख शुक्ला पंचमी, संवत् 1535 व० समीचीन मानी जाती है। उनकी मृत्यु संवत् 1620 से 1648 व० के मध्य मान्य है।सूरदास के पता का नाम पं डत रामदास था जो सारस्वत ब्राह्मण थे और माता का नाम जमुनादास था।सूरदास वल्लभाचार्य के शष्य थे तथा अष्टछाप के क वयों में सर्वप्रमुख थे ।

आचार्य रामचन्द्र शुक्ल जी के मतानुसार सूरदास का जन्म संवत् 1540 व० के सन्निकट और मृत्यु संवत् 1620 व० के आसपास मानी जाती है। 'चौरासी वैष्णव की वार्ता' के आधार पर उनका जन्म रुनकता अथवा रेणु का क्षेत्र (वर्तमान जिला आगरान्तर्गत) में हुआ था। मथुरा और आगरा के बीच गऊघाट पर ये निवास करते थे। बल्लभाचार्य से इनकी भेंट वहीं पर हुई थी। "भावप्रकाश" में सूर का जन्म स्थान सीही नामक ग्राम बताया गया है। वे सारस्वत ब्राह्मण थे और जन्म के अंधे थे। "आइने अकबरी" में (संवत् 1653 व०) तथा "मुतखबुत-तवारीख" के अनुसार सूरदास को अकबर के दरबारी संगीतज्ञों में माना है।

सूरदास जी द्वारा ल खत पाँच ग्रन्थ माने जाते हैं:

- (1) सूरसागर - जो सूरदास की प्र सद्ध रचना है। जिसमें सवा लाख पद संग्रहित थे। कंतु अब सात-आठ हजार पद ही मलते हैं।
- (2) सूरसारावली
- (3) साहित्य-लहरी - जिसमें उनके कूट पद संक लत हैं।
- (4) नल-दमयन्ती
- (5) व्याहलो

उनके काव्य में प्रेम की अपार व्यापकता और व वधता है। यहीं मानवीय प्रेम ईश्वरीय प्रेम या भक्ति के रूप में भी व्यक्त हुआ है। ।सूरदास जी के काव्य की सर्वोपरि वशेषता उनका वात्सल्य वर्णन है ।उनका वात्सलय वर्णन मनोवैज्ञानिक और मा र्मक है। अपने बाल वर्णन में उन्होंने कृष्ण जन्म से लेकर उनके कशोर



होने तक की व भन्न स्थितियों का वर्णन किया है। कृष्ण की बाल लीलाएँ और बाल क्रीडाएँ सूरदास के काव्य का महत्त्वपूर्ण अंश हैं। सूर के वात्सल्य वर्णन में स्वाभा वकता, व वधता, रमणीयता, एवं मा र्मकता है जिसके कारण वे वर्णन अत्यंत हृदयग्राही एवं मर्मस्पर्शी बन पड़े हैं। यशोदा के बहाने सूरदास ने मातृ हृदय का ऐसा स्वाभा वक, सरल और हृदय ग्राही चित्र खींचा है क आश्चर्य होता है। वात्सल्य के दोनों पक्षों संयोग एवं वयोग का हिन्दी काव्य को छोड़कर अन्य भाषाओं में भी ऐसा सरस स्वाभा वक तथा सर्वांगीण वात्सल्य वर्णन अन्यत्र कहीं पर भी दर्शनीय नहीं है। वात्सल्य क्षेत्र में कोई कोना ऐसा नहीं है जिसका स्पर्श सूर काव्य में नहीं किया गया है। सूरदास जी वात्सल्य रस के सम्राट माने जाते हैं। उन्होंने श्रृंगार और शान्त रसों का भी बड़ा मर्मस्पर्शी वर्णन किया है। सूरदास का वात्सल्य वर्णन हिन्दी साहित्य की अनुपम निधि हैं। सूरदास जी वात्सल्य वर्णन अ वश्वसनीय है। जो भाव 'शशु संबंधी प्रेम' या 'संतान प्रेम' अर्थात् वात्सल्य नामक स्थायी भाव को जाग्रत करता है, उसे 'वात्सल्य रस' माना जाता है। इसमें शशु के पालने से उत्पन्न प्रेम की अव्यक्ति होती है। वात्सल्य रस काफी हद तक श्रृंगार रस की भांति प्रतीत होता है और उसी प्रकार इसके दो भेद भी बताए गए हैं वात्सल्य रस के दो प्रकार हैं: संयोग वात्सल्य, वयोग वात्सल्य। जहाँ संयोग रूप में स्नेह उमड़ता है वहाँ संयोग वात्सल्य रस होता है। जहाँ वयोग रूप में प्रेम, अनुराग उमड़ता है वहाँ वयोग वात्सल्य रस होता है। वात्सल्य के दोनों पक्षों संयोग एवं वयोग का चित्रण सूरकाव्य में उपलब्ध होता है। वात्सल्य के संयोग पक्ष में उन्होंने एक और तो बालक कृष्ण के रूप मधुरी का चित्रण किया है तो दूसरी ओर बालो चत चेष्टों का मनोहारी वर्णन किया है। वात्सल्य के दोनों पक्षों संयोग एवं वयोग का चित्रण सूरकाव्य में उपलब्ध होता है। रामचंद्र शुक्ल ने लिखा है :- बाल सौंदर्य एवं स्वभाव के चित्रण में जितनी सफलता सूर को मली है उतनी अन्य कसी को नहीं वह अपनी बंद आंखों से वात्सल्य का कोना कोना झांक आए हैं। भन्न-भन्न वद्वानों ने वात्सल्य' को परिभाषित किया है

अ भनव गुप्त के मतानुसार :

वात्सल्य भाव मात्र है और उसकी रस रूप में स्वतंत्र सत्ता नहीं मानी जानी चाहिए। आचार्य मम्मट के अनुसार - " जिस रस का स्थायी भाव स्नेह हो उसकी प्रेयांस कहते हैं और इसी का नाम वात्सल्य है।

हिन्दी साहित्यकोश (भाग - एक) के अनुसार : " वात्सल्य शब्द ' वत्स ' से व्युत्पन्न और पुत्रादि वषयक रति का पर्याय है।

प्राचीन आचार्यों ने ' वात्सल्य रस ' न लिखकर ' वत्सल रस ' लिखा है और वात्सल्य को इसका स्थायी भाव माना है।

आचार्य भोजराज के अनुसार , रसरज सद्ध करने के प्रसंग में अन्य रसों की गणना करते हुए उनकी संख्या ' वात्सल्य रस ' को मलाकर दस मानी जा सकती है। इससे ज्ञात होता है क उनके समय तक नौ रसों के समकक्ष वत्सल को भी मान्यता प्राप्त हो चुकी थी।



भगवान श्री कृष्ण की बाल लीलाओं का वर्णन करते हुए सूरदास जी कहते हैं क नंद बाबा के यहाँ श्रीकृष्ण के रूप में नौ निधियों ने प्रवेश किया है। बालक कृष्ण की बाल लीलाओं पर प्रकाश डालते वे कहते हैं क उनके मस्तक पर मुकुट, कानों में मणियों के कुंडल, तन पर पीताम्बर, शरीर पर चार भुजाएँ अत्यधिक सुशोभित हो रही हैं। उनके जन्मोत्सव पर नंद बाबा के घर पर ताल, मृदंग, आदि मधुर यन्त्र बज रहे हैं। द्वारों पर बंदनवार सजी हुई हैं। बालक कृष्ण पर हल्दी-दही का छिड़काव किया जा रहा है। सभी आपस में प्रेम पूर्वक मल रहे हैं और बाबा आनंद आनंदित होकर दान देते हुए खुशी से फूले नहीं समा रहे हैं। इसी जन्मोत्सव से उत्पन्न आनंद का चित्रण करते हुए सूरदास जी कहते हैं-

“...नंदराइ कै नवनि ध आई।

माथे मुकुट, स्रवन मनि-कुंडल, पीत बसन, भुज चारि सुहाई।

बाजत ताल-मृदंग जंत्र-गति, चर च अरगजा अंग चढ़ाई।

अच्छत दूब लये रिष ठाढे, बारिनि बंदनवार बँधाई।

छिरकत हरद दही, हिय हरषत, गरत अंक भरि लेत उठाई।

सूरदास सब मलत परस्पर, दान देत नहिं नंद अघाई।”

बालक कृष्ण के रूप सौंदर्य के समक्ष करोड़ों कामदेवों की सुन्दरता को न्योछावर किया जा सकता है श्रीकृष्ण के रूप सौंदर्य को देखकर गोपिकाएँ मन ही मन वचन करती हैं क ऐसा यशोदा ने क्या पुण्य कर्म किया था जिसके फलस्वरूप उसे भगवान श्रीकृष्ण की प्राप्ति हुई है। भगवान श्रीकृष्ण के रूप सौंदर्य के समक्ष संसार के करोड़ों चन्द्रमा, सूर्य और मनुष्य की आँखों की चमक भी तुच्छ है। गोपिकाएँ कृष्ण के रूप सौंदर्य पर इतनी आकर्षित हैं क ये सभी यशोदा से कृष्ण को अपनी गोद में लेने की हठ करती हैं। इसी रूप-सौंदर्य का वर्णन करते हुए कव कहता है क :-

“नैकु गोपालहिं मोकों दै री ।

देखौं बदन कमल नीकै करि, ता पाछें तू कनियाँ लै री ॥

अति कोमल कर-चरन-सरोरुह, अधर-दसन-नासा सोहै री ।

लटकन सीस, कंठ मनि भ्राजत, मनमथ कोटि बारने गै री ॥

बासर-निसा बिचारति हों सख, यह सुख कबहुँ न पायौ मै री ।

निगमनि-धन, सनकादिक-सरबस, बड़े भाग्य पायौ है तैं री ।

जाकौ रूप जगत के लोचन, कोटि चंद्र-रबि लाजत भै री ।

सूरदास बल जाइ जसोदा गोपनि-प्राण, पूतना-बैरी”

सूरदास जी ने कृष्ण की भाव-भंगमाओं और चेष्टाओं का जितना सुन्दर अंकन किया है वह अप्रतिम है। यशोदा बालक कृष्ण को लाइ-दुलार करती है। उसे सुलाने के लिए पालने में झुलाती है। जो सुख देवताओं और मुनियों के लिए भी दुर्लभ है, वही कृष्ण को बालरूप में पाकर लालन-पालन और प्यार करने का सुख श्रीनंद की पत्नी



यशोदा प्राप्त कर रही हैं। यशोदा कृष्ण को सुलाने के लए उसे पालने में झुलाती है। पालने में झुलाते हुए दुलार-प्यार से लोरी गाते हुए अपने प्रेम की अ भव्यक्ति करती है। यथा:-

“जसोदा हरि पालनैं झुलावै। हलरावै, दुलरावै मल्हावै, जोड़-जोड़ कछु गावै॥ मेरे लाल कौं आठ निंदरिया, काहें न आनि सुवावै। तू काहें नहिं बेगहिं आवै, तोकों कान्ह बुलावै॥ कबहुँ पलक हरि मूँदि लेत हैं, कबहुँ अधर फरकावै। सोवत जानि मौन हवै कै रहि, करि-करि सैन बतावै॥ इहिं अंतर अकुलाइ उठे हरि, जसुमति मधुरें गावै। जो सुख सूर अमर-मुनि दुरलभ, सो नंद-भा मनि पावै॥”

रस एवं भाव चित्रण के अन्तर्गत सूरदास जी ने श्री कृष्ण के व भन्न रूपों का हृदयस्पर्शी चित्रण किया है, उसकी मशाल संसार के अन्य साहित्य में दुर्लभ हैं। सूर के काव्य में वात्सल्य वर्णन में बाल क्रीड़ाओं, बाल-चेष्टाओं व बाल मनो वज्ञान का सहज-व्यापक चित्रण बड़ा ही मार्मक व मनोहारी हुआ है।

मुख पर दही लपटा है, उनके कपोल (गाल) सुंदर तथा नेत्र चपल हैं। ललाट पर गोरोचन का तिलक लगा है। बालकृष्ण के बाल घुंघराले हैं। जब वह घुटनों के बल माखन लए हुए चलते हैं तब घुंघराले बालों की लटें उनके कपोल पर झूमने लगती है, जिससे ऐसा प्रतीत होता है मानो भ्रमर मधुर रस का पान कर मतवाले हो गए हैं। उनके इस सौंदर्य की अ भव्य दृष्टि उनके गले में पड़े कठुले (कंठहार) व संह नख से और बढ़ जाती है। सूरदास कहते हैं क श्रीकृष्ण के इस बालरूप का दर्शन यदि एक पल के लए भी हो जाता तो जीवन सार्थक हो जाए। अन्यथा सौ कल्पों तक भी यदि जीवन हो तो निरर्थक ही है।

“सो भत कर नवनीत लए।

घुटुरुनि चलत रेनु तन मं डत मुख द ध लेप कए॥

चारु कपोल लोल लोचन गोरोचन तिलक दिए।

लट लटकनि मनु मत्त मधुप गन मादक मधुहिं पए॥

कठुला कंठ वज्र केहरि नख राजत रु चर हिए।

धन्य सूर एकौ पल इहिं सुख का सत कल्प जिए॥”

बालक श्रीकृष्ण बाबा नन्द के घर आँगन में कलकारियाँ मारते हुए घुटनों के बल चल रहे हैं। राजा नंद के घर का आँगन जो सोने से सुसज्जित था उस में अपने प्रतिबिंब को पकड़ने के लए दौड़ते हैं। अपनी प्रतिबिंब को देखकर के कलकारियाँ मारते हुए हँसते हैं।

सोने की भूम पर बालक कृष्ण के हाथ पाँव की परछाई देखकर यह उपमा अत्यंत धक सुशो भत हो रही है मानो पृथ्वी ने प्रत्येक कदम पर कृष्ण के बैठने के लए प्रत्येक मण में कमल आसन प्रकट कर दिया है। माँ यशोदा बाल कृष्ण की बाल वनोद क्रयाँ देखकर भावुक हो जाती है और राजा नंद को बारम्बार कृष्ण की बाल क्रीड़ाओं को दिखाने के लए पुकारने लग जाती। इसी का भाव पूर्ण चित्र प्रस्तुत करते हुए क व सूरदास जी कहते हैं क:-

“कलकत कान्ह घुटुरुनि आवत।



मनिमय कनक नंद के आँगन, बिम्ब पकरिबें धावत ॥

कबहुँ निर ख हरि आप छाँह कौ, कर सौ पकरन चाहत ।

कल क हँसत राजत है दतियाँ, पुनि-पुनि तिहिं अवगाहत

कनक-भू म पर कर-पग छाया, यह उपमा इक राजति ।

करि-करि प्रतिपद प्रतिमनि बसुधा, कमल बैठकी साजति ।

बाल-दसा-सुख निर ख जसोदा, पुनि-पुनि नंद बुलावति ।

अचरा तर लै ढाँ क, सूर के प्रभु को दूध पयावति ॥

माँ यशोदा अपने बालक कृष्ण को लेकर मन में तरह तरह की कल्पनाएं करती हैं । वह भी दूसरी माताओं की तरह सोचती है क कब उसका बच्चा घुटनों के बल चलेगा ,कब अपने तोतली -तोतली भाषा भाषा में मधुर वाणी से उसे माँ कहकर पुकारेंगे । कब वह तोतली भाषा में राजा नंद को बाबा कहकर पुकारेंगे । कब वह उसे मीठी मीठी लोरियाँ गाकर सुनाएगी । आज माँ यशोदा बालक कृष्ण को चलते हुए देखती है तो प्रसन्नता से झूमने लगती है । मन की कल्पनाओं को यथार्थ में देखकर वह अत्य धक भाव - वभोर हो जाती है । सूरदास जी इसी भाव को चित्रित करते हुए कहते हैं:

“कान्ह चलत पग द्यै-द्यै धरनी ।

जो मन में अ भलाष करति ही, सो देखति नँद-घरनी ॥

रुनुक-झुनुक नूपुर पग बाजत, धुनि अतिहीं मन-हरनी ।

बैठि जात पुनि उठत तुरतहीं सो छबि जाइ न बरनी ॥

ब्रज-जुवती सब दे ख थ कत भइँ, सुंदरता की सरनी ।

चरजीवहु जसुदा कौ नंदन सूरदास कौं तरनी ॥”

बालक कृष्ण की बाल हठ क्रीड़ाओं का सूर ने बड़ा ही मनोवैज्ञानिक वर्णन किया है । बालक कृष्ण जब आकाश में चमकते चाँद को देखते हैं तो ये माता से ज़िद करते हैं वहीं चन्द्र खलौना चाहिए जो आकाश में चमक रहा है । माता यशोदा उन्हें समझाने का प्रयास करती हैं ले कन वे अपनी बाल हठ नहीं छोड़ते हैं ,अ पतु उ चत अनु चत की परवाह न करते हुए कहते हैं क यदि इन्हें चन्द्र खलौना नहीं प्राप्त हुआ तो वे धरती पर लेट जाएँगे और माता से रूठ हो जाएँगे । इसी पर बाल हठ पर प्रकाश डालते हुए क व सूरदास जी कहते हैं:

“लहोंगौ मैया री में चंद लहोंगौ ।

कहा करौं जलपुट भीतर कौ, बाहर ब्यों क गहोंगौ ॥

यह तौ झलमलात झकझोरत, कैसें कै जु लहोंगौ ?

वह तौ निपट निकटहीं देखत ,बरज्यौ हौं न रहोंगौ ॥

तुम्हरौ प्रेम प्रगट में जान्यौ, बौराएँ न बहोंगौ ।

सूरस्याम कहै कर गहि ल्याऊँ स स-तन-दाप दहोंगौ ॥”



गो पकाएँ बाल गोपाल को माखन चोर कहती हैं। माँ यशोदा को यह बात बिल्कुल भी अच्छी नहीं लगती क कोई उसके बाल गोपाल को माखन चोर कहकर पुकारे ,तभी बालक कृष्ण अपनी माता यशोदा को कहता है की माँ वह माखन की चोरी नहीं करता वो तो गो पकाएँ ही उसे अपने घर में बुलाकर माखन खाने के लए मजबूर कर देती है।माँ यशोदा को गो पकाओं पर गुस्सा आता है और वात्सल्य भाव में खरी -खोटी सुनाती है ।बालकृष्ण यशोदा माँ को कहता है क मैं छोटी बाँहों से कैसे ऊँचे छींके से माखन उतार सकता हूँ?स्वयं जबरन मुझे खलाती है,अपने आपको निर्दोष सद्द करते हुए कृष्ण तर्क देते हुए मैया यशोदा को सफ़ाई देते हुए कहते हैं:-

"मैया मोरी मैं नहीं माखन खायो,

भोर भयो गैयन के पाछे, मधुवन मोहिं पठायो ।

चार पहर बंसीबट भटक्यो, साँझ परे घर आयो ॥

मैं बालक बहिन्यन को छोटा, छींको कहि बि ध पयो।

ग्वाल बाल सब बैर परे हैं, बरबस मुख लपटायो ॥”

दूसरी तरफ़ गो पकाएँ माता यशोदा को कृष्ण की शकायत भी करती हैं व आपस में सभी गो पकाएँ कृष्ण के माखन चोरी की आपस में बात करती है क

चोरि माखन खात

चली ब्रज घर घरनि यह बात।

नंद सुत संग सखा लीन्हें चोरि माखन खात ॥

कोउ कहति मेरे भवन भीतर अबहिं पैठे धाइ।

कोउ कहति मोहिं दे ख द्वारें उतहिं गए पराइ ॥

कोउ कहति कहि भांति हरि काँ देखीं अपने धाम।

हेरि माखन देउं आछो खाइ जितनो स्याम ॥

कोउ कहति मैं दे ख पाऊं भरि धरौं अंकवारि।

कोउ कहति मैं बां ध राखों को सकें निरवारि ॥

सूर प्रभु के मलन कारन करति बुद्ध वचार।

जोरि कर बि ध को मनावतिं पुरुष नंदकुमार ॥

बच्चे-बच्चे ही होते हैं ।ज्यादातर बच्चों को दूध पीना बिल्कुल भी अच्छा नहीं लगता ।कृष्ण भी उनमें में से एक है,जिसे दूध पीना बिल्कुल भी अच्छा नहीं लगता है । माँ यशोदा अपने बच्चे को दूध पलाने के लए तरह तरह की मनगढ़ंत कस्से कृष्ण के समक्ष प्रस्तुत करती है ।यशोदा कहती हैं क यदि तुम दूध पओगे तो तुम्हारी चोटी तुम्हारे भाई बलराम की तरह बड़ी हो जाएगी ।बालक कृष्ण माँ यशोदा की बातों में आ जाता है और वह तीन-चार दिन लगातार दूध पीता है ,कुछ दिनों के बाद फर वह दूध पीना छोड़ देता है तो माँ यशोदा उसे पुनः समझाने का प्रयास करती है ।बालक माँ यशोदा से मासू मयत के साथ कहता है की माँ तीन चार दिन मैंने दूध



लगातार दूध पया है। मेरी चोटी तो वैसी की वैसी ही है। यह बलराम भैया दाऊ की तरह की तरह क्यों नहीं लम्बी हो रही है। बताओ भैया मेरी चोटी कब बढ़ेगी। माँ कृष्ण के भोलेपन पर मोहित जाती है।

सूरदास जी ने बालक श्रीकृष्ण की जितनी मनमोहक क्रीड़ाएँ व चेष्टाओं की सुन्दर प्रस्तुत की है उसे देखकर कोई भी यह कह सकता है क सूरदास जी को माता का हृदय प्राप्त था। सूर ने बालक कृष्ण के वात्सल्य भाव की बड़ी ही सूक्ष्म -सुन्दर- मनमोहक अभिव्यक्ति प्रस्तुत की है। माँ यशोदा बालक कान्हा की सभी बाल सुलभ गति व धर्यों को निहारती हैं तब माँ यशोदा को जिस सुख की प्राप्ति होती है, उसके समक्ष संसार के सभी सुख गौण हैं। कभी कभी जब बालक श्रीकृष्ण व्याकुल प्रतीत होते हैं या कभी दूध नहीं पीते हैं तब यशोदा माँ को यही भ्रम होता है कहीं उसके बच्चे को कसी की नजर लग गई है। माँ तो माँ होती है चाहे वह साधारण बच्चे की माँ हो या बालक श्रीकृष्ण की माँ हो, माँ का दिल माँ का होता है। यशोदा अपने बच्चे के लए वहीं अनुभव करती है जो सामान्य बच्चे की माँ अपने बच्चे के लए अनुभव करती है। बच्चे रोटी का स्वाद चखने पर दूध से जी चुराने लगते हैं। यही बालक कृष्ण के साथ हुआ। माँ यशोदा कृष्ण को चोटी बढ़ाने का लालच देकर दूध पलाने का प्रयास करती है। भैया मेरी चोटी तो वैसी की वैसी है, बलराम की तरह लम्बी व मोटी नहीं हो रही है। बालक कृष्ण की सरलता-स्वाभाविकता का चित्रण प्रस्तुत करते हुए क व कहते हैं:

“भैया कबहुं बढ़ेगी चोटी

कतीबार मोहि दूध पयत भई, यह अजहुँ है छोटी।

तू जो कहती बल की बेनी ज्यों हवै है लांबी मोटि।”

गो पकाएँ बाल गोपाल को माखन चोर कहती हैं। माँ यशोदा को यह बात बिल्कुल भी अच्छी नहीं लगती क कोई उसके बाल गोपाल को माखन चोर कहकर पुकारे, तभी बालक कृष्ण अपनी माता यशोदा को कहता है की माँ वह माखन की चोरी नहीं करता वो तो गो पकाएँ ही उसे अपने घर में बुलाकर माखन खाने के लए मजबूर कर देती है। माँ यशोदा को गो पकाओं पर गुस्सा आता है और वात्सल्य भाव में खरी -खोटी सुनाती है। बालकृष्ण यशोदा माँ को कहता है क मैं छोटी बाँहों से कैसे ऊँचे छींके से माखन उतार सकता हूँ? स्वयं जबरन मुझे खलाती है, अपने आपको निर्दोष सद् करते हुए कृष्ण तर्क देते हुए भैया यशोदा को सफाई देते हुए कहते हैं:-

"भैया मोरी मैं नहीं माखन खायो,

भोर भयो गैयन के पाछे, मधुवन मोहिं पठायो ।

चार पहर बंसीबट भटक्यों, साँझ परे घर आयो ॥

मैं बालक बहिन्यन को छोटी, छींको कहि बि ध पयो।

गवाल बाल सब बैर परे हैं, बरबस मुख लपटायो।।”

दूसरी तरफ़ गो पकाएँ माता यशोदा को कृष्ण की शकायत भी करती हैं व आपस में सभी गो पकाएँ कृष्ण के माखन चोरी की आपस में बात करती है क

चोरि माखन खात

चली ब्रज घर घरनि यह बात।



नंद सुत संग सखा लीन्हें चोरि माखन खात ॥
कोउ कहति मेरे भवन भीतर अबहिं पैठे धाड़।
कोउ कहति मोहिं दे ख द्वारें उतहिं गए पराड़ ॥
कोउ कहति कहि भांति हरि कों देखों अपने धाम।
हेरि माखन देउं आछो खाड़ जितनो स्याम ॥
कोउ कहति में दे ख पाऊं भरि धरों अंकवारि।
कोउ कहति में बां ध राखों को सकें निरवारि ॥
सूर प्रभु के मलन कारन करति बुद्ध वचार।
जोरि कर बि ध को मनावति पुरुष नंदकुमार ॥

मा यशोदा बालक कृष्ण के मन को आनंद प्रदान करने के उद्देश्य से उसे ग्वालों के साथ मनोरंजन हेतु वन में भेजती है। बालक कृष्ण ग्वालों के साथ वन में जाता है तो ग्वाले कृष्ण से गाय चराने के लए कहते हैं। कृष्ण बार-बार गाय को पकड़ने के लए दौड़ता है, जिससे उसके पाँव में पीड़ा होने लगती है। वह घर आकर मा यशोदा से ग्वालों की शिकायत करता है तो माँ को ग्वालों पर बहुत गुस्सा आता है क्योंकि ग्वालों ने उसके नन्हें बच्चे नन्हें से इतना काम करवाया? क्यों इसे इतनी दौड़ाया? माँ यशोदा वात्सल्य भाव से भर उठती है और ग्वालों से नाराज़ होकर मीठी मीठी डाट-फटकार सुनाती है। यशोदा नहीं चाहती कि कृष्ण वन जाए परन्तु कृष्ण के मन को देखते हुए वह उसे वन भेजने को तैयार हो जाती है। सूरदास कहते हैं कि जब श्यामसुंदर गौओं को चराकर आए तो यशोदा ने उनकी बलैयां लीं। इसी वात्सल्य भाव का वर्णन करते हुए कहते हैं कि

“आजु हरि धेनु चराए आवत।

मोर मुकुट बनमाल बिराज पीतांबर फहरावत ॥

जिहिं जिहिं भांति ग्वाल सब बोलत सुनि स्त्रवनन मन राखत।

आपुन टेर लेत ताही सुर हरषत पुनि पुनि भाषत ॥

देखत नंद जसोदा रोहिनि अरु देखत ब्रज लोग।

सूर स्याम गाइन संग आए मैया लीन्हे रोग ॥”

निष्कर्ष यह है कि भक्तिकाल का वात्सल्य वर्णन भक्तिकाल को समृद्ध करने में महत्वपूर्ण योगदान है। भारतीय संस्कृति में मातृत्व रूप पूजनीय एवं वन्दनीय है। माता यशोदा के वात्सल्य का अनूठा व गौरवशाली चित्रण प्रस्तुत करने में सूर रचनाएँ हिन्दी साहित्य में मील का पत्थर हैं।

सूर का हृदय ममत्व का अथाह सागर था जिसमें प वत्रता, निश्छलता, निर्मलता की लहरें काव्य भाषा बनकर निःसृत हुईं। सूर काव्य में माँ को लौ कक धरातल पर प्रस्तुत करने का प्रयास किया गया है। सूर की हृदयता ही तो उसके वात्सल्य वर्णन के रूप में प्रकट हुई हैं। सूरसागर इन्हीं प वत्र लहरियों का महासागर है। सूर का वात्सल्य वर्णन हिन्दी साहित्य में ही नहीं अपितु विश्व साहित्य में भी सर्वश्रेष्ठ है। सूरदास जी की रचनाओं में बाल क्रीड़ाओं का सजीव-स्वाभाविक चित्रण देखकर यही कहा जा सकता है कि सूर ही वात्सल्य हैं और वात्सल्य



ही सूर है। सूरदास जी की रचनाएँ सार्वभौमिक-सार्वकालिक हैं। सूर के वात्सल्य वर्णन में तन्मयता, स्वाभाविकता, मनोवैज्ञानिकता, सहजता व सरलता में हृदय को आकृष्ट करने की क्षमता है। मनोवृत्तियों के कुशल चतुरे सूरदास जी बंद आँखों से वात्सल्य का कोना-कोना झाँक आए हैं। निस्संदेह सूर जी का वात्सल्य वर्णन हिन्दी साहित्य जगत की अमूल्य निधि है।

डॉ. कामना कौशिक

सह प्रवक्ता हिन्दी

वैश्य महाविद्यालय भवानी

सम्बन्धित पाठ्य पुस्तक :-

- 1) सूरसागर: सूरदास
- 2) सूर सारावली: सूरदास
- 3) साहित्य लहरी: सूरदास
- 4) हिन्दी साहित्य का इतिहास: शुक्ल आचार्य रामचंद्र BBA
- 5) हिन्दी साहित्य का प्राचीन इतिहास: श्री वास्तव, डॉ. राजेश



छायावाद की प्रवृत्तियाँ

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

छायावाद : द्विवेदी युग की काव्यगत इतिवृत्तात्मकता, स्थूलता, आदर्शों की प्रतिक्रिया और अंग्रेजी के रोमाण्टिक कवियों की काव्य रचना के अध्ययन के फलस्वरूप छायावाद का जन्म हुआ। छायावाद के नामकरण का श्रेय 'मुकुटधर पाण्डेय' को दिया जाता है। इन्होंने सर्वप्रथम 1920 ई० में जबलपुर से प्रकाशित श्री शारदा पत्रिका में 'हिंदी में छायावाद' नामक चार निबंधों की एक लेखमाला प्रकाशित करवाई थी। मुकुटधर पाण्डेय ने सर्वप्रथम व्यंग्यात्मक रूप में छायावाद शब्द का स्वच्छन्दतावादी नवीन अभिव्यक्तिमय रचनाओं के लिए प्रयोग किया, जो बाद में इस कविता के लिए रूढ़ हो गया और स्वयं स्वच्छन्दतावादी कवियों ने इसे अपना लिया। आधुनिक हिंदी काव्य में छायावाद को "आधुनिक हिंदी साहित्य का स्वर्ण युग" कहा जा सकता है। यह युग साहित्य के क्षेत्र में एक क्रांति था जिसमें कला पक्ष तथा भाव पक्ष दोनों दृष्टिकोण से उत्कर्ष का चरम दिखाई देता है। सन 1920 से सन 1936 तक के काव्य को छायावाद कहा जाता है। दो विश्व युद्धों के बीच सृजित स्वच्छन्दतावाद की कविता को सामान्यतः छायावाद के नाम से अभिहित किया गया। सन् 1918 से 1939 ईसवीं पर्यन्त छायावादी काव्य अपने पूर्ण यौवन के साथ हिन्दी साहित्य के रंगमंच पर अपनी मनोहारी अदाएँ दिखाता रहा। विद्वानों ने छायावादी काव्य को अपने-अपने ढंग से परिभाषित किया। उनमें से प्रमुख परिभाषाएँ इस प्रकार से हैं :-

जयशंकर प्रसाद के शब्दों में- "अपने भीतर से पानी की तरह अन्तःस्पर्श करके भाव समर्पण करने वाली अभिव्यक्ति छाया कान्तिमय होती है।"

महादेवी वर्मा के शब्दों में- "छायावाद ने मनुष्य के हृदय और प्रकृति के उस सम्बन्ध में प्राण डाल दिये जो प्राचीनकाल में बिम्ब-प्रतिबिम्ब के रूप में चला आ रहा था और जिसके कारण मनुष्य अपने दुःख में उदास और पुलकित जान पड़ती थी।"

डॉ. नगेन्द्र के शब्दों में- "छायावाद एक विशेष प्रकार की भाव पद्धति है, जीवन के प्रति एक विशेष भावात्मक दृष्टिकोण है।"

आचार्य महावीर प्रसाद द्विवेदी ने 1927 ईस्वी में 'सरस्वती' पत्रिका में 'छायावाद के संबंध में लिखा था।

"छायावाद से लोगों का क्या मतलब है कुछ समझ में नहीं आता। शायद उनका मतलब है कि किसी कविता के भावों की छाया यदि कहीं अन्यत्र जाकर पड़े तो उसे छायावादी कविता कहना चाहिए।"

डॉ रामकुमार वर्मा भी छायावाद को रहस्यवाद से जोड़ते हैं वे कहते हैं- "जब परमात्मा की छाया आत्मा में पड़ने लगती है और आत्मा की छाया परमात्मा में तो यही छायावाद है।"



नन्ददुलारे वाजपेई ने 'हिन्दी साहित्य : बीसवीं सदी' पुस्तक में इसे आध्यात्मिक छाया का भान कहा है ।

उनके अनुसार – “छायावाद सांसारिक वस्तुओं में दिव्य सौंदर्य का प्रत्यय है।”

डॉ नगेंद्र के अनुसार – “स्थूल के प्रति सूक्ष्म का विद्रोह ही छायावाद है।”

आचार्य नन्ददुलारे वाजपेई के शब्दों में— “मानव अथवा प्रकृति के सूक्ष्म किन्तु व्यक्त सौन्दर्य में आध्यात्मिक छाया का भाव मेरे विचार में छायावाद की एक सर्वमान्य व्याख्या हो सकती है।”

पंतजी ने सौन्दर्य की छाया को छायावाद माना है। प्राकृतिक चित्रणों में कवि की अपनी भावनाओं में प्राकृतिक सौन्दर्य की छाया ही छायावाद है।

महादेवी जी का कथन है कि “मनुष्य का हृदय अपनी अभिव्यक्ति के लिए रो उठा, स्वच्छंद छंद में चित्रित उन मानव अनुभूतियों का नाम छाया उपयुक्त ही था। छायावाद तत्त्वतः प्रकृति के जीवन का उद्गीथ है।”

प्रसाद जी कहते हैं कि— “मोती के भीतर छाया जैसी तरलता होती है, वैसी ही कांति की तरलता अंग में लावण्य कही जाती है। छाया भारतीय दृष्टि से अनुभूति व अभिव्यक्ति की भंगिमा पर निर्भर करती है। ध्वन्यात्मकता, लाक्षणिकता, सौन्दर्यमय प्रतीक विधान तथा उपचार वक्रता क साथ स्वानुभूति की विवृति छायावाद की विशेषताएं हैं।”

डॉ. रामकुमार वर्मा – “छायावाद वास्तव में हृदय की एक अनुभूति है। वह भौतिक संसार के क्रोड में प्रवेश कर अनन्त जीवन के तत्त्व ग्रहण करता है और उसे हमारे वास्तविक जीवन से जोड़कर हृदय में जीवन के प्रति एक गहरी संवेदना और आशावाद प्रदान करता है।”

डां. देवराज ने छायावाद को गीतिकाव्य, प्रकृति काव्य, प्रेम काव्य तथा रहस्यवादी काव्य कहा है। इनके मतानुसार इसमें धूमिलता या अस्पष्टता, बारीकी या गुम्फन की सूक्ष्मता तथा काल्पनिकता और कल्पना वैभव के रूप में तीन मुख्य तत्व विद्यमान हैं।

प्रसाद जी ने छायावाद को भारतीय परम्परा में विकसित काव्य की एक नूतन प्रणाली सिद्ध किया है। मोती के भीतर छाया की जैसी तरलता होती है, वैसी ही कान्ति की तरलता अंग में लावण्य कही जाती है। इस लावण्य को संस्कृत-साहित्य में छाया और विच्छित्ति के द्वारा कुछ लोगों ने निरूपित किया था । अतः सन्दर्य के इसी सूक्ष्म रूप को अपनाते हुए पौराणिक कथाओं एवं नारी के बाह्य सौन्दर्य के वर्णन से भिन्न जिन कविताओं में वेदना के आधार पर स्वानुभूतिमयी अभिव्यक्ति हुई, वही छायावाद है ।

आचार्य नन्द दुलारे वाजपेयी ने छायावाद में भावुकता, सांकेतिकता, रहस्य, दुरुहता, कोमल-कांत पदावली, प्रकृति प्रेम, उच्छृंखलता आदि तत्वों का समावेश बताया है।

महान कवयित्री महादेवी वर्मा ने “छायावाद को आत्माभिव्यक्ति के लिए मनुष्य के हृदय की अकुलाहट का परिणाम माना है।



डॉ. हजारी प्रसाद द्विवेदीअनुसार— “मानवीय दृष्टि के कवि की कल्पना, अनुभूति और चिन्तन — के भीतर से निकली हुई, वैयक्तिक अनुभूतियों के आवेश की स्वतः समुच्छित अभिव्यक्ति बिना किसी अभ्यास के व बिना किसी प्रयत्न के स्वयं निकल पड़ा भावस्रोत ही छायावादी कविता का प्राण है ।”

पं. रामचन्द्र शुक्ल ने छायावाद शब्द का प्रयोग दो अर्थों में किया है। एक तो रहस्यवाद के सम्बन्ध में जहां उसका सम्बन्ध काव्य की कथावस्तु से होता है और जिसमें कवि उस अज्ञात और अनन्त प्रियतम को आलम्बन बनाकर अत्यन्त चित्रमयी भाषा में प्रेम की अभिव्यंजना करता है और दूसरे वाक्य शैली या पद्धति विशेष के व्यापक अर्थ में। इसीलिए शुक्ल जी ने हिन्दी के प्रमुख छायावादी कवियों को दो वर्गों में विभक्त किया है। पहले में वह महादेवी को रखते हैं और दूसरे में पंत, प्रसाद, निराला तथा उन सब कवियों को जो प्रतीक पद्धति या चित्रभाषा शैली की दृष्टि से छायावादी कहलाये।”

इन विभिन्न परिभाषाओं को दृष्टिगत कर यह कह सकते हैं कि छायावाद में परमात्मा के प्रति प्रकृति के माध्यम से प्रणय भाव प्रकट किया गया है। मानवीकरण की प्रधानता के साथ प्रकृति में चेतना का आरोप किया गया है। छायावाद द्विवेदी युग की इतिवत्तात्मक कविता की प्रतिक्रिया है। छायावाद के चार स्तम्भ माने जाते हैं—जयशंकर प्रसाद, सूर्यकान्त त्रिपाठी ‘निराला’, सुमित्रा नन्दन पंत और महादेवी वर्मा। इनके अतिरिक्त माखनलाल चतुर्वेदी, बालकृष्ण शर्मा ‘नवीन’, रामनरेश त्रिपाठी, डॉ. रामकुमार वर्मा, उदयशंकर भट्ट, महतो ‘वियोगी’, लक्ष्मीनारायण मिश्र, जनार्दन प्रसाद आदि की भी गणना छायावादी कवियों में होती है क्योंकि इन्होंने भी छायावादी पद्धति की कतिपय रचनाएँ लिखी हैं। उपर्युक्त कवियों के काव्य के आधार पर छायावादी काव्य की प्रमुख विशेषताएँ इस प्रकार से हैं —

राष्ट्रीय एवं सांस्कृतिक चेतना : आलोच्यकाल में दे”ा अपनी अस्मिता एवं अस्तित्व के लिए अंग्रेजों के साथ संघर्षरत था। भारत दे”ा की धन सम्पदा का शोषण कर अंग्रेज अपने दे”ा की श्रीवृद्धि कर रहे थे। जनाक्रो”ा स्वाभाविक था। जनाक्रो”ा को स्वर देने वाले नेताओं ने स्वाधीनता संग्राम को रूपाकार दिया। साहित्यिक क्षेत्र में ‘राष्ट्रीय सांस्कृतिक काव्यधारा ने विदे”ा शासन से मुक्ति दिलाने हेतु स्वाधीनता संग्राम में भाग लेने हेतु भारतीयों को प्रेरित किया तथा भारतीय जनमानस को आन्तरिक विषमताओं को दूर करने के लिए प्रेरित किया। अधिका”ातयः कवि स्वतन्त्रता संग्राम सेनानी थे। इनकी राष्ट्रीय भावना कई रूपों में प्रकट होती है। पराधीन भारतीयों में राष्ट्रीयता का भाव जागृत करने हेतु कवियों ने गौरव”ाली अतीत का य”ोगान कर राष्ट्रीय भाव जागृत किया। हमारे दे”ा की संस्कृति सबसे प्राचीन है। हमें सदैव हमारी संस्कृति और सभ्यता पर गर्व करना चाहिए। यथा :

“जगे हम, लगे जगाने विश्व,
लोक में फैला फिर आलोक
व्योमतम पुंज हुआ तब नष्ट,
अखिल संसृति हो उठी अशोक।”



हमें अपने भारत दे"ा पर स्वाभिमान होना चाहिए। सबसे पहले ज्ञान का उदय भारत में हुआ फिर हमने दूसरे दे"ों में ज्ञान का प्रसार किया। हमारे हृदय का तेज एवं गौरव आज भी वैसा है। आज भी आव"यकता पड़ने पर हम अपनी मातृभूमि के लिए सर्वस्व न्योछावर करने को तत्पर है।

“वही है रक्त, वही है देश,
वही साहस है, वैसा ज्ञान वही है
शांति, वही है शक्ति, वही
हम दिव्य आर्य संतान जिँ तो सदा इसी के लिए,
यही अभिमान रहे
यह हर्ष निछावर कर दें हम सर्वस्व, हमारा प्यारा भारतवर्ष।

हिमाद्रि तंगु श्रृंग' गीत राष्ट्रीयता की भावना से ओत-प्रोत है। इस गीत के माध्यम से गांधार के सैनिकों को उनके कर्तव्य का बोध कराते हुए समयानुसार उनका मनोबल ऊँचा करती हुई उन्हें प्रोत्साहित करती है।

“हिमाद्रि तुंग श्रृंग से। प्रबुद्ध शुद्ध भारती,
स्वयं प्रभा समुज्ज्वला स्वतन्त्रता पुकारती अमर्त्य वीर-पुत्र हो,
दृढ़ प्रतिज्ञ सोच लो, प्रशस्त पुण्य पन्थ है, बड़े चलो, बड़े चलो।”

‘हिमाद्रि तंगु श्रृंग’ – यह एक राष्ट्रीय गीत है जिसका ओज ठण्डे रक्त भी खोल देता है। इसमें बलिदान का प्रबल भाव है। कवि निराला जी की ‘भारती वंदना’, ‘राम की शक्ति पूजा’, ‘छत्रपति 'ावाजी का पत्र’, ‘जागो फिर एक बार’, आदि रचनाए दे"ा-प्रेम की भावना से ओत-प्रोत है। ‘जागो फिर एक बार’ कविता में कवि ने दे"ावासियों को भारत की दुर्द"ा से अवगत कराते हुए परतन्त्रता की बेड़ियों को तोड़ने का आह्वान किया है। यथा :

“पश्चिम की उक्ति नहीं
गीता है गीता है
स्मरण करो बार-बार
जागो फिर एक बार
पशु नहीं, वीर तुम, समर-शुर, क्रूर नहीं,
काल चक्र में हो दबे आज तुम राज कुंवर!
समर-सरताज! पर क्या है,
सब माया है-सब माया है,
मुक्त हो सदा ही तुम।”



दे"ा के गौरवमयी अतीत के साथ वर्तमान दुर्द"ा का चित्रण 'दिल्ली' कविता में करते हुए निराला जी कहते हैं –

“क्या यह वही देश है—

भीमार्जुन आदि की कीर्ति क्षेत्र

चिरकुमार भीष्म की पताका ब्रह्मचर्य— दीप्त उड़ती है आज भी जहाँ के
वायुमण्डल में उज्ज्वल अधीर और चिर नवीन?”।

वैयक्तिकता : छायावादी कवियों ने व्यक्तिगत अनुभूतियों हर्ष, विषाद, आ"ा-निरा"ा के भाव को मुख्य रूप से अपने काव्य में अभिव्यक्त किया है। छायावादी कवि आत्मनिष्ठ थे, इसलिए इनके काव्य में अनुभूतियों एवं कल्पनाओं को अभिव्यक्ति दी गई है। अनुभूतियों का अक्षय भण्डार इन कवियों के हृदय में विद्यमान है। जब इन अनुभूतियों से मन उद्वेलित होने लगता है, विचलित होने लगता है, तब हृदय के भाव वाणी का रूप लेकर कविता में प्रकट हो जाते हैं।

“जो तुम आ जाते एक बार

कितनी करुणा कितने संदेश

पथ में बिछ जाते बन पराग

गाता प्राणों का तार तार

अनुराग भरा उन्माद राग

आँसू लेते वे पथ पखार

जो तुम आ जाते एक बार।”

इसी भाव को प्रकट करत हुए महादेवी जी लिखती हैं—

“मैं नीर भरी दुःख की बदली!

स्पन्दन में चिर निस्पन्द बसा

क्रन्दन में आहत विश्व हँसा

नयनों में दीपक से जलते,

पलकों में निर्झारिणी मचली!”

व्यक्तिगत अनुभूतियों की अभिव्यक्ति छायावादी काव्य से पूर्व काव्यधाराओं में द"नीय नहीं है। छायावादी कवियों ने निजी अनुभूतियों की अभिव्यक्ति में जो निर्भिकता और साहस दिखलाया है उससे काव्य परम्परा में सामाजिकता का स्थान आत्मभिव्यक्ति ने ले लिया है। डॉ० "ावदान सिंह चौहान अनुसार यही वैयक्तिक आत्मभिव्यञ्जना की पद्धति हिन्दी गीतिकाव्य के लिए बड़ी उपादेय सिद्ध हुई है। यथा –

“मैंने मैं शैली अपनाई,



देखा एक दुःखी निज भाई,
दुःख की छाया पड़ी हृदय में,
झट उमड़ वेदना आई।”

वैयक्तिकता के विषय में महादेवी ने कहा— “इस व्यक्ति प्रधान युग में व्यक्तिगत सुख—दुःख अपनी अभिव्यक्ति के लिए आकुल थे अतः छायायुग का काव्य स्वानुभूति प्रधान होने के कारण वैयक्तिक उल्लास—विषाद का सफल माध्यम बन सका।” छायावादी युग का मानव अपनी वैयक्तिकता की खोज में अत्यन्त आकुल था।

रहस्यवाद : छायावादी कवियों की अन्तर्मुखी प्रवृत्ति की प्रधानता के कारण इनके काव्य में रहस्यवाद की भावना देखने को मिलती है। इन कवियों ने अव्यक्त, अगोचर, असीम चेतन”ाक्ति के प्रति कवियों के भावोद्गार को रहस्यवाद कहा जाता है। छायावाद में तत्त्वज्ञान, प्राकृतिक सौन्दर्य, प्रेम और वेदना आदि की उपस्थिति ने रहस्यभावना जिज्ञासा, कौतूहल की सुन्दर अभिव्यक्ति हुई है। पन्त, निराला कवि अलौकिकता से लौकिकता की ओर अग्रसर होते हैं। प्रसाद की रहस्योन्मुख भावना का उदाहरण द”नीय है —

“हे अनंत रमणीय कौन तुम?
यह मैं कैसे कह सकता,
कैसे हो? क्या हो? इसका तो—
भार विचार न सह सकता।”

महादेवी के काव्य में लौकिक प्रेम के साथ—साथ अलौकिक प्रेम भी देखने को मिलता है। उसमें रहस्यवाद अधिक है। महादेवी ने इस दृ”य जगत में व्याप्त उस असीम, अज्ञात, अगोचर, चेतन सत्ता के साथ संबंध स्थापित करने का प्रयास द”ाति हुए कहती हैं कि—“कौन मेरी कसक में नित. मधुरता भरता अलक्षित? कौन प्यासे लोचनों में घुमड़ घिर झरता अपरिचित। स्वर्ण स्वप्नों का चितेरा नींद के सूने निलय में कौन तुम मेरे हृदय में?”¹⁰ पंत जी की निम्न पंक्तियों में जिज्ञासा विवृति देखने को मिलती है—

“स्तब्ध ज्योत्सना में जब संसार
चकित रहता शिशु सा नादान ,
विश्व के पलकों पर सुकुमार
विचरते हैं जब स्वप्न अजान,
न जाने नक्षत्रों से कौन
निमंत्रण देता मुझको मौन!”¹¹



सौन्दर्य भावना : सभी कवियों ने अपनी अनुभूतियों में कल्पना का रंग भरकर अपने प्रियतम की सौन्दर्य छवि का मार्मिक रूपांकन किया है। महादेवी के काव्य में स्थूल सौन्दर्य के स्थान पर सूक्ष्म सौन्दर्य देखने को मिलता है। उनकी सौन्दर्यानुभूति में मर्यादा व उदात्तता का ध्यान रखा गया है। प्रसाद जी की सौन्दर्य चेतना सर्वव्यपिनी है। कवि को जीवन और जगत के प्रत्येक उपादान में सौन्दर्य ही सौन्दर्य दिखाई पड़ता है। कवि का सौन्दर्य भाव वैदिक, बौद्ध, पौराणिक, शैव एवं सूफी संस्कृतियों के मेल में है। इनके सौन्दर्य बोध में नूतनता है। महादेवी वर्मा ने 'दीप' 'राखा' की भूमिका में लिखा है कि "सत्य काव्य का साध्य और सौन्दर्य साधन है। एक अपनी एकता में असीम रहता है और दूसरी अनेकता में अनन्त: इसी साधन के परिचय-स्निग्ध खण्ड रूप से साध्य की विस्मय भरी अखण्ड स्थिति तक पहुँचने का क्रम आनन्द की लहर पर लहर उठाता हुआ चलता है। सौन्दर्य का आदर्श समय अनुरूप परिवर्तित होता रहता है। सुन्दरता मन व इन्द्रियों दोनों को प्रसन्न करती है। सौन्दर्य विविध रूप में देखा जाता है यथा प्रकृति, नारी, परोक्ष एवं जीवन सौन्दर्य। 'कामायनी' के प्रणयन-काल में श्रद्धा एवं इड़ा की सौन्दर्यानुभूति का चित्रण किया गया है। श्रद्धा का सौन्दर्य रूप भाव अत्यन्त श्लाघनीय है यथा :

“नील परिधान बीच सुकुमार, खुल रहा मृदुल अधखुला अंग।

खिला हो ज्यों बिजली का फूल, मेघ-बन बीच गुलाबी रंग।।”

पंत की 'मोह' कविता में प्राकृतिक सौन्दर्य के प्रति प्रेमाभिव्यक्ति का उदाहरण दृष्टव्य है-

“छोड़ द्रुमों की मृदु छाया।

तोड़ प्रकृति से भी माया,

बाले! तेरे बाल-जाल में

कैसे उलझा दूँ लोचन?

भूल अभी से इस जग को।।”

छायावादी कवियों ने नर, नारी और 'तीनों' के आन्तरिक व बाह्य सौन्दर्य का वर्णन किया है। मनुष्य को वि'व की सर्वश्रेष्ठ व सुन्दर कृति के रूप घोषित करते हुए पंत जी कहते हैं-

“सुन्दर हैं विहग, सुमन सुन्दर,

मानव! तुम सबसे सुन्दरतम,

निर्मित सबकी तिल-सुषमा से

तुम निखिल सृष्टि में चिर निरुपम!”

नारी के प्रति दृष्टिकोण : छायावादी काव्य में नारी के विविध रूपों का वर्णन हुआ है। नारी वर्णन सूक्ष्म, उदात्त एवं वासना की गंध से रहित है। इनके काव्य में नारी पुरुष जीवन पथ की सहचरी, उसके मन की आ'गा और कार्य के सम्बल के रूप में चित्रित हुई है। नारी का स्वतंत्र व्यक्तित्व भी चित्रित किया गया है। जीवन से हार जाने वाले मनु के लिए श्रद्धा नारी प्रेरणा के रूप में चित्रित हुई है।



छायावादी कवियों ने बन्दिनी नारी के प्रति श्रद्धा व्यक्त करते हुए उसे मुक्त करने का सन्देश दिया है। प्रसाद, पन्त, निराला, महादेवी वर्मा आदि की रचनाओं में नारी की पवित्रता व महानता व्यक्त हुई है। निराला जी ने हिन्दु समाज में प्रचलित विवाह की मर्यादा को तोड़कर अपनी पुत्री सरोज का विवाह कन्नोजियों के प्रचलन अनुसार न करके एक सरयुपारीण ब्राह्मण के साथ किया। नारी को मुक्त करने का आह्वान करते हुए कहते हैं—

“मुक्त करो नारी को मानव, चिर बन्दिनी नारी को।

युग-युग की निर्मम कारा से, जननी सखि प्यारी को।।”

पन्त जी नारी जागरण की बात करते हुए कहते हैं कि नारी समाज का आधा अंग है। यदि यह विकृत रहेगा, बन्धन ग्रस्त रहेगा तो समाज की उन्नति कदापि संभव नहीं है। नारी स्वाधीनता की घोषणा करते हुए पन्त जी कहते हैं—

“योनि नहीं है रे नारी, वह भी मानवी प्रतिष्ठित,

उसे पूर्ण स्वाधीन करो, वह रहें न नर पर अवसित।

दवन्दव क्षुधित मानव समाज पशु जग से भी है गर्हित,

नर-नारी के सहज स्नेह से सूक्ष्म वृत्ति हो विकसित।।”

निराला जी ने अमेल विवाह, नारी शोषण, विधवा विवाह आदि समस्याओं को जोरदार खंडन करते हुए नारी सम्मान के पक्षधर के रूप में सामने आए हैं। भारत दे” में विधवा स्त्री का जीवन किसी अभि”ाप से कम नहीं है। इसी पर प्रका” डालते हुए निराला जी कहते हैं—

“कौन उसको धीरज दे सक, तर

यह दुःख का भार कौन ले सके?

यह दुःख वह जिसका नहीं कुछ छोर है,

दैव, अत्याचार कैसा घोर और कठोर है!

क्या कभी पोंछे किसी के अश्रु-जल?

या किया करते रहे सब को विकल?

ओस-कण-सा पल्लवों से झर गया।

जो अश्रु, भारत का उसी से सर गया।।”

प्रसाद जी ने नारी को श्रद्धा, वि”वास, ममता, बलिदान, त्याग, करुणा आदि गुणों से सम्पन्न कर नारी के उदार दृष्टिकोण को चित्रित करने का स्तुत्यः प्रयास किया है। यथा :-

“नारी! तुम केवल श्रद्धा हो

विश्वास रजत नग पग तल में,

पीयूष स्रोत-सी बहा करो जीवन के सुन्दर समतल में।।”



श्रृंगार वर्णन : छायावादी काव्य में श्रृंगार रस का महत्वपूर्ण स्थान है। यहाँ श्रृंगार वर्णन अतीन्द्रिय और सूक्ष्म है। श्रृंगार में कौतूहल और विस्मय है। इसकी अभिव्यंजना में कल्पना तथा सूक्ष्मता है। श्रृंगार के संयोग व वियोग दोनों पक्षों के आकर्षक चित्र छायावादी काव्य में चित्रित हुए हैं। वियोग श्रृंगार के भव्य चित्र प्रसाद कृत 'आंसू' में दृष्टव्य है। पंत जी काव्य में प्रेम और श्रृंगार की सहज अभिव्यक्ति हुई है। छायावादी कवि अपने जीवन में प्रेम प्राप्त करने असफल रहे। इनकी प्रणय गाथा का अन्त असफलता में हुआ। अतः श्रृंगार के वियोग वर्णन में विरह का रूदन अधिक है। इनके श्रृंगार वर्णन में सूक्ष्म भाव दशाओं का वर्णन किया गया है, उसमें वासना की गंध नहीं है। यथा :

“तुम्हारे छूने में था प्राण
संग में पावन गंगा स्नान
तुम्हारी वाणी में कल्याणी
त्रिवेणी की लहरों का गान।”

प्रकृति पर यत्र-तत्र नारी भावना का आरोप कर श्रृंगार भावना को अभिव्यक्त किया गया है। इनकी प्रणयगाथाओं में विरहानुभूतियों की व्यंजना अत्यधिक तीव्र है। यथा :

“शून्य जीवन के अकेले पृष्ठ पर
विरह अहह कराहते इस शब्द को
किसी कुलिश की तीक्ष्ण चुभती नोंक से
नितुर विधि ने आंसुओं से है लिखा।”

विरह वेदना : छायावादी काव्यधारा का मूलाधार विरह वेदना चित्रण है। विरह वेदना की कसक इनके काव्य में विविध रूप से निरूपित हुई है। पन्त जी ने यह स्पष्ट ही कह दिया कि पहला कवि कोई वियोगी ही हुआ होगा। प्रसाद का 'आंसू' काव्य विप्रलम्भ है, जिसमें करुणा व वेदना के भावपूर्ण दृश्य पाठक हृदय को द्रवित करने में सक्षम है। करुणा, व्यथा, पीड़ा आदि के सजीव चित्र द्वारा 'आंसू' काव्यकृति में प्रसाद जी ने मानवीय विरह वेदना का मनोवैज्ञानिक ढंग से निरूपण करते हुए विरह-वेदना के भावों की सफलाभिव्यक्ति की है। महादेवी को सुख की अपेक्षा दुःख अधिक प्रिय है। इसी पर प्रकाश डालते हुए महादेवी जी लिखती हैं— “सुख और दुःख” करुणा का भाव महादेवी जी की जन्मजात मिट्टी है। महादेवी जी कहती हैं—

“ऐसा तेरा लोक, वेदना नहीं,
नहीं जिसमें अवसाद,
जलना जाना नहीं,
नहीं— जिसने जाना मिटने का स्वाद!”



पन्त जी काव्य निर्माण का कारण वेदना को ही मानते हैं। इनका विचार है कि जीवन में वेदना है, दुःखों की अधिकता है तो निश्चित रूप उसकी अभिव्यक्ति काव्य भाषा के रूप में होगी। काव्य भाषा विरह वेदना की अभिव्यक्ति का सर्वात्मक माध्यम है। यथा:

“वियोगी होगा पहला कवि, आह से उपजा होगा गान,
निकल कर आँखों से चुपचाप, बही होगी कविता अनजान!”

प्रकृति चित्रण : छायावादी कवियों ने मानव के समान प्रकृति में चेतना का अनुभव करते हुए प्रकृति को मानव रूप में चित्रित किया है तथा प्रकृति के विविध रूपों को चित्रित कर प्रकृति चित्रण को सजीव, सर्वात्मक एवं समृद्ध किया है। प्रकृति के पाँच तत्वों से निर्मित मानव में प्रकृति के प्रति अद्भुत आकर्षण देखा जा सकता है। प्रकृति मानव की चिर-सहचरी है। छायावादी कवयित्री महादेवी वर्मा ने प्रकृति का प्रयोग वातावरण की सृष्टि के लिए किया है। कवयित्री अपने काव्य में निर्जन, एकान्त और शोकपूर्ण वातावरण निर्माण हेतु गम्भीर प्रकृति का वर्णन करती हैं। इनके काव्य में विरह वेदना का चित्रण अधिक हुआ है, इसलिए प्रकृति भी इनके दुख से दुःखी होकर संवेदना व्यक्त करती हुई दिखाई देती है। यथा—

“आँसू बन-बन तारक आते, सुमन हृदय में से बिछाते
कम्पित वानारों के वन भी रह-रह करुण विहाग सुनाते,
निन्द्रा उन्मन, कर-कर विचरण लौट नहीं अपने संचित कर
आज नयन आते क्यों भर-भर?”

निराला जी का काव्य संग्रह 'परिमल' में प्रकृति के अनेक सुन्दर चित्र देखने को मिलते हैं। उनके प्रकृति चित्रों में चित्रात्मकता, कल्पना, ध्वनयात्मकता और मूर्त विधान की क्रियाएँ देखी जा सकती हैं। 'संध्या सुन्दरी' शीर्षक कविता में कवि ने इन सभी क्रियाओं को समाविष्ट किया है। यथा—

“दिवसावसान का समय
मेघमय आसमान से
उतर रही संध्या-सुन्दरी
परी-सी धीरे-धीरे-धीरे।”

पन्त जी प्रकृति के बदलते चेहरे के सच्चे उपासक रहे हैं। यही कारण है प्रकृति के परिवर्तित रूप अनुरूप ये प्रकृति के मनोहारी चित्र प्रस्तुत करते थे। पंत जी ने प्रकृति के सभी रूपों का चित्रण प्रस्तुत किया। प्रकृति प्रेम का उदाहरण दृष्टव्य है—

“छोड़ दुमों की मृदु छाया
तोड़ प्रकृति से भी माया,
बाले! तेरे बाल जाल में,
कैसे उलझा दूँ लोचन।”



पंत जी को प्रकृति सौन्दर्य इतना अधिक भाता है कि प्रकृति के समक्ष नारी सौन्दर्य की भी उपेक्षा करने से झिझकते नहीं। प्रसाद ने प्रकृति में विरहत्व का अनुभव किया है। छायावाद में प्रकृति मानवमय और मानव प्रकृतिमय हो गया। उदाहरण दर्शनीय हैं –

“संध्या धनमाला की सुन्दर ओढ़े रंग बिरंगी छींट।
गगन चुबिनी शैल श्रेणियाँ पहने हुए तुषार किरीट।
विजनवन बल्लरी पर सोती थी सुहाग भरो
स्नेह—स्वप्न—मग्न,
अमल कोमल तनु तरुणी,
जूही की कली।”
प्रिय सांध्य गगन, मेरा जीवन।
यह क्षितिज बना, धुँधला विराग।”²⁷

मानवतावाद : ‘वि’व बंधुत्व’ और ‘वसुधैव कुटुम्बमम् का संदे’। भारतीय संस्कृति के उदात्त एवं आदर्श मूल्यों को चित्रित करता है। जब-जब भारतीय संस्कृति पाश्चात्य सभ्यता-संस्कृति के कुप्रभाव से क्षीण होने लगती है, तब-तब महापुरुषों ने इसे अक्षुण्णता प्रदान की। छायावादी कवि जाति, धर्म, दे’ की सीमाओं से ऊपर उठकर सभी मनुष्यों के प्रति प्रेम रखते हैं। इनके मन में मनुष्य मात्र के प्रति प्रेम है। इनके मन में समाज के उपक्षित तथा शोषित मानव के प्रति अत्यधिक सहानुभूति थी। भारतीय परम्पराओं और मूल्यों को आजस्विता प्रदान करते हुए मानव में एक उज्ज्वल आत्मा का दर्शन किया। इनकी कविता साधारण व्यक्ति की कविता है यथा—

“वह आता
दो टूक कलेजे के करता पछताता पथ पर आता।
पेट पीठ दोनों मिलकर हैं एक
चल रहा लकुटिया टेक
मुट्टी भर दाने को, भूख मिटाने को।”

प्रसाद जी के काव्य में भी मानवतावाद व सनातन मानव-मूल्यों की रक्षा हुई है। इनकी सर्वश्रेष्ठ कृति ‘कामायनी’ महाकाव्य में श्रद्धा के माध्यम से व्यष्टि की अपेक्षा समष्टि को अत्यधिक महत्व दिया गया। समूची मानवजाति की मंगलकामना की अभिव्यक्ति हुई है। ‘जियो और जीने दा’ के आधार पर मानवतावादी विचारों को चित्रांकित किया गया है यथा—

“औरों को हंसते देखो मनु, हँसो और सुख पाओ।
अपने सुख को विस्तृत कर लो, सब को सुखी बनाओ।”



छायावादी काव्य में मानवता का जयघोष पुनः निनादित हो उठा। मानवतावादी दृष्टिकोण में नारी महता को प्रमुखता से स्वीकारते हुए उसे आदर व मान-सम्मान देने का प्रयास किया गया यथा-

“नारी! तुम केवल श्रद्धा हो
विश्वास रजत नग पग तल में,
पीयूष स्रोत-सी बहा करो जीवन के सुन्दर समतल में।”

महादेवी वर्मा का मानवतावाद आन्तरिक है। ये गाँधी और अरविन्द से प्रभावित है। ये सामाजिक विषमता और आर्थिक जर्जरता से पीड़ित व्यक्तियों के प्रति सहानुभूति प्रकट करती है। इस सन्दर्भ में वे कहती हैं-

“कह दे माँ क्या देखूँ?
देखूँ खिलती कलियाँ या प्यासे सूखे अधरों को
तेरी चिर यौवन सुषमा या जर्जर जीवन देखूँ।”

कल्पना की प्रचुरता : छायावादी काव्य में कल्पना काव्य का पर्याय हो गई थी। निराला, पन्त, प्रसाद, महादेवी वर्मा आदि ने कल्पना की ऊँची उड़ान भरते हुए अपने काव्य में अपने मनोभावों का स्वच्छन्द चित्रण प्रस्तुत किया है। कल्पना इनकी आकांक्षाओं का प्रतीक बन गई थी। निराला ने कल्पना के कानन की रानी कविता को नाम दिया है, तो पन्त जी ने कल्पना का ये विह्वल बाल कहा। पन्त जी की कल्पना की उड़ान बादल के माध्यम से दृष्टव्य है-

“हम सागर के धवल हास हैं।
जल के धूम, गगन की धूल अनिल फेन, ऊषा के पल्लव, वारिवसन वसुधा के
मूल
हम ही जल में थल में जल, दिन के तम, पावक के धूल।”

नैसर्गिक प्रवृत्तियाँ : छायावादी काव्यधारा के नैसर्गिक पक्ष में स्वच्छन्दता का अनुभव किया जा सकता है। शुद्ध, परिनिष्ठित, परिमार्जित, साहित्यिक खड़ी बोली का प्रयोग कामलता के साँचे में ढालकर किया गया है। छायावादी कवियों ने अपनी प्रतिभा से विषयानुरूप शब्दों को नए ढंग से प्रयुक्त करके भाषा को कलात्मक व काव्यात्मक रूप प्रदान किया है। इनके काव्य में अलंकारों का सहज, स्वाभाविक व नैसर्गिक प्रयोग हुआ है। नए उपमानों का प्रयोग करके उपमा अलंकार के प्रति आकर्षण अव्यय चित्रित हुआ है, अन्यथा भावाभिव्यक्ति ही इनके काव्य में प्रमुख थी-

“वह क्रूर-काल-ताण्डव की स्मृति-रेखा-सी
वह टूटे तरु की छुटी लता-सी दीन
दलित भारत की विधवा है।
षड्रक्तुओं का श्रृंगार।”



प्रतीकों के प्रयोग से छायावादी काव्य में एक चमत्कार आ गया है। प्रतीक योजना द्वारा सूक्ष्म भावों, रूपों, व्यापारों आदि की अभिव्यक्ति की गई है। महादेवी वर्मा ने अपने काव्य में आकाश, फूल, तारे, दीपक, निर्झर आदि प्रतीकों का प्रयोग किया है यथा—

“मधुर मधुर मेरे दीपक जल!
युग युग प्रतिदिन प्रतिक्षण प्रतिपल,
प्रियतम का पथ आलोकित कर!”

वे अमूर्त वस्तुओं के लिए मूर्त विधान करती है और मूर्त वस्तुओं के लिए अमूर्त विधान करती है।
लाक्षणिक मूर्तिमत्ता का उदाहरण प्रस्तुत है—

“सकुच सलज खिलती शेफाली,
अलस मौलश्री डाली डाली;
बुनते नव प्रवाल कुंजों में,
रजत श्याम तारों से जालीय
शिथिल मधु-पवन गिन-गिन मधु-कण,
हरसिंगारझरते हैं झर झर !
आज नयन आते क्यों भर भर?”

गीतिकाव्य होने के कारण छायावादी काव्य में लाक्षणिकता, प्रतीकात्मकता, चित्रात्मकता तथा व्यंजनात्मकता की विशेषता देखी जा सकती है। मुक्त छन्दों में काव्य रचनाएँ लिखी गईं। हृदय की सूक्ष्म भावों की सांकेतिक अभिव्यक्ति के लिए इन कवियों ने लाक्षणिक भाषा का प्रयोग किया। काव्य में अनुभूति, तीव्र भावना, उत्कृष्ट वासना चित्रण के लिए कवि ने बिम्बों के प्रयोग से कविता को चित्रमयी बना दिया है। ऐन्द्रिय विम्ब,, भाव विम्ब व दा”निक वस्तुपरक बिम्ब का प्रयोग छायावादी काव्य में देखने को मिलता है।

उपर्युक्त विवेचन के आधार पर निष्कर्षतय: हम कह सकते हैं कि अंग्रेजी साहित्य के अध्ययन दे”ा में घटित परिवर्तन, प्रेम के बदलते स्वरूप और रूस के प्रति आसक्ति ने छायावादी रचनाओं को बढ़ावा दिया। छायावाद का जन्म तत्कालीन युग की राष्ट्रीय चेतना एवं सांस्कृति पुनरुत्थान के स्वरूप हुआ। डॉ० नगेन्द्र के शब्दों में मैं छायावाद को सार रूप में यहीं परिभाषित करूंगी कि—

“अधरों में राग अमंद पिये
अलकों में मलयज बंद किये
तू अब तक सोई है आली
आँखों में भरे विहाग री।”



डॉ. नगेन्द्र ने इस साहित्य की समृद्धि की समता भक्ति साहित्य से की है। "इस तथ्य से कतई इनकार नहीं किया जा सकता कि भाषा, भावना एवं अभिव्यक्ति-शिल्प की समृद्धि की दृष्टि से छायावादी काव्य अजोड़ है। विशुद्ध अनुभूतिपरक कवित्वमयता की दृष्टि से भी इसकी तुलना अन्य किसी युग के साहित्य से नहीं की जा सकती। इस दृष्टि से भक्ति काल के बाद आधुनिक काल का यह तृतीय चरण हिंदी साहित्य के इतिहास का दूसरा स्वर्ण-युग कहकर रेखांकित किया जा सकता है। इस कविता का गौरव अक्षय है, उसकी समृद्धि की समता केवल भक्ति काव्य ही कर सकता है।"

सम्बंधित पाठ्य- पुस्तकें

1. रामचंद्र शुक्ल : हिन्दी साहित्य का इतिहास, नागरी प्रचारिणी सभा वाराणसी ।
2. हजारी प्रसाद द्विवेदी : हिन्दी साहित्य : उद्भव और विकास, राजकमल प्रकाशन, नयी दिल्ली ।
3. डॉ नामवर सिंह : छायावाद, राजकमल प्रकाशन, नयी दिल्ली ।
4. डॉ नामवर सिंह : आधुनिक साहित्य की प्रवृत्तियाँ, राजकमल प्रकाशन, नयी दिल्ली ।
5. विश्वनाथ प्रसाद तिवारी : आधुनिक हिन्दी कविता, राजकमल प्रकाशन, नयी दिल्ली ।



फैसला कहानी में वसुमति का चरित्र चित्रण

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

मैत्रेयी पुष्पा जी का नाम हिन्दी साहित्य जगत में कसी परिचय का मोहताज नहीं है। कथा साहित्य में विशेष योगदान के कारण इनका नाम हिन्दी कथा लेखकों में अत्यंत आदर के साथ लया जाता है। हिन्दी कहानी को एक नई दिशा और मुकाम तक ले जाने में इनके योगदान को अनदेखा नहीं किया जा सकता। परिवर्तित परिस्थितियों में संबंधों में आई कटुता-बिखराव को इन्होंने अपनी कहानियों के माध्यम से अभ्यक्त किया और साथ ही साथ सामाजिक यथार्थ का नग्न चित्रण प्रस्तुत करते हुए समाज में व्याप्त हिंसा और स्वार्थ पर अपनी लेखनी चलाई। इन्होंने लोक जीवन की गहरी परतों को उजागर करने हेतु लोक जीवन की नारी पात्रों से अपनी कहानियों का निर्माण किया। इनके लेखन में ब्रज और बुन्देल दोनों संस्कृतियों की झलक के साथ ग्रामीण भारत का साकार चित्र प्रस्तुत हुआ है। इन्हें हिन्दी अकादमी दिल्ली की उपाध्यक्ष नियुक्त किया गया। फणीश्वरनाथ रेणु और रांगेय राघव उच्च कोटि के रचनाकारों की श्रेणी में इनका नाम बड़ा ही आदर के साथ लया जाता है। राष्ट्रीय पत्र-पत्रिकाओं 'सहारा' 'वनिता' में निरंतर लेखन अनुभव से हम सब लाभान्वित होते रहे हैं। मैत्रेयी पुष्पा जी का जन्म एक साधारण परिवार में हुआ। 30 नवम्बर 1944 को उत्तरप्रदेश के अलीगढ़ जिले के सकुरा नामक गाँव में हुआ था। स्थानीय पाठशाला से इनकी प्राथमिक शिक्षा हुई। झाँसी के बुंदेलखंड महा विद्यालय से सन् 1962 में इन्होंने बी.ए. परीक्षा उत्तीर्ण की, सन् 1964 में बुंदेलखंड महा विद्यालय झाँसी से ही इन्होंने एम.ए. की परीक्षा पास की। मैत्रेयी पुष्पा के पता का नाम पंडित हीरालाल पांडेय तथा माता का नाम कस्तूरी। हीरालाल का जन्म उपाध्याय गोत्र के ब्राह्मण परिवार में हुआ था। मैत्रेयी की माँ कस्तूरी कर्मठ और ईरदों की दृढ़ थी। माँ की मीठी आवाज से अंगड़ाई लेते हुए उठना और रात में राजा-रानी की कहानियों को सुनते-सुनते माँ की बाँहों में सोना मैत्रेयी के नसीब में था ही नहीं। वह तो माँ के ईशारों पर उठती-बैठती तथा माँ उनके लिए ईश्वर की जीती-जागती प्रतिमा थी। माँ की बेरहमी और कड़े अनुशासन में रोते-रोते, पुरुषों की हवसभरी दृष्टि और शोषण के संकटों से जूझते हुए, ठोकरे खाते हुए इनका बचपन, स्कूली तथा कॉलेज का जीवन बीत गया। सत्रह वर्ष की उम्र में मैत्रेयी के पास ववाह ही एक मात्र मान सक और शारीरिक व्याभचारों से छुटकारा पाने के लिए वकल्प था। डॉ. रमेश चन्द्र शर्मा का रिश्ता और प्रस्ताव कस्तूरी को पसंद आने पर मैत्रेयी का ववाह डॉ. रमेशचन्द्र शर्मा के साथ निश्चित हो गया। वदाई के समय कस्तूरी ने अपनी बेटी को कताबें दी थी और कहा था लाली वहाँ जाने के बाद पीएच.डी. करने के बारे में सोचना। पति रमेशचंद्र शर्मा को दिल्ली के एम्स अस्पताल में नौकरी मिलने के बाद वे दिल्ली में रहने लगे। मैत्रेयी जी का अधिकांश जीवन गाँव में व्यतीत होने के कारण दिल्ली जैसे महानगर में रहना थोड़ा-सा कठिन हुआ। कथाकार मैत्रेयी पुष्पा जी की बड़ी बेटी नम्रता, मझली मोहिता तथा सबसे छोटी सुजाता ये तीनों बेटियाँ अपने पता की तरह ही डॉक्टर हैं। मैत्रेयी पुष्पा का डॉ. सद्दार्थ से बातचीत करना और लोगों का बातें बनाने से मैत्रेयी के पति डॉ. शर्मा को अपमान महसूस होता था। डॉ. शर्मा



की इन बातों से मैत्रेयी को उनका पुरुष भाव स्पष्ट नजर आता है। मे डकल की पढाई करने वाली बड़ी बेटी 'नम्रता' ने ही सर्वप्रथम मैत्रेयी पुष्पा जी को लेखन के लिए प्रोत्साहित किया। मैत्रेयी पुष्पा जी ने साहित्य की व भन्न वधाओं पर अपनी कलम चलाई। इनके द्वारा रचित रचनाएँ इस प्रकार से हैं:-

उपन्यास - 'चाक', 'अल्मा कबूतरी', 'कस्तूरी कुंडली बसैं', 'इदन्नमम', 'स्मृति दंश', 'कहैं इशुरी फाग', 'झूला नट', 'बेतवा बहती रही'।

कहानियाँ - 'त्रिया हठ' (कहानी संग्रह), 'फैसला', 'सस्टर', 'सैंध', 'अब फूल नहीं खलते', 'बोझ', 'पगला गई है भागवती', 'छाँह', 'तुम कसकी हो बिन्नी?'।

कहानी संग्रह - 'चन्हार', 'ललमनियां'।

क वता संग्रह - 'लकीरें' शीर्षक से उनकी एक क वता संग्रह भी प्रकाशित हो चुका है।

आत्मकथा - गु डया भीतर गु डया

यात्रा-संस्मरण - अगनपाखी

आलेख - खुली खड कयाँ

सम्मान और पुरस्कार:-

मैत्रेयी पुष्पा को अब तक कई सम्मान हासिल हो चुके हैं, जिनमें 'सुधा स्मृति सम्मान', 'कथा पुरस्कार', 'साहित्य कृति सम्मान', 'प्रेमचंद सम्मान', 'वीर सिंह जू देव पुरस्कार', 'कथाक्रम सम्मान', 'हिंदी अकादमी का साहित्य सम्मान', 'सरोजिनी नायडू पुरस्कार' और 'सार्क लटरेरी अवार्ड' प्रमुख हैं।

फैसला कहानी में मैत्रेयी पुष्पा स्त्री की नई छवि प्रस्तुत करते हुए पुरुष प्रधान समाज में राजनीतिक ताकत को अपना हथियार बनाकर पुरुष समाज में स्त्री उद्धार के लिए नवीन मार्ग प्रशस्त करती है। वह अपने वोट की ताकत से पुरुष मानसिकता को धराशायी करने के लिए दो पुरुषों को आमने-सामने खड़ा कर देती है। वह जानती है कि कौंटे से कौंटा निकाला जा सकता है। स्त्री वर्मश को नई पहचान दिलाने की दिशा में राजनीतिक ताकत ही एक ठोस कदम है। राजनीतिक ताकत वोट में निहित है। इस लिए वोट की ताकत को शस्त्र रूप में प्रयुक्त कर वह पुरुष शक्ति को मात देकर नारी जीवन को उच्च उठाने के संकल्प को नयी दिशा दिखाती है। फैसला कहानी के कथानक के अध्ययन पर यह स्पष्टतः दृष्टिगोचर होता है कि 'वसुमति' कहानी की नायिका पात्र है। कहानी का सारा ताना-बाना वसुमती के इर्द-गिर्द घूमता है। कहानी का आरम्भ और अन्त उसी के प्रसंग से होता है। कहानी का उद्देश्य भी वसुमती नायिका पात्र से सार्थक-साकार रूप प्राप्त करता है। वसुमती के मन में पुरुष समाज के प्रति विद्रोह परिस्थितियों से उत्पन्न हुआ है। वसुमती एक ववेकशील और जागरूक नारी है जो परिस्थितियों के समक्ष नतमस्तक नहीं होती, उन्हें अपने ऊपर हावी नहीं होने देती, अपितु अपने ववेक एवं संयम से समाधान निकालने में सक्षम है। फैसला कहानी के आधार पर वसुमती के चरित्र चित्रण की विशेषताएँ इस प्रकार से हैं:- वसुमती पति धर्म का पालन करने वाली एक आदर्श पत्नी है। वह अपने पति के वचारों से सहमत नहीं है, लेकिन कभी भी खुलकर उनका विरोध नहीं करती। रणवीर के अन्याय-भ्रष्टाचारों को देखकर दुखी हो जाती है। अपने पति को समझाने का प्रयत्न करती है लेकिन जब उसकी एक भी नहीं चलती तब



वसुमती मन ही मन अपने पति की बातों का वरोध करती है। ले कन एक आदर्श पत्नी की तरह एक सीमा में रहकर उन्हें समझाने का प्रयत्न करती है, जब रणवीर चुनाव में हार जाते हैं उस वक़्त वसुमति अपने पति रणवीर को सांत्वना देने का का प्रयास करती है। वह रणवीर को दिलासा देती है क आपने अपने प्रयास कए, उसके बाद जो नियति का फैसला उसे हमें मान लेना चाहिए। वसुमती अपने पति धर्म से कभी भी भवमुख नहीं हुई। उसने बोट का प्रयोग अपनी पति के वरोध नहीं किया, अ पतु उसने अपने वोट का प्रयोग उस व्यक्ति के वरोध में किया जो गांवों में अन्याय-भ्रष्टाचार को बढ़ावा दे रहा था। उसने अपने वोट का प्रयोग उस व्यक्ति के वरोध में किया जो मानवता को तार-तार कर रहा था। हरदेई के केस में उसके पता का साथ देकर रणवीर ने दानवता का परिचय दिया। वसुमति अन्याय-भ्रष्टाचार के वरुद्ध खड़ी हुई थी। अपने पति के वरुद्ध नहीं। वसुमती ने अपने पति के मान-सम्मान को कभी भी ठेस नहीं पहुँचाई, आंच नहीं आने दी, कभी उसको अकेला महसूस नहीं होने दिया। जब वह चुनाव हार गया, तब वसुमती रणवीर को सांत्वना देने का प्रयास करती है।

“एकांत में माथे पर हाथ फेरा तो वे अ धक गंभीर हो उठे। चेहरा दयनीय हो आया।

थोड़ी देर में ही वे रेत में पड़ी मछली-से तड़पने लगे। समझने को कुछ शेष नहीं था मास्साब, मैं पराजय पर सांत्वना देने लगी, धीरज रखो। को शश करना तुम्हारा काम था, हार-जीत तो लगी रहती है।

दिलासा तो दे रही थी ले कन मेरा मन भी रुंध-खुंद गया। कभी उनके हाथ सहलाती, कभी पांव दबाती। भीतर से कुंडी बंद कर ली।

मास्साब, यह लखने की बात नहीं है, पति को धीरज देने का हर संभव प्रयत्न किया था मैंने। मन से मन और देह से देह मलाकर, ताप हरना चाह रही थी उनका।”

वसुमति भारतीय नारी की भाँति परंपरागत मूल्यों की रक्षा के प्रयत्न में आत्मदमन करती है। वसुमति का पति रणवीर ही उसकी अधिकारों का प्रयोग करता है और उसे मात्र रबर स्टैम्प के समान दस्तखत के लिए प्रयोग करता है। वह आज्ञाकारिणी पत्नी सर और माथे पर पल्ला लेकर ही निकलती है। वह अपने पति के सम्मान के लिए अंदर ही अंदर स्वयं घुटती रहती है। वसुमती पति का मान रखने का पूरा प्रयास करती है। वह पंचायती चबूतरे पर नहीं जाना चाहती क्यों क रणवीर नहीं चाहता क उसकी पत्नी पंचायती चबूतरे पर जाएँ ! इसी प्रकार से पति रणवीर ये भी नहीं चाहता क वह घर-घर जाकर औरतों से मले तो वह अपनी इन दोनों इच्छाओं को दमन करने का प्रयास करती है। गाँव की प्रधान होने पर भी अन्याय के वरुद्ध अपने पति रणवीर के समक्ष अपना मुँह तक नहीं खोल सकती थी। मन में उफनता गुस्सा दूध के झाग की भाँति एकाएक ही ठंडा पड़ जाता था, मन मसोस कर मन की आवाज़ को दबा कर मन ही मन दोहराती है क वह पति रणवीर की मनमानी पर अब मौन नहीं रहेगी। कसी गलत कागज़ पर वह हस्ताक्षर नहीं करेगी। वसुमति की इसी स्थिति-इसी द्वंद्व पर प्रकाश डालते हुए मैत्रेयी पुष्पा जी लिखती है क

“मैं ही पस्तहिम्मत थी या क पति की प्रतिछाया मेरे भीतर निवास करती थी, देहरी उलांघते ही कोई बरजने लगता, हम हैं तो सही। अब तक भी तो करते रहे हैं। तुम्हें क्या जरूरत है बाहर आने की?”



उत्तर में मन उपफनता। आक्रोश के सवाल की सीमा तक हॉठ खुलते, मगर पत्नी होने के नाते सब कुछ सराने लगता। दूध के झाग-सा बैठ जाता वरोध।

मास्साब, मैंने कतने दिनों तक सोचा था क दस्तखत नहीं करूंगी। करने दो मनमानी।”

शिक्षा व्यक्ति को मान सक रूप से सुदृढ बनाते हुए सही -गलत का निर्णय लेने की क्षमता उत्पन्न करती है। श क्षत व्यक्ति शिक्षा का ढिंढोरा नहीं पटता अ पतु हर स्थिति को गहराई से समझने की क्षमता उत्पन्न करते हुए स्थिति का सकारात्मक पक्ष देखने की चन्तन क्षमता प्रदान करता है। वसुमति पढी - लखी नारी है। ईसुरिया वसुमती को कहती है क तुम अपने पति रणवीर से ज़्यादा पढी लखी हो, ज़्यादा हो शयार हो। तुम प्रधान पद पर वजयी अपनी गुणवत्ता से हुई हो ना क तुम्हारे पति रणवीर के कारण। तुम रणवीर से बहुत ज़्यादा समझदार हो और हमने तुम्हें चुना है, तुम्हारी योग्यता के कारण ! तुम्हारी अच्छाई के कारण ! ईसुरिया निर्भीकतापूर्वक वसुमति और गाँव की औरतों के समक्ष वसुमति की पढाई के साथ-साथ रणवीर के कुकर्मों पर प्रकाश डालते हुए कहती है:-

“सुन ले! सुनाने के लए ही कह रहे हैं हम। रणवीर एक दिन चाखी पीसेगा, रोटी थापेगा। और हमारी बसुमती, कागद लखेगी, हुकुम चलाएगी, राज करेगी।

है न बसुमती?

सांची कहना, तू ग्यारह कलास पढी है न? और रणवीर नौ फेल? बताओ कौन हु सयार हुआ?”

हमारे यहाँ पर स्त्रियां कतनी भी पढी - लखी क्यों नहीं हो जाए ! भारत सरकार स्त्रियों की उन्नति के लए उनके आत्मसम्मान जीवन के लए कतनी ही योजनाएं क्यों न बना ले। सं वधान में नारी अ धकार के लए कतने ही पदों को आर क्षत कर दिया जाए। पुरुष प्रधान समाज में स्त्री कतनी भी उन्नति क्यों न कर लें ले कन उसके बाद भी घर -परिवार की ज़िम्मेवारी का दायित्व उसी के कंधे पर रहता है। सं वधान ने राजनीति में नारी के लए पद आर क्षत कए और नारी की उन्नति के लए नारी सशक्तिकरण के लए कानूनन दरवाज़े खोले गए, ले कन पुरुष वर्ग में अ धकांश पति उसके अ धकारों का हनन करते हैं। अब वह पत्नी को राजनीतिक अखाड़े में उतारता तो है पद पर अपनी पत्नी की जीत के लए प्रयास भी करता है। ले कन उसके अ धकारों का प्रयोग उसके पति के द्वारा ही कया जाता है। मात्र हस्ताक्षर के लए उसे प्रयुक्त कया जाता है। इतना ही नहीं पत्नी को यह तक जानने का अ धकार नहीं क वह कस पर हस्ताक्षर कर रही है और कभी वह जानने का प्रयास भी करें तो पति आग बबूला हो जाते हैं। मात्र रबर स्टैम्प की तरह हस्ताक्षर के लए प्रयोग की जाती है। सं वधान द्वारा प्रदत्त अ धकार सही अर्थों में उसे आज तक भी प्राप्त नहीं हुए हैं। आज भी घर में चूल्हा- चौका उसी की ज़िम्मेवारी हैं। राजनीतिक शक्ति का प्रयोग करने के लए नारी स्वतंत्र नहीं है। इसी पर प्रकाश डालते हुए मैत्रेयी पुष्पा जी फ़ैसला कहानी में लखती है :-

“रणवीर रजिस्टर लए चारपाई पर बैठे थे। मैं कामों में उलझी थी। सवरे का समय वैसे भी खाने-पीने से लेकर दूध-घी की सार-संभाल में निकल जाता है, ऊपर से मईदारों का कलेऊ-पानी।

वे आवाज दे चुके थे, शायद कई बार।



में फर भी खाली नहीं हुई।

सुनो, मैं लखत-पढ़त कब का निबटा चुका, तुम्हें दस्तखत करने का समय नहीं?”

वसुमति कुशल एवं व्यवहारिक नारी हैं। प्रधान पद पर वजयी होने के बाद वह गाँव की औरतों का धन्यवाद करना चाहती है, पति रनवीर की बंदिशों के बावजूद वह 'पथनवारे' में जाकर गाँव की नारियों का धन्यवाद करती है। 'पथनवारा' औरतों के सभी प्रकार के सुख-दुःखों का साक्षी स्थान हैं जहाँ वे अपने सुख दुख की बात एक-दूसरे से कह-सुन लेते हैं। यथा:-

“ब्लाक प्रमुख की पत्नी होने के नाते घर-घर जाकर अपनी बहनों का धन्यवाद करना जब संभव नहीं हो सका तो मैं 'पथनवारे' में जा पहुँची।”

‘आप जानते तो हैं क हर गांव में पथनवारा एक तरह से महिला बैठकी का सुरक्षित स्थान होता है। गोबर-मी से सने हाथों, कंडा थापते समय, औरतें अकसर आपबीती भी एक-दूसरे को सुना लेती हैं।’

‘हमारे सुख-दुःखों की सर्वसाक्षी है यह जगह।’

वसुमति एक दयावान स्त्री है। उसके मन में दूसरों के प्रति दया भावना है। दूसरों के दुखों को देखकर उसका हृदय द्रवित हो जाता है। वह अपने पति की आज्ञा का पालन करने वाली स्त्री है। लेकिन कन दूसरों के दुःख-पीड़ा को देख वह पति की इच्छा की चंता किए बिना उनकी सहायता करती हैं। हरदेई के केस में पंचायती चबूतरे पर पहुँचकर पंचों से मलकर उसे न्याय दिलाने का प्रयास करती है। वसुमति अपने पति को स्पष्ट शब्दों में कह देती है क रामसंह निर्दोष है। हरदेई को न्याय दिलाने के फैसले में वसुमती की दयालुता-न्याय प्रयत्न और निर्भीकता दर्शनीय है।

“उस समय न जाने कैसे निर्णय ले डाला क ठिठके कदम अम्मा के संग चल पड़े। देववीर रोकता रह गया।

फैसला करवाकर आई तो अपूर्व तोष में भीगी हुई थी। अनाम आर्द्रता और प्रेम मल निष्ठा के साथ लया निर्णय। पत्र मंदिर-सा लगा था पंचायत वाला चबूतरा, जिस पर बैठकर रुके हुए सड़े जल को जैसे काटकर बहा दिया हो मैंने। संपूर्ण गंदगी रिता दी हो अपने हाथों से। अब मानो नई वाटिका का बीजारोपण होगा वहां।”

वासुमती को पता चलता है क हरदेई ने कुएँ में कूदकर आत्महत्या कर ली है, तब वसुमती मन ही मन सोचती है की रातों-रात पंचों का निर्णय कैसे बदल गया? वह अंदर ही अन्दर टूट जाती है- बिखर जाती है, उसे कुछ भी समझ नहीं आ रहा क क्या हुआ? कैसे हुआ? हरदेई की आत्महत्या से आहत ईसुरिया जब वसुमती को बुलाने आती है और उसे पंचों के फैसले को बदलने की बात बताती है तो वसुमति के मन में वचारों का जो तूफान उठता है, वह तूफान उसके मन रूपी काँच को टुकड़े-टुकड़े कर देता है। ईसुरिया वसुमति को पुकारते हुए कहती हैं क:-

“ओ रन्ना की दुलहन! ओ वसुमतिया...

अरी बाहर तो आ...

वरथा है तेरी वदया! खाक है तेरी पढ़ाई! और राख हो गई तेरी परधानी!

यह कातर करुण स्वर!

यह रोदन की लय में छटपटाती ईसुरिया!



वलापात्मक करुणा सनी प्रकं पत आवाज...! हाथ में थमा प्याला थरथराने लगा। न जाने क्या हो पड़ा। अरी जल्दी आ जा! बड़े पीपरा तरें कुआं में कूद के हरदेई ने परान तज दिए। मैं काठ हो गई। उलटी तरफ भागने लगी रनवीर के कमरे की ओर। टांगें कांप रही थीं। सांसों में अवरोध टकरा रहा था। वश्वास नहीं हो रहा था, पर भीतर ही भीतर कोई अदृश्य, अस्पष्ट बसूला आत्मा को छीलने में लगा था। रनवीर बिस्तर पर नहीं थे। देह शला से भी भारी होने लगी। पांव गतिहीन...। निढाल हुई आंगन में ही बैठ गई। कसने उलट दिया निर्णय? रात ही रात में सब कुछ वपरीत कैसे हो गया? पंचों का फैसला रद्द कसने क्या? कसने रोका उसे पति के संग जाने से?"

वसुमति का पति रनवीर उसके पद का दुरुपयोग कर गाँव में अन्याय-भ्रष्टाचार को बढ़ावा दे रहा है। राम सिंह, हरदेई, राम कसुन कुम्हार के प्रति होने वाले अन्याय को देखकर वसुमति तिल मला उठती है। वसुमती कुछ करने की सोचे उससे पहले ही उसका पति रणवीर उसे चकनी चुपड़ी बातों में बहलाने का प्रयास करता है। रणवीर नहीं चाहता क वसुमती अपने अधिकारों के प्रति जागरूक हो! वह न्याय का साथ दे! रनवीर पुरुष और नारी में भेदभाव भी करता है। वह नारी अधिकारों का शोषण करने के साथ-साथ अन्याय-भ्रष्टाचार को बढ़ावा देने वाला पात्र है। वह अपनी पत्नी को इज्जत नहीं देता। ले कन अपने स्वार्थ के लए उसे बहलाने-फुसलाने के लए कहता है क-

“वे समझाते रहे, पति-पत्नी में कोई अंतर नहीं होता है? पगली, एक-दूसरे के लए ही जीते-मरते हैं। गांव वालों को लेकर वरथा अपने मन में क्लेश पाल बैठी। हमसे जलते हैं सब। देखा नहीं जाता क पति प्रमुख और पत्नी प्रधान। चाहते हैं क तुम द्वार-द्वार डोलो। लौंडे-लपाड़े हंसी-ठ। करें। लोगों को कहने का मौका मले क रनवीर की घरवाली पराए मर्दों के बीच...”

वसुमती एक शक्ति नारी होने के साथ साथ एक नेक दिल इंसान भी है। इस लए जब वह प्रधान पद पर चुनी जाती है तो वह अपने मन में गाँव के लोगों की भलाई के लए अनेक प्रकार की योजनाएं बनाती है। वह अपने मन में गाँव के सुधार के लए स्वप्न संजोती है। जब जवाहर रोजगार योजना से प्राप्त धन का गाँव के विकास के लए प्रयोग नहीं किया जाता, तो वसुमती के मन में वद्रोह सैलाब की भाँति उमड़ने लगता है। गाँव के विकास के लए सरकार से जो धन मलता है उसका प्रयोग गाँव के विकास के लए न करके लोग अपनी जेबें भरने के लए करते हैं। प्रधान-पंचायत सब की मलीभगत से पैसा सामान्य जनता के हित के लए प्रयोग नहीं किया जाता, अ पतु अपनी जेबों को गर्म करने के लए किया जाता है। सरकारी योजनाओं का लाभ सामान्य जनता को प्राप्त नहीं होता। इसी अन्याय और भ्रष्टाचार पर प्रकाश डालते हुए पुष्पा जी लखती है क-

मजूर आए थे मेरे पास, कहते थे क अभी तक गारा-पत्थरों की ढुलाई की मजदूरी...? गांव की औरतें ताना देती हैं क भली हुई तुम प्रधान, अपने द्वारे पर ही पक्का खरंजा करा लया। अपनी गली ही पत्थरों से जड़ ली। हमसे क्या बैर था बहन क कीचड़ में ही छोड़ दिए।



बच्चों को स्कूल भेजते डर लगता है, छत आज गरी क कल। आपके अलावा कौन सुधरवा सकता है उसे।
कौन कहेगा क यह परमुख का गांव है? गड्डों में पानी, पानी में मच्छर। कूड़ा-कचरा। घर-घर जूड़ी-ताप। कुछ
दवा-दारू होती। गड्डों की पुराई, जैसे लालपुर में।

कुछ भी तो नहीं हुआ जवाहर रोजगार योजना के पैसे से?”

वसुमति जमीन से जुड़ी व्यवहारिक स्त्री है। वह गाँव के लोगों की तकलीफ़ समझती हैं। उनके दुःख-दर्द तकलीफ़
को दूर करना चाहती है। वह चाहती है क गाँव की सड़कें पक्की हो, बच्चों की पढ़ाई के लए अच्छी पाठशालाएँ
हो। स्त्रियों को चूल्हा-चौका में सब सु वधाएँ प्राप्त हो। सभी की मूलभूत आवश्यकताओं की पूर्ति हो। प्रधान पद
पर वजयी होने के बाद जब जवाहर रोजगार योजना से गाँव के लए धन मलता है। उसके मन में गाँव वकास
के लए जो स्वप्न-भावनाएँ -ख्वाब पनप रहे थे उसी पर प्रकाश डालते हुए कवयित्री लखती हैं-

“इस रूपे को जिस दिन हस्ताक्षर करके लाई थी, उन दिनों स्वर्ग के सपनों में वचरा करती थी। चमचमाते
स्कूल और पक्की ग लयों की चाह थी मन में। वर्षा की रौ में ढहे झोंपड़ों को संवार देने की आकांक्षा की थी। हाथ
पर हाथ धरे बैठे बेरोजगारों के घर दुर्दिनों में चूल्हा जलाने की बात सोची थी। बीमारों के दर्द को हरने के लए कुछ
दवा-गोली की साध थी।”

ग्राम वकास का धन कुछ लोगों की जेब में चला जाता है। वसुमति को हस्ताक्षर के लए कठपुतली के समान
उपयोग कया जाता है। गाँव की दयनीय दशा से आहत वसुमति जवाहर रोजगार योजना के तहत गाँव सुधार
हेतु धन लेकर आयी थी उस वक़्त वह काफ़ी खुश थी। उसने गाँव के सुधार के लए काफ़ी योजनाएं बनायी
थी, उसकी सारी योजनाएं -कल्पनाएँ उसका पति धराशायी कर देता है। उसकी सारी कल्पनाएं टूट जाती हैं -
बिखर जाती हैं। वसुमति पति रणवीर के अन्याय -भ्रष्टाचार से ग्राम वकास में डाली गई बाधाओं से खन्न हो
जाती है, कुछ न कर पाने की ववशता उसे अंदर ही अंदर कचोटने लगती है। यह कचोट उसे कमज़ोर नहीं बनाती
है अ पतु उसे उठ खड़े होने के लए, लड़ने के लए प्रेरित करती है। वह राजनीतिक अखाड़े में उतरकर पुरुष प्रधान
समाज को नारी अस्मिता को स्वीकार करने के लए बाध्य करती है। वसुमती ववेक से काम लेती हैं। रणवीर की
भ्रष्ट नीतियों को रोकने के लए ब्लाक प्रधान के चुनावों में अपनी पति के वरुद्ध अपने वोट का प्रयोग कर
अन्याय के वरुद्ध बुलंद क़दम उठाती है। वह नारी जाति के आँसुओं और प्रत्याशा को एक साथ गूँथकर अपने
वोट का प्रयोग अपने पति के वरुद्ध करती है। यह उसकी नयी चेतना है, जिसके प्रकास में नारी अपने अधिकारों
को और समाज में अपनी प्रतिष्ठित स्थान को प्राप्त कर सकेगी।

“उन्हीं अंतरंग क्षणों में बाहर बतियाता देववीर का स्वर मेरे कानों पर हावी हो गया, अगर एक बोट और होता तो
भइया हारते नहीं। उस लुहरटा के बराबर आ जाते।

एक बोट!

वश्वास नहीं कर सकी मैं।

सहसा मेरे भीतर सब कुछ डांवाडोल होने लगा।



ओ मेरे अग्नि देवता! ओ सप्तपदी दिलाने वाले महापंडित! ओ मेरे जननी-जनक! और मास्साब आप, मेरे गुरुर...आपने मुझे सुख-दुःख की सहभा गनी, अर्धान गनि, सहचरी बनाकर रनवीर की पत्नी के रूप में वदा कया था।

ले कन में क्या करती?

अपने भीतर की ईसुरिया को नहीं मार सकी।”

पुष्पा जी स्त्री सशक्तिकरण की अवधारणा को घर- परिवार की सीमाओं से बाहर निकालकर सामाजिक - राजनीतिक सरग मर्यों के मध्य ले जाती है। स्त्री अस्मिता आंदोलन की केवल बात ही नहीं करती अ पतु स्त्री चेतना की नई छ व प्रस्तुत करती है। नारी की इस नई चेतना को व्यक्त करना ही फैसला कहानी का प्रमुख लक्ष्य है। वसुमति अपने पति के वरुद्ध वोट डालने का साह सक कदम उठाकर अपने मुक्त होने का उद्घोष करती है। वसुमति ने चुप्पी के साथ राजनीतिक अखाड़े को अपना ह थयार बनाकर नारी चेतना को नई दिशा दिखाई है। फैसला कहानी का अध्ययन करने के बाद यह स्वतः ही स्पष्ट हो जाता है क मैत्रेयी पुष्पा जी ने कहानी का जो मूल उद्देश्य रखा है वह उद्देश्य वसुमति के चरित्र के माध्यम से ही पूर्णता प्राप्त करता है। इस लए वसुमती कहानी की प्रमुख पात्र हैं। डॉ रोहिणी अग्रवाल जी फैसला कहानी के उद्देश्य पर प्रकाश डालते हुए लखती है-

उसका यह कदम बेहद सांकेतिक हैं -मुक्त होने की साह सक लड़ाई का उद्घोष ,भ गनीवाद के वस्तार का वश्वास, द लत अस्मिताओं के सशक्तीकरण का मोर्चा। वसुमती की चुप्पी में दिलेरी गूँथकर मैत्रेयी पुष्पा जिस नई स्त्री को लाना चाहती है ,ले खका उसे राजनीतिक अखाड़े में उतार कर पतृसत्तात्मक व्यवस्था से स्त्री को ‘मनुष्य’ के रूप में देखे जाने की माँग करती है क्यों क कानून और नीतियों का निर्धारण यही होता है।”

सन्दर्भ सूची-

(1) कथाक्रम:संपादक डॉ रोहिणी अग्रवाल ‘फैसला’:मैत्रेयी पुष्पा पृष्ठ:110

खाटू श्याम प्रकाशन

(2)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल ‘फैसला’:मैत्रेयी पुष्पा पृष्ठ:100

खाटू श्याम प्रकाशन

(3)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल ‘फैसला’:मैत्रेयी पुष्पा पृष्ठ:97

खाटू श्याम प्रकाशन

(4)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल ‘फैसला’:मैत्रेयी पुष्पा पृष्ठ:100

खाटू श्याम प्रकाशन

(5)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल ‘फैसला’:मैत्रेयी पुष्पा पृष्ठ:94-95

खाटू श्याम प्रकाशन

(6)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल ‘फैसला’:मैत्रेयी पुष्पा पृष्ठ:103

खाटू श्याम प्रकाशन



अन्तर्राष्ट्रीय हिन्दी एवं सामाजिक विज्ञान शोध पत्रिका

Peer Reviewed Refereed शोध पत्रिका

ISSN: 2348–2605 Impact Factor: 6.789 Volume 11-Issue 01, (January-March 2023)

(7)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल 'फैसला':मैत्रेयी पुष्पा पृष्ठ:107

खाटू श्याम प्रकाशन

(8)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल 'फैसला':मैत्रेयी पुष्पा पृष्ठ:106

खाटू श्याम प्रकाशन

(9)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल 'फैसला':मैत्रेयी पुष्पा पृष्ठ:101

खाटू श्याम प्रकाशन

(10)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल 'फैसला':मैत्रेयी पुष्पा पृष्ठ:102

खाटू श्याम प्रकाशन

(11)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल 'फैसला':मैत्रेयी पुष्पा पृष्ठ:111

खाटू श्याम प्रकाशन

(12)कथाक्रम:संपादक डॉ रोहिणी अग्रवाल भू मका खाटू श्याम प्रकाशन



पवनदूती काव्य में राधा का चरित्र-चित्रण

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

हिन्दी के कवि, निबन्धकार तथा सम्पादक अयोध्या सिंह उपाध्याय 'हरिऔध' का जन्म उत्तर प्रदेश के आजमगढ़ जिले के निजामाबाद नामक स्थान पर 15 अप्रैल सन 1865 को हुआ। इनके पिता जी का नाम पंडित भोलानाथ उपाध्याय व माता जी का रुक्मिणी देवी था। पांच वर्ष की आयु में इनके चाचा ने इन्हें फारसी पढ़ाना शुरू कर दिया था। 17 वर्ष की आयु में इनका विवाह निर्मला कुमारी के साथ हुआ। अंग्रेजी, उर्दू, संस्कृत और फारसी आदि भाषा का अध्ययन घर पर ही किया। हरिऔध जी ने निजामाबाद क मिडिल स्कूल में अध्यापन का कार्य किया। काशी हिंदू विश्वविद्यालय के हिन्दी विभाग में अवैतनिक शिक्षक के रूप में अध्यापन कार्य किया। अध्यापन कार्य से मुक्त होने के बाद साहित्यिक सेवा में 'हरिऔध' जी ने ख्याति अर्जित की। 'प्रिय-प्रवास' रचना पर हिन्दी का सर्वोत्तम पुरस्कार 'मंगला प्रसाद' पारितोषिक से सम्मानित किया गया। यह खड़ी बोली का प्रथम महाकाव्य है। उपाध्याय जी प्रारम्भ में बृज भाषा में कविता किया करते थे, परन्तु महावीर प्रसाद द्विवेदी के प्रभाव से ये खड़ी बोली के क्षेत्र में आए और खड़ी बोली को नया रूप प्रदान करते हुए नवीन दृष्टिकोण से अपने विचार प्रस्तुत किए। अनेक वर्षों तक साहित्य साधना में रत रहने वाले 'हरिऔध' का निधन सन् 1947 में हो गया। हरिऔध जी की रचनाओं में देशसेवा, समाज सेवा तथा राष्ट्रप्रेम की भावनाएँ प्रखर रूप में विद्यमान हैं। द्विवेदी कवियों में इन्हें बहुत ऊँचा स्थान प्राप्त है। अयोध्या सिंह उपाध्याय हरिऔध की प्रमुख रचनाएँ इस प्रकार हैं— हरिऔध जी ने पद्य और गद्य, दोनों प्रकार की रचनाएँ की हैं।

1. महाकाव्य दृ प्रियप्रवास, वैदेही-वनवास।
2. मुक्तक काव्य दृ चोखे-चौपदे, चुभते-चौपदे, रस-कलश, बोलचाल, पद्य-प्रसून, कल्पलता, प्रेमाम्बु-प्रवाह, प्रेम-पुष्पोपहार, ऋतुमुकुट' प्रेम प्रपंच, काव्योपवन, उद्बोधन आदि।
3. आलोचनात्मक ग्रन्थ दृ हिन्दी भाषा और साहित्य का विकास, कबीर-वचनावली की आलोचना, रस-कलश आदि की भूमिकाएँ।
4. उपन्यास दृ ठेठ हिन्दी का ठाठ, अधखिला फूल, प्रेमकान्ता, 'वेनिस का बाँका'।
5. नाटक-प्रद्युम्न-विजय, रुक्मिणी परिणय।

'प्रियप्रवास' महाकाव्य में 'पवनदूती' नामक रचना संकलित है। 'पवनदूती' नामक काव्य में पवनदूती प्रसंग की योजना विशेष सन्देश की अभिव्यक्ति हेतु की गई है। उपाध्याय जी ने 'पवनदूती' काव्य में राधा की विरह दशा को चित्रित करते हुए राधा के चरित्र की महानता एवं उदारता को उजागर करने का प्रयास किया है। 'राधा' चरित्र के माध्यम से परोपकारी भावना को प्रतिपादित करना काव्य का प्रमुख सन्देश है। 'पवनदूती' प्रसंग की योजना भ्रमरगीत योजना से कुछ पृथक है, जो काव्य को मौलिकता एवं नवीनता



प्रदान करते हुए राधा की विरह-वेदना, वाकपटुता, बुद्धिमता के साथ-साथ लोक-कल्याण की भावना का अभिव्यक्ति करती है। राधा को परोपकार की साकार मूर्ति के रूप में विश्व-प्रेमिका एवं विश्व-सेविका रूप में चित्रित किया गया है। जिससे राधा काव्य की प्रमुख पात्र बन गई है। पवनदूती काव्य में राधा का चरित्र कृष्ण की अपेक्षा अधिक सशक्त होकर उभर कर आता है। इसलिए 'पवनदूती' काव्य की प्रमुख पात्रा के रूप में पहचानी जाती है। 'पवनदूती' काव्य में राधा के चरित्र-चित्रण की विशेषताएं इस प्रकार से हैं-

कृष्ण के मथुरा चले जाने से राधा अत्यधिक व्यथित हैं। मथुरा जाकर कृष्ण पुनः लौटकर नहीं आता जिससे राधा खिन्न हो जाती हैं। प्रातः कालीन पवन फलों की खुशबू व जल की शीतल बूँदों को साथ धारण करके खिड़कियों के झरोखों से राधा के घर में प्रवेश करती हैं। पवन ने राधिका के दुख को दूर करने का प्रयास किया, परन्तु पवन की प्रेम क्रीड़ाओं से राधा का दुःख बढ़ता ही जा रहा है। राधिका को पवन की सखद क्रीड़ाएँ तनिक भी सुखद प्रतीत नहीं हो रही थी अपितु एक शत्रु के समान लग रही थी। श्रीकृष्ण मधुरा जाकर पुनः लौटकर नहीं आए जिससे राधा कृष्ण की प्रतीक्षा में विरह-विदग्ध हो गईं। वह चातक पक्षी के समान खिन्न भाव से कृष्ण की राह ताकती। राधिका के संतापों को बढ़ता देख कर पवन के मन में राधिका के लिए सहानुभूति उत्पन्न हो जाती है। वह राधिका के तन-मन की की पीड़ा को दूर करने का प्रयास करती है। यथा: उसकी पीड़ा का चित्रण करते हुए कवि कहता है कि-

“नाना चिंता सहित दिन को, राधिका थी बिताती।

आंखों को थी सजल रखती, उन्मना थी बिताती।

शोभावाले जलद-वपु की, हो रही चातकी थी।

उत्कंठा थी परम प्रबला, वेदना वर्द्धिता थी।।”¹

राधा बहुत बुद्धिमान है। वह अपने दुख से अत्यधिक दुखी है। वह अपने दुख को दूर करने के लिए पवन को दूती बनाकर कृष्ण के पास अपना सन्देश भेजती है। राधा विवेक से निर्णय लेने की क्षमता रखती है। वह विवेक से ही पवन की क्षमता को पहचानते हुए कि पवन सब स्थानों पर जाने में सक्षम है, उसे दूती बनाकर कृष्ण के पास भेजती है।

“मेरे प्यार नव जलद से, कंज से नेत्रवाले।

जाके आए न मधुबन से, औ न भेजा सँदेशा।।

मैं रो रो के प्रिय-विरह से, बावली हो रही हूँ।

जा के मेरी सब दुःख कथा श्याम को तू सुना दे।।”²

पवन ने राधिका के दुःख को अपनी शीतलता व सुगन्ध से कम करने का प्रयास किया। राधिका के घर में प्रवेश करते ही पवन राधिका के दुःख को समझ गईं। राधिका के सन्ताप को देखकर पवन के मन में



राधिका के लिए सहानुभूति उत्पन्न हुई। पवन ने अपनी खुशबु, शीतलता व कोमलता से राधा के तन-मन की पीड़ा को दूर करने का प्रयास किया।

“आक पूरा सदन उसने सौरभीला बनाया।

चाहा सारा कलुष तन का राधिका के मिटाया।

जो बदे सजल दृग के, पक्षम में विद्यमाना।

धीरे-धीरे क्षिति पर उन्हें सौम्यता से गिराया।।”³

राधा को पवन की प्रेम क्रीड़ाएँ तनिक भी अच्छी नहीं लग रही थी अपितु उसका दुःख बढ़ता ही जा रहा था। उसके मन की वेदना और भी अधिक बढ़ती जा रही थी। भगवान श्री कृष्ण की अनुपस्थिति में राधा को पवन की सुगन्ध, शीतलता एक शत्रु के समान प्रतीत हो रही थी। पवन की क्रियाएं कृष्ण की यादें और अधिक बढ़ा रही थी। कवि राधा की विरह व्यथा का वर्णन करते हुए कहते हैं—

“श्री राधाको यह पवन की प्यार वाली क्रियाएं।

थोड़ी सी भी न सुखद हुई, हो गई वैरिणी सी।

भीनी-भीनी महक सिगरी, शांति उन्मूलती थी।

पीड़ा देती परम चित को वायु की स्निग्धता थी।।”⁴

राधिका इस तथ्य से अवगत है कि पवन की मंशा उसके दुःख को बढ़ाने की नहीं है अपितु उसके दुःख को कम करना चाहती है। पवन की सहानुभूति से राधिका समझ गई कि पवन उसकी हितैषी है। वह उसके दुःख को दूर करना चाहती है। पवन के अपनेपन व मधु व्यवहार से राधा उसे अपना दूत बनाने का मन बना लेती है। वह उसे अपनी चिर-परिचिता एवं प्रिया समझते हुए पवन को सम्बोधित करते हुए कहती है कि—

“क्यों होती है नितुर इतना, क्यों बढ़ाती व्यथा है।

तू है मेरी चिर परिचिता, तू मेरी प्रिया है।

मेरी बातें सुन मत सता, छोड़ दे वामता अपनी को।

पीड़ा खो के प्रणातजन की, है बड़ा पुण्य होता।।”⁵

राधा अपने विरह से व्यथित है। वह दूसरों की पीड़ा के समक्ष अपनी व्यक्तिगत खिन्नता की परवाह नहीं करती। यही कारण है कि राधा पवन को निर्देश देती है कि जब वह श्रीकृष्ण के पास राधा के संदेश को लेकर जाए तब यदि रास्ते में अन्य व्यथित-पीड़ित प्राणी मिल जाए। तब पवन उस प्राणी के दुख-पीड़ा का सर्वप्रथम दूर करे। राधिका का पवन को यह निर्देश यही सन्देश देता है कि मानव को अपने स्वार्थ को त्यागकर मानवता के कल्याणार्थ कर्म करने चाहिए। यथा—

“जाते-जाते अगर पथ में, क्लान्त कोई दिखावे।

तो तू जाके निकट, उसकी क्लान्तियों को मिटाना।



धीरे-धीरे परस करके, गात उताप खोना

सद्गंधों से श्रमित जनों को, हर्षितों सा बनाना।।⁶

राधा का यह प्रेम मात्र मानव प्रेम तक सीमित नहीं है अपितु प्रकृति प्रेम के रूप में भी अभिव्यक्ति हुआ है। राधा अपनी दूती पवन को निर्देश देती है कि उसकी गति से किसी भी पेड़-पौधे या पक्षी को हानि न पहुँचे। इसलिए वह सहज भाव से क्रीड़ाएँ करने के लिए परामर्श देती है। प्रकृति संरक्षण का सन्देश देते हुए कवि राधा के माध्यम से कहते हैं कि—

“प्यारे प्यारे तरु किसलयों को, कभी जो हिलाना।

तो तू ऐसी मृदुल बनना, टूटने वे न पावें।

शाखापत्रों सहित जब तू, केलि में लग्न होना।

तो थोड़ा भी न दुख पहुंचे, पक्षि के शावकों को।।⁷

राधा पवन को कृषक बालाओं की तपन एवं थकावट को दूर करने के लिए अनुरोध करती हुई कहती है कि यदि कृषक बाला जेठ माह की भीष्ण गर्मी में काम करने के कारण तपन से पीड़ित हो रही हो तो तुम मेरे दुःख को भूल कृषक बाला को छाया प्रदान कर शीतलता देना। राधिका के मन में कृषक बाला के प्रति सहानुभूति है।

“कोई क्लान्ता कृषक ललना, खेत में जो दिखावे।

धीरे-धीरे परस उसको, क्लान्ति सर्वांग खोना।

जाता कोई जलद यदि हो, व्योम में तो उसे ला।

छाया सीरो सुखद करना, शीश तप्तांगना के।।⁸

वाणी का मानव जीवन में अत्यधिक महत्व है। इसी महता को स्वीकार करते हुए राधिका श्री कृष्ण की मिष्ट वाणी को लाने का आग्रह पवन से करती है। राधा को पता है कि कृष्ण की मधुर वाणी से उसके व्यथित चित को आनंद की प्राप्ति होगी। राधिका का हृदय जो सूखे रेगिस्तान के समान सारहीन बंजर तुल्य है, कृष्ण का मधुर स्वर उसके सूखे हृदय में प्रसन्नता का संचार कर देता है।

“तू प्यारे का मृदुल स्वर ला, मिष्ट जो है बड़ा ही।

ज्यों यों भी है क्षरण करता, स्वर्ग की सी सुधा को।

थोड़ा भी ला श्रवण-पुट में, जो उसे डाल देगी।

मेरा सूखा हृदय-तल तो, पूर्ण उत्फुल्ल होगा।।⁹

राधा श्री कृष्ण के मथुरा चले जाने से जितनी खिन्न है, उससे कहीं ज्यादा दुःखी इस तथ्य से है कि कृष्ण ने राधा की कुशल क्षेम जानने का प्रयास भी नहीं किया है। कृष्ण के उदासीन व्यवहार से राधा के प्रेम में कृष्ण के लिए कोई कमी नहीं आती। वह दिन-रात कृष्ण की याद में खोई रहती है। कृष्ण के वियोग में राधा की स्थिति अत्यन्त दयनीय हो गई है।



“कोई प्यारा कुसुम कुम्हला, भौन में जो पड़ा हो।

तो प्यारे के चरण पर ला, डाल देना उसे तू।

यों दना ऐ पवन बतला, फूल सी एक बाला।

म्लान हो-हो कमल पग को, चूमना चाहती है।।”¹⁰

श्री कृष्ण मथुरा से पुनः लौटकर नहीं आते इसलिए प्रेयसी राधा विरह-विदग्धता से रोते हुए अपने दिन व्यतीत कर रही है। अपनी विरह-व्यथा का सन्देश राधा कृष्ण के पास भेजना चाहती है। अतः वह अपनी बुद्धि का प्रयोग करते हुए पवन को दूत बनाकर कृष्ण के पास भेजती है। राधा पवन को मनोविज्ञान के अनुकूल दूत बनने के लिए प्रेरित करती है और उसे निर्देश देती है जैसे भी संभव है, वैसे ही उपाय अपनाकर वह राधा का कृष्ण से मिलन करवा दे।

“तू जाती है सकल थल ही, वेगवाली बड़ी है।

तू है सीधी तरल हृदया, ताप उन्मूलती है।

मैं हूँ जी म बहुत रखती, वायु तेरा भरोसा।

जैसे हो ऐ भगिनी, बिगड़ी बात मेरी बना दे।।”¹¹

यमुना का शीतल जल पवन की थकान को दूर करेगा। यमुना जल में छोटी-छोटी लहरें उठाकर पंकजों के साथ खेलने से पवन का मनोरंजन भी होगा और उसे आनंद भी प्राप्त होगा। प्रकृति प्रेमी राधा पेड़-पौधों-पक्षियों आदि की परवाह भी करती है, और पवन का भी ध्यान रखती है। इसलिए वह पवन को यमुना नदी में स्नान करने के लिए भी आग्रह करती है। यथा-

“कालिंदी के पुलिन पर हो, जो कहीं भी कढ़े तू।

छू के नीला सलिल उसका, अंग उत्ताप खोना।

जी चाहे तो कुछ समय लौं, खेलना पंकजों से।

छोटी-छोटी सु लहर उठा, क्रीड़ितों को नचाना।।”¹²

राधा बहुमुखी व्यक्तित्व की धनी है। बुद्धिमान होन के साथ-साथ वाक्-चतुरता के रूप में उनका चरित्र उभारा गया है। वह पवन को आग्रह भी करती है एवं आवश्यकतानुसार निर्देश भी देती है। राधा को पता है कि पवन मौखिक अभिव्यक्ति से कृष्ण को संदेश देने में असमर्थ है। राधा पवन को समझाती है कि विवेक से कार्य करत हुए सांकेतिक भाषा में वह राधा के दुःख का समाचार कृष्ण को दे। इसके लिए उसे जो भी उपाय करने पड़े, वह करें। परन्तु कृष्ण को राधा की यथार्थ स्थिति से अवश्य अवगत कराएं।

“तेरे में है गुण जो, व्यथाएँ सुनाए।

तू कामों को प्रखर मति, औ युक्तियों से चलाना।

बैठे जो हाँ सदन अपने, मेघ सी कांतिवाले।



तो चित्रों का इस भवन के, ध्यान से देख जाना।।¹³

राधा श्री कृष्ण के प्रेम रस में मग्न है। वह श्री कृष्ण के रूप-सौन्दर्य पर इतनी आसक्त है कि वह उनकी तरफ खींची चली जाती है। यद्यपि कृष्ण से उसे उपेक्षा ही मिली है। परन्तु वह इन सबकी परवाह नहीं करती। वह उसी प्रकार उनसे प्रेम करती है जब कृष्ण राधा के साथ थे। पवन को दूती बनाकर जब वह श्री कृष्ण के पास संदेश ले जाने का आग्रह करती है उस वक्त राधा पवन को कृष्ण के सौम्य एवं अपूर्व सौन्दर्य के विषय में बताते हुए कहती है कि—

“तू देखेगी जलद-तन को, जो वहीं तद्गता हो।
होंगे लोने नयन उनके, ज्योति उत्कीर्णकारी।
मुद्रा होगी वर वदन की, मूर्ति सी सौम्यता की।
सीधे-सीधे वचन उनके सिक्त पियूष होंगे।।¹⁴

अन्यत्र स्थल पर राधिका कृष्ण के रूप सौन्दर्य का वर्णन करते हुए पवन को कहती है—

“सांचे ढाला सकल वपु है, दिव्य सौंदर्य वाला ।
सत्पुष्पों से सुरभि उसकी, प्राण संपोषिका है ।
दोनों कंधे वृषभ वर से, हैं बड़े ही सजीले ।
लंबी बांहें कलभ कर-सी, शक्ति की पेटिका हैं।।¹⁵

प्रेम में सब सुन्दर ही सुन्दर लगता है। प्रेम में सब अच्छा ही अच्छा अनुभव होता है। प्रेम में सात्विकता व दिव्यता इतनी अधिक होती है कि प्रेमी से बढ़कर कोई दूसरा नहीं लगता। उसके समक्ष सब फीका ही फीका लगता है। कृष्ण तेजस्वी व यशस्वी थे, इसमें संशय नहीं है। प्रेयसी राधिका के साथ छल होने पर भी उसे कृष्ण का रूप-सौन्दर्य बहुत भाता है। यथा—

“बैठे होंगे जिस थल वहां, भव्यता भूरी होगी।
सारे प्राणी वदन लगते, प्यार के साथ होंगे।
पाते होंगे परम निधि औ, लूटते रत्न होंगे।
होती होंगी हृदय-तल की क्यारियां पुष्पिता सी।।¹⁶

‘पवनदूती’ कविता की महत्वपूर्ण विशेषता है मानवीय प्रेम। राधा अपने दुःख की तनिक भी परवाह न करत हुए मानवीय प्रेम को प्रतिष्ठित करने के उद्देश्य से पवन को कहती है पथ में रोगी, किसान बाला, पेड़-पौधे एवं पक्षी सभी की सहायता करते हुए वह कृष्ण के पास जाएं। कृष्ण को राधा की विरह-व्यथा से परिचित कराकर कृष्ण को वापिस राधा के पास ले आना। यदि हे पवन आप ऐसा करने में असमर्थ हो अर्थात् यदि कृष्ण मथुरा छोड़कर वापिस राधा के पास आने में आना-कीनी करें तो कृष्ण के चरणों की धूल लान का निवेदन राधा पवन से करती है। राधा श्री कृष्ण के चरणों की धूलि प्राप्त करके अपने व्यथित चित को शान्त करने का प्रयास करेंगी। राधा पवन को कहती है कि यदि ऐसा भी संभव न हो



तो श्री कृष्ण की सुगंध को लाकर देने का अनुरोध करती है। यदि ये कार्य भी करने में पवन असमर्थ है तो राधा पवन से श्री कृष्ण के श्वेत बिन्दु की पुष्पमाला का फूल लाने का आग्रह करती है। राधा जीवित होते हुए भी मृत लाश के समान है। उसके जीवन की अन्तिम आश यहाँ है कि यदि पवन उपर्युक्त विवेचित कार्यों को करने में असमर्थ है तो कम से कम श्री कृष्ण के चरणों का स्पर्श करके लौट आए। राधा पवन को गले लगाकर श्री कृष्ण की अनुभूति कर लेगी। राधा की मृत देह में जीवन का पुनः संचार हो जाएगा।

“पूरी होंव न यदि तुझसे, अन्य बातें हमारी।

तो तू मेरा विनय इतना, मान ले औ चली जा।

छू के प्यारे कमल-पग को, प्यार के साथ आ जा।

जी जाऊगी हृदय तल में, म तुझी को लगा के।।”¹⁷

निःसन्देह राधा का श्री कृष्ण के प्रति प्रेम एकनिष्ठ है। राधा विरह-विदग्धा की पीड़ा से पीड़ित होते हुए भी परहितकारी तथा मानवीय है। वह विवेक, वाक्-चातुर्य से पवन को दूती बनाकर श्री कृष्ण के पास प्रेम संदेश पहुँचाने का प्रयास करती हुई मानव कल्याण का संदेश देती है।

संदर्भ सूची—

1. 'आधुनिक हिन्दी कविता' : डॉ० सरिता वाशिष्ठ, प्रकाशन विभाग, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र, पृ० 3
2. वहीं, पृ० 4
3. वहीं, पृ० 3
4. वहीं, पृ० 3
5. वहीं, पृ० 4
6. वहीं, पृ० 5
7. वहीं, पृ० 6
8. वहीं, पृ० 6
9. वहीं, पृ० 11
10. वहीं, पृ० 9
11. वहीं, पृ० 4
12. वहीं, पृ० 5
13. वहीं, पृ० 9
14. वहीं, पृ० 7
15. वहीं, पृ० 8
16. वहीं, पृ० 8
17. वहीं, पृ० 11



ईदगाह कहानी के पात्र बालक हा मदके जीवन पर प्रकाश

Dr Kamna Kaushik

Associate Professor Hindi, Vaish College Bhiwani

आधुनिक हिन्दी कहानी के पतामह और उपन्यास सम्राट मुंशी प्रेमचंद जी का जन्म सन् 1880 में बनारस के निकट लमही नामक गाँव में एक साधारण कायस्थ परिवार में हुआ था। बचपन का इनका नाम धनपत राय था। प्रेमचंद को नवाब राय और मुंशी प्रेमचंद के नाम से भी जाना जाता है। इनके दादाजी गुर सहाय राय जो क पटवारी थे और पताअजायब राय पोस्ट मास्टर थे। बचपन से ही इनका जीवन बहुत ही, संघर्षों से गुजरा था। पताजीडाक वभागमें ल पक्के पद पर कार्यरत थे। माता जी आनंदी देवी का स्वास्थ्य ठीक नहीं चल रहा था। मात्र पाँच वर्ष की आयु में ही माता वहीन हो गए अर्थात् इनकी स्वर्गवासी हो गई। कुछ समय बाद पताजीने दूसरा ववाहकर लया। सौतेली माता ने कभी प्रेमचंद जी को, पूर्ण रूप से नहीं अपनाया। मात्र 14 वर्ष की अवस्था में ही इनके पताजी भी स्वर्गवासी हो गए। परिवार का सारा दायित्व इनकी कंधों पर आ गया जिसके कारण सोलह वर्ष की आयु में ही नौकरी करनी पड़ गई। मद्रसा में रह कर, इन्होंने हिन्दी के साथ उर्दू व थोडा बहुत अंग्रेजी भाषा का भी ज्ञान प्राप्त किया। स्नातक की पढ़ाई के लये, बनारस के एक कालेज में दा खला लया जैसे-तैसे 1919 में फरसे अध्ययन कर बी.ए की डिग्रीप्राप्त करी। प्रेमचंद जी का उनकी मर्जी के बिना पन्द्रह वर्ष की उम्र में स्वभाव में बहुत ही झगडालू प्रवृत्ति की और, बदसूरत कन्या से हुआ। प्रेमचंद की प्रथम पत्नी से, उनकी बिल्कुल नहीं जमती थी जिसके चलते उन्होंने उसे तलाक दे दिया। और कुछ समय गुजर जाने के बाद, अपनी पसंद से दूसरा ववाह, लगभग पच्चीस साल की उम्र में एक वधवास्त्री से किया। प्रेमचंद जी का दूसरा ववाहबहुत ही संपन्न रहा उन्हें इसके बाद, दिनों दिन तरक्की मलती गई।

अध्यापक की नौकरी से डप्टीइंस्पेक्टर के पद तक का सफ़र इन्होंने तय किया। देशभक्ति की भावना इनमें कूटकर भरी हुई थी। ये अत्यंत स्वा भमानी थे। अपने स्वा भमानके कारण और राष्ट्र भक्ति के कारण इन्होंने नौकरी से त्यागपत्र दे दिया और राष्ट्रपति गांधीजी के साथ स्वतंत्रता आंदोलन में भाग लया। उनकी पहली हिन्दी कहानी सरस्वती पत्रिका के दिसम्बर अंक में १९१५ में सौत नाम से प्रकाशत हुई और १९३६ में अंतिम कहानी कफन नाम से प्रकाशत हुई। इन्होंने ताउम्र साहित्य सेवा से समाज सुधार में अपना योगदान दिया। इनके पुत्र हिन्दी के प्रसिद्ध साहित्यकार अमृतराय ने मुंशी प्रेमचंद जी को कलम का सपाहीनाम दिया था। इन्होंने आजी वकाके लएस्वतंत्र लेखन को अपनाया और जीवन संघर्ष करते हुए 8 अक्टूबर सन् 1936 में यह महात्मा इस संसार को शारीरिक रूप से अल वदाकहकर अपनी रचनाओं के माध्यम से सदैव के लएअजर- अमरता

हो गए। प्रारम्भ में इन्होंने जब लेखन कार्य प्रारंभ किया था तब वे उर्दू भाषा में अपना लेखन कार्य करते थे, बाद में में धीरे-धीरे हिन्दी में लेखने लगे थे। प्रेमचंद ने हिन्दी कहानी और उपन्यास की एक ऐसी परंपरा का विकास किया जिसने पूरी सदी के साहित्य का मार्गदर्शन किया। मृणाल सेन ने प्रेमचंद की कहानी कफन पर आधारित ओका ऊरी कथा नाम से एक तेलुगू फ़िल्म बनाई जिसको सर्वश्रेष्ठ तेलुगू फ़िल्मका राष्ट्रीय पुरस्कार भी मला।



इनका योगदान अतुलनीय -अ वस्मरणीय है। इन्होंने अपने जीवन में साहित्य की व भन्न वधाओं पर कलम चलाई। इनकी प्रमुख रचनाएँ इस प्रकार से हैं:-

नाटक:-संग्राम(1923), कर्बला(1924)

प्रेम की वेदी (1933)

उपन्यास:-सेवा सदन, वरदान, रंगभू, मकर्मभू, म, गबन निर्मला, गोदान, कायाकल्प, प्रेमाश्रम इत्यादी

कहानियाँ:-अन्धेर, अनाथ लड़की, अपनीकरनी, अमृत, अलग्योझा, आ खरीतोहफा, आ खरीमंजिल, आत्म-संगीत

आत्माराम, दो बैल की कथा, आल्हाइज्जत का खून, इस्तीफा

ईदगाह, ईश्वरीय न्याय, उद्धार

एक आँच की कसर, एकट्रेस, कप्तान साहब, कर्मों का फल, क्रिकेटमैच, कवच, कातिल, कोई दुख न हो तो बकरी खरीद ला, कौशल, खुदी, गैरत की कटार, गुल्ली डण्डा, घमण्ड का पुतला, ज्योति, जेल, जुलूस, झांकी ठाकुर का कुआं, तैतर, त्रिया-चरित्र

तांगेवाले की बड़, तिरसूल, दण्ड, दुर्गा का मन्दिर, देवी, देवी - एक और कहानी, नेकी, नबी का नीति-निर्वाह, नरक का मार्ग, नैराश्य, नैराश्य लीला, नशा, नसीहतों का दफ्तर, नाग-पूजा, नादान दोस्त, निर्वासन, पंच परमेश्वर, पत्नी से पति, पुत्र-प्रेम, पैपुजी, प्रतिशोध, प्रेम-सूत्र पर्वत-यात्रा, प्रायश्चित, परीक्षा, पूस की रात, बैंक का दिवाला, बेटों वाली वधवा, बड़े घर की बेटि, बड़े बाबू, बड़े भाई साहब, बन्द दरवाजा, बाँका जमींदार, बोहनी, मैकू, मन्त्र, मन्दिर और मस्जिद

मनावन, मुबारक बीमारी, ममता

माँ, माता का हृदय, मलाप

मोटेराम जी शास्त्री, स्वर्ग की देवी

राजहठ, राष्ट्र का सेवक, लैला

वफा का खजर, वासना की कड़ियाँ

वजय, वश्वास, शंखनाद, शूद्र

शराब की दुकान, शान्ति, शादी की वजह, शान्ति सभ्यताओं का रहस्य

, समर यात्रा सौत, होली की छु, ीनम क का दरोगा, गृह-दाह, स्त्री और पुरुष

स्वांग सैलानी बन्दर, स्वा मनी, सर्फ एक आवाज, सोहाग का शव, सौत, ग्रह-दाह इत्यादि ।

मुंशी प्रेमचंद द्वारा रचित कहानियाँ मानसरोवर के आठ भागों में संकलित हैं। इन्होंने अपने जीवन में लगभग तीन सौ कहानियाँ लखी। अपनी कहानियों में अपने युग के व भन्न-गों को उकेरा है। ये अपने युग के सर्वश्रेष्ठ कहानीकार हैं। इन्होंने अपनी कहानियों में जीवन के व वध्वहलुओं का व भन्न-परिस्थितियों के अंतर्गत ववेचन ववेचन किया है। ईदगाह का कहानी मुंशी प्रेमचंद जी द्वारा रचित एक सुप्रसिद्ध कहानी है। इसमें एक मुस्लिम परिवार की आर्थिकस्थिति का यथार्थ चित्रांकन प्रस्तुत करते हुए लेखक ने ईद के पावन पर्व के महत्व को



उजागर करने का प्रयास किया है। दादी अमीना का संसार में बालक हा मदके अतिरिक्त कोई नहीं है बालक हा मददादी माँ के जीवन का सहारा है। बालक हा मदके चरित्र चित्रणद्वारा बालक का दादी माँ के प्रति स्नेह भाव चित्रित किया गया है। कहानी का कथानक प्रारंभ से अंत तक जब हम अध्ययन करते हैं तो हम देखते हैं कहानी में दादी अमीना और बालक हा मदये दोनों ही प्रमुख पात्र उभर कर आते हैं और इन दोनों का भी जब हम तुलनात्मक अध्ययन करते हैं तो हम देखते हैं कबालक हा मदही है जो कथानक के उद्देश्य को सार्थकता प्रदान करता है। बालक हा मदके चरित्र चित्रणकी विशेषताएँ इस प्रकार से हैं:-

हामीद के अब्बाजान-अम्मीजान दोनों ही अल्लाह को प्यारे हो गए थे। हा मदका पालन पोषण उसकी बूढ़ी दादी अमीना कर रही थी। अमीना के घर में कोई भी कमाने वाला नहीं था। बालक हा मदके पालन पोषण-भरण पोषण के लएदादी अमीना दूसरों के कपड़े सलनेका काम करती थी। दादी अमीना के घर की आर्थिकस्थिति अच्छी नहीं थी। गरीबी में ही वह अपने बच्चे हा मदका पालन पोषण कर रही थी। दादी अमीना ईदगाह पर हा मदकी इतनी दूर पैदल चलने की बात सोचकर डर जाती है, चन्तितहो जाती हैं। वह मन ही मन सोचती है क हामीद के जूते भी फटे हुए हैं, वह भी उसे गोद लेकर नहीं जा सकती क्यों कयदि वह उसे खुद लेकर जाती है तो त्योहार पर से वयाकौन पकाएगा? दादी अमीना की इसी दयनीय स्थिति पर प्रकाश डालते हुए लेखक लखतेहैं क-

“अमीना का दिल कचोट रहा है। गाँव के बच्चे अपने-अपने बाप के साथ जा रहे हैं। हा मदका बाप अमीना के सवा और कौन है! उसे कैसे अकेले मेले जाने दे? उस भीड़-भाड़ से बच्चा कहीं खो जाय तो क्या हो? नहीं, अमीना उसे यों न जाने देगी। नन्ही-सी जान! तीन कोस चलेगा कैसे? पैर में छाले पड़ जायेंगे। जूते भी तो नहीं हैं। वह थोड़ी-थोड़ी दूर पर उसे गोद में ले लेती, ले कनयहाँ सेवैयाँ कौन पकायेगा? पैसे होते तो लौटते-लौटते सब सामग्री जमा करके चटपट बना लेती।”

हा मदअत्यंत भावुक बालक है। वह अपनी दादी हमीना पर पूर्ण वशवासकरता है। वह इतना भोला-मासूम है उसे यह तक नहीं पता कउसके अब्बाजान और अम्मीजान का देहांत हो चुका है। दादी अमीना ने उसे बता रखा है कउसके अब्बाजान-अम्मीजान शहर गए हैं और वहाँ से ढेर सारे रुपये कमाकर लाएंगे। बालक हा मदकल्पना में रहता है और वह कल्पना की उड़ान भरता रहता है। जब उसके अब्बाजान-अम्मीजान ढेर सारी रुपये कमाकर लाएंगे तो वह क्या-क्या करेगा? कल्पना के पंख उसे गरीबी से लड़ने की हिम्मत देते हैं। अब्बाजान-अम्मीजान के आने की उम्मीद से वह प्रसन्न है। हा मदकी इसी कल्पना पर प्रकाश डालते क वकहता है क-

“अब हा मदअपनी बूढ़ी दादी अमीना की गोद में सोता है और उतना ही प्रसन्न है। उसके अब्बाजान रुपये कमाने गए हैं। बहुत-सी थै लयाँलेकर आयेंगे। अम्मीजान अल्लाह मयाँके घर से उसके लएबड़ी अच्छी-अच्छी चीजें लाने गयी हैं, इस लएहा मदप्रसन्न है।



आशा तो बड़ी चीज है, और फरबच्चों की आशा! उनकी कल्पना तो राई का पर्वत बना लेती है। हा मदके पाँव में जूते नहीं हैं, सरपर एक पुरानी-धुरानी टोपी है, जिसका गोटा काला पड़ गया है, फरभी वह प्रसन्न है। जब उसके अब्बाजान थै लयाँऔर अम्मीजान नियामतें लेकर आयेंगी, तो वह दिल से अरमान निकाल लेगा। “

ईद के दिन चारों ओर प्रसन्नता पूर्ण वातावरण छाया हुआ था। ईद पर बच्चे बच्चे बूढ़े जवान सभी में चहल-पहल थी। सभी ईदगाह पर जाने की तैयारी कर रहे थे। गाँव उल्लास वातावरण था। बच्चे सबसे अधिक खुश थे, उन्हें मेले में जाने के लएक़ाफ़ी उत्साह था। नए-नए वस्त्र पहनने का, नए-नए खलौनेखरीदने का चाव, बच्चों के मन में ईदगाह पर सेवेया खाने की प्रसन्नता भी मचल चल रही थी। ईद वातावरण का सजीव चित्रण ईदगाह कहानी में प्रस्तुत किया गया है :-

“रमजान के पूरे तीस रोजों के बाद ईद आयी है। कतना मनोहर, कतना सुहावना प्रभाव है। वृक्षों पर अजीब हरियाली है, खेतों में कुछ अजीब रौनक है, आसमान पर कुछ अजीब ला लमा है। आज का सूर्य देखो, कतना प्यारा, कतना शीतल है, यानी संसार को ईद की बधाई दे रहा है। गाँव में कतनी हलचल है। ईदगाह जाने की तैयारियाँ हो रही हैं। कसीके कुरते में बटन नहीं है, पड़ोस के घर में सुई-धागा लेने दौड़ा जा रहा है। कसीके जूते कड़े हो गए हैं, उनमें तेल डालने के लएतेली के घर पर भागा जाता है। जल्दी-जल्दी बैलों को सानी-पानी दे दें। ईदगाह से लौटते-लौटते दोपहर हो जायगी। तीन कोस का पैदल रास्ता, फरसैकड़ों आद मर्योंसे मलनाभेंटना, दोपहर के पहले लौटना असम्भव है। लड़के सबसे ज्यादा प्रसन्न हैं।

कसीने एक रोजा रखा है, वह भी दोपहर तक, कसीने वह भी नहीं, ले कनईदगाह जाने की खुशी उनके हिस्से की चीज है। रोजे बड़े-बूढ़ों के लएहोंगे। इनके लएतो ईद है। रोज ईद का नाम रटते थे, आज वह आ गयी। अब जल्दी पड़ी है कलोग ईदगाह क्यों नहीं चलते। इन्हें गृहस्थी की चंताओंसे क्या प्रयोजन! सेवेयों के लएदूध ओर शक्कर घर में है या नहीं, इनकी बला से, ये तो सेवेयाँ खायेंगे।”

बालक हा मदईद के आने पर काफ़ी उत्साहित है। दादी अमीना ईद को लेकर मन ही मन कोसती है क्यों क उसके पास त्योहार को मनाने के लएपैसा तो दूर की बात है, अ पतुउसके पास अपने पोते हा मदके लएभी पैसे नहीं है। अमीना के पास आठ पैसे है। वह आठ पैसे में क्या-क्या करे? बच्चे हामीद को उदास भी नहीं कर सकती। हामीद की खुशी के लएवह कुछ भी कर सकती है। हा मदही उसके जीवन का एकमात्र सहारा है। दादी अमीना ईद के त्योहार पर मन ही मन हिसाब कताबलगाते हुए कहती है :-

“माँगे का ही तो भरोसा ठहरा। उस दिन फहीमन के कपड़े सलेथे। आठ आने पैसे मलेथे। उस अठन्नी को ईमान की तरह बचाती चली आती थी इसी ईद के लएले कनकल ग्वालन सरपर सवार हो गयी तो क्या करती? हा मद के लएकुछ नहीं है, तो दो पैसे का दूध तो चाहिए ही। अब तो कुल दो आने पैसे बच रहे हैं। तीन पैसे हा मदकी जेब में, पाँच अमीना के बटवे में। यही तो बिसात है और ईद का त्योहार, अल्लाह ही बेड़ा पार लगावे। “

बालक हा मदगरीब है। समझदार और परिपक्व व्यवहार से वह ववेकसे कार्य करता है। जब दादी अमीना उसे मेले में खर्च करने के लएतीन पैसे देती है तो बालक हा मदमेले में जा कर अपने सा थयोंको कभी खलौनोंकी



दुकान से खलौनेखरीदते देखता है ,तो कभी मठाईकी दुकान से मठाईलेते हुए देखता है ।उसका भी मन करता करता है कवह भी खलौनेले और खलौनोंसे खेले इसी प्रकार मठाईका स्वाद भी लेना चाहता है ,ले कनवह अपनी स्थिति से अच्छी तरह वा कफ़हैं ।उसे पता है कउनके घर की स्थिति अत्यंत दयनीय है इस लएवह अपनी मन की इच्छाओं का दमन कर लेता है और अपने मन को समझाता है क खलौनेखरीदने से क्या फ़ायदा फ़ायदा ? ये खलौनेजल्द ही टूट जाएंगे !इसी प्रकार से जीभ के स्वाद का क्या ,क्यों क मठाइयांस्वास्थ्य के लए लएभी अच्छी नहीं होती और यह बीमारियों का घर होती है ।इस प्रकार वह अपने मन को स्वयं ही सांत्वना दे रहा है और अपने पैसों को बचाने का प्रयास कर रहा है ।जब वह कुछ आगे जाता है तो उसे लौहे की दुकान दिखाई देती है ।वह उस दुकान में चला जाता है ।लौहे की दुकान पर जाकर वह चमटेको बड़ी ही जिज्ञासा और उत्साह से से देखता है ।यद्य पदुकानदार उसे आगे चलने के लएकहता है क्यों कदुकानदार को भी लगता है कयह बच्चा है ,बच्चे या तो खलौनेखरीदते हैं या मठाई! जब दुकानदार बालक हा मदको आगे चलने के लएकहता है तो बालक हा मददुकानदार से कहता है कक्या इस दुकान का सामान बेचने के लएनहीं है ।दुकानदार से बालक हा मदतोल- भाव करता है। प्रारम्भ में दुकानदार द्वारा चमटेका रेट ज़्यादा बताया जाता है ।ले कनबालक हा मददुकानदार को अपनी बुद्धमत्तासे तीन आने में चमटा देने के लएराज़ी कर लेता है।

“दुकानदार ने उसकी ओर देखा और कोई आदमी साथ न देखकर कहा- तुम्हारे काम का नहीं है जी!

‘बिकाऊ है कनहीं?’

‘बिकाऊ क्यों नहीं है? और यहाँ क्यों लाद लाये हैं?’

तो बताते क्यों नहीं, कैँ पैसे का है?’

‘छः पैसे लगेंगे।’

हा मदका दिल बैठ गया।

‘ठीक-ठीक पाँच पैसे लगेंगे, लेना हो लो, नहीं चलते बनो।’

हा मदने कलेजा मजबूत करके कहा- तीन पैसे लगे?’

यह कहता हुआ वह आगे बढ़ गया कदुकानदार की घुड़ कयाँन सुने। ले कनदुकानदार ने घुड़ कयाँनहीं दी। बुलाकर चमटादे दिया।”

बाल हा मदअत्यंत संतोषी स्वभाव का बालक है ।मेले में बच्चे तरह -तरह के झूले झूलते हैं ,तरह- तरह के खलौनेखरीदते हैं, तरह -तरह की मठाइयांखाते हैं, यहाँ तक कउसका मज़ाक भी उड़ाते हैं !ले कनबालक हा मद हा मद उनकी परवाह नहीं करता ।वह अपनी दादी माँ के लएलोहे का चमटाखरीदना चाहता है इस लएवह अपने अपने मन को मसोस कर रह जाता है ।जब बच्चे चमटाखरीदने पर बालक हा मदका मज़ाक उड़ाते हैं तो वह बच्चों से तर्क - वतर्ककरता है ।बालक हा मदके तर्क वतर्कसे बच्चे यह स्वीकार करने पर मजबूर हो जाते हैं क कउनके खलौनेपर खर्च कएगए पैसे बेकार है , मठाइयांभी उनके स्वास्थ्य के लएअच्छी नहीं है ,इसी प्रकार से प्रकार से झूले झूल कर भी पैसे बेकार चले गए ।सभी बच्चे स्वीकार कर लेते हैं बालक हा मदद्वारा खरीदा गया



लोहे का चमटा उत्तमोत्तम है। सभी बच्चे अपने-अपने खलौनेको अच्छा बता रहे हैं। बच्चों में खलौनेको शास्त्रार्थ छिड़ गया। सभी अपनी-अपनी दलीलें प्रस्तुत करने लगे।

“अब बालकों के दो दल हो गये हैं। मोह सन महमूद, सम्मी और नूरे एक तरफ हैं, हा मदअकेला दूसरी तरफ। शास्त्रार्थ हो रहा है। सम्मी तो वधर्मी हो गया! दूसरे पक्ष से जा मला ले कनमोह सन महमूद और नूरे भी हा मद से एक-एक, दो-दो साल बड़े होने पर भी हा मदके आघातों से आतं कतहो उठे हैं। उसके पास न्याय का बल है और नीति की शक्ति। एक ओर म है, दूसरी ओर लोहा, जो इस वक्त अपने को फौलाद कह रहा है। वह अजेय है, घातक है। अगर कोई शेर आ जाय तो मयाँ भशतीके छक्के छूट जायँ, मयाँ सपाही म की बंदूक छोड़कर भागें, वकील साहब की नानी मर जाय, चोगे में मुँह छिपाकर जमीन पर लेट जायँ। मगर यह चमटा यह बहादुर, यह रूस्तमे-हिंद लपककर शेर की गरदन पर सवार हो जायगा और उसकी आँखें निकाल लेगा”

बालक हा मदअत्यंत समझदार है जब बच्चे अपने-अपने खलौनोंको लेकर शास्त्रार्थ करते हैं और सभी बच्चे एक दल में सम्मिलित होकर बालक हा मदको परास्त करने की कोशिश करते हैं तब बालक हा मदअपने तर्क-वतर्कसे उन्हें परास्त कर देता है और उन्हें समझा देता है कउसका चमटाउनके खलौनोंसे बेहतर है। चमटा खरीदने पर सभी साथी जो उसका मजाक उड़ा रहे थे वो सभी उसके तर्क-वतर्कसे सहमत होकर उसे अपने खलौनेदिखाने के लएभी तैयार हो जाते हैं! इतना ही नहीं वह अपने चीमटे को ‘रूस्तमे हिंद’ का नाम देता है। बालक हा मदने अपनी बुद्धिमानीसे और तर्क शक्ति से सभी बच्चों के समक्ष अपने साधारण चमटेको ‘रूस्तमे हिंद’ कहकर उसे सर्वश्रेष्ठ सद्ध कयाऔर सभी बच्चों को अपने रंग में रंग लिया।

“हा मदने मैदान मार लिया। उसका चमटारूस्तमे-हिन्द है। अब इसमें मोह सन महमूद नूरे, सम्मी कसीको भी आपत्ति नहीं हो सकती।

वजेताको हारनेवालों से जो सत्कार मलनास्वाभ वकहै, वह हा मदको भी मला। औरों ने तीन-तीन, चार-चार आने पैसे खर्च कए पर कोई काम की चीज न ले सके। हा मदने तीन पैसे में रंग जमा लिया। सच ही तो है, खलौनों का क्या भरोसा? टूट-फूट जायँगे। हा मदका चमटातो बना रहेगा बरसों?

संधी शर्तें तय होने लगीं। मोह सनने कहा- जरा अपना चमटादो, हम भी देखें। तुम हमारा भशतीलेकर देखो।

महमूद और नूरे ने भी अपने-अपने खलौनेपेश कये।

बालक हा मदकी परवरिश बड़ी अच्छी हुई है। छोटे बच्चे अपने बारे में सोचते हैं। बालक हा मदजब खलौनोंकी दुकान पर जाता है तो वह खलौनेनहीं खरीदता। इसी प्रकार से जब दूसरे बच्चे अपने लए मठाईखरीदते हैं तब वह अपने लए मठाईभी नहीं खरीदता और न ही झूलों को देखकर लालायित होकर झूले झूलता है क्यों क उसके बालमन में उसकी दादी की तस्वीर बसी हुई है। उसे पता है कजब उसकी दादी उसके लएगरम गरम खाना पकाती है, तब तवे से रोटियां उतारते हुए उसकी दादी की उँग लयाँजल जाती है। बालक हा मदके मन में अपनी दादी के लएप्रेम-भाव और चन्ताहै। वह अपने लए खलौनेनहीं खरीदता अ पतुदादी अमीना के लए



चमटाखरीदने की सोचता है। वास्तव में ये उसके संस्कार ही तो है जो उसे अपनी खुशी से पहले परिवार की देखभाल के लए प्रेरित करती है। यथा:-

“अमीना ने छाती पीट ली। यह कैसा बेसमझ लड़का है कदोपहर हुआ, कुछ खाया न पया। लाया क्या, चमटा सारे मेले में तुझे और कोई चीज न मली जो यह लोहे का चमटा उठा लाया।

हा मदने अपराधी भाव से कहा- तुम्हारी उँग लयाँतवे से जल जाती थीं, इस लए मैंने इसे लया।”

हर बच्चे के मन में होता है कदूसरे उसकी तारीफ़ करें। हा मदभी एक ऐसा ही बच्चा है जिसके मन में है क उसकी दादी माँ उसकी तारीफ़ करें। इस लए जब वह ईदगाह के मेले में जाता है और मेले में खलौनोंको देखता है, मठाइयोंको देखता है और झूलों को देखता है तो उसका भी मन होता है कवह मठाइयांखाएं, खलौनेखरीदें और झुला झूले। ले कनवह अपने घर की आर्थकस्थिति से अच्छी तरह वा कफ़हें। इस लए वह अपने पैसों को बचाकर -समहाल कर रखता है। वह इन तीन पैसों से अपनी दादी के लए चमटाखरीदना चाहता है। उसका बालमन चाहता है कजब वह दादी के लएही चमटाखरीद कर ले जाएँ तो दादी सबके समक्ष से उसकी तारीफ़ करें, उसे गले से लगाएँ और उसे ढेर सारा प्यार करें। उसे आशीर्वाद -आशीष भी दे।

“अम्माँ चमटादेखते ही दौड़कर मेरे हाथ से ले लेंगी और कहेंगी-मेरा बच्चा अम्माँ के लए चमटालाया है। कतना अच्छा लड़का है। इन लोगों के खलौनेपर कौन इन्हें दुआयें देगा? बड़ों की दुआयें सीधे अल्लाह के दरबार में पहुँचती हैं, और तुरंत सुनी जाती हैं।”

बालक हा मदभी अपनी प्रशंसा से खुश होने वाला बच्चा है और यह एक मनोवैज्ञानिक सत्य है कबच्चा अपनी प्रशंसा से खुश होता है। बालक हा मदअपनी प्रशंसा के लए और दादी की पीड़ा से द्रवतहोकर चमटाखरीदता है। हाथ जलने से दादी को जो तकलीफ़ होती है उसे दूर करने की सोचकर वह मेले से लोहे का च खरीद कर लाता है। बालक हा मदकी सोच बड़ी ही उच्च कोटि की है। मेले में बच्चे अपने खलौनेदिखा दिखाकर उसे चढातेहैं और उसे मठाईखाने के लए नहीं देते। यहाँ तक क मोह सनबच्चा उसे रेवड़ी दिखाकर चढाताहै

“मोह सनकहता है- हा मदरेवड़ी ले जा, कतनीखुशबूदार है!

हा मदको संदेह हुआ, ये केवल क्रूर वनोदहै, मोह सनइतना उदार नहीं है, ले कनयह जानकर भी वह उसके पास जाता है। मोह सनदोने से एक रेवड़ी निकालकर हा मदकी ओर बढाता है। हा मदहाथ फैलाता है। मोह सनरेवड़ी अपने मुँह में रख लेता है। महमूद, नूरे और सम्मी खूब ता लयाँबजा-बजाकर हँसते हैं। “

बालक हा मदबच्चों द्वारा उसका मज़ाक़ उड़ाने पर भी यह नहीं सोचता कवह उनके साथ ग़लत करेगा अ पतुवह सोचता है की जब उसके अब्बाजान और अम्मीजान शहर से ढेर सारे रुपये कमाकर रुपये की थैली लेकर आएंगे तब वह उनको ढेर सारे खलौनेखरीद कर देगा। उन्हें दिखा देगा कदोस्ती क्या होती है? दोस्ती में कैसे दिया जाता है? दोस्ती में उपेक्षा और तिरस्कार नहीं होता। दोस्ती में दिया जाता है-प्यार कयाजाता है। बालक हा मद की यह सोच वास्तव में उसकी उच्च मान सकताको दर्शाती है। बच्चों द्वारा बालक हा मदका मज़ाक़ उड़ा जाने पर भी वह यहीं सोचता है कवह अपने अब्बाजान और अम्मीजान आने पर उनके लए ढेर सारे खलौने खरीदेगा और उन्हें थैले भर-भरकर रुपये देगा। वास्तव में बालक हा मदकी सोच प्रशंसनीय हैं।



“आ खरअब्बाजान कभी न कभी आयेंगे। अम्मा भी आयेंगी ही। फरइन लोगों से पूछूँगा, कतने खलौनेलोगे? एक-एक को टोकरियों खलौनेदूँ और दिखा दूँ कदोस्तों के साथ इस तरह का सलूक किया जाता है।”

बालक हा मदके घर के हालात ने, उसकी आर्थकतंगी ने उसे वक़्त से पहले परिपक्व और समझदार बना दिया था। इसका अर्थ यह कदा पनहीं है कउस बाल मन में खलौनेके प्रति आकर्षण नहीं था या मठाइयांखाने की इच्छा नहीं थी। उसका बाल मन भी इन सब चीज़ों के प्रति आकर्षित होता है, यही कारण है कजब वह अपने साथियों की टोली को अपने लोहे के चमटेको रुस्तमे हिन्दी कहकर चमटे की तरफ़ सबको आकर्षितकर लेता है। तब सभी लड़कों को बारी-बारी अपना चमटादिखाता है और उनके खलौनालेकर खेलता है। अपनी दादी को वह बहुत प्यार करता है। इस लएमेले के लएप्राप्त तीन आने खलौने, मठाईऔर झूले पर न खर्च कर दादी के लएखर्च करता है।

यथा:-“बच्चे में कतनात्याग, कतनासद्भाव और कतना ववेक है! दूसरों को खलौनेलेते और मठाईखाते देखकर इसका मन कतनाललचाया होगा? इतना जब्त इससे हुआ कैसे? वहाँ भी इसे अपनी बुढ़िया दादी की याद बनी रही। अमीना का मन गद्गद् हो गया।”

बच्चों की अपनी ही एक दुनियाँ होती हैं वो अपने ही एक संसार में वचरतेहैं। उन्हें समाज से कुछ भी लेना देना नहीं! यही कारण है कजब ईद का त्योहार आता है तो दादी अमीना ईद को अपनी आर्थकतंगी के कारण कोसती है। वह मन ही मन भी सोचती है कउसके पास मात्र आठ आने हैं। मैं आठ आनों से क्या-क्या करूँगी। इतना ही नहीं उसे यह भी चंताहै कयदि वह ईद मेले में बाल हा मद के साथ जाती है तो घर का काम कौन सँभालेगा। हा मदके पास कपड़े नहीं हैं, न ही उसके पास में मेले में खर्च करने के लएपैसे हैं, नहीं जूते हैं और न ही उसके साथ जाने के लएउसके अब्बाजान-अम्मीजान या परिवार के अन्य सदस्य हैं। बालक हा मदके मन में तो बस ईद के मेले पर जाने के लएएक उत्साह है और वह अपनी गरीबी के लएतनिक भी नहीं सोचता और न ही पैसों के बारे में भी चाहता है। बस उसके मन में तो ईदगाह का मेला देखने की जिज्ञासा है। शहर को देखने की ललक है। ईदगाह के मेले को पर जाने की सोच से ही वह आनंदित है।

वास्तव में बालक दिल के साफ़-सच्चे होते हैं। दुनियादारी से दूर होते हैं। बालक हा मदइसका साक्षात उदाहरण है वह अपनी ही कल्पनाओं की दुनिया में रहता है।

“आशा तो बड़ी चीज है, और फरबच्चों की आशा! उनकी कल्पना तो राई का पर्वत बना लेती है। हा मदके पाँव में जूते नहीं हैं, सरपर एक पुरानी-धुरानी टोपी है, जिसका गोटा काला पड़ गया है, फरभी वह प्रसन्न है”

बालक हा मदअत्यंत भोला है उसे नहीं पता कउसके अब्बाजान-अम्मीजान इस दुनिया में नहीं है। दादी अमीना ही उसके जीवन का एक मात्र सहारा है। दादी ने बालक को समझा रखा है कउसके अब्बाजान शहर ढेर सारे रुपये कमाने गए हैं और अम्मीजान अल्लाह के घर से हा मदके लएसुन्दर-सुन्दर वस्तुएँ लाने गई हैं। उस मासूम को नहीं पता कवह अनाथ है। बालक हा मदअत्यंत भोला है उसे नहीं पता कउसके अब्बाजान-अम्मीजान इस दुनिया में नहीं है।



“वह चार-पाँच साल का गरीब- सूरत, दुबला-पतला लड़का, जिसका बाप गत वर्ष हैजे की भेंट हो गया और माँ न जाने क्यों पीली होती-होती एक दिन मर गयी। कसीको पता क्या बीमारी है। कहती तो कौन सुनने वाला था? दिल पर जो कुछ बीतती थी, वह दिल में ही सहती थी ओर जब न सहा गया तो संसार से वदाहो गयी। अब हा मद अपनी बूढ़ी दादी अमीना की गोद में सोता है और उतना ही प्रसन्न है। उसके अब्बाजान रुपये कमाने गए हैं। बहुत-सी थै लयाँलेकर आर्येंगे। अम्मीजान अल्लाह मयाँके घर से उसके लएबड़ी अच्छी-अच्छी चीजें लाने गयी हैं, इस लएहा मदप्रसन्न है।”

बालमन हा मदके मन में खलौनोंके प्रति भी आकर्षण था और वह मठाइयाँभी खाना चाहता था ले कनअपने घर की आ र्थकतंगी के कारण और वक्रत की नजाकत को समझते वह अपने मन को मारता है, मन को मसोस कर रह जाता है। वह अपनी चंचल वृत्तियों पर नियंत्रण करना जाता है। वह मेले में अपने लएतीन आने खर्च नहीं करता अ पतुउन पैसों का सदुपयोग कर अपनी दादी के लए चमटाखरीदता है। हा मदकी परिपक्वता से दादी भाव वहवलहो जाती है। दादी का सारा गुस्सा काफूर हो जाता है। वह हा मदके गले लगकर फूट-फूट कर रोने लगती है उस वक्रत के दृश्य का लेखक ने अत्यंत भावुक चत्रर्षीचा है:-

“बच्चे हा मदने बूढ़े हा मदका पार्ट खेला था। बुढ़िया अमीना बा लकाअमीना बन गयी। वह रोने लगी। दामन फैलाकर हा मदको दुआएं देती जाती थी और आँसू की बड़ी-बड़ी बूँदें गरातीजाती थी। हा मदइसका रहस्य क्या समझता!”

हा मदअत्यंत स्वा भमानीऔर उदार व्यक्तित्व का धनी हैं। वह गरीब जरूर है ले कनवह अपनी गरीबी से कभी भी अपने स्वा भमानके साथ समझौता नहीं करता है। यहीं कारण है कमेले में जब बच्चे तरह तरह के खलौनेदिखाकर उसका मज़ाक उड़ा रहे थे, उसे मठाईदिखा दिखाकर चढ़ारहे थे। तब वह अ स्वा भमानीप्रवृत्ति को दर्शाता है। वह न उनसे खलौनेमाँगता है और न ही मठाईखाने को माँगता है अ पतुवह स्वा भमानके साथ दलील देता है कउनके खलौने म कै हैं जो गरतेही टूट जाएंगे। इसी प्रकार कताबोंमें मठाईकी अनेकों दुष्परिणाम लखेहे। मठाईखाने से शरीर रोगी होता है। वह स्वा भमानीबच्चा है और उसके स्वा भमानपर प्रकाश डालते हुए लेखक लखतेहैं क

“मेरे पास पैसे नहीं हैं। तभी तो मोह सनऔर महमूद यों मजाजदिखाते हैं। मैं भी इनसे मजाजदिखाऊँगा। खलौने खलौनेऔर खायें मठाइयाँ। मैं नहीं खेलता खलौने कसीका मजाजक्यों सहुँ? मैं गरीब सही, कसीसे कुछ माँगने तो नहीं जाता।”

हा मदके साथी जब हा मदका मज़ाक उड़ाते हैं तब हा मदशर्मदगीअनुभव नहीं करता अ पतुवह उनको मुँह तोड़ जवाब देता है। अपने दोस्तों को अपनी गरीबी पर हावी नहीं होने देता।

“खायें मठाइयाँ आप मुँह सडेगा, फोड़े-फुन्सियाँ निकलेंगी, आप ही जबान चटोरी हो जायगी।”

इसी प्रकार अन्यत्र स्थल पर मठाईखाने के बुरे प्रभावों पर प्रकाश डालते हुए कहता है क:-

हा मद मठाईकौन बड़ी नेमत है। कताबमें इसकी कतनीबुराइयाँ लखीहैं।



इस प्रकार ईदगाह कहानी के कथानक में मुंशी प्रेमचंद ने बाल-मनो वज्ञानकी गहराइयों का स्पर्श कर बालक हा मदके चरित्र में व भन्न्भावात्मक रंग भर कर ईदगाह कहानी के उद्देश्य को अ भव्यक्तिप्रदान की है। बालक हा मद अनाथ है कन्तु समझदार, धैर्यशील, भावुक, कल्पनाशील, बुद्धिमानस्वा भमानीनिडर और ववेकशील है। यदि ये कहा जाए क मुंशी चंद की कहानी ईदगाह के उद्देश्य को सार्थकता बालक हा मदके चरित्र के माध्यम से प्राप्त होती है तो इसमें कोई अतिशयोक्ति नहीं है। निस्संदेह बालक हा मद ईदगाह कहानी का प्रमुख पात्र हैं और यहीं कहानी के उद्देश्य को सार्थकता प्रदान करता है।

डॉ कामना कौ शक

सह-प्रवक्ता हिन्दी

वैश्य महा वद्यालय भवानी

सन्दर्भ सूची :-

- (1) कथाक्रम: संपादक-डॉ रोहिणी अग्रवाल 'ईदगाह:-मुंशी प्रेमचंद' खाटू श्याम प्रकाशन पृष्ठ 35
- (2) वहीं पृष्ठ:-34
- (3) वहीं पृष्ठ:-33
- (4) वहीं पृष्ठ:-35
- (5) वहीं पृष्ठ:-42
- (6) वहीं पृष्ठ:-43
- (7) वहीं पृष्ठ:-45
- (8) वहीं पृष्ठ:-48
- (9) वहीं पृष्ठ:-42
- (10) वहीं पृष्ठ:-40
- (11) वहीं पृष्ठ:-42
- (12) वहीं पृष्ठ:-48
- (13) वहीं पृष्ठ:-34
- (14) वहीं पृष्ठ:-34
- (15) वहीं पृष्ठ:-34
- (16) वहीं पृष्ठ:-48
- (17) वहीं पृष्ठ:-42
- (18) वहीं पृष्ठ:-41
- (19) वहीं पृष्ठ:-41



A Critical Analysis of Jahangir's Relationships with Non-Sufi Saints and Their Influence on Administration

Dr. Surender Kumar

Associate Professor, Vaish College, Bhiwani, Haryana

Abstract: *Jahangir, an intellectually astute and multilingual cosmopolitan monarch, was a naturalist and scholar who investigated Hindu customs and faith. He attended Parsee and Hindu celebrations, such as the Rakhi festival and Diwali. Jahangir's sovereign and mother, Man Bai, was a Rajput princess. Guru Arjan and Akbar maintained a cordial rapport; however, Jahangir ascended to the throne subsequent to Akbar's demise. Khusrau, his eldest son, rebelled and subsequently withdrew to Punjab. On the way, he encountered Guru Arjan after being apprehended by the imperial army. Khusrau was granted 5,000 rupees by the Guru in order to meet his expenditures. Conversely, his inability to wed Har Gobind to Prithia, the senior sibling of Guru Arjan, incited hostility from Chandu Shah and Prithia. Prithia and Chandu collaborated in an effort to eliminate the Guru. His son Mihrban apprised Emperor Jahangir of the event following Prithia's demise and provided Khusrau with reassurance regarding his prospective heir to the throne. Qazis and pandits capitalised on this circumstance by asserting that the Guru had written a book in opposition to the tenets of Islam and Hinduism. Jahangir embarked on a journey to Pushkar, a highly regarded Hindu pilgrimage site renowned for its multitude of ancient and contemporary sanctuaries, one of which was the "Deohara." In exchange for sustenance, Jahangir engaged in dialogue with the Jogis of Jakhbar, who were bestowed with land in Punjab. Jahangir ruled during the reign of Gaddi Chandar Nath, a chief to whom Akbar had granted land in 1578 A.D. Jahangir encountered inquiries from his disciples, with Bhandar Nath in particular, concerning the madad-i-mash grant that had been sanctioned by the emperor. After consenting to the request, he left.*

Keywords: *Jahangir, Medieval History of India, Non- Sufi Saints, Mughal Emperor.*

Content

Jahangir possessed a cosmopolitan disposition. He possessed erudition and was fluent in a multitude of languages. Regarding Persian literature, he outperformed his peers of the time. Similar to his great-grandfather Babur, he penned his memoir in the Persian language. In addition to being a naturalist, he pursued the comparative study of religions as an academic. He extensively expounded upon the Hindu faith and customs in his memoirs. Similar to his father, he held a liberal stance on religion. His mother, Man Bai, was a Rajput princess and the daughter of Raja Bharamal Kachhwaha of Amber. He was his sovereign. He observed the

Hindu and Parsee festivals. Jahangir provides detailed accounts in his Memoirs of the Hindu festivities that were enthusiastically observed and celebrated at this royal court. He observed the Rakhi festival and issued a directive for the Hindu amirs and chiefs of castes to adorn themselves with "rakhi" on their person. Additionally, he participated in wagering with his attendants during the three-night Diwali celebration. "Holi" and "Dussehra" were appropriately observed as festivals at the court. A painting attributed to Govardhan (circa 1615–25 A.D.) depicts Jahangir participating in the festival of Holi. As per tradition, decorated elephants and horses were presented to Jahangir on the day of Dussehra.

On the annual passing of their fathers and other cherished individuals, adherents of Hinduism observed the occasion by gathering erudite individuals, presenting them with food and fragrances, and organising an assembly to commemorate the moment. Consequently, on the occasion that the death anniversary of Akbar aligned with this Hindu custom, Jahangir conducted the ceremony in accordance with the tradition, dispatched his son Prince Khurram to the mausoleum of Akbar to coordinate the assembly, and contributed 10,000 rupees for the distribution of aid among the destitute. In 1620 A.D., during Jahangir's reign in Kashmir, the 15th regnal year, the Festival of "Vethtarwah" was celebrated. The purpose of this festival was to honour the discovery of the "Jhelam" river. Observance occurred during the Muslim holy month of "Shawwal." As was the customary practice of the ancient inhabitants (Brahmans) of the area, the lamps along the riverbanks were lighted nightly. Jahangir travelled by canoe to observe the festival and was in awe of it. Jahangir held astrological beliefs as well. Jotik Ray was a highly esteemed and reliable astrologer who practiced at his court. Jahangir places immense trust in astrologers to the extent that he will never embark on a voyage or engage in any endeavour without first consulting them.

Jahangir, driven by his curiosity and fervour for understanding diverse religions, often paid visits to religious deities and occasionally extended invitations to them to partake in religious dialogues at his court. He invited Jesuit Fathers to his court to engage in religious discourse. Thus, individuals from various countries, castes, and religions were welcomed at Jahangir's court, and each individual was permitted to practise his or her own faith. As per Edward Terry's account of India (1616–19 A.D.), during the reign of Jahangir, all individuals were permitted to freely practise their respective religions. Additionally, he asserts that all faiths were accepted and their respective clerics were held in high regard. In Jahangir's India, Hindus and Muslims coexisted harmoniously and were afforded equivalent opportunities in both civil and military service, as stated by Pietro Della Valle. Jahangir demonstrated a profound regard for the sentiments of non-Muslims by designating Sri Kant Kashmiri as the "Qazi" (judge) of the Hindus, tasked with resolving religious disputes. In the sixteenth regnal year (1621–22 A.D.), subsequent to the annexation of Kangra, Jahangir visited the Durga temple. During his reign's fourteenth year, or 1619 A.D., Jahangir paid a visit to the temples located at Brindavan in Mathura. In 1621 A.D., Jahangir made a stopover at Haridwar, which is located on the banks of the Ganga, en route to Jammu and Kangra. He characterised the location as "one of the most renowned Hindu places of worship." Donations of money, commodities, and charitable contributions were bestowed upon the Brahmans who were observing worship in that location. To show deference to the religious sentiments of the Hindus, Jahangir forbade the slaughter of cattle throughout his empire. English travellers in Gujarat and Cambay

dutifully observed the prohibition on bovine slaughter. Jahangir maintained relations with religious divines, saints, recluses of various sects, and religious organisations, demonstrating his tolerance for other faiths. Guru Arjan and Akbar maintained a highly amicable relationship, with Akbar even paying him a visit at Govindwal. However, subsequent to Akbar's demise, Jahangir ascended to the throne, and Guru Arjan's eldest son, Khusrau, rebelled and escaped to Punjab. Sought after by the imperial army, he was apprehended along the Chenab Riverbank. Khusrau encountered Guru Arjan during the course of his voyage and earnestly requested his benediction. He paid the Guru a visit. I beseeched TaraTaran for his hospitality. Guru, having witnessed the ill fortune of Khusrau, provided him with 5,000 rupees to cover his expenditures. Chandu Shah, diwan of Lahore, and Prithia, the elder sibling of Guru Arjan, developed animosity towards him due to the Guru's failure to matrimonially tie his son Har Gobind to his daughter. Prithia and Chandu formed a coalition with the intention of annihilating the Guru. Following the demise of Prithia, his son Mihrban capitalised on the Guru's encounter with Khusrau to apprise Emperor Jahangir of this occurrence via Chandu. Mihrban further communicated that the Guru had assured Khusrau of his future ascension to the throne. Furthermore, this incident was exploited by the qazis and pandits to their advantage, as they claimed that the Guru had authored a book that contradicted the tenets of Hinduism and Islam. Jahangir was induced by Chandu Shah to invite the Guru into his presence. Upon Guru Arjan's appearance before Jahangir in Lahore, the Emperor inquired as to why he had bestowed financial support and bestowed blessings upon the rebel Khusrau. The Guru responded that he provided equal treatment to all individuals. Khusrau, who had come to his residence in a state of distress, was assisted by him not only out of compassion but also because he was a grandson of Emperor Akbar, who had consistently shown favouritism and reverence towards the Guru's household. Indifferent to the Guru's veracity, Jahangir levied a monetary penalty of two lakh rupees against him. Additionally, he requested modifications to the Granth Sahib from the Guru. However, the Guru declined to remit the fine, reasoning that it was unfair to demand payment from religious divines when the penalty was intended for transgressors, adulterers, and bandits. Furthermore, he declined to modify a single line of the Granth. Following his imprisonment at Lahore Fort, he was subjected to severe torture. The Guru and his five Sikh disciples bathed in the Ravi River one day. Following his ablution, the Guru succumbed to his mortal wounds.

Guru Arjan's martyrdom was allegedly precipitated by the active animosity of a rival Hindu extremist, Danichand Kashtriya, whose writings he declined to incorporate into the Adi Granth, as stated by Melcom. Based on the aforementioned sources, it is clear that Guru Arjan was detained for political rather than religious motives, and Jahangir did not bear sole responsibility for his demise; rather, it was Guru's adversaries who subjected him to the arduous tortures that ultimately led to his death.

A considerable number of Jain religious divines resided at the Mughal court during the reign of Jahangir; consequently, they continued to enjoy regal favour. Bhanu Chandra Upadhaya, who had been a consistent resident at the court for approximately 23 years during this period, successfully obtained permission for Jahangir and his disciple Siddhi Chandra to depart for Gujarat. Jahangir, on behalf of Bhanu Chandra and Siddhichandra, issued a farewell in support of the Jain faith shortly after assuming power. The farman, which was dated the 14th Shahryver of Ilahi in the year 1605 A.D., validated the farman of Akbar that forbade the

slaughter of animals for six months annually. Abul Mazaffar Sultan Shah Salim Ghazi's Farman. The intended audience of the farman was the Mutasaddis of Sarkar Surat. The text asserts that "Ala Hazrat" (Akbar) abolished various oppressive practices, including the misrepresentation of Jain leaders Bhanuchandra and Siddhichandra (the holder of the title of Khushfaham), the jiziya and poll tax imposed on Jain pilgrims to Mount Satrunjaya, and the slaughter of animals (cows, she buffaloes, he buffaloes, bullocks, and the killing of other animals on specific days). Additionally, the massacre of animals and the seizure of the property of deceased individuals and captives in battle have been strictly prohibited.

Additionally, the Jogis of Jakhbar interacted with Jahangir. For their upkeep, he made two farmans granting these jogis land in Punjab. Jahangir ruled during the reign of the chief of Jakhbar Gaddi Chandar Nath, to whom Akbar granted land in 1578 A.D. Jahangir was queried by his disciples, most notably Bhandar Nath, regarding the affirmation of the madad-i-mash grant that the emperor had authorised for them. Jahangir acquiesced to the request of Bhandar Nath and departed. On July 10th, 1606 A.D., Jahangir issued his initial farman, which conferred ten bighas of land in the name of Jogi Bhandar Nath, on 30 Tir Ilahi 1st/14 Rabi Ist. This particular farman was issued by Jahangir under his imperial insignia. An order was issued to the hukkam, Ummal, jagirdars, and karoris of pargana Kathnah, Sarkar Punjab, informing them that on 29 Shaban 986A.H./31 October 1578A.D., Chandar Nath Jogi was granted ten bighas of land located in "Mauza" Naroli Sanga, pargana Kathnah, tappa Parol Sarkar Punjab, as madad-i-māash. His chela (disciple), Bhandar Nath, and others awaited the emperor and informed him of the circumstances following the demise of the grantee. As a result, decrees were issued mandating that Bhandar Nath be allotted the aforementioned land as madad-i-mash commencing in the first month of Kharif. As a result, the officials were given the directive to quantify and assemble the land prior to transferring its possessions to the grantees. Additionally, it has been mandated that the recipients not be troubled by imposts. (that is, the land was exempt from taxation). Annually, the authorities ought not to require him to provide a new farman or parwancha. The document displayed the inscription "Allah u Akbar" and a tughra in red ink, accompanied by Jahangir's lineal seal atop. An endorsement containing information about the grant was located on the reverse.

Jahangir, during his sojourn in Pushkar, attested that it is an esteemed Hindu pilgrimage site, positioned at a distance of three "Kos" from Ajmer. Around that reservoir were numerous ancient and modern temples, including the "Deohara" (Idol temple). Jahangir spent three years in Ajmer, between November 1613 and November 1616 A.D. Throughout his sojourn in Ajmer, he frequently visited Pushkar Lake. This sacrosanct reservoir was unearthed by the Pokharna Brahmans, the original tribe of Pushkar. Land was purportedly granted to the Brahmans in the form of a copper plate by a Parihara prince. In recognition of the village's sanctity, Jahangir bestowed the entire settlement upon the Brahmans of Pushkar. A farman was issued by him on the 4th Khurdad, 9 Ilahi/15 Rabi II 1023 A.H./1614 A.D., attesting to the representation of his dependable noble, Ani Rai Singh Dalan, that conferred "Zunnardars" (Brahmans) authority over the village of Pushkar in inam. A grant was allocated for the two Brahman parties; however, a dispute arose regarding the land's division, and the grant was subsequently revoked within a span of two years. Jahangir issued a second farman with the same intention, awarding the Brahmans of Pushkar land from one harvest to the next and from one

year to the next. The farman lacks the specified date and year, providing solely the month of Khurdad. In 1617 A.D., Jahangir issued another farman to the Puskar Brahmins, which contained certain conditions.

The farman communicated to the officials that Jahangir had discovered that two Zunnardar 'qaums' had occupied Mauza "Phukkar" and that the aforementioned village had been bestowed upon both of them. Due to a disagreement that arose between them concerning its allocation, the grant was revoked. It is now mandated that Hindu pilgrims undertaking the Phukkar pilgrimage shall have the freedom to select their "Purohit" from the two qaums. Any alms presented individually to either sect shall be divided among itself by that sect. Furthermore, if alms were presented collectively to both sects, each shareholder shall have his share predetermined for him. In addition, they were cautioned against engaging in any dispute or quarrel regarding the grazing of cows in the aforementioned village. Should they recur to their improper behaviour, they shall be deemed culpable and confined within the fort. Additionally, it is mandated that the madad-i-mash be regranted the mauza "Pushkar," Pargana Haveli Ajmer, from the commencement of Ilanlil to the Zunnardars of "Pushkar." Directs the recipients to transfer ownership of the aforementioned village to the beneficiaries without requesting a cess. Additionally, they should not require them to annually produce a renewed farman and parwancha. A square seal, the invocation "Allahu Akhar," and a tughra of Jahangir are emblazoned atop it.

On his way back from Kangra between 1621 and 1622 A.D., Jahangir learned that a renunciant sanyasi named Moti resided in the vicinity. He was invited to Jahangir's presence so that they could discuss religion.

References:

- Abdul Bari Mani, Asnad us Sanadid, Ajmer 1952.
- Abul Fazl, Akbarnama, Eng. Trans, by H. Beveridge Low Price Publications, Delhi-1993, vol-II.
- Amina Okada, Imperial Mughal Painters, Indian Miniatures from 16th and 17th century. Flammarion. Paris, 1992.
- Edward Terry, Early Travels in India, (1583-1619) edited, William Foster, S. Chand & Company Ltd. New Delhi, 1968.
- Jahangir and the Jesuits, Tans, by C.H. Payne, George Routledge & Sons Ltd., London, 1930.
- Jahangir, Tuzuk-i-Jahangiri, edited by Sir Syed Ahmed Khan, Aligarh, 1864, Eng. Trans, by Rogers & Beveridge, Low Pirce Publications Delhi, 2006.
- M.Athar Ali, Mughal India Studies in Polity Ideas, Society & Culture, Oup, Delhi, 2006.
- Tuzuk, Eng. Trans. vol-II.

NOMOPHOBIA AS A MENTAL HEALTH ISSUE OF DIGITAL AGE

Dr. Sonal Shekhawat, Assistant Professor(Guest Faculty), Dept. of Psychology, Chaudhary Bansilal University, Bhiwani, Harayana :: sonusonalrathore787@gmail.com

Dr. Harikesh Panghal, Assistant Professor, Dept. of Psychology, Vaish College, Bhiwani, Harayana - harikeshpanghal@gmail.com

Abstract

In this digital era of 21st century, technology completely affects human life, this affect can either be positive or negative. Nomophobia is a newly emerged term included in DSM-5 as a mental health issue. The present study aimed at investigating the relationship between Nomophobia and Depression among students. The study was conducted on a sample size of 116 students of UG and PG courses within the age of 17 to 25. The convenience sampling method was used. They were selected from various colleges of Bhiwani, Hisar, Charkhi-Dadri districts of Haryana. Nomophobia Questionnaire (NMP) and the Beck depression inventory (BDI) were used to assess the severity of Nomophobia and depression respectively. To analyze the data descriptive and inferential statistics were used and results were discussed. The findings show significant positive correlation between Nomophobia and Depression. Findings also revealed significant difference on the Nomophobia of UG and PG students. It was observed that Nomophobia was found to be the predictor of depression among students.

Keywords: Nomophobia, Depression, Digital Age

Technology affects human life in terms of physical, emotional, mental as well as psychosocial aspects. There has been a huge change in information technology due to the new developments, innovations and other changes in the media. In today's digital age, our mobile phone have become an important part of our daily lives. Now-a-days from children to old people, everyone has been going from physical to digital world. There are many phenomena like online payment methods, online business, online shopping, online gaming, online classrooms and online social relationships etc of the digital age. Till some time ago, people had to wander from office to office for their work, but today in the digital era, people can do their work from anywhere in one click. Smart phones are essential for daily life and human existence since they give all these characteristics in a single device and options that make life easier with smartness. They also utilize the time of a person that's why the use of smart phones is growing very rapidly day by day. It is said that excess of everything is bad. The same applies here. If we use mobile phones specially smart phones excessively, then gradually it becomes an addiction. And this addiction starts giving birth to many mental health diseases as well as physical health problems.

“Nomophobia” is one of the major and trendy mental health issues in this digital world. The term Nomophobia means “No Mobile Phone Phobia” and it was originally coined by the United Kingdom(UK) post office in 2008 and the objective of that research was to assess the possibility of anxiety disorders occurring due to overuse of mobile phone. “Nomophobia” is a psychological condition in which people have the fear of being detached from mobile phone connectivity(sudip bhattacharya,2019). DSM-5 defined Nomophobia in the form of specific phobia. Specific phobias are defined as the fear and anxiety which are circumscribed to the presence of a particular situation or object which may term to the phobic stimulus (American Psychological Association, 2013). Nomophobia is a type of phobia in which if a person does not get access to his mobile phone, personal computer and other virtual communication devices, then discomfort and anxiety start to arise inside him (King. Valencia, Silva, Sancassiani, Machado, & Nardi, 2014). Other types of psychological factors such as panic disorder, social anxiety

disorder and other anxiety disorders are also included in the symptoms of nomophobia (Binachi.& Philips, 2005). Nomophobia is a psychological condition in which a person is scared of being detached from the mobile and feels fear, distress and anxiety at an extreme level (Ghanate et al. 2021). Nomophobic people are mostly checking their mobile without any reason, checking mobile every hour at night and most of their bed time is spent with their phones(Kanmani et al., 2017; King et al., 2014; 2010).

Depression is a very common problem in youth. It is increasing day by day in our country. It is a serious problem related to mental disorder associated with depressed mood. In this busy era depression is not limited to any particular age, it can happen in any age. Depression is more than just sadness. People with depression may experience a lack of interest and pleasure in daily activities, significant weight loss or gain, insomnia or excessive sleeping, lack of energy, inability to concentrate, feeling of worthlessness or excessive guilt and recurrent thoughts of death and suicide(American Psychological Association). Depression badly affects a person's sleep, appetite, mood and day to day interest etc. Depression also impacts individual's personal, social and professional life. Depression can be treated to some extent through pharmacological and psychotherapeutic interventions. If a person's depression is not treated in time, then it can also lead the person to suicide. More than 264 million people are affected from depression at world wide (World Health Organization).

Sharma et al.(2019) suggested that nomophobia is an emerging mental health condition especially in male adolescents. Results of this study also showed that nomophobia has positive and significant relationship with depression. Sureka et al.(2020) examined level of nomophobia and depression among 167 medical and dental students. And the results revealed a prevalence of nomophobia 54% among students and 14%, 29% and 8% students were seen having severe/extreme depression, anxiety and stress respectively. Korat (2020) examined the correlation between nomophobic and depression among adults. He found significant correlation between nomophobic symptoms and depression. It means wide prevalence of nomophobia can lead to anxiety, stress and depression. BTN Nguyen et al.(2022) observed that nomophobia was positively associated with depression symptoms, and loneliness and self-control partially mediated the association between nomophobia and depression symptoms. Kundu et al(2022) revealed that most of the UG medical students had nomophobia and among them 22.1% had mild, 61.5% moderate and 16.4% had severe nomophobia. His results also indicate 5.7% nomophobic medical students showed symptoms of depression.

Objectives

The present study aimed to explore the relationship between nomophobia and depression by assuming the following objectives:

- To examine course differences (UG & PG) of students in nomophobia.
- To examine course differences (UG & PG) of students in depression.
- To examine the association between nomophobia and depression among students.
- To examine the predictive value of nomophobia for depression.

Hypotheses:

- There will be significant difference in nomophobia of students in relation to their course.
- There will be significant difference in depression of students in relation to their course.
- There will be significant positive association between nomophobia and depression among students.
- Nomophobia will significantly predict depression among students.

Method**Participants**

The initial sample consisted of 120 (UG 55, PG 65) student participants of age range of 17 to 27 years from Bhiwani, Hisar, Charkhi-Dadri districts Haryana. Four participants out of 120 participants were found non-nomophobic, therefore, the final fresh sample achieved at the end of the data collection was 116 (UG 52 and PG-64) participants.

Sample

The convenience sampling technique was used for sample selection from the population. A mixed survey approach of online Google-form and paper-pencil tests were used to collect data that measured the level of nomophobia and depression of participants.

Tools

Nomophobia Questionnaire (NMP-Q) is a 7-point Likert scale developed by Caglar and Yildirim in 2005, with a reliability coefficient of .91 which was used to assess the level of nomophobia among the student samples. This questionnaire consists of 20 items. These items were related to four factors i.e, not able to communicate(six items), losing connectedness(five items) not being able to access information(four items) and giving up convenience(five items). The score range of this scale varied from 20 to 140 that categorized participants into four levels: nomophobia absent(1-20) mild nomophobia (21-59), moderate nomophobia (60-99) and severe nomophobia (100- 140)

The Beck Depression Inventory (BDI)

Beck depression inventory was developed by Beck in 1996. It consists of 21 items which is very reliable and valid. It also assesses depressive symptoms and typical attitudes of the subject. It is a self reporting questionnaire. It is for evaluating the severity of depression in normal and psychiatric populations. The highest possible score for the whole test would be 63 and lowest would be zero.

Procedure

All participants were informed of the nature of study. The questionnaire and inventory were administered uniformly to all participants. After completion of the test it was taken back and ensured that participants have responded each and every item in the prescribed way. Scoring was done according to scoring procedure. Obtained data were analyzed by using different statistical analysis. Pearson's Product Moment correlation was performed to find out the relationship between nomophobia and depression. Descriptive analysis and t-test were used for finding out detailed information extracted from the sample. Simple linear Regression analysis was employed to determine the predictive effect of nomophobia on depression.

Results and Discussion

In the present research study, the Overall refined sample of students (N-116) composed 44.82 percent (52) UG students and 55.17 percent (64) PG students participants are shown in table 1.

Table 1. Sample distribution(N=116) across course.

Course	No. of Participants(N)	Percentage
UG	52	44.82%
PG	64	55.17%
Total	116	100%

From a cleaned sample of 116 participants, 30 (25 %) participants were found mild nomophobic, 58 (48.33%) participants were moderate nomophobic and 28 (23.33%) participants were severely nomophobic. Only 4 (3.33%) participants were non-nomophobic that was excluded from the study in earlier stage.

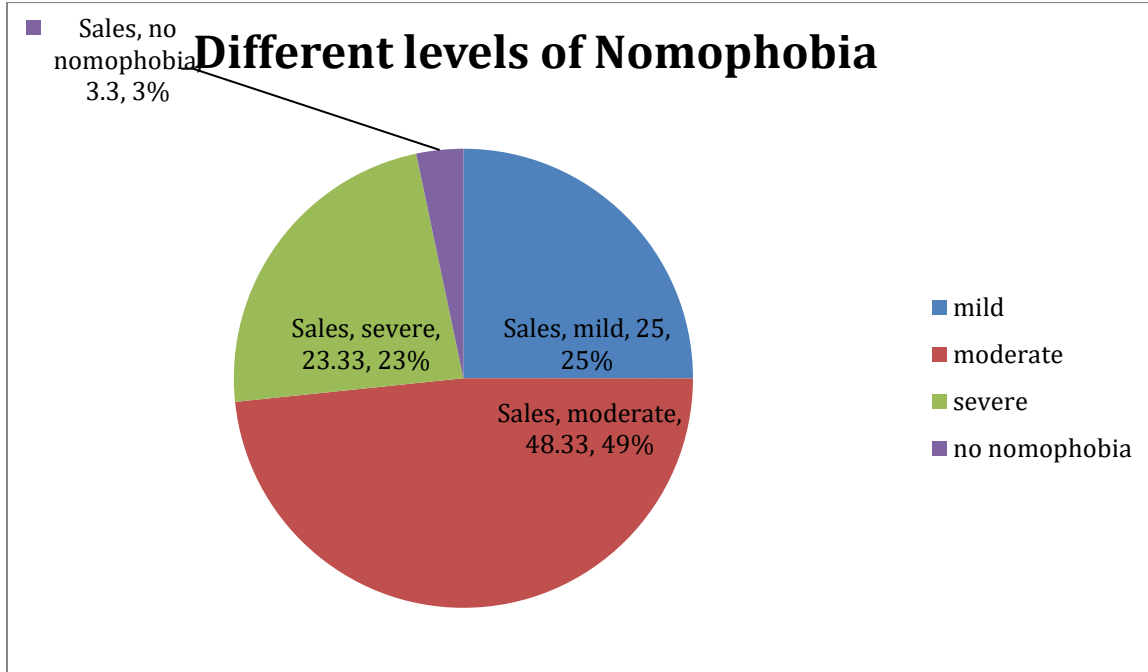


Figure 1. Pie Chart indicating levels of nomophobia among the students (in percentage).

Table 2 showing a significant positive correlation($r=.58$) between nomophobia and depression among students.

Table-2. Correlation coefficient value between nomophobia and depression .

Variable	Depression
Nomophobia	0.58*

Significant at $*p < 0.01$

Differences on courses in nomophobia were found statistically significant ($t\text{-value} = 5.686$) at 0.01 level of significance with the mean and SD value of 55.97, 27.64 and 75.98, 25.01 for UG and PG students respectively. But UG and PG course differences on the depression level were found non-significant ($t = 1.946$) with a mean and SD value of 15.69, 11.01 for UG students and 12.86, 9.50 for PG students. (Table 3)

Table 3- Showing Course difference in nomophobia and depression.

Variable	Course	N	Mean	SD	t-value
Nomophobia	UG	52	55.97	27.64	5.686*
	PG	64	75.98	25.01	
Depression	UG	52	15.69	11.01	1.946ns
	PG	64	12.86	9.50	

Significant at $*p < .001$

In addition to it, simple linear regression analysis (table 4) values between nomophobia and depression indicate that nomophobia appear to be the predictor of depression.

Table 4- Showing simple linear regression matrix.

Dependent variable	Independent variable(Nomophobia)	
	R square	F for R square
Depression	0.16	17.12**

Significant at * $p < .005$

The data were analyzed by using descriptive as well as inferential statistics, and the results are given in tables 1 to 4 and figure 1. The results of the study reveal that most of the part of the sample had moderate level nomophobia. Figure 1 also showing that only 3.33% students do not have nomophobia, all the rest of the students have some degree of nomophobia. On the basis of these findings it can be clearly said that today mobile phone has become the basic need of every student, the use of mobile phone has increased a lot, they can't spend time without it even for 5 minutes. They always check their mobile phone again and again without any reason, active on many social media, always carry their charger and power bank. The result of the study (table 2) indicates a strong positive correlation between nomophobia and depression. It means if the level of nomophobia increases the severity of depression also increases. In the beginning, students only use smartphone or mobile phone to do their study related works, but gradually, they start misusing it and the level of nomophobia increases in them. Later, when the parents and others stop them from using the mobile every time then they start showing anxiety, stress and aggression and gradually this anxiety and stress takes the form of depression. The result of the study reveals (table 3) that being UG and PG students makes a difference in nomophobic level. PG students are showing more nomophobic severity than UG. Because at PG level, there is a lot of pressure of assignments, projects and syllabus on the students, due to which they use the mobile phone more. Also, PG students are now more independent so that restrictions of parents and others are reduced on them. The regression analysis (table 4) also indicate that nomophobia appears to be the best predictor of depression.

Findings of the present study are in tone with the earlier studies of nomophobia, stress, anxiety and depression among students, adults etc. conducted by Rawas et al.(2021) and Korat et al.(2020) reported a significant positive correlation between nomophobia and depression. Rawas suggest that 40.2% UG students presented severe nomophobia. These all researches suggest that severity of nomophobia contributed positively to severity of depression. Kubrusly et al.(2021), examined 99.7% students had some degree of nomophobia and 64.5% students had a moderate and severe level of nomophobia. Santl et al.(2022) revealed significant correlation between nomophobia and other distress factors and it was also found nomophobia as a significant predictor in expression of distress factors. 30% of the variance in the severity of depression symptoms was explained. The findings of the study are in line with study of Bhattathirippad & Patel (2021) and TOLAN & Karahan (2021), they found significant positive correlation between social networking usage and nomophobia among adults. TOLAN & Kahan also found nomophobia as a predictor of depression, anxiety and stress. The results are in accordance with the study of Darvishi et al(2009) who revealed that nomophobia was recorded more frequently in participants with higher educational status. Present study also supports the results of the study by Schwaiger & Tahir(2020) who found largest proportion of UG students reporting moderate level of nomophobia.

Conclusion

The findings of the study can be concluded by saying that nomophobia is emerging as a huge problem among students as well as adults. Wide prevalence of nomophobia can gradually lead to anxiety, stress and lastly depression. For this, it is necessary to provide counseling to the students and tell smart ways to use mobile phone, so that they can face academic, social and mental problems. Social gathering and face to face interaction should be encouraged. Students should be aware about nomophobia. Moreover, the

findings of the study need to be generalized cautiously owing to the sample size and only a small area specific sample. But the findings clearly indicate that it is a public mental health issue where the teachers, students, parents and the policy planner need to work together and come out with specific program and policies.

References

- American Psychiatric Association. (2013). Diagnostic and Statistical Manual of Mental Disorders
- Anjana, K. Suresh, V., Sachin, B., & Poornima, C. (2021). The relationship between nomophobia, mental health, and coping style in medical students. *Indian Journal Social Psychiatry*, 37(2), 207.
- Bhattathirippad.S.,Patel.N,M.(2021). Social Networking Usage, Nomophobia and Depression Symptoms among young adults. *The International Journal of Indian Psychology*,9(4), 570-584.
- Bhuvanewari.G.,Emiline Joy.E.(2021). Assess the level of stress, sleep disturbance, depression with nomophobia among undergraduate students. *International Journal of Advanced Psychiatric Nursing*, 3(2), 24-27.
- CAKMAK TOLAN.O.,Karahana.S.(2021).The relationship between nomophobia and depression,anxiety and stress levels of university students. *International Journal of Psychology And Educational Studies*, 9(1),115-129.
- Darvishi, et al.(2019).Investigating different dimensions of nomophobia among medical students: a cross-sectional study. *Open Access Macedonian Journal of Medical Sciences*, 7(4), 573-578.
- Denprechavong.V.,Ngamchaliew.P.,Buathong.N.(2022).Prevalence of Nomophobia and relationship with anxiety and depression among university students in Southern Thailand. *The journal of medical association of Thailand*, 105(4), 359-367.
- Kanmani A. Bhavani U, Maragatham RS.(2017). Nomophobia- An insight into its psychological aspects in India. *The International Journal of Indian Psychology*.,4(2),5-15.
- King, ALS.(2013). Nomophobia: Dependency on Virtual Environments or Social Phobia?, *Computers in Human Behavior*, 29(1), 140-144.
- Korat.N,R.(2020). Nomophobic symptoms and depression among adults of Rajkot district. *International Journal of Indian Psychology*,8(1), 110-112.
- Kundu et al.(2022). Prevalence of nomophobia and use of social networking sites and applications- A cross-sectional study among undergraduate students in a medical college of Eastern India. *Journal of Datta Meghe Institute of Medical Sciences University*, 17(1),69.
- Kurbrusly,M.et al.(2021). Nomophobia among medical students and its association with depression, anxiety, stress and academic performace. *Revista Brasileira de Educacao Medica*, 45.
- Rawas et al.(2021). Nomophobia associated with depression, anxiety and stress in nursing students: A cross-sectional study in college of nursing, Jeddah, Saudi Arabia. *King Khalid University Journal of Health Sciences*.,6(1),pp.46-51.
- Santl,L.,Brajikovic, L.,& Kopilas,V.(2022). Relationship between nomophobia, various emotional difficulties and distress factors among students. *European Journal of investigation in health, psychology and education*.,12(7), 716-730.
- Schwaiger.E., Tahir.R.(2020). Nomophobia and its predictors in undergraduate students of Lahore, Pakistan. *Heliyon*,6(9), e04837.
- Sureka.V.,et al (2020). Prevalence of Nomophobia and its association with stress, anxiety and depression among students. *Biomedicine*, 40(4), 522-525.



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Tracing the 'Third-Space Identity' in Jhumpa Lahiri's *The Lowland*.

1. Dr. Hariom Sharma

Associate Prof. of English
MNS Govt. College, Bhiwani

2. Dr. Vandana Vats

Associate Prof. of English
Vaish College, Bhiwani

Tracing the 'Third-Space' is very interesting while reading Jhumpa Lahiri as it is the pivotal point of focus in her writings. She excels in picturizing a new model of American identity, though being always tagged as a diasporic writer. Creativity is taken to a new height by a significant enrichment of narrative by Jhumpa Lahiri. She employs socio-cultural and familial past as recurring themes. Here is an attempt to explore immigrant experiences in Lahiri's latest novel *The Lowland*, which got shortlisted for Man Booker Prize 2013. It emphasizes the significance of time and attitude of generations in the process to get themselves assimilated. For the first generation, strong feelings about the country of their origin are inevitable. From the second generation onward, ties with the homeland get gradually replaced by those of the adopted country. Cultural differences remain with the host country, but they start melting as new generations realize that they belong to America's-global culture and their Indian connection does not create any hurdle in their process of assimilation.

The capacity of American socio-cultural milieu to absorb the 'other' resulted in the emergence of global space. The influence of home culture tortures the immigrants but they turn Americanized as they struggle with their minds. Jhumpa Lahiri delves deep into the souls of indelible characters struggling with displacement, guilt and fear as they try to find a balance between the solace and suffocation of tradition and terror along with the excitement of future into the new set up.

As far as the novel *The Lowland* is concerned, it is certainly Lahiri's most ambitious undertaking which eventually opens out into a moving family story. Born just fifteen months apart Subhash and Udayan Mitra are inseparable brothers. One is often mistaken for the other in the Calcutta neighborhood. But they are also opposites with different futures ahead. It is the 1960s and Udayan, the charismatic and impulsive, finds himself drawn to the

Naxalite movement. He is a man who can risk everything for what he believes in. On the other hand, Subhash, the dutiful son, doesn't share his brother's political passion and leaves home to pursue a life of scientific research in America. But when Subhash learns what happened to his brother in the 'lowland' outside their family's home, he comes to India to mourn the death of his brother. He helps to heal the wounds Udayan left behind for the family. He marries the widow of Udayan and takes her to America from the torturing widowhood of Calcutta that she was destined to live throughout her life. *The Lowland* is suspense filled, a masterly crafted novel of fate and will, exile and return. Thus the work offers a lot to explore about the new generation and their lives wherein they try to attain a belonging to a particular place seeking out a new American identity.

Assimilation is a complex process in which immigrants integrate themselves with a new country, but, in this process, lose their heritage too. Their own conscious minds force them to believe that they are assimilated. Accommodating to another culture is not an easy process. Lahiri, through her works, talks about human condition of sensibility about her family's ethnic heritage and the lives of South Asian immigrants in the United States. In the minds of expatriate Indians burden of alienation and rootlessness is well captured.

Dynamics of shift and cultural pull are just one part of the story of the new age or second or third generation Indian-Americans. Cultural interactions have led to the transformation leading to multicultural societies. Swinging from one culture to get grafted in the 'other culture' has become a way of life for them. Therefore, the feeling of 'in-betweenness' is generated. How the dominant cultures cannibalize the non-dominant ones has always been a subject favouring literary artists. United States is basically a migrant nation where the cultural cartographies are blurred to some extent. It is easy to come across instances of hybridity occurring in the recent generations of Indian diaspora in the U.S.

Transplanting people into new soil makes them harder and reactive. It is a suitable metaphor for the transformation that Lahiri oversees in *The Lowland*, in which two generations of Bengali immigrants to America, struggle to build normal and secure lives. As her characters mature in their new environments, they feel themselves as completely mixed up. Generations undergo suffocation in handling relationships. Trips to India, once in three or four years, often excited them.

A nostalgic reminiscence about their homeland is still evident in the first generation characters. Their roots are so deep that nothing can take them away from the memories of their motherland. They had a few visits back their land of origin and also recalled it in their minds. But when it comes to the next generation differences in attitudes can be clearly spotted. Second and third generations were less interested in their parent's land and culture. Difficulties faced by the first generation and second generation during the early stages of expatriation were variable. Institutions, society, economic milieu, all offered a struggled path indifferent to what they were accustomed to. Cultural environment in America, where relationships have another level of exposure, embarrassed them, making it difficult for the Indian diaspora to get assimilated with it.

The first generation immigrants often undergo a check when they have to overcome haunting memories of their past in the harsh reality of the present. Living conditions offered by the adopted land, for them, are hostile in the beginning. They have to suppress their inner desires in the name of assimilation, for their existence. The second generation's approach is somewhat different. They want an assimilated life despite the fact that like their parents are indifferent to the host culture. For them their assimilation-dreams are thwarted by none other than their own parents.

Bela, the daughter, blames Subhash for Gauri's departure. Her grades drop and she has no friends. She has to see a psychologist but without any results. She even tries to commit suicide. After a critical year she turns outward and joins the marching band, plays the clarinet, and embraces ecology and recycling. She is never at home and does not reconnect with her father. Bela excels in environmental science at Liberal Arts College in the Midwest, but does not want to spend her life in a university. In order to create her own space, she moves to western Massachusetts to work on a farm, weeding and harvesting, cleaning animal wastes. She deliberately rebels against her parents and dismisses the academic lifestyle. Bela takes up jobs on farms across the country. She turns careless, wears denim overalls and heavy soiled boots. Subhash notices, "calluses on her palms, dirt beneath her nails. Her skin smelled of soil. The back of her neck and her shoulders, her face, turned a deeper brown" (222). She travels like a nomad, working on American soils from Washington State to Arizona, Kentucky and Missouri. Bela plants trees, maintains beehives and raises animals. She lives for a few months in Montana, in a tent. She has no insurance, no fixed address and no concern for her own future. She lives in a productive, generative time, linked to agriculture. Individual time is subordinated to collective time and well-being. Bakhtin writes in his book *The Dialogical Imagination: Four Essays*, "agricultural time is a pregnant time, a fruit-bearing time, a birthing time and a time that conceives again. This is a time maximally tensed towards the future" (207). He explains that generative time is irreversible binding together the earth and the laboring hand of humans.

Later Bela moves to Baltimore and Detroit, and helps to convert abandoned properties into community gardens, before settling in Brooklyn for a short period. Here she trains the youths to turn a dilapidated playground into vegetable beds. She feels comfortable in sharing a house with ten other people. In Brooklyn she overhears some workers from Bangladesh speaking Bengali, "a language she stopped hearing after her mother left" (*The Lowland* 256). She thinks about the past she shares with the Bangladeshi workmen: "Ancestors for what was once a single country, a common land" (256). Motherless and rootless, Bela concentrates all her efforts on her work. She dislikes the cultures of consumerism and scolds Subhash for buying fruits and vegetables from supermarkets: "What we consume is what we support, she said, telling him he needed to do his part. She could be selfrighteous, as Udayan had been" (*The lowland* 224). Subhash accepts Bela for what she is but cannot help being worried for her future: "She had eschewed the stability he had worked to provide. She'd forged a rootless path, one which seemed precarious to him. One which excluded him. But, as with Gauri, he'd let her go" (*The Lowland* 224-25). Bela is miraculously able to be reborn and discover meaning in her life dedicating all her time and effort to the prosperity of the community.

Immigration changed Gauri also radically. In Calcutta she had been devoted to the collective good whereas in the United States she leads a hyper-individualized life, focusing only on her research. Ironically, her American-born daughter takes up organic farming instead of pursuing higher education, and supports an anti-capitalist lifestyle. At thirty-four, Bela is “brown, sturdy, unadorned” (*The Lowland* 261). She gets pregnant but does not tell Subhash who the father is, nor does she want to involve him in the child’s upbringing. Still, she takes Subhash’s help in raising her baby.

She gives birth to a daughter and names her Meghna, after a river that flows into the Bay of Bengal in India. The cold relationship between her parents, Gauri and Subhash, prevented Bela from having an enduring romantic relationship of her own. She cannot imagine herself in a solid and happy relationship: “Bela will never marry, she knows this about herself. The unhappiness between her parents: this has been the most basic awareness of her life” (258). However, she meets Drew, a farmer whose family had lived on the same homestead for several generations. Bela has traveled to India and even across America, while Drew is rooted in Rhode Island since generation. They become close friends and, after initially telling a lie to Drew that her mother died of an illness in India, she confesses that Gauri abandoned her. She admits that this is the reason she avoids being with one person. The ‘home’ that Subhash built for her in Rhode Island, reminds her too much of her mother’s absence and she leaves home frequently trying to forget her past with a tendency to get lost in the multi-ethnic and pluralistic society of America.

The issues of race, colour and ethnicity are the ones that the expatriates share without any matter of generational gap. It reveals the racial apartheid against Indian immigrants. *The Lowland* offers certain immigrant experiences. Subhash's dilemma reflects, “Here each day he remembered how he'd felt those evenings he and Udayan had spent into the Tolly Club. This time he'd been admitted officially, and yet he remained vigilant, at the threshold” (36). Subhash desperately wanted to leave his place. After succeeding in it, he got struck with the thoughts of his homeland. The feeling of not belonging to America provokes him to utter the same to his friend. American and Indian family life are totally different. Generations grow under their ancestor's shade in India, whereas America believed in open relationships, and family never became a matter of commitment that thwarted individual freedom. Geographical distances became a barrier to him. “It was the distance between America and India; that now separated him from his family” (65). Americans and Indians follow quite different cuisines. It was unlikely to merge into the taste of the land in the beginning. “They ate pieces of chicken cooked in mushrooms and wine, served with bread warmed in the oven instead of with rice. The taste was complex...” (71). Apart from all these, first generation immigrants wanted to live their rest of the life back in India. “And yet they preferred India, not wanting to retire here” (250). Life witnessed a change in case of Subhash, with the passage of time. The memory of the parents seems to fading away from his active mind. As Lahiri observes:

He was learning to live without hearing their voices, to receive news of them only in writing... and wrote that he was eager to see them. And yet, day after day, cut off from them, he ignored them. (*The Lowland* 63)

It shows Subhash's attempt to be an assimilated immigrant in the American society. Lahiri further shares Subhash's state of mind:

The difference was so extreme that he could not accommodate the two places together in his mind. In this enormous new country, there seemed nowhere for the old to reside. There was nothing to link them, he was the sole link. Here life ceased to obstruct or assault him. Here was a place where humanity was not always pushing, rushing, running, as if with a fire at its back. And yet, certain physical aspects of Rhode Island . . . corresponded roughly to Calcutta, within India. (*The Lowland* 34)

The suffocation of being caught between two altogether different cultures is visible in all the expatriate characters. Then life is never so smooth as it seems especially when one has to fight against the mental agony. Lahiri shares with the readers that this is how Gauri endeavours to get assimilated with the host culture:

And yet she remained, in spite of her western clothes, her western academic interests, a woman who spoke English with foreign accent ... still unconventional. (*The Lowland* 236)

Although expatriates will never be considered as natives for the reason of their identity, yet as they mature, they give up themselves to the circumstances and become insiders. For the first generation immigrants, the landscape of memory and homeland are more significant. As one shifts, one assesses the geographical dislocation and analyses the socio-cultural boundaries. Diasporic persons live simultaneously in two cultures, forming a 'third-space'. The psychological movement from one state to another causes dilemma, nostalgia, sense of alienation and loss. Yet for the sake of comfortable living in the new nation they crave for an American identity for themselves. For the second and the third generation Indian-Americans the 'Third-Space' is a postcolonial concept of identity. It explains the position of each person as a hybrid. It is the space where both the cultures come to meet together. Being in 'third-space', as felt by the hyphenated society, depicts the conflict of the mind of immigrants. Their lives are submerged beneath the boundaries of culture and nationality. "A jellyfish had drifted up from the Caribbean, spread like a flattened chrysanthemum on the hard sand" (*The Lowland* 66) exemplifies the process of being forced to root in an alien soil, almost reluctantly. While answering to a question, in an interview, about how different the experiences of Indian immigrants to the United states are different from those of their America born children, Jhumpa Lahiri herself says:

The question of identity is always a difficult one for those who are culturally displaced, as the immigrants are, or those who grow up in two worlds simultaneously as is the case for their children. She spells out that the older she gets, the more aware she is that she has somehow inherited a sense of exile from her parents, even though in many ways a superficial one largely. She feels that she is more American than they are and yet not fully American. For

immigrants, the challenges of exile, the loneliness and the constant sense of alienation, the knowledge of and longing for a lost world, are more explicit and distressing than for their children. (Web)

America is still a place where the rest of the world comes to reinvent itself, accepting it with excitement and anxiety. It is the mix of ethnicities, languages and cultures that co-exist within this society. Known for her unique prose style and penetrating insights, Lahiri attains new heights of artistry, flawless transparency and intimacy with characters. Her characters tend to be immigrants from India but their America-born children, who straddle two countries and two cultures belong to neither. They are used to freedom to accept the rituals and conventions of home, and yet steeped in tradition to embrace American way of life fully. The Indian-American parents want to fulfil the 'American Dream' for their children namely brand schools, a prestigious job, a large house etc. But they are anxious about the pitfalls of life in this alien land and feel isolated due to their difficulties with language and customs. Their children-the second and third generation Indian-Americans-often feel outsiders having grown up translating the mysteries of the United States for their relatives. They are fluent navigators of both Indian and American cultures but feel at home with none.

Subhash comes to deliver several lectures at the University of Calcutta, so Bela is left with her grandmother and Deepa, a servant. In Tollygunge, the girl is not permitted to leave the house alone. In Rhode Island, her mother had allowed her since third grade to wander the campus which seemed “enormous to her, with streets to cross, cars to be mindful of” (203). At first she is afraid of the Indian metropolis, “at once ramshackle and grand” (195). Then Subhash starts taking her out for shopping, or to visit the Zoo and eat at Chinese restaurants. Bela records the heavy traffic, noise, and pollution. Her twelfth birthday is celebrated inside the Tolly Golf Club. She swims in the pool, rides a pony, speaks English to other children. Subhash walks with her across the Golf Course and tells her how they had to sneak in when he and his brother were little. He lies that Udayan had died of an infection. Ironically, they have access to a space, previously out of the reach of the Indians, particularly the lower classes. Subhash has returned as a foreigner and Bela was born in the United States. Had Udayan been alive, he would have surely disapproved and accused Subhash of siding with the enemy.

After their return to Rhode Island, after six weeks in India, the landscape is unchanged, but their house is vacant. The windows are shut and locked, leaving the rooms dark and the soil of the houseplants dry. There is no food in the fridge and no sign of Gauri. Subhash finds a letter in which she announces that she has moved to California to teach at a college. From now onward, Bela sees her mother only in a shadow that appears briefly on her wall each day, reminding the girl of Gauri's profile:

In this apparition, every morning, Bela recognized her mother, and felt visited by her. It was the sort of spontaneous association one might make while looking up at a passing cloud. But in this case never breaking apart, never changing into anything else. (*The lowland* 213)

Gauri is now just a ghost in her daughter's room. The narrative is replete with haunted houses and ghostly presences looming over spaces and people's lives. The past perpetually overshadows the present and spoils the future. Gauri goes as far from Rhode Island as she can and lands on the opposite side of the United States, in Los Angeles. For the second time in her life she crosses a threshold and hopes to start afresh in a place where nobody knows her. Besides the spatial distance, the time gap between the two coasts also cuts her off from the people she has abandoned.

The three hours on her watch that separated her from Bela and Subhash were like a physical barrier, as massive as the mountains she'd flown over to get here. She'd done it, the worst thing she could think of doing. (*The Lowland* 232)

Still, she constantly fears that Bela or Subhash would come, "confronting her, exposing her. Apprehending her, the way the police had apprehended Udayan" (231). But they never look for her in twenty years. She moves around freely, takes up teaching jobs in Santa Cruz and San Francisco, before settling in a small, unnamed college town in Southern California. She teaches a seminar on the hermeneutics of time, and relocates for a year to Heidelberg, where she is invited as a visiting scholar. She still carries 'the shawl from Subhash' during her journeys. She has a good relationship with her colleagues and students, but otherwise lives like a widow though continuing to wear the wedding band. Gauri has brief affairs with different men and even with a woman (a graduate student at UCLA who requests Gauri to be the outside reader of her dissertation). In the United States she has had the opportunity to reinvent herself several times.

She had generated alternative versions of herself, she had insisted at brutal cost on these conversions. Layering her life only to strip it bare, only to be alone in the end. Thus, Udayan's widow becomes Subhash's wife; as Bela's mother she abandons her daughter and behaves like a "childless woman. (*The Lowland* 240)

As a woman, who is not divorced, she gets involved with other men and a woman. But her controversial choices have led her to a place where she is irredeemably alone. She has actively chosen to take these steps, yet she has failed at turning back time, and hence has lived unhappily. Walking away from Bela does not turn out to be a redemption. Instead, it "had been her own act of killing. A connection she had severed, resulting in a death that applied only to the two of them. It was a crime worse than anything Udayan had committed" (242). However, Gauri often searches on the internet for traces of Udayan and Bela. As no results show up, she regrets that her daughter does not exist in the 'web' world. She does come across information about the Naxalite movement, still operating in India and Nepal, and about Kanu Sanyal, the leader whom Udayan had followed blindly. Articles call Sanyal both a hero and a terrorist. Gauri is captivated by the internet and its power to dive so into the past and come out with the desired information.

At every moment the past is there, appended to the present.

It's a version of Bela's definition in childhood, of yesterday. (The Lowland 275).

Gauri still has an Indian passport, although she never returned to India after coming to the US. Over the years, California has become her only home. She loves the climate, the familiar vegetation, and its vastness. She feels "protected by that impersonal ongoing space" (236). Although their marriage did not work out, Gauri is grateful to Subhash for having taken her away from Tollygunge. "He had brought her to America, and then, like an animal briefly caged, released her" (242). Immigration frees Gauri from societal demands of India and empowers her professionally. Yet she continues to bear an unusual name, the first given by her parents, the last by the two brothers she had married. She still speaks English with a foreign accent. Her complexion is still dark and, against the backdrop of most America, she is a strange woman. Bela, on the other hand, as a second generation representative, strives to get assimilated fully with the American world forgetting the first part of her life and her connection with India. Carrying the genes of Udayan, she believes in independence and self reliance and works accordingly.

WORKS CITED

Barry, Peter. *Beginning Theory: An Introduction to Literary and Cultural Theory*. U.K. : Manchester University Press, 2012.

Bhabha, Homi.K. *The Location of Culture*. London : Routledge, 1991.

Lahiri, Jhumpa. *Interpreter of Maladies*. New Delhi : Harper Collins, 1999.

..... *Unaccustomed Earth*. New Delhi : Random House, 2008.

..... *The Lowland*. New Delhi : Random House, 2013.

Said, Edward. *Orientalism*. London : Routledge, 1978.



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Brave Tribal Women: A Study of Mahasweta Devi's "Hunt"

1. **Dr. Hariom Sharma**

Associate Prof. of English
MNS Govt. College, Bhiwani

2. **Dr. Vandana Vats**

Associate Prof. of English
Vaish College, Bhiwani

Mahasweta Devi is known for her pathbreaking and voluminous work focusing on the plight of the dispossessed tribes and landless farmers of India. She herself visited many districts of Bihar and Bengal and saw the pitiable condition of India's tribal population. These people became her primary concern. She started a journal *Bortika* for voicing the problems of these indigenous people. In this journal Mahesweta Devi publishes the unedited tales written by the tribals in their own language. She is also one of the founders of the *Denotified and Notified Tribal Rights Action Group* which works for improving the condition of these people through education, legal intervention and activism. Her view is not an outsiders' view, it is an insider's view of the plight of tribal people. She knows their language, their folklore, their myth, their dreams and aspirations and, above all, their frustration with the system. She is popularly known as Didi among them. Focusing her writing on the questions of suffering of the tribal people, Mahasweta Devi writes about the uncongenial conditions where this suffering humanity is bound to lead a hellish life. Through her works, Mahesweta Devi exposes our ignorance about the rich tribal culture and tribal civilization.

Tribals are taken to be uncivilized and unsophisticated by our so called civilized world. But as we try to understand them from close quarters, we find that they are very close to nature and lead a simple and balanced life. We exploit the nature and natural resources without thinking of the consequences and feel proud of it. Denial of the subaltern rights exposes our weakness as modern civilized men. The tribal culture which, in a way, is taken to be a primitive culture, has a very rich legacy of values. *Adivasis* love to lead a life uncorrupted by the ruthlessly invasive modern civilization. They have equal love for a boy and a girl. They have extraordinary respect for their female counterparts. There is no concept of dowry system among the tribal. And, furthermore, they are very cooperative and helpful. The tribals and the tribal culture are the topics of main concern in the writings of Mahasweta Devi. Her literary output is mainly centered on the plight of the subalterns

as the 'others'. As a social activist, Mahasweta Devi endeavours to change the destiny of the marginalised communities and her activism gets translated into her writings. Endorsing this view Radha Chakravarty opines her views in "Mahasweta Devi : A Luminous Anger" published in the book *Feminism and Contemporary Women Writers: Rethinking Subjectivity*.

Mahesweta's current reputation as a writer rests largely on her own self projection as a champion of the tribal cause and decrier of class prejudice.(94)

Mahasweta Devi, a champion of tribal rights, has weaved her stories on the matrix of oppression where fibres of caste, class and gender intertwine. She discusses the women issues within the larger framework of class exploitation. The men and women are equally oppressed. But it doesn't mean that she underplays the issue of gender. In an interview with Gabrielle Collu, she says:

Women have to pay a lot. They also have their special problems. They add to my stories naturally, not just to uphold the woman. (224)

Devi strongly dismisses the tag of a feminist writer. But she finds "that woman suffers because of her class and she suffers because of her body" (Gabriel Collu 224). She projects women in her works as she finds them as an activist, in society. The writer's choice of not being feminist, does not underplay her concerns with downtrodden women.

Numerous women characters, in her stories come from different historical backgrounds and social milieu. The gender sensitive portrayal of women characters by Mahasweta Devi is linked to the issues of class, caste, tribe, economic condition etc. Women, in her works, come from different social backgrounds. They are dalit and upper caste, educated and uneducated, tribal and non tribal labourers and working class revolutionaries and rebels. They come from a cross section of Indian society. What binds them together to be Devi's daughters is that they all are oppressed and exploited. They are mothers, daughters, wives, sisters, bonded laboureres, witches, prostitutes, rape victims etc. but they are survivors and winners. Their resistance and refusal to be victims of oppressive system encompass the whole narrative of Mahasweta Devi. The system oppresses them at physical, sexual or psycho-emotional level, but these daughters of Devi, with their indomitable spirit, heralds a new dawn of optimism for their other sisters. The lesson drawn at the end of the day is courage. This is the courage to cry at the death of oppressors; courage to stand named in front of the oppressor; courage to shout at an insensitive husband.

Economic exploitation, sexual oppression and state violence make the lives of tribal women miserable. Mahasweta Devi brings out the pain and plight of these women in most of her major works. Devi had a long association with tribal women. She understands and comments in *Imaginary Maps* when she says:

Bits of their old culture can still be glimpsed. In the nineteenth century, for example, mainstream Indian reformers had to struggle to pass a *Widow Remarriage Act* in caste-Hindu society, the society that is generally called Indian. Among the *Austrian* and *Dravidian* tribes of India, on the other hand, in the states of West Bengal and Bihar alone there are Oraons, Mundas, Santhals, Lodhas, Kherias, Mahalis, Gonds, and more-widow remarriage has always been the custom. In tribal society, there is no dowry system, only bride price. (*Imaginary Maps i*)

Mahasweta has many tribal women who are extremely courageous and independent. She places her women characters in such historical circumstances so that their socio-political positioning brings about the real causes of their oppression and marginalisation. The tribal Women's exploitation is the direct outcome of their community's exploitation as a whole. In the process of class exploitation, tribal women became an easy prey for outsiders known as *diku*. Devi's essays included in the *Dust on the Road* highlight the statistical details of the working condition of tribals, dalit women and other poor women who work as migrant and bonded labourers in the states of Bihar, West Bengal and Punjab (*Dust on the Road* 1-24, 87-96).

Rape is the most common crime against women in India. According to *The National Crime Records Bureau 2013 Annual Report*, 24923 rape cases were reported across India in 2012. Most rapes go unreported because the rape victims fear the humiliation. There is an increase in the number of reported cases of rape in India from 24923 in 2012 to 33,707 in 2013. It is also revealed in the Report that Madhya Pradesh has recorded the maximum rapes in 2013 among all other states. The most horrifying fact is that majority of the offenders are known to the victims. And most of the victims are aged between 18 and 30 years. According to a *New Report* published in *The Hindu* dated Jan 22, 2016, eight tribal women from Bijapur district of south Chattisgarh have accused the security forces of "repeated gang-rape and physical torture between Jan. 11 to 14. The police didn't register their complaints. Only after four days, after tribal activist and *Aam Aadami Party Leader*, Soni Sori, addressed a press conference with the victims, the police filed the FIR. Complaints of custodial deaths, rapes and torture are frequent phenomena in the states where security forces have been deployed for security reasons.

The story "Hunt" figures in *Imaginary Maps by Mahasweta Devi (1995)*. It centres around the annual hunting festival, most popular festival of the tribals of Bihar. The first part of the story shows the peaceful tribal life in the village Kuruda. Even with the decolonisation the exploitation has not come to a halt. The forests, which once belonged to tribals, are now converted into estate owned by a few rich landlords. They exploit the poor tribals as bonded labour, maids to run the homes and low wage labourers. Mary Oraon is one such victim of exploitation though she refuses to be a victim at the end of the story. Mary's mother Bikhani was employed by an Australian planter, Dixon, on his estate to look after the bungalow. The colonial masters left the area after the independence. However, in 1959 Dixon's son came to this place to sell the bungalow and he impregnates Bikhani and deserts her. That's why Bikhani's daughter, Mary Oraon, does not look like a tribal though she is

one. Prasadji is the new owner of the estate and Mary Oraon works there in place of her mother Bikhani. Mahasweta Devi captures Mary's deftness in work at Prasadji's estate.

The second part of the story marks the onset of the mainstream mechanised and industrial exploitation of tribal people. The area is planted with *Sal* trees by the Britishers. The tribals never calculated the economic value of these *Sals*. But Prasadji's son, Banwari, brought a contractor, Tehsildar Singh, to cut and ferry these precious *sals*. The poor tribals are hired by the contractor to fell 'Sal' trees. They are paid twelve *annas* daily for men. Women are paid eight *annas* for trimming the branches. Only Mary understands the tricks of the broker. She embodies the love of tribals. She tries to advise Prasadji and other village headmen, but to no avail. They were bribed by the broker. She said, "twelve annas and eight annas! No porter carried gentlemen's case for this price."⁽⁹⁾ Banwari and Tehsildar knew well that these *Sals* belong to Government, still they illegally cut the trees. Government machinery is so corrupt that the illegal action never comes to light. The virgin forests are ruined by the greed of the rich, and the poor tribals who are compelled to cut the trees out of need, are held responsible for deforestation. In "A Conversation with Gayatri Chakravorty Spivak", Mahasweta Devi explains the great skill with which illegal deforestation continues:

Big money is involved..... The local political worthies, local police, local administrations are bribed. The railways cooperate by carrying this illegal felled timber. Illegal saw mills come up everywhere. (*Imaginary Maps* xii)

In the story even the driver of the train is bribed who is very instrumental in carrying forward the business of taking *Sal* wood to other places.

The Contractor had a word with the driver of the train as well. The train stops at Murhai. There could be a deal so that the train will stop at Kuruda if needed. (*Imaginary Maps* 7)

The exploitation is not only economic exploitation of the *Adivasis*. It leads to sexual exploitation of *Adivasi* women. The evil hands of Tehsildar Singh touch the honour of Mary Oraon, a tribal girl. *Adivasis* value and respect the women-folk.

The story "Hunt" also focuses on violence and sexual harassment- the much used male hegemonic act to subdue and control women. The story is about the revolt of a half tribal girl, Mary Oraon, against gender oppression. She is vulnerable more because of her looks and personality but she reverses the role generally ascribed to females and counters her exploiter through her physical power. The ecological exploitation of tribals' natural resources and sexual exploitation of their women go hand in hand. But Mary preserves the both- the natural resources as well as dignity of tribal women-by killing the oppressor.

Mary Oraon is the daughter of Bikhni who looked after Dixon's bungalow and her household in Kuruda. After colonial rule, the owners gradually left Kuruda. "Dixon's son came back in 1959 and sold the house... He put Mary in Bikhni's womb before he left" (2). Mary's mother had been a subject of sexual exploitation of a colonial master. The white blood in Mary made her different from other tribal women of Kuruda. Mary now works for the estate owner, Mr. Prasad, at the Dixon bungalow. Mary's life went undisturbed till the arrival of Tehsildar Singh, a contractor invited by the son of Prasad ji, who was waiting to exploit Kuruda's forest reserve. The giant *Sal* trees and tall Mary both attract the contractor. He makes arrangements to transport felled *Sal* trees through railways. He also makes advances on Mary without much success. Mary rebuffs this 'internal coloniser' very powerfully and delivers justice by killing her potential rapist on the eve of *Janiparab*- the women's hunting festival day. Mahasweta Devi in "The Author in Conversation" in *Imaginary Maps* comments:

Among the tribals, insulting or raping a women is the greatest crime. Rape is unknown to them. Women have a place of honour in tribal society. (*Imaginary Maps xi*)

Mary refuses to be a passive victim. She, because of her colonial lineage perhaps, understands the advances of Tehsildar Singh. She plans and invites him on the Day of *Janiparab*. She hunts the prey trapped fully in her meticulously designed strategy. On *Janiparab* (a hunting festival when tribal women drink liquor, sing and hunt in the forest), the tribals give full freedom to their women to hunt like males in the jungle after every twelve years. The traditional reversal of roles is fully practised by Mary as she becomes the hunter for her aggressor.

Mary murders Tehsildar Singh. She hunts him like an animal. Tehsildar Singh, in the story, is the representative of the mainstream exploitative power that exploits the poor tribals as well as their virgin homelands. The poor *Adivasis* are forced to resort to violence for the sake of their survival. They fight to save their honour. Mary Oraon's killing of Tehsildar Singh, like an animal to protect her honour, is an act of protest against the exploitative, corrupt system which fails to deliver justice.

The tribal culture offers much liberty to women unknown to mainstream women and that way it is much superior to mainstream culture. Emphasising this point Devi comments:

The real point is, Gayatri, that it was *Janiparab*, the women's hunting festival day. She resurrected the real meaning of the annual hunting festival day by dealing out justice to a crime committed against the entire tribal society. One of the causes of the great Santhal Revolt of 1855-56 was the raping of tribal women. (*Imaginary Maps xi*)

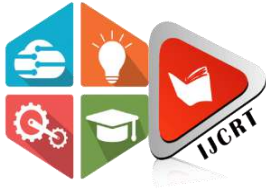
In her coloured *sari* and red blouse Mary looks like the 'flamboyant tree in motion'. She baits the big beast as "Like other games the hunt game has its rule" (15). Mary sees that his prey Tehsildar Singh looks like an animal. She drinks and offers it to him also. She kills him with a machete, takes out money from his pocket,

takes a bath and joins the women's gathering. She eats, drinks, sings and dances there in the company of other women. She runs to lead a comfortable life with Jalim, her dream boy.

Gender is a social construct. It refers to a set of qualities and behavioural roles ascribed to male and female in a social set up. In "The Hunt", linking the traits to particular gender is not possible. Mary's physical appearance as well as temperament deny any hereditary or behavioural factors attached with gender or biological sex. The *Janiparab*, the traditional hunting festival, allows reversal of social roles. The aggressiveness, strength, courage and bravery can be learnt from social set up. They are not necessarily gender specific traits. Mary's resistance is exemplary in the sense that it shows other women a way out to say 'No' to every oppression. She is different, singular, because of her special lineage but strategy or *modus operandi* is learnt by her in the society itself. Other women can also trace her footprints if the need arises. Mary not only kills her potential rapist but she also saves her society from further oppression. Suggesting suffering in silence is not Devi's forte, her women characters retaliate, refute, and reject. They struggle, survive and shed the burden of gender. The women of Devi transgress their gender roles. They prove that masculine roles-like hunting, starting a new adventure, acquiring knowledge-are not exclusive male dominated area. The women can also wield the weapon in case of any oppression.

REFERENCES

- Barry, Peter. *Beginning Theory: An Introduction to Literary and Cultural Theory*. U.K: Manchester University Press, 2012.
- Chakravarty, Radha. "Mahasweta Devi: A Luminous Anger" in *Feminism and Contemporary Women Writers: Rethinking Subjectivity*. New Delhi: Routledge, 2008.
- Devi, Mahasweta. *Breast Stories*. Trans. Gayatri Chakravorty Spivak. Calcutta: Seagull Books, 2002.
- *Imaginary Maps: Three stories*. Trans. Gayatri Chakravorty Spivak. London: Routledge, 1993.
- Ghatak, Maitreya (ed.). *Dust on the Road: The Activist Writings of Mahashweta Devi*. Calcutta: Seagull, 2000.
- Satyanarayan, E. *The plays of Mahasweta Devi*. New Delhi: Prestige Books, 2000.
- Shiva, Vandana. *Staying Alive: Women, Ecology and Development in India*. New Delhi: Kali for Women, 1995.
- Uma, Devi, K. *Tribal Right in India*. New Delhi: Serials, 2006.



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Douloti as a Debt-Slave in "Douloti the Bountiful" by Mahasweta Devi.

By: **1. Dr. Vandana Vats**
Associate Prof. of English
Vaish College, Bhiwani

2. Dr. Hariom Sharma
Associate Prof. of English
MNS Govt. College, Bhiwani

Mahasweta Devi is one of the major contemporary writers who have made significant contributions to Indian literary and cultural studies. Devi makes wonderful use of her creative energy to extend an artistic expression to the sordid realities of poverty, exploitation, bonded labour, hunger, class and caste exploitation and death in Indian society. Devi profoundly writes for the women issues also, though it is another fact that she doesn't claim to be a feminist writer. Profound humanism, combined with a deep rooted love and understanding for the suffering humanity, is the focus of Mahasweta Devi's literary oeuvre. Through her writings, she tries to portray the life of ordinary men and women, especially the tribal people of India. The *Adivasis* like the *Santhals*, the *Loadas*, the *Shabars*, the *Oraons*, the *Mundas* etc. of West Bengal appear realistically, with all their blood and skin, in her plays, novels and short stories.

Mahasweta Devi, as a writer, does not believe in the world of imagination alone. Basically she is a social activist and her writings are an extension of her social activism. She explores the tortured consciousness and split personalities of the oppressed and the exploited. She leaves no stone unturned in raising her voice against the atrocities done to the poor and the *Adivasis* who are quite innocent and illiterate people knowing almost nothing about their rights. The writer also targets the welfare policies being undertaken by the Govt. to raise the standard of life in the most backward and undeveloped tribal regions of West Bengal. She acts as a guardian to this suffering tribal community and takes it her duty to bring to light the unholy nexus of bureaucrats, feudal lords and politicians who are responsible for the wretched life of tribal community. In the name of tribal welfare, the Government approves development projects. The tribal land is acquired in the name of these projects but ultimately what happens is that the money goes directly into the pockets of those enjoying political patronage and the bureaucratic

powers. Forest is the home of the tribals and once this very home is destroyed, it poses a direct challenge to the existence of very forest people, leading to their exploitation and oppression at the hands of the influential masters.

Oppression creates injustice – social, political, economic and religious. Oppression, sometimes, may not be the direct form of the torture and exploitation. People are not always oppressed by the powerful groups with bad intentions. Even a liberal society can have a systematic restriction on its people and, in a way, limits their freedom. The selected groups of a few privileged people can exercise restriction and barrier in the form of customs, norms, habits and symbols that oppress a group of selected people. Irrespective of various definitions of oppression given by various scholar since times immemorial, one thing that is common to all definitions is that oppression makes other people less humane and it certainly dehumanizes them. It also means unequal opportunities denying human beings to use their full potential.

The voluminous works of Mahasweta Devi are 'telling tales' of the exploitation of the marginalised and dispossessed groups by the ruling and dominant castes. This oppression is further aggravated by greedy bureaucrats and cunning politicians. The literary representations of oppressing circumstances in which Devi's victim-protagonists are placed, are not mere a record of oppression. In fact, Mahasweta Devi deciphers the code of courage and resilience with which these survivors retaliate and bounce back. The repressive situations don't cripple them permanently. The violation of human rights, custodial rapes, forced labour, poverty, prostitution, exploitation due to caste and class hierarchies etc. do not deter them from achieving their aim, i.e. survival at any cost. Nowhere, even for a once, Devi's daredevils surrender to oppressive conditions. They win even in their deaths. They show phoenix like capabilities of rising from their ash. The state and its long list of rights fail to protect them from the cruel hands of their oppressors. But the dignity of life is ultimately protected by the strength of indomitable will power. Mahasweta Devi scribbles their odyssey and hails the power of life-force of her real heroes.

Bonded labour is another social evil against which Devi has brandished her creative pen. It is also very much linked to caste system as untouchables are denied of basic education, occupation and right to land. They depend on upper caste Hindus for their survival. They have been reduced to a status of slaves. According to an estimate made by *Gandhi Peace Foundation* and *National Labour Institute* (first ever survey of bonded labour in India), "Out of the 2.6 million bonded labourers, tribals formed over 18 percent and the scheduled castes 66 percent. Together they accounted for nearly 88 percent of those in bondage." (Ghatak xix). The UPA Government celebrating its nine years in office in 2013, had put out a print advertisement headlined as "Thanks to MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act), No Bonded Labour any more". Yet, surveys by Civil Society Organisations and researchers show that even 47 years after Parliament passed the *Bonded Labour System (Abolition) Act, 1976*, bonded labour exists in India. (*The Economic Times Policy*) "Bonded Labour System still a Reality". Urmi A Goswami, ET Bureau, Aug 12, 2013).

Commenting on the dehumanizing system of bonded labour, Maitreya Ghatak observes:

Under the bonded labour system a person loses his status as a free labour and virtually becomes a self labour under a person from whom he has taken a loan, the amount of which may appear to be ridiculously small. He forfeits the right to sell his labour or the products of his labour in the open market. He, or a member of his family, has to work under the creditor-till the loan is repaid. But the wages are absurdly low and the rate of interest astronomically high (*Dust on the Road: The Activist Writings of Mahasweta Devi*).

The system of bonded labour was abolished from the country with effect from 25th October 1975, under the *Bonded Labour System (Abolition) Act, 1976*. The Act envisages release of all the bonded labourers from bondage and simultaneous liquidation of their debts. The responsibility for identification, release and rehabilitation rests with the State Governments that are the implementing authorities under the Act.

As a social activist, Mahasweta Devi has an insight into the pathetic lives and struggles of the marginalised and oppressed communities. Palamu, the poorest district of Bihar, has been *Karambhoomi* of Mahasweta Devi. In "The Author in Conversation" in *Imaginary Maps*, she says:

In such backward, feudally oppressed districts, the bonded labour system survives. The bonded labour system was introduced by the British. They created a new class, which took away tribal land and converted the tribals into debt bonded slaves. The present Government of India had to introduce, in 1976, *The Bonded Labour System (Abolition) Act*. You will be surprised to know that from Kashmir to the Indian Ocean and from East to West, in every state, there are districts marked as 'bonded labour districts' because there are more than forty thousand bonded labourers in each of them (*Imaginary Maps* p.24).

The efforts made by the Government to eradicate this social evil fail miserably as the rehabilitation and relief is disbursed through the officers who are perpetrators of this evil. The land generally given to them is infertile and without any irrigation facility. With the result, the released labourers again fall into the clutches of moneylenders.

The traditional agricultural bond slavery has reinvented itself to adapt to modern economy. New form of bondage has emerged. It has spread beyond agriculture and is prevalent in small eateries, brick-kilns, *agarbatti* units, looms, cracker industries, mines, construction and in our homes as domestic labour in the heart of metros. Mahasweta Devi's "Douloti the Bountiful" is one of the three stories in the collection named *Imaginary Maps*. It is a critical inquiry into the exploitative system of bonded labour and prostitution. In Post-colonial India women like Douloti are sold like commodities. The independence is a myth, a lie for them. They are oppressed, exploited and left to their fate when not in 'use'.

In "Douloti the Bountiful" Douloti gives a realistic picture of oppression and torture imposed on women's bodies. Douloti, a tribal woman, is sold as a prostitute to a wealthy landlord on the false promise of marriage. Douloti is plundered by various males. The text brings to surface the sexual exploitation, bonded labour and prostitution along with economic exploitation of country. The independence has no meaning for these *Kamiyas* as they find that bonded labour runs into their generations. No law can save them from 'fate's decree'. The brothels thrive and do a brisk business in independent India. The colonial legacies still continue to flourish in post-colonial India. Douloti is forced to provide cheapest labour for sex industry.

Douloti's father, Crook Nagesia, is a *Kamiya* of Munabar Singh Chandela, the owner of Seora village. Poverty rules the region where women are treated as commodities, sold in the flesh market like a piece of meat. The Government does surveys in order to help the tribals, but sociologists blame the labourers and their primitive traditions for their indebtedness.

And the sociologists travel around Palamu and write in their files, every sonofabitch is becoming *Kamiya* because of wedding funerals-religious ceremonies. That the peasant is becoming the Kaluk's *Kamiya*, this the sociologists avoid rather skillfully. These servants want government support. The government wants the *Kaluk's* support. Land-lender, this is new agri-capitalist caste. This caste is created by the Independent Government of India (*Imaginary Maps* p. 49).

The landlord, moneylenders and government officials, all want the *status-quo*. The rich can manipulate the law as per their wish. Ganori knows that even when the laws are there, the rich and the powerful like Munabar can buy the law. Munabar is a government servant who has contacts with the top officials of the government. Douloti is thrown into the flesh trade by Parmanand Mishra. He presents her before Latia Sahib, an elite contractor with an unending sexual urge for Harijan girls. Parmanand said, "Take a look, Latiaji, village girl, Harijan, unmarried and is still a virgin"(58). Latia Sahib, a typical postcolonial exploiter, rapes Douloti repeatedly till she faints. His attraction for Douloti lasted for three years. Then she is sold to another elite customer. When Douloti enters the brothel, Rampiyari warns her, "They'll eat the fruit of your womb(59)". This warning has several layers of meaning. It suggests the pitiable conditions of prostitutes – their forced abortions and exploitations of their children. Both tribal land and tribal women are subjected to exploitation. Women, like land, are property to be used maximum. The prostitutes are not allowed to keep their earnings even. The author portrays it in a very heart-touching manner.

Parmananda takes every bit of their earnings monthly. Does not give any money in the name of clothing, cosmetics or medicine. Sometimes ten clients come daily as well. And in Madhapura there is a huge market twice a week... At that time thirty clients enter daily in every woman's room (*Imaginary Maps* p.62).

The women have to borrow money from Rampiyari. Parmananda is very happy because "in the bond slavery trade, the bonded labour system, the recourse to loans is the general regulator". Somni's husband borrowed two hundred rupees to get land and in a year it became four thousand rupees. Her husband sent her in the brothel to repay the amount. These prostitutes are left for begging as they age. Their children, if they are boys, turn beggars, and if they are girls become prostitutes. Their condition is pitiable. When Douloti meets Uncle Bono in the fair, he talks of the abolition of 'Bonded Labour System'. But Douloti is fully convinced that this evil cycle will never end. She asks:

"Who will stop it? Big contractors, government officers, they all come. They all help the dog" (*Imaginary Maps* p.73)

In fact, the male characters are equally helpless. They feel cheated because the compound interest incurred on the borrowed amount went up to thousands for one hundred rupees only. Uncle Bono, Mohan Srivastava-the school master and Father Bom Fuller, all bring false hopes for Douloti. The exhausted Douloti develops venereal disease and goes to hospital where she is referred to another hospital. She decides to go to Seora-her birth place. But even before she reaches Seora, she vomits blood and lies 'spread ealged' across the map of India outside the Basic Primary School. 'Douloti is all over India', comments Mahasweta Devi exposing the eternal truth.

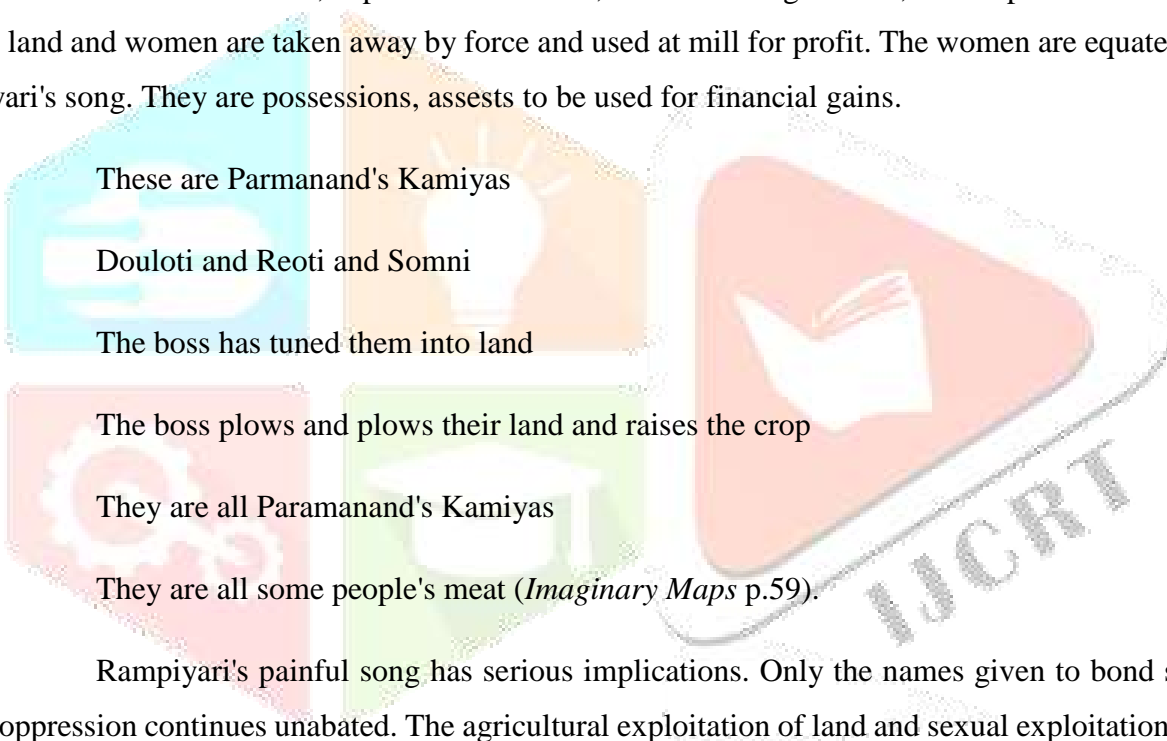
The Independence is a lie, it is meaningless to a vast majority of people of India. The women, like Douloti, are being exploited everywhere. Every city has famous 'Red Light Areas' where the women live in dingy, small rooms, giving 'their contribution' to the fastest developing economy of the world. For the prostitutes, the *Kamiya* whores, the Independence means nothing except the continuing and increasing exploitation. Douloti dies on the chalk-dust map of India; and in the narrator's words, "the conclusion of the fairy tale is life bloody, pain-filled life. (*Imaginary Maps* p.50). These women have to bear the burden of gender; the pain of being women. The male chauvinistic and hegemonistic behavioural tendencies shaped by capitalistic economic structures are revealed in the sexual attack on women.

The worst affected from bonded labour are women and children. Sanichari, Douloti, Lachhima and others are victims of bond-slavery. In "Douloti the Bountiful" Ganori Nagesia is a bond-slave of Munabar Singh Chandela who "Keeps *Dusads, Ghasi, Nagesia, Munda Lohar, Oraon, Bhyian, Chamar, Parhia* all tribals as *Kamiya*" (20). Ganori Nagesia took a loan of three hundred rupees and became a *Kamiya*.

In fact, at first Ganori didn't think that becoming a *Kamiya* was special misfortune. He has been seeing *Kamiya* all over since birth. It is fate's decree to become a *Kamiya*... On a high caste – boy's forehead he writes property, land, cattle, trade, Education, Job, contract. On the Outcaste's forehead he writes bond slavery (*Imaginary Maps* p.22)

The master puts an ox yoke on his shoulder, because the master's young ox was eaten by a tiger in the forest on account of Ganori's carelessness. While pulling the cart with an ox yoke on his shoulder, Ganori lost balance and axle plunged into his back. He spends three months in Tohri Hospital. When he comes out his body is misshaped and he becomes 'Crook Nagesia'. A Brahmin pays his debt and releases him from bondage but in exchange for Douloti whom he promises to marry. Paramanand, the Brahmin, keeps a hawk's eyes on poverty stricken bonded labourers. By paying the debts, he has established a lucrative bonded labour trade of prostitutes. Douloti, only thirteen years old, is thrown into the flesh market business of Madhopura. Bonded slavery is transmitted from father to daughter. "Douloti has taken the yoke of Crook's bonded slavery on her shoulders.. she will repay the bonded slavery loan as a beggar" (73). But she pays with her body, unlike her father who pays through labour.

First Latia Sahib, a pitiless contractor, and then Singh Sahib, she is passed on like used item. *Adivasi* land and women are taken away by force and used at mill for profit. The women are equated with land in Rampiyari's song. They are possessions, assets to be used for financial gains.



Rampiyari's painful song has serious implications. Only the names given to bonded slaves change but the oppression continues unabated. The agricultural exploitation of land and sexual exploitation of women go hand in hand simultaneously.

The fathers and husbands send their daughters and wives to pay the debt incurred by them. Rampiyari, the caretaker of the brothel, ridicules the ignorance of such fathers:

"your fathers! they blow me away. The animal says marriage, he'll marry a *Dusad*, *Dhobi*, *Chamar*, *Parhaiya girl*/ *Brahamans*? Who burn *Harijans*? They catch you to make you a *Kamiya* (59). Somri, another girl in the trade, is sent by her husband to pay his debt.

The story of Douloti ends on Aug. 15, 1975 with Douloti dying of venereal disease and hunger. She earned over forty thousand rupees but all this money has been taken away by her owners. Both Ganori and Douloti are *bandhua* slaves. Rejected at Tohri hospital, she decides to go to her birth place, Seora. She is too weak to walk and falls "spread ealged" (94) across the map of the India drawn outside the Basic Primary School in Bir, a village. Douloti is found dead on the map of India by the people of the village and school teacher, Mohan Srivastava, who was preparing to hoist national flag on the Independence Day.

Filling the entire Peninsula from the Oceans to the Himalayas, here lies bonded labour spread-eagled, *Kamiya* whose Douloti Nagesia's tormented corpse, putrefied with venereal disease, having vomitted up all the blood in its desiccated lungs. Today, on the fifteenth of August, Douloti has left no room at all in India of People like Mohan for planting the standard of the Independence flag. What will Mohan do now? Douloti is all over India (*Imaginary Maps* p.93).

The poor and exploited people inhabit a vast portion of India. Independence has brought change only in the life of the rich, the poor children only sell paper flags and work as usual on Independence Day. The modern economic policy of globalisation, industrial revolution and urbanisation has resulted into the haphazard expansion of cities, ever growing unemployment, loss of land for farmers, large scale migration of labourers from their native places, discontent among youth, ever increasing number of urban poor in the cities etc. In the middle of the novella, Devi comments:

This bonded labour system prevails all over India. In Andhra the people of *Matangi, Jaggali, Malajangam, Mahar* and other castes become *Gothi*. In Bihar *Chamar, Nagesia, Parhaiya, Dusad* become *Kamiya* or *Seokia*. In Gujarat the *Chalwaris, Naliyas, Thoris* and other become *Halpati*. In Karnataka the low birth become *Jeetho*, in Madhya Pradesh *Haroyaha*. In Orissa *Gothi* and in Rajasthan *Sagri*. The *Chettyrayats* of Tamil Nadu keep *Bhumidasas*, in Uttar Pradesh the *Bhumidas* is called *Maat* or *Khandit Mundit* or *Sanjayat*. Bonded labourers are thus known by different names in different regions. The system is slavery and outcastes, the *harijans* happen to be its victims (*Imaginary Maps* p.61-62).

The issue of economic exploitation, the war between 'have' and 'have-nots' remain at the core of all exploitations. The dominant classes maintain their hegemony because of their control over the means of production. The wealth remains concentrated within few hands. Even the land reforms remained on paper. It could not bring justice to all. But Devi's stories do not present the victims. They resist and their violence can be seen as an awareness of their due rights. Only organised struggle can bring desirable change in the system. As a social activist, Devi has seen the potential of collective effort.

The multilayered oppression, to which the subalterns are subjected in various works of Mahasweta Devi, do not leave the reader depressed and shocked. He may feel sad and dejected, but the indomitable determination, the resistance of the underdogs, their collective strength and struggle certainly bring a smile full of hope on their lips are not mere narratives of individuals' saga of sorrow, but these are heroic tales of adventure and courage of a whole group of the oppressed all over the world irrespective of their caste, class, race, ethnicity, nationality or gender. These are epics of courage which will continue to inspire the suffering humanity in times to come.

Albert Camus claimed in his 1957 Nobel Prize speech that "the sympathy of the artist should lie with the victim". Mahasweta Devi not only draws the sympathy of the readers but also shakes the readers out of their comfort zones and exhorts them to action. Martin Luther King also once said that "the ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that by good people". Devi's characters break the silence, her fiction gives voice to the oppressed. They speak, they cry, they howl.

WORKS CITED

- Devi, Mahasweta. *Breat Stories*. Trans. Gayatri Chakravorty Spivak. Calcutta: Seagull Books; 2002.
- *Imaginary Maps: Three Stories*. Trans., Gayatri Chakravorty Spivak. London: Routledge' 1993.
- *Mother of 1084*. Trans. Samik Bandopadhyay. Calcutta: Seagull Books; 1998.
- *Romtha*. Trans. Pinaki Bhattacharya. Calcutta: Seagull Books; 2004.
- *Rudali*. Trans Anjum Katyal. Calcutta: Seagull Books; 1997.
- *The Glory of Sri Sri Ganesh*. Trans. Ipsita Chanda. Calcutta : Seagull Books; 2003.
- *The Queen of Jhansi*. Trans. Mandira and Sagaree Sengupta. Calcutta: Seagull Books; 2000.
- *Titu Mir* Trans. Rimi B. Chatterjee. Calcutta: Seagull Books; 2000.
- Ghatak, Maitreya. (ed.) *Dust on the Road: The Activist Writings of Mahasweta Devi*. Calcutta: Seagull Books; 1997.
- Satyanarayana, E. *The Plays of Mahasweta Devi*. New Delhi : Prestige Books; 2000.
- South End Press Collective. *Talking About a Revolution*. Boston: South End Press; 1998.
- Srinivas, M.N. *Caste in Modern India*. Bombay: Asia Publishing House; 1964.
- Verghese, C. Paul. *Studies in Indo-Anglian Literature*. Bombay: Somaiya Publication; 1971.
- Young, Iris Marion. *Justice and the Politics of Difference*. Princeton: Princeton University Press; 1990.



The Overlapping Of Nationality and Culture:A Study of Jhumpa Lahiri's Stories "When Mr Pirzada Came to Dine" And "The Interpreter of Maladies"

1. Dr Hariom Sharma

Associate Professor of English
MNS Govt College Bhiwani

2. Dr Vandana Vats

Associate Professor of English
Vaish College Bhiwani

Being an Indian by ancestry, British by birth and American by immigration, Lahiri is much interested in the large section of new generation Indian- Americans, their cultural traditions, value systems and relationships, their feelings for home and homelessness. In the narration of their social practices during birth, death, marriage and divorce, Lahiri attempts to iron out the cultural creases of the Bengali immigrants in America.

Lahiri projects the Indian immigrants of Bengali origin as economic refugees, self-chosen exiles and transnational hybrids who form a new generation of Indian- Americans in the American national culture as a separate ethnic identity and cultural 'other', they feel that their native culture is dynamic, multi-dimensional and has its onward movement. While the first generation immigrants are caught in a cultural Limbo due to the contamination with multicultural beliefs, the second generation is emotionally dislocated from their mainstream culture due to their hyphenated existence between *desh* and *pradesh*.

The first generation immigrant Bengalis have a cultural disruption and a double consciousness. But the second generation is a more conflicted lot and has a cultural eruption in 'false consciousness'. In both the cases, the ideological bonding and 'fixity of Identity' provide the essentials for their existence. Lahiri negotiates the dilemma of the cultural spaces lying across the continents with a distinct Universal appeal between two traditions- one inherited and left Behind, and the other encountered but not necessarily assimilated. She has all the praise for the Bengali identity for its Alliance with the Pan- American culture. Her characters and their survival strategies between their affiliations to two cultures. They try to negotiate with the cultural dilemma of America which provides a transnational hybridity as an unavoidable condition of emotional life. For them identity is an invention which is never complete but always in process.

The Indian immigrants do not need merely a place for refocusing but they search for a position to exercise their cultural authority. They develop a split consciousness and try to reconcile their hybridity. Heredity opposes hybridity in Indian cultural tradition but in Pan- American context this is marked by fluidity. In this context one is reminded of Homi Bhabha's postulation in *The Location of Culture*: "Cultural difference is not the acquisition or accumulation of additional cultural knowledge. It is momentous, if momentary, extinction of the recognisable object of culture in the disturbed artifice of its signification, at the age of experience".

It is a common fact that most of Lahiri's characters are Indian immigrants negotiating two cultures but the problems that the stories deal with are not culture specific rather they have a Universal appeal since they may happen to anybody in any corner of the world. Unlike other Indian -American writers, Lahiri is more concerned about human relationships and tries to focus on how interpersonal relationships develop in the new diasporic space. The stories namely "A Temporary Matter", "Interpreter of Maladies" and "That Blessed House" have second generation Indian Americans of the age group of thirty as protagonists but the crises they suffer from are of universal nature having no connection with caste, class, race and ethnicity. The other two stories that have girl narrators are primarily concerned with international relationship but the questions of identity formation and reconciliation of cultures remain as an undercurrent theme.

Jhumpa Lahiri's "When Mr Pirzada Came to Dine" takes place in 1971 in a New England college town. The narrator is Lilia, a ten years old Indian- American girl who lives with her parents in America. They often look through a University directory, call people with Indian names and invite them for dinner at their home. This way they invite Mr. Pirzada who has come to study Botany in the United States, while his wife and daughters remain back in Dacca, East Pakistan, facing a civil war. Lilia's parents entertain Mr Pirzada almost every night, sharing dinner and news of what is happening in the Indian subcontinent. Thus, he temporarily becomes a part of their family. Lilia struggles to negotiate her own Indian -American identity while constantly confronting the perceptions of foreigners that her skin colour creates. Lilia assumes that as Mr. Pirzada is outwardly similar to her parents in looks and speaks the same language- Bengali- and he must be an Indian. However, when Lilia refers to Mr Pirzada as an Indian, her father informs her that Mr Pirzada is no longer considered Indian since partition, as the country was divided in 1947. Lilia's parents differ from Mr Pirzada in religion and nationality, but they share physical and cultural similarities. Lilia gets confused by her father's assertion and it makes no sense to her. Mr Pirzada and her parents spoke the same language, looked more or less the same. They ate pickled mangoes with their meals and ate rice every night with their hands. While Lilia sees only their outward similarities and immediately identifies them as alike on the basis of their similar appearance. She does not see that race is not the binding feature of their relationship. She does not recognise that the bond between her parents and Mr Pirzada is created primarily by common cultural backgrounds that involve shared practices, and that their relationship is centred on what they do together.

While Lilia sees her parents and Mr Pirzada united because of their skin colour, her father uses colours on a map to show that they are different as they belong to two different countries. Pakistan is yellow, not Orange. Here, ironically, Lilia's father uses colour as a way of both Uniting some people as well as separating others. Pakistan is separate from India not because the people are inherently different but because of religion which is not always outwardly recognisable. India's declaration of war against Pakistan shows the

superficiality that these people, who were once of the same nationality, are divided between Pakistani and Indian and become enemies because of borders, though visible only on the maps. The similarity between Lilia's parents and Mr Pirzada shows that individuals are not defined merely by race, religion or nationality, as their relationship points to a shared culture, but by border signifying religious and national status.

However, even after being told the truth Lilia is still unable to understand how Mr Pirzada and her parents can be so similar in race and customs when they have different nationalities. As a result, she closely observes Mr Pirzada in order to ascertain visually what differentiates him from her parents. She tries to find physical indications of his Pakistani identity.

Now that I had learned Mr Pirzada was not an Indian. I began to study him with extra care, to try to figure out what made him different. I decided that the pocket watch was one of those things. (IOM p.30)

As Lilia cannot find any other physical mark of difference between Mr Pirzada and her parents, she concludes that the pocket watch Mr Pirzada has set to East Pakistan time serves as an outward indicator of his identity. However, like race, Mr Pirzada's pocket watch is only a superficial mark of difference, and it is also a misleading one because it signifies different meanings to different people. As a child, Lilia is able to see what adults often cannot -that the differences that separate people are often very superficial. Through Lilia's narration, readers have access to her innocent observations of the outward absurdity of the fact that these differences are often socially constructed.

At school, Lilia is discouraged from learning about South Asia and directed to express interest in the United States. As an American student, she is expected to take interest primarily in American history rather than in world events. Her teacher, Mrs. Kenyon, makes this clear when she tells Lilia that she sees no reason to consult the book on Pakistan she looks at in the library. But Lilia wants to learn more about what makes Mr Pirzada so different from her parents. Judith Caesar points out in his article "Beyond Culture Identity in Jhumpa Lahiri's *When Mr. Pirzada Came to Dine*":

Mrs Kenyon apparently cannot understand why a child whose parents are Indian might want to read about the subcontinent rather than the American history. Her reprimand to Lilia for showing an interest in world affairs shows the emphasis and precedence she gives to all things. The distinction is between American and 'other'. Moreover, this distinction is not neutral as Mrs Kenyon shows a distaste for the 'other' when she holds the book on Pakistan as if it were a hair cleaning to sweater. For Mrs. Kenyon, learning about the world outside America is not important, and she expects Lilia to be immersed in American history and culture rather than showing interest in a place as far removed from America as Pakistan.

However, Rajni Srikanth points out in "Naming Jhumpa Lahiri: Canons and Controversies ":

To turn one's attention toward Pakistan does not imply a turning away from the United States, because one can certainly be American and still have connections to other parts of the world. Unfortunately, because Lilia and other South Asian Americans are often perceived as foreign, they risk, in being attentive to Nations other than the United States, being viewed as less American. In writing about the South Asian American experience,

ethnic authors like Lahiri achieve what Mrs. Kenyon is unable to imagine they engage with both the United States and other Nations, showing that to recognise the South Asian part of Once identity does not necessarily negate the American aspect. As someone who is often perceived as foreign in relation to white America, Lilia is aware of the consequentiality of race but unsure why it is important in attempting to understand the implications of skin colour.

Lilia seems to cross the boundaries of American hegemony in order to learn more about 'other' person like Mr. Pirzada. Lilia's struggle to define her own identity is complicated by the fact that she is of Indian ancestry, but that her nationality is American. Her mother takes pride in the fact that Lilia is born in America and therefore will have an easy life. But her skin colour keeps her away from being recognised as American even when Lilia's skin is pointed green, people notice her underlying colour and race and point to it as a sign of her difference.

Although Lilia, as an American citizen, is as American as her neighbours. Her race marks her as foreign to them because it is something that can be seen, unlike nationality or religion. The difference in religion and nationality would not distinguish Mr Pirzada and Lilia's parents from one another. Lahiri conveys the effects of radicalisation on Lilia and her family as Lilia recognises Mr. Pirzada as racially like her parents. But gradually Learns that although race is perhaps the most visible part of one's identity, it is neither the most significant nor the most defining, and therefore, cannot be the only basis for a meaningful relationship between people. Lahiri also demonstrates that perceptions of Identity based on race often cause misconceptions. struggling to understand the effect of race on identity, She is constantly defined by the world outside her home.

The other most important story of the collection - "Interpreter of Maladies"- describes the encounter during a day trip, between Mr Kapasi, an Indian who works for a local doctor translating patients's descriptions of their symptoms from Gujarati to Hindi and a tour guide for English speaking tourists and the Das family- an Indian- American family vacationing in India. The story explores The misconceptions that arise out of the assumption that race and ethnic Origins indicate more profound and personal human connections. Immediately after meeting them Mr Kapasi ascertains that Mr and Mrs Das and their children resemble with him physically because they all are of Indian Origin and he identifies himself with them on this very basis. Although he recognises that they are culturally different from him and learns that they do not share a nationality with him.

In the very first paragraph of the story Mr Kapasi watches through the rear view mirror as Mrs Das emerges slowly from his car dragging her saved and largely bare legs across the back seat. The fact that Mr Kapasi watches Mrs Das through the mirror, and not directly, underlines the distance between them which Mr Kapasi fails to initially recognise. He notices that although the family looks Indian , they dress as foreigners and shake hands like Americans. Because the family looks Indian, Mr Kapasi takes it for granted that they must be from India. However, when he asks Mr Das if he left India as a child, Mr Das corrects him saying that he and his wife, both were born in America. The connection Mr. Kapasi feels with the family based on their shared race and ethnicity soon appears to be shattered.

Unlike Mr Kapasi, Mr. Das does not suppose that they have anything in common with one another because of their shared race. When he says to Mr Kapasi, "in a way we have a common fate you could say, you and I", he is being polite and referring only to the fact that he takes his students on tours of museums in the U.S. while Mr Kapasi leads tours in India. Mr. Das seems aware that they are not intrinsically alike simply because of their shared race and ethnic origin. In addition to this, Mr. Das views India in an eroticized way as he takes a picture of a barefoot man with his head wrapped in a dirty turban. Mr. Das shows no feeling of identification with him, but rather sees the man as someone from another world. In fact, the scene in which Mr Das asks Mr Kapasi to stop the car so that he can take a photograph of monkeys that are wild and exotic like the Indian men, emphasises his detachment from India as a whole, and points to his tendency to reduce everything Indian, even human beings, to objects that exist only to enhance his pleasure in the exotic spectacle of the country.

Mr. Kapasi does not realise the vagueness of his fantasies until he is aware of the true nature of Mrs. Das's relation to him. In spite of their shared race, Mrs. Das shows that they will never meet again. So she feels free to tell Mr. Kapasi her secret - that one of her sons was fathered by a man other than her husband. Such a vast cultural distance exists between them that sharing her secret with Mr. Kapasi will, in no way, affect Mrs Das's life.

While Mr Kapasi views skin colour as a sign of deeper similarities that connect people, Mrs. Das's revelation shows that it can also signify disconnection. Because Bobby is slightly paler than the other children, his skin colour constantly reminds Mrs. Das of her illegitimate relations. However, the superficiality and insignificance of race are evident when Mr. Kapasi notices the difference in Bobby's skin colour. Neither the Das family nor Mr. Kapasi seems to correlate Bobby's difference in skin colour with belonging, but to Mrs. Das his skin colour is significant because it is an outward sign of her guilty conscience.

Ironically, only after the moment of Mrs. Das's confession, Mr. Kapasi sees something in Mrs. Das's eyes that makes him realise finally that common race and ethnicity cannot make up for the division caused by differences of nationality, culture and life experience. Mrs. Das confesses to Mr. Kapasi in order to share the burden of her secret as she expects some solution from him -the interpreter of Maladies. But she does not realise that what she feels is more than just pain. When Mr Kapasi suggests that she feels guilt rather than pain, she opened her mouth to say something but she stopped. Mrs. Das's reluctance to defend her action indicates her acknowledgement that they have no real connection based on race and ethnicity.

With the knowledge of the superficiality of their similarity, Mr Kapasi can watch the piece of paper on which his address is written, fly out of Mrs. Das's purse and flutter away in the wind. Only Mr Kapasi notices a scrap of paper floating away on the breeze. His last connection to the Das family drifting away symbolises both that he is unimportant to them and that his romantic notions of their similarity and future relationship have been crushed. He lets the paper, with his address, float away because he Sees it as a meaningless object, not a real connection. What becomes clear in the story is that although race is an obvious aspect of Identity, it is not indicative of meaningful connections between members of the same base race. Mr. Kapasi is eventually able to realise what the Das family already knows- that shared race alone cannot bridge the gulf of misunderstanding that results from more fundamental differences.

WORKS CITED

- Babha, Homi.k. *The Location of Culture*. London:Routledge; 1991.
- Caesar, Judith. "Beyond Cultural Identity in Jhumpa Lahiri's *When Mr Pirzada Came to Dine*." *North Dakota Quarterly*; 2003.
- Dhawan, R. K.(ed.) *Writers of Indian Diaspora*. New Delhi: Prestige Books;2001.
- Lahiri, Jhumpa. *Interpreter of Maladies*. New Delhi:Harper Collins; 1999.
- Srikanth, Rajini. "What Lies Beneath:Lahiri's Brand of Desirable Difference in *Unaccustomed Earth*" in *Naming Jhumpa Lahiri: Canons and Controversies*. Eds. Dhingra ,Lavina and Cheung Floyd. Polymouth: Lexington Books; 2012.



'Culture of Resistance' in Mahasweta Devi's "Draupadi"

1. Dr Hariom Sharma

Associate Professor of English
MNS Govt College Bhiwani

2. Dr Vandana Vats

Associate Professor of English
Vaish College Bhiwani

I raise up my voice, not so that I can shout,
but so that those without a voice can be heard.

(Malala Yousafzai- *Nobel Peace Prize* winner 2014)

Across the world, gender discrimination has been a burning topic for authors, journalists and social reformers of all times. Women, in all ages, have been the victims of male hegemony. They are being treated as daughters of lesser-gods where they are harassed, humiliated and exploited physically, sexually and emotionally. This gender-centric discrimination has emerged as a cause of concern for the organisations working for the cause of women. Within Indian society, the traditional patriarchal norms have pushed women to secondary status. The roles prescribed for women in our society have systematically resulted in their subordination which is so ingrained in their psyche and persona that they unknowingly accept this without thinking of its consequences. As French feminist writer Simone de Beauvoir puts it in her famous book *The Second Sex*: "A woman is not born, she becomes a woman".

In India, a woman is not seen as an individual with an identity of her own. Rather she is always seen as a member of the family-as a daughter, sister, wife or mother of a male member. The roots of this gender inequality can be traced back to times of Manu in 200 B.C. where a woman is supposed to be subjected to her father in childhood; in youth, to her husband and when her lord is dead, to her sons. She must not be independent. During the Vedic period, education to women was an accepted norm. The deterioration in the position of women is generally ascribed to the foreign invasions on India leading to more constraints in their life, especially as a consequence to Muslim invasions. During colonial domination gender relations were redefined. The reformers of Indian Renaissance focused their attention on various social evils like *sati*, child marriage, widow remarriage, polygamy, *devdasi* system etc. With the untiring efforts made by Raja Ram Mohan Roy, Swami Vivekananda, Dayanand Saraswati and others, a great number of women were educated and increasingly involved themselves in

the freedom movement. Gandhiji believed that *swaraj* would be meaningless without the upliftment of women. His ideas were in close similarity with the demands of the women's liberation movement all over the world—equality in the family and the society, the right to one's own body and the opening of wider opportunities for self development and a refusal to be regarded as a sex symbol.

In the post-independence India, a provision was made in *The Constitution* which provides that no distinction will be made on the basis of gender. Through these provisions *The constitutions* promises to provide economic, social and political justice to all the citizens of our country. Article 15 prohibits discrimination on the grounds of religion, race, caste, sex and place of birth. Article 16 provides for the equality of opportunity in matters of public employment. Article 300-A provides that no person shall be deprived of his property right by authority of law. Article 39 provides that the citizens, men and women, equally have the right to an adequate means of livelihood. It also provides for equal pay for equal work for both men and women.

Under the guise of protection, patriarchal hegemony oppresses women at several levels. Violence against women is the most rampant violation of human rights. In the 21st century when women have shown their strength in every arena, the crimes against women continue to exist. According to *United Nations Report*, 89 countries collected data on violence against women between 2005 to 2014. It states that women across the world, regardless of income, age or education, are subjected to physical, sexual, psychological and economic violence. Worldwide, 35 percent of women have experienced physical and/or sexual violence by an intimate partner or sexual violence by a non-partner at same point in their lives. Surprisingly, in majority of the countries, less than 40 percent of the women who experience violence seek help of any sort. The percentage of women seeking help from the police is less than 10 percent. Experience of violence can lead to long term physical, mental and emotional health problems. It may lead to death of the affected women.

Dalit and tribal women are triply burdened and discriminated on the basis of caste, class and gender. They are the targets of upper caste hegemony and simultaneously victims of their own dalit male counterparts. The scenario for dalit women is far more depressing as they constitute the largest percentage of bonded labour, sex workers or prostitutes, domestic helps in houses etc. Dalit and tribal women are the most oppressed group of society as they are the victims of patriarchal hegemony, feudalism, casteism and economic deprivation. They are worst victims of violence, exploitation and discrimination. Dalit women have not been given justice in 'Dalit Literature' as they face the hegemony of dalit male writers who speak on their behalf. Dalit women writers like Bama, Baby Kamble, Urmila Pawar and many more are voicing the concerns of their sisters with their creative pen. Bama's *Karukku* (1992) is the first Tamil Dalit text on the Christian Dalit community. It analyses Dalit women's oppression caused by triangular combination of caste, class and gender. The rise of Dalit women writers gave impetus to *Dalit Feminism*. And with her autobiographical novel, Bama becomes the foremost exponent of *Dalit Feminism*. Bama's *Karukku* won international acclaim after its English translation by Lakshmi Holmstorm in 2000. Bama strongly refutes all kinds of oppression and celebrates the resilience and courage of Dalit women. The caste has never been

an important point to be discussed among feminists before 1990. Sharmila Rege's *Writing Caste, Writing Gender* and *We also Made History: Women Ambedkarite Movement* by Urmila Pawar and Meenakshi Moon (Tr. Wandana Sonalkar) are a few attempts in this direction. Urmila Pawar's *The Weave of My Life: A Dalit woman's Memoirs* (Tr. by Maya Pandit) traces the journey of three generations of Dalit women who struggle to overcome the burden of their caste and gender.

Tribal women are equally oppressed and marginalised. Though the status of tribal women appear to be better because many tribes are matriarchal or matrilineal, especially the tribes of Kerala and Meghalaya. But recent studies have shown that the real decision making power lies with the men of the tribe. Radha Kumar in his work, *A History of Doing : An Illustrated Account of Movements for Women's Rights and Feminism in India*, states:

Tribal women are oppressed because as women they are used by those who have the power to oppress their people. Rape, torture and forced prostitution are the means land owners and police employ to humiliate, punish and establish control on an entire community which is economically and materially dependant. (139)

Tribals respect their women and allow them much freedom and social movement. But with the colonialism and capitalism, the outsiders spoiled the social fabric of their pristine culture. The *diku*, or outsider, not only exploited the tribal land but tribal women also.

Mahasweta Devi, a versatile genius, is known all over the world as a short story writer and a novelist. She is better known as a social activist. Her writings do not make a category with propaganda writing alone. But she is whole heartedly concerned for the lives of those who are the poor, the underprivileged, the downtrodden and especially the tribal class. She makes a very sincere attempt to articulate the suppressed feelings of the silent sufferers.

Mahasweta Devi, a champion of tribal rights, has weaved her stories on the matrix of oppression where fibres of caste, class and gender intertwine. She discusses the women issues within the larger framework of class exploitation. The men and women are equally oppressed. But it doesn't mean that she underplays the issue of gender. In an interview with Gabrielle Collu, she says:

Women have to pay a lot. They also have their special problems. They add to my stories naturally, not just to uphold the woman. (224)

Mahasweta Devi strongly dismisses the tag of a feminist writer. But she finds "that woman suffers because of her class and she suffers because of her body" (Gabriel Collu 224). Devi projects women in her works as she finds them as an activist, in society. The writer's choice of not being feminist, does not underplay her concerns with downtrodden women.

Numerous women characters, in her stories come from different historical backgrounds and social milieu. The gender sensitive portrayal of women characters by Mahasweta Devi is linked to the issues of class, caste, tribe, economic condition etc. Women, in her works, come from different social backgrounds. They are dalit and upper caste, educated and uneducated, tribal and non tribal labourers and working class revolutionaries and rebels. They come from a cross section of Indian society. What binds them together to be Devi's daughters is that they all are oppressed and exploited. They are mothers, daughters, wives, sisters, bonded labourers, witches, prostitutes, rape victims etc. but they are survivors and winners. Their resistance and refusal to be victims of oppressive system encompass the whole narrative of Mahasweta Devi. The system oppresses them at physical, sexual or psycho-emotional level, but these daughters of Devi, with their indomitable spirit, heralds a new dawn of optimism for their other sisters. The lesson drawn at the end of the day is courage. This is the courage to cry at the death of oppressors; courage to stand named in front of the oppressor; courage to shout at an insensitive husband.

Economic exploitation, sexual oppression and state violence make the lives of tribal women miserable. Mahasweta Devi brings out the pain and plight of these women in most of her major works. Devi had a long association with tribal women. She understands and comments in *Imaginary Maps* when she says:

Bits of their old culture can still be glimpsed. In the nineteenth century, for example, mainstream Indian reformers had to struggle to pass a *Widow Remarriage Act* in caste-Hindu society, the society that is generally called Indian. Among the *Austriac* and *Dravidian* tribes of India, on the other hand, in the states of West Bengal and Bihar alone there are Oraons, Mundas, Santhals, Lodhas, Kherias, Mahalis, Gonds, and more-widow remarriage has always been the custom. In tribal society, there is no dowry system, only bride price. (*Imaginary Maps i*)

Mahasweta has many tribal women who are extremely courageous and independent. She places her women characters in such historical circumstances so that their socio-political positioning brings about the real causes of their oppression and marginalisation. The tribal Women's exploitation is the direct outcome of their community's exploitation as a whole. In the process of class exploitation, tribal women became an easy prey for outsiders known as *diku*. Devi's essays included in the *Dust on the Road* highlight the statistical details of the working condition of tribals, dalit women and other poor women who work as migrant and bonded labourers in the states of Bihar, West Bengal and Punjab (*Dust on the Road* 1-24, 87-96).

Rape is the fourth most common crime against women in India. According to *The National Crime Records Bureau 2013 Annual Report*, 24923 rape cases were reported across India in 2012. Most rapes go unreported because the rape victims fear the humiliation. There is an increase in the number of reported cases of rape in India from 24923 in 2012 to 33,707 in 2013. It is also revealed in the Report that Madhya Pradesh has recorded the maximum rapes in 2013 among all other states. The most horrifying fact is that majority of the offenders are known to the victims. And most of the victims are aged between 18 and 30 years. According to a *New*

Report published in *The Hindu* dated Jan 22, 2016, eight tribal women from Bijapur district of south Chattisgarh have accused the security forces of "repeated gang-rape and physical torture between Jan. 11 to 14. The police didn't register their complaints. Only after four days, after tribal activist and *Aam Aadami Party Leader*, Soni Sori, addressed a press conference with the victims, the police filed the FIR. Complaints of custodial deaths, rapes and torture are frequent phenomena in the states where security forces have been deployed for security reasons.

"Draupadi" is a story included in the *Imaginary Maps* where security forces gangrape the tribal Naxalite leader Dopdi Mejhen, the female protagonist of the story. The narrative is a tribalized rewriting of the famous episode of *Mahabharata* where Dushsana forcibly and publically strips Draupadi, one of the legendary women characters of the famous epic. It focuses on the tribal insurgency in West Bengal. Dopdi Mejhen is a wanted naxalite in the record of the state. Dopdi is apprehended by the security forces after her companions' breach of trust. The story, after a brief introduction of Draupadi, revolves around the circumstances that led to her arrest. But it is the final scene that has gained a lot of importance and attracted world wide criticism.

During war or insurgency or unrest, rape is a common strategic tactics to subjugate, degrade and humiliate the counter forces. The honour of women is the honour of the whole community. Draupadi belongs to *Santhal* tribe. "She felt proud of her forefathers. They stood guard over their women's blood in black armours" (31). Devi shows how women's honour becomes an instrument of setting power equation. The irony is that the patriarchal hegemonist societies, which have a legacy of innumerable legends and myths of protecting women honour, violate the code themselves as and when they get an opportunity to do so. The partition novels are full of heinous crimes against women, perpetuated by the so called 'guardians of honour' of the community. Humiliating women to suppress a community is the most recurrent tool adopted in all ages. It is being used as a tactic to push marginalised in the corners of silence. The honour attached to women and their body becomes the major male chauvinistic method of oppression. Rape became one of the common male dominated act that ensures submission and obedience without any trace of opposition.

Various writers have depicted rape as a male hegemonic tool to oppress women in their novels. What makes "Draupadi" a different case? Sadat Hassan Manto in one of his stories "Open It" depicts the rape of female protagonist Sakina. But at the end, the treatment of theme by Devi and Manto is different. In Manto's story Sakina is weak but in Devi's "Draupadi" the protagonist refuses to be a victim. She subverts the hegemonic male power structure.

The resilience of Draupadi reminds the readers of the epic *Mahabharata* where Draupadi, wife of *Pandava*, was publicly humiliated when the eldest brother Yudhishitra lost her in a game of chess to the *Kauravas*. Dushasana resorts to violence and drags her to the courtroom where he attempts to disrob her by pulling her *Sari* but fails to do so because of divine intervention of Lord Krishna. Draupadi vows that she will not do her hair till the time she washes it with the blood of Dushasana. Devi reconstructs the myth of *Mahabharata* in her story. She revives the existing myths and uses them to suit to new circumstances. The Archetypal Approach to literature

assumes that there is a collection of symbols, images, characters and motifs that evoke basically the same response in all people. According to psychologist Carl Jung, "Mankind possesses a collective unconsciousness" that contains these archetypes and is common to all humanity. Archetypal critics believe that these myths are the source of literary power. The archetypal Draupadi prays to God for help whereas tribal Draupadi challenges the male world to cover her up by clothes. Devi has used the archetype from *Mahabharata* so as to show Draupadi as an archetype of suffering women but the after-effects of humiliation in the epic and rape in the story are quite different. Devi's Draupadi manages to disassociate herself from the 'burden of gender' and rejects the patriarchal shame and humiliation that come with rape. Dopdi, in her cry, spells the doom for patriarchy. Her body becomes 'a weapon of protest', the same body which her oppressors used to suppress her. She manages to topple the patriarchal world order and creates her own space, the symbolic 'a room of one's own'. Dopdi redefines the meaning of gender. She becomes an 'organic intellectual' as Gayatri Spivak comments:

When the subaltern speaks in order to be heard and got into the structure of responsible resistance, he or she is on the way of becoming an organic intellectual. (qtd in Guha xxi)

But the journey to this has not been an easy one. Dopdi lost her husband and suffered the trauma of rape. She leads a life of fugitives and fights for the common good. The struggle between the forces of oppression and the oppressed still continues. Dopdi and her husband Dulna lead the guerilla warfare. At first, Dopdi's husband Dulna is shot dead by the security forces. After Dulna's death, Dopdi commands the group of the oppressed. The Government declares a reward of two hundred rupees for her arrest. But Dopdi is not at all frightened rather she tells her relatives, "Go home, I don't know what will happen, if they catch me, don't know me" (28). And she further reflects. "What will they do if they catch me? They will 'Kounter' me. Let them.... if mind and body give way under torture, Dopdi will bite off her tongue"(28).

The Government calls Senanayak, an expert in tribals 'guerilla warfare' mechanism. He lays a trap for Dopdi at every bend of the falls where Dopdi and her followers are expected. At last, Dopdi is captured. But a sincere leader as she is, she ululates three times before her arrest to give a signal to other comrades to flee. Dopdi is interrogated and Senanayak disappears giving orders, "Make her, do the needful" (34). And what follows is a democratic procedure of "making" a female captive. In *Mahabharata*, the Lord Krishna comes as rescuer but tribal Dopdi doesn't cry helplessly for the divine help. Mahasweta Devi cannot afford to show a brave *Santhal* woman warrior crying meeklessly for divine help. In a way, Devi rejects the patriarchal sense of security ingrained in women since birth. Dopdi rejects the patriarchal myth of shame associated with her body. She questions the manhood of standing there and declares them as devoid of man like qualities. The rape is not an act of bravery, it is a heinous act of shame. The shame is not for the victim but for the rapist. In the "Introduction" to her novel, *Chotti Munda and His Arrow*, Mahasweta Devi observes:

By just making them non-existent, they do not exist for her (Dopdi), all this male stuff, they are trying to do this, by mass raping, by gang raping also you just cannot destroy a woman's spirit, she does not recognize their existence, they are non-existent for her. (xix)

Dopdi, with her mutilated body, naked as she is, refuses to be clothed by them. She faces Senanayak, pushes him with her mangled breasts and Senanayak is terribly afraid to stand before an 'unarmed target'. Recognising the defiance of tribal woman, the feminist writer Patricia Duncker asserts:

Dopdi has refused to endorse men's system of value. She has refused the meaning he has placed on her body. She has refused to bend, to give way, give herself up. He can kill her, but her power, her spirit can never be broken. (qtd. in Dasgupta 49)

Mahasweta Devi too detests the idea of being labelled as feminist writer. But the gender problems do surface while depicting class and caste oppression. While decoding the causes of suffering of all marginalised, women certainly come out as the 'most oppressed group'. T. Jyoti Rani and K. Katayani remark in the article "Violence on Women in the Context of Indian Political Economy - A Study of Mahasweta Devi's *Sri Sri Ganesh Mahima* and "Draupadi":

Mahasweta Devi has written about the oppressed in the feudal system and the oppressed in the capitalistic system which retains still the essence of the feudal exploitative modes. She has portrayed the travails of women in these systems. While her *Ganesh Mahima* depicts the plight of women in the feudal society, her "Draupadi" lays bare the miseries of urban women in a capitalistic society. Whatever be the system, it is a woman who is sacrificed on the altar of male interests. (124)

Though the women are victims of male dominated Super Structure, they are not shown as a 'lost case'. The evolution from victims to survivors; from silence to speech; from reservations to resistance; from repression to rebellion is surely there. They all rise against suppression. Her women, cutting across the boundaries of time and space, become universal figures and they inspire all women around the globe.

While treading the difficult track of womanhood 'carrying the burden of gender on their backs' Mahasweta Devi's women find their own strategies of survival in an oppressive and suffocating social system. The structures of patriarchy in society, caste system, class divisions, invasion into tribal life, development policies of government and the state, all bring cumulative catastrophe for women. Doulotis and Gangors are forced to flee their native places to become bonded labourers in the hellish conditions of our cities. Dopdis and Nandinis are victims of state's insensitive policies. Sujatas and Somu's mothers all suffer even today. They try to raise their voice to disrupt the hegemonic structures of patriarchy, traditional economy and politics. Some of them become 'Nirbhaya' and some become 'Malala' and their march to victory still continues.

WORKS CITED

- Beauvoir, Simon de. *The Second Sex*. Translated and edited by H.M. Parshley. Harmondsworth : Penguin Books, 1981.
- Caplan, Patricia. *Class and Gender in India : Women and Their Organisation in a South Indian City*. London : Tavistock, 1985.
- Devi, Mahasweta. *Breast Stories*. Trans. Gayatri Chakravorty Spivak. Calcutta: Seagull Books, 2002.
- *Imaginary Maps: Three stories*. Trans. Gayatri Chakravorty Spivak. London: Routledge, 1993.
- *In the Name of the Mother: Four Stories*. Trans. Radha Chakravarty. Calcutta:Seagull Books, 2004.
- *Mother of 1084*. Trans. Samik Bandopadhyay. Calcutta : Seagull Books, 1998.
- *Rudali*. Trans Anjum Katyal. Calcutta: Seagull Books, 1997.
- Kashyap, Subhash C. *Understanding The Constitution of India*. New Delhi: NCERT, 2000.
- Kumar, Radha. *The History of Doing: An Account of Women's Rights and Feminism in India*. New Delhi: Zubaan Books, 1993.
- Millet, Kate. *Sexual Politics*. New York: Avon, 1971.
- Pawar, Urmila, and Meenakshi Moon. *We also Made History: Women Ambedarkite Movement*. Trans. Wandana Sonalkar. New Delhi: Zubaan Books, 2008.
- Pawar, Urmila. *The Weave of My Life: A Dalit Woman's Memoir*. Trans. Maya Pandit. Kolkata: Strel, 2009.
- Rege, Sharmila. *Writing Caste, Writing Gender*. New Delhi: Zubaan Books, 2006.
- Satyanarayan, E. *The plays of Mahasweta Devi*. New Delhi: Prestige Books, 2000.
- Uma, Devi, K. *Tribal Right in India*. New Delhi: Serials, 2006.



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Objectification of Motherhood in Mahasweta Devi's “Breast Giver”

1. Dr. Vandana Vats

Associate Prof. of English
Vaish College, Bhiwani

2. Dr. Hariom Sharma

Associate Prof. of English
MNS Govt. College, Bhiwani

Abstract

Mahasweta Devi, a renowned and voluminous writer of our times, never acknowledged the feminist tag attached to her writings but her female protagonists certainly overshadow the male characters in her writings. The short stories included in *Breast Stories* are all women centric and the discourse of doubly burdened denizens of this country. *Breast Stories*, translated by Gayatri Chakravorty Spivak in 2002, includes three stories where ‘Breast’ is the common motif. “Breast-Giver”, included in this trilogy, is a critique of Indian womanhood that has so completely and passively imbibed the patriarchal idea of motherhood as projected in Legends and Epics.

In this story breast becomes a metaphor of exploitation and torture. It symbolises a burden of gender. The story is built on the matrix of Caste, class and patriarchy. Jashoda, the protagonist, becomes the symbol of exploitation of a woman’s body. She becomes a wet-nurse for family of landlords after her husband is crippled by a rich spoilt brat from the Haldar family. To maintain the uninterrupted supply of milk, she has to undergo annual labour pain. The result is that at the end she has breastfed fifty kids including thirteen of her own. This over exploitation of body culminates with the development of tumour in her breast. In the story Devi debunks at the hypocrisy behind the divine motherhood idea when Jashoda’s own children and milk-children refuse to take care of her malignant breast. Jashoda becomes a victim of gendered violence which, inevitably, is a part of larger socio-economic exploitation. Spivak analyses the “Breast-Giver” according to Marxist Feminist Theory and highlights the commodification of motherhood in the story. The present paper seeks to show how the patriarchal ideology, in collusion with consumerism, exploits the female body to reap the benefits.

Mahasweta Devi strongly dismisses the tag of a feminist writer. But she finds “that woman suffers because of her class and she suffers because of her body.” Devi projects women in her works as she finds them as an activist in society. The writer’s choice of not being feminist, does not underplay her concerns with downtrodden women.

Numerous women characters, in her stories, come from different historical backgrounds and social milieu. The gender sensitive portrayal of women character by Mahasweta Devi is linked to the issue of class, caste, tribe, economic condition etc. Women, in her works, come from different social backgrounds. They are dalit and upper caste, educated and uneducated, tribal and non tribal labourers and working class revolutionaries and rebels. They come from across sections of Indian society. What binds them together to be Devi's daughters is that they all are oppressed and exploited. They are mothers, daughters, wives, sisters, bonded labourers, witches, prostitutes, rape victims etc. but they are survivors and winners. Their resistance and refusal to be victims of oppressive system encompass the whole narrative of Mahasweta Devi. The system oppresses them at physical, sexual or psycho-emotional level, but these daughters of Devi, with their indomitable spirit, herald a new dawn of optimism for their other sisters. The lesson drawn at the end of the day is courage. This is the courage to cry at the death of the oppressors; courage to stand named in the front of the oppressors; courage to shout at an insensitive husband.

Basically she is a social activist and her writings are an extension of her social activism. She explores the tortured consciousness and split personalities of the oppressed and the exploited. She leaves no stone unturned in raising her voice against the atrocities done to the poor and the *Adivasis* who are quite innocent and illiterate people knowing almost nothing about their rights. The writer also targets the welfare policies being undertaken by the Govt. to raise the standard of life in the most backward and undeveloped tribal regions of West Bengal. She acts as a guardian to this suffering tribal community and takes it her duty to bring to light the unholy nexus of bureaucrats, feudal lords and politicians who are responsible for the wretched life of tribal community. Economic exploitation, sexual oppression and state violence make the lives of tribal women miserable. Mahasweta Devi brings out the pain and plight of these women in most of her major works. Devi had a long association with tribal women. She understands and comments in *Imaginary Maps* when she says:

Bits of their old culture can still be glimpsed. In the nineteenth century, for example, mainstream Indian reformers had to struggle to pass *Widow Remarriage Act* in caste-Hindu society, the society that is generally called Indian. Among the *Austrian* and *Dravidian* tribes of India, on the other hand, in the state of West Bengal and Bihar alone there are Oraons, Mundas, Santhals, Lodhas, Kherias, Mahalis, Gonds, and more widow remarriage has always been the custom. In tribal society, there is no dowry system, only bride price. (*Imaginary Maps i*)

Works of Mahasweta Devi are 'telling tales' of the exploitation of the marginalised and dispossessed groups by the ruling and dominant castes. This oppression is further aggravated by greedy bureaucrats and cunning politicians. The literary representations of oppressing circumstances in which Devi's victim-protagonists are placed, are not mere a record of oppression. In fact, Mahasweta Devi deciphers the code of courage and resilience with which these survivors retaliate and bounce back. The repressive situations don't cripple them permanently.

The violation of human rights, custodial rapes, forced labour, poverty, prostitution, exploitation due to caste and class hierarchies etc. do not deter them from achieving their aim, i.e. survival at any cost. Nowhere, even for a once, Devi's daredevils surrender to oppressive conditions. They win even in their deaths. They show phoenix like capabilities of rising from their ash. The state and its long list of rights fail to protect them from the cruel hands of their oppressors. But the dignity of life is ultimately protected by the strength of indomitable will power. Devi has many tribal women who are extremely courageous and independent. She places her women characters in such historical circumstances so that their social-political positioning brings about the real causes of their oppression and marginalization. The tribal Women's exploitation is the direct outcome of their community's exploitation as a whole. In the process of class exploitation, tribal women became easy prey for outsiders known as *diku*. Devi's essays included in the *Dust on the Road* highlight the statistical details of the working condition of tribals, dalit women and other poor women who work as migrant and bonded labourers in the state of Bihar, West Bengal and Punjab(*Dust on the Road* I-24, 87-96).

The poor and exploited people inhabit a vast portion of India. Independence has brought change only in the life of the rich, the poor children only sell paper flags and work as usual on Independence Day. The modern economic policy of globalisation, industrial revolution and urbanisation has resulted into the haphazard expansion of cities, ever growing unemployment, loss of land for farmers, large scale migration of labourers from their native places, discontent among youth, ever increasing number of urban poor in the cities.

Violence against women has another dimension of emotional or psychological violence, inflicted directly or indirectly through threat, harassment, coercion or any other mean. Physical or sexual violence is the overt expression of violence, but emotional violence is an important component of domestic violence used by the near relatives of the victim. It is inflicted by fiddling with the emotions of the individual. Indian women are made to assimilate the images of 'Indian womanhood' since their childhood. It equates them with goddess 'Durga' or 'Sita'. They are taught to accept the male hegemony and patriarchal structure of protection. These values are so imbibed that they silently suffer mental abuse with much appreciated endurance. They forget their dreams, their aspirations for the honour of *Khandan*. Jasodhara Bagchi observes that this myth of Indian womanhood has naturalized gender oppression. The representation of a woman as a 'Mother' has long journey in the history of Indian literature. Literary critics, particularly women-writers, have found that stereotypical image associated with women has led to the oppression of women. The biological role of women as the mother of children has been superseded by culture role of women as 'Divine Mother'.

Woman, in our culture, has been identified and worshipped as 'mother goddess' who is expected to sacrifice every comfort for the sake of 'her family'. Every scripture glorifies a woman as the chief nourisher: one who is an axle around which the whole wheel of the welfare of the family revolves. If any member of family goes astray, it is because the women or the mother in the family have not discharged their duties properly. During the freedom movement, the figure of Indian women came to be identified with 'Mother India' whose honour was to

be saved by the patriotic sons of India. Most of the women are not allowed to jobs and to go outside because their family and children are thought to be their first priority. “Maternal responsibility is used as an alibi to exclude a woman from power, authority, decisions and a participatory role in public life”, observes Maithreyi Krishnaraj . Contemporary gender studies in India now focus on these stereotypical images of Indian motherhood ingrained in our social structure that led to the physical, psychological and emotional abuse of Indian women.

Mahasweta Devi in her various works has fathomed the unknown and unheard stories of motherhood. Her portrayals of mothers are drawn from history, religion, myth and contemporary life. In the famous story “Breast-Giver” she uses the metaphor of breast to highlight the oppression of women by using lactation process as commodity to be sold in lieu of money. Her pathbreaking novel *Mother of 1084*, projects a middle class working mother, Sujata who, after the death of her son, grapples with the causes of Naxalite movement of 1970s. The stories in the collection, *In the Name of the Mother* are heart rending portrayals of mothers who are forced to sell their female children. The mother are helpless as in “Douloti the Bountiful” when Douloti is sold to Parmananda on a false promise of marriage.

Douloti and her mother were two stones clasping each other. The mother was running her hand gently and constantly over her daughter’s body. A split, broken hand. Running her fingers she was weeping and humming, what is the mother, I never heard such a thing. (“Douloti” the Bountiful”51).

Noted critic and translator of Mahasweta Devi’s writings Samik Bandyopadhyay comments in the “Introduction” to *Five Plays*:

Characters that have dominated Mahasweta Devi’s stories and novels in the seventies are the mothers bearing the brunt of social and political oppression and enduring and resisting with indomitable will (ix).

“Breast-Giver” is a very powerful and heart touching breast story where the protagonist, Jashoda, becomes the symbol of exploitation of a woman's body. Jashoda’s lactative glands become the root cause of her suffering and her death. Jashoda readily and happily accepts the motherhood to support her crippling husband. Mahashweta Devi keeps Jashoda’s name unchanged from the mythical Jashoda- the foster mother of Lord Krishna. Here Jashoda becomes a professional mother – ‘a wet nurse’ – for Haldar family after her husband Kanganalicharan is crippled by a rich spoiled brat from the Haldar family.

Jashoda became a professional mother after she suckled a child of sick mother of Harldar family. The mistress of the house noticed the full breast of Jashoda. “ She looks in charmed envy at Jashoda’s mammal projections and says: The good lord sent you down as the legendary cow of fulfillment. Pull the teat and milk flows! The ones I’ve brought to my house, haven’t a quarter of this milk in their nipples!”(48). She immediately

hires Jashoda to breast-feed her grand children as it'll keep them healthy and her daughter-in-law will remain slim and beautiful so as to stop young male Haldars from 'looking outside' or 'harassing the maid-servants'.

In lieu of her service Jashoda would get her daily meals, clothes on feast day and some monthly pay. Jashoda never complains, she never blames her husband for her misfortune. In fact, she is "fully an Indian woman, has an unreasonable, unreasoning and unintelligent devotion to her husband and love for her children" (45). She wants to become the mother earth and feed her crippled husband and helpless children with a fulsome harvest. The Hindu religion states that every woman is an incarnation of 'Divine Mother' and every man is the 'Holy child'. "Such is the power of the Indian soil that all women turn into mothers here and all men remain immersed in the spirit of holy childhood"(46).

Jashoda is given the status of *Kamdhenu*, the legendary cow of fulfillment, by her employers and she is the most revered woman in the village. Her husband, though crippled but sexually active, gives her 'the tips of the trade'. He, illuminated by the spirit of Brahma- the Creator', explains:

You will have milk in your breast only if you have a child in your belly. Now you'll have to think of that and suffer. You are a faithful wife, a goddess. You will yourself be pregnant, be filled with a child, rear it at your breast, isn't this why mother comes to you as a midwife? (*Breast Stories 50*)

Jashoda, the poor victim of circumstances, accepts all the labour pain. She says. "Does it hurt a tree to bear fruit?"(50) . With the result ,at the end, she has suckled fifty kids, including thirteen of her own. But after the demise of Haldar Mistress, Jashoda's services were not required in the house as the new daughter-in-law adopted family planning. Jashoda's usefulness had ended not only in the Haldar family but also for her husband Kanganalicharan. Jashoda begins to feel a strange pain in her armpit and breast. She develops breast-cancer. There is little hope of her survival. The doctors put her on sedatives and she hangs about a month in a hospital.

During her last days, no visitor came to her room because of the stench. She lies discarded by all her children and milk- children. There is nothing magnificent and glorious about her 'mother image'. She has been ruthlessly exploited by all her children, her milk-children, her husband and her masters. The breast, a woman's feeding potential, and her body again prove to be a 'burden of gender'. Marxists believe that women's domestic duties of child bearing and feeding have economic value. And economic revolution will begin only after women demand income in lieu of their maternal services.

"Breast-Giver" is a critique of Indian women's complete identification with patriarchal notions of motherhood. In fact, a woman who fails to deliver a baby, has to bear a social stigma in her whole life. She is considered as an inauspicious and unwelcome during certain religious rituals. From Legends to Epics, so much glory is attached to mother image that no married woman can think of not being a mother. Jashoda becomes a victim of gendered violence which, inevitably, is a part of larger socio-economic exploitation. "Breast-Giver",

thus, exposes how the patriarchal ideology in collusion with capitalism uses the female body to reap the benefits. Gayatri Spivak analyses the “Breast-Giver” according to *Marxist Feminist Theory*. She refers to milk produced by Jashoda for her own children as ‘use value’ and after that she uses the ‘superfluous milk’ for ‘exchange value’ But even when the superfluous milk leads to no ‘capital gain’, she is dumped by all who were thriving on her labour. Jashoda dies all alone. “She was cremated by an untouchable. Jashoda’s death was also the death of God”(74). She was a “mortal masquerading as God”. She is forsaken by humanity. She herself applies this ‘Godliness’ to herself and ironically becomes a victim of humanity.

Devi debunks at the hypocrisy behind the ‘divine motherhood’ idea when Jashoda’s own children and milk-children refuse to take care of her ‘malignant breast’. She depicts how the ‘divine mother’ with her ‘Kamdhenu breasts’, having exhausted her utility, is pushed to the margins. Mahasweta Devi does not reject the value of love and care that are traditionally associated with motherhood, but she does it without romanticizing and glorifying the ‘divine mother’ image that a mother usually accompanies in the traditional Indian literature. As Radha Chakrvarthy notes:

She reappropriates these values for her radical project, locating them in a normal ‘Core’ that contains the possibility of female self empowerment. (“Introduction”, *In The Name of the Mother ix*).

Through her powerful portrayal of ‘Mother’, Mahasweta Devi depicts the motherhood as an ambivalent concept which may restrict or release women from the burden of gender. Her women-like Douloti, Jashoda, Sanichari, Bikhni, Ganor, Chandidasi etc.-embody the dualities that arise when they embark on their journey of motherhood.

WORKS CITED

Devi , Mahasweta. *Breast Stories*. Trans. Gayatri Chakravorty Spivak.

Calcutta: Seagull Books; 2022.

..... *Five Plays*. Trans. Samik Bandyopadhyay. Calcutta:Seagull Books;1986.

..... *Imaginary Maps: Three Stories*. Trans. Gayatri Chakravorty Spivak London: Routledge, 1993.

..... *In the Name of Mother: Four Stories*. Trans. Radha Chakravorty . Calcutta:Seagull Book; 2004.

Ghatak, Maitreya (ed.). *Dust on the Road: The Activist Writing of Mahashweta Devi*. Calcutta: Seagull Books,2000 .

Karlekar, Malavika. “Review”, *Indian Journal of Gender Studies*. 5.1. (1998).

Satyanarayan, E. *The plays of Mahasweta Devi*. New Delhi: Prestige Books;2000.

Sen, Nivedita, and Nikhil Yadav eds. *Mahasweta Devi: An Anthology of Recent Criticism*. New Delhi: Pencraft International; 2008.

