

Rare Narratives Rare Discourse Innovative Conscience-Keeping Through Creative Productions

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This paper furnishes explores creative productions aimed at social reforms. It takes into account the efforts of songwriters, soldiers, critics, filmmakers and playwrights who made the world see and hear the plight of people on the fringes. The marginalized so represented may have been social misfits or whole communities 'displaced' from their original homes. The stress lies on imaginative methods of registering protests, emphasizing equality and showing resistance to demeaning existence. In warfare: militaristic,

cultural or ideological, there is intolerance, but steadily a world has been built which is more protective towards human rights. There have been human rights representations in most innovative forms: poetry, songs, movies, plays, placards, posters- film and literature have been the steady aides of activists. They have appealed for tolerance to 'difference' and intolerance to oppression and fanaticism using both imagination as in 'agitprop' drama or heart-touching stories and action as in protest marches, candlelight vigils or even distinguished sports performances. The present discussion includes representative movies by Charlie Chaplin and others; a play by Bertolt Brecht; poetry by Wilfred Owen and Siegfried Sassoon and songs by Bob Marley that touch upon subjects like segregation, possession, hatred, apartheid, war, and capitalism. Due to creative efforts of many steadily the definition of culture has become more inclusive. This study may be of significant interest because it discusses major works –popular or canonized- that have contributed towards sensitizing the audience/reader/spectator towards alternative points of view and have appealed for consideration of human rights in imaginative ways.

Culture: Changing Understanding

Steadily the definition of culture has become more inclusive. In fact, the definition of 'culture' itself has been revised. It no longer denotes 'refinement' but value-systems that have currency in a limited social and historical context. Also, the line between 'high' and 'low' culture has been erased in cultural reception. Cultural historians like Michel Foucault have charted the development of a world- more humane to criminals and mentally disturbed people in books like *Madness and Civilization* and *Discipline and Punish* however, there is also a recognition that monologue of

authority persists as in *Birth of a Clinic* and *History of Sexuality* by the same author; the society seems to be more embracing towards 'otherness'- in terms of culture, gender or sexuality. In "The Rise of Cultural Studies" Robert Stam asserts: ' Key to cultural studies is the idea that culture is the site of conflict and negotiation within social formations dominated by power and traversed by tensions having to do with class, gender, race, and sexuality'(Stam, 228). Robert Stam critically assesses the endeavour of cultural studies and comments, 'At its best, cultural studies locates moments of subcultural subversion and resistance; at its worst, it celebrates *fandom* and consumerism as exercises in untrammelled freedom' (Stam, 228). The phenomena began in an uncanny ally of culture: science. ' Einstein's theory of relativity captured the imagination of a public whose common experience told them that observers differently placed got a different view of things. The ideas of relativity and uncertainty led people to deny absolute values in any sphere of society' (Tindall and Shi.1187). Now 'culture' meant 'the whole system of ideas, folkways, and institutions within which any group lived. Even the most primitive groups had culture and all things being relative, one culture should not impose its value judgments on another' (Tindall and Shi.1187).

An Overview

In the era of imperialism, Asians and Africans were displaced as 'slaves' and entrenched as 'bonded labour' to serve in British colonies in the New World. There were segregations prompted trans-history by wars, conquests and invasions (as Tibetan refugees fleeing Chinese suzerainty). Astonishing episodes like the partition of India happened leading to mass movements across newly carved out borders. Hate propaganda targeting other races, religions and cultures

took shape of 'ghettos' and Nazi concentration camps in Germany. The tug-of-war for power after the Second Great War lead to modern spurt of prosecutions as in Cold War period when economic and ideological insecurities prompted American governments to maraud 'communists' in Capitalist America.

Pretexts for exploitation and killing of humans by humans are many: usually the 'other' (the term evoked by Edward Said in *Orientalism*) is perceived as low, barbaric, dangerous, abnormal or mean or any one of them. Many- a -times oppression gets State or religious sanctions: wars precipitate in this way, but there are other forms of sanctioned inhumanity as prosecutions in the reigns of the Catholic Queen Mary and her protestant sister Queen of England Elizabeth I directed to the other sect in turn.

Shias and Sunnis have fought though belonging to same religion and there is an apprehension and suggestion that the revolt in Bahrain is due to the fact that the monarch is ruling the majority of a different sect. One grave charge levelled against Saddam Hussain, the erstwhile 'dictator' of Iraq was that he targeted the majority Muslim community there, giving the Americans enough reason to step in and take action. Christians and Jews though they share the roots have an uneasy relationship throughout history for was not Christ a Jew when born?

The 'actual' and the 'subterranean' motives of aggression vary. In fact, Adolf Hitler used pseudo-eugenics to prompt Germany to enter World War II and fulfill his ambition to be world supremo and wars for economic gains have been fought as Gulf war with American intrusion.

The Last Decade: Critique of the State-sanctioned subjugation

Though states have long taken recourse to criminal tactics and *modus operandi*, they are rarely given a terrorist tag. It is apparent that the penal system of most states is based on procedures and methods adopted from the criminals. This similarity was emphasized greatly by Michel Foucault in his book *Discipline and Punish*.

The law-dispensing authorities claim that tortures and third degree of state prisons and repressive measures serve ends that justify the means that is, fostering a healthy fear of Law. The spectacles of pain and torture are exemplary and act as deterrents to crime. The state sends out signals saying that the state could target the criminal just as the criminal victimizes others. While in some countries 'an eye for an eye' principle still prevails, in others this is considered a barbaric code.

The Indian constitution is perhaps the finest and most humane and merciful of constitutions (such that many a times, it appears to be an ineffective deterrent to criminals). Human rights groups preach mercy and forgiveness towards criminals and the state is criticized for corporeal punishments. While some states give harsh punishments that mimic criminal methods only in the 'rarest of rare cases', others dole out corporeal punishments as a policy matter- to curb crime as the cruel punishment is considered a great deterrent. The harsh impositions of state are considered necessary to maintain law and order- as the state penalizes those that are culpable but does not touch the innocent.

There are times, however, when the state is hijacked by crime and we witness a phenomenon where not people's actions but their identity or their opinions allow them to be

dubbed as criminals- a fundamentalist, ruthless, totalitarian, oppressive regime employing methods borrowed from criminals materializes.

These methods are: infringing upon the privacy of subjects/ individuals(Watergate scandals), misrepresentations and misinterpretation and misquoting individuals to make them culpable(contempt of court proceedings against recipient of Booker's Prize Arundhati Roy), judgment without trial, punishments after fake trials(The Salem Witch trials), communal riots employing state machinery or relying on state's apparent indifference(NarendraModi's Gujarat), massacres and genocides abetted and aided by the state(Nazi Germany). The state does not give logical reasons but furnishes excuses for its extremities.

It banks upon the primal fears, and racial/communal hatred to create myths/stories fostering stereotypes in which the prospective victim appears as the aggressor and perpetrator to create hate waves that precipitate as violence or mobbing of the hated group. History has witnessed states (not just individuals) deriving sadistic pleasure out of terrorizing their subjects. Most recent is the crisis in Middle East and North Africa with civil war conditions emerging in many countries following the revolt of people of Egypt against their dictator Hosni Mubarak. The wave has spread engulfing Libya, Yemen, Bahrain, and Syria. The governments as well as the revolting people are suspicious of the Western powers in the fiasco. While the people claim that they are fighting for restoration of human rights, democracy and better standard of living, the powers-that-are claim that this is due to resurgence of religious fundamentalism. It was also observed that Muammar Gaddafi was using the weapons supplied to his forces by the U. S. The Middle East, today, has not found an

Islamic utopia or a humanistic democracy but has turned into an extensive burial ground of human hope. Europeans and Syrians both find themselves on the receiving ends of a refugee crisis.

There has been emergence of Right-wing politics in the 'Post-truth' contemporary era directed by paid and controlled media- Trump, Modi, Putin, Xi Jinping and the North Korean dictator Kim Jong Il only a shade darker. The nightmarish reality finds many articulations and graphic representations in media but though the individuals may be moved, the governments so much in control of civil rights and liberties seem to demonstrate an uncanny helplessness and little control over the juggernaut of attacks once the ball starts rolling.

However, the artistic productions aim to impress the 'one swallow' hoping it would 'make a summer'. Just as one rotten apple can spoil a whole basket!

Literary and Cinematic Representations of Issue

Films and literature can be used in conjunction to *study* and effectively critique culture. The dynamism of culture is emphatically revealed through these media. Literature and movies have a capacity to reveal limitations of subjective perceptions; therefore together they create a system that is enriched by plurality highlighting respect for differences by bringing in marginalized communities and cultures into focus. For instance, a host of anti-Nazi movies were produced during the period of World War II.

Movies on Racial Hatred and War

The Trial (1935), perhaps, offered Orson Welles, a filmmaker, the greatest opportunity to explore the limits of the 'cinema of consciousness' (Bordwell, 274). The stories "The Judgment" and "In the Penal Colony" and the novel *Trial*,

record the terrible encounter of the individual subject with the authorities. The challenging task for the filmmaker was to express the simultaneous subjectivity and objectivity of the protagonist: to help the audiences visualize the terrible face of the system through the consciousness of the individual subject and at the same time, to reveal the objectification of the protagonist by the authority's indictment or persecution of him. One may be reminded of Jeremy Bentham's *panopticon* about which Foucault talks extensively in *Discipline and Punish* as a concept than as an architectural type. The 'panopticon', here, is so gigantic that it engulfs all existing space turning offices, monuments, and theatres into surveillance apparatuses. Foucault inquires: "Is it surprising that prisons resemble factories, schools, barracks, hospitals, which all resemble prison?" (228). The prison is so huge, that the naïve prisoner is only vaguely aware of his cage. The authorities, however, discourage even the illusion of freedom. This is done by impinging upon the subject's movement at strategic times and forcefully reminding the subject of an all-pervasive gaze.

Charles Chaplin played Adenoid Hynkel inspired by Adolf Hitler in his movie *The Great Dictator*(1940). He also played a persecuted Jewish barber in the film who exchanges positions with the dictator in the end to vouch for peace and brotherhood. This was hailed as a courageous movie. Similarly, Italian filmmaker Roberto Benigni's *Life is Beautiful* (1997) and Roman Polanski's *The Pianist* (2002) based on the life and biography of a Jewish musiciansend across a message of courage, beauty and optimism in face of Nazi atrocities. *Sound of Music* (1959) a world renowned musicalset in Austrian locale is based on the memoir of Maria von Trapp, *The Story of the Trapp Family Singers* , the

audience winces at the imminent threat of war to this idyllic life. *Anne Frank's diaries* offer a renowned intertext for these media productions.

Films have also taken inspiring stories to create sensitivity in the audience. A recent and native example exists in *Chak De India* where the players of Indian hockey team are taught to forget their regional roots and commit themselves to national team. The tribal girls from Jharkhand are undermined by those from Punjab and Haryana, considered more progressive states. In fact, in sports there is one exceptional real life example to show how a player through his performance can gain pride for the whole of his community. In 1947 The American baseball's *Brooklyn Dodgers* put Jackie Robinson on their roll, the first black player to feature in the National League (Tindall and Shi. 1401). Many read it as a gigantic step in way of Negro emancipation. The racist crowds teased but heedless to the abuses Robinson got his team to win the match. He paved the way for many other sportsmen relegated due to their race to be recruited for sports. 'Jackie Robinson vividly demonstrated that racism, not inferiority, impeded African –American advancement in the postwar era and that segregation need not be a permanent condition of American life'(Tindall and Shi.1402). Robinson opened the way for more black players to enter national teams in America, such that they now dominate the American sports scene.

Short Stories and Novels against segregation

Franz Kafka (1883-1924) was a Czech Jew writing in German. He wrote his stories and novels in the period around the First World War and his writing reflects an acute apprehension of his position as a person belonging to a minority community and a persecuted race in the menacing

socio-political situation prevalent in those times. Nazism was directed both against the Czechs and Jews so, Kafka must have been doubly disadvantaged. They put up their notices saying: *Jews, Czechs and Dogs not admitted*. Such attitudes must have evoked a fear of the fast emerging totalitarian state and an apprehension of oneself as a threatened individual. Franz Kafka's oeuvre offers a literary reflection of such predatory states and his apprehension of the political situation prevalent in his contemporary times is acute because of his minority status and because the authorities' gaze is most often directed towards a minority subject.

In his oeuvre, Franz Kafka often takes up the theme of judgment as exercised by the authorities over their subjects. The authorial institutions are the family, the office, the court, or the pervasive prison of *The Trial*. The authorial figures are, correspondingly, the father as in the "The Judgment" and investigating magistrates, parsons, or lawyers as in "In the Penal colony" and *The Trial*. The 'Penal Colony' is run according to law that is 'monologic' and asserts truth to be singular and indisputable.

According to the norms in the penal colony: 'Guilt is never to be doubted. Other courts cannot follow that principle; for they consist of several opinions and have higher courts to scrutinize them' (97). The colony, then, is an organization "closed" to dialogue or debate. The punitive apparatus that looks like a gigantic turbine to pierce and mark human bodies is demonstrated by one of the officer-judges.

The intricacies of the turbine's design are more delicate than the laws of the penal colony that allow the same gruesome death to all sorts of criminals. The punishment begins as the convict is branded in his own blood and the needles pencil out the crime in words over the criminal's body.

These words, although, they have no sonic power have visual and somatic impact. The strange inhuman way to punish emphasizes silence and subjection as the twin posts of a dictatorial regime.

An “explorer” and outsider admitted into the colony heralds the end of this punitive era. But the end is complex: the officer- in charge, who finds this part-archaic, part-sophisticated method of dispensing justice (of which he is a firm advocate) under criticism, goes on to inflict self-punishment following the same punitive law that is being discarded due to the outsider’s intervention. This self-punishment is janus-faced asserting not just the guilt of the judge-officer or the old system but also attempting to make a last ditch-effort validating the obsolete law by submitting willingly to it. The officer rejects the succor of the more humanitarian laws introduced by the outsiders and chooses the mercilessness of the earlier *dictate*. As the officer goes to commit the semi- legal suicide substituting himself for a released convict, he shows the unforgiving nature of dictatorial tyranny. The barbaric show, which allows public witnesses, is a reminder of cultural atavism that sometimes accompanies civilization’s advancement.

The Trial distills what is so unexpected and sudden in “The Judgment” and so archaic and exaggerated in “In the Penal Colony” into a grim but subtler apprehension of tyranny. The novel is an evolution from the “Penal Colony” and “The Judgment” since it admits a more devastating critique of the state machinery and law-dispensing authorities. While the penal colony is put forth as an isolated case of a community where barbaric practice in law is still extant, *The Trial* is a more explicit recognition that the oppressive legal machinery exists even outside such a specimen colony.

In India, there is the peculiar scourge of caste which though emerging in Hinduism casts its spell over nearly every other religion practiced in the subcontinent. The stigma of 'untouchability' and being an outcaste does not leave a person born in certain fringe castes even when they convert to Islam, Sikhism or Christianity. The remarkable hypocrisy that allowed uppercaste men to, customarily, enjoy sexual relationships with the women from declared lower castes as 'keep'(s) and concubine has been noticed by all conscious and unwitting contributors to writing on the Dalit issue. In fact, UR Ananthmurthy's *Samskara* focusing on a Brahmin community from an earlier age and time evokes episodes of similar nature is narrated in *The Outcaste* another quasi-fictional account, the autobiography of Sharankumar Limbale.

It thus, seems to be a unimpeachable assertion that exploitation economic, sexual and social was sanctified in the name of a religion that was based on hierarchy rather than unity and oneness of its followers. The overarching paradox was that the position and relevance of the higher castes depended on the retention of these outcastes 'in'/ 'of' the Hindu fold.

Caste persists and adversely affects the lives and character of all who live in the Indian environment. It has sustained from ancient to colonial to post-colonial times in the nation.

A remarkable document possessing authority and idealism that has withstood caste is the constitution of India; it is unique in its almost superhuman endeavour to be 'inclusive'. The Indian constitution is derived not just from legal theories of modern nations and the French and American revolutions, but from customs of diverse indigenous people. Looking at it from a post-colonial perspective, the Indian

constitution is guided by the best thoughts in Occident and Orient world.

It is indirectly influenced by the ancient Hindu philosophical and ritual treatises, epics and myths that is, by *Vedas*, *Vedanta* to *Puranas*, and epics like *Mahabharata*, sometimes by viewing the Hindu tradition critically and decoding its caste biases propagated by *Manusmriti*. In fact, the Chairman of the drafting Committee of the Indian Constitution was Dr BR Ambedkar an outcaste belonging to the 'Mahar' community whose scathing critique of caste, actually meant to be a speech, was left undelivered but found articulation in form of an iconic text *The Annihilation of Caste*.

The Greeks like Plato who spoke of the 'Philosopher King' in his *Republic*, Transcendentalists like Emerson and Thoreau; various religions and dissenting sects like Buddhism, Jainism, Islam, Christianity, *Bhakti* movement amalgamate to create a strong ethical inspiration for our constitution; English theorists as disparate as Hobbes who emphasized the evil and anti-social nature of man in his well known text *Leviathan* and Locke who held his faith in goodness of man both contribute in some way to its making.

Plays against war

Bertolt Brecht (1898-1956) wrote many plays that treated the theme of war and were meant to intellectually stimulate the audience. He introduced 'epic theatre' in collaboration with a renowned Berlin theatre figure Erwin Piscator. Piscator was adept at *agitprop* drama that uses agitation and propaganda and 'epic theatre' with its political purpose and episodic structure incorporates the features of *agitprop*. The Brecht. Bertolt Brecht's *Mother Courage and her Children* was written in 1939 but was copyrighted first in USA

in 1940 and was published in English translated by HR Hays before being published in German. It perhaps offered the most vicious satire to war ideology. The opening episode is a humorous dialogue on war emerging from a conversation between recruitment officer and a sergeant. They consider it a merit of war that it makes counting of men, rationing and stratification imperative.

War is synonymous with organization while peace breeds ennui and conceit. Mother Courage, herself, surviving on war by selling edibles from her wagon understands that mercenary motives lie behind every war. The vague parentage and varied descent of all three of her children are an indication that she certainly does not believe in provincialism of any kind. She is not sure whether their father is Swiss, French or any other.

In scene 7 as Mother Courage pulls the wagon on the highway, she declares her stance boldly and says:

I won't let you spoil my war for me. Destroys the weak, does it? Well, what does peace do for 'em, huh? War feeds its people better. She sings: War is a business proposition: /Not with cream-cheese but steel and lead(55).

She makes no bones about it and chastises the recruiting officer for trying to enlist her children in the army to serve as cannon-fodder.

Mother Courage: This one's just a baby. You'll lead him like a lamb to the slaughter. I know you, you'll get five guilders for him(8).

It may be of remark that the play was written during the Nazi hysteria and appeared just before the commencement of World War II. However, it bore the subtitle of *A Chronicle of the Thirty Years War*. This was a war in Europe(1618-48) that had an overt religious but covert

political purpose and the dissociation from the Germany of twentieth century only helped show how men continue to find newer excuses to make war on each other.

Poems by War poets of WWI

A notable poem from the first-hand experience of a soldier in the first world war is 'Suicide in the Trenches' by the war poet Siegfried Sassoon (8 September 1886 – 1 September 1967) published in *Counter-attack and Other Poems*(1918)that talks of the psychological breakdown suffered during war:

I knew a simple soldier boy.....
Who grinned at life in empty joy,
Slept soundly through the lonesome dark,
And whistled early with the lark.

In winter trenches, cowed and glum,
With crumps and lice and lack of rum,
He put a bullet through his brain.
And no one spoke of him again.

You smug-faced crowds with kindling eye
Who cheer when soldier lads march by,
Sneak home and pray you'll never know
The hell where youth and laughter go.

Wilfred Owen(18 March 1893 – 4 November 1918) was a British soldier who died fighting. Owen's poem 'Dulce et decorum est'(1917) that parodies the war-praising lines from Horace is perhaps the most evocative of realities of war which are different from the idealization of those who do not fight at trenches. He describes the death throes of a soldier who falls victim to a gas attack exposing the horrors of modern warfare with its inhuman reliance on chemical weapons.

If in some smothering dreams you too could pace
 Behind the wagon that we flung him in,
 And watch the white eyes writhing in his face,
 His hanging face, like a devil's sick of sin;
 If you could hear, at every jolt, the blood
 Come gargling from the froth-corrupted lungs,
 Obscene as cancer, bitter as the cud
 Of vile, incurable sores on innocent tongues,---
 My friend, you would not tell with such high zest
 To children ardent for some desperate glory,
 The old Lie: *Dulce et decorum est Pro patria mori.*

It is 'sweet and proper to die for one's country' was a patriotic motto that inspired new recruits but the two world wars taught that the reality of war was bizarre and horrific. These soldiers wrote poems to shake the complacent governments and civilians to the plight of soldiers who died, were maimed or taken prisoners in war.

Anthems/Songs for Peace, Equality and Humanity

While the war poets brought to notice the plight and horror of war, there were those who went to the root and vehemently voted for nipping the evil in the very bud: destroying to construct. One is reminded of RoberNesta 'Bob' Marley (February 6, 1945- May 11, 1981), the Jamaican singer of group called 'Wailers' who inspired the *Rastafari* movement. In his song *War* (written by Norman Whitfield and Barret Strong) Marley declares:

Until the philosophy which hold one race superior
 And another
 Inferior
 Is finally
 And permanently
 Discredited

And abandoned-
Everywhere is war-
Me say war.

Furthermore he asserts:
That until that day
The dream of lasting peace,
World citizenship
Rule of international morality
Will remain but a fleeting illusion to be pursued,
But never attained-
Now everywhere is war-war.

This is a constant concern with him. For instance, there are the lyrics of his song 'Get Up, Stand Up' in which he dismisses dogma of all kinds:

We sick an' tired of-a your ism-skism game -
Dyin' 'n' goin' to heaven in-a Jesus' name, lord.
We know when we understand:
Almighty god is a living man.

There is this effort to recast morality and ethics in terms of this temporal world rather than as preachers say for the love of heaven or fear of hell.

There is Bruce Cockburn's song "Call it Democracy" wherein he exposes the democratic pretensions of capitalism:

 padded with power here they come
 international loan sharks backed by the guns
 of market hungry military profiteers
Slavery gets a modern avatara in the twenty-first century:
 by turning countries into labour camps
 modern slavers in drag as champions of freedom
 sinister cynical instrument
 who makes the gun into a sacrament –

Phil Collins “Another Day in Paradise” evokes the pain and plight of refugees and homeless people. But he does more the luckier people also seem to be helpless and do not offer them shelter or solace: they walk off without looking back, pretending not to hear the cry for help. Collins asks us if the ‘paradise’ we take so casually as ours enduring enough since our neighbour’s is not.

John Lennon (October 9, 1940- December 8, 1980) one of the founder members of *The Beatles* tells how this can be achieved in ‘Imagine’:

Imagine there’s no countries
It isn’t hard to do
Nothing to kill or die for
And no religion too

In fact, patriotism is one excuse to kill the others. Terrorists too are misguided patriots; over the years many have proclaimed commitment to greater causes to justify their killing of innocents.

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world...
You may say I’m a dreamer
But I am not the only one.

Surely there were and are many more such dreamers and they are required.

However, criticism and protest cannot be useful or strong without inspiration and commitment, and it is best articulated in the world famous song by sung by John Baez with words and music by Zilphia Hart, Frank Hamilton, Guy

Carawan and Pete Seeger: "We shall Overcome" the best note on which to end- there is hope and promise for human rights till human spirit holds.

These rare narratives uphold humanity and the rare secular discourse resisting the mainstream narratives supportive of the powerful discourse of hatred and schisms. They persist in their task of being the conscience-keepers of this society riddled by differing faiths, beliefs and birth in formal religions.

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Traditional Water Conservation Systems in India

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Introduction

The activity of development and control of water assets to limit the harm to property and life and furthermore to boost the effective gainful use is known as water conservation management. If the monitoring of water conservation is good in dams than it decreases the risk of damage caused due to flooding.

water assets of a nation establish one of its imperative resources. Only 4 percent of world's water resources available in the country. Today day by day population,urbanization and industrialization is increase and the demand of water for various uses is increasing continuously, thereby reducing per capita water availability. India is an emerging nation with an enormous region, intricate

and various geology, fluctuated environment and a huge populace. The precipitation and spill over in the nation isn't just unevenly conveyed, yet additionally lopsided as to transient circulation of water during the year. India being a prevalently agricultural division country, its financial advancement is connected to agroindustry. The significant restricting component for horticulture is water. A developing populace and ensuing requirement for expansion in food creation consequently requiring expanding area of horticultural fields and water system are bringing about huge tension over water due to over double-dealing of water assets, it has become scant in many parts of our country. Obviously, under such a situation **"Water Conservation and Management"** is vital to the monetary, social and social advancement in India.

Traditional Methods of Water Conservation And Management

The fundamental idea basic this multitude of water Conservation Techniques is that downpour ought to be reaped at whatever point its falls. Archaeological proof shows that the urban areas of the Indus Valley Civilization had fantastic frameworks of water conservation, reaping and waste frame work. Chanakya's Arthashashtra specifies water system utilizing water reaping frame works. In customary strategies

for water gathering, water is put away and further more used to re-energize the ground water. A portion of the conventional strategies for water Conservation in various regions of India are given in a short concise –

1. Rajasthan – Jhalara, Bawari, Tanks, Khadins, Nadis.
2. Maharashtra- Bandharas Phad, Tals.
3. Ladakh- zing.
4. Uttar Pradesh and Madhya Pradesh- Talab.
5. Kerala and Karnataka - johads.

1. Jhalara

Jhalaras are ordinarily rectangular-formed stepwells that have layered strides on three or four sides. These stepwells gather the underground leakage of an upstream supply or a lake. Jhalaras were worked to guarantee simple and normal inventory of water for strict rituals, regal functions and local area use. The city of Jodhpur has eight jhalaras, the most seasoned being the Mahamandir Jhalara that traces all the way back to 1660 AD.

2. Talab /Bandhi

Talabs are supplies that store water for family utilization and drinking purposes. They might be regular, for example, the pokhariya lakes at Tikamgarh in the Bundelkhand area or manmade, like the pools of Udaipur. A repository with an area under five bighas is known as a talai,

a medium estimated lake is known as a bandhi and greater lakes are called sagar or samand.

3.Bawaris

Bawaris are remarkable stepwells that were once a piece of the old organizations of water stockpiling in the urban communities of Rajasthan. The little downpour that the district got would be redirected to man-made tanks through channels based on the uneven edges of urban areas. The water would then permeate into the ground, raising the water table and re-energizing a profound and many-sided organization of springs. To limit water misfortune through dissipation, a progression of layered advances was worked around the supplies to limit and extend the wells.

4.Taanka

Taanka is a conventional water collecting strategy native to the thar desert area of Rajasthan. A Taanka is a tube shaped cleared underground pit into which water from housetops, patios or falsely pre-arranged catchments streams. When totally filled, the water put away in a taanka can endure all through the dry season and is adequate for a group of 5-6 individuals.



Fig – Taanka.

5. Johads

Johads, probably the most seasoned framework used to preserve and re-energize ground water. Developed in a space with normally high rise on three sides, a capacity pit is made by uncovering the region, and unearthened soil is utilized to make a divider on the fourth side. Here and there, a few johads are bury associated through profound channels, with a solitary outlet opening into a waterway or stream close by. This forestall's underlying harm to the water pits that are additionally called madakas in Karnataka and pemghara in Odisha.

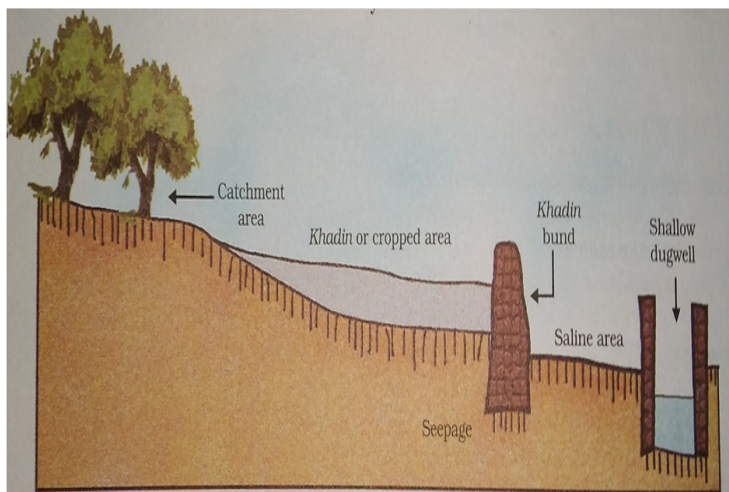


Fig- Johads

6. Khadin

Khadins are shrewd developments intended to reap surface overflow water for farming. The primary element of a khadin, additionally called dhora, is a long earthen bank that is worked across the slope inclines of gravelly uplands. Floodgates and spillways permit the abundance water to deplete off and the water-soaked land is then utilized for crop creation. First planned by the Paliwal Brahmins of Jaisalmer in the fifteenth century, this framework is basically the same as the water system techniques for individuals of old Ur (present Iraq).

Fig – Khadin



7. Bhandara Phad

Phad framework begins with a bhandara (really look at dam) worked across a stream, from which kalvas

(waterways) branch out to convey water into the fields in the phad (rural square). Sandams (gets away from outlets) guarantee that the overabundance water is taken out from the waterways by charis (distributaries) and sarangs (field channels). The Phad framework is worked on three streams in the Tapi bowl - Panjhra, Mosam and Aram - in the Dhule and Nasik areas of Maharashtra.



Fig- Bhandara Phad

8. Ramtek Model

The Ramtek model has been named after the water gathering structures in the town of Ramtek in Maharashtra. In this framework, tanks associated by underground and surface trenches structure a chain that stretches out from the lower regions to the fields. When tanks situated in the slopes are completely filled, the water streams down to fill progressive tanks, for the most part finishing in a little waterhole. This

framework saves around 60 to 70 % of the all-out spill over in the area.

9. Bamboo drip irrigation system

The method of bamboo drip irrigation has been adept in northeastern parts of the country. It is an over 200-year-old system developed by tribal farmers for irrigating terrace fields. In this system, water from perennial springs is transported using bamboo pipes. Best suited for crops demanding less water, the system ensures that small drops of water are provided directly to the roots of the plants. This ancient system is used by the farmers of Khasi and Jaintia hills to drip-irrigate their black pepper cultivation.



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दीनदयाल उपाध्याय के आर्थिक विचारों की कोविड-19 के सन्दर्भ में प्रासंगिकता का अध्ययन

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सारांश

वर्तमान दौर में विश्व महामारी से गुजर रहा है जिसे “कोविड-19” के नाम से जाना जा रहा है। चीन के ‘बुआन’ शहर से इसकी शुरुआत हुई और बहुत त्रिवता से इसने सम्पूर्ण विश्व को अपनी जकड़ में कस लिया।

इस दौर में विश्व इतने खौकनाक दौर से गुजरा की “लाशों की मंजर” देखा, वहीं सामाजिक ताना-बाना और आर्थिक रूप से विश्व हाशिये पर आ गया। इसके कारण दुनिया के प्रत्येक देश ने “लॉकडाउन” करना पड़ा। इससे सामाजिक-आर्थिक रूप से देश, समाज, परिवार प्रभावित हुए।

प्रस्तुत शोध पत्र में आर्थिक प्रभाव का अध्ययन भारत के सन्दर्भ में किया गया है। जिसमें भारत के द्वारा ‘लॉकडाउन’ के आर्थिक रूप से उभरने

के लिए महान विचारक “दीनदयाल उपाध्याय के आर्थिक विचारों की प्रासंगिकता का अध्ययन” किया गया है।

मुख्य शब्द - दीनदयाल, कोविड-19, आर्थिक विचार, आत्मनिर्भरता।

दीनदयाल उपाध्याय एडम स्थित व कार्ल मार्क्स की तरह आर्थिक विचारक नहीं थे। उनके द्वारा दिये गये भाषण, लिखी गई पुस्तक तथा पत्र-पत्रिकाओं में छपे लेखों के माध्यम से विश्लेषण पर ऐसा प्रस्तुत किया जाता है जैसा कि भारत के महान नेता महात्मा गाँधी के विचारों को संगृहित किया गया है। दीनदयाल उपाध्याय ने भी गाँधी की तरह समाज की स्थिति के अनुरूप आर्थिक चिन्तन प्रस्तुत किया। दीनदयाल उपाध्याय द्वारा रचित रचना ‘टैक्स या लूट’ (1954), ‘दो योजनाएँ: वादे, अनुपालन, आसार’ (1958) ‘अवमूल्यन: एक बड़ा पतन’ (1966) में उनका चिंतन दर्शन प्राप्त होता है।

दीनदयाल के आर्थिक चिंतन को भारत ने वैश्विक महामारी में भारत ने इस आर्थिक स्थिति में अपनाया है जिसका सरकार के द्वारा “आत्म निर्भरता मॉडल” का नामकरण किया गया है तथा ‘कोविड-19’ के सन्दर्भ में अध्ययन किया गया है। प्रस्तुत शोध पत्र हेतु शोधार्थी व द्वितीय स्रोतों पर आधारित है जिसके लिए दीनदयाल द्वारा रचित पुस्तकों, पत्रिकाओं, लेख इत्यादि से तथ्यों का संग्रह किया गया है। इसके साथ-साथ समाचार पत्रों, न्यूज समाचार चैनल इत्यादि के माध्यम से देश के द्वारा अपनाये गए मॉडल को दिखाने से सम्बन्धित तथ्यों का संग्रह किया गया है, जिसके माध्यम से दीनदयाल उपाध्याय के आर्थिक विचारों की प्रासंगिकता का प्रस्तुत शोध पत्र में अध्ययन किया है।

सारणी संख्या-1 बेकारी को दूर करना

दीनदयाल उपाध्याय के विचार	कोविड-19के विचार में समानता
“भारत में 70 प्रतिशत जनसंख्या गाँव में निवास करती हैं। ग्रामोद्योग एवं कुटीरउद्योग/	कोविड-19 के कारण अनेक श्रमिक जो ग्राम से शहर में मजदूरी कर पालन करते थे वे कोविड-19

लघुउद्योग स्थापित करना है। जिससे ग्रामीण अर्थव्यवस्था को बरकरार रख जा सकें।”	के कारण उद्योग/कार्य बन्द हो गए, जिससे श्रमिक बेरोजगार हो गए।
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स्रोत: दी. क. स. ज: 2: 130-131)

उपर्युक्त सारणी को विश्लेषित करने से स्पष्ट होता है कि दीनदयाल उपाध्याय के आर्थिक दर्शन में गाँधी के प्रभाव को भी देखा जा सकता है। दीनदयाल ग्रोमोउद्योग के प्रणाल समर्थक थे जिससे प्रत्येक व्यक्ति को कार्य मिले। वे “सबको कार्य ही भारतीय अर्थनीति का मूलाधार मानते हैं। “कुटीर उद्योग” बेरोजगारी के निदान में अहम भूमिका निभा रहे हैं।

सारणी संख्या-2 क्रम शक्ति को बढ़ाना

दीनदयाल उपाध्याय के विचार	‘कोविड-19’ में प्रासंगिकता
क्रमशक्ति को बढ़ाने के लिए औद्योगीकरण मॉडल अपनाया जाना चाहिए। इसके लिए कुटीर एवं ग्रामोउद्योग को आधार बनाकर बड़े उद्योगों को उनके साथ सामंजस्य किया जाए। जिससे क्रम को बढ़ाया जा सके।	‘कोविड-19’ में स्पेशल पैकज के अन्तर्गत इस प्रकार की व्यवस्था की गई कि “उद्योगों” को विशेष पैकेज दिया गया जिससे वो कुटीर/ग्रामोउद्योग के साथ समन्वय किया जाए। ज्यादा से ज्यादा रोजगार के अवसर प्रदान किये जाए। जिससे क्रम शक्ति को भी बढ़ाया जा सके।

स्रोत - वित्त मन्त्री के भाषण का अंश।

दीनदयाल उपाध्याय प्रबल समर्थक रहे हैं। कुटीर एवं ग्रोमोउद्योग के, वे हमेशा औद्योगिकरण के मॉडल में कुटीर एवं ग्रामोउत्थान उद्योगों को प्राथमिकता इसलिए भी देते थे जिससे कच्चा माल बड़े उद्योगों को कुटीर उद्योग से प्राप्त हो सके और क्रम को बढ़ाया जा सके। दीनदयाल उपाध्याय दो योजनाएँ: वादे, अनुपालन, आसार में ऐसा वर्णित करते हैं। वर्तमान में विश्व जैसा की विशिष्ट है कि “कोविड-19” से झूम रहा है। इस समय पर भारत ने दीनदयाल उपाध्याय के औद्योगिकरण के मॉडल को अपनाया। वित्त

मंत्री और स्वयं प्रधानमंत्री के द्वारा उद्योगों को विशेष राहत पैकेज में कुटीर उद्योगों के साथ समन्वय करके क्रम को बढ़ाया जा सकता है। जिसे नाव भी दिया गया “लोकल कार वॉकल”।

सारणी संख्या-3 औद्योगिक शिक्षा

दीनदयाल उपाध्याय के विचार	‘कोविड-19’ में
अक्षर और साहित्य ज्ञान के साथ-साथ यह भी आवश्यक है कि विद्यार्थी को किसी न किसी रूप में शिक्षा दी जाए। हे क्निंकल, और वोकेशमल शिक्षा केन्द्रों को ज्यादा से ज्यादा स्थापित किया जाए।	‘नेकल फॉर लोकल’ के अंतर्गत भारतीयों के द्वारा तैयार माल को राष्ट्रीय स्तर एवं अंतर्राष्ट्रीय स्तर पर उनको प्रसार एवं प्रचार किया जाए। जिससे ज्यादा स्थानीय लोगों को रोजगार प्रदान किया जा सके।

स्रोत -प्रधानमंत्री (Speech)/द. द. उ. स. ग. 132-183 17 अगस्त. 2020

उपर्युक्त सारणी को विश्लेषित करने से स्पष्ट होता है कि दीनदयाल उपाध्याय भारत की स्वतन्त्रता से ही इस प्रकार के कार्य के पक्षधर थे जिससे शिक्षा रोजगार उन्मुखी हो सके। इसलिए वो वोकेशनल शिक्षा पर बल देते हैं। जिससे प्रत्येक बालक शिक्षा ग्रहण करते ही रोजगार ग्रहण कर सके। हालांकि मोदी सरकार के द्वारा “दीनदयाल उपाध्याय ग्रामीण कौशल योजना” की भी शुरुआत की। जिससे दीनदयाल उपाध्याय की दूरदर्शिता तो साबित हो ही रही है, बल्कि 2020 ने वैश्विक महामारी में भी दीनदयाल उपाध्याय के विचारों को अपनाते हुए ज्यादा से ज्यादा औद्योगिक संस्थानों को वोकेशनल ट्रेनिंग ‘लोकल फॉर वोकल’ को स्थापित किया गया।

अतः उपर्युक्त सारणी से यह कहा जा सकता है कि

सारणी संख्या-04 दूतावासों ने केवल स्वदेशी मॉडल

दीनदयाल उपाध्याय के विचार	‘कोविड-19’ में प्रांसगिकता
दीनदयाल के विचार थे कि दूताहासों में विशेष रूप से भारतीय	भारतहीन प्रधानमन्त्री ने इस आपदा के दौरान वैयविक स्तर पर

उच्या आयुक्त में कुटीर उद्योग द्वारा निर्मित वस्तुओं/वसंगे का उपयोग करें जिसे भारतीय संस्कृति, सभ्यता तथा आर्थिक रूप से प्रचार, प्रसार एवं मजबूरी मिले।	भारतीयों के दृष्टा निर्मित पदार्थों, दवाएँ एवं दैनिक वस्तुओं को विश्व बाजार प्रदान किया जाए। जिसे “लोकल फॉर लोकल” का नाम दिया गया।
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स्रोत - दीन दयाल संसार, पोटिल

प. दीनदयाल उपाध्याय के विचार अत्यन्त दूरगामी थे, चूंकि प्रत्येक राष्ट्र में राजदूत की नियुक्ति की जाती है, जो सम्बन्धित राष्ट्र का प्रतिनिधित्व करता है, यदि भारतीय राजदूत भारतीयों द्वारा बनी वेश-भूषा ग्रहण करते हैं तो वहाँ निवास करने वाले भारतीयों पर ‘विशेष’ रूप से इसका प्रभाव पड़ेगा। जिसके कारण कुटीर उद्योगों को नया जीवनदान मिलेगा।

अतः यह कहा जा सकता है कि दीनदयाल उपाध्याय के स्वदेशी मॉडल के कारण देश आत्म निर्भरता ओर की तरफ जाएगा।

वर्तमान में इनके विचारों का भारत सरकार ने अपनाते हुए “आत्म निर्भरता” की ओर ले जाने पर जोर दिया है।

सारणी संख्या-05 हर हाथ को काम

दीनदयाल उपाध्याय के विचार	‘कोविड-19’ में प्रांसगिकता
दीनदयाल उपाध्याय के विचार थे कि सबको काम हो भारतीय अर्थनीति का एकमेव मूलाधार है। अर्थात् प्रत्येक व्यक्ति को काम दिया जाए।	वर्तमान में केन्द्रीय लिए मंत्री के द्वारा उद्योगों ‘विशेष राह पैकज’ दिया गया है, जिसमें वर्णित किया गया है कि प्रत्येक श्रमिक जो कोविड में बेरोजगार हो गया है, को कार्य पर लगाया जाए। जिससे प्रत्येक व्यक्ति को कार्य मिल सके।

स्रोत - वित्त मंत्री के भाषण का अंश, अप्रैल 2020

उपर्युक्त सारणी के विश्लेषण से स्पष्ट होता है, कि दीनदयाल उपाध्याय प्रत्येक व्यक्ति को रोजगार मिले इसके पक्षधर थे, इसलिए वो हमेशा “हर हाथ को काम” के उनके आर्थिक विचारों का अहम् भाग था।

वर्तमान में “कोविड-19” के कारण श्रमिकों को प्रवसन (Migration) करना पड़ा, इसलिए भारत सरकार ने ऐसे श्रमिकों को रोजगार में प्राथमिकता के लिए विशेष ‘राहत पैकज’ की घोषणा की है।

अतः यह कहा जा सकता है कि दीनदयाल उपाध्याय के विचार वर्तमान में विशेष रूप से ‘कोविड-19’ के दौर में अति महत्वपूर्ण प्रासंगिकता हैं।

सारणी संख्या-06 छोटे कारखानों को बढ़ावा

दीनदयाल उपाध्याय के विचार	‘कोविड-19’ में प्रासंगिकता
दीनदयाल उपाध्याय हमेशा वृहत् उद्योगों के विरोधी थे तथा कुटीर उद्योगों के समर्थक। जिसमें व्यक्ति अपनी दैनिक आवश्यकताओं की पूर्ति कुटीर उद्योगों के माध्यम से होने चाहिए। जिससे अर्थव्यवस्था सृदृढ़ हो तथा देश आत्म निर्भर बन सके।	भारतीय प्रधानमंत्री ने “कोविड-19” के बाद देश को आत्मनिर्भर बनाने पर जोर दिया है, इसके लिए स्पेशल पैकेज की घोषणा भी की गई है। जिससे भारत को आत्मनिर्भर बनाया जा सके और विशेष रूप से मौलिक आवश्यकताओं की पूर्ति की जा सके।

स्रोत - वित्त मंत्री के भाषण का अंश, अप्रैल 2020

उपर्युक्त सारणी को विश्लेषित करने से स्पष्ट होता है कि दीनदयाल उपाध्याय भारतीय जनमानस के आर्थिक स्थिति को लेकर बहुत चिंतित थे। उन्होंने अपने आर्थिक चिन्तन में प्रत्येक भारतीय को अपनी जरूरतों को पूर्ण करने के लिए “कुटीर उद्योग” को बढ़ावा दिया।

“कोविड-19” सम्पूर्ण विश्व के सम्बन्धों को प्रभावित किया है, जिसके कारण राष्ट्रों की दूसरों पर निर्भरता को तरजीह न देकर आत्म निर्भरता को बढ़ावा दिया गया है। इसलिए भारत के प्रधानमन्त्री ने कुटीर

उद्योगों को बढ़ावा देते हुए 'मास्क एवं सैनेटाइजर' बनाने हेतु प्रोत्साहित किया गया।

अतः यह कहा जा सकता है कि दीनदयाल उपाध्याय के विचार वर्तमान में प्रांसगिकता है।

दीनदयाल उपाध्याय के आर्थिक विचारों का विश्लेषण

प्रस्तुत शोध पत्र के माध्यम से दीनदयाल उपाध्याय का अध्ययन किया गया है। प्रस्तुत शोध में सारणियों के विश्लेषण से यह स्पष्ट होता है कि दीनदयाल उपाध्याय कर्मठशील व्यक्ति थे। उनका दर्शन मूलतः गाँधी के दर्शन के करीब और परिस्थिति-जन्य है। गाँधी का दर्शन मूलतः भारतीय रहा है और इसी प्रकार से दीनदयाल दर्शन ग्रामोन्मुखी, बेरोजगारी, तथा जमीनी हकीकत पर बल देता है। इनके दर्शन को पार्टी से बाँधना ठीक नहीं है। दार्शनिक किसी राजनैतिक दल का नहीं होता बल्कि वह राष्ट्र और सम्पूर्ण विश्व का होता है। महात्मा गाँधी और दीनदयाल उपाध्याय मानवतावादी है जिनका मुख्य उद्देश्य मानव केन्द्रित व्यक्ति, समाज और राष्ट्र का निर्माण करना था।

यहाँ कहा जा सकता है कि पंडित दीनदयाल उपाध्याय के कहे हुए शब्द, उनके लेखन कार्य और उनके आर्थिक विचार 'कोविड-19' में सार्थक सिद्ध होते हैं। दीनदयाल उपाध्याय हमेशा रामराज्य के समर्थक रहे, जिसमें सभी प्रजा सुखी रहे, सबके आर्थिक हितों की रक्षा हो।

दीनदयाल के आर्थिक विचारों से यह भी स्पष्ट होता है कि दीनदयाल उपाध्याय राष्ट्रीय स्वयंसेवक संघ के साथ जुड़े रहने पर भी हमेशा इस तथ्य के प्रबल समर्थक थे कि पूंजीपति एवं जमींदारी प्रथा का अन्त हो। वो हमेशा कहते थे कि राष्ट्रीय स्वयंसेवक संघ का कार्य राष्ट्र में प्रेम, राष्ट्र उन्नति एवं कर्तव्य पालन है। दीनदयाल उपाध्याय हमेशा सम्पत्ति पुनः वितरण के समर्थक रहे हैं।

कुटीर उद्योग में उनकी गहन आस्था थी। गाँधी के दर्शन एवं दीनदयाल के दर्शन में सबसे प्रबल समानता देखने को मिलती है। उनमें ग्रामोत्थान, कुटीर उद्योग रामराज्य रहा है।

अतः यह कहा जा सकता है कि गाँधी की तरह दीनदयाल उपाध्याय भी एक महामानव है जो सही मायने में रामराज्य की स्थापना की ही कल्पना है। जिससे 'कोविड-19' जैसी महामारी में उनके आर्थिक विचारों को अपनाकर संकट से मुक्ति में अहम भूमिका का निर्वाह कर सकते हैं।

सन्दर्भ सूची

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नई शिक्षा नीति: आवश्यकता एवं क्रियान्वयन की राह में बाधाएं

डॉ० उदयभान सिंह

सहायक प्राध्यापक

लोक प्रशासन एवं राजनीतिक शास्त्र विभाग

गुरु नानक खालसा कॉलेज, यमुनानगर

हरियाणा, भारत

सारांश

गत् शिक्षा नीति 1986 के बाद नई शिक्षा नीति का आगमन 2020 में वर्तमान एनडीए की केन्द्र सरकार के द्वारा लाई गई है। इस शिक्षा नीति में जहां युवा पीढ़ी को अपने पैरों पर खड़े करके आत्मनिर्भर भारत के सपने की परिकल्पना की गई है। वहीं दूसरी तरफ युवा भारतीय सभ्यता, परम्परा और संस्कृति से ओत-प्रोत होकर अपने जीवन का नैतिक विकास भी कर सकें, इस आवश्यकता पर गम्भीरता से बल दिया गया है। पिछली शिक्षा नीतियों में युवाओं का जहां केवल शिक्षित बनाने पर जोर था वहीं इस शिक्षा नीति के माध्यम से युवाओं को आत्मनिर्भर, नैतिक रूप से संस्कारित और भारतीय मूल्यों से लबरेज करने की कल्पना है। नई शिक्षा नीति-2020 का प्रारूप यद्यपि अनेक आदर्शों से परिपूर्ण है किंतु क्रियान्वयन की राह में बाधाएं भी कम नहीं हैं। वर्तमान शोध आलेख समाज के बुद्धिजीवियों से चर्चा तथा चर्चा से निकले बिन्दुओं पर आधारित है।

मुख्य शब्दः- नई शिक्षा नीति-2020, राष्ट्रीय शिक्षा नीति 1986, आत्मनिर्भर, लबरेज, परिकल्पना, क्रियान्वयन, शोध आलेख।

नई शिक्षा नीति-2020

प्रमुख बिन्दु शिक्षा मनुष्य का सर्वांगिण विकास करती है तथा उन्हें हर कार्य में निपुण बनने का मार्ग प्रशस्त करती है। इसके साथ-साथ सभी बच्चे स्कूल जाएं और वहां उन्हें उचित शिक्षा मिले इस उद्देश्य से वर्तमान भारत सरकार में नई शिक्षा नीति तैयार की गई है।

भारत के वर्तमान प्रधानमंत्री श्री नरेन्द्र मोदी जी ने देशभर के विद्वानों से चर्चा परिचर्चा करके नई शिक्षा नीति-2020 तैयार की है। यह नई शिक्षा नीति 5+3+3+4 पैटर्न पर आधारित है। इसके अंतर्गत पूर्व प्रथमिक स्तर यानि प्ले शिक्षा को भी जोड़ दिया गया है। इतना ही नहीं बच्चों को शुरू में तीन साल प्ले स्कूल की तरह शिक्षा दी जाएगी तथा दूसरी कक्षा तक बच्चों को परीक्षा से मुक्त रखा जाएगा। यह शिक्षा नीति 29 जुलाई 2020 को घोषित की है। गौरतलब है कि 1986 के बाद नई शिक्षा नीति के रूप में यह पहला नया संसोधन है। दूसरे शब्दों में हम कह सकते हैं कि कुल 34 वर्षों के बाद शिक्षा नीति में बदलाव करके नवीन शिक्षा नीति 2020 तैयार की गई है।

वर्तमान शोध का केन्द्र यही है कि इस नीति का भी प्रारूप तैयार किया गया है। इसे लागू करने में कई वर्ष लग सकते हैं। वर्तमान नई शिक्षा नीति अंतरिक्ष वैज्ञानिक के. कस्तूरी रंगन की अध्यक्षता वाली समिति की रिपोर्ट पर आधारित है। पुरानी शिक्षा नीति के तहत 6 वर्ष की आयु में बच्चों को स्कूल में दाखिल किया जाता है। जबकि इस नीति के तहत 3 वर्ष की आयु में ही बच्चों को स्कूल में दाखिला दिया जायेगा। 2020 की शिक्षा नीति के तहत पूर्व प्राथमिक स्तर की शिक्षा को 3 वर्ष तक दी जाएगी। जिसमें बच्चों को प्ले स्कूल की तरह खेल-खेल में शिक्षा दी जाएगी। साथ ही बच्चों को किताब, कापी लेकर नहीं जाना होगा। इससे बच्चों को बस्ते का

भारी वजन नहीं ढोना पड़ेगा।

5+3+3+4 पैटर्न का अर्थ है नई शिक्षा नीति के अंतर्गत 12वीं कक्षा तक की शिक्षा 4 चरणों में दी जायेगी। 5 वर्ष की शिक्षा आधार स्तर पर उसके बाद की तीन वर्ष की शिक्षा तैयारी स्तर, दूसरा 3 साल माध्यमिक स्तर और अंतिम 4 वर्ष सीनियर सैकेण्डरी स्टेज में आयेगा। इस प्रकार हम कह सकते हैं नई शिक्षा नीति काफी व्यापक है और आशाओं से भरी पूरी है। संक्षेप में हम नई शिक्षा नीति को निम्नलिखित बिन्दुओं में समेट सकते हैं:-

1. 5 वर्ष आधार स्तर (प्री-प्राइमरी और कक्षा 1 से 2 तक)
2. 3 वर्ष तैयारी स्तर (कक्षा 3, 4, 5 तक)
3. दूसरा 3 वर्ष माध्यमिक स्तर (कक्षा 6, 7, 8 तक)
4. 4 वर्ष सैकेण्डरी स्तर या चरण (कक्षा 9,10,11,12 तक)
5. उच्च शिक्षा स्तर (कक्षा स्नातक, स्नातकोत्तर व आगे)

शोध आलेख प्रविधि

वर्तमान शोध आलेख की तैयारी शिक्षा व समाज जीवन के विभिन्न क्षेत्रों में सक्रिय बुद्धिजीवियों से बातचीत व उनकी प्रतिक्रिया के आधार पर तैयार किया गया है जोकि इस प्रकार हैं-

डॉ० बी.मदनमोहन-सेवानिवृत्त एसोसिएट प्रोफेसर एवं विभागाध्यक्ष हिन्दी विभाग, एमएलएन कॉलेज यमुनानगर के अनुसार वर्तमान शिक्षा नीति वैसे तो ठीक है लेकिन व्यवहारिक नहीं है क्योंकि क्रियान्वयन में नौकरशाही अनेक अड़चने खड़ी करेगी पहलें इस समस्या का समाधान जरूरी है तभी कुछ कहा जा सकता है।

डॉ० कंवल नयन कपूर सुप्रसिद्ध साहित्यकार व सुरसम्मान से सम्मानित का विचार है कि नई शिक्षा नीति 2020 राजभाषा आयोग 1955 की सिफारिशों में से एक भारतीय भाषाओं के ज्ञान और सिखने की संस्तुति आदि को सम्मिलित किया गया है जोकि अच्छी बात है। अगर हो सका तो

युवा पीढ़ी के ज्ञान का रास्ता प्रशस्त हो जायेगा।

डॉ० एम.सी. शर्मा, कोषाध्यक्ष- डीएवी कॉलेज प्रबन्ध समिति नई दिल्ली के अनुसार वर्तमान शिक्षा नीति भारत की संस्कृति व सभ्यता को सीखने, समझने जहाँ मूलभूत उद्देश्य पूरा करती है वहीं दूसरी ओर युवाओं की आत्मनिर्भरता के साथ-साथ भारत को भी आत्मनिर्भर बनाने में सक्षम होगा।

डॉ० पी.के. वाजपेयी-प्राचार्य, महाराजा अग्रसेन कॉलेज जगाधरी के अनुसार 2020 की नई शिक्षा नीति पर समीक्षा करते हुए कहते हैं कि इस नीति को समझना बहुत आवश्यक है और समझकर नीति का क्रियान्वयन महत्वपूर्ण पक्ष है। उनके अनुसार अक्षर नीतियां बनती है बस कागजों तक सिमट कर रह जाती हैं। 1968 और 1986 की शिक्षा नीतियों के उद्देश्यों की असफलता का उदाहरण देते हुए डॉ० वाजपेयी कहते हैं कि क्रियान्वयन बहुत जरूरी है अन्यथा नई शिक्षा नीति के सपने धरे के धरे रहेंगे।

डॉ० हेमन्त मिश्र- एसोसिएट प्रौफेसर, समाजकार्य विभाग, गुरु नानक खालसा कॉलेज, यमुनानगर के अनुसार नई शिक्षा नीति का विश्लेषण करते हुए कहा की यह नीति यद्यपि वक्त की आवश्यकता है पर क्रियान्वयन को लेकर प्री-प्राइमरी से लेकर उच्चतर शिक्षा तक जुड़े हुए शिक्षकों को साथ लेकर चलने की महती जरूरत है तभी सार्थक उद्देश्यों को प्राप्त किया जा सकता है।

डॉ० अनुराग -विभागाध्यक्ष इतिहास, गुरु नानक खालसा कॉलेज, यमुनानगर के अनुसार देश में 34 वर्षों के बाद यह शिक्षा नीति आई है जोकि बड़े परिवर्तन की ओर इशारा करती है। मगर जनता की चेतना में स्वीकारिता बहुत जरूरी है। उन्होंने कहा कि इस नीति को हरी झंडी मिली एक वर्ष हो गया है मगर अभी यह स्पष्ट नहीं है कि इसे किस दृष्ट्य भविष्य का निवेश माना जाये। इतना ही नहीं विकसित देशों में परोपकार परिचलित है तो भारतीय शिक्षा नीति में पहली बार शामिल किए गए परोपकार शब्द से क्या अभिप्राय है।

यह कुछ ऐसे बिन्दु है जो नई शिक्षा नीति के नए आयामों को जहां रेखांकित करती है वहीं समस्याओं की ओर भी संकेत करती है। जिनका समय रहते समाधान बहुत आवश्यक है। तभी नवीन शिक्षा नीति 2020 की निहीतार्थों को हासिल किया जा सकता है अन्यथा यह भी अन्य नीतियों की तरह ही आदर्श बन शिक्षा विभाग या शिक्षा मंत्रालयों के अलमारी धूल फांकती मिलेगी।

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Social Justice: The Route Between Liberty And Equality From The Perspective of John Rawls

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Abstract

Justice is a social virtue. Providing liberty and equality to the common people in a society is one of the very significant and sensitive issues for the social justice in the recent world. Generally, we know liberty means freedom which ensures peoples freedom of speech, freedom of action, freedom of equality and justice before law, freedom to join all socio-political activities etc. in a society. Again, equality means where every people of a society get equal opportunity and chances irrespective of caste, creed, gender, region and religion to live their life happily. Justice is a concept of ethics and law that means people behave in a way that is fair, equal and balanced for everyone. Justice is when someone gets what they fairly deserve. But we have seen in society that people are facing several social injustices like someone are not free to speak, act, someone are very rich and someone are too poor and they cannot afford food or medication etc. on the basis of caste, creed, gender, religion, region etc. It is a

perennial problem of society; it must happen when we try to make some universal principles for well-being of a society. Because there are different kinds of people belong in a society, like, strong, weak, poor, rich etc. In this situation strong people want to make such types of principles which will be benefited for strong people and similarly weak people want to make such types of principles which are benefited for weak people and so on, instead of making those principles which are equally benefited for all and accepted for all. Rawls said that, when we try to make principles for society, in this situation, we have to be in original position and veil of ignorance. Therefore, in this paper I would like to discuss how John Rawls try to give justice on the basis of liberty and equality.

Keywords: Justice, liberty, equality, society, principles, people etc.

Methodology

To Carry out the proposed research work in a systematic manner based on the analytic, conceptual and qualitative method, is taken into account. Again, in this study in some places the descriptive and evaluative methods are used. The whole work too involves library work and different primary and secondary sources including books, periodical journals, articles, internet etc.

Introduction

Generally speaking, liberty means freedom. It suggests to be free from some illegal restriction or domination of society which is forced by the authority on one's own way of life, such as freedom of speech, freedom of conscience, equality and justice before law, behavior, political and social

views etc.

Equality means where every individual gets equal opportunity without caste, creed, region, religion to make their happy life.

In the book, "Two Treatise on Civil Government", written by John Locke, we can know the idea of Social Contract Theory, the Era of the State of Nature and the character or the behavior, nature and the character of the people in the State of Nature. According to Locke, there was no violence and quarrel among the people in the State of Nature. There was a state of peace, harmony, goodwill, mutual assistance, preservation etc. in the State of Nature. People in such state, according to Locke, was kindhearted and they were free from the interference of one another. It was pre-political, but not pre-moral. Every person was treated equally in such state, so that everyone has the equal capability of discovering their life and they equally bound by the law of nature. For Locke, the Law of Nature based on morality and that morality was given by God's command. So that we do not harm one another and interferes one another's life, health, wealth, liberty etc. because we all are belong to God equally.

In simple words justice is a concept on ethics and law that means that people behave in a way that is fair, equal and balanced for everyone. Justice is when someone gets what they fairly deserve, with the interpretation of what then constitutes 'deserving' being impacted upon by numerous fields, with many differing viewpoints and perspectives including the concepts of moral correctness based on ethics, rationality, law, religion, equity and fairness.

But there are some injustices facing in our society like, human right, climate justice, healthcare, refugee crisis, racial injustice, income gap, gun violence, hunger and food insecurity, poverty, anti-social behaviors, drug abuse, prostitution, economic deprivation, political corruption, gender inequality, education for development and other social discrimination based on caste, creed, gender, region and religion etc. In our society, some peoples are multi-billionaires; others die because they are too poor to afford food or medications. In many society peoples are denied right to free speech to participate in political life, or pursue a career, because of their gender, religion, race or other factors, while their fellow citizens enjoy these rights. These facts seem unjust and this social injustice creates conditions that adversely affects the health of individuals and communities. It denied individuals and groups equal opportunity to have their basic human needs met. Its violets fundamental human right and represents a lake of fairness or equity.

To solve this type of problem Rawls suggest us to do a thought experiment, to do imagine something. Rawls said that this a problem and this problem is realistic problem, it is simple and it will happen when we try to do some collective effort universally. In this universal collective effort, specially, some people want to take minimum benefit to grow or develop themselves, who are powerful and influential people. Rawls said that there is a solution of this problem, He said that the representatives of the society, those, who will select the just and fair principle which are necessary to build a well-ordered society, they will have to forget their status in society, where they have belonged. It means all the representatives who

unite together, they at least don't know their position in society, that means they have forgot their position in society whether they are belong to rich or poor, strong or weak, intelligent or dull section. In this situation they do also don't know that what position they will occupy after governing the society. When this type of condition came in the society is called by Rawls is the original position. And the people who are in this condition, belongs under the veil of ignorance.

Veil of ignorance means that peoples or representatives of the society does not have any knowledge of their social status. In veil of ignorance, the people, who are belong to rich category in society, they themselves have no knowledge regarding their position that they are belong to rich category. So that they will never try to make such types of principles which are only benefited for rich people. The poor people, in this situation they also don't know their position that they are belong to poor family. So that they also will not try to make that type of principle through which only poor people get benefit. Similarly, strong and weak, intelligence and dull people do the same. It is the position where some people together try to make some principles and try to establish justice in society through these principles, but the people or representative who will make the principles they don't know what the position they will occupy in society. The principles which will emerge in this situation will must be just principle, according to John Rawls.

For him original position is a hypothetical situation prior to the beginning of society. Here Rawls emphasis regarding the hypothetical world. Rawls said that original position has no historical event. It was never happened in

historical world that people were in the original position. He just told us to imagine that if we have to decide a just principle, or we have to decide such types of principles which will be just, through which we can govern our society. If we have to decide such type of principle then we have to take ourselves in the original position. Behind the original position our position will have to be the position of the veil of ignorance. Veil means covering and ignorance means lack of information or knowledge. That means the people who are under the original position would have to be lack of some information. Then what are this information, this information is that, people will not know which position they will occupy in society, whether they will be rich or poor, strong or weak, talented or dull etc. When people will not know their position in the veil of ignorance and in this situation if people will decide any principle, will must be just principle, neutral principle, because on that time people will not think of themselves and of their benefit. Because they will not know which position, they will occupy after making the principles. So, that they will always try to make such types of principles which will be fair and equally benefited for all.

It is very important that some thinkers think that veil of ignorance means people will totally unknown and unknown able about everything or they know nothing. But it is false. It means that in this situation people will not just their position is society or which position they will occupy after governing the society. Without these they will know all the basic uncontroversial facts about science and science related things, society, politics, economics, struggle of social life etc. Under the veil of ignorance, how people will choose the just

principle. Because people will not know the position they will occupy in society. In this situation people always will be in a fear that they may born poorest of the poor in society of weakest of the weak. That is why, they would not want to take any risk so, and they would imagine a vast condition for themselves. Through this imagination they will decide the principles of justice. In this way which principle will emerge that must equally fair and beneficial for all. If we follow these systems and rules and make principles for society then all the social injustices like, human rights, healthcare, income gap, hunger and food insecurity, poverty, anti-social behavior, discrimination based on caste, creed, gender, region and religion will be reduced.

Example, suppose there are two friends Ram and Rahim and they have piece of cake and this cake has to be divided into two parts. They both is in a agreement that Ram will cut the cake and Rahim will choose any one part of this cake. Now you have to understand the position of Ram? In this situation, Ram is in a original position and behind the status of veil of ignorance. Because Ram will not know that which piece of cake he will get after cutting the cake. He just has to cut the cake. So, what will Ram thinks in this situation? Here Ram will always try dividing the cake equally into two parts. Because Rahim don't know which part of cake he will get. So, after taking this cake by both there will no difference between them.

Similarly, the people are in original position knows that they don't have any knowledge about their status. So, after governing the society they their position might be in any categories, either they may be to the poorest of poor, or the

weakest of weak. That's why people will make that type of principle which will be fair, benefited and helpful for weakest of weak, poorest of poor people. They don't want to take any risk, because they think that they also may be come into the poorest of poor section. So that, they will make such types of principles which will fair for all and benefit for all.

Two Principles of Justice

Under the original position and veil of ignorance people will choose the two principles of justice. Now what are the two principles of justice and how it helps for governing a fair and just society.

Analysis of these two principles is given below---

1. Liberty principles
2. Rawls divided second principle into two parts---
 - a. Equal opportunity principle
 - b. Difference principle

So, here we can see three principles of justice. In some books, it has been said that Rawls has given three principles of justice. But technically it is false. He has given two principles of justice.

1. According to liberty principle,
 - a. Justice requires maximum equal political liberty to every individual.
 - b. Greatest liberty for myself is compatible with the same amount of liberty for others.

Basic liberty includes,

- 1.Liberty to participate in political activities
- 2.Freedom of thought and expression
3. Right to equal property etc.

Second principles of justice, socio-economic

inequalities are just if they attach to position "open to all" is called by Rawls is equal opportunity principle.

Example, Suppose, there are two people in society, one is Meera who is a doctor and another is Rakesh, who is an autorickshaw driver. Meera's income is 20 lakh p.a and Rakesh's income is 80 thousand p.a. The gap between both Meera and Rakesh is 19.2 lakh. According to equal opportunity principle, we could justify this inequality if the opportunity to become a doctor was equally available to both Meera and Rakesh.

If it is right then what can stop Rakesh from becoming a doctor. According Rawls it may have three causes ----

Legal inequality

It is a law prohibiting rickshaw drivers from becoming a doctor.

Birth status

Meera's family background helps her in becoming a doctor. Her family was a very supporting and caring family. She studied in a very expensive school. She was belonging to very rich family. So that she able to completely focus on studies. But Rakesh could not able to completely focus on his studies because of his economic problem.

If these two sources are available in any society two stop Rakesh from becoming a doctor, then this society is an unjust society.

Talent and effort

This is the only reason to justify for Rakesh to earn less than Meera is his on efforts. Legal inequality and birth status never can be the source of any inequality.

To solve this problem government must eliminate all

legal or birth status related inequalities. Government must not form any rule which will stop poor people from becoming doctor. Government should build school where the quality education is given by teacher which is equal to Meera's expensive school. Again, government should provide free of cost coaching class, reservation for economically weaker section. Through this process inequality due to the birth status will be reduced.

Socio-economic inequalities are just if the inequalities are benefited all is called difference principles of justice. The example of Meera and Rakesh is also useful here. The income gap between Rakesh and Meera is justifiable if this gap helps Rakesh to promote himself and if Meera's extra income will benefit people like Rakesh and least advantaged people in society. Now what will be the role of government here. Here the government will tax Meera's income, collect tax and provide benefit to list poor people like Rakesh. In these processes we could make a fair and justifiable society where everyone should be treated, benefited equally and there should not be any kind of social discrimination.

Conclusion

After analysis all of the above problems, in conclusion I must acknowledge that I find his theory very initiative. I still feel that he gives a good explanation of how principles of justice can be arrived at in order to have a fair and just society by providing liberty and equality to the common people. By using the veil of ignorance, we can be erasing individual preference in order to get at what is really best for everyone. For me not only are his principles of justice justifiable by utility, his very reasoning can be said to be utilitarian. The original

position is designed to be a fair and impartial point of view that is to be adopted in our reasoning about fundamental principles of justice. In taking up this point of view we are to imagine ourselves in the position of free and equal persons who jointly agree upon and commit themselves to principles of social and political justice. At the time of making principles for society and if we follow all the rules of original position and veil of ignorance then that principle will be just principle and through that principle every people of the society will get benefit equally what they deserve. This theory of justice is directly linked with social equality. It gives safeguards from any discrimination on the basis of caste, creed, gender, religion, region etc. and from all the social problems I have mentioned above., here the status of all groups in society should be the same. This social justice is based on such values or principles which aim is to minimize the inequity in the society and create an environment for fair equality of opportunity for all which enable all humans to live with dignity.

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Inclusive Education: Perspectives and Problems

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Abstract

One of the major problems the world is facing today is the rapid increase in the number of persons who are being left out of their communities' economic, social, political, and cultural life. Such societies are never progressive and also not safe to live in. Inclusive education will play an important role to develop an inclusive society and moreover, inclusive education as a process addresses the diverse needs of all, whether children or adults by increasing participation of people and communities in learning and by reducing the educational marginalization. The rise in public consciousness, success in advancing technology and by making legal announcements in certain countries have made

educational opportunities more accessible to children with special needs. In India, educators, governments, and society at large are concerned about the integration of children with disabilities into normal classrooms for which many committees and commissions have recommended the path to follow. But still there are several impediments in the way of its implementation. The current chapter will highlight some of the major issues in India that hinder development and implementation of inclusive education.

Keywords Inclusion, Children with Special Needs, Inclusive Education, Issues.

Introduction

Society as an institution does not exist without an individual. Individuals form the base where a society develops. A productive individual will develop a progressive society and to make an individual a productive asset to the society is possible only through education. Therefore it is and should be the right of every individual to get education without any discrimination. But human beings by nature have been found to manifest strapping reservations for others who are different from them whether physically, socially, or intellectually. So from the time of human creation, children with exceptional needs have been daunted, alienated and segregated from normal society. The earlier efforts of providing special education in special schools and special classes can be considered as a replication of the old aged practice of alienation, separation, and segregation practiced by a large number of societies for the education of specially abled children. As the society progresses from the orthodox to modern, a change in the outlook was found and a need to

educate all children under one roof(Inclusive education) was found to be the better option for eradicating the labels of isolation and segregation of specially abled children and maximizing human potential. Inclusive education has a long history dating all the way back to the 1948 Universal Declaration of Human Rights, which stressed that everyone without any sort of discrimination has the right to get education. Additionally, 1993 Standard Rules on the Equalization of Opportunities for Persons with Disabilities (20 Decemder, 1993) stressed the need to provide rights of education to children who have special needs. Another notable international agreement that supports specially abled children is the United Nations Convention on the Rights of Persons with Disabilities. There were a number of articles in that convention, but specifically article 7 of the said convention stated unequivocally that all the stakeholders must take all the possible steps to provide full access to specially abled children to all human rights (UN Convention, 2006). These three major announcements sparked the development of special education, the first step towards inclusive education.The roots where inclusive education develops, lies in Integration, mainstreaming, and normalization, all of which began in the United Kingdom, The United States of America, and Scandinavian.

Inclusive Education India Scenario

In India, The numerous policies and legislative framework like National education policy 1968, Bahrul Islam committee 1985, National Policy on Education 1986 have recommended suggestions to enhance the system of education in general and inclusive education in particular. To

Better integrate students with disabilities into main stream education, the National Council of Educational Research and Training (NCERT) teamed up with UNICEF in 1987 to develop Project Integrated Education for Disabled Children (PIED). Programme of action (1992), has emphasized the need to integrate students with special needs with those of normal children as equal partners so that they will be prepared for real life challenges. The scheme of Integrated Education for the Disabled Children was merged with other significant basic education programmes in 1997, including the DPEP (Chadha, 2002) and SarvaShikshaAbhiyan (Department of Elementary Education, 2000) to gain more fruitful results for children with disabilities. The 1995 Persons with Disabilities Act includes a clause requiring schools to educate specially abled children in the most suitable setting possible. The SSA, which was announced by the Indian government in 2001, emphasizes on right of children with special needs to be the part of mainstreaming. In its SarvaShikshaAbhiyan framework, the Ministry of Human Resource Development (2006) declares unequivocally that “SSA will guarantee that every child with special needs, regardless of the kind, category, or degree of impairment, receives an adequate education in a suitable setting.” It was also stated that SSA will implement a zero-rejection policy to ensure that no child is excluded from the educational system. National Curriculum Framework (2005) has also stressed that there should be a policy of inclusion all over the country to maximize the opportunities for students with special needs , so that they consider themselves equal contributors in the progress and development of the country.

Concept and Principles of Inclusive Education

Inclusive education is a process of enhancing the ability of educational system to provide educational facilities to all the learners whether normal or with special needs. It entails reorganizing school culture, regulations, and procedures in order for them to be responsive to the variety of children in their community. In order for a school to be considered inclusive, all members of the school community, including administrators, instructors, and other students, must have favorable attitude towards children with special needs. Inclusive education believes every child to be a part of mainstream setting or in the congenial environment or least restrictive environment, regardless of his level of competency, that children are taught in an equalizing manner without any consideration of their abilities, and that teachers must adapt curriculum and teaching strategies to cater needs of every child whether normal or with special needs. In comparison to non-inclusive settings, studies have demonstrated that inclusive system of education minimizes dropout rates and the need for repeating grades, as well as having greater overall average levels of accomplishment. The supporters of inclusive education often feel that non-inclusive system of education hinders the developmental ability of the child, and they are of the opinion that every child is unique and has the ability to learn. The UNESCO Salamanca Statement and Framework for Action on Special Education (1994) established and underpin the following ideas upon which inclusive education is based;

1. All children have the right to get basic education;
2. The capabilities, interests, learning style, and learning

- requirements of each child is different in its own respect;
3. Education system should be such that accommodates the diversity of student needs;
 4. Students with special requirements must have equal access to mainstream education;
 5. Inclusive schools are the best means that could help to combat diverse attitudes, form hospitable societies and realize the dream of education for all.

Problems and Challenges of Inclusive Education

Inclusive education in India has always remained among the top priority programmes but there is a significant gap between policy and practice of the government when it comes to the implementation of the objectives of inclusive education. This implementation of inclusive education in India is hindered by a variety of obstacles which include the following according to different researchers.

1. The skills of instructors who are in charge of implementing inclusive education are not up to the standards that they should have been and that are required for inclusion. As part of their investigation on the existing skill levels of primary and secondary school teachers of Delhi to teach students with special needs Das, Kuyini, and Desai (2013) found that approximately 70% of these teachers lack special training and had no prior experience of working with children who have special needs, it was further revealed that 87% of the instructors did not have access to any kind of special support services in their respective classes. According to Coskun, Tosun, Macaroglu(2009),the inefficiency of

teachers to develop and use instructional materials required for inclusive settings is also a major issue in the effective implementation of inclusive education in India.

2. The attitudes of mainstream teachers may be a hindrance to the effectiveness of inclusive methods (Avramadis, Bayliss, & Burden, 2000; Bender, Vail, & Scott, 1995; De Boer, Pijl, & Minnaert, 2010). Teachers are generally pleased about the idea of inclusion, but many perceive its actual execution as a challenge (Avramidis & Norwich, 2002; Scruggs & Mastropieri, 1996). But it has been shown that teachers' opinions towards inclusion are more likely to be indifferent or even negative (De Boer et al., 2010; Soodak, Podell & Lehman, 1998). A common complaint from educators is that including students with emotional, behavioral and social issues is especially challenging because of the generally unfavorable views toward such students (Cook, 2001; Cook, Cameron & Tankersley, 2007; Hastings & Oakford, 2003; Shapiro, Miller, Sawka, Gardill, & Handler, 1999). Learning in the classroom is hindered by long-term behavioral, emotional, and interpersonal challenges of these students (Simpson, Bloom, Cohen, Blumberg, & Bourdon, 2005). Pupils with special needs are still as likely to be put in specialized programmes now as they were 30 years ago, unlike other categories of students (Cooper, 2004). Most of the members of this group are from low-income families, and they have a lower educational level than their peers (Farrell & Tsakalidou, 1999; Simpson et al.,

- 2005).
3. The general teachers, at all levels, lack basic awareness about children with disabilities. They have their own socially and culturally constructed notions about certain obvious disabilities but lack scientific and educational knowledge about the disabilities such as classification, labelling, special needs and adaptations etc. (Unianu, 2012).
 4. Another main issue in the implementation of inclusive education is the inability of the mainstream schools to reorganize their strategies, curriculum and learning environment in accordance with the needs of inclusive setting (UNESCO,2005;as cited by Jha,2002).
 5. Inclusive education has many obstacles; the most significant according to Das and Pillay (1999) is to cater needs of all students with and without disabilities. Inclusive education is not a simple process; it needs a great deal of effort and dedication to overcome all of the many sorts of obstacles, the majority of which are attitudinal and social in nature (Das and Pillay, 1999).It has been argued that for inclusive education to be meaning full , school must organised and respond to the diverse needs of their students, accommodating both different styles and rates of learning and ensuring quality education to all through appropriate curricula, organizational arrangements, teaching strategies , resources use and partnership with their communities (UNESCO, 1994).
 6. In many regions, the colleges and Universities do not provide training programmes for regular instructors who

work with students who have disabilities, nor do they offer customized curriculum. Karna (1999) made the particular point that lack of appropriate facilities and resources is a significant barrier to implement inclusive education effectively and efficiently.

7. According to the Salamanca Statement and the Framework for Action on Special Needs education, a well-structured financial model is needed in order to cover the costs of providing suitable educational assistance to children with disabilities in inclusive settings. The lack of proper financial resources, on the other hand, continues to be one of the most significant impediments. Das and Pillay (1999) express this viewpoint as well, stating that money is a restriction in the implementation of an inclusive education programme.
8. There is a lack of basic infrastructure in majority of the schools to meet the needs of differently abled children. Most of the schools fail to get full support of the government in terms of financial assistance and also there is a big obstacle that hinders the implementation of inclusive education policies that is political instability (Parveen and Qonsar, 2018).
9. The main obstacles in implementation of inclusive education that are mentioned by Teena Sarao(2016), include lack of institutions that can prepare teachers for inclusive schools, infrastructural unavailability, lack of resources, lack of adequate curriculum and teaching strategies to meet the needs of children with special needs, lack of proper planning for skill development

among teachers of inclusive classes, and lack of competency on the part of the teacher to cater the needs of both the normal and specially abled children.

10. Bhat and Geelani (2017), in their research article have highlighted several issues that hinder the implementation of inclusive education in India like, Less enrollment rate of students with special needs in the schools, Large number of students in the classroom, Negative attitude of parents and teachers towards inclusive education, lack of assistive devices in most of the schools, less participation of community in developing inclusive schools, and low rate of retention of specially abled children in schools.

Conclusion

Despite of several issues and challenges in the way of implementing inclusive education program in letter and spirit, yet there is possibility to attain its objectives overtime if all the stakeholders'especially educators show more commitment and dedication towards inclusion, make teachers, parents and overall community aware about the benefits of inclusive education.The time has come for a greater focus on diversity and inclusion. It is the primary duty of the normal system of education to ensure inclusion of students with disabilities. For the successful implementation of inclusive education, all the stakeholders whether professionals of special education, parents of specially abled children or parents of normal children and overall community should be empowered. In addition, a barrier-free environment and appropriate transportation to school is required. Administrators, curriculum adjustments,

assessment methods, and teacher training are all necessary to help teachers better serve students with special needs.

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Balanced Diet For Good Health

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Nutrition is the science that deals with food and its uses by the body. We, like all other living things, need food to live. Food supplies the energy for every action we undertake from eating bananas to running a race. Food also provides material that our body needs to build up and repair its tissues and to regulate the functions of its organs and systems. To keep our body cells running properly, they must be supplied with the correct amount of food having required chemicals in the ration of the food. The chemicals in food, which our body needs, are called nutrients. What we eat directly affects our health. A proper diet helps in prevention of certain illnesses and also helps in recovery from diseases/injuries. An inadequate or improper diet increases the risk of different diseases. Eating a balanced diet is the right way to have all the nutrients that our body needs.

Balanced Diet

The balanced diet is the intake of appropriate types and adequate amounts of food and drinks to supply nutrition

and energy for the maintenance of body cells, tissues and organs and to support normal growth and development. A balanced diet is that contains the proper amounts of each nutrient”

Functions of Diet

1. It provides energy for the various activities of the body.
2. It helps the body to grow and replace worn out tissues.
3. It has chemicals, which help to control the body functions and protect the body from diseases.

Importance of Balanced Diet

A balanced diet supplies the nutrients your body needs to work effectively. Without balanced nutrition, your body is more prone to disease, infection, fatigue, and low performance. Children who don't have enough healthy foods may face growth and developmental problems, poor academic performance, and frequent infections.

Factors Affecting Diet

Diet depends on the following factors: -

1. Age, Sex and body surface area: Diet differs from age to age. Young ones need different types of food both in quality as well as quantity as compared to older people who need to diet in less quantity and with lesser fats.
2. Types and duration of activity: Diet also depends on types of activity that we do and its duration. An athlete

involved in vigorous training needs more caloric food as compared to an office clerk. A sedentary person requires light food whereas a worker who does eight-to-ten-hour hard work needs a good diet.

3. Eating habits and social customs: Eating habits and social customs also affect the diet of an individual. Some individuals are habitual of eating fast food whereas others do not like it. Similarly, our social customs play an important role in food preparation. A section of society prefers non-vegetarian food whereas in other section society only vegetarian food is served.
4. Climatic factors: Food is varied in different climates. As you have an experience of having a different diet in summer and winter. Similarly, people living in different climate zones have different foods.
5. Health Status and growth: If you are in a good state of health then you will have a good diet whereas unhealthy individuals cannot have a similar diet. In growing age we give good food to the children. Sick individuals cannot have a normal diet; usually they take light meals as recommended by a doctor.
6. Psychological Consideration: Some of the psychological factors affect the diet like how the food is cooked Or what is the taste of food ? If the meal is tasty then everybody likes to have it.

Element of Balanced Diet

There are a hundred nutrients in the food. These are mainly grouped into six classes namely carbohydrates, proteins, fats, vitamins, minerals and water. Three nutrients, carbohydrates, proteins and fats supply us energy. Before understanding details of these we must know about measuring units of energy. The energy value of food is measured in heat units called calorie or kilocalorie. Calorie is the amount of heat required to raise the temperature of 1 gram of water by 1° . A Kilocalorie is equal to 1000 calories. A Kilocalories is written as calorie with a capital C.

Daily Energy Requirements

Personal energy requirement = basic energy requirements + extra energy requirements

Basic Energy Requirements

For every Kg of body weight 1.3 calories of energy is required every hour. (An athlete weighing 50Kg would require $1.3 \times 24\text{hrs} \times 50\text{Kg} = 1560$ calories/day)

Extra Energy Requirements

For each hour of training you require 8.5 calorie of energy for each Kg of body weight. (For a two hour training session our 50Kg athlete would require $8.5 \times 2\text{hrs} \times 50\text{Kg} = 850$ calories) An athlete weighing 50Kg who trains for two hours would require an intake of approx. 2410 calorie (1560+850)

Energy Fuel

Like fuel for a car, the energy we need has to be

mixed.

The mixture that we require is as follows:

1. 57% Carbohydrates (Sugar, Sweets, bread, cakes)
2. 30% Fats (dairy products, oil)
3. 13% Protein (eggs, milk, meat, poultry, fish)
4. The energy yield per gram is as follows: Carbohydrate – 4 calories, Fats – 9 calories and protein – 4 calories.

What does a 50 Kg athlete require in terms of carbohydrates, fats and protein

1. p-Carbohydrates – 57% of 2410=1374 calorie – at 4 calorie per gram= $1374/4=343$ grams
2. Fats – 30% of 2410=723 calories – at 9 calories per gram= $723/9=80$ grams
3. Protein -13% of 2410=313 – Calories at 4 Calories per gram= $313/4=78$ grams.
4. 50 kg athlete requires: - 343grams of Carbohydrates, 80 grams of Fat and 78 grams of Protein

Nutrients

Nutrients are chemical substances found in food that are used by the body for growth and health. The Nutrients include carbohydrates, Proteins, Fats, Vitamins Minerals and water.

Carbohydrate

It is a compound that contains carbon, Hydrogen, and oxygen. They are known to us as sugars, starches, and dietary fiber.

There are two different forms of carbohydrates

1. Simple carbohydrate (Sugar)
2. Complex carbohydrate(starches)

Functions of Carbohydrates

1. Providing energy and regulating the blood glucose
2. Sparing the use of proteins for energy
3. Breaking down of fatty acids and preventing ketosis
4. Biological recognition process.
5. Flavor and sweeteners
6. Dietary fiber

Sources of Carbohydrates

1. Complex carbohydrates, often referred to as “starchy” foods, include:Breads, cereals, starchy vegetables, legumes, rice and pastas.
2. Simple carbohydrates that contain vitamins and minerals occur naturally in : Fruits, Milk and Milk products and vegetables.
3. Simple carbohydrates are also found in processed and refined sugars such as : Candies , table sugar , sugar syrups (not including natural syrups such as maple) and regular carbonated beverages.

Proteins

The word “Protein” is derived from the Greek word “proteins”, which means primary or holding first place. A protein is described as a food component made of amino acids. Amino acids are formed by carbon, hydrogen and oxygen

Function of Dietary Proteins

1. Necessary structural integrity of cells and growth of the body.
2. Formation of enzymes, digestive juices, hemoglobin & hormones.
3. Protection of the body against infection.
4. Help in the transport of oxygen, nutrients and drugs.
5. Required for tissue repair.
6. Needed for the production of milk proteins during lactation
7. Replace the daily loss of body proteins.

Animal Sources

1. Eggs, milk, mutton, fish, poultry, liver etc.
2. They contain all essential amino acids
3. Needed by the body and hence are
4. Referred to as Class I Proteins.
5. Pulses and legumes, cereals, nuts, beans, oilseeds

Plant Sources

Pulses and legumes, cereals, nuts, beans, oilseeds etc. They do not contain all the essential amino acids they lack in one or more amino acids. Hence they are referred to as Class II Proteins. Individually they may be lacking in one or more amino acids but combinations make it available of all amino acids. For example cereal and pulse combination is better than consuming only pulse or only cereal.

Fats

There are several types of fats, but all are made up of saturated, monounsaturated, and polyunsaturated fatty acids. Fatty acids are the organic “building blocks” of fats, and differ in the amount of hydrogen they contain the most, and polyunsaturated fatty acids contain the least. Certain fatty acids cannot be produced by the body, and must be provided by the diet. Each of these fats has a different effect on the body

Function of Dietary Fat

1. Dietary fats supply essential fatty acids vital to good health.
2. Carry and help the body absorb the fat- soluble vitamin A,D,E and K
3. For maintain healthy skin
4. Regulating cholesterol metabolism
5. precursors of prostaglandins, hormone like substance the regulate somebody processes
6. help the body use carbohydrates and proteins more efficiently

Vitamins and Minerals

Vitamins and minerals regulate body function and keep the body in proper balance. Vitamins and minerals are just as vital to your health as carbohydrates, proteins, fat and water intake. Vitamins are either water soluble [Vitamins B and C] or fat soluble [Vitamins A,D,E and K]. minerals also help build tissue besides regulating body function. Vitamins

are organic compounds found in food which are essential for growth and maintenance of life.

Two Groups of Vitamins

1. Fat soluble (vitamins A, D, E, K) Stored in the fatty tissues of the body , and can be toxic if taken in excess of need
2. Water soluble (the B complex vitamins, vitamin C) Cannot be stored by the body (with the exceptions of B12) and are normally excreted in the urine

Classification of Minerals

- a. Macro Minerals
 - b. Trace Minerals
1. Macro means “large” in Greek (and your body needs larger amounts of macro minerals than trace minerals).The macro mineral group is made up of calcium ,phosphorus, magnesium, sodium, potassium, chloride, and sulfur.
 2. A trace of something means that there is only a little of it. So even though your body needs trace minerals, it needs just a tiny bit of each one. Trace minerals include iron, manganese, copper , iodine , zinc , fluoride, and selenium.

Water

Water is a nutrient that makes up almost 70 percent of our body weight. Most of this water is our cells. Some is between the cells and some in the blood , Life processes cannot occur without water.

Water plays an important role in the body's molecules .

1. In the digestive system water helps to break down complex food molecules.
2. Water transports food , wastes, chemicals and gasses throughout the body.
3. It carries waste products from the body through urine and sweat.
4. The body is cooled by the evaporation water in the form of sweat from the skin .

We lose a lot of water everyday as we sweat, breathe, cry, or get rid of our wastes. The water in the food we eat replaces approximately half of this water. Vegetables and fruits contain large amounts of water. The other half is replaced when we drink liquids. Normally we need 2.5 liter or 8 glasses of water every day to stay healthy. Athletes and sportspersons who are active in sports should drink enough water to replace the water they lose through sweating.

Nutritional Intake

As we know, food of various kinds supplies different quantities of energy. The energy value of food is measured in heat units called calories or kilocalories. Calories is the unit of heat to express the energy value of food. These nutrients, carbohydrates, fats, and protein, supply us with energy. The energy content or caloric value of different food items is given in the table below.

Caloric value of different food items

	Food	Quantity	Calories
1.	Apple	1 medium	80
2.	Bread	1 slice	65
3.	Chapati	1	150
4.	Rice	100 grams	550
5.	Milk	1 cup	150
6.	Butter	1 tablespoon	100
7.	Egg	1 boiled	80
8.	Meat	50 grams	100
9.	Carrot	50 grams	30
10.	Potato	1 medium	145
11.	Orange juice	1 cup	120
12.	Tomato	1 medium	50
13.	Potato chips	1small bag	135
14.	Coca cola	120 ml	100
15.	Hamburger	1	250

How many calories do we need every day? As stated

in the beginning this depends on the amount of energy a person uses and, also on person's age, body size, sex, and daily activities. When a healthy person takes in more calories than are used up in the body as fat and the person will gain weight. If a person consumes fewer calories than required, stored fat in the body will be broken down and weight will be lost. An overweight person must eat fewer calories and use up more calories by exercising in order to lose weight. Athletes and people involved in hard physical work require a large number of calories. To remain healthy, we need all the nutrients in the right amounts. No single food item contains all the nutrients. Thus, we need a combination of food items. Which is in other terms called a balanced diet. But a balanced diet is not the same for everyone. It depends on age, sex, and the type of work that one carries out.

There are hundreds of food items, which we cannot eat. How do we know which ones will give us the right balance of the nutrients we need each day? To make things easier, experts have divided food items into four groups as given in the table.

Major Four Food Groups

	Food Groups	Food	Main Nutrients
1.	Milk Group	Milk, cheese, ice-cream, paneer	Fats, proteins, mineral, water, carbohydrates
2.	Vegetable/fruit Group	Vegetables and fruits	Carbohydrates, vitamins, minerals, water
3.	Cereal Group	Chapati, bread, rice, bajra, corn-flakes, noodles	Carbohydrates
4.	Protein Group	Meat, fish, chicken, beans, peas, nuts	Proteins, fats

Choosing a variety of food items from all four groups each day will help us stay healthy. Many people choose food on the basis of whims rather than on a scientific basis, Take the example of fruits. Do you know that expensive fruits such as pomegranates or grapes are not more nutritious than cheaper fruits such as guava, jamun or banana? Many people think that expensive almonds are more nutritious than the inexpensive groundnuts. Selection of food should be on the basis of calorie value and not on the basis of price only. The nutrients present and calories in 100g of some fruits and dry fruits have been given in Table from which you will see that price has no relation to the nutrition value. Compare bananas with other fruits and you will understand why several

sportspersons like to eat bananas when they are resting between games.

Nutrition Value of some Fruits (per 100g)

Fruit	Protein (g)	Fat (g)	Carbohyd rates (g)	Mineral (g)	Vitamins (g)	Energy in Calories
Almond	20.8	58.9	10.5	2.9	A, B	655
Apple	0.3	0.3	13.4	0.3	A, B, C	50/
Banana	1.3	0.2	36.4	0.7	A, B, C	153
Grapes	0.5	0.3		0.6	C	17
Groundnut	26.7	40.1	20.3	1.9	A, B	541/
Papaya	0.5	0.1	6.5	0.2	A, C	28
Plum	0.8	0.1	12.8	0.4	C	56

Similarly, cheaper vegetables like Methi (fenugreek), palak (spinach). Sweet potato, carrots, brinjal, etc. provide us as much nutrition as the costly vegetables such as Shimla Mirch (Capsicum), French beans etc do.

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Relevance of Lifestyle Factors in Happiness

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Introduction

Lifestyle is a way of actively mastering the living conditions of a person, implying compliance with the daily routine, hardening the body on the basis of active movement, sports, rational nutrition, compliance with hygienic food rules, achieving a communicative and ecological culture, abstaining from bad habits. Strengthening the health of the population is one of the most important tasks, risen to the level of state policy. All this requires knowledge of the main lifestyle factors affecting the health and happiness. To enhance this knowledge the current unit will help in explaining the role of lifestyle factors in happiness.

Keywords

Lifestyle Factors: Lifestyle factors refer to the modifiable habits and adaptable behaviours that can greatly influence overall health and well being of a person.

Objectives

1. To help reader understand the concept of lifestyle factors.
2. To study the relevance of diet, exercise, yoga and meditation in an individual's life.
3. To explain the role of different lifestyle factors in happiness.

Meaning of Lifestyle Factors

Lifestyle factors refer to the modifiable habits and adaptable behaviors that can greatly influence overall health and well being of a person. These are the ways of life adopted by people, groups and nations and are formed in specific geographical, economic, political, cultural and religious texts. The lifestyle of a person typically reflects an individual's attitudes, values, or beliefs. Therefore, a lifestyle is a means of forging a sense of self that resonates with personal identity.

The term 'lifestyle' was introduced by Alfred Adler, an Austrian psychologist in his book, *The Case of Miss R.*(1929), where he defined it as "a person's basic character as established early in childhood". The broader sense of lifestyle as a "way of living" has been documented since 1961. Lifestyle constitutes both tangible and intangible factors. Tangible factors are an individual's demographic profile, whereas intangible factors concern the psychological makeup such as values, preferences, and outlooks.

Being healthy or unhealthy is the result of lifestyle choices. It is basically a conscious decision made by an individual that may increase or decrease wellbeing. Lifestyle choices that benefit overall health and wellbeing are positive like physical activity, adequate sleep, balanced diet etc. while alcohol consumption, substance abuse are negative lifestyle choices as they deteriorate both health and happiness. Many of the negative consequences, such as poor health, low self

esteem, and poor wellbeing can be avoided by stopping a bad lifestyle choice today.

According to a report by WHO, 60% of factors related to health and quality of life are correlated to lifestyle. Many people follow unhealthy lifestyles, thus, they encounter illness, disability and even death. In the present scenario where technology has taken a lead in our life we have resorted to sedentary lifestyle, junk food consumption and crash dieting. Consequently illnesses like diabetes, coronary heart diseases, hypertension, obesity etc have increased exponentially. Here it is important to mention that both physical and mental health are correlated and one leads to another like the saying goes “A sound body has a sound mind”. There is ample research based on the principle that healthy choices like nutritious food, exercise and good sleep are the predictors of good mental and physical health. Lifestyle has a significant influence on the health and wellbeing of individuals.

Happiness Hormone Dose

Few changes in the lifestyle can be a rewarding experience. It helps you feel more confident, enthusiastic, happy and joyful. The scientific reason behind this is the biochemical processes that promote the release of the happiness hormones named as dopamine, oxytocin, serotonin and endorphin (DOSE).

1. Dopamine- brain releases in just few minutes after the run, during sports activity, having good and healthy meal, quality sleep or after some yoga exercise. It not only contributes to happiness but it also enhances performance.
2. Oxytocin- It is generally known as the love hormone. It is associated with empathy, trust, sexual activity, relationship-building and child birth.

3. Serotonin- it is a natural mood stabilizer. It's the chemical that helps with eating, digesting and sleeping. It also regulates your mood by making a person feel: happier, calmer, more focused, less anxious, more emotionally stable. The practice of yoga, meditation, healthy eating, physical activities etc. balance the level of serotonin.
4. Endorphin- it is generally considered as a painkiller and but it also has anti stress properties. It interacts with the receptors in the brain and reduces the perception of pain. It also triggers a positive feeling in the body, similar to that of morphine.

Why Focus on Happiness

There is hardly any person in the world who does not seek happiness in life. It is the pursuit of happiness that motivates every human being to indulge in action (karma). According to (WHO); India is facing a serious mental health crisis, with an estimate 56 million people suffering from depression and 38 million from anxiety disorders. Happiness is the state of mind.

The paradox is despite the economic progress of our country, India's position in the World Happiness Index is continuously declining. In the 'World Happiness index' India was ranked 117 in 2015, the 118 was ranked in 2016, 123 in 2017. In 2018, India was placed on 133 positions, but in 2019 its ranking went down to 140. India is continuously going down in the world happiness index. And surprisingly, this happens to the country who had given the message of '*Survey Bhavantu Sukhinah*' (may all be happy), to the whole world to be happy. But we are busy in the race to earn money at any cost to buy happiness from malls and online shopping, while it can be obtained absolutely free by making little changes in lifestyle. Some of the important aspects of lifestyle that

influence happiness are diet, exercise, yoga, Sleep and meditation.

Diet

Diet is the sum total of food consumed by an individual or other organism. It implies the intake of nutrition for health reasons. Dietary choice could be healthy or unhealthy depending upon food preferences or ethical reasons. Complete nutrition requires absorption of vitamins, minerals, proteins and fatty acids. Nutrition rich diet is essential for better and healthy living. Dietary choices play a significant role in the health and wellbeing of a person.

Role of Diet in Happiness

Food is an undeniable necessity of life, thereby a precursor to the pursuit of happiness. Diet and happiness are highly correlated in physical, cognitive, and emotional ways. The experience of preparing and consuming food could be enjoyable, and the nutrition derived from consuming food is necessary for well-being. In addition to this food preference provides an ample opportunity to connect with different cultures with a shared experience to facilitate socialization.

Diet and Happiness

You are what you eat! That phrase has been around for so long. If you eat well, you are much more likely to have a healthy body and mind. If your plate is filled with plenty of colorful plants you are already at a better mood advantage. Research shows that the more fruits and vegetables people consume, the happier, less depressed, and more satisfied they are with their lives. Food intake is linked to happiness practices such as regular breakfast, consuming more meals and snacks, and eating more fruits and vegetables were all associated with greater well-being. On the other hand an unhealthy diet—high in trans fats, sugar and processed and refined

foods—increases risk for depression, especially in children and teens because it deprives the brain of the nutrients it needs, and breeds bad bacteria in the gut, which impacts our mental and physical health.

Importance of diet in mood can be rightly remarked as in the future patients experiencing depression may not only be referred to a therapist, but a nutritionist as well. A common belief that high-fat, high-sugar, or high-caloric foods tastes better and make us happy clearly contrasts with the contention that healthy food choices such as fruits and vegetables consumption are associated with greater happiness and well-being. When it comes to eating, people usually assume that chocolate is a better mood booster than an apple. Consumers usually trade off the expected enjoyment of eating unhealthy to the cost of eating healthy foods. People believe that snacking on “unhealthy” foods like ice cream or chocolate provides greater pleasure and psychological benefits, as compared to snacking healthy food such as an apple. A wealth of research shows that the consumption of “unhealthy” foods might not actually be more psychologically beneficial than other foods.

Find Out

IKIGAI Concept of Diet and Its Role in Happiness

Healthy Eating

Healthy eating, constitutes a diet rich in fruit and vegetables as it reduces the chance of contracting eating related diseases. Since good health adds to happiness, it is likely that healthy diets will also add to happiness. WHO (2018) describes components of a ‘healthy diet’ as involving’: 1) A varied diet, 2) Diet rich in fruit and vegetables 3) Moderate amount of fats and oil and 4) less salt and sugar than usual.

Somer, E. author of several books on the subject, including *Food & Mood* and *Eat Your Way to Happiness* confirmed what we're putting into our bodies has a profound impact on our emotions. Further, Dr. Laura Pawlak in her book *Hungry Brain*, stated that our brains have been hardwired to focus on "pleasure-seeking circuitry" of dopamine-producing neurons activated by any sign of food (smell, sight, memory). She further revealed that humans are innately pleasure seekers and shows that certain foods—such as sugar, salt, and fat—are potent natural reward-drivers. This occurs as they trigger the release of "pleasure" neurotransmitters—such as dopamine—more than their healthy counterparts. However, the health benefits of eating a healthy diet are only realized in the long term and, thus, may not be as motivating for people, particularly children and adolescents, who are more impacted by immediate results. WHO (2017) in its initiative to promote healthy lifestyle at workplace suggested following points with respect to diet intake:-

1. Promote consumption of a variety of foods and awareness regarding their serving sizes
2. Encourage conscious calorie reduction
3. Make available fresh vegetables and fruits in the cafeteria
4. Make clean water the default drink in the workplace and at meetings, and discourage sugar-sweetened beverages
5. Discourage consumption of foods high in salt, sugar and saturated and trans fats.
6. Balanced diet - A balanced diet is one which provides all the nutrients in required amounts and proper proportions consisting of foods from several food groups. It can

easily be achieved through a blend of the four basic food groups.

7. **Check your plate for the food groups as given in the figure. The figure represents which food items should be consumed more and which less. The items at the bottom should be consumed the most and items at the top should be consumed less.*



Fig. 1: Food Groups

National Institute of Nutrition, Govt. Of India

Exercise

Exercise refers to any bodily activity that enhances or maintains overall health and wellness. It aids growth, prevent aging, improves strength and is recreational in nature. Millions of individuals choose to exercise outdoors where they can congregate in groups and socialize. Exercise also incorporates cultural variations. In some countries, people exercise primarily indoors, while in others people prefer exercising outdoors. The reason of physical activity whether it is for weight management, health benefits or recreational purposes attributed to a variety of reasons including geographic location and social tendencies. Globally, there is a huge shift nowadays by

increased use of mechanized transportation, a greater prevalence of labor-saving technology in the home, resulting into less physically demanding work. Individual lifestyle changes, however, can correct the lack of physical workout. Physical exercise not only improves health and well-being, but also enhances community ties and appreciation of natural living.

Types of Exercise

The amount of recommended exercise depends upon the goal, the type of exercise, and the age of the person. Even doing a small amount of exercise is healthier than doing none. Physical exercises are generally grouped into three types, depending on the overall effect they have on the human body.

Aerobic exercise- The term aerobic means *with oxygen*. It is any physical activity that causes body to utilize more oxygen than it would while resting. Amount of oxygen controlled by breathing help muscles burn fuel and move. Aerobic exercise includes running, brisk walking, skipping rope, dancing, playing tennis rowing and hiking etc.

Anaerobic exercise- it is any activity that breaks down glucose for energy without using oxygen. These are generally high intensity activities and are of short length. These exercises strengthen, and increase muscle mass, as well as improve bone density. Examples of anaerobic exercises are push-ups, pull-ups, squats, bench press weight training and sprinting.

Flexibility exercises are the activities that improve the ability of a joint to maintain the movement necessary for carrying out daily tasks. Examples of flexibility activities are stretching, it keeps muscles limber. The major goal of flexibility exercise is to reduce the chance of injury.

Physical exercise can also be classified as dynamic

or static. 'Dynamic' exercises tends to lower diastolic blood pressure. It includes steady running whereas, the static exercise (e.g. weight lifting causes systolic pressure to rise significantly).

Role of Exercise in Happiness

The effects of physical workout are numerous and involve a wide range of interrelated effects on brain structure, brain function, and cognition. An ample body of research has demonstrated that consistent physical activity has long term effects such as improved stress coping, enhanced cognitive control of behavior and improved overall quality of life. Physical exercise induces short- and long-term effects on mood and emotional states by promoting positive mood, inhibiting negative affect, and decreasing the biological response to acute psychological stress. Over the short-term, aerobic exercise functions as both an antidepressant and euphoriant, whereas consistent exercise produces general improvements in mood and self-esteem. A number of medical reviews have indicated that exercise has a marked and persistent antidepressant effect in humans.

An extensive set of studies has shown that there is a positive association between physical activity and happiness in the wider population. It feels better post workout that even the ones who are not motivated to exercise, the promise of that positive feeling is enough to keep them ignited. Even small amounts of exercise could have an outsize effect on happiness. There are many ways in which exercise makes us happier. The major benefit of exercise is endorphin rush. Endorphins are the hormones that are produced by the central nervous system and the pituitary gland. These hormones are primarily work to inhibit the transmission of pain signals, but they evoke a feeling of euphoria. That is why intense workout

makes us feel happier instantly, and the effects last for a good amount of time.

Exercise not only increase endorphin level in body but it also increases other brain chemicals such as dopamine, adrenaline and endocannabinoid. It not only release endorphins but also helps to reduce the levels of cortisol and adrenaline in the body, both of these are identified as stress causing chemicals. So simply by reducing these, the feeling of stress in brain also reduces. Hence, exercise lowers the stress levels, reduces the feeling of loneliness, and even helps in relieving anxiety and depression. Another chemical that is shown to help relieve stress and boost happiness is myokine, which is created when muscles contract.

Exercise does a lot of things to the brain. For people who with rumination and worrying, even something as simple as walk can have an immediate profound effect that can give tremendous relief. Exercise alters brain chemistry in a way that makes it easier to connect with others. When you get your heart rate up, when you use your body, when you engage your muscles. You start to feel a true sense of connection with the people that you're moving with

Physical workouts are great for mental health and happiness. Studies by US Department of Health have suggested that 30 to 60 minutes of exercise, 3 to 5 times per week will give immense mental health benefits. In terms of quantity, a Canadian study of walkers found that a single 30 minute daily exercise session had a bigger effect on mood than splitting this into three 10 minute sessions. A study by Rutgers University found a sweet spot when it comes to happiness and exercise. They found people feel happier after a moderate intensity strength training session than after higher or lower intensity sessions.

Ponder Over***Why Finland is the Happiest Country******People in Finland are Physically Active.*****Find other facts about Finland Happiness Index****Yoga**

Yoga is basically a physical activity consisting largely of asanas (postures), based on an extremely subtle science, with the focus of bringing harmony between mind and body. It is both an art and science of healthy living. Practice of yoga is accompanied by the breathing exercises of pranayama, and usually ending with a period of relaxation or meditation. The term 'Yoga' has its origin in the Sanskrit word 'Yuj', meaning 'to join' or 'to unite'. Therefore, as per the yogic scriptures it leads to the union of individual consciousness with that of the universal consciousness, indicating a perfect harmony between the mind and body. Thus the major goal of practicing yoga is Self-realization. It aids in overcoming sufferings of life and leads to the state of liberation or freedom in all walks of life. "restraint in every situation" (avoidance of excesses).

Bhobe S.(2004) suggested that Yoga is a science of Holistic living and not merely a set of Asanas and Pranayama. It is a psycho-physical and spiritual science which aims at the harmonious development of the human body, mind and soul. Yoga, is considered as an 'immortal cultural outcome' of Indus Saraswati Valley civilization – dated back to 2700 B.C. The practice of Yoga is believed to begin with the very dawn of civilization, in India the yogic system found its fullest expression. The science of yoga has its origin thousands of years ago. Agastya, the Saptarishi who travelled across the Indian subcontinent, crafted this culture around a core yogic way of life. Yoga caters to both material and spiritual upliftment of humanity.

On the basis of different Philosophies, Traditions, lineages different Traditional Schools of Yoga were established. However, the aim of all these schools is to fulfill the aim of yoga. Each school has its own principles. Some of these schools are Jnana-yoga, Bhakti-yoga, Karma-yoga, Dhyana-yoga, Patanjala-yoga, Kundalini-yoga, Hatha-yoga, Mantra-yoga, Laya-yoga, Raja-yoga, Jain-yoga, Bouddha-yoga etc. Yoga does not adhere to any particular religion, belief system or community. In the modern science it has been approached as a practice for inner wellbeing irrespective of one's faith, ethnicity or culture. The United Nations General Assembly declared 21 June as "International Day of Yoga", celebrated annually in India and across the globe. On 1 December 2016, UNESCO listed yoga as an intangible cultural heritage.

Yoga for Happiness (Types of Yoga)

Yoga is considered to be one of the most effective tools to overcome various physical and psychological problems. Nowadays, people have started considering yoga practice as part of their daily life for healthy living. Based on facts, it can be said that yoga is not only the path of enlightenment but also happiness. Several studies support yoga as a practice to reduce stress and anxiety and elevate mood. It has been found that prolonged yoga not only reduces stress but also reduce fear, anger, and fatigue. There are numerous yogic techniques which boost feel-good factor within minutes. Some of them are as below

Taal Yog (Clapping)- Our both hands have receptors that are connected to sensory fields in the brain. Clapping activates hands receptors which help to stimulates blood circulation.

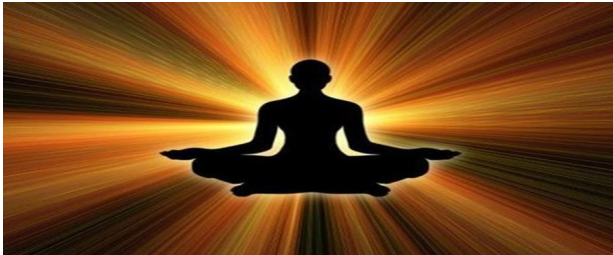
Suryanamaskar (Sun Salutation)- In the traditional scriptures of yoga the sun was considered as supreme power. Thus in

order to honour the soul and the source of life a dynamic asana sequence is performed. Consistent practice of this posture reduces the secretion of the stress hormone called cortisol.

Veerasana (Warrior Pose)- Be a warrior, not a worrier, this particular asana showed that holding open-body postures for two minutes decreases cortisol and increases testosterone, a confidence-boosting hormone.

Pranayam (Breathing Exercise)- During the breathing exercise you keep your mind in the present moment. The practice of 90 seconds of deep, diaphragmatic breathing, can stimulate parasympathetic nervous system, which cuts down the cortisol (stress hormone) and secretes oxytocin and endorphins (happy hormones).

Fig. 2: Pictorial Representation of Pranayam



Sleep

Sleep is a natural biological process which recurs for several hours every night. During sleep the nervous system is relatively inactive, the eyes closed, the postural muscles relaxed, and consciousness is partially suspended. Sleep is an important part of daily routine, on an average an individual spend about one-third of his life sleeping. Getting quality sleep is as essential to survival as food and water. Without sleep it becomes harder to concentrate and respond quickly. Sleep is important to a number of brain functions, as the recent findings

suggest that sleep removes the toxins in the brain that build up while being awake. Almost every tissue and system such as brain, heart, and lungs to metabolism, immune function, mood, and disease resistance in the body are affected by sleep. Lack of sleep or poor quality sleep increases the risk of disorders including high blood pressure, cardiovascular disease, diabetes, depression, and obesity.

Need for sleep and sleep pattern changes with age and amongst individuals. There is no magic “number of sleep hours”. It is considered to be adequate, when there is no daytime sleepiness or dysfunction. Initially babies sleep for 16 to 18 hours per day, which reduces to 9- 10 hours in school-age children and teens on average need about 9.5 hours of sleep per night. Most adults need 7-9 hours of sleep a night, but after age 60, sleep tends to be shorter and interrupted by multiple awakenings. Sleep occurs between two distinct modes: REM and non-REM sleep. REM stands for "rapid eye movement", this mode of sleep has a well-known feature and i.e.dream.

Sleep and Happiness

Researchers have discovered a treatment that increases people's ability to concentrate, strengthen the immune system and decreases people's risk of stress. This treatment is free of cost and even enjoyable for many, it is sleep. Sleep deprivation dramatically impairs cognitive abilities and increases the level of stress hormones. Psychologist David Dinges, and colleagues in their experiments found that that people who get fewer than eight hours of sleep per night show pronounced memory impairments, a reduced ability to make decisions and dramatic lapses in attention. Sleep deprivation increases the risk of several health complications blood pressure, heart disease, stroke, diabetes, obesity and

depression.

For optimum wellbeing, we need sleep. Sleep deprivation leads to the feeling of uneasiness and crankiness. An exhausted person is not a happy person. A recent research of the University of Binghamton revealed that participants who slept less were more likely to experience "repetitive negative thoughts" while completing set tasks. It was found true even for the participants who got "enough" sleep, but got it later at night, suggesting that not just the amount of sleep, but the timing of that sleep, is also critical. Researchers Kahneman D. and Alan B. in their research found that people who are well-rested rate their own levels of happiness on top. They suggested there is a direct correlation between sleep quality and overall happiness. In fact, they found sleep quality was the single most influential factor in rating daily mood, too. The above mentioned studies clearly depicts that enough sleep leads to better health and greater happiness, so it's worth trying to get the proper amount of shut-eye.

Meditation

Meditation is a method in which the mind rests and attains a state of consciousness that is totally different from the normal waking state. It is the means of experiencing true connection within. It is not religious but a scientific technique. It is the process that follows a particular sequence, has definite set principles, and produces results that can be verified. In meditation the mind is being fully awake and alert focuses inwardly and cut down the connections with the external events taking place around. The main aim of meditation is to experience our essential nature including peace, happiness, and bliss. It is a system of commitment, not commandment. You are committing to yourself, to your path, and to the goal of knowing yourself. But at the same time, learning to be calm

and still should not become a ceremony or religious ritual; it is a universal requirement of the human body.

Brown D.P. described meditation as a training in awareness, which when kept over for a long period, produces definite changes in perception, attention and cognition. Taking a few minutes to relax everyday has profound influence on happiness. While meditating people can think their ways to more happiness. Achieving a sense of underlying contentment and satisfaction is a connection to something innate within us, leading us to the reconnection with our mind's happy state. By practicing meditation we are creating the conditions necessary to experience a happy state of mind. Meditation helps in nurturing four essential ingredients of happiness and that are kindness, empathy, playfulness and inner balance. By integrating these elements into our lives, we can step away from negative internal dialogue and achieve happy state of mind. Meditation as a method of increasing well-being has been practiced for centuries. Research has found it effective for stress management, increasing internal locus of control, decreasing anxiety and increasing self-actualization.

The various Definitions of Meditation that are Used Across Cultures are:-

1. Walsh & Shapiro (2006): "*Meditation* refers to a family of self-regulation practices that focus on training attention and awareness in order to bring mental processes under greater voluntary control and thereby foster general mental well-being and development and/or specific capacities such as calm, clarity, and concentration"
2. Cahn & Polich (2006): "*Meditation* is used to describe practices that self-regulate the body and mind, therebffecting mental events by engaging a specific attentional set regulation of attention is the central

commonality across the many divergent methods"

3. Goleman (1988): "the need for the meditator to retrain his attention, whether through concentration or mindfulness, is the single invariant ingredient in every meditation system"
4. *Mindfulness is one of the type of meditation. Mindfulness is the method of being aware of the present moment. Mindfulness is defined as a mental state in which you are entirely engaged on "the now" and can accept and acknowledge your ideas, feelings, and sensations without judgment.*

How Meditation Influences Happiness

1. Meditation helps in getting rid of those thoughts that keep you away from drifting off at night. It promotes deeper, more refreshing sleep as result makes us feel energized and happy.
2. It is evident from the studies that meditation can improve memory. This is particularly important in our digital world, where our attention spans are getting shorter and shorter.
3. Meditation can help in energizing the creative parts of the brain. Studies have shown that meditation can enhance the ability to come up with creative ideas.
4. Meditation plays a key role in reducing anxiety levels. It rewires the brain in a manner that neural pathways responsible for fear and anxious thoughts are weakened.
5. One of the most amazing benefits of meditation is kindness. People who are consistent meditator are more empathetic and compassionate towards other people.
6. Meditation helps in improving physical as well as mental health. Healthier body is the happier body.
7. It increases feel good chemicals like endorphins and serotonin and reduces the propensity towards negativity.

8. From the above discussion it is clear that the prescription for the happiness and joyful life is meditation.

Let us sum up

This chapter discusses on the relationship between lifestyle factors and health outcomes, and also examines how effective interventions are in improving health. In the 21st century it is possible for individuals to avoid a large burden of ill-health, and a third of all deaths are recorded as premature, meaning that lifestyle changes undertaken earlier in life could have prevented them. The scientific reason behind few changes in the lifestyle is the biochemical processes that promote the release of the happiness hormones named as dopamine, oxytocin, serotonin and endorphin (DOSE). Research evidence also highlighting the importance of a healthy lifestyle is significant, with several studies demonstrating that lifestyle changes in diet, levels of physical activity, exercises, yoga, adequate sleep, meditation and better nutrition improve the health. However, one of the greatest challenges in implementing lifestyle interventions can be ensuring that the interventions are enacted in an effective way in the areas of greatest need, which are often areas of deprivation.

Dose: The biochemical processes that promote the release of the happiness hormones named as dopamine, oxytocin, serotonin and endorphin (DOSE).

Happiness: Happiness has been defined as the appraisal, both affective and cognitive, of one's own life, consisting of general satisfaction with life, the presence of positive affects and the absence of negative ones.

Diet: Diet is the sum total of food consumed by an individual or other organism. It implies the intake of nutrition for health reasons. Diet and happiness are highly correlated in physical,

cognitive, and emotional ways. The experience of preparing and consuming food could be enjoyable, and the nutrition derived from consuming food is necessary for well-being

Exercise:Exercise refers to any bodily activity that enhances or maintains overall health and wellness. It aids growth, prevent aging, improve strength and performed for enjoyment too.

Yoga:Yoga is basically a physical activity consisting largely of asanas (postures), based on an extremely subtle science, with the focus of bringing harmony between mind and body. It is both an art and science of healthy living.

Sleep:Sleep is a natural biological process which recurs for several hours every night. During sleep the nervous system is relatively inactive, the eyes closed, the postural muscles relaxed, and consciousness is partially suspended.

Meditation:Meditation is a method in which the mind rests and attains a state of consciousness that is totally different from the normal waking state.

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रबी की दलहनी फसलों की खेती में समस्याएँ और समाधान

उमा सिंह

सहायक प्राध्यापक
सस्य विज्ञान विभाग,
राजा बलबन्त सिंह कॉलेज
आगरा, उत्तर प्रदेश, भारत

जितेन्द्र कुमार

शोधार्थी
सस्य विज्ञान विभाग,
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आगरा, उत्तर प्रदेश, भारत

बृजक्षेत्र तथा इसके आस-पास के क्षेत्रों में, रबी में तीन दलहनी फसलें उगाई जाती हैं-चना, मटर व मसूर। इनमें चना सबसे प्रमुख है जो विभिन्न प्रकार से दैनिक उपयोग में लाया जाता है। मटर को हरी सब्जी तथा दाल व बेसन के रूप में प्रयोग में लाते हैं तथा मसूर दाल और दालमोठ के रूप में अत्यन्त अपयोगी है। हरित क्रांति के पिछले कुछ दशकों के दौरान, कृषि विकास में उल्लेखनीय प्रगति हुई, परन्तु यह प्रगति मुख्यतः धान्य फसलों तक ही सीमित रही और परिणामस्वरूप हमने अन्न के उत्पादन में तो आत्म-निर्भरता पा ली है। दलहनी फसलों के क्षेत्र में यह उपलब्धि निराशाजनक ही रही है क्योंकि हरित क्रांति के प्रारम्भिक वर्षों में ये फसलें उपेक्षित ही रही यानी दलहनी फसलों के उत्पादन में हमें आत्मनिर्भरता पाने में

अभी बहुत से पड़ाव पार करने हैं। दयनीय स्थिति यह है कि दलहन का हमारे आहार और कृषि में अत्यधिक महत्व होते हुए भी इनकी पैदावार में वृद्धि तेजी से हुई है। फलस्वरूप दलहन का प्रति वयस्क प्रतिदिन उपलब्धता चना 75 ग्राम, जो 1959-60 में थी, से घटकर 30 ग्राम के लगभग है। यदि इन फसलों की पैदावार न बढ़ी तो उपलब्धता इससे भी कम होने की आशंका है। विश्व स्वास्थ्य संगठन और खाद्य एवं कृषि संगठन की संस्तुति के अनुसार प्रत्येक वयस्क को अपने आहार में प्रति दिन 144 ग्राम दालों को शामिल करना चाहिए। परन्तु अभी यह मात्रा 48 ग्राम प्रति व्यक्ति ही रह गयी है यदि दलहन के शुष्क क्षेत्रफल की उत्पादकता में वृद्धि लाई जाये तो इस सीमा को प्राप्त करना कठिन न होगा। रबी की दलहनी फसलों की समस्याएँ हैं जिनमें मुख्य रूप से हैं

दलहनी फसलों की कृषिका वर्षों पर आधारित होना

यद्यपि देश व बृज क्षेत्र में सिंचाई की सुविधा बढ़ती जा रही है लेकिन दलहनी फसलों का 90-92 प्रतिशत क्षेत्रफल वर्षा पर आधारित है। ऐसी भी आशंका है कि सिंचाई की सुविधा में वृद्धि होते हुए भी निकट भविष्य में दलहनी फसलों की खेती वर्षा पर आधारित होगी। रबी में मसूर तो बिना सिंचाई के उगाई जाती है। मटर तथा चना कुछ क्षेत्रों में सिंचाई देकर भी उगायी जाती है, परन्तु ऐसा क्षेत्रफल नगण्य है। अतः जहाँ मीठे पानी की सिंचाई की सुविधा है, वहाँ इन दलहनों में फली एवं दाना बनते समय यदि एक सिंचाई भी कर दी जाय तो पैदावार में काफी वृद्धि सम्भव है। असिंचित क्षेत्रों की उत्पादकता में कुछ सीमा तक शीघ्र पकने वाली प्रजातियों को उगाकर इनके क्षेत्रफल में वृद्धि करके पैदावार बढ़ाई जा सकती है।

सुधरी एवं रोगरोधी प्रजातियों की कमी और उनका किसानों तक न पहुँच पाना- देखा गया है कि प्रचलित देशी किस्में सुधरी किस्मों की तुलना में जहां उपज देती है, वहां रोगों के प्रति संवेदनशील भी होती है। इसके अलावा क्षेत्रीय किस्में प्रायः विलम्ब से पकने वाली होती है। अतः फसल जब तक पकने की अवस्था में आती है, जब तक नमी की कमी आ जाती है। आवश्यक नमी के अभाव में फसल की पैदावार पर प्रतिकूल प्रभाव पड़ता है। इन दशाओं में वह प्रजातियाँ जो अपेक्षाकृत शीघ्र पक जायें और रोगरोधी हों अधिक उपयोगी होती है। यह बड़े गर्व एवं प्रसन्नता की बात है कि गत कुछ वर्षों में अखिल भारतीय दलहन विकास की समन्वित परियोजना के अन्तर्गत इस फसलों की मात्रा और अधिक पैदावार देने वाली रोग रोधी किस्में विकसित की गई है।

चना की पूसा 209, पूसा 212, पन्त जी 144, गौरव, अवरोधी, जीजी 555, हरियाना चना। मटर की सब्जी के लिये: शीघ्र पकने वाली: (60-70 दिन)

आरकेल, असौजी, जवाहर मटर 4, अली बंजर, वीसम 2

मध्यकालीन किस्में (80-90 दिन)

बौने बिले, हरा बोना, जवाहर मटर, पन्त उपहार, हरभजन

दाने के लिये- रचना, के पी एम आर 522, हंस, पीजी 1, अपरर्णा

मसूर की- पंत एन. 401, पन्त एल. 659

अतः चना, मटर एवं मसूर फसलों से अच्छी उपज के लिये किसान भाई सिंचित असिंचित क्षेत्र के आधार पर सही किस्म प्रजातियों का चयन करें।

दलहनी फसलों पर बीमारियों एवं कीटों का अनाज वाली फसलों की अपेक्षा व्यापक प्रकोप तथा किसानों के स्तर पर इन की रोकथाम का

कारगर प्रयास न कर पाना- दलहनी फसलों में पौध संरक्षण एक महत्वपूर्ण आवश्यकता है। कृषक क्षेत्रों पर हुए सर्वेक्षण से यह स्पष्ट ज्ञात हुआ है कि फसलों में औसतन 20-30 प्रतिषत की क्षति मात्र रोग और कीटों के प्रकोप से होती है। यदि सामयिक पौध संरक्षण अपनाया जाये तो काफी लाभ प्राप्त हो सकता है।

प्रमुख रोग व कीट एंव उपचार इस प्रकार करे:

रोग का नाम

1. चने का उकठा रोग
2. मटर का रतुआ
3. मसूर का ग्लानि (उकठा रोग अंगमारी रोग)
4. चने का कटुआ
5. चने का फली वेधक
6. मटर की तना छेदक मक्खी
7. मटर की फली छेदक कीट

चना (लक्षण)

1. इस रोग में पौधों की जड़ सड़ जाती है तथा इनका रंग भूरा हो जाता है।
2. ग्रीष्म ऋतु में खेत की मिट्टी पलटने वाले हल से जुताई करने से फफूँदी की मात्रा में कमी हो जाती है।
3. बीज को मिट्टी में 8 से 10 सेमी की गहराई पर नवम्बर के प्रथम पखवाड़े में बोयें ।
4. इस रोग में पत्तियों और तनों पर पीले रंग के धब्बे पाये जाते है।
5. ऊपरी पत्तियाँ सिकुड़ कर सूखने लगती है जबकि भूरे रंग के धब्बे पत्तियों पर बनते है।
6. इस कीट का गिडार रात्रि के समय पौधों को जमीन की सतह से काट

देती है।

7. इसकी गिडार प्रारम्भ में पत्तियों को काटती है बाद में फली के अन्दर सिर डालकर दानो को खाती है।
8. यह काले रंग की मक्खी होती है इसकी गिडारें तनों को छेद कर अन्दर से खा जाती है।
9. इसका प्रकोप अधिक देर से बोई गई फसलों पर होता है फलियों में छेद कर दानों को खा जाता है।
10. समय से फसलों के रोग एवं कीट के संरक्षण से आशातीत उपज प्राप्त की जा सकती है।

उपचार

1. इस रोग के बचाव के लिये दलहनी दीर्घ अवधि का फसल -चक्र अपनाना उपयुक्त है।
2. वावास्टिन 25 प्रतिशत \$ थिरम 50 प्रतिशत (1: 1) की दर से 250 ग्राम प्रति कुन्तल बीज को उपचारित कर बोयें।
3. रोगरोधी किस्मों का चयन करे।
4. मेंगनीज कार्बोनेट का 2 किग्रा. प्रति हेक्टेअर की दर से छिड़काव करना चाहिए।
5. यह बीज जनित बीमारियाँ है। केएन अथवा थाइरम (2 ग्राम प्रति किलो बीज) से बीज को उपचारित करके बीमारियों से फसल को बचाया जा सकता है।
6. 10 प्रतिशत बी, एच, सी. की 25 किलोग्राम का, 5 प्रतिशत हेक्टाक्लोर का 30 किलोग्राम प्रति हेक्टर की दर से मिट्टी में बोने से पहले मिलना उपयुक्त है।
7. एन्डोसल्फान का 0.06 प्रतिशत अथवा रोगोर के दो छिड़काव 15

दिन के अन्तराल पर करना चाहिए।

8. इन्डोसल्फान अथवा रोगोर के 1.5 ली. प्रति हेक्टेअर की दर से 800-1000 लीटर पानी मिलाकर छिड़काव करना चाहिये।
9. 10 प्रतिशत बी.एच.सी. चूर्ण का भुरकाव 30 किग्रा. प्रति हेक्टेअर की दर से अथवा इण्डोसल्फान और रोगोर 1.5 लीटर की दर से पानी में मिलाकर छिड़काव करें।

बिना खाद अथवा नाममात्र को खादों का प्रयोग भी उपज न बढ़ा पाने में एक बाधा है-

अधिकांश किसान दलहनी फसलों में रासायनिक उर्वरकों का प्रयोग करते ही नहीं और जो करते भी है सन्तुलित रूप में नहीं। परिणामतः सुधरी प्रजातियों की उपज क्षमता का सही-सही दोहन नहीं हो पाता। अतः किसान भाइयों को चाहिए कि वह दलहनी फसलों में 20 किलोग्राम नत्रजन 50 किलोग्राम फॉस्फोरस एवं 50 किलोग्राम पोटाश अवश्य दें। साथ ही दलहनी फसलों में जैविक खाद, जो बहुत ही सस्ते हैं का प्रयोग अवश्य करे। जिस खेत में काफी समय बाद इन फसलों को उगाया जा रहा हो तो जीवाणु खाद का टीका लगाना जरूरी है अन्यथा उपज ठीक नहीं होगी।

कृषको तक नई विकसित दलहन प्रौद्योगिकी न पहुँच पाना-

आज भी किसान भाई अपने हिसाब से दलहनों की खेती-बाड़ी कर रहे हैं। उन तक विकसित कृषि प्रौद्योगिकी नहीं पहुँच पा रही है। जिसके अभाव में उत्पादन बढ़ाने में काफी रूकावट आ रही है। प्रौद्योगिकी का प्रचार-प्रसार कृषि विज्ञान केन्द्रों द्वारा व्यापक स्तर पर किया जाना अति आवश्यक है।

छोटे एंव सीमान्त किसानो की अपनी मजबूरी भी काफी बड़ी बाधक है दलहन के उत्पादन में

आज सभी क्षेत्रों में लगभग 80 प्रतिशत किसान बहुत छोटी जोत वाले हैं अथवा सीमान्त किसान है जों गरीबी की रेखा के नीचे गुजर-बसर कर रहे हैं। उनकी पहली प्राथमिकता है अपने परिवार एव पशुधन की आवश्यकता जो साल भर की है, की पूर्ति करना। ऐसी दशा में वह उन्हीं फसलों को चुनते है जो घरेलू आवश्यकताओ की पूर्ति के साथ-साथ लाभकारी मूल्य एवं स्थायित्व प्रदान करती है। ऐसे किसानों को सरकारी सहायता देकर दलहनों के उत्पादन में एक कारगर कदम हो सकता है।

किसानों का नगदी वाली फसलों की तरफ रूझान

जहाँ-जहाँ सिंचित क्षेत्र बढ़ रहा है वहाँ नगदी वाली फसलें जिनसे उत्पादन सुनिश्चित एवं लाभकारी है, जैसे आलू, ईख, लाहा, सरसों की खेती ने दलहन फसलों को एक किनारे कर दिया है जिसे सरकारी सहयोग से दूर किया जा सकता है।

Impact of Child Abuse on the Mental Health of the Child

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Introduction

1. Few social problem have as profound an impact on the wellbeing of children as child abuse and neglect. Parental surveys indicate that several million adults admit to physical violence against their children each year and many more adults report abusive experience as children.
2. Child abuse is parental behavior destructive to the normal physical or emotional development of a child. Child abuse is not limited to one age group can be detected at any age.
3. The age group of children from birth to 3 years expect that highest number of victim of child abuse, with girls

being abused more frequently than boys.

4. Abuse in the family can take various forms. Parent and caregiver can abuse child, spouses or other family member. Child abuse can have a significant negative impact on the child growth and development and physical and emotional health.
5. In some cases, domestic violence or parental substance abuse may lead to child abuse. Abusive parents can be found at all socioeconomic levels, but families with greater financial means may be able to evade detection more easily.
6. Low income families show greater evidence of violence, neglect, and several abuse according to some studies.

“A child abuse or maltreatment as forms of physical and emotional ill treatment, sexual abuse, neglect or negligent treatment or commercial exploitation that results in actual or potential harm to the child health, survival, development or dignity in the context of a relationship or responsibility trust or power.” -(WHO). Child abuse is when a parent or guardian, regardless of whether through activity or neglecting to act, causes injury, death, emotional damage or danger to a child. Mental health refers to cognitive, behavioral, and emotional well-being. It is all about how an individual think, feel, and behave. People sometimes use the term “mental health” to mean the absence of a mental disorder (WHO).

Child Abuse and Mental Health of the Child

Mental health of the child is a holistic view of their brain structure and various psychological outcomes like, Diminished executive functioning and cognitive skills, Poor mental and emotional health, Attachment and social difficulties, Posttraumatic stress and Behavioral Consequences (i.e. Unhealthy sexual practices, Juvenile delinquency leading to adult criminality, Alcohol and other drug use). Here review of various researches collected according to these consequences of child abuse.

Child abuse and neglect has been associated with certain regions of the brain failing to form, function, or grow properly. For example, a history of maltreatment may be correlated with reduced volume in overall brain size and may affect the size and/or functioning of the following brain regions (Bick & Nelson, 2016):

1. Corpus callosum, which is responsible for left brain/right brain communication and other processes (e.g., arousal, emotion, higher cognitive abilities)
2. Cerebellum, which helps coordinate motor behavior and executive functioning
3. Amygdala, which is key to processing emotions
4. Orbitofrontal cortex, which is responsible for reinforcement-based decision-making and emotion regulation
5. Hippocampus, which is central to learning and memory

6. Cortisol level, regulating metabolism and the immune responses and helping the body respond to stress
7. In support with this study, there is a lots of researches that shows the impact of child abuse on the mental health of the child:

Effects of Maltreatment on Brain Structure and Activity

Toxic stress, including child maltreatment, can have a variety of negative effects on children's brains:

1.Hippocampus: Adults who were maltreated may have reduced volume in the hippocampus, which is central to learning and memory (McCrary, De Brito, & Viding, 2010; Wilson, Hansen, & Li, 2011). Toxic stress also can reduce the hippocampus's capacity to bring cortisol levels back to normal after a stressful event has occurred (Shonkoff, 2012).

2.Corpus callosum: Maltreated children and adolescents tend to have decreased volume in the corpus callosum, which is the largest white matter structure in the brain and is responsible for interhemispheric communication and other processes (e.g., arousal, emotion, higher cognitive abilities) (McCrary, De Brito, & Viding, 2010; Wilson, Hansen, & Li, 2011).

3.Cerebellum: Maltreated children and adolescents tend to have decreased volume in the cerebellum, which helps coordinate motor behavior and executive functioning (McCrary, De Brito, & Viding, 2010).

4.Prefrontal cortex: Some studies on adolescents and adults who were severely neglected as children indicate they have a

smaller prefrontal cortex, which is critical to behavior, cognition, and emotion regulation (National Scientific Council on the Developing Child, 2012), but other studies show no differences (McCrary, De Brito, & Viding, 2010). Physically abused children also may have reduced volume in the orbitofrontal cortex, a part of the prefrontal cortex that is central to emotion and social regulation (Hanson et al., 2010).

5.Amygdala: Although most studies have found that amygdala volume is not affected by maltreatment, abuse and neglect can cause overactivity in that area of the brain, which helps determine whether a stimulus is threatening and trigger emotional responses (National Scientific Council on the Developing Child, 2010b; Shonkoff, 2012).

6.Cortisol levels: Many maltreated children, both in institutional and family settings, and especially those who experienced severe neglect, tend to have lower than normal morning cortisol levels coupled with flatter release levels throughout the day (Bruce, Fisher, Pears, & Levine, 2009; National Scientific Council on the Developing Child, 2012).

1. On the other hand, children in foster care who experienced severe emotional maltreatment had higher than normal morning cortisol levels. These results may be due to the body reacting differently to different stressors.
2. Abnormal cortisol levels can have many negative effects. Lower cortisol levels can lead to decreased energy resources, which could affect learning and socialization;

externalizing disorders; and increased vulnerability to autoimmune disorders (Bruce, Fisher, Pears, & Levine, 2009). Higher cortisol levels could harm cognitive processes, subdue immune and inflammatory reactions, or heighten the risk for affective disorders.

3. **Others:** Children who experienced severe neglect early in life while in institutional settings often have decreased electrical activity in their brains, decreased brain metabolism, and poorer connections between areas of the brain that are key to integrating complex information (National Scientific Council on the Developing Child, 2012).
4. These children also may continue to have abnormal patterns of adrenaline activity years after being adopted from institutional settings. Additionally, malnutrition, a form of neglect, can impair both brain development (e.g., slowing the growth of neurons, axons, and synapses) and function (e.g., neurotransmitter syntheses, the maintenance of brain tissue) (Prado & Dewey, 2012).
5. Fortunately, however, there is promising evidence that children's brains may be able to recover with the help of appropriate interventions (Bick & Nelson, 2016).
6. Additionally, the type of maltreatment a child experiences can increase the risk for specific physical health conditions.
7. For example, one study found that children who experienced neglect were at increased risk for diabetes,

poorer lung functioning, and vision and oral health problems.

8. Children who had been physically abused were at higher risk for diabetes and malnutrition. Children who were victims of sexual abuse were more likely to contract hepatitis C and HIV (Widom et al., 2012).
9. For example, one study found that children who had been maltreated exhibited changes in genes associated with various physical and psychological disorders, such as cancer, cardiovascular disease, immune disorders, schizophrenia, bipolar disorder, and depression (Cicchetti et al., 2016).

Researchers have identified links between child abuse and neglect and the following psychological outcomes:

1. Diminished executive functioning and cognitive skills:

1. Disrupted brain development as a result of maltreatment can cause impairments to the brain's executive functions: working memory, self-control, and cognitive flexibility (i.e., the ability to look at things and situations from different perspectives) (Kavanaugh, Dupont-Frechette, Jerskey, & Holler, 2016).
2. Children who were maltreated also are at risk for other cognitive problems, including difficulties learning and paying attention (Bick & Nelson, 2016).

2. Poor mental and emotional health:

1. Experiencing childhood maltreatment is a risk factor

for depression, anxiety, and other psychiatric disorders throughout adulthood.

2. Studies have found that adults with a history of child abuse had a higher prevalence of suicide attempts than those who did not (Choi, DiNitto, Marti, & Segal, 2017; Fuller-Thomson, Baird, Dhrodia, & Brennenstuhl, 2016).
3. Further, adults with major depression who experienced abuse as children had poorer response outcomes to antidepressant treatment, especially if the maltreatment occurred when they were aged 7 or younger (Williams, Debattista, Duchemin, Schatzberg, & Nemeroff, 2016).

3. Attachment and social difficulties:

1. Infants in foster care who have experienced maltreatment followed by disruptions in early caregiving can develop attachment disorders.
2. Attachment disorders can negatively affect a child's ability to form positive peer, social, and romantic relationships later in life (Doyle & Cicchetti, 2017).
3. Additionally, children who experience abuse or neglect are more likely to develop antisocial traits as they grow up, which can lead to criminal behavior in adulthood (U.S. Department of Justice, Office of Justice Programs, National Institute of Justice, 2017).

4. Posttraumatic stress :

1. Children who experienced abuse or neglect can

develop posttraumatic stress disorder (PTSD), which is characterized by symptoms such as persistent re-experiencing of the traumatic events related to the abuse; avoiding people, places, and events that are associated with their maltreatment; feeling fear, horror, anger, guilt, or shame; startling easily; and exhibiting hypervigilance, irritability, or other changes in mood (Sege et al., 2017).

2. PTSD in children can lead to depression, suicidal behavior, substance use, and oppositional or defiant behaviors well into adulthood, which can affect their ability to succeed in school, and create and nurture important relationships.

Behavioral Consequences

The following are examples of how maltreatment can affect individuals' behaviors as adolescents and adults.

1. Unhealthy sexual practices :

Studies suggest that abused or neglected children are more likely to engage in sexual risk-taking as they reach adolescence, including a higher number of sexual partners, earlier initiation of sexual behavior, and transactional sex (i.e., sex exchanged for money, gifts, or other material support) (Thompson et al., 2017), which increases their chances of contracting a sexually transmitted disease.

2. Juvenile delinquency leading to adult criminality:

1. According to research funded by the National Institute of Justice within the U.S. Department of

Justice, Office of Justice Programs, children who experience maltreatment in the form of physical and emotional abuse are more likely to develop antisocial behaviors and form relationships with other antisocial people (U.S. Department of Justice, Office of Justice Programs, National Institute of Justice, 2017).

2. Furthermore, there is a difference between girls and boys in the way child maltreatment influences delinquent behavior. In the study, girls tended to express internalizing behaviors (e.g., depression, social withdrawal, anxiety), while boys tended to express externalizing behaviors (e.g., bullying, aggression, hostility) leading up to adult criminal behavior (Herrenkohl et al., 2017).

3. Alcohol and other drug use:

1. Adults who had been maltreated as children are at a significantly higher risk of substance use disorders than adults who have not been maltreated (LeTendre & Reed, 2017; (Choi, DiNitto, Marti, & Choi, 2017).

4. Future perpetration of maltreatment:

1. Although most children who have experienced abuse and neglect do not go on to abuse or neglect their own children, research suggests they are more likely to do so compared to children who were not maltreated (Yang, Font, Ketchum, & Kim, 2018).
2. This cycle of maltreatment can be a result of children learning early on that physical abuse or neglect is an

appropriate way to parent (Child Welfare Information Gateway, 2018).

Conclusion

1. Child abuse and neglect can have devastating and long-lasting effects on a child and can result in detrimental societal impacts, including high costs for services and increased involvement in the juvenile and criminal justice systems.
2. However, communities can act to stem the effects of maltreatment and even prevent it.
3. Evidence-based services and supports can promote protective factors that mitigate the effects of maltreatment as well as provide families and communities with the tools to stop maltreatment before it occurs.
4. Child welfare agencies can work with families and communities to spearhead initiatives that build upon strengths and address needs.

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फिल्मों के दृश्य-श्रव्य अनुवाद के विभिन्न चरण

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जय नारायण विश्वविद्यालय

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प्रस्तावना

अनुवाद एक ऐसी विधा है जो अनेक क्षेत्रों को अपने आवरण से ढँके हुए है। अनुवाद के इस आवरण में मुख्यतः साहित्यिक और सूचनापरक क्षेत्रों को ही मुख्य रूप से शामिल किया जाता है और इन क्षेत्रों की सामग्री को स्रोत भाषा से लक्ष्य भाषा तक लाने में अनुवाद एक महत्वपूर्ण भूमिका निभाता है। अनुवाद ने दो व्यक्तियों, दो राष्ट्रों और दो भाषाओं के बीच में एक सेतु का कार्य किया है और इसी सेतु ने भाषायी, सांस्कृतिक और राष्ट्रीय स्तर पर दूरियों को समेटा है। वैश्वीकरण के इस दौर में अनुवाद की भूमिका बेहद महत्वपूर्ण है। ज्ञान के भंडार के आगे भाषा की समस्त दीवारें टूट रही हैं और अनुवाद एक सेतु की भांति काम कर रहा है। अनुवाद ने भारत को एक संपूर्ण और अखंड राष्ट्र बनाने में अहम भूमिका निभाई है। आज के बदलते परिवेश में, जहां एक ओर संचार के दृश्य-श्रव्य माध्यम नये सरोकारों को जनमानस तक पहुंचा रहे हैं, वही दूसरी ओर अनुवाद भी इसके माध्यम से ज्ञान और मनोरंजन का निरंतर प्रवाह कर रहा है। बेस्टसेलर पुस्तकों की राष्ट्रव्यापी पहुंच, अनुवाद के माध्यम से ही संभव हुई है। मनोरंजन के क्षेत्र में, आज जिस प्रकार विश्व सिनेमा की फ़िल्में और टेलीविजन धारावाहिक देश में

लोकप्रिय होते हैं उसमें अनुवाद ही वह सेतु है, जो दर्शकों को जोड़ता है। आज विदेशी भाषा के साहित्य को जानने के लिए, यह आवश्यक नहीं है कि हम उस भाषा के जानकार हो, ठीक उसी प्रकार आज हम भाषा ज्ञान के अभाव में, विदेशी भाषा की किसी फ़िल्म का आनन्द उठाने से भी वंचित नहीं रह सकते हैं। विदेशी फ़िल्म प्रेमियों के बीच की दूरी 'डबिंग' और 'सब-टाइटलिंग' ने पूरी की है।

भारत जैसे बहुभाषी देश में प्रादेशिक सौहार्द कायम करने में विचारों के आदान प्रदान करने में अनुवाद ने महत्वपूर्ण भूमिका अदा करता है और अनुवाद की एक बड़ी भाषा के रूप में हिंदी उभर कर आई है। अनुवाद का क्षेत्र व्यापक है, यह अपने आवरण में ज्ञान के प्रत्येक क्षेत्र को ढँके हुए हैं। वैज्ञानिक, साहित्यिक, मनोरंजन का क्षेत्र प्रत्येक क्षेत्र में अनुवाद की अहम भूमिका है। अनुवाद ही वह साधन है, जिसके माध्यम से दुनिया भर का ज्ञान पाठकों और दर्शकों तक पहुंच पाता है। आज के समय को अगर हम "अनुवाद क्रांति काल" कहें, तो कोई अतिशयोक्ति नहीं होगी। किसी लेखक, किसी रचना या किसी भी कला को अगर अंतरराष्ट्रीय स्तर पर ख्याति दिलानी है तो उसमें अनुवाद ही वह माध्यम है, जो रचना को विश्व मंच पर खड़ा करता है। उदाहरण के लिए ऑस्कर पुरस्कार से सम्मानित कोरियन फिल्म 'पैरासाइट' को ही लें, जो कि मूल में कोरियन होते हुए भी, अनुवाद के माध्यम से विभिन्न भाषाओं के दर्शकों के समक्ष रखी गई। अनुवाद के माध्यम से ही एक पुरुस्कृत फिल्म का भाषेतर दर्शकों के लिए देखना संभव हो पाया। अनुवाद ही वह माध्यम है, जिससे दर्शक विश्व की विभिन्न भाषाओं में बनाए गए, सिनेमा का आस्वादन कर पाता है।

दृश्य-श्रव्य अनुवाद के प्रकार

फिल्मों में मुख्य रूप से दो पक्षों की प्रधानता होती है, पहला

तकनीकी-पक्ष और दूसरा कला-पक्ष। इस संबंध में कुँवर नारायण जी अपनी पुस्तक 'लेखक का सिनेमा' में कहते हैं कि "सिनेमा के कला पक्ष और व्यवसाय पक्ष के बीच गहरे तनाव का समाजशास्त्रीय दृष्टिकोण भी है। दूसरी कलाओं की अपेक्षा सिनेमा एक संचार माध्यम के रूप में सबसे अधिक सशक्त है और जनता की रुचि को सीधे बनाने या बिगाड़ने के उन सारे साधन से संपन्न हैं जो और किसी भी कला के पास नहीं है।" फिल्मानुवाद में कलापक्ष और व्यवसाय पक्ष दोनों का समावेश होता है और इसलिए यह पूरी प्रक्रिया विभिन्न चरणों में पूर्ण की जाती है। फिल्मानुवाद की प्रक्रिया कई प्रकार से फिल्म उद्योग में पूर्ण की जाती है, जिसे हम मुख्यतः दो वर्गों में विभाजित कर सकते हैं। पहला लिखित रूप से और दूसरा वाचिक रूप से। लिखित रूप से स्क्रीन अथवा दृश्य सामग्री के लिए अनुवाद प्रस्तुत करने की प्रक्रिया को तीन मुख्य भागों में विभाजित किया जा सकता है; इंटरटाइटल अथवा टाइटल कार्ड (दृश्य के बीच में शीर्षक कार्ड), सरटाइटल व सबटाइटल (उपशीर्षक देना) और वाचिक रूप में डबिंग और वॉइसओवर जैसी तकनीकों का प्रयोग किया जाता है।

दृश्य-श्रव्य अनुवाद प्रक्रिया के चरण

अनुवाद प्रक्रिया एक जटिल और चुनौतीपूर्ण कार्य है। अनुवाद चाहे किसी सहित्यिक रचना का हो, कथात्मक हो, वैज्ञानिक या तकनीकी क्षेत्र से सम्बंधित हो। किसी भी विधा के अनुवाद के लिए अनुवादक को स्रोत भाषा और लक्ष्य भाषा दोनों में ही पारंगत होना, एक अनिवार्य अहर्ता है। अन्य विधाओं में अनुवादक ही केवल संलिप्त होता है, किंतु डबिंग प्रक्रिया में एक अनुवादक के साथ-साथ, आवाज देने वाले कलाकार, वीडियो संपादक और अन्य तकनीकी सम्पादक हिस्सा होते हैं। इन सभी के सामूहिक श्रम से ही दर्शकों के समक्ष एक विदेशी भाषा की फिल्म, दर्शक की भाषा में सामने

होती है। इसलिए ये कार्य किसी व्यक्ति विशेष के द्वारा न करके, स्टूडियो के माध्यम से किया जाता है। डबिंग के क्षेत्र में विभिन्न निजी स्टूडियो यूटीवी सॉफ्टवेयर कम्प्यूनिकेशन', बालाजी टेलीफिल्म, क्रेस्ट एनीमेशन स्टूडियो, सागर फिल्म्स, 'साउंड एंड विजन एजेंसी' इत्यादि हैं।

डबिंग स्टूडियो केवल अंतरभाषी डबिंग के लिए ही कार्य नहीं करते, कई बार दूसरे कलाकारों के लिए डबिंग करते हैं, जिन्हें भाषा का ज्ञान नहीं है या बोलने में सहज नहीं हैं। 'साउंड एंड विजन एजेंसी' डबिंग के क्षेत्र में कार्य करने वाली एक निजी एजेंसी है, जो न केवल अंग्रेजी की फिल्मों की डबिंग करती है, बल्कि ओटीटी प्लेटफॉर्म के लिए विभिन्न वेब श्रंखलाओं या फिर क्षेत्रीय भाषाओं के सिनेमा की भी हिंदी में डबिंग करती है। वर्तमान में 'साउंड एंड विजन एजेंसी' ने 'नेटफ्लिक्स' के साथ सहकार्यता की है, यह निश्चित रूप से नेटफ्लिक्स पर अधिक से अधिक हिन्दी सामग्री उपलब्धता को बढ़ाने के लिए किया गया एक प्रयास है।

डबिंग प्रक्रिया में तकनीकी रूप से शुरू से लेकर अंत चार बुनियादी चरण होते हैं। सबसे पहला चरण है, स्क्रिप्ट का अनुवाद, दूसरा चरण यह कि अनुवाद लक्षित भाषा में सहज और स्क्रीन के अभिनेताओं की ओठों की गति के अनुक्रम के अनूकूल है या नहीं, तीसरा डबिंग कलाकारों द्वारा इसे रिकॉर्ड किए जाने की प्रक्रिया और अंत में मूल रिकॉर्डिंग के साथ मिश्रण या कहें प्रस्तुतिकरण।

पहला चरण

पहले चरण में जिस उत्पाद की डबिंग की जानी है, उसकी वीडियो फाइल, साउंड फाइल और यथासंभव पटकथा की प्रति, एजेंसी अथवा स्टूडियो तक पहुंचा दी जाती है। इसका पहला चरण सामग्री का अनुवाद है और पहली भूमिका अनुवादक की होती है। इसमें अनुवादक को फिल्म के

संवादों को लक्ष्य भाषा में अनूदित करना होता है। लेखक मनोहर श्याम जोशी ने संवादों के अनुवाद करते अनुवादक को चुनौती को देखते हुए कहते हैं कि: “हर अंग्रेजी संवाद की जगह कोई ऐसा हिंदी संवाद लिखा जाए जो उतने ही समय में बोला जा सकता हो, और उसे इस तरह लिखे की जब उसे अंग्रेजी बोलने वाले पात्र के मुंह में डाल दिया जाए तो उसके होठों का खुलना बंद होना उच्चरित शब्दों से मेल खाए और उसकी भाव भंगिमा भी उसके अनुरूप हो।”

अनुवादक के लिए पहली चुनौती यह है कि हिंदी संवाद उतनी ही अवधि का हो जितनी अवधि का मूल भाषा का संवाद हो। अगर अवधि ज्यादा हो गई तो पर्दे पर पात्र बोलना बंद कर चुका होगा मगर उसका संवाद अभी चल ही रहा होगा! अगर अवधि कब हुई तो संवाद खत्म हो चुका होगा मगर पात्र के होंठ हिल ही रहें होंगे। हर भाषा की अपनी अलग प्रकृति होती है और यह देखा गया है कि एक भाषा से दूसरी भाषा में अनुवाद करने के क्रम में शब्द संख्या घट या बढ़ जाती है। इसलिए मूल संवाद के जितने ही शब्द अनुवाद में रखने का प्रयास किया जाता है। साथ ही यह भी ध्यान देने योग्य है, कि गिनती करते समय बड़े-बड़े शब्दों और छोटे-छोटे शब्दों को बराबर का न मान बैठे। मिसाल के लिए अगर आप हिंदी शब्द ‘के’ को भी एक ही गिनेंगे और अंग्रेजी शब्द इंटरनेशनल को भी एक ही गिनेंगे तो गड़बड़ होगी। आपको देखना होगा कि मूल संवाद में बड़े और छोटे शब्दों का अनुपात कितना है और कुछ वैसा ही अनुपात आपको अपने अनुवाद में भी रखना होगा।

शब्द-संख्या और बड़े-छोटे शब्दों का अनुपात एक जैसा कर देने पर भी कभी-कभी बात नहीं बनती। सो इसलिए अलग-अलग भाषाएं एक ही रफ्तार से नहीं बोली जातीं। जैसे तमिल फिल्म को हिंदी में डब करते

समय लगता है कि तमिल में एक्टर बहुत तेजी से बोल रहे हैं। इसलिए आपको अनुवाद में कुल इतने शब्द रखने होंगे कि मैं डबिंग में वाणी प्रदान करने वाला/वाली अनुवाद की भाषा की स्वाभाविक गति में संवाद निश्चित अवधि में पूरा कर सकें। आपके किए अनुवाद की अवधि मूलमें बोले गए संवाद की अवधि जितनी है कि नहीं, यह मालूम करने के लिए आपको मूल फिल्म को चलाकर उसके साथ-साथ अनुवाद किया गया संवाद बोल कर देखना होगा। इस तरह “‘मैच’ अर्थात् मिलान करने से पता चल जाता है कि कितना जोड़ना या काटना होगा?”[1] अनुवादक की चुनौतियां यही समाप्त नहीं होती, शब्दों की सीमा के अलावा, शब्दों का चयन भी एक गम्भीर समस्या है। फिल्मों के अनुवाद में सहज और सरल शब्दावली ही प्रयोग करनी चाहिए। संवाद बोल-चाल की ही भाषा में हो, लेकिन संप्रेषणीय हो।

दूसरा चरण

दूसरे चरण में किए गए अनुवाद की समीक्षा, जिससे ये अनूदित सामग्री की वीडियो के साथ अनुक्रमता के साथ मिलान कर लिया जाए। ये देख लिया जाए, कि अनूदित सामग्री, मूल संवादों की अवधि के साथ मेल खा रही है अथवा नहीं।

तीसरा चरण

अनुवादक द्वारा फिल्म की सामग्री के अनुवाद के पश्चात दूसरा चरण उन संवादों की रिकॉर्डिंग का होता है। संवादों की रिकॉर्डिंग डबिंग आर्टिस्ट के साथ की जाती है। आर्टिस्टों का चयन फिल्म के चरित्र के अनुसार किया जाता है, जिससे मूल फिल्म की आत्मा को बचाया जा सके। अगर चरित्र खूंखार है या फिर मासूम है, तो उसके चरित्र के समान ही आवाज वाले आर्टिस्ट का चयन किया जाता है। आर्टिस्ट के चुनाव के समय पर्दे पर

दिखने वाले किरदार की उम्र को ध्यान में रखा जाता है, कहीं ऐसा न हो कि किरदार की उम्र अथेड़ हैं तो डबिंग आर्टिस्ट की आवाज भी उसी उम्र से मेल खाती हो, अन्यथा दर्शक को सहज महसूस नहीं होगा ।

कई बार कुछ बड़े बजट की फिल्मों के लिए डबिंग आर्टिस्ट के रूप में लक्ष्य भाषा के स्थापित कलाकारों को भी चुना जाता है। जैसे- हॉलीवुड की फिल्म 'द लायन किंग' का हिंदी समेत तमिल और तेलुगु में डबिंग की गयी । हिंदी डबिंग के लिए मुख्य किरदार मुफासा और उसके बेटे सिम्बा के लिए क्रमशः हिंदी सिनेमा के किंग शाहरुख खान और उनके बेटे आर्यन की आवाज का प्रयोग हिंदी डबिंग के लिए किया गया । इसके अलावा फिल्म के नेगेटिव किरदार 'स्कार' के लिए आशीष विद्यार्थी की आवाज ली गई। इसके साथ-साथ फिल्म के अन्य किरदारों के लिए भी हिंदी सिनेमा के अच्छे कलाकारों जैसे; असरानी, श्रेयस तलपड़े इत्यादि की आवाज ली गई । ठीक उसी प्रकार दक्षिण भारतीय सिनेमा के प्रसिद्ध अभिनेता 'अरिवंद स्वामी' और 'सिद्धार्थ' को लिया गया। ये एक प्रकार से फिल्म के बाजार के हिसाब से एक अच्छा निर्णय है। दर्शकों के लिए अपने पसंद की अभिनेता को हीरो और एक पहचानी हुई आवाज में विलेन को सुनना, निश्चित रूप से उत्सुकता को बढ़ाता है । हालांकि इस प्रकार की डबिंग में फिल्म का बजट साधारण डबिंग से लगभग 10 गुना तक बढ़ जाता है । दर्शक की नब्ज को समझते हुए प्रोड्यूसर खर्च की चिंता तनिक भी नहीं करते हैं और डबिंग में कई बार नामी कलाकारों को लेते हैं। लेकिन यह जरूरी नहीं कि हर नामी कलाकार एक अच्छा डबिंग कलाकार भी हो, या उसकी आवाज दिए गए पात्र के अनूकूल हो। ऐसा ही कुछ मार्वल कोमिक्स की प्रसिद्ध सुपरहीरो फिल्म 'डैडपूल 2' की डबिंग के दौरान हुआ। 'डैडपूल' के किरदार को पहली बार प्रसिद्ध डबिंग कलाकार 'संकेत महात्रे' ने डब किया था, जिसे दर्शकों ने बेहद

पसंद किया था। अगले पार्ट में जब 'रणवीर सिंह' जैसे एक नामी अभिनेता की आवाज लायी गई, तो दर्शकों को रास नहीं आयी। निष्कर्ष यह है कि डबिंग के दौरान पात्र की आवाज के सन्निकट आवाज ही प्रयोग करनी चाहिए, जिससे दर्शक को यह भ्रम बना रहे, कि मूल अभिनेता की ही आवाज में वह फिल्म देख रहा है।

प्रोफेशनल डबिंग कलाकार आवाज अधिमिश्रण में निपुण होते हैं। आवाज अधिमिश्रण से तात्पर्य आवाज में उतार-चढ़ाव, स्वरों के परिवर्तन, बलाघात परिवर्तन, लय परिवर्तन इत्यादि में सक्षम होने से है। एक डबिंग कलाकार एक ही फिल्म में एक से अधिक कलाकारों को आवाज दे सकता है, जो एक अभिनेता के लिए मुश्किल होता है, क्योंकि अभिनेता अपनी शैली में बंधे होते हैं। डबिंग कलाकार भाषा अधिमिश्रण में इतने पारंगत होते हैं, कि कई बार अंतराभाषिक डबिंग भी करते हैं अर्थात् एक ही भाषा के संवादों के लिए किसी विशेष अभिनेता के लिए हिन्दी में डब करना। कभी कुछ कलाकार हिन्दी भाषा संवाद प्रेषण में सहज नहीं होते या उनकी मातृभाषा का प्रभाव उनकी हिन्दी में आता है, ऐसी स्थिति में डबिंग कलाकार ही इस समस्या से निजात दिलाते हैं।

डबिंग फिल्म देखते समय दर्शक को आवाज की वही शैली मिलनी चाहिए, जो मूल कलाकार में है, अन्यथा डबिंग नीरस प्रतीत होने लगती है।

तीसरे चरण में संवादों की रिकॉर्डिंग का काम किया जाता है। इस चरण में जाने से पहले आवाज कलाकारों का चयन एक महत्वपूर्ण प्रक्रिया है। इस प्रक्रिया में फिल्म के चरित्र के अनुरूप आवाज का चयन किया जाता है। इस संबंध में 'साउंड एंड विजन' की निदेशक और आवाज कलाकार मोना घोष शेट्टी अपने एक साक्षात्कार में कहती हैं कि "हम तब तक ऑडिशन लेते हैं

जब तक हमें उस किरदार के लिए सही आवाज का मैच नहीं मिल जाता। भले ही आवाज का मिलाना एक शुरुआती बिंदु हो। लेकिन चुना उसे जाता है, जो किरदार को बेहतरीन तरीके से निभा सके। कभी-कभी कोई आपकी आवाज नहीं मिलती है, लेकिन एक शानदार अभिनेता है। ऐसा व्यक्ति चरित्र के चेहरे और आंगिक भाषा पर ज्यादा उपयुक्त हो सकता है, बजाय इसके जिसकी आवाज पूरी तरह मेल खाती हो।“ रिकॉर्डिंग की प्रक्रिया में आवाज कलाकार के ऊपर केवल संवादों के सहज संप्रेषण ही नहीं, बल्कि चरित्र के व्यक्तित्व को समझकर संवाद अदायगी करनी होती है।“डबिंग के दौरान आवाज देने वाले कलाकारों को संवादों को समय और होठों की गति के साथ ताल-मेल बैठाना होता है। इन सबके अलावा चरित्र के मनोभावों और आंगिक भाषा पर भी ध्यान देना जरूरी होता है। आवाज कलाकारों के लिए यह निश्चित रूप से बहुत चुनौतीपूर्ण होता है। इसके अतिरिक्त कई बार एक ही आवाज कलाकार, एक ही फ़िल्म के कई कलाकारों को आवाज देता है और सभी कलाकारों की शैली और लहजे को सामान रूप से अदायगी एक चुनौतीपूर्ण कार्य है। इस संदर्भ में आवाज कलाकार मोना शेट्टी कहती हैं कि ”डबिंग के लिए आपको बहुत ही बारीकी से चरित्र का व्यवहार, मनोवृत्ति, बोलने का लहजा, आंगिक भाषाएँ इत्यादि का अवलोकन करने की आवश्यकता होती है। यथासंभव इन बातों को ध्यान में रखना ही चाहिए । प्रायः ठीक वैसी ही आवाज मिलना संभव नहीं होता, लेकिन पिच और लहजा मिलाया जा सकता है”। पिच और लहजे के मिलान और संतुलन के साथ ही आवाज कलाकार विभिन्न चरित्रों को एक अलग अंदाज में आवाज देने में सफल होते हैं।

आखिरी चरण

आवाज कलाकारों के साथ संवादों की रिकॉर्डिंग होने के पश्चात

इस प्रक्रिया का आखिरी चरण साउंड ट्रेक का प्रतिस्थापन है। रिकॉर्डिंग के पश्चात फिल्म को मूल भांति प्रतीत कराने हेतु, रिकॉर्ड किए हुए संवादों के साथ प्रतिस्थापित करते हैं। स्रोत भाषा के साउंड ट्रेक के स्थान पर लक्ष्य भाषा के साउंड ट्रेक का प्रतिस्थापन। डबिंग प्रक्रिया का यह चरण तकनीकी विशेषज्ञ के द्वारा किया जाता है। डबिंग प्रक्रिया में औडियो, एन ट्रेक, मैजिक्स, वेब पैड इत्यादि विभिन्न सॉफ्टवेयर का प्रयोग किया जाता है। यह डबिंग का प्रक्रिया का आखिरी चरण है।

निष्कर्ष

फिल्मों के दूसरी भाषा में प्रस्तुतीकरण के दौरान अनुवादक और वॉइस ओवर कलाकारों को अनेक चुनौतियों का सामना करना पड़ता है। विभिन्न चुनौतियों को पार करने के बाद भी कई बार लक्ष्य भाषा में फिल्म वह प्रभाव डालने में असफल होती है, जो प्रभाव मूल के द्वारा दर्शकों पर पड़ा था। फिल्मों में केवल भाषागत तत्त्वों का ही पारगमन नहीं हो रहा होता है, भाषिक तत्त्वों के साथ-साथ भाव-भंगिमाओं और विभिन्न आंगिक क्रियाओं का भी पारगमन होता है। विशेषकर ओठों की गति और संवाद अदायगी बेहद महत्वपूर्ण तत्त्व है, जो कि फिल्म डबिंग को सफल बनाने में बेहद महत्वपूर्ण भूमिका निभाते हैं। फिल्मों की भाषा संवादों से युक्त होती है और संवाद कभी आधे-अधूरे भी होते हैं, ऐसी स्थिति में व्याकरणिक संरचना का ध्यान रखते हुए, उचित समतुल्य और प्रवाहमान अभिव्यक्ति एक चुनौती पूर्ण कार्य है। इसके अलावा फिल्मानुवाद में सांस्कृतिक पृष्ठभूमि से जुड़े दृश्यों के लक्ष्य भाषा में रूपान्तरण के दौरान बेहद चुनौती का सामना करना पड़ता है। प्रत्येक स्थान विशेष की अपनी सामाजिक व्यवस्था और संस्कृति होती है और प्रत्येक भाषा में उस विशेष क्षेत्र के ऐतिहासिक, भौगोलिक और सांस्कृतिक शब्दों का समावेश होता है। उस क्षेत्र विशेष में प्रचलित लोककथाएँ, लोक

गाथाएँ, मिथकीय कहानियाँ इत्यादि संस्कृति का अभिन्न अंग होते हैं। फिल्मों के संदर्भ में कई बार कल्पना प्रवण कहानियों में इन्हीं लोककथाओं और लोकगाथाओं पर आधारित पात्र और काल्पनिक कहानियाँ रची जाती हैं। लक्ष्यभाषा में इस प्रकार की अर्थ छवियों को ला पाना एक चुनौतीपूर्ण कार्य होता है। अनुवादक के लिए यह एक चुनौती होती है कि इन सामाजिक सांस्कृतिक अर्थ छवियों का अनुवाद करे या अनुकूलन। जब दर्शक फिल्म देखता है, तो फिल्म के कथ्य को समझने के लिए, अनूदित फिल्मों को लक्ष्य भाषा की सांस्कृतिक अर्थछवियों के अनुकूल ढालने की कोशिश की जाती है। अतएव कह सकते हैं कि फिल्मों के दूसरी भाषा में प्रस्तुतीकरण के दौरान अनुवाद, लिप सिंकिंग और अंतिम प्रारूप के दौरान कई चुनौतियों का सामना करना पड़ता है। जिसके उपरांत लक्षित दर्शकों के समक्ष उनकी अपनी भाषा में फिल्म आ पाती है।

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Christianity and Pantheism: the Contraries in Wordsworth's Quest of Nature

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Abstract

For a Romantic like Wordsworth religion is at its best merely a slightly disguised form of pantheism. The powerful effect of eighteenth century philosophy on poetry and the subsequent retaliatory modification of the philosophic outlook under the influence of the poet's manner of looking at things construct the basic framework of it. The Romantic poets, particularly the Germans, believed that they derived their religion from the eighteenth century philosophers. The deism of the English philosophers, too, underwent a strange transformation in the hands of the Romantics. The truth is that deism in a poet's mind is very likely to become pantheism and not Christianity.

Religion in its final analysis is not a belief in God or

the immortality of the soul or reincarnation, nor a set of dogmas; it is a state of mind which enables man by the exercise of supersensuous faculties to arrive at that spiritual peace by virtue of which he may escape from the oppressive sensation of the transitoriness of human things and perceive the un- changing, the eternal. Much may be added to this bare outline, dogmas and ethical laws, for instance; these remain, however, merely collateral and do not challenge the pre- eminence of the essential element. It can hardly be denied that Wordsworth approaches this region of spiritual elevation, and he has the distinction of being the only outstanding Romantic poet who did so. Wordsworth tells us, paying tribute to the pantheistic enthusiasm of his age, that his guide was nature. He believed he attained that supreme calm which he so wondrously transfers to us in several of his poems by recognizing in nature and the language of the sense, "The anchor of [his] purest thoughts", "the nurse", "The guide", "the guardian of [his] heart, and soul / Of all [his] moral being".

Paper

For a Romantic like Wordsworth religion is at its best merely a slightly disguised form of pantheism. The powerful effect of eighteenth century philosophy on poetry and the subsequent retaliatory modification of the philosophic outlook under the influence of the poet's manner of looking at things construct the basic framework of it. The Romantic poets, particularly the Germans, believed that they derived their religion from the eighteenth century philosophers. But the severe philosophic pantheism of Spinoza is far removed from the type of pantheism which the poets espoused in his name.

The deism of the English philosophers, too, underwent a strange transformation in the hands of the Romanticists. The confusion is undoubtedly to be traced in large part to Rousseau. Rousseau is ranked with the deists. The truth is that deism in a poet's mind is very likely to become pantheism, and Rousseau was, in essence, a pantheist. His influence was so great that before the dawn of the nineteenth century Spinozan pantheism and English deism had degenerated into the poetic pantheism of the romanticists, which differs only slightly from the pantheism of Rousseau. Rousseau felt insulted when it was intimated that his religion was not Christianity. Chateaubriand was enraged when his *Atala* and *Rene* (1801) were pronounced unedifying as parts of an apology for Christianity. He wrote these two tales when he was wavering between atheism and Rousseauistic pantheism. Then came his conversion; he changed the stories only slightly and inserted a preface in which he shows that they prove the superiority of the Christian faith to all others! Such is the ease with which the Romanticist transforms himself from an unbeliever into a believer. The reaction from the rationalism of the old regime did not lead to pure spiritual elevation; it followed the path traced by Rousseau, a tortuous path which has led us, as might be expected from the fact that Rousseau is more akin to Voltaire than to Pascal, not out of the "dark wood" but back to a point very near that from which we set out, to a condition not unlike the reasoned doubt of the eighteenth century. True to its pantheistic origin, romantic religiosity took the form of an expansive yearning to lose oneself in the universe, to become a part of the cosmic stream:

Rolled round in earth's diurnal course,
With rocks, and stones, and trees. (A Slumber
Did My Spirit Seal: 7-8)

This desired dissolution may be approached only through ecstasy. There are two roads to such ecstasy, woman and nature. The French prefer the former of these, the English the latter, but it is not clear that one will lead any nearer to true spirituality than the other.

To a Romanticist like Wordsworth religion is exclusively emotional, and by emotion he does not mean that state of rapt concentration out of which proceeds the vision of a medieval saint; he means nothing more than the operation of the senses. "Feeling is all," says Faust. The Romanticist lives in the world of the senses, precisely those senses which all religions pronounce to be the enemies of man's higher nature. The Romanticist brought great gain to the world when he restored respectability to the five senses; at the same time he tended to give them such pre-eminence as virtually to take our religion from us-without realizing it. He is ["sweet religion makes/ A rhapsody of words"(Hamlet: III; 88-89)] a hateful desecration to Shakespeare's finest gentleman. If religion is to be anything at all, it demands not an expansive outpouring, but a return upon ourselves. It demands not the unfolding of the senses to the fullest degree, but the rigorous control of the senses that we may hear the voice within. "Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." (Luke: 17;21) Its climax is reached not in a sensuous ecstasy, but in a rapture from which the sensuous world is banished. It can not be reached through the senses, it must be sought through far other, far higher faculties. "Virtue is an effort. I do not like effort," (Bowra: 1961) says Lamartine. None of the romanticists liked effort. True religion presupposes effort, intense effort.

It is not here implied that the ordinary human being who has not gone through the experiences of a St. Francis, a Dante, or a Pascal may not consider himself religious, but it is

maintained that the poet who has not the religious insight of a St. Francis, a Dante, or a Pascal can not write poetry whose religious message will be of surpassing value. As in other matters, so in religious force, it is permissible to all human beings to be mediocre-except to the poet of religion. The religion of the Romantic poets is mediocre at best, and in a study of their works it does not seem worthy of the serious consideration it commonly receives. There is only one conspicuous poet of the romantic school whose religious profundity does not seem to be purely illusory. That is Wordsworth. To question Wordsworth's soundness as a religious teacher is to run counter to a well-established tradition. Only careful definition can avert confusion. It is recognized that religion in its final analysis is not a belief in God or the immortality of the soul or reincarnation, nor a set of dogmas; it is a state of mind which enables man by the exercise of supersensuous faculties to arrive at that spiritual peace by virtue of which he may escape from the oppressive sensation of the transitoriness of human things and perceive the unchanging, the eternal. Much may be added to this bare outline, dogmas and ethical laws, for instance; these remain, however, merely collateral and do not challenge the pre-eminence of the essential element. It can hardly be denied that Wordsworth approaches this region of spiritual elevation, and he has the distinction of being the only outstanding romantic poet who did so. He, therefore, may properly be counted among the poets of the world who have merited in the highest degree the gratitude of mankind, for here we are in the supreme reaches of poetic inspiration.

Wordsworth tells us, paying tribute to the pantheistic enthusiasm of his age, that his guide was nature. He believed he attained that supreme calm which he so wondrously transfers to us in several of his poems by recognizing In

nature and the language of the sense, "The anchor of [his] purest thoughts", "the nurse", "The guide", "the guardian of [his] heart, and soul / Of all [his] moral being" (Tintern Abbey; 109-112). This potency of sensations proceeding from contemplation of natural objects, of the "language of the sense," to transform and purify the springs of action, to raise man to that sublime height to which true religion may raise him, we cannot admit; and it is because Wordsworth taught the doctrine that the validity of his claim to be a wholly beneficial force in the development of the religious sense is contested. In the attainment and transmission of the mood of religious insight he is incomparably superior to his contemporaries in any country, but he sinks to their level when he assumes the role of religious teacher, for his doctrine, though never vitiated by the sensual elements so prevalent at the time, was essentially the same as theirs. His ethical grandeur is in refreshing contrast to the moral uncertainty which surrounded him; he attains spiritual summits hardly approached since Milton's days. Whatever there is of real religious serenity in the "Tintern Abbey" (1855) and in "Westminster Bridge" (1821) proceeded from the native spirituality of the man and not directly from communion with nature.

Wordsworth was primarily a seeker after truth. But he did not regard truth as consisting solely or mainly in mere facts, or in mere abstract propositions. To him truth was reality, the inner life of things. The world of nature and of man expressed not only thought but feeling, and this thought and feeling was the thought and feeling of a Being greater than the world, because he was the Maker and the Life of the world. The macrocosm could be interpreted by the microcosm, for macrocosm and microcosm alike were modes in which the Infinite One made himself known to us. It is the

great and unique merit of Wordsworth that he first used the common, unsophisticated, primary, and universal sympathies of humanity, to interpret the physical universe in which humanity has its dwelling-place. He is the poet of nature, because he perceives the kinship between nature and man by reason of their common origin and life in God.

The Hebrews saw God in nature. They said, "The God of glory thundereth," (Psalm: xxix) and "The heavens declare the glory of God."(Psalm: xxiv) Our Lord declared that God fed the birds, and clothed the grass of the field with beauty. Paul and John recognized the presence of God in his works. As all men "live, move, and have their being"(Psalm: xv) in God, so all things "consist" or hold together in Christ, the one great Revealer of God; "whatever has come into being was life in him." The Eastern Church in general held more strongly to this conception of God's immanence than did the Western; Augustine and Calvin unduly emphasized the forensic element, and made God's operation more a matter of law than of life. Puritan theology thus led by natural reaction to deism, with its distant God and its automatic universe. Upton has said:

The defect of deism is that on the human side it treats all men as isolated individuals, forgetful of the immanent divine nature that interrelates them and in a measure unifies them, and that on the divine side it separates man from God and makes the relation between them a purely external one.

(Wellek: 1959)

On this view, man loses his dignity, and the sympathies and aspirations which men have in common cease to be matters of interest or concern. But nature follows the fate of man. It becomes a curious machine, whose mathematics may be studied, but whose life and glory have departed. A universe

which can get on without God has no longer anything which irresistibly attracts the mind of man. There is no affinity between man and nature; nature has no voice with which to stir man's heart; nature indeed is dead.

Wordsworth, most distinctly of all poets up to his time, apprehended the principle of all true poetry and most consistently and continuously applied it to the description of nature and of man. Henry Crabb Robinson states the principle, when he says that "by the imagination the mere fact is connected with that Infinity without which there is no poetry." (Wellek: 1959) Wordsworth regarded it as his sacred mission to show that the world is full of beauty and meaning because it is throbbing with the life of God. Nothing is insignificant or valueless, for each thing manifests the "Wisdom and Spirit of the universe." "Amongst least things he had an undersense of the greatest." We see in him the true biological impulse which since his day has transformed science as well as literature, and Emerson only expressed Wordsworth's leading thought, when he wrote,

In the mud and scum of things

Something always, always sings. (Emerson:
1918)

It is fortunate that we have in *The Prelude*(1798-1805) the poet's account of the growth of his own mind. For frank unfolding of the innermost experiences of a great man and a great writer, it holds much the same place in literature as that which is held in philosophy by Descartes' *Treatise on Method* (1637), and in theology by the *Confessions of Augustine* (Tr. F. J. Sheed; 1944). *The Prelude*(1798-1805) is a poem of nine thousand lines, yet it is intended only as a sort of ante-chapel to a great cathedral upon which Wordsworth intended to spend the main labour of his life, and to which his minor poems were to sustain the relation of niches, oratories, and

altars. "The Excursion," (1850) nearly eleven thousand lines in length, was the only part of the great structure which the poet actually completed. It was meant to be the second book of the poem. "The Recluse," (1852) of which only fragments were written, was to be the first book. The third book never existed except in Wordsworth's imagination. In many ways "The Prelude," (1798-1805) though long and occasionally prosaic, is an invaluable record. The poet has there disclosed himself more perfectly than Dante or Milton ever did. As we read, we see a vigorous and healthy, yet a calm and quiet spirit developing under our eyes, even though we fail to see the justice of Coleridge's praise when he described the poem as

An Orphic song, indeed,
A song divine of high and passionate thoughts,
To their own music chanted. (The Prelude; II:
45-47)

"He began to construe the universal life as quasi-human," says Professor Knight, his biographer. "Delight in nature for herself was exchanged for delight in nature for what she revealed of man. The process of idealization, or rather, of interpretation, was matured, only when he detached himself from nature and realized the separateness and the kindredness together." (Lowe-Porter:1948)

As if awakened, summoned, roused,
constrained,
I looked for universal things, perused
The common countenance of earth and sky; (The
Prelude; III: 105-107)

It must not be inferred that Wordsworth was a specifically Christian poet. It was not his business to put dogma into verse, or to buttress any particular ecclesiastical system. He valued the Church of England as a safeguard of popular morals, a comforter of the poor, an elevator of

national ideals, and a noble inheritance from the past. "I would lay down my life for the church," (Lowe-Porter:1948) he said. But it is still true that he did not often attend the services of the church. We are reminded of the Polish nobleman who was ready to die for his country, but who could not be prevailed upon to live in it. It was not so much the Christian scheme which the poet conceived himself as set to teach. It was rather the great truths of natural religion, which lie at the basis of the Christian scheme indeed, but which may be treated apart from their relation to a supernatural revelation. This is his meaning when he says:

I could wish my days to be
Bound each to each by natural piety.(My Heart
Leaps Up When I Behold; 7-9)

God is manifested in nature. He may be recognized in the unity, law, order, harmony, of the world. Our own intelligence and affection find even in the physical universe another and a higher intelligence and affection coming out to meet us. The storm reveals a power, and the sunshine reveals a love, which gives us joy. This recognition of nature's divinity, and the submission of the soul to its tranquilizing and restoring influence, is what Wordsworth means by "natural piety." (Wordsworth:2008)

This is not Christianity, but it is not inconsistent with Christianity. God has not left himself without a witness, even where the light of Christ's gospel has never shone. Paul declares that "the invisible things of him since the creation of the world are plainly seen, being perceived through the things that are made, even his everlasting power and divinity." (Paul: xiv) And these presuppositions of Christianity are of inestimable importance.

The usual tendency of deistic thought has always been to render Christianity an impertinence and an absurdity.

Wordsworth's poetry was one long protest against this banishment of God from his universe. Because he believes in "Nature's self, which is the breath of God," he can also believe in "his pure word, by miracle revealed." And rather than abandon this pure elementary faith in a divine life hidden beneath the raiment of the natural world, he would go back to heathen religion, because that still preserved some remnants of the truth. (Wordsworth: 2008)

Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn. (The
World is Too Much With Us; 9-14)

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