

Humanism as A Way of Life: Close Reading of Lalon Fakir and Bauls of West Bengal

Kathakali Banerjee^{1*}

¹M.A. in English Literature, Sister Nivedita University, DG Block(Newtown), Action Area I, 1/2, Newtown, New Town, West Bengal 700156, India

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*Corresponding author: Kathakali Banerjee

M.A. in English Literature, Sister Nivedita University, DG Block(Newtown), Action Area I, 1/2, Newtown, New Town, West Bengal 700156, India

Abstract

Review Article

Religious forbearance and fondness for mankind is the central theme of Lalon's philosophy. Baul tradition has been performing as an important element in creating and developing of aesthetics. Baul songs are essentially contains the elements of Hinduism, Vaishnavism, Islam, Sufism and Buddhism. The Baul community is still now at a swinging stage still they are not considered as an important part of society. The Bauls resides in West Bengal of India and Bangladesh but we all know they are the wanderer. There are three communities which is seen in the source of Baul community of West Bengal. Community is inhabitant of Birbhum, Bankura and Midnapur districts which are situated in the West sides of this state. There is disparity of their songs. The presentation of different singers different and they sing different tune. Sometimes they compose their own lyrics, those lyrics are very much deep and sometimes in their songs we can imagine this society, the different problems they face and most importantly the way society draw their image. The main objective of this research paper is to research on Baul community, their history, their position in the society, Baul philosophy, family relationship cosmic energy, cosmic love and cosmic relation and also a close study of Lalon Fakir and his role in this Baul community to be specific in this society.

Keywords: Bauls, philosophy, culture, community, cosmic love and cosmic relationship.

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INTRODUCTION

Folk music is something for which India is famous. Lalon's song comes to our mind first when we talk about folk songs. Bangladesh in Southeast Asia is one of the richest cultural heritages in the world due to its language, literature, philosophy, classical music, architecture, painting, food, art and religion. In the past 5000 years the development of cultural heritage has been mainly through various political and religious systems. Bangladesh is a post-colonial country, and its cultural heritage is similar to India, because both countries are ruled by the British government. In the process of separating from India in 1947, the East Pakistan Language Movement in 1952 and the Liberation Movement in 1971 gave the country a deep understanding of the political, social and cultural environment and shaped it into a nation. Poems, songs, paintings and festivals portray glorious facts, including differences in religious beliefs and customs, diversity in languages and races, ecological differences in regions and regions, and other processes that support nation-

building. Bauls songs are worldwide popular and they are extremely emotional it has the tenacity to sooth a person's mind and soul.

LALON FAKIR AND CONCEPT OF BAULISM

Lalon Fakir (1774-1890) is considered the greatest predecessor and representative of this unique culture and tradition. He was not an educated man and has no formal training, but his works can even inspire the minds of well-educated people. Life is full of controversy and complications including the religious beliefs. Lalon were born into a Hindu family. He went on a pilgrimage when he was 16 years old and contracted with smallpox there. His parents thought he was going to die, and he was abandoned in the Ganges. A Muslim woman found him, took care of him and saved his life. When he returned to his community many years later, his society regarded him as a wanderer living with "Muslims." It is said that this incident changed his life and forced him to abandon the old world. Lalon was not only an excellent and important figure but also a great intellectual man. He

was not that typically orthodox person .He moved from here to there. His song highlights the reality. Bauls are very important figure of the society. They have immense potential within them. Their loves are very simple, they roam around the world The true essence of Bauer's philosophy, called "Dehattva", is a belief that the supremacy exists in the human body. The core of this philosophy is a strong contempt for caste and religion. It is believed that the search for higher places is not carried out in temples or mosques, but in human hearts and human beings. Her mentor is Shiraj Shai, a folk singer from the village that Lalon met Shiraj Shai,he has had a profound ideological, spiritual and philosophical influence on his life, which is reflected in his works. After Lalon was abandoned because of his culture, he began to live in the village of Chkheuriya, Kushtia District, Bangladesh, which later became his "Akhara". Many followers desperately seek political or religious freedom, mostly wanderers from various religious societies. The tradition associated with the heart of India is the popular folk culture. Through popular culture, we can observe the India and the actual picture of the folk culture. Multicultural themes and multiple aspects of philosophies form the core of this popular tradition. The Baul tradition in Bangladesh, a popular tradition and a popular religion, the songs of Fakir Lalon Shah are called "Lalon Geeta", because they do not believe in religion and caste and therefore explain all social and religious dogmas to humans. Society is typically based on a large number of binary elements such as caste, class, gender, region, and because its main focus is on human nature. Lalon's song are for "humanity" and his main concern is that the human heart is the only place where God lives, which Lalon calls "Moner Manus". In the end, he has no caste, religion or gender prejudice, and he understands what kind of existence a person can achieve through eternal results. In this research paper I will try to briefly talk about Baul, the tradition of Fakir Lalon Shah and their song "Lalon geete". Lalon composed many songs and he tried to express his views on caste, class, religion and society. We can find an essence of spiritualism in Lalon Fakir's song. His songs contain metaphysical elements. His lyrics tells us about reality and humanity. Lalon Fakir's songs are extremely important and play a significant role in our society. Baul songs are very allegoric. They are very simple yet very deep.

LALON FAKIR, FOLK CULTURE AND ITS IMPORTANCE

The great traditional of Bangladesh is based on folk music and folk culture. Folk songs are part and parcel of this tradition. According to the thesis of musicologists, the origin of folk music can be traced back to the 8th century. At that time, the ethno music includes few things such as material culture, musical instruments, sounds, clothing .Musicology includes elements such as material culture, musical instruments, sounds, costumes of the ethnomusicology of the ethno musical anthropology of Bengal music has been

considered to be "Removed". Live from the bourgeoisie and "root" in the national life of local residents with the characteristics of "exclusive" traditional genre .Some scholars believe that the style of popular music has greatly influenced the genres of contemporary music. Contemporary music is closely related to urban music practice. Therefore, popular music practice in rural communities is just the opposite. With this important development of Bangladesh's popular music heritage, the surviving music genres include Baul, Bhatiali, Bhawaiya, Palagaan, Zhuhu Jhumur, Gambhira still remains. Some songs are of emotional expression, such as Bhatiali, Gazirgaan, Bhaoiya, Shari, Jari, Baul, Murshidi, Punt, Palagan, are still today very popular in rural Bangladesh. Various folk songs Mymensingh Geetika is one of the folk songs in Mymensingh area.Behula Lakhinder and Yusuf Zulia are also very famous folk songs in Bangladesh. Manasamangal Kavya is one of the oldest Mangala Kavya, of which Manasa is considered to be one of the most powerful goddesses, worshipped by Hindus living in Bengal for controlling snakes. The type of song created and composed by the Kabiyas .The Kabyas create popular poems in front of the audience. The mysterious Baul Gaan with dhol and ektar rhythm expresses Baul's emotions, feelings, dreams and philosophy. The custom of Baul is another ancient genre of music among the people of Bangladesh. It is called Gazir Gaan. It is also customary under different names in different regions of Bangladesh. This is an excellent form of expressing tolerance and social equality between members of different rural communities, known as bhatialis, which is another folk song sung by Bangladeshi boat people when rowing on the river. Like Bhatiali, Sari songs are also sung during rowing competitions in the rainy season. There is also Bichhedigaan which basically means the separation song, which usually refers to the sadness and tension of being separated from the loved one, and there are many songs written for various ceremonies and weddings called "Biyergaan". Biyergaan has different types in different regions and is very popular in the country, Murshidi which is influenced by the Sufi philosophy of Islamic tradition. Bangladeshi folk music, anthropology, the ethnic life of the local population with traditional gender characteristics "folk" it has a great influence on the modern music style .With the advent of urbanization, the idea of modernity is closely related to urban music practice, and rural communities are the result of these popular music practices. Baul, Bhatiali, Bhawaiya, Paragaan, Jhumur, Gambhira and others representing their simplicity and the emotional expression of the rural masses. Bhatiali, Gazirgaan, Bhaoiya, Shari, Jari, Baul, Murshidi highlights the actual scenario of the village. Those songs speak about the society. They contain lots of emotion and deep meaning. We get to understand to understand the life of each person, we can also get a deep idea about the human relationship. The pain of separation is very evident in his songs.

This multi-faceted individual is a socially conscious person, and the social problems at the time deeply moved him. In his songs, he expresses voices against class, caste, religious anger, and many social issues, which we can still see in the Indian society. The self-disciplined attitude towards society and poetic power is surprising. Due to the uniqueness of the theme, language, music and song rhetoric, he attracted outstanding people like Rabindranath Tagore. The main contribution of Lalon Shah was that in the zenith of literature, he published folk religious songs of the lower classes. The voice, songs and philosophy of Fakir Lalon Shah are no longer limited to the communication languages of Bengali and Bengali, but have spread all over the world. Now, Lalon Shah has become a symbol of brotherhood, humanity, equality and peace worldwide.

Folk culture is still today related with marginalized people. Quality is usually attributed to marginalized groups, and these groups are just the opposite of the ideal quality of the general population. The ruler established a set of constructive beliefs which is highlighted as discourse just to ensure that the greatest number of people get the greatest happiness. This connects us to the "utilitarian" theory proposed by John Stuart Mill. It is believed that the moral value of an action depends entirely on its contribution to the overall benefit. He believes that actions should be measured by the happiness or joy that actions bring. Seeking the greatest benefit for the largest number of people is the main motto of this moral theory. However, their followers certainly do not believe that marginalized groups are part of this moral theory. At the same time, the Baul focused entirely on a spiritual movement, while in Europe, the simultaneous movement is materialistic. Materialist philosophy is the latest climax of this materialist movement. This is the exact opposite of the Baul movement that took place in Bangladesh at that time. Since the British are in charge of the Bangladeshi government at that time, they will naturally choose their own destiny. The intellectuals, philosophers of the Bangladesh countryside and printed them in the Bangladeshi language courses. The popular Baul religion is deeply based on songs, and most of the popular songs were created by Fakir Lalon Shah and his followers and they are very significant even today. The song composed by Lalon Shah is called "Lalon Geete". When Lalon lived in a small village in rural Bangladesh, he cared very much for the common people. His songs conveyed the personal, social and cultural issues of the society at that time, which are still modern in the current social context. The word human is Lalon Geeta's first and last focus all his songs focused on human nature and the society. There are thousands of philosophies and theories that challenge people to overcome religion and culture. There are also socioeconomic differences. With the help of the concepts of rebirth and heaven, they tried to control the people who made them defenseless destined

themselves. Created by the Creator himself, if this world is his cosmic flaw, then why is this caste system, why there are so many religions, why this gender. Discrimination is an very important element in his songs and he repeatedly questions why this class discrimination and elite people try to build a society and culture based on their desire. Human beings should be treated equally because that is a basic thing. Lalon believes that the source of truth and knowledge is not abstract, but "human guru". The deeper theme that we can observe in Lalon Geete is Lalon's response to the class system and caste system of Indian society and religious conflicts. In the context of our contemporary society, his old songs are still very modern. Lalon expressed his confusion about the word "religion" in this song. Religion plays an important role but Lalon Fakir really disbelieved that concept. Nothing is above human being. Lalon asked when people were born and whether they knew which religion was born, they were not even aware of their caste, religion, and society and also gender. After becoming matured why we learn all the complications that are present in the society and the saddest part is that human beings are deeply involved with this kind of activities. During the last trip, they knew what religion they believed in at the time. He was also confused and distracted by the social differences between them, because the same holy water made both Brahmin and non-Brahmin determined people's purity. Lalon Fakir was really saddened regarding the treatment which they used to receive from the society and his songs always showed an image of the society. The Indian intellectual who was responsible for known as the Bengal changes, ignored the Hindus and Muslim masses. The lower or the poor section of the society suffered because of the discrimination. Somewhere Lalon showed a hatred towards discrimination against religion through his songs and he never believed in the concept of religion. The purpose of these movements in 1818 was to protect Bangladeshi Islamists from non-Islamic influence. In Baul's songs, especially Lalon's songs, we saw the victory that united the entire community. We can witness harmony, we can also find our way and become a great individual. The main component of this humanitarian revolution in rural Bangladesh is Fakir Lalon Shah. Lalon inspired many people and now people try to follow his culture and tradition in his songs.

The Bengali peoples music is considered 'rooted' within side the rural and ethnic existence of Bengali people. But with the emergence of urbanization, the concept of cutting-edge receives extraordinarily connected with the city musical practices, wherein numerous peoples musical traditions which include Baul songs are popularly perceived as competition to advanced edged. As a result, among the city teens band groups are actually taking projects to set up business. Lalon songs through doing a little fusions however they believe, they're now no longer undermining the philosophy of Fakir Lalon Shah as an

alternative they are actually promoting Baul philosophy some of the new generations in a different form. They nonetheless believe, the streams of equity, secularism and humanity are the in-built traits of conventional. Baul lifestyle and they're seeking to uphold the ones philosophies, whilst in preference to those different patterns introduced in his music. Bauls to be specific the traditional Bauls, even now, are averting western contraptions and the usage of the conventional ones like ektara, dotara, dhol, mandira, khamak.

PHILOSOPHICAL AND SPIRITUAL ELEMENTS IN FAKIR'S SONGS

The philosophical and spiritual aspects of early Bengal literature, and Fakir Lalon Shah's significant contribution to it, are still areas that need further research. Lalon's philosophy is based on the Sahajiya tradition and shows the basic aspects of liberal humanism and individualism and the determination of priorities. Lalon's illustrated borrowed books are full of outstanding works of Bengali literature, although their importance and widespread influence have not yet been recognized. Unfortunately, most of them are due to the negligence of politicians on our education system. Students often don't understand Sufi saints at all when they graduate. We have not yet recovered from the hangover of colonialism, which is evident in our European education system. Therefore, the purpose of this work is to analyze the gap between our institutional training and Fakir Lalon Shah's philosophy. This research paper will focus the traces of the history of Lalon in our ancient literary works and shows the similarities between Lalon's philosophy and American Transcendentalism, European Modernism, Romanticism and Symbolism. In this way will try to reconstruct and preserve Lalon and his philosophy through the interpretation of Marxism and New Historicism, in order to narrow the gap between our education system and Lalon's philosophy, and propose possible solutions. Fakir Lalon Shah believes that all logic and understanding are in him, and life is the way to achieve them. This brings us back to Socrates, the father of philosophy, who said "you know", which literally means "know yourself". He believes in individuality and encourages people to explore life, because an unexplored life is not worth living. Over the years, many intellectuals have believed in and used this philosophy in their works. Here, we are talking about Lalon Shah, an uneducated mysterious village poet who also believes in this belief. He firmly believes that all people, regardless of gender, caste or religion, are equal. This belief is called "Manob Dormo". He said that "Try to understand Shohodj Manush"-"Moner Manush" is still the person in his heart. As mentioned above, the literal translation of "Shohoj" is "simple" or "easy", but for Baul, this is a sacred way of life through which union with God can be achieved. According to Lalon, "Shohodj Manush" refers to the person in my heart, or who is present in the principle of my creativity.

LALON FAKIR AS A LOST PHILOSOPHER

Fakir Lalon Shah believes that all logic and understanding are in him, and life is the way to achieve them. This brings us back to Socrates, the father of philosophy, who said "you know", which literally means "know yourself". He believes in individuality and encourages people to explore life, because an unexplored life is not worth living. Over the years, many intellectuals have believed in and used this philosophy in their works. Here, we are talking about Lalon Shah, an uneducated mysterious village poet who also believes in this belief. He firmly believes that all people, regardless of gender, caste or religion, are equal. This belief is called "Manob Dormo". He said: "Try to understand Shohodj Manush"-"Moner Manush" is still the person in his heart. As mentioned above, the literal translation of "Shohoj" is "simple" or "easy", but for Baul, this is a sacred way of life through which union with God can be achieved. According to Lalon, "Shohoj Manush" refers to the person in my heart, the person in my heart, or the principle of my creativity.

Baul is one of the social and religious sects of society. As a social faction, you cannot completely distinguish themselves from the events on the timeline. The social activities and their experiences with them emphasized the theme of their songs. Shah is the main leader of Baul's tradition and religion. In his songs, he expresses his views on the dual social forms of class, caste, gender, and religion. By the time Lalon got older, his songs had become popular among ordinary people, but they were popular among most landowners. They were indifferent to his songs and his philosophy. In our time, Bangladesh's urban The West Bengal Code of India, which aims to commemorate the songs and philosophy of Fakir Lalon Shah but this limited regional effort is not enough to make Lalon Shah songs and philosophy solve major problems such as humans. Peace and brotherhood.

IMPORTANT ELEMENTS IN FAKIR'S SONGS

Syncretism is one of the fundamental components of Fakir Lalon's philosophy. Throughout his existence, Lalon attempted to sell a mundane and humanist technique approximately existence philosophy refers to the metaphoric use of frame and soul to attain to the very best one and it quests for retaining cohesion and the bondage among human beings with wonderful set of spiritual practices. The teen considers that the phrases utilized in Lalon songs are very effective and that they usually refer to Quran and spiritual texts. During ultimate hundred years, Lalon's verses of peace and humanism were transmitted from one era to another. However, with the initiation of modern units and international cultural flow, there was a famous fashion in presenting peoples track in diverse new forms. There are a few cases, in which we be aware that there may be a hardly ever any bridge among the philosophical and religious existence, and among the

practices and believes that is accompanied via way of means of a number of the brand new Baul practitioners.

A famous song of Lalon Fakir "Milan Hobe Koto Dine" in this song he tried to mean that when the two lovers shall again meet, that song focused on the human relationship and the most essential component love. His songs primarily focused on the essential love relation, human nature. The aim of Lalon Shah and the Bauls was to propound transcendental truths in song format, travelling from village to village proclaiming that there is no such thing as Hindu, Muslim or Christian religion does not exist only human being is the important aspect and we all are same. By highlighting on this equality, Lalon Shah through his songs encouraged the idea of individualism and spirituality. Lalon again did not believe in religion and caste. He always believed in equality and this is very evident from his song. His songs were against caste and religion. Fakir Lalon Shah rejected religious institutions and their constitutional dogmas and created a world based on people. This popular self-taught poet's conscious attitude towards society and its poetic power is surprising. Due to the uniqueness of the theme, language, music and song rhetoric, he attracted outstanding people like Rabindranath Tagore. The main contribution of Lalon Shah is that he made the folk religious songs of the lower classes the pinnacle of literature. The voice, songs and philosophy of Fakir Lalon Shah are no longer limited to the communication languages of Bengali but they have spread. Worldwide. Lalon became an important character of the folk community.

The society still today does not value the bauls in a proper way. They are neglected in a very bad way. There is no improvement in their position which is extremely bad. They are not at all economically strong. The talents which they have makes them extraordinary. They are regarded as the poor class of the society. We still do not understand the importance. The true meaning of the word "fakir" is very different from the meaning of the word "beggar". Fakir is someone who has no worldly connections who is not focused on money, family or food. They live a very simple life. These people used to live in their spiritual world. Bauls are the continuation of Sahajiya's philosophy. Practices and believes in many of the most important teachings taught us about the origin of Bauliana. Baul are the doctrine was born from the combination of Sufism and Vaishnavism.

METAPHYSICAL ELEMENTS IN LALON FAKIR'S SONGS

Bauls search for peace, love and harmony. They are always looking for knowledge and they truly believe in God. There is nothing above human being. He solely believes that God resides within human being. "Deho-totto" belongs to Bauer's mystical philosophy. The symbolic meaning of the body is a

symbol of human life and its ritual events. Lalon Shah are two different figures in geography, they have much in common in love, religion, belief, soul and God. In terms of metaphysical poetry, they tried to prove that not only John Donne but also Lalon was also a great metaphysical poet. Speaking of metaphysical poetry, it is a highly intellectual genre of 17th-century poetry, mainly dealing with abstract concepts or concepts that have no concrete form, such as death, religion, belief, God, soul, love, etc. Both Donne and Lalon delve into these issues in poems or songs. The powerful "metaphysical" text clearly dominates the commercialization of many modern market cultures and music. The relationship between God and man urges us to understand the full potential of the body and soul, and then communicate with God Union. On the other hand, Donne initially focused on writing love poems, but for him, love is not only the body and soul, but the joint work of body and soul. For this reason John Donne's poetry became so famous. He is was very famous in terms of metaphysical poetry. Donne wanted to see God because of the union of holiness and happiness. God with all his sins, disqualifications, and unfaithfulness. Not in his sacred sonnets. He compare his soul to an evil God is willing to correct you, fall, bow and wrestle, help you to you up, Mysticism is a belief that guides the knowledge of God, spiritual truth, or higher reality that can be achieved through subjective intuition, that is, it is the spirituality that God or the absolute directly combines and experiences. Both Lalon and Donne dream of establishing this kind of alliance. They seek God through songs and poems. "The songs of Lalona and Donnes Holly Sonnet have characteristics of mysticism" Although Donne's mysticism is widely circulated and clearly explored, it is not the case in Lalon's case, as his songs are mostly passed verbally among his followers. Vanity is one of the features of the mysterious songs of Lalon and Donne. Both of them are highly philosophical. Two intellectuals often mentioned about God who created man and nature. Everyone is attracted to nature, and when he sympathizes with nature, the speaker can truly begin to understand life and divinity. In addition, transcendentalists believe that if a person can use his intuition and listen to his conscience, he can achieve self-control over the soul. This will take us to find true truth and noble peace. Therefore it is very essential to understand the inner self first and look inward. Just as Fakir Lalon and Bauls emphasized that they know themselves and seek truth, so do transcendentalists.

MODERN SOCIETY AND FOLK SONG

Commercialization refers to the conversion of something into a product for commercial use and into something to be bought and sold in the market. Intangible cultural heritage is widely used in commercial fields and features many company names, trademarks, logos, etc. Material cultural heritage can also be commercialized, such as works of art for commercial sale. The rumbling of culture. The fact is

that marketing culture has both positive and negative results. Lalon's songs are now practiced in music industry. The young adults somewhere show a keen interest on Fakir's song. They try to see life from a physical perspective. The young adults formed many brand they promote folk music, they do a fusion with the songs. Even they use various instruments to modernize the songs.

CONCLUSION

As we know that Lalon Fakir's song are very deep and have very emotional elements. Lalon Fakir emphasized on the society. Fakir also emphasized on women he deliberately stated to go out of the house and make their own position in the society. The society is solely responsible for their status. Still today the Bauls are not considered in the upper class society. They are regarded as the marginalized section. They do not get much respect their works does not play a significant role in the society still today. We all know the bauls are not that educated to be specific they are not trained formally. They compose their own lyrics and those songs really highlights the pathetic reality and the condition of the society. Art and culture is something which really gives the society a new form. Art has the capability to change the things, it actually creates and develops aesthetics things in our society. It is very essential to understand the importance of folk culture. There are no written documents sometimes as they sing verbally sometimes it is extremely difficult to note down the lyrics and the actual person who composed the song. Our society should understand their importance instead of treating them as a marginalized section we should be extremely proud that they are an important element in our society. They are worldwide

famous because of their culture. The society should give them whatever they deserve and also make this section of the society very popular.

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