ISSN 2394-7462

INSIGHT

(An International Journal of Humanities and Management)

Annually

Vol. I

Issue 1

Themes in this Issue

Economics
English
Education
Commerce
Psychology
Political Science
Management
Hindi
Punjabi

DESH BHAGAT COLLEGE

BARDWAL-DHURI

Ph. : 01675-265248, 98151-34094

INSIGHT

(An International Journal of Humanities and Management)

Annually Vol 1 Issue 1 ISSN 2394 7462

Themes in this Issue

Economics

English

Education

Commerce

Psychology

Political science

Management

Hindi

Punjabi

DESH BHAGAT COLLEGE BARDWAL-DHURI

ISSN 2394-7462

ISSN 2394-7462

ISSN 2394-7462

Call for Papers : Insight welcomes papers concerned with the study of Humanities & Management. The word limit of the research paper should be between 2000 to 4000 words. This word count excludes the list of works cited and includes notes [if any]. If an article is found to have been simultaneously submitted to more than one journal/agency at the same time it will not be published by Insight as a policy matter. The papers submitted for publication will be referred to three distinguished scholars, after whose approval they will be accepted for publication, the authors are advised to submit only standard unpublished papers of high academic value.

Submissions should be prepared strictly in accordance to latest MLA Style Manual and Guide to Scholarly Publishing and should be send in duplicate as a hard/ soft copy in MS Word , pdf file or higher version with CD-ROM.The text should be in Times Roman, font size 12.The margin should be 1.25' on all the four sides. Reference numbers should be given with complete bibliographic details of the works cited or referred to. Please include a title page with the article title, the name(s) of the author(s) giving affiliation details and a contact e-mail address. Neither the editor nor the publisher accepts the responsibility for the views of authors expressed in their papers. It will be assumed that your paper has not been published already/read at a seminar/conference and is not being considered by any other journal. The Editorial Board reserves the right to make required editorial modifications. Papers not selected for publication will be returned.

Principal and Owner

Dr. Swinder Singh Chhina

Desh Bhagat College

Bardwal-Dhuri

Ph. : 98151-34094, 01675-265248

website : www.dbcbardwaldhuri.com

Press : C-Vijayjyoti Offset Printers

NM-250 Mohalla Karar Khan,

Opp. Parveen Bakery, Jalandhar City 144 001.

email : cvijayjyoti7@gmail.com #98765-91223, 9779153364

MESSAGE

It gives me immense pleasure to learn that the college is bringing out an international journal of humanities and management entitled INSIGHT which is a compendium of literary contents about human welfare. Strengthening the intellectual integration is the need of the hour to ensure humanism which is the universal religion of mankind. As an insignia of my indebtedness to all the scholars, I express my profound gratitude to them for doing this stupendous task for making this college a prestigious heaven of learning. I salute the entire learned faculty for transforming this institute into a seat of integrated studies. I am confident that this journal will provide the new line of thinking to the readers and set the pace for thought process for sustainable development of the country.

S.Balwant Singh Randhawa
Secretary.
Desh Bhagat College Trust

MESSAGE

It is a matter of great pride and joy for me t with the co-operation of our staff , stude and the mature advice of the managemen take pleasure in introducing the first issue the International Journal of Humanities a Management . This issue reflects the hi level of scholarship of those who ha contributed papers for this inaugural issue. have no hesitation in saying that it will not on broaden the horizon of the college faculty & students but als inculcate mental faculty in others to come forward wi constructive literary compositions . The creativity prompted by th luminaries will become a source of inspiration for teachers.

I extend greetings to all those whose papers have bee incorporated in this journal. I owe words of sincerest thanks to th most reverred personalities:, S. Paramjit Singh Gill & S.Balwan Singh Randhawa for their constant guidance and patronage. I shal be failing in my duty if I do not put on record my appreciation for Dr Balbir Singh for bringing out this journal and editing the various papers to get them printed for the use of students, teachers and researchers .

Dr. Swinder Singh Chhina
Principal

From The Chief Editor's Desk.....

I take pleasure in introducing the 'First' issue of the International Journal of Humanities and Management entitled 'INSIGHT' with a hope that it meets tremendous expectations of our readers. The purpose of our journal is to promote healthy, constructive and interpretive research on various topics in humanities and management. It involves research papers by scholars belonging to different fields of studies.

I am sincerely thankful to all the contributors for their quality research papers. These contributions are the milestones on the path of success which this journal is acquiring. I am extremely thankful to Dr. S.S. Chhina, our principal, for his invaluable stewardship, guidance and motivation in making this journal successfully possible.

Last but not the least; I am very thankful to my editorial and advisory board which comprise eminent scholars from various regions for their time and devotion. We look forward to quality research papers from academicians and researchers in future. We also welcome critical comments that can help us to further improve the journal in the times to come.

Dr. Balbir Singh
Chief Editor

About the College

Desh Bhagat College, Bardwal-Dhuri which was started with the blessing of S Baba Ranjit Singh Ji Mullowal in 1982 got affiliated to Punjabi University Patiala w B. A.-I (Humanities). Headed by the buoyant energy, the faculty is the moral force behi this seat of holistic learning. With the construction and expressive soul, the teachers ha always been providing the wings of adventure to chisel the different dimensions of college. The college has been providing excellent service in the field of higher educat in this predominantly rural and backward area in the district of Sangrur. This multiface co-educational post graduate college fulfils the educational needs of about fifty villa around Dhuri, Sangrur and Malerkotla in a radius of more than 40 kms.

At present, this college stands at its apex by virtue of being the greatest institute a has become the nucleus of academic centre in Commerce, Management, Scien Computer Science and Humanities. With 2540 students on its rolls, this college has B.A B.Com.(Regular), B.Com.(Professional), B.B.A., B.C.A., B.Sc.(Non Medica B.Sc.(MCM), B. Sc.(FT) and B. Sc.(Agriculture). The college also offers post gradua courses such as M. A. (English), M. A. (Punjabi), M. Sc(IT), P.G.D.C.A. and M. Com.

Keeping pace with the latest development and changing demand of the market a society, the college authorities have the vision and power to introduce new streams a subjects. This college has a bright future. It will grow from strength to strength in the yea to follow.

INSIGHT

(An International Journal of Humanities and Management)

Annually Vol. I Issue 1 ISSN 2394-7462

Contents

ISSN 2394-7492

ISSN 2394-7462

ISSN 2394-7482

Exploring Twin Deficit Hypothesis in Pakistan using Simultaneous Model

*Nabila Asghar
*Asma Awan
*Hafeez ur Rehman

ABSTRACT

This research is an attempt to ferret out dynamics of twin deficit hypothesis in Pakistan using annual data from 1974 to 2010, covering 37 years. To address empirical association between fiscal deficit and current account deficit, simultaneous model consisting of two stochastic equations is utilized. Hausman's simultaneity test is utilized to check endogeneity of the variables and stationarity of the variables is confirmed through application of Hg-Perron unit root test. 3SLS technique is used to empirically estimate the model. The results of this study support significant positive association between fiscal deficit and current account deficit. Furthermore, two way causation between variables during the investigated period is also reported. The key policy prescription is that there is due urgency of coordinated and prudent trade, monetary and fiscal policy to overcome pitfalls of rising twin deficits.

JEL Classifications: H62, F32, C30

Keywords: Fiscal deficit, Current account deficit, Simultaneous model

I. INTRODUCTION

The purported relation of twin deficit hypothesis energized extensive empirical and academic debate especially during 1980's when most of the countries around the globe faced severe crises of escalated fiscal deficit and deteriorated current account balance simultaneously due to International oil price hikes of 1970's beside other potential determinants. However, twin deficit literature traces back to pioneered work of Mundell Fleming(1967) that shows positive association between fiscal deficit and current account deficit (for details see, Mundell Fleming(1968); Abell(1990)).

The income-expenditure approach of Keynes provides rationale for this positive association as increase in fiscal deficit due to tax cut will cause more domestic absorption and domestic income level. The increased income in turn will induce more imports in comparison to exports, which will cause trade deficit and hence current account deficit. Another significant rationale of twin deficit hypothesis can be explained with the help of open economy model of Keynes. According to this, increase in budget deficit results in rise of total demand, which in turn causes rise in domestic interest rates. The increased domestic interest rate attracts foreign investment, which can substantially appreciate domestic currency and makes exports expensive; imports cheap. Thus negatively affects net exports and results in trade deficit or current account deficit. Proponents of Keynes preposition includes [(Darrat (1988); Bachman(1992)] among others.

Furthermore, the Ricardian equivalence view in context of current account literature does not support Keynes preposition and claims that government budget deficit does not causes current account deficit (for details see, Evans(1988,1989); Enders and Lee (1990); Kim (1995); Kaufmann, *et al.* (2002)). According to Ricardian equivalence, a tax cut (keeping expenditures constant) will not incline people to spend more due to increased income because people will anticipate more future taxes and a decrease in current tax will be equalized with an expected increase in future tax. Therefore consumption, interest rate and investment remain unaffected and do not lead to worsen current account balance.

The proponents of bi-directional relationship levied severe criticisms on using of single equation framework to investigate twin deficit hypothesis as results of single equation model suffers from simultaneity bias therefore use of simultaneous equation model is necessary in order to guage twin deficit hypothesis correctly. Researchers like Islam (1998) supported bi-directional relationship between fiscal deficit and current account deficit in Brazil during 1973-1991; Monsouri (1998) also supported bi-directional association for Morocco by using Co-integration and error correction model; and Norma din (1994) came up with the same conclusion for Canada.

Historically, Pakistan remained victim of poor performance of fiscal and trade sector which imposes serious constraints on its economic sovereignty. Various structural rigidities, economic mismanagement, poor governance and cyclical factors are responsible for this.

Pakistan's fiscal deficit constantly remained over 6 % of country's output level since 1990 which in turn indicates failure of government in mobilizing revenues to meet expenditures. Pakistan's revenues have been shrinking against rapidly increasing expenditures. Even resources are not enough to finance current expenditures of Pakistan.

*(Corresponding author) Ph.D. Scholar, Department of Economics, Government College University, Faisalabad
*Ph.D. Scholar, Department of Economics, University of the Punjab, Lahore-54590, Pakistan
*Department of Economics, University of the Punjab, Lahore-54590, Pakistan

ISSN 2394-7462

We observed continuous incidence of fiscal deficit because of heavy debt management, inflationary pressure, and provision for heavy defense expenditures in budget.

The current account deficit was also observed in past except for three years i.e. 2001 – 2003 when after the incidence of 9/11 event huge inflow of foreign resources results in current account surplus. Our exports are not value added rather mostly commodity oriented which is a major cause of trade deficit and current account deficit. Furthermore, instability of domestic currency and deterioration of terms of trade has further aggravated the situation. From 1980-81 to 2007-08, on average, trade deficit as a percentage of GDP remained at 5.8 %. However during 2003-03 to 2005-06, on average, 16 % per year growth is registered in exports which was quite impressive but in year 2006-07, growth performance of exports was very poor although it slightly improved in year 2008 but remained lower than average growth achieved during 2002-03 to 2005-06. As far as imports are concerned they witnessed, on average, 29 % per year growth during 2002-03 to 2005-06. However, this growth slowed down during year 2007 but again it registered a sharp growth in 2007-08 due to skyrocketing rise in import bills especially oil imports bills. In 2007-08, exports were worth of $ 20,207 million and imports were worth of $ 35,027 million as a result trade deficit amounted to $ 14,820 million and as percentage of GDP it was 12.8 %[1] which shows poor performance of external sector of Pakistan. The decade wise analysis of averages of fiscal deficit and current account deficit as percent of GDP is reported in Table 1.

Table 1: Decade Wise Analysis of Fiscal Balance And Current Account Balance (1970's to 2000's)

Decade	FB/GDP (%)[1]	CAB/GDP (%)[2]
1970's	-8.05	-4.6
1980's	-6.73	-3.13
1990's	-7.15	-3.16
2001-05	-3.56	1.61 (Surplus)
2006-10	-6.46	-4.78

Note: Author's calculations

From the above reported statistics, we can safely conclude that periods of high fiscal deficit are associated with periods of high current account deficit or vice versa. However, Pakistan's current account balance saw surpluses, on average, during 2001-05 and fiscal deficit was at its lowest point during the same period as it was 3.56% of GDP. The deterioration of current account balance during 2006-10 is multifaceted and caused by various external and internal factors. A cursory look of the data enables us to conclude that there is strong association between these two variables of interest.

The core objective of this paper is to contribute in empirical literature through joint determination of twin deficit dynamics within the framework of simultaneous equation model in Pakistan and to suggest policy prescriptions in the light of empirical findings. The model employed in this research differs from past empirical research on the following grounds:

1. Firstly, simultaneous model consisting of two stochastic equations is utilized.
2. 3SLS is adopted as an estimation strategy of the research.
3. To avoid spurious regression results stationarity of the variables is also confirmed.

The organization of the research is following the introduction, section 2 presents literature review, section 3 provides rational of conventional view of twin deficit hypothesis, section 4 contains research design comprising of data set, data sources, model specification and estimation strategy, section 5 reports empirical results and discussions, and section 6 concludes the research with policy prescriptions.

II. REVIEW OF LITERATURE

The empirical literature on subject matter is replete with number of studies on developed countries as well as on developing countries. Researchers, practitioners and social scientists extensively tried to explore causal relationship

ISSN 2394-1...

between current account deficit (trade deficit) and fiscal deficit and came up with varying results due to difference, adoption of methodology, frequency of the data, control variables, time span and country selection.

Table 1: Summary of Empirical Literature Twin Deficit Hypothesis 1999-2010

Study	Sample	Methodology	Findings
Bilgili and Bilgili (1998) US, Singapore, Turkey	1975-1993	-----	No causality (Ricardian view)
Khan and Guan (1999) Developed Countries (US, UK, France, Canada, Australia) Developing Countries (Pakistan, India, Egypt, Mexico, Indonesia)	Developed Country 1950-1994 Developing Country 1955-1993	Johansen Co-integration Test	High positive relationship in developing countries than developed countries. Pakistan: CAD→B.D (reverse causality)
Akswani (2000) Saudi Arabia	1970-1999 (Annual data)	Co-integration and ECM	Long run association. Confirms CAD→B.D (reverse causality)
Nishat and Apeal (2000) Pakistan	1973-1996	Co-integration, granger causality and ECM	Significant long run positive impact of fiscal deficit on trade deficit. However, short run causal effect is negative.
Chin and Prasad (2000) 71 Developing and 18 Industrial Countries	1971-1995 (Annual data)	Panel Regression analysis	Confirms B.D→CAD
Kustepeli (2001) Turkey	1975-1995	VAR based Co-integration and Causality analysis	No causal relationship (Ricardian view)

ISSN 2394-7462

Saleh Salman Ali (2006) **Pakistan**	1975-2003 (Annual data)	UECM[4] and Co-integration	Trade deficit causes budget deficit (reverse causality)
Ahmed Zubaidi Baharumshah, *et al.*(2006) **Thailand, Indonesia, Malaysia[5], Philippines**	1976:I to 2004: VI (Quarterly data)	VAR and Variance Decomposition	Thailand: (Keynes view) Indonesia: (Reverse causality) Malaysia: (Bi-directional) Philippine : (Bi-directional)
Corsetti and Muller (2006) **Canada, US, UK and Australia**	-----	-----	Impact of fiscal shock on current account is greater where share of trade in GDP is higher.
Ahmed, *et al.* (2007) **Pakistan**	1975:Q1 to 2005:Q4	Co-integration and granger causality	Co-integration test supports long run relationship and granger causality reports bi-directional relationship.
Lau Evan and Tang Cheong Tunk (2009) **Cambodia**	1996:QI to 2006:Q4 (Quarterly Data)	Co-integration test	Positive significant long run Association.
Hakro Nawaz Ahmad (2009) **Pakistan**	1948 Q1 to 2005 Q4	VAR model	Direction of causality is: Budget Deficit→prices→interest rate→capitalflows→exchange rate appreciate→trade deficit.
Abbas, *et al.* (2010) **135 Countries**	1974-2004	Random Effect GLS Technique	Positive association between fiscal deficit and current account deficit.

Note: → denotes one way causation

ISSN 2394-7462

After reviewing literature on twin deficit hypothesis we found that literature remains inconclusive and there are various plausible reasons for this inconsistency. The ambiguity of relationship among variables of interest in turn demands more research on subject matter but by using simultaneous model that truly captures endogeneity between variables. This research study is an endeavor in this context and will be a contribution in empirical literature. It also provides avenues for further research on subject matter.

III. Rationale of Conventional view of Twin Deficit Hypothesis

In order to provide economic rationale of twin deficit hypothesis, we start from national income identity which is stated as follows:

$$N.Y = Cons + Inv + Govt + (Exp - \mathrm{Im}\,p) \ldots\ldots (a)$$

Where

N.Y '! National income

Cons '! Consumption (private sector)

Inv '! Investment (private sector)

Govt '! Government expenditures

(Exp-Imp) '! Exports minus imports[6]

Now, we can define current account balance as:

$$CAB = (Exp - \mathrm{Im}\,p) + NITF \ldots\ldots (b)$$

Where

NITF '! Net income and transfer flows

For the sake of simplicity, we assume that NITF does not constitute status of major item in CAB therefore equation (b) can be rewritten as follows:

$$CAB = (Exp - \mathrm{Im}\,p) \ldots\ldots (b^{'})$$

The above equation states that CAB mainly depends on net exports of a country. If exports of goods and services are greater than in relation to imports then a country has current account surplus or vice versa.

In an open economy national savings can be stated as:

$$N.Sav = N.Y - Cons - Govt + CAB \ldots\ldots (c)$$

Or we can rewrite above stated equation as

$$N.Sav = Inv + CAB \ldots\ldots (d)$$

Where

$$Inv = N.Y - Cons - Govt$$

Since we know that national savings can be bifurcated into two distinct categories i.e. private and public savings therefore algebraically we can write it as:

$$N.Sav = P.Sav + G.Sav \ldots\ldots (e)$$

Where

P.Sav (private savings) = Disposable income (Y_d)[7] minus Consumption (Cons)

G.Sav (government savings) = Revenue (TX)[8] – Expenditures (G+TR)[9]

The above stated equation of national savings can be expressed algebraically as:

$$N.Sav = P.Sav + G.Sav = (Y_d - Cons) + \{(TX) - (G + TR)\} \ldots\ldots (e^{*})$$

Keeping in view equation (d) and (e'), we can state eq (f) as follows:

$$P.Sav + G.Sav = I + CAB \ldots\ldots (f)$$

We can write above equation as follows in order to capture savings decisions related to government in an open economy.

$$P.Sav = I + CAB - G.Sav \ldots\ldots (g)$$

The above equation can be written for CAB as follows:

$$CAB = P.Sav - I + \{(TX) - (G + TR)\} \ldots\ldots (h)$$

 ISSN 2394-7462

In order to show effect of fiscal deficit on current account balance, we can rewrite above equation as:

$$CAB = (P.Sav - Inv) - \{(G + TR) - (TX)\} \ldots\ldots (h')$$

Or,

$$CAB = P.Sav - Inv - F.Deficit \ldots\ldots (h'')$$

The above final equation stipulates twin deficit conventional view that if (P.Sav – Inv) is fixed or constant an increase in government expenditures (keeping tax collections remain unchanged) positively affects current account deficit. Keynes and his proponents advocate this view.

IV. DATA DESCRIPTION AND MODEL SPECIFICATION

Using the annual data this research aims to explore twin deficit hypothesis for the period 1974-2010 covering data of 37 years. Data is of secondary nature and has been taken from International Financial Statistics, Pakistan Economic Survey, various issues.

MODEL SPECIFICATION

Following structural equations are formulated to investigate twin deficit interactions in Pakistan.

CurrentAccountDeficitEquation :

$$\left(\frac{CAD}{GDP}\right)_{1t} = \alpha_{10} + \alpha_{12} Ln\left(\frac{FD}{GDP}\right)_{2t} + \delta_{11} LnEXR_{1t} + \delta_{12} LnTOT_{2t} + \delta_{13} LnPCY_{3t} + \varepsilon_{1t} \ldots (1)$$

FiscalDeficitEquation :

$$Ln\left(\frac{FD}{GDP}\right)_{2t} = \alpha_{20} + \alpha_{21}\left(\frac{CAD}{GDP}\right)_{1t} + \delta_{24} Ln\left(\frac{ED}{GDP}\right)_{4t} + \delta_{25} Ln\left(\frac{M2}{GDP}\right)_{5t} + \varepsilon_{2t} \ldots (2)$$

RESEARCH METHODOLOGY

1. Stationarity Test

Time series data often exhibit trending pattern therefore to avoid spurious regression results we need to check stationarity and for this we have used Ng-Perron unit root test.

Ng-Perron Unit Root Test

There are various unit root tests but Ng-Perron test (2001) is the most powerful and recommended test among others because it overcomes the issues related to poor size and power distortions of ADF test and PP test.

2. Three Stage Least Square (3SLS)

In case of simultaneous model, if OLS is applied it will provide biased and inconsistent numeric estimates and this failure of OLS is referred as simultaneous equation bias. For consistent estimates, we need to utilize an alternate approach. In this research, 3SLS approach is utilized. A.Zellner and Theil proposed it in 1962. 3SLS is a full information method and is preferable over 2SLS (limited information method). Full information methods provide lower variance estimates than limited information methods. The 3SLS estimation involves following three stages[10]

In first stage, regress each dependent variable on all exogenous variables in order to obtain the fitted values of dependent (endogenous) variables. These estimated values can be taken as their instrumented values.

In stage 2, replace actual values with estimated values of the dependent variables and apply OLS to quantify estimates of all structural parameters. The structural parameters obtained in this stage referred as 2SLS estimates.

In third stage, we estimate cross equation co-variances and variances by using residuals of each equation. In this stage using instrumented values of dependent variables, cross equation co-variances, and variances of the residuals, GLS (Generalised least Square) is applied to get parameter estimates. The estimates obtained in stage 3 are called three stage least square estimates.

V. EMPIRICAL RESULTS AND DISCUSSIONS

Stationarity Results

Table 2: Ng-Perron Test Results 1974-2010

Variables	MZ_a Deterministic terms		MZ_t Deterministic terms		MSB Deterministic terms		MPT Deterministic terms	
	c	c,t	c	c,t	c	c,t	c	c,t
Ng-Perron in Levels								
CAD/GDP	-9.8**	-10.4	-2.1**	-2.2	0.22**	0.21	2.6**	8.7
Ln(FD/GDP)	-10.3**	-11.7	-2.2**	-2.3	0.21**	0.20	2.3**	7.9
LnEXR	0.03	-5.1	0.01	-1.5	0.54	0.30	21.4	17.5
LnTOT	-5.1	-8.2	-1.2	-1.9	0.24^	0.23	5.5	11.3
Ln(ED/GDP)	-5.7	-7.2	-1.6	-1.8	0.29	0.26	4.2^	12.5
Ln(M2/GDP)	-5.1	-23.2**	-1.3	-3.3**	0.26^	0.14**	5.3	4.0*
Ng-Perron in First Differences								
dCAD/GDP	-17.4*	-17.4**	-2.9*	-2.9^	0.16*	0.16**	1.4*	5.2**
dLn(FD/GDP)	-15.4*	-16.5^	-2.7*	-2.8^	0.18**	0.17^	1.5*	5.7**
dLnEXR	-17.2*	-17.3^	-2.9*	-2.9^	0.17**	0.16**	1.4*	5.2^
dLnTOT	-1.2	-15.0^	-0.7	-2.6	0.57	0.18	17.3	6.5^
dLn(ED/GDP)	-1.7	-16.8^	-0.9	-2.8^	0.52	0.17^	13.7	5.5^
dLn(M2/GDP)	-12.5**	-20.8**	-2.3**	-3.2**	0.19**	0.15**	2.4**	4.4**
Critical values[a]								
1%	-13.8	-23.8	-2.58	-3.42	0.17	0.14	1.78	4.03
5%	-8.10	-17.3	-1.98	-2.91	0.23	0.17	3.17	5.48
10%	-5.70	-14.2	-1.62	-2.62	0.27	0.18	4.45	6.67

* denotes significance at 1 %, ** denotes at 5 % and ^ denotes at 10 % significance level.
a '! Asymptotic critical values taken from Ng-Perron (2001, Table 1).
c '! denotes constant and c,t '! denotes constant and trend.
MZ_a '! Modified Philips-Peron test. MZ_t '! Modified PP t-test = MZ_a * MSB.
MSB '! Modified Sargan-Bhargava test. MPT '! Modified Point Optimal test.

The Ng-Perron test results reported in table 2 revealed that all variables are not stationary at their levels, however, all variables found stationary at first difference therefore we can strongly infer that stationary of the variables is achieved and they can be used for further empirical testing.

ISSN 2394-7462

After confirming stationary of the data, all pre-requisites of the 3SLS approach confirmed but we are not going to report results related to pre-requisites of 3SLS approach in order to conserve space. Now we are going to report empirical estimates of 3SLS in the following table along with estimated twin deficit hypothesis model.

Three Stage Least Square Results

Table 3: 3SLS Estimates of Twin Deficit Model 1974-2010Dependent Variables: CAD/GDP and LnFD/GDP

Variables	*Current Account Deficit Equation (CAD/GDP)*	*Fiscal Deficit Equation (FD/GDP)*
Dependent Variables		
$(CAD/GDP)_{1t}$	----	0.10* Prob. (0.00)
$(FD/GDP)_{2t}$	5.85* Prob. (0.005)	----
Independent Variables		
$LnEXR_{1t}$	2.90* Prob. (0.05)	----
$LnTOT_{2t}$	-2.92 Prob. (0.22)	----
$LnPCY_{3t}$	-6.86* Prob. (0.02)	----
$Ln(ED/GDP)_{4t}$	----	0.91* Prob. (0.03)
$Ln(M2/GDP)_{5t}$	----	-1.55* Prob. (0.007)
Intercept	53.32* Prob. (0.02)	3.83* Prob. (0.09)
Summary Measures		
R^2	0.50	0.35
Adjusted R^2	0.39	0.22
S.E of Regression	1.97	0.28
D.W Statistics	2.18	2.08

* shows significance of the variable.

Table 3 reports estimates of 3SLS approach along with respective probabilities and it indicates that all variables are statistically significant except one i.e. terms of trade. Furthermore, variables have expected signs and evidence of bi-directional relationship between fiscal deficit and current account deficit is reported. The summary statistics of the equations are reported in the lower part of the table. In order to have a quick view of estimated structural model, the study is going to report estimated structural equations and discussion of the results given below.

Estimated Twin Deficit Model

$$Current Account Deficit Equation:$$

$$\left(\frac{CAD}{GDP}\right)_{1t} = 53.32 + 5.85Ln\left(\frac{FD}{GDP}\right)_{2t} + 2.90LnEXR_{1t} - 2.92LnTOT_{2t} - 6.86LnPCY_{3t} \ldots\ldots(1)$$

$$Fiscal Deficit Equation:$$

$$Ln\left(\frac{FD}{GDP}\right)_{2t} = 3.83 + 0.10\left(\frac{CAD}{GDP}\right)_{1t} + 0.91Ln\left(\frac{ED}{GDP}\right)_{4t} - 1.55Ln\left(\frac{M2}{GDP}\right)_{5t} \ldots\ldots(2)$$

Discussion Related to Estimates of Current Account Deficit Equation

In current account deficit equation three variables out of four are statistically significant i.e. fiscal deficit as percent of GDP, nominal exchange rate and per capita income. Fiscal deficit has significant positive impact on current account deficit with a reported coefficient 5.85. The estimated coefficients can be interpreted as 1 percent increase in fiscal deficit directly, on average, endorse or increases current account deficit by 5.85 units. This empirical finding supports conventional view of twin deficit hypothesis that fiscal deficit causes current account deficit by escalating trade deficit which is also consistent with current experience of Pakistan's economy and with findings of Piersanti (2000) and Cavallo(2005) on subject matter. The rising trend of Pakistan's fiscal deficit has caused serious impediments for current account balance as increased fiscal deficit forced government to borrow externally as well as internally which has adversely affected current account balance.

Finally, if we look at summary statistics of current account deficit equation we can conclude that R^2 is 0.50 which means approximately 50 percent variations in current account deficit equation are explained by explanatory variables. Adjusted R^2 is 0.39. Standard error of regression is 1.97 and statistic of Durbin Watson indicates absence of serial correlation..

Discussion Related to Estimates of Fiscal Deficit Equation

In fiscal deficit equation, all four variables are statistically significant and carrying expected signs. From the significance of variable current account deficit in fiscal deficit equation and significance of fiscal deficit in current account deficit equation we are able to conclude that there is a significant two-way relationship between fiscal deficit and current account deficit. The increase in fiscal deficit positively affects current account deficit or vice versa. The estimated coefficient of current account deficit is interpreted as 1 unit increase in current account deficit directly, on average, increase fiscal deficit by 0.10 percent in the long run. The rationale behind this empirical finding is that because mostly Pakistan's current account deficit was financed by borrowings (internal or external) which caused huge government debt. Due to accumulated debt, interest payments have drastically increased over the years and Pakistan has trapped into larger persistent fiscal deficits. Furthermore, composition and structure of foreign assistance has changed from grants to hard term loans that are detrimental to economic growth and current account balance.

With respect to relationship between fiscal deficit and money supply, we found signs of negative relationship and it is statistically significant with the reported coefficient 1.55 which means 1 percent increase in monetary expansion directly curbs fiscal deficit by 1.55 percent in the long run. Deficit financing remained in practice in context of Pakistan but it should be undertaken with care because it has severe implications for inflation.If we look at the summary statistics of equation 2 we may able to conclude that overall 35 percent of variations in fiscal deficit is explained by explanatory variables. Adjusted R^2 is 0.22 percent and standard error of the regression is reasonably low i.e. 0.28. The statistic of Durbin Watson also indicates absence of serial correlation in an equation.

Table 4: Total and Direct Effect of Exogenous Variables on Dependent Variables 1974-2010

ISSN 2394-7462

Exogenous variables	Current Account deficit equation (CAD/GDP)		Fiscal Deficit equation (LnFD/GDP)	
	Direct effect	Total effect	Direct effect	Total effect
$LnEXR_{1t}$	2.90*	6.35*	-----	-0.60*
$LnTOT_{2t}$	-2.92*	2.67	-----	-0.27
$LnPCY_{3t}$	-6.86*	-6.89*	-----	0.47
$LnED/GDP_{4t}$	-----	-19.47*	0.91*	2.08*
$Ln(M2/GDP)_{5t}$	-----	-3.68	-1.55*	0.36
Intercept	53.32*	93.75*	3.83*	-7.09

Note: * indicates significance of the variable.

Estimated Total and Direct Effect of Exogenous Variables on Current Account Deficit and Fiscal Deficit

In simultaneous equation model, in order to make correct inferences from estimated structural coefficients we should be aware of direct impact, total impact and indirect impact of exogenous variables on dependent variable. A structural parameter represents direct effect of exogenous variable on endogenous variable whereas reduced form parameter represents total effect. In order to have a comparison between direct and total impact of exogenous variable on dependent variable table 4 reports both impacts.

With respect to fiscal deficit equation, the direct impact of external debt as percent of GDP on fiscal deficit is less than total impact. Since direct impact accounts for 0.91 percent increase in fiscal deficit whereas total impact accounts for 2.08 percent increase in fiscal deficit given that 1 percent increase in external debt to GDP ratio. Therefore, we conclude indirect impact of debt through debt servicing channel is more important than actual debt stock as percent of GDP. The adverse effects of debt servicing can be visualized as it absorbs country's own resources or revenues. The indirect impact of money supply on fiscal deficit is not significant therefore no valid inferences can be drawn.

V. Conclusion and Policy Prescriptions

This study empirically explores dynamic relationship of twin deficit hypothesis in Pakistan using annual data. It improves deficiency in methodology by utilizing simultaneous model instead of a single equation model and by exploring direct and indirect effects of exogenous variables on dependent variables. The analysis covered time period 1974 to 2010. After confirming stochastic properties of the data with Ng-Perron test 3SLS method is utilized to estimate the model. The 3SLS results report that most of the variables are significant, aligned with theory and consistent with current situation of the country. The core finding of the study is: It strongly supports two-way relationship by confirming direct and positive relationship between fiscal deficit and current account deficit during the investigated period. Fiscal deficit is caused by increase in current account deficit with feedback effect. Accelerated fiscal deficit has spurred real current account deficit and increased current account deficit have further caused jump in fiscal deficit. In a nutshell, we can safely conclude bi-directional relationship between current account deficit and fiscal deficit in Pakistan during 1974-2010.

To overcome these ill effects of rising twin deficit various policy prescriptions are suggested in the light of empirical findings which are as follows. First, coordinated trade, fiscal and monetary policy is required to maintain macro-economic balances and to gear growth of the country. Second, proper management of escalated external debt is required in order to overcome its bad effects on rising fiscal deficit. Third, expansionary monetary policy need to be pursued with special care because on one side it uses for deficit financing whereas on other side it causes inflationary pressures on the economy. Fourth, in order to achieve international competitiveness exports needs to be value added and high quality. Fifth, deterioration in terms of trade needs to be addressed on urgent basis.

Appendix A: Description and Data Sources of the Variables

ISSN 2394-7402

Variables	Description	Source
CAD/GDP	Current account deficit as percent of GDP (%)	International financial statistics, online service
FD/GDP	Fiscal deficit as percent of GDP (%)	International financial Statistics, online service
EXR	Nominal exchange rate	International financial Statistics, online service
TOT	Terms of trade 2000-01=100	Federal bureau of statistics, various Issues.
PCY	Per capita income proxy for economic growth	Economic survey of Pakistan, various issues
ED/GDP	Total external debt as percent of GDP (%)	Economic survey of Pakistan, various issues
M2/GDP	Broad money supply as percent of GDP (%)	Economic survey of Pakistan, various issues

Refrences

Abbas, S.M.A; J.BouhgoHybe; A. J Fates; P.Mouro and R.C Velloso (2010), "Fiscal Policy and the Current Account". IMF Working Paper WP/10/121.

Abell John D. (1990), "Twin Deficit during 1980's – An Empirical Investigation". Journal of Macroeconomics, Vol. 12, No.1, pp. 87-96.

Ahmed, S. (1986), "Temporary and Permanent Government Spending in an Open Economy: Some Evidence for UK". Journal of Monetary Economics, Vol. 17, pp. 197-224.

Ahmed Mehboob, Zakaria Muhammad, MukhtarTahir (2007), "An Empirical Investigation for the Twin Deficit Hypothesis in Pakistan". Journal of Economic Co-operation, Vol.28, No.4, pp. 63-80.

Ahmad ZubaidiBaharumshah, Evan Lau and Ahmad M. Khalid (2006), "Testing Twin Deficit Hypothesis Using VAR's and Variance Decomposition". Journal of Asia Pacific Economy, Vol. 11, No. 3, pp. 331-354.

Alkswani, M.A (2000), "The Twin Deficit Phenomenon in Petroleum Economy: Evidence from Saudi Arabia, presented at the seventh annual conference, Economic Research Forum (ERF)".

Akbostanci, E., and Tunc (2002), "Turkish Twin Deficits – An Error Correction Model of Trade Balance". ERC Working Paper No 01/06.

Bachman, D. D (1992), "Why is the US Current Deficit So Large? Evidence from Vector Auto regressions". Southern Economic Journal, Vol.59, pp. 232-40.

Barlett, B. (1999), "Current Account Deficit Unrelated to Budget Surplus". National Centre for Policy Analysis.

Barro, R. J (1997), "Are Government Bonds Net wealth?". Journal of Political Economy, Vol. 82, pp. 1095-1117.

Barro, R.J (1989), "The Ricardian Approach to Budget Deficit". Journal of Economic Perspective, Vol. 3, pp. 37-54.

Cavallo, M. (2005), "Government Consumption Expenditure and the Current Account". FRBSF Working Paper 2005-03.

Chin, Menzie and Eqwar S. Prasad (2000), "Medium Term Determinants of Current Account in Industrial and Developing Countries- An Empirical Exploration". NBER Working Paper No. 7581.

Corsetti, G. Muller. G (2006), "Twin Deficits: Squaring Theory, Evidence and Common Sense". Economic Policy, Vol. 48, pp. 597-638.

Darrat, A. F (1998), "Have Large Budget Deficit Caused Rising Trade Deficits?". Southern Economic Journal, Vol. 54, pp. 879-887.

Dewald, William G. (1983), "Federal Deficits and Real Interest Rate: Theory and Evidence". Federal Reserve Bank of Atlanta, Economic Review, pp. 20-29.

Dwyer, Gerald P., Jr (1982), "Inflation and Government Deficits". Economic Inquin.

Enders, W., and B.S. Lee (1990), "Current account and Budget Deficits; Twin or Distant Cousins?". The Review of Economics and Statististics 72, pp. 373-89.

Evans, P. (1989), "Do Budget Deficit Affect Current Account Deficit". Ohio State University, Working Paper July 2, 166-206.

Evans, P. (1988), "Is the Dollar High Because of Large Budget Deficits?". Journal of Monetary Economics.

Evans, P. and Hasan, I (1994), "Are Consumers Ricardian? Evidence for Canada". Quarterly Review of Economics and Finance, Vol. 34, pp. 25-40.

Evan Lau and Tuck Cheong Tang (2009), "Twin Deficits in Cambodia: An Empirical Study". Economics Bulletin, Vol. 29, No.4, pp. 817-824.

Fleming, M (1967), "Domestic Financial Policies Under Fixed and Under Floating Exchange Rates". IMF Staff Papers. Vol.9, pp. 369-73.

Hakro Nawaz Ahmed (2009), "Twin Deficit Causality Link Evidence from Pakistan". International Research Journal of Finance and Economics. ISSN 1450-2887, Issue (24).

Hoelscher, Gregory (1983), "Federal Borrowing and Short Term Interest Rates". Southern Economic journal.

Hutchison, Michael M. and Charles Piggott (1984), "Budget Deficit, Exchange Rates and Current Account: Theory and UD Evidence". Federal Reserve Bank of San Francisco, Economic Review 5-25.

Hatemi, A and Shukur G. (2002), "Multivariate Based Causality Test of Twin Deficits in US". Journal of Applied Statistics, Vol. 29, pp. 817-824.

Islam, M (1998), "Brazil's Twin Deficits: An Empirical Examination". Atlantic Economic Journal, 26(2), pp. 121-29.

Kazimi, A.A (1992), "Ricardian Equivalence: Some Macro econometric Tests for Pakistan". PDR, Vol 31, No, 4, pp. 733-758.

Kim, K,H (1995), "On the Long Run Determinants of US Trade Balance: A Comment". Journal of Post Keynesian Risk Sharing. Working Paper.

Kasa, K. (1994), "Finite Horizons and the Twin Deficits". Economic Review, Federal Reserve Bank of Boston, Vol.3, pp. 19-28.

Khalid, A.M and W.G Teo (1999), "Causality Test of Budget and Current Account Deficits: Cross Country Comparisons". Empirical Economics, Vol.24, pp.389-402.

Kaufmann, S., Scharler J. and Winckler G. (2002), "The Austrian Current Account Deficit: Driven by Twin Deficits or by Intertemporal Expenditure Allocation". Empirical Economics, Vol. 27, pp. 529-42.

Khan, A.M and T.W Guan (1999), "Causality Tests of Budget and Current account Deficits: Cross Country Comparisons". Empirical Economics, Vol. 24, No. 3, pp. 389-402.

ISSN 2394-746

Kouassi, E; Mougoue M, and Kumn, K.O (2004), "Causality Tests of the Relationship between the Twin Deficit" Empirical Economics, Vol. 29, pp. 503-525.

Laney, L.(1984), ""The Strong dollar, The Current Account and Federal Deficit: Cause and Effects". Federal Reserve Bank of Dollars Economic Review. pp. 1-14.

Mundell, Robert, A. (1968), International Economics, McMillan New York.

Mansouri, B (1998), "Fiscal Deficits, Public Absorption and External Imbalances: An Empirical Examination of the Morocco Case". Economics Research Forum, Working Paper No. 0138.

Miller, S. M and Russek, F.S (1989), "Are the Twin Deficits Really Related?". Contemporary Policy Issues, vol. 7, pp. 91-115.

Nishat Mohammad, AqeelAnjum (2000), "The Twin Deficit Phenomenon: Evidence from Pakistan". The PDR Vol. 39, No. 4, pp. 535-550.

Normandin, M. (1994), "Budget Deficit Persistence and the Twin Deficit Hypothesis". Working Paper No. 31, Centre for Research on Economic Fluctuations and Employment.

Piersanti, G. (2000), "Current Account Dynamics and Expected Future Budget Deficits: Some International Evidence". Journal of International Money and Finance, Vol. 19.

Summers, L. (1988), "Tax Policy and international Competitiveness" in J.A Frankel (ed) International Aspects of Fiscal Policies (NBER) Conference Report, Chicago University Press.

Saleh, Salam Ali (2006), "Long Run Linkage between Budget Deficit and Trade Deficit in Lebanon: Results UECM and Bound Tests". IIUM Journal of Economics and Management, Vol. 14, No.1, pp. 29-48.

Winner, L. E(1993), "The Relationship of Current Account Balances and the Budget Balance". American Economist. Vol. 37, pp. 78-84,

Vamvoukas, G.A (1997), "Have Large Budget Deficits Caused Increasing Trade Deficits?". Evidence from Developing Country. Atlantic Economic Journal, Vol. 25, No.1, pp. 80-90

Zaidi, A (1995), "Issues in Pakistan's Economy", Oxford University Press.

(Footnotes)

1 Federal bureau of statistics.
2 Fiscal balance as percent of GDP.
3 Current account balance as percent of GDP.
4 Unrestricted error correction model.
5 For Malaysia data ended at 1998: QII before pegging of its currency to US dollar.
6 Net exports
7 Y-TX (income minus taxes)
8 Taxes (direct + indirect)
9 Expenditures consist of government expenditures and transfer payments (e.g. old age allowances, unemployment allowances etc.)
10 For more details of 3SLS see, A.Zellner and H.Theil (1962), pp. 54-78.

ISSN 2394-7462

Service Sector Innovation and Performance: A Case Study of Indian Banking

*Inderjeet Singh (Dr.)
*Bhavna Chhabra

Abstract

As an economy moves from lower to higher stages of development, there occurs a shift from simpler to more modern and complicated techniques of production on the one hand and from primary to secondary and/or to tertiary sectors on the other. In the current phase of competition, performance is the buzzword. In addition to other factors, performance is a function of innovations. An analysis of service sector innovation and performance in tertiary sector, in general, and of banking sector, in particular is a need of the time. In this context, the study is an attempt to relate the service sector innovation and performance in the Indian banking sector. The above conclusions and policy implications are indicative of the fact that there exists a positive correlation between innovation and performance but contribution of innovations to performance has a differential behavior. In service sector, to translate process and product innovations in to higher performance, a package of other factors and conditions is required.

Keywords: **Innovation, Performance, Technology, Banking**

Introduction

Modern economists emphasize the catalytic role that the innovations and technological changes play in the growth of an economy. The innovations and technological changes bring about an increase in per capita income, either by reducing the amount of inputs per unit of output or by yielding more output per unit of input (Leontief, 1963; Mathur, 1953). Consequently, as an economy moves from lower to higher stages of development, there occurs a shift from simpler to more modern and complicated techniques of production on the one hand and from primary to secondary and or to tertiary sectors on the other (Singh and Joshi, 2013). In case of India, the excess growth of tertiary sector in the gross domestic product has already crossed the fifty percent mark. The study of nature and dynamics of service sector is called for. In the current phase of competition, performance is the buzzword. In addition to other factors, performance is a function of innovations. Innovation *inputs* are information and communication technology, R&D and human capital, *throughputs* are organizational change and *outputs* are productivity, profitability, efficiency and growth. An analysis of service sector innovation and performance in tertiary sector, in general, and of banking sector, in particular is a need of the time. *In this context, the study is an attempt to relate the service sector innovation and performance in the Indian banking sector.*

Review of Theory and Empirics

Conceptually, innovation means something new. Innovation is introduction of a new good, introduction of new method of production, the opening of a new market, the conquest of a new source of supply, carrying out of the new organization of any industry (J. Schumpeter, 1934). Innovation is an idea, practice or object that is perceived as new by an individual or other unit of adoption (Rogers, 1983). Van de ven (1986) described innovation as a new idea, which may be recombination of old ideas, a scheme that challenges the present order, a formula or a unique approach, which is perceived as new by the individuals involved. According to Senge (1990), an innovation is an idea that can be replicated reliably on a meaningful scale and a basic innovation is one that creates or transforms an industry. According to Regis Cabral (1998, 2003), innovation is a new element introduced in the network, which changes, even if momentarily, the costs of transactions between at least two actors; elements or nodes in the network. Innovation means new ways of doing something. It may refer to incremental, radical, and revolutionary changes in thinking products, processes or organizations. (Mckeown, 2008 There is few studies on relation of innovation and performance (Lopes and Dodinho, 2005; Yingli Huang, Lapavitsas and Santos, 2008; Ghosh and Mondal, 2011). In developing countries still the relation of innovation and performance is a paradox. The review is indicative of the fact that a very little work has been done on relation of innovation and performance in service sector; whatever work has been done, it is too aggregative or the coverage is too small; and there exists an ample scope for the same.

*Professor, Economics Department, Punjabi University, Patiala (Pb), INDIA
*Assistant Professor , IBS, Gurgaon (Haryana), India

ISSN 2394-746

Main Objective of the Study

The present study is of the view that the introduction of innovations has helped in inventing new products and processes and thus, has made the banks more efficient. More specifically, it is broadly hypothesized that the innovation is positively associated with organizational and business performance. In this context, the main objective of the work is to design and empirically prognosticate a model that relates innovation and business performance in Indian banking sector.

Methodology and Coverage

The study is based on secondary data. Service sector innovations are of three types: process innovation, product innovation and organization innovation. Process innovations are normally related to technology, in general, and information and communication technology, in particular. Product innovations are related to new concepts and new mix of services. Thirdly, organization related innovations are related to business process re-engineering, business re-structuring, enterprise resource planning and development etc. In case of banking, process innovation has come in the form of information technology; product innovation has come in the form of financial innovation; and organizational innovation has come in the form of restructuring, re-engineering and right-sizing of work force. Discrete data on these three type of innovation has been used to form and ***innovation index***. For performance evaluation, several accounting parameters like profitability, productivity, efficiency, risk and uncertainty etc. are normally used. Using the appropriate metrics, a model has been designed to arrive at a comprehensive ***performance index***. Whole of the analysis has been carried at the level of four banking groups and aggregate of commercial banks in India. Wherever needed, appropriate data massaging and price adjustments have been done.

Analysis

Following is the analysis of relationship at total banking and banking group levels.

All Commercial Banks

Innovation and performance metrics are presented in table 1. At total banking industry level, the innovation

Table 1: Innovation and Performance Indices for All Scheduled Commercial Banks

Year	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
1997-98	0.55	0.97	0.69	0.93	0.68
1998-99	0.58	0.97	0.68	0.92	0.77
1999-00	0.59	0.98	0.71	0.94	0.75
2000-01	0.60	0.98	0.69	0.94	0.85
2001-02	0.61	0.98	0.69	0.93	0.87
2002-03	0.61	0.99	0.70	0.93	0.83
2003-04	0.60	0.99	0.68	0.92	0.83
2004-05	0.61	1.00	0.69	0.93	0.81
2005-06	0.66	0.98	0.72	0.94	0.85
2006-07	0.58	0.73	0.74	0.80	0.88
2007-08	0.57	0.72	0.76	0.80	0.89
2008-09	0.58	0.72	0.74	0.78	0.92
2009-10	0.57	0.7	0.75	0.79	0.92
2010-11	0.62	0.79	0.72	0.80	0.9
2011-12	0.62	0.78	0.73	0.83	0.88
Mean	0.60	0.89	0.71	0.88	0.84
SD	0.03	0.12	0.03	0.07	0.07
CV	4.51	14.11	3.73	7.68	7.96
CAGR	0.26	-2.54	0.63	-1.64	1.54

Source: Computed from RBI Database.

index has grown at the rate of 0.26 percent per annum. In response to it, the profitability has grown at the rate of -2.54 percent per annum and productivity index has registered a growth rate of 0.63 percent per annum. Operating index displays a subdued negative growth and the solvency index shows a growth rate of 1.54 percent per annum. In Indian banking industry, at aggregate level, the innovation growth has been very slow. In reaction to very low level of innovation, the profitability index displays a slow down and same has been the case of operational efficiency. The solvency has grown at the rate of 1.54 percent per annum. This implies that the banking industry in the recent past has

ISSN 2394-7462

passed through a difficult period. Due to global economic slowdown, innovation input has grown very slowly. This has affected the performance indicators very adversely. Banking industry has tried to adjust itself to the new environment by improving the productivity but this improved productivity could not be translated to profitability and operational efficiency. This difficult period needed a higher solvency with the banks industry also.

Relationship between Innovation Index and performance Indices of all scheduled commercial Banks is given in the table 2. At total banking industry level, there is weak correlation between innovation and profitability (0.316) which is statistically insignificant. There is a negative but statistically insignificant correlation between innovation and productivity (-0.146). The correlation between productivity and profitability is weak and negative (-0.901) and is insignificant at 5 percent level of significance. Correlation between productivity index and operating index (-0.846) is negative and insignificant at 1 percent level of significance. An interesting outcome of the correlation matrix is that there is a positive and high correlation between productivity and solvency (0.651) index as well as profitability and operating index (0.985). There is negative correlation between productivity and operating index and between operating index and solvency index. However the relationship of profitability is weak with productivity and solvency index, and this relationship is strong with operating index. Innovation has not been a strong and a contributing factor to profitability, operating index and higher solvency whereas it is negatively related with productivity index. Therefore to conclude it is evident from the correlation matrix that the profitability, productivity and solvency have not responded at all to innovations inputs.

Table 2: Correlation Matrix of Innovation and Performance Indices for All Scheduled Commercial Banks

Correlation	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
Innovation Index	1.000	0.316	-0.146	0.285	0.262
Profitability Index		1.000	-0.901**	0.985**	-0.693**
Productivity Index			1.000	-0.846**	0.651**
Operating Index				1.000	-0.712**
Solvency Index					1.000

Source: Calculated from RBI Data Base

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

SBI and its Associates Group

Spatial and temporal behavior of innovation and performance parameters is presented in table 3. It shows that innovation index has grown at the rate of 1.92 percent per annum during the period under consideration. Against this back drop of the innovation growth, profitability has grown at the rate of 8.15 percent per annum and productivity has grown at the rate of 0.16 percent per annum and operating index at the rate of 2.79 percent per annum. During the same period annual growth rate of solvency index has been at 0.79 percent per annum. Top leading performance indicators in terms of growth in response to innovation are profitability and operating index in order. This implies every innovation has put a multiplier effect on profitability growth. In case of SBI, every unit percent growth of innovation input per annum has a four times effect on growth of profitability but it has been at a increased operational cost.

ISSN 2394-74

Table 3: Innovation and Performance Indices for State Bank of India and its Associates Group

Year	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
1997-98	0.52	0.32	0.61	0.66	0.72
1998-99	0.57	0.32	0.64	0.67	0.81
1999-00	0.58	0.32	0.59	0.69	0.90
2000-01	0.59	0.32	0.57	0.67	0.84
2001-02	0.61	0.31	0.58	0.68	0.85
2002-03	0.61	0.35	0.60	0.66	0.81
2003-04	0.64	0.30	0.55	0.62	0.84
2004-05	0.63	0.29	0.57	0.66	0.81
2005-06	0.65	0.32	0.57	0.71	0.83
2006-07	0.66	0.77	0.6	0.96	0.84
2007-08	0.66	0.69	0.63	0.91	0.86
2008-09	0.75	0.69	0.62	0.90	0.90
2009-10	0.74	0.68	0.63	0.86	0.90
2010-11	0.67	0.76	0.60	0.85	0.88
2011-12	0.67	0.74	0.60	0.91	0.87
Mean	0.64	0.48	0.60	0.76	0.84
SD	0.06	0.21	0.03	0.12	0.05
CV	9.57	43.27	4.36	15.80	5.55
CAGR	1.92	8.15	0.16	2.79	0.79

Source: Computed from RBI Database.

Relationship between Innovation Index and various performance Indices for SBI group is presented in the table 4. Karl Pearson's correlation coefficient shows that there is a positive correlation between innovation index and profitability, operating and solvency index. Correlation between innovation and profitability (0.716) is significant at 1 percent level of significance. Same is the case of correlation between innovation index and operating index (0.708) which is significance at 1 percent level of significance. Correlation between innovation and productivity is 0.197 which is statistically insignificant. An interesting outcome of the correlation matrix is that there is a poor correlation between innovation and productivity. Further, the relation of productivity with profitability, operating index and solvency index is slightly subdued. In case of SBI group the innovation and performance are significantly correlated. However innovation has not been able to affect the productivity in a big way. Due to size and scale advantage, the SBI group has achieved higher performance by not improving the productivity but by improving the allocation efficiency parameters only.

Table 4: Correlation Matrix of Innovation and Performance Indices for State Bank of India and its Associates Group

Correlation Matrix	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
Innovation Index	1.000	0.716**	0.197	0.708**	0.726**
Profitability Index		1.000	0.500	0.969**	0.528*
Productivity Index			1.000	0.507	0.103
Operating Index				1.000	0.528*
Solvency Index					1.000

Source: Calculated from RBI Data Base

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

ISSN 2394-7462

Nationalized Banks Group

In nationalized banks, the innovation index has grown at the rate of 2.25 percent per annum during the period under consideration (table 5). Against this, the other performance indices have grown as following: profitability index has grown at the rate of 0.69 percent per annum, productivity index at the rate of 0.92 percent per annum, operating index at the rate of -0.83 percent per annum, and solvency index at the negative rate of 1.27 percent per annum. Innovation growth has been there but the growth of profitability and productivity has not been compatible with it. Operational efficiency has rather retarded during this period. Due to larger size and scale, the massive innovation input may take some time to get translated in to higher profit and productivity.

Table 5: Innovation and Performance Indices for Nationalized Banks Group

Year	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
1997-98	0.45	0.62	0.65	0.86	0.68
1998-99	0.46	0.67	0.69	0.84	0.77
1999-00	0.47	0.70	0.66	0.86	0.84
2000-01	0.48	0.68	0.62	0.87	0.84
2001-02	0.52	0.68	0.63	0.87	0.86
2002-03	0.50	0.85	0.64	0.92	0.80
2003-04	0.52	0.81	0.63	0.90	0.83
2004-05	0.54	0.82	0.64	0.88	0.83
2005-06	0.50	0.81	0.67	0.83	0.86
2006-07	0.56	0.71	0.72	0.79	0.88
2007-08	0.58	0.70	0.73	0.78	0.89
2008-09	0.59	0.68	0.71	0.76	0.92
2009-10	0.62	0.68	0.73	0.77	0.91
2010-11	0.59	0.78	0.71	0.79	0.89
2011-12	0.60	0.76	0.71	0.84	0.85
Mean	0.53	0.73	0.68	0.84	0.84
SD	0.06	0.07	0.04	0.05	0.06
CV	10.42	9.45	5.91	5.89	7.15
CAGR	2.25	0.69	0.92	-0.83	1.27

Source: Computed from RBI Database.

Relationship between innovation Index and various performance Indices for Nationalized banks is given in the table 6. Table shows that there is a positive correlation between innovation index and productivity index (0.710) and is statistically significant at 1 percent level of significance. Karl Pearson's correlation coefficient shows that there is positive correlation between innovation index and solvency index at (0.780) which is significant at 1 percent of level of significance. However, the correlation between innovation and profitability (0.138) is insignificant. The correlation between innovation index and operating index (-0.664) is negative and significance at 1 percent level of significance. An interesting outcome of the correlation matrix is that there is a poor correlation between productivity and profitability indices. There is a negative correlation between productivity and operating index; and between operating index and solvency index. However the relationship of profitability is poor with all the three indexes, i.e., productivity, operating and solvency index. In Nationalized banks, innovation and performance are correlated. Among the four indices, the correlation is strong in two indexes and is weak and negative in the other two. However innovation has not been able to affect the profitability in a big way and there is a negative relation between innovation and operating index. To conclude, nationalized banks have achieved a higher performance by improving the productivity and optimization of resources but at increased level of solvency. This increased solvency became an obstacle in the transformation of productivity in to profitability has not been instant.

ISSN 2394-7...

Table 6: Correlation Matrix of Innovation and Performance Indices for Nationalised Banks Group

Correlation	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
Innovation Index	1.000	0.138	0.710**	-0.664**	0.780**
Profitability Index		1.000	-0.215	0.403	0.153
Productivity Index			1.000	-0.890**	0.516*
Operating Index				1.000	-0.616*
Solvency Index					1.000

Source: Calculated from RBI Data Base

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Private Banks Group

Table 7 shows that Innovation index has grown at the rate of 0.77 percent per annum during the period under consideration. Against this, the other performance indices have observed following growth rates: profitability index has grown at a very high growth rate of 12.23 percent per annum; productivity has grown at the rate of 1.01 percent per annum; operating index at the rate of 4.54 percent per annum; and solvency index has grown at rate of 1.55 percent per annum. In private sector banks, a slight improvement in innovation has lead to a massive growth of profitability and operational expenses. The growth in profitability is almost fifteen times of unit growth in productivity. Operational expenses growth has also depicted a significant growth.

Table 7: Innovation and Performance Indices for Private Banks Group

Year	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
1997-98	0.82	0.21	0.70	0.46	0.84
1998-99	0.86	0.21	0.71	0.46	0.82
1999-00	0.86	0.23	0.68	0.47	0.83
2000-01	0.83	0.26	0.66	0.47	0.78
2001-02	0.82	0.28	0.66	0.44	0.81
2002-03	0.85	0.31	0.71	0.46	0.82
2003-04	0.86	0.35	0.69	0.49	0.84
2004-05	0.89	0.32	0.70	0.50	0.80
2005-06	0.90	0.31	0.71	0.52	0.82
2006-07	0.91	0.72	0.74	0.65	0.89
2007-08	1.00	0.72	0.77	0.70	0.92
2008-09	0.94	0.74	0.78	0.72	0.94
2009-10	0.92	0.71	0.78	0.76	0.99
2010-11	0.89	0.86	0.77	0.75	0.98
2011-12	0.86	0.83	0.74	0.73	0.98
Mean	0.88	0.47	0.72	0.57	0.87
SD	0.05	0.25	0.04	0.13	0.07
CV	5.54	53.82	5.73	22.25	8.34
CAGR	0.77	12.23	1.01	4.54	1.55

Source: Computed from RBI Database.

ISSN 2394-7462

The table 8 indicates that there is a positive correlation between innovation and profitability index (0.636) that is significant at 1 percent level of significance. There is a positive correlation between innovation and productivity (0.782) which is also significant at 1 percent level of significance. The correlation between innovation index and operating index is 0.690. The correlation matrix shows that there is a strong positive correlation between innovation index and solvency index. The correlation between productivity and profitability (0.862) is positive and is statistically significant at 1 percent level of significant. Same is the case of correlation between productivity index and operating index (0.915) which is positive and statistically significant at 1 percent level of significance. Further an interesting outcome of the correlation matrix is that there is a positive and significant correlation (0.882) between productivity and solvency index. There is statistically significant correlation (0.955) between operating index and solvency index. The private sector banks group that the innovation and performance are positively related. Innovation has been a contributing factor to profitability and productivity at the cost of higher expenses and solvency. Private Banks have been able to improve both profitability and productivity by innovation but these innovations have impacted their operating expenses solvency adversely.

Table 8: Correlation Matrix of Innovation and Performance Indices for Private Banks Group

Correlation	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
Innovation Index	1.000	0.636*	0.782**	0.690**	0.536*
Profitability Index		1.000	0.862**	0.972**	0.926**
Productivity Index			1.000	0.915**	0.882**
Operating Index				1.000	0.955**
Solvency Index					1.000

Source: Calculated from RBI Data Base

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Private sector banks are depicting a different innovation system model. Here, every innovation input has led to all round multiple rise in performance indices. Innovation input has caused a higher profitability and productivity but at the cost of higher expenses and higher solvency. The higher solvency is probably due to general business slowdown and higher short term requirements.

Foreign Banks Group

Table 9 shows that the innovation index has grown at the rate of 1.47 percent per annum for the period under

Table 9: Innovation and Performance Indices for Foreign Banks Group

Year	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
1997-98	0.23	0.68	0.92	0.53	0.69
1998-99	0.25	0.60	0.93	0.52	0.78
1999-00	0.26	0.64	0.93	0.52	0.81
2000-01	0.23	0.59	0.91	0.51	0.78
2001-02	0.22	0.60	0.91	0.48	0.79
2002-03	0.21	0.49	0.92	0.49	0.81
2003-04	0.21	0.37	0.93	0.50	0.85
2004-05	0.24	0.34	0.94	0.51	0.87
2005-06	0.33	0.34	0.94	0.53	0.87
2006-07	0.35	0.85	0.94	0.73	0.88
2007-08	0.33	0.87	0.95	0.78	0.89
2008-09	0.31	0.86	0.94	0.79	0.86
2009-10	0.3	0.83	0.94	0.86	0.88
2010-11	0.23	0.76	0.93	0.85	0.88
2011-12	0.23	0.80	0.94	0.78	0.88
Mean	0.26	0.64	0.93	0.63	0.83
SD	0.05	0.19	0.01	0.15	0.06
CV	18.43	29.59	1.27	23.93	6.78
CAGR	1.47	2.71	0.18	4.47	1.36

Source: Computed from RBI Database.

ISSN 2394-746

consideration. Against this, the other performance indices have grown as follows: profitability index has grown at the rate of 2.71 percent per annum; productivity has grown at the rate of 0.18 percent per annum; operating index at the rate of 4.47 percent per annum; and solvency index has grown at rate of 1.36 percent per annum. In foreign banks, the innovation growth has improved the growth of profitability and operating cost but the growth of productivity has been slightly subdued.

The table 10 show that there is a positive correlation between innovation and profitability (0.417) which is statistically significant at 5 percent level of significance. There is a positive correlation between innovation and productivity. Correlation between innovation index and operating index is 0.478. The correlation coefficient between innovation index and solvency index (0.493) is positive and is significant at 1 percent of level of significance. The correlation between productivity and profitability is weak; it is 0.294 and is statistically insignificant. Correlation between profitability index and operating index (0.803) is positive and is significant at 1 percent level of significance. Further an interesting outcome of the correlation matrix is that there is a positive correlation (0.756) between productivity and solvency index. In foreign banks the innovations inputs have enhanced the productivity, profitability and other performance indicators; but there is a poor correlation between productivity and profitability. It means much of the rise in profitability has been by allocation efficiency and optimization of financial parameters. Technological efficiency has not improved and the system has worked at higher operational cost and higher solvency level which is not a sign of good business.

Table 10: Correlation Matrix of Innovation and Performance Indices for Foreign Banks Group

Correlation	Innovation Index	Profitability Index	Productivity Index	Operating Index	Solvency Index
Innovation Index	1.000	0.417*	0.693**	0.478*	0.493*
Profitability Index		1.000	0.294	0.803**	0.189
Productivity Index			1.000	0.607*	0.756**
Operating Index				1.000	0.626*
Solvency Index					1.000

Source: Calculated from RBI Data Base

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Summary of Relationship between Innovation and Performance

At aggregate level, i.e., at the level of total banking industry (table 11), there is a poor relationship between innovation and various performance indices. Disaggregate data, i.e., the data at banking group level shows a differential behaviour. In SBI group banks, the increased innovation investment has lead to higher profitability and higher operating expenses but it has lead to a higher solvency level also which is not a healthy sign of business. SBI group banks have achieved higher profitability but the productivity could not be increased. In Nationalized banks the innovation input have increased the productivity and the operational cost has gone down and the solvency index has increased. SBI and nationalized banks taken together, called public sector banks have some structural rigidities and problems that did not allow the innovation input to get translated in to a wide spectrum of performance indices. Private and foreign banks

ISSN 2394-7462

Table 11: Summary Table of Correlation between Innovation and Performance Parameters

Correlation	Profitability Index	Productivity Index	Operating Index	Solvency Index
SBI Banks Group	0.716**	0.197	0.708**	0.726**
Nationalized Banks Group	0.138	0.710**	-0.664**	0.780**
Private Banks Group	0.636*	0.782**	0.690**	0.536*
Foreign Banks Group	0.417*	0.693**	0.478*	0.493*
All Commercial Banks	0.316	-0.146	0.285	0.262

Source: Calculated from RBI Data Base

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

have responded well to innovations; every innovation input has lead to a wide spread effect on profitability and productivity but the operational expenses and solvency has gone up. Hence, the innovation system and business model of Indian banking needs to be analyzed in detail for arriving at some action oriented policy implications.

Conclusions and Policy Implications

Hence the overall conclusion that emerges from the analysis is that in banking industry, performance is a positive function of innovation, if some other complement conditions like managing resources efficiently, size and scale of operations compatible with it are available; otherwise the required translation of innovations in to performance may not be achieved.

In the light of analysis, the policy implications or suggestions are as follows: (a) first and the foremost implication of analysis is that instead of niche type innovative processes and products, keeping in view the diversity of users, Indian banking should go in for region or strata specific innovative inputs and outputs; (b) none of the banks have the formal innovation department, a separate department with independent research and development unit is need of the time; (c) the new products must be user friendly having the facture of minimal training and effective security against error or frauds; (d) process innovation needs to go beyond the mere arithmetical calculations and need to be leveraged optimally to achieve and maintain a high service and efficiency standard.

The above conclusions and policy implications are indicative of the fact that there exists a positive correlation between innovation and performance but contribution of innovations to performance has a differential behavior. In service sector, to translate process and product innovations in to higher performance, a package of other factors and conditions is required. Our finding are exploratory in nature, there is a need to do a larger exercise, fortified with a bigger data base.

References

Ghosh, Santanu Kumar and Mondal, Amitava (2011) "Intellectual Capital and Financial Performance: Evidence from the Indian Banking Industry", *International Journal of Business and Management,* Vol. 6, No. 5., May.

Lapavitsas, Costas and Santos, Paul1 Dos (2008) "Globalization and Contemporary Banking: on the Impact of New Technology", *Contributions to Political Economy*, Vol. 27, pp 31-56, Oxford University Press.

Leontief, W.W. (1963), *Studies in the Structure of American Economy*, Oxford University Press, New York.

Lopes , Lusia Ferreira and Dodinho , Manuel Mira (2005), "Service Innovation and Economic Performance: An Analysis at Firm level", DRUID working paper no 05-08 presented at winter conference, Portugal.

Luecke, Richard and Katz, Ralph (2003), *Managing Creativity and Innovation,* Boston, Harvard Business School Press.

Mckeown, M. (2008), "*The Truth about Innovation*", Pearson/Financial Times, ISBN 0273719122.

ISSN 2394-7442

Mathur, P.N. (1963), "An Efficient Path of Technological Transformation of an Economy" in Barna, T.(ed.), *Structural Dependence and Economic Development*, Macmillan.

National Knowledge Commission (2009).

Schumpeter, Joseph A. (1934), *The Theory of Economic Development: An Inquiry into Profits, Capital, Credit, Interest and Business Cycle*, Harvard Business Press, Cambridge.

Singh, Inderjeet and Joshi, Manita (2013), "Structural Change and Tertiarization in India", May 18, Available at

Regis, Cabral (2003), *Development, Science and Innovations*, Oxford University Press, New York, pp. 205-207.

Rogers, Everett M. (1995), *Diffusion of Innovation*, Free Press, New York

Senge, Peter, M. (1990), "*The Fifth Discipline: The Art and Practice of the Learning Organization*", Free Press, New York.

ISSN 2394-7462

Wage Employment: Impact of MGNREGA in Punjab

*Dr. Balbir Singh

ABSTRACT

This research paper is a composite study dealing with the employment implications of Mahatma Gandhi National Rural Employment Guarantee Scheme in Punjab. The objective is to assess the impact of this programme on employment and additional household income generated. In order to understand the extent, nature and pattern of employment generation through MGNREGA, a critical analysis of the issuance of the job cards, demand for employment by job cards holders, share of lower castes and gender in employment and proportion of households completing 100 days of employment in MGNREGA activities is important. The examination of such progress over past three years further add value to the analysis.

Section-I

Introduction

The decline in employment opportunities and fall in real incomes owing to rising prices highlight the distress among the lowest strata of Indian economy in general and rural economy in particular. Such distress appeared to worse further with ever increasing backlog of unemployment. The poor are supposed to be worst hit in such a scenario of rising prices and falling employment and need assistance to cope up with the situation. These households lack productive assets, access to financial assistance, labour being their sole asset to earn a living. Therefore, it is essential to provide gainful wage employment opportunities to the rural work force. Keeping this in view, the National Rural Employment Guarantee Act [NREGA] was passed in 2005 to provide a minimum guaranteed wage employment of100 days in a financial year to every willing rural household. The act was implemented in a phased manner in India with the programme being implemented in 200 most backward districts of India in 2006, followed by 130 more districts in 2007-08 and covered the whole country in 2008-09[1].

The MGNREGA marks a paradigm shift from previous wage employment programmes either planned or implemented in India's history. MGNREGA aims to provide a steady source of income and livelihood security for the poor, vulnerable and marginalized. MGNREGA is not a new in the history of wage employment in India. Some of the earlier programmes taken in this direction include Rural Works Programme [RWP]- 1960, Crash Scheme for Rural Employment [CSRE] in 1971, Food for Work Programme [FWP] in1977, National Rural Employment Programme [NREP] in 1980,

Rural Landless Employment Guarantee Programme [RLEGP] initiated in 1983, Jawahar Rozgar Yojana [JRY] in1989, Employment Assurance Scheme [EAS] in1993, EAS and JGSY were merged into a new programme Sampoorna Grameen Rozgar Yojana [SGRY] in 2001 and National Food for Work Programme [NFWP] in 2004. All these wage employment programmes have not proven highly successful. This is largely due to their inability to provide sufficient employment as per the demand at the minimum wages, within the periphery of the villages. In addition, these programme could not ensure minimum level of social security to the villages, ensure equity of the benefits and community ownership as well as maintenance of the assets created from such works. These limitations of the wage employment programme necessitated to look for some other sort of employment model with the potential to increase incomes of the poor, improve rural income distribution and reduce households poverty. MGNREGA in recent years have been proved a complement to the income of the poor by providing them employment for certain number of labour days. It provides an alternative source of livelihood which have an impact on reducing migration, restricting child labour, alleviating poverty and making villages self sustaining through productive assets creation. It has been considered largest poverty alleviation and employment generation programmes in India.

In Punjab MGNREGA is important scheme and source of income that is being used by rural households for starting their own ventures. It has cussed a significant increase in monthly per capita consumption of rural households. It can be regarded as a succeeding as a self targeting programme with high participation from marginalized groups. It has also reduced the traditional wage discrimination. In Punjab only Hoshiarpur district was selected for NREGA in the first stage. Later three districts [Nawanshahar, Jalandhar and Amritsar] selected in second phase and rest of the districts were selected in the third phase of MGNREGA.

Many micro level studies have already assessed the impact of MGNREGA terms of poverty alleviation and generation of income opportunities in future.However, further research and analysis is required both for evaluating the current efforts in terms of their impact on livelihood and poverty as well as informing future implementation of the scheme.

*Associate Prof. & Head, Deptt. of Economics, Commerce & Mangement, Desh Bhagat College, Bardwal – Dhuri (Pb)

Section-II

Review of Literature

Dheeraja, C. and H. Rao (2010)[2] studied the impact of MGNREGS on relations in 102 districts in 27 states. The study found that gender relations in favour of women increased in the post MGNREGS period. Self-esteem, Self-image and confidence levels of women improved through their participation under MGNREGA. SHGs contributed to the changes in gender relations among the members and MGNREGS consolidated these change. Gender relation Index (GRI) consisting of social, economic and political dimension at both household and community levels increased for women after implementation of MGNREGS.

Enlger . M. and Ravi (2012)[1] analyzed the impact of MGNREGS on households. The study showed that the programme improved food security by a significant reduction in the number of meals foregone by households per week. The programme raised the probability of holding savings for a rural household by 21 percent and the per capita amount saved increased by Rs. 18.6. The author also found out what was the alternative time use of households. NREGA did not exist. The results show that in the initial years, the programme predominantly attracted non-agricultural labour (78%). This was because NREGS participation was concentrated in the dry summer months when agriculture labour work is scarce. Overtime, however, they note that the programme is predominantly attracting household that would have participated in agriculture labour (55.3%) if the NREGS did not exist. This suggests broader labour market distortions where NREGS is not just viewed as an employment assurance during slack agriculture season but as an alternative to agriculture labour work.

Biju Paul Abraham, Bhaskart Chankarbarti, Reghabendra Chattopadhyoy and Suman Nath (2013)[4] studied the impact of MGNREGES on the beneficiaries and analyzed potential management problem of the implementing agencies in Bardhaman, a relatively prosperous district of West Bengal. Analysis of Official documents and primary data collection in all blocks over a period of three years indicates that Bardhaman has been successful in addressing the challenges of running the scheme. However, because of available alternative employment opportunities, Conducting MGNREGS matching the Action Plan is a serious challenge to the gram panchayats. The local people look for less labour intensive schemes and political parties pressurizes gram panchayats to initiate popular errands which makes it difficult to match village needs with demands.

The above mentioned studies have thrown a light on the impact of wage employment programme in different parts of the country. The present study can be seen as a continuum in the same direction where the focus is on the wage employment programme in Punjab.

Section-III

Data and Methodology

This study is mainly based upon the secondary data. The data for the study was collected from the website of the Mahatma Gandhi National Rural Employment Guarantee Act 2005 of the ministry of rural development, Government of India. The secondary data was collected on the employment generation through MGNREGA for all the districts of Punjab. The data pertained to employment generation, caste differentials and various categories of projects completed under MGNREGA.

The study has been divided into five sections. Section-1 is introductory in nature. In Section-II literature relating to the Employment Generation through MGNREGA is discussed. In Section-III data and methodology for the study is discussed. Employment demanded and employment provided through MGNREGA in Punjab is discussed in Section-IV. Concluding remarks are carried out in Section-V.

Section-IV

Employment Demanded and Employment Provided through MGNREGA in Punjab

An analysis of the issuance of the job cards, demand for employment by job cards holders, share of lower castes and gender in employment and proportion of households completing 100 days of employment in MGNREGA activities was done to understand the extent, nature and pattern of employment generation under the scheme.

ISSN 2394-7462

Table 1: Issuing of job-cards, demand for employment, employment provided through MGNREGA in Punjab

Year	Cumulative No. of Households issued job card				Cumulative No. of households		No. of households working under NREGA during the reporting month
	SCs[1]	ST[1]	Others[1]	Total[1]	Demanded Employment[2]	Provided Employment[3]	
				Punjab			
2010-11	629111 (76.11)	297 (0.04)	197142 (23.85)	826550 (100.00)	287775 (34.82)	286786 (99.66)	70974 (24.75)
2011-12	667334 (76.19)	266 (0.03)	208211 (23.77)	875811 (100.00)	246104 (28.10)	245453 (97.14)	32079 (13.07)
2012-13	695061 (76.15)	282 (0.03)	217353 (23.81)	912696 (100.00)	246482 (27.01)	239429 (97.14)	60696 (25.35)
				Hoshiarpur			
2010-11	40806 (58.01)	31 (0.04)	29597 (42.08)	70343 (100.00)	31465 (44.73)	31422 (99.86)	5739 (18.26)
2011-12	41439 (57.89)	32 (0.04)	30105 (42.06)	71576 (100.00)	22996 (32.13)	22972 (99.89)	2944 (12.81)
2012-13	41747 (57.99)	33 (0.04)	30214 (41.96)	71994 (100.00)	13679 (19.00)	13597 (99.40)	2328 (17.12)
				Amritsar			
2010-11	55030 (86.05)	07 (0.01)	8912 (13.94)	63949 (100.00)	30444 (47.61)	30282 (99.47)	7526 (24.85)
2011-12	56165 (86.01)	08 (0.01)	9124 (13.97)	65297 (100.00)	14706 (22.52)	14603 (99.30)	1879 (12.86)
2012-13	56774 (85.98)	08 (0.01)	9249 (14.01)	66031 (100.00)	9448 (14.31)	9262 (98.03)	3534 (38.16)
				Jalandhar			
2010-11	31132 (92.54)	-	2509 (7.46)	33641 (100.00)	11388 (33.85)	11383 (99.96)	2966 (26.06)
2011-12	31665 (92.32)	-	2634 (7.68)	34299 (100.00)	7219 (21.05)	7209 (99.86)	874 (12.12)
2012-13	32161 (92.37)	-	2657 (7.63)	34818 (100.00)	4551 (13.07)	4546 (99.89)	1104 (24.28)
				Nawanshahar			
2010-11	14045 (66.54)	10 (0.05)	7052 (33.41)	21107 (100.00)	4409 (20.89)	4293 (97.37)	754 (17.56)
2011-12	14228 (66.64)	-	7124 (33.36)	21352 (100.00)	2764 (12.94)	2724 (98.55)	641 (23.53)
2012-13	14722 (67.29)	-	7157 (32.71)	21879 (100.00)	3205 (14.65)	3017 (94.13)	721 (23.90)
2010-11	82144 (79.67)	29 (0.03)	20932 (20.30)	103105 (100.00)	35085 (34.03)	35024 (99.83)	4987 (14.24)
2011-12	88973 (78.29)	37 (0.03)	24638 (21.68)	113648 (100.00)	31185 (27.44)	31680 (99.66)	1414 (4.55)
20`2-13	49955 (87.81)	10 (0.02)	6926 (12.17)	56891 (100.00)	9591 (16.86)	9424 (98.26)	2290 (24.12)
				Mansa			
2010-11	28388 (81.03)	21 (0.06)	6624 (18.91)	35033 (100.00)	9286 (26.51)	9272 (99.85)	2125 (22.92)
2011-12	(29093 (80.81)	20 (0.06)	6889 (19.13)	36002 (100.00)	7853 (21.81)	7844 (99.88)	637 (8.12)
2012-13	32767 (80.99)	21 (0.05)	7666 (18.95)	40454 (100.00)	17567 (43.65)	16570 (93.84)	878 (5.30)

Note : Figures in the parentheses represent per cent to 1) total number of job cards issued, 2) total number of households which demanded employment and 3) Total number of households which were provided employment under MGNREGA.
Source: www.nrega.nic.in

ISSN 2394-7

Table 1 (contd.) Issuing of job- cards, demand for employment, employment provided through MGNREGA in Pun

Year	Cumulative No. of Households issued job card				Cumulative No. of households		No. of households working under NREGA during the reporting month[4]
	SCs[1]	ST[2]	Others	Total	Demanded Employment[2]	Provided Employment[3]	
Barnala							
2010-11	18036 (81.43)	3 (0.01)	4109 (18.55)	22148 (100.00)	7969 (35.98)	7950 (99.76)	3185 (40.06)
2011-12	21115 (82.87)	-	4364 (17.13)	25479 (100.00)	7718 (30.29)	7715 (30.28)	837 (3.28)
2012-13	19375 (82.26)	-	4177 (17.73)	23552 (100.00)	7019 (29.80)	6844 (29.06)	2969 (43.38)
Fathegarh Sahib							
2010-11	20293 (80.26)	-	4992 (19.74)	25285 (100.00)	5201 (20.57)	5200 (99.98)	397 (7.63)
2011-12	20987 (79.79)	-	5314 (20.20)	26301 (100.00)	5736 (21.81)	5736 (21.81)	1018 (3.87)
2012-13	21589 (79.78)	-	5471 (20.22)	27060 (100.00)	4468 (16.51)	4463 (16.49)	1679 (37.62)
Gurdaspur							
2010-11	24823 (41.22)	3 (0.005)	35395 (58.78)	60221 (100.00)	15058 (25.00)	15038 (99.87)	2166 (14.40)
2011-12	24307 (40.33)	03 (0.005)	35962 (59.67)	60272 (100.00)	15006 (24.89)	14961 (24.82)	2899 (4.81)
2012-13	15248 (34.37)	02 (0.004)	29112 (65.62)	44362 (100.00)	8861 (19.97)	8738 (19.69)	490 (5.61)
Kapurthala							
2010-11	12038 (82.54)	1 (0.007)	2545 (17.45)	14584 (100.00)	4113 (28.20)	4101 (99.71)	578 (14.09)
2011-12	13122 (82.97)	02 (0.01)	2691 (17.01)	15815 (100.00)	6708 (42.41)	6693 (42.32)	543 (3.43)
2012-13	13982 (82.84)	02 (0.012)	2894 (17.15)	16878 (100.00)	4963 (29.40)	4942 (29.28)	1207 (24.42)
Ludhiana							
2010-11	44062 (79.87)	2 (0.004)	11101 (20.12)	55165 (100.00)	17290 (31.34)	17230 (99.65)	10332 (59.96)
2011-12	48099 (80.06)	02 (0.003)	11978 (19.94)	60079 (100.00)	16291 (27.11)	16172 (26.92)	2422 (4.03)
2012-13	54471 (80.64)	5 (0.007)	13071 (19.35)	67547 (100.00)	21903 (32.43)	21705 (3.21)	7676 (35.36)
Roop Nagar							
2010-11	11982 (54.65)	45 (0.21)	9899 (45.15)	21926 (100.00)	5058 (23.07)	5056 (99.96)	1953 (38.63)
2011-12	12685 (53.28)	46 (0.19)	11078 (46.53)	23809 (100.00)	5451 (22.89)	5451 (22.89)	1230 (5.17)
2012-13	13127 (52.97)	55 (0.22)	11601 (46.81)	24783 (100.00)	5728 (23.11)	5664 (22.85)	1993 (35.19)
SAS Nagar							
2010-11	11110 (63.61)	09 (0.05)	6347 (36.34)	17466 (100.00)	3651 (20.90)	3620 (99.15)	756 (20.88)
2011-12	10960 (63.00)	07 (0.04)	6458 (37.06)	17425 (100.00)	2902 (16.65)	2879 (16.52)	168 (0.96)
2012-13	11014 (62.45)	07 (0.04)	6616 (37.51)	17637 (100.00)	1193 (6.76)	1110 (6.29)	166 (14.95)

Note : Figures in the parentheses represent per cent to 1) total number of job cards issued, 2) total number of households wh demanded employment and 3) Total number of households which were provided employment under MGNREGA.

Source: www.nrega.nic.in

ISSN 2394-7462

Table 1 : (contd.) Issuing of job-cards, demand for employment, employment provided through MGNREGA in Punjab

Year	Cumulative No. of Households issued job card				Cumulative No. of households		No of households working under MGNREGA during the reporting month
	SCs[1]	ST[1]	Others[1]	Total[1]	Demanded Employment2	Provided Employment[3]	
Tarn Taran							
2010-11	44235 (79.20)	18 (0.03)	11596 (20.76)	55849 (100.00)	16724 (29.95)	16588 (99.78)	3958 (23.72)
2011-12	45496 (79.35)	20 (0.03)	11819 (20.61)	57335 (100.00)	11519 (20.09)	11514 (99.96)	1182 (10.26)
2012-13	46103 (79.35)	20 (0.03)	11975 (20.61)	58098 (100.00)	4783 (8.23)	4771 (99.75	2399 (50.28)
Patiala							
2010-11	25126 (68.58)	-	11510 (31.42)	36636 (100.00)	10732 (29.29)	10732 (100.00)	584 (5.44)
2011-12	26567 (68.22)	-	12377 (31.78)	38944 (100.00)	10875 (27.92)	10869 (99.94)	1284 (11.81)
2012-13	27754 (68.43)	01 (0.002)	12802 (31.56)	40557 (100.00)	10536 (25.98)	10483 (99.50)	3614 (34.47)
Faridkot							
2010-11	17490 (88.61)	04 (0.02)	2244 (11.37)	19738 (100.00)	6847 (34.69)	6846 (34.98)	3047 (44.51)
2011-12	19929 (89.58)	05 (0.02)	2312 (10.39)	22246 (100.00)	8641 (38.84)	8629 (99.86)	933 (10.81)
2012-13	22355 (90.34)	05 (0.02)	2384 (9.63)	24744 (100.00)	10421 (42.12)	10042 (96.36)	2424 (24.14)
Bathinda							
2010-11	36017 (88.36)	27 (0.07)	4718 (11.57)	40762 (100.00)	18863 (46.28)	18817 (99.76)	4924 (26.17)
2011-12	38304 (88.32)	02 (0.004)	5061 (11.67)	43367 (100.00)	18691 (43.09)	18627 (99.66)	6282 (33.72)
2012-13	40030 (88.19)	-	5358 (11.80)	45388 (100.00)	19756 (43.53)	19202 (97.19)	2908 (15.14)
Muktsar							
2010-11	45991 (91.58)	30 (0.06)	4200 (8.36)	50221 (100.00)	25086 (49.95)	25058 (99.89)	8638 (34.47)
2011-12	49686 (91.28)	24 (0.04)	4720 (8.67)	54430 (100.00)	21711 (39.89)	21684 (99.87)	2748 (12.67)
2012-13	50931 (90.88)	24 (0.09)	5088 (9.08)	56043 (100.00)	24921 (44.47)	22484 (90.22)	4620 (20.55)
Moga							
2010-11	30380 (87.65)	-	4282 (12.35)	34662 (100.00)	10728 (30.95)	10655 (99.32)	3146 (29.53)
2011-12	36826 (88.69)	-	4694 (11.30)	41520 (100.00)	13281 (31.99)	13260 (99.84)	1712 (12.91)
2012-13	41816 (88.99)	-	5171 (11.01)	46987 (100.00)	19378 (41.24)	18919 (97.63)	8905 (47.07)
Sangrur							
2010-11	35983 (80.65)	57 (0.13)	8578 (19.23)	44618 (100.00)	18378 (41.19)	18119 (98.59)	3213 (17.73)
2011-12	37688 (80.85)	58 (0.12)	8869 (19.03)	46615 (100.00)	14851 (31.86)	14831 (99.86)	432 (2.91)
2012-13	38265 (80.94)	58 (0.012)	8954 (18.94)	47277 (100.00)	11405 (24.12)	11300 (99.08)	4549 (40.26)

Note : Figures in the parentheses represent per cent to 1) total number of job cards issued, 2) total number of households which demanded employment and 3) Total number of households which were provided employment under MGNREGA.

Source: www.nrega.nic.in

ISSN 2394-74

Table 1 : (contd.) Issuing of job-cards, demand for employment, employment provided through MGNREGA in Punj

Year	Cumulative No. of Households issued job card				Cumulative No. of households		No. of households working under NREGA during the reporting month
	SCs[1]	ST[1]	Others[1]	Total[1]	Demanded Employment[2]	Provided Employment[3]	
Fazilka							
2010-11	-	-	-	-	-	-	-
2011-12	-	-	-	-	-	-	-
2012-13	41638 (65.87)	28 (0.04)	21540 (34.08)	63206 (100.00)	28322 (44.81)	27657 (97.65)	3247 (11.74)
Pathankot							
2010-11	-	-	-	-	-	-	-
2011-12	-	-	-	-	-	-	-
2012-13	9237 (55.95)	03 (0.02)	7270 (44.03)	16510 (100.00)	4694 (28.43)	4689 (99.89)	995 (21.22)

Note : Figures in the parentheses represent per cent to 1) total number of job cards issued, 2) total number of households whic demanded employment and 3) Total number of households which were provided employment under NREGA.

Source: www.nrega.nic.in

Table 1 shows that a cumulative number of more than 9 lakh cards were issued by 2012 -13. The number of job ca issued was 8.26 lakh by 2010-11 which then increased substantially to about 9.13 lakh by 2012-13. The proportion scheduled caste households in the total number of job cards issued always remained above 76 percent. It shows th the job cards are being issued largely to the poor rural households with larger concentration of the scheduled cast but even the other poor also seemed to get the job cards issued for getting assured wage employment for 100 days. Th number of job cards issued in various districts of Punjab varied between 16 thousand to more than 1.13 lakh in 2012- .The number of job cards increased by 34.9 percent in Punjab during 2010-11 to 2012-13 with the rate of increase various districts varying between 12 to 42 percent. Highest rate of growth in the issuance of job cards was observed Ferozpur, Hoshiarpur and Ludhiana, it was the lowest in Pathankot, SAS Nagar and Kapurthala. All the district Punjab where MGNREGA was implemented in the third Phase registered comparatively higher growth in the number job cards during the period of 2010-11to 2012-13. While the proportion of scheduled caste in the total number of j cards issued was as high as about 92 percent in Jalandhar, such proportion was between 80-90 percent in more than districts.

Further of all the household issued job cards in Punjab, about 2.46 lakh household demanded employment 2012-13. These household accounted for 27.01 percent of the total number of households to whom the job cards we issued. Almost all the households demanding employment during a given year were provided employment whi seems to be quite encouraging.

ISSN 2394-7462

The work under MGNREGA seems to get concentrated in a few months of the year. Almost one forth of the households employed in MGNREGA in Punjab worked during the reporting month (march of every year) during 2012-13. This proportion was 24.75 percent in 2010-11 and increased to 25.35 percent in 2012-13. The large scale concentration of work in just a few months (especially in March) may be due to numerous reasons. Two important reasons may be compulsion of achieving employment targets during a given financial year and to check the labour shortages during the peak agricultural months by shifting the MGNREGA activities in the villages to non- peak period. However, if the proportion of households demanding employment increases substantially with time, these issues are also expected to get eliminated due to larger compulsions of providing employment, necessitating the spread of employment activities throughout the year.

Section-V

Conclusion

The study reveals that very little employment generation has occurred with respect to the total requirements. With respect to the households provide employment, the target achievement of employment generation has been just about one – fourth. However, looking at the total number of job cards issued, this achievement appears to be just about nine percent of the total requirements. Only about four percent of the households which were provided employment under MGNREGA could get employment for complete 100 days in Punjab during 2012-13. In near future, the number of job cards issued is not expected to decline and the number of households demanding employment will most likely show a significant increase. Hence, a large number of rural employment opportunities will have to be generated under MGNREGA in near future, to achieve its basic objective of providing at least 100 days of employment to every rural household willing to work at the minimum wages.

Suggestions

1. Only wage employment will not solve the unemployment problem. More permanent type of employment should be encouraged in agriculture, rural industry, construction sector etc.
2. Performance of districts, blocks and panchayats need to be evaluated by applying a composite indicator of implementation and may be ranked accordingly.
3. The best performing local bodies should be encouraged through incentives and reluctant performers should be punished.
4. People's participation should be essential for policy making because people in villages know their needs better than government officials.

References

1. Verma S.B [ed.](2006) " Rural Poverty Alleviation and Employment: Srivalabha Sharan, Rural Employment", Deep and Deep Publication, New Delhi,p.225.
2. Dheeraja, C. and H. Rao (2010), 'changing gender relations: A study of MGNREGS across different states, Hyderabad: National Institute of Rural Development.
3. Engler, M. and S. Ravi,(2012) ' Workfare as an Effective Way to Fight Poverty: The case of India's NREGS, *Social Science Research Network*:, accessed on 14 June.
4. Abraham Biju Paul, Bhaskar Chakarbarti, Raghhabendra Chattopadhyay and Suman Nath (2013), "Wage Employment: Impact of MGNREGS in Bardhanman, West Bengal" *Journal of Rural Development,* Vol. 32 No. (1) PP. 19-31

ISSN 2394-7

A study of relationship between personality and Locus of control among college students

*Mohammad Ir
*Abdul Vahab Pourg

Abstract

This study is an effort to study the relationship that exists between the dimensions of locus of control and the va dimensions of personality in relation to gender. The whole sample consisted of 180 adolescents. Both male and female (90 male and female students) of age 18-22years of age were selected from graduate students of Government College Malerkotla, Punjab. Leve Locus Of control (Hannah Levenson, 1973) and Eysenck's Personality Questionnnaire (EPQ)(H.J. Eysenck and Eysenck,1975) we were used for collecting data. The results depicted that college students are positively correlated between external locus of control Neuroticism, Psychoticism in both sex. Whereas Internal locus of control is positively correlated with Extraversion.

Keywords:- Locus of control, Neurotism, Psychoticism, Extraversion and college students

Locus of control is a theory used in personality psychology that refers to causation as perceived by individ als in response to personal outcomes or other events. The theory was developed by Julian B. Rotter in 1954, and ha since become an aspect of personality studies. A person's "locus" (Latin for "place" or "location") is conceptualised a either internal (the person believes they can control their life) or external (meaning they believe that their decisions a life are controlled by environmental factors which they cannot influence).

Given the amount of research in the area of locus of control, McClun and Merrel (1998) defined locus of contr as referring to the extent to which individuals believe they can control events that affect them. Locus of control is th individual's belief of where the control for the behaviours originates- internally or externally. Individuals with a hig internal locus of control believe that the results of events are caused by their own actions and behaviour. Contrary t this definition, individuals with a high external locus of control believe that Locus of Control fate or chance determin the outcome of events (Gizir & Aydin, 2009; McClun & Merrel, 1998.

Individuals with a high internal locus of control believe that events in their life derive primarily from their ow actions; for example, if a person with an internal locus of control does not perform as well as they wanted to on a tes they would blame it on lack of preparedness on their part. If said individual performed well on a test, the outcome woul then be attributed to the individual's ability to study.[1] In the test-performance example, if a person with a high externa locus of control does poorly on a test, they might attribute the outcome to the difficulty of the test questions. If the performed well on a test, they might think the teacher was lenient or that they were lucky.[1]

Locus of control has generated much research in a variety of areas in psychology. The construct is applicabl to fields such as educational psychology, health psychology or clinical psychology. There will probably continue to b debate about whether specific or more global measures of locus of control will prove to be more useful. Carefu distinctions should also be made between locus of control (a concept linked with expectancies about the future) an attributional style (a concept linked with explanations for past outcomes), or between locus of control and concept such as self-efficacy. The importance of locus of control as a topic in psychology is likely to remain quite central fo many years.

Rotter (1971) provides a foundation for the cognitive theories of the last twenty years in his social learnin theory, a social-personality theory that describes students in terms of their tendencies to attribute success or failure t internal or externalfactors. . . . the extent to which a person believes that he can control what happens to him is referre to as a belief in internal control of reinforcement. A belief that one is controlled by luck, fate, or powerful others, i referred to as a belief in external control of reinforcement. (Rotter, 1971:61)

de Charms(1968) uses the attributional terms "origin" and "pawn" in a similar way to Rotter's attributiona terms "internal and external." (de Charms, 1968) "An Origin is a person who perceives his behavior as determined by hi own choosing: a Pawn is a person who perceives his behaviour as determined by external forces beyond his control. (de Charms, 1968: 273-274)

*Associate Professor, Head, Dept. of Psychology, Govt. College, Malerkotla
*Associate Professor, Department of Education, University of Sistan and Baluchestan, Iran

ISSN 2394-7462

Weiner, likewise, presents a systematic achievement motivation theory which begins with the assumption that students attribute their successes and failures to internal or external causes. Those who attribute their successes to internal causes have a greater degree of achievement motivation than those who attribute their successes to external causes. Those who attribute their failures to external causes, rather than to internal causes, have stronger self-esteem and achievement motivation than those who attribute failure to internal causes. (Weiner: 1979; Teglasi 1978)

One area of research that developed from Rotter's theory concerns the locus of control in individuals. The locus of control in people affects their perception of rewards they receive as controlled by internal factors, such as their personal ability, effort, or skill, or as controlled by external factors, such as chance,luck, or other people. Persons' perceptions of their environments as skill-or-chance-determined influence positive or negative shifts of achievement expectancy in themselves following success and failure. In addition, there are other characteristics that emerge as a result of individuals' perceptions of their environments as personally or externally controlled. For example, research investigations have suggested that people classified as internal in locus of control display more information-seeking behavior and make better use of this information than people classified as external in locus of control. (Weiner, 1979: 272).

Personality:- A brief definition would be that personality is made up of the characteristic patterns of thoughts, feelings and behaviors that make a person unique. In addition to this, personality arises from within the individual and remains fairly consistent throughout life.

Personality refers to individuals' characteristic patterns of thought, emotion, and behavior, together with the psychological mechanisms — hidden or not — behind those patterns. This definition means that among their colleagues in other subfields of psychology, those psychologists who study personality have a unique mandate: to explain whole persons.

The trait approach to personality is focused on differences between individuals. The combination and interaction of various traits forms a personality that is unique to each individual. Trait theory is focused on identifying and measuring these individual personality characteristics.

British psychologist Hans Eysenck developed a model of personality based upon just three universal trails:

Introversion/Extraversion: Introversion involves directing attention on inner experiences, while extraversion relates to focusing attention outward on other people and the environment. So, a person high in introversion might be quiet and reserved, while an individual high in extraversion might be sociable and outgoing.

Neuroticism/EmotionalStability: This dimension of Eysenck's trait theory is related to moodiness versus even-temperedness. Neuroticism refers to an individual's tendency to become upset or emotional, while stability refers to the tendency to remain emotionally constant.

Psychoticism: Later, after studying individuals suffering from mental illness, Eysenck added a personality dimension he called psychoticism to his trait theory. Individuals who are high on this trait tend to have difficulty dealing with reality and may be antisocial, hostile, non-empathetic and manipulative.

Rupan Dillion (2013) investigated that there is significant positive correlation between extraversion and internal locus of control. This shows that extraverted individuals believe that whatever happens in their life, they themselves are responsible for it. There also exists a positive correlation between neuroticism and powerful others. This indicates that neurotic individuals are more prone to putting the responsibility on others for their outcomes. These people tend to perceive reinforcement as being the result of other people , luck and circumstances beyond personal control. Another significant positive correlation exists between psychoticism and chance control) which shows that females who have more psychotic tendencies consider chance of random events responsible for their life. Soma Parija and Asmita Shukla (2012) found that there is also a positive significant relationship between extraversion, internal locus of control, and subjective happiness and satisfaction with life. Chaudhary (1958) undertook a study and showed that for male students, neuroticism was negatively correlated with internal locus of control and extroversion was positively correlated with internal locus of control. Furthermore, for male students, neuroticism was positively correlated with chance control whereas extroversion was negatively correlated with chance control. Whereas, for female students, neuroticism was negatively correlated with internal locus of control and extroversion was positively correlated with internal locus of control. Neuroticism was positively correlated with chance control whereas extroversion was negatively correlated with chance control.

ISSN 2394-

OBJECTIVE

This study is an effort to study the relationship that exists between the dimensions of locus of control and the va dimensions of personality in relation to gender.

Method

Sample:- The present investigation was confined to the colleges of Government College, Malerkotla district, Sang Punjab. To select the sample the purposive sampling technique was taken into consideration. The whole sample sisted of 180 adolescents. Both male and female (90 male and 90 female students) of age 18-22years of age were sele from graduate students.

Tools:- The following tests are used to investigate the study.

1. Levenson's Locus Of control (Hannah Levenson, 1973)
2. Eysenck's Personality Questionnnaire (EPQ)(H.J. Eysenck and Eysenck,1975).

Levenson's Locus of Control scale (1973) : - It was developed by Hannah Levenson (1973).It is Likert's type of sc with multiple choice responses presented on a continuum. Responses range from strongly agree to strongly disag The scale consists of 24 statements , 8 each for powerful others , chance control and individual control.

P___ Belief about control by powerful others. High scores indicate that other people control your outcomes.

C__ Belief about chance control. High scores indicate that unordered , chance or random events control your outco

I__ Belief about individual control. High scores indicate that your outcomes are controlled by you and that your curr situations and your reward are direct outcomes of things you control. The split half reliability of the scale was 0.72 for 0.79 for C, and 0.65 for I as suggested by the test maker.

Eysenck's Personality Questionnaire (1975):- It was developed by Eysenck. It measures three traits by means of questions. Psychoticism is an independent dimension which describes personality as solitary and troublesome, cru lacking in feeling and empathy. Neuroticism refers to the general emotional liability, his emotional over responsivene and the liability to break down under stress. Extraversion refers to outgoing and sociable person. The reliability of t test ranges from .80 to .90 as suggested by the test maker.

Procedure:- At the initial stage of study subjects were taken from different classes of Government college of Malerko (Punjab). These subjects were informed about the purpose of study and after getting their consent they were reques to fill the locus of control by **Levenson** and Eysenck's Personality Questionnaire **.** The subjects were told to read t instructions carefully and were given assurance that the response given by them would be kept confidential and will used for academic and research purpose only. After that questionnaires were collected from the respondents and we scored manually

Results

Pearson's Product Moment Correlation was applied to study the relationship between the dimensions personality with locus of control. The results are shown in the following table.

Table-1. Showing the Inter-Correlations between personality and locus of control among female students.

Personality	I	P	C
Psychoticism	-.08	-.20	.33✱✱
Neuroticism	.-15	.38✱✱	.06
Extraversion	.28✱	-.07	.03

*Value of r significant at .05 level = 0.25 **Value of r significant at .01 level = 0.32

The results depicted that there is significant relationship between Extraversion and Internal locus of control (r =.28 This shows that extraverted individuals believed that events in their life derive primarily from their own actions. Furth there is positive correlation between Neuroticism and powerful others(r =.38) and negative correlation between intern locus of control. These female neurotic individuals are emotionally unstable so they have Belief about control

ISSN 2394-7462

powerful others. In this table, female students whose believe in Psychoticism have positive relation with Belief about chance control(r = .33) which shows that females who have more psychotic tendencies consider chance of random events responsible for their life.

Table-2. Showing the Inter-Correlations between personality and locus of control among male students.

Personality	I	P	C
Psychoticism	-.09	.25*	.35*
Neuroticism	-.13	.28*	.06
Extraversion	.39**	.20	.13

*Value of r significant at .05 level = 0.25 **Value of r significant at .01 level = 0.32

The results depicted that there is significant relationship between Extraversion and Internal locus of control (r =.39). This shows that extraverted individuals believed that events in their life derive primarily from their own actions. Further there is positive correlation between Neuroticism and powerful others(r =.28) and negative correlation between internal locus of control. These female neurotic individuals are emotionally unstable so they have Belief about control by powerful others. In this table, female students whose believe in Psychoticism have positive relation with powerful others and Belief about chance control respectively (r= .25 and r = .33) which shows that females who have more psychotic tendencies belief on powerful others and chance of random events responsible for their life.

Discussion

The aim of present study was to correlate between the dimensions of locus of control and the various dimensions of personality in relation to gender. The results projected that there is significant relationship between Extraversion and Internal locus of control in male and female college students. Argyle (2001) found a direct relationship between internal locus of control and happiness. Eysenck (1983) proposed that "Happiness is a stable extraversion, thus associated with extraversion. However, Hersch and Scheibe (1967) found that internal control was associated with high scores on the sociability, dominance and social presence scales of the California Personality Inventory, and a study by Eliot and Hardy (1977) concluded that internals were more at ease than externals in interpersonal situations. The EPQ extraversion scale (Eysenck and Eysenck, 1975) is primarily a measure of sociability (Rocklin and Revelle, 1981), high scores characterising gregarious, outgoing and affiliative individuals. External locus of control was positively related to Neuroticism and unrelated to Extraversion Above tables also indicated that Neuroticism and Psychoticism is negatively related to Internal locus of control and positively related to External locus of control among both sex college students.

These studies also supported to above findings (Broadbent, Cooper, Fitzgerald and Parkes, 1982; Feather, 1967; Fumham and Henderson, 1982).

Our study is congruent with the result other studies like Józef K. Gierowski, Tomasz Rajtar (2003) found that psychoticism correlate positively with external locus of control.

Conclusion

On the basis of the results and discussion, The investigators concluded that college students are positively correlated between external locus of control and Neurotism, Psychoticism in both sex. Whereas Internal locus of control is positively correlated with Extraversion

References

Argyle, M. (2001). *The Psychology of happiness, Routledge* : New York.

Soma Parija and Asmita Shukla (2012). Impact of Online Flow Experience on Personality Variables, Subjective Happiness and Satisfaction with Life. *IOSR Journal Of Humanities And Social Science* (JHSS), Volume 5, Issue 1 (Nov. - Dec. 2012), PP 37-43

Broadbent D. E., Cooper P. F., Fitzgerald P. and Parkes K. R. (1982). The Cognitive Failures Questionnaire (CFQ) and its correlates. *Br. J. clin. Psychol. 21, 1-16.*

deCharms, R. (1972). Personal causation training in the schools. *Journal of Applied Psychology*, 2, 95-113.

Eliot J. and Hardy R. C. (1977). Internality and extraversion-introversion. Percept. Motor Skills 45, 430.

Eysenck, H. J. (1983). The roots of creativity: Cognitive ability or personality trait? *Roeper Review*, 5, 10-12.

Eysenck H. J. and Eysenck S. B. G. (1975). *Manual of rhe Eysenck Personality Quesrionnuire*. Hodder & Stoughton London.

Feather N. T. (1967). Some personality correlates of external control. *Ausr. J. Psychol.* 19, 253-260.

Fur&am, A. and Hen&non, M. (1982). The good, the bad and the mad: response bias in self-report measures. *Pers. individ. Dfv.* 3, 311-320.

Gizir, C. A. & Aydin, G. (2009). Protective factors contributing to the academic resilience of students living in poverty Turkey. *Professional School Counseling,* 13 (1), 38-49.

Her& p. D. and St&i& K. E. (1967). Reliability and validity of internal-external control as a personality dimension. *J. Co. & Psycho.*, 31, 609-613.

Józef K. Gierowski, Tomasz Rajtar (2003). Chosen Factors Influencing the Locus of Control in Perpetrators of Criminal Acts. *Problems of Forensic Sciences*, Vol. LIII, 2003, 129.138

Levenson, H. (1973). Multidimensional locus of control in psychiatric patients. *Journal of Consulting and Clinical Psychology*, 41, 397–404.

McClun, L. A. & Merrell, K. W. (1998). Relationship of perceived parenting styles, locus of control orientation, and self concept among junior high age students. *Psychology in the Schools,* 35 (4), 381-390.

Rocklin, T., & Revelle, W.(1981). The measurement of extraversion: A comparison of the Eysenck Personality Inventory and the Eysenck Personality Questionnaire. *British Journal of Social Psychology*, 20 (4), 279-284.

Rotter, J. B. (1971). Generalized expectancies for interpersonal trust. *American Psychologist*, 26, 443-452.

Rupan Dillion (2013). Personality in Relation to Locus of Control. *Indian Journal of Psychology and Mental Health* Volume,7, No.2.

Teglasi, H. (1978). Sex-role orientation, achievement motivation, and causal attributions of college females. *Sex Roles A Journal of Research,* 4, 381-397.

ISSN 2394-7462

Social Service and the Institution of Dasvandh in Sikhi

*Ranbir Singh Parhar

Abstract

The social vision of Sikhism is not one of mass conversion or conquest, but rather one in which people, regardless of race or religion, have equal access to honor, respect and the ability to work for a living while worshipping the Creator. To bring this issue of equality to a practical and acceptable level, Sewa (Service) is the tool used in Sikhism. Sewa in this context takes a larger role, moving up from helping individuals to groups and eventually society at large. Kirat Karo (Earn an honest living), Naam Japo (Meditate and remember God), Vand Chhako (Share your earnings with the needy) are fundamentals of Sikhism known as 'Three Pillars of Sikhism'. These pillars are organically interwoven with the concept of Sewa. From a philosophical perspective, there is a big difference between giving and sharing. Giving gives the sense of you versus me. Sharing is a totally different feeling, a feeling of belonging, a feeling of 'us'. This differentiates the Sikh concept of helping by taking the emphasis away from giving and putting it on sharing. The outcome is the reinforcing the (Social Service) aspect of Sewa.

The social vision of Sikhism is not one of mass conversion or conquest, but rather one in which people, regardless of race or religion, have equal access to honor, respect, and the ability to work for a living while worshipping the Creator. Due to a myriad of circumstances and reasons, this equal access has been very elusive. To bring this issue of equality to a practical and acceptable level, Sewa (Service) is the tool used in Sikhism. Sewa in this context takes a larger role, moving up from helping individuals to groups and eventually society at large. Thus, the concepts of Sewa and Samaj Sewa (Social Service) are parallel concepts, differing only in scope.

The foundation of a good society has been the economic well being of individuals; this has been true throughout human history. This economic well being in part depends on the methods by which resources are controlled, whether by an individual or a group. These sources may be manifested in terms of wealth that one may have accumulated, or it could be land for its surface value or its mineral value. It may very well be an accumulation of human resources in the form of armies of soldiers, workers, or even slaves.

Religious institutions have always promoted helping the needy. The extent of this help can be debated to either of the ends of the spectrum, from very successful to completely unsuccessful. One common denominator is that the giver is perceived to be the superior one. Even from a literal point of view, in the act of giving something to someone, the giver has an upper hand as compared to the one receiving it.

In the above said circumstances, giving is a part of social responsibility. From that high point the trajectory of social involvement of religions over time seems to have gone rather erratic. There have been times where egos of individuals or small groups of individuals have transcended the piety and basic reason of giving by enhancing and magnifying the inequality that was supposed to be addressed with these endeavors. Historically recorded facts support that there have been cases where the so called 'giver' was trying to add legitimacy to his/her earnings by giving alms so as to be known as a philanthropist. Malik Bhago was a contemporary of Guru Nanak Dev ji (1469-1539 AD). He was a self declared philanthropic and pious person. Guru Sahib believed that Malik Bhago's earnings were not honest and refused to attend his charity dinner that was hosted to the religious and saintly people. Malik Bhago was covering his way of earnings behind the veil of this gala feast and was using this feast as a way to preserve his already high ego. The condition of Malik Bhago has been compared to an elephant bathing who after cleaning itself, invariable will fill its trunk with muddy water and splashes it all over its clean body. This type of charitable giving was practiced by rich people all over the country during those times. More than helping or serving their fellow human beings these rich barons competed with each other on the number of dishes served, or the number of days the festivity went on for, or the number of people fed. These so called acts of their charity can be analyzed in the light of fundamentals of Sikh religious praxis.These fundamental teachings are commonly called the Three Pillars of Sikhism. These are:

1. Kirat Karo (Earn an honest living)
2. Naam Japo (Meditate and remember God)
3. Vand Chhako (Share your earnings with the needy)

These pillars are organically interwoven with the concept of Sewa. For earning an honest living, the guidelines come from remembering God, literally reminding you of dos and don'ts. After an earning has been made, sharing with the needy is Sewa. The first pillar guides what kind of earnings to earn. The second keeps one's ego in check. Honest earnings, shared without ego is the acid test for classifying any act of giving or sharing to be seen as an act of Sewa. The crystallized gem of these principles and pillars is the third directive to the Sikhs – 'Vand Chhako'. This directive instructs Sikhs to share their earnings with those who are less fortunate. From a philosophical perspective, there is a

*Markham, ON, Canada

big difference between giving and sharing. Giving gives the sense of you versus me. Sharing is a totally di
feeling, a feeling of belonging, a feeling of 'us'. This differentiates the Sikh concept of helping by taking the em
away from giving and putting it on sharing. The outcome is the reinforcing the (Social Service) aspect of Se
support of this, I will refer to the following principles of Sikhism offered in the Sri Guru Granth Sahib:
The first one I am going to take up is a fundamental belief of Guru Nanak. As per this belief, the person who giv
his or her rightful earning is surely on the path to liberation, thus tying the act of giving to a higher, esoteric rea
changes the motivating factors of providing Sewa.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ [1]

One who works for what he eats, and gives some of what he has, - O Nanak, he knows the Path.

This is to ensure that rather than legitimizing your 'earnings' after having them in your hands, you ensure these are earned honestly with your work. Bhai Lalo, a contemporary of Guru Nanak, was a poor carpenter who ea his living working hard. He would willingly share his earnings with those who needed assistance or with rel people who passed through his town. Bhai Lalo was a living example of following the directive of the first pill Sikhism. Giving of material goods is commended. One overriding implication is that what is given away has acquired through honorable means and also the willingness and spontaneity of the act.

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥ [2]

Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he tr compete with the great?

In this reference the concept of 'us' in sharing is strengthened even further by directing the 'giver' to ide his/her self with the very lowly or downtrodden people. The Sikh focus on equality of all peoples and social class a beginning point for dispensing divine justice in the world. From the above examples, the notion of equality is inclusive.

My next reference on top of this is the directive of the Tenth Guru:

ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਸਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥ [3]

Some are Hindus and others are Muslims.
Someone is Rafazi and another Imam-Shafi
but ye recognize all human race as one.

Giving in Sikhism is seen as a way to serve fellow human beings and humanity at large. Thus it is seen as Sa Sewa, or Social Service. The practice of this Sewa is part of the religious praxis for a Sikh as instituted in one of edicts of the gurus 'Sewa and simran' (Service and Meditation). This is a way to elevate service from a mund process of helping someone to a spiritual exercise that gives 'Spiritual Satisfaction'. Bhai Gurdas was an eminent Si writer, historian, preacher and religious figure, scribe of the Guru Granth Sahib and a companion of four of the Si Gurus – Guru Amar Das Ji to Guru Hargobind Ji. In his compilation of Vaars, he wrote about one of Guru Nana influences on the contemporary society:

ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ ॥ [4]

Every home has become a place of dharma where singing of kirtan and His praises happen all the time. Literally it meant each household and each person became a personification of dharamsaal i.e. abode of Dharma. T seen from a doctrinal aspect, Sewa is part of dharma, giving it an egalitarian meaning. A Sikh is forbidden from serv anyone apart from God Himself.

ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥ [5]

Serve the Lord; do not serve anyone else.

ISSN 2394-7462

However, this also means that whomsoever a Sikh serves, he/she really serves the Lord through this act. So it is incumbent upon a Sikh to render seva with the highest sense of duty since thereby he or she is worshipping the Lord. On the importance of Sewa for every householder:

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥
ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥[6]

Kabir, those houses in which neither the Holy nor the Lord are served, - those houses are like cremation grounds; demons dwell within them.

The Sikh Gurus expected all Sikhs to be householders and treat Sewa as their prime duty. In Sikhism 'Sewa' must be performed expecting nothing in return. This is known as the Nihkamta or Nishkamta (selfless) of the Sewa provided. About this type of Sewa the Holy Sri Sukhmani Sahib instructs us:

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥[7]

One who performs selfless service, without thought of reward, shall attain his Lord and Master.

For promoting Sewa:

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥[8]

In the midst of this world, do seva and you shall be given a place of honor in the Court of the Lord.

ਜੈਸੇ ਹੰਸੁ ਸਰਵਰ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਹਰਿ ਜਨੁ ਕਿਉ ਰਹੈ ਹਰਿ ਸੇਵਾ ਬਿਨੁ ॥[9]

As the swan cannot live without the lake, how can the Lord's slave live without serving Him?

Another guideline for Sewa is emphasizing removal of self-conceit before performing or rendering any Sewa:

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥[10]

But if he eliminates his self-conceit and then performs service, he shall be honored.

To get rid of ego, the following is a direction for a Sewa providing Sikh:

ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥[11]

In egotism, selfless service cannot be performed, and so the soul goes unfulfilled.

When a Sikh performs Sewa sans ego, look at the benefit:

ਹਉਮੈ ਮਾਰਿ ਕਰਹੁ ਗੁਰ ਸੈਵਾ ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਭੀਨਾ ਹੇ ॥[12]

Subdue your egotism, and serve the Guru; O servant Nanak, you shall be drenched with the Lord's Love.

A true incentive for doing Sewa is:

ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥[13]

If any son or Sikh serves the True Guru, then all of his affairs will be resolved.

We have to be careful that the Sewa rendered transcends to a higher purpose. In other words, a Sewa that is meant for mortal beings only is not an exalted Sewa.

ਮਾਣਸ ਸੇਵਾ ਖਰੀ ਦੁਹੇਲੀ ॥[14]

It is so painful to serve only mortal beings. Sikhism sanctions three varieties of Sewa:

1. Sewa done by Tan, (your body)
2. Sewa done by Man, (your mind)
3. Sewa done by Dhan, (your money)

Let us look at these types of Sewa little bit more in depth, one by one.

1. The highest merit goes to the physical Sewa, i.e. a service rendered by using one's body. The contemporaries of the era of our gurus saw corporal labor as a lowly act. The key point here was that if someone wanted to [illegible] the Guru ka Langar, he/she would be asked to go and gather firewood, to fetch water, grind grains, use a [illegible] keep the ones eating protected from heat. Thus it was a big achievement to sanctify corporal labor as an [illegible] religious practice. This in turn promoted dignity of labor from a religious practice perspective.

2. The second way of Sewa is using one's creativity and diverse talents. This type of Sewa adds to the [illegible] the community and thus the humanity. This is when the Sewa provider is seeking benevolence. We all end [illegible] (A formal prayer that is a supplication to God to support and help a Sikh with whatever he or she is about to [illegible] or has done) in seeking welfare and benevolence for all. That seeking of good for others is a Sewa too. The [illegible] of this type of Sewa use worldly means of serving Him through human beings. Eminent Sikh Philosopher of [illegible] Dr. Neki, calls this type of Sewa to be a means of sharing pain of others.

3. A Sikh is expected to perform this type of Sewa in a non-personal way. This is to keep in mind the humble [illegible] giving. We have to remember that personal giving/donation/philanthropy can be debasing for the person [illegible] receiving end. For the giver it could be building a superstructure of ego. So it becomes ego-entrenching for the [illegible] A true Sikh following the Guru's advice does Sewa in a self-effacing way. This service revolves around giving [illegible] i.e. 'money'. It is well structured part of the guru's directive for a Sikh. There are two well established components [illegible] this system.

1. Dasvandh (Tithe)
2. Guru ki Golak (Guru's own till)

Golak (Sanskrit golak; Persian gholak; Punjabi golak) means, a till, cash box or any other container [illegible] keeping money especially one used for receiving contributions for charitable purposes. It is a time honoured [illegible] custom to carry an offering when going to make obeisance to one's deity. In gurdwaras, i.e. Sikh places of worship, [illegible] is generally a receptacle usually kept in front of the Sri Guru Granth Sahib ji, into which the devotees drop their [illegible] offerings.

Dasvandh:

Dasvandh, in layman's terms could be seen as 'Tithe in Christianity'. It refers to the practice among Sikhs [illegible] contributing in the name of the Guru One-tenth of their earnings towards the common resources of the community. [illegible] is their religious obligation a form of Sewa and is highly valued in the Sikh system. This Dasvandh goes into the [illegible] ki Golak, which is a part of the foundational concept of 'Sangat (holy congregation) and Pangat (Community kitchen). From the days of Guru Nanak, this was an informal setup. It was Guru Amar Das Ji who instituted a formal structure [illegible] channelizing Sikh religious giving. He set up 22 manjis (Preaching centres) in different parts of the country. Each [illegible] these was placed under the charge of a pious Sikh who, besides preaching Guru Nanak's word, looked after the sangat [illegible] within his/her jurisdiction. This person transmitted the disciple's offerings to the Guru. This established a system [illegible] which became the financial source of Sikhism's first big and formal project. This project was establishing of the Amrit Sar and then building the Harmander Sahib.

Sikhs were asked to contribute one tenth of their earnings. This established the practice of Dasvandh. Since then, Dasvandh has become a part of Sikh religious life and practice. The proceeds of Dasvandh essentially attend [illegible] the needs of the community. Contributions are made specifically for the maintenance of its religious institutions such as Gurdwaras and Guru ka langar and projects of social welfare and uplift. The practice and custom of Dasvandh [illegible] been codified in the codes of Sikh Moral Conduct commonly known as Rehatnamas. Sikhs are enjoined upon to render Sewa to the poor. In serving the poor, one serves not the individual concerned, but God Himself through that [illegible] person. Always remember the Ardas done when feeding some one – 'The grains, O God, are your own gift. Only [illegible] Sewa is mine which please be gracious enough to accept my Sewa.' The institution of Dasvandh itself serves [illegible] means for the individual to practice personal piety as well as to participate in the ongoing history of the Guru Panth.

About the Guru's Golak it is said, 'Guru's Golak is to feed the (mouth) of a poor person'. Thus one of [illegible] avenues for the proceeds of the golak is to feed the poor. Thus Guru ki golak transforms into Guru ka langar. From [illegible] angle of religious and spiritual practice, feeding is strictly interwoven into the three pillars of Sikhism. Thus someone [illegible] feeds in the langar so that he/she can do the other two cardinal acts of:

1. Kirat karni and
2. Naam Japna.

 ISSN 2394-7462

For the second act to become a reality, the next most important avenue for the proceeds of the Guru's Golak is to provide the facility that will promote the spiritual experience. Thus the proceeds are used to build Gurdwaras and similar acts. Other worthy causes are taking care of the sick and provide shelter to the needy.

In conclusion, the Sikh religious practice lays an elaborate and strong foundational structure of Sewa. This ensures that Sewa rises above trivial pursuits of individual piety and ego and is capable of encompassing society at large. The foundation of this structure links Sewa to Him. As per Bhagat Kabir ji, He, the creator resides in His creation.

ਘਾਲਿਲੁ ਘਲਨ ਘਲਨ ਮਹਿ ਘਾਲਿਲੁ ਪੁਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥[15]

The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. Sewa in Sikhism rises to the level of Social Service and further to Spiritual levels as a Sikh strengthens his belief that he/she is serving the Lord by serving his/her fellow human beings. The needed resources for carrying out Sewa are provided by the institution of Dasvandh contributed to the Guru ki Golak.

References:

1. Sri Guru Granth Sahib, p. 1245.
2. Ibid, p. 15.
3. Dasam Granth, p. 47
4. Vaaran, Bhai Gurdas, Vaar V, Pauri 1
5. Sri Guru Granth Sahib, p. 490
6. Ibid, p. 1374
7. Ibid, p. 286
8. Ibid, p. 26
9. Ibid, p. 369
10. Ibid, p. 474
11. Ibid, p. 560
12. Ibid, p. 1028
13. Ibid, p. 307
14. Ibid, p.1182
15. Ibid, p.1350

ISSN 2394-

Spiritual Quest in The City and The River

*Dr. Deepak Ku

ABSTRACT

Arun Joshi deserves to be eulogized for suggesting concrete and convincing solutions to myriad problems besetting m today. With an incisive and perspicacious insight into human conditions, he penetratively discovers that the malady the mode is constantly haunted by is anxiety which is attributable to his spiritual barrenness, skepticism and cynicism which have led him from his spiritual moorings, leaving him gasping for apt-orientation and direction in life. He impresses upon the readers unequi that till their spiritual proclivities and leanings are nurtured in an enlightened and positive ethos, his conscience will keep gnaw him and will make him realize the futility of material pursuits which are nothing but a sordid boon. Time and again he asser worldly acquisitions can't lead him to lasting and ethereal peace and equanimity. It is this significant spiritual concern that re central to the novels of Arun Joshi and the present research paper seeks to rigorously analyze this central motif.

For offering profound and extended meaning of true spirituality to the modern wastelanders, who keep c for an immediate doze of panacea, Arun Joshi (1937-1993) enjoys singular distinction in contemporary Indian Wr in English. His literary oeuvre is small (consisting of five novels and a dozen of short stories) but it is remarkable fo incisive and perspicacious insight into human condition. Sublimity of his thought and concerns that he takes up in novels has coaxed scholars to delve deep into the divine depths of his works to get at the suggested solution myriad problems besetting mankind today.

Like his earlier novels Arun Joshi's last novel *The City and The River* (1990) also centres around the spir concerns enshrined in the Hindu scriptures which invariably aim at the liberation of human soul. The novel prese before us a city which is in the jaws of destruction due to its people who failed to seek the righteous way of liv Though the city dealt with is apparently contemporary, the concerns taken up are cosmic, philosophical and spirit The spiritual quest initiated in the earlier novels broadens out in this novel projecting the relations of man with o men, with nature and with God, the ordering of loyalties, towards man and towards God, the nature of the struggle good against evil for its every survival, and the progress of mankind through spirals of time operating through '*utp* and '*pralaya*', creation and disintegration. It is a novel that explores the very foundations of faith and right actio

Arun Joshi in the present novel suggests the value of authentic life, faith, right action - a pre-requisite for attainment of salvation which, much to the annoyance of God, are fast disappearing from the face of the earth. T spiritual degradation goes on until the patience of the Almighty is reached who starts a new experiment by destroy the existing society, as it has been demonstrated through this novel.

At one level it is a political parable unfolding its story in a riparian city which is governed by a sinist benevolent dictator called the Grand Master and his Council of Advisors. It is a story of great struggle and ter suffering, of idealism and exemplary spiritual courage shown by beleaguered people who resist till death the authorita tendencies let loose by the effort of an ambitious and myopic ruler to become a king. At another level, *The City the River* is a parable of human choice between allegiance to God and allegiance to man. It narrates how men by t conscious and free choice carve out their own destiny.

The doctrine of *Karma* repeatedly asserts that man's final growth rests with himself because his future is pre-determined. Reiterating the important of individual choice, Sartre realized that man may choose to be "nothing" a "table" or may "choose to reach above the stars." (Kaufmann 47) The *Upanishads*, much before Sartre insisted a man can break with the past through concerted will and action. "The hand that made it believes, above all, in m capacity to change his fate." (68) This remark of the Hermit is immensely significant for it lays stress on man's cap to change his fate, to choose the circumstances in which he must live, and also on right choice and right action. *Bhagavadita* also recognizes man's freedom of choice and requires him to know what is good and what is evi choose good and realize it by conscious effort. A word of wisdom on this subject has come from Radhakrishnan

> Our life is a mixture of necessity and freedom, chance and choice.
> By exercising our choice properly, we can control all the elements
> and eliminate altogether the determinism of nature. (1948 : 49)

However, the knowledge of truth and its realization in action are two different things, the latter being far difficult. As the dismayed Minister in the novel says ruefully :

> That is where the rub lies - in action. Where one should raise
> standards of rebellion, one foolishly seeks compromises. Where

*Associate Professor, M.L.N. College, Radaur, (Yamunanagar)

one ought to call a spade, one merely stays dumb and hopes for
the best. Where is the cure. Great Hermit? (69)

"Where is the cure. Great Hermit?"(69) The 'cure', the Hermit believes like the great Indian sages, "Is within oneself."(69) No external system can deliver the people from existential problems. The remedy must be sought within. As Mahatma Gandhi says : "the salvation of the people depends upon themselves, upon their capacity for suffering and sacrifice."(qtd. Ghosh 164) It is only through his quality of life that man can achieve his personal as well as collective salvation.

Although city is washed away alongwith saints and sinners, victims and victimizers, the cyclic march of humanity continues. Phoenix-like a new city springs up on the ruins of the old and the endless cyclic process goes on with another Grand Master and another Hermit of the Mountain appear on the scene to play their respective roles. "The conflict that shall come will also be the same : a matter of allegiance, to God or to man."(262)

The whole story of the rise and fall of the city reminds one of T.S. Eliot's lines:"In my beginning is my end. In succession/Houses rise and fall, crumble, are extended, / Are removed, destroyed, restored." (qtd. Sidhartha Sharma 118) The Prologue and the Epilogue join the beginning and the end; and the story ends where it begins and begins where it ends.

It is this cyclic repetition of things that affords the novel a
unique place in Indian English Literature. (Siddarth Sharma 119)

For, the significance of the novel lies in the way suggested by Joshi to escape from this endless repetition.

The city must strive once again for purity. But purity can come
only through sacrifice (262-63).

So, 'purity' is the only way out of the cyclic repetition which can come only through sacrifice. The yajna of life "burns only on sacrifice. When the fire is low, when the flame is dying, men must feed it with their own lives."(166) The solution suggested to the malaise in the novel is obviously derived from *The Bhagavadgita*. The cycle of 'Karma' will move on until the Divine scheme is accomplished. But the same is to be achieved through human instrumentality. Once the world has purified itself, the "endless repetition", the "periodic disintegration"(262) will be prevented and a stable society, a '*Gandhian Ramarajya*' or a Christian Kingdom of God will be established. This message of the salvation of mankind seems to be the message of *The City and the River*.

Ultimately, the political, cultural, mythical and metaphysical features merge into the spectrum of a microcosm of the universe in which men can not only conquer the recurrent cycle of birth and death, creation and disintegration, but also attain salvation through sacrificial sufferings.

Like *The Last Labyrinth*, this novel too lays emphasis on prayer, faith, understanding and truth as virtues to be practiced for pious life. Amid the bitter realities and seemingly unassailable problems of life, one must offer prayer to God if one is to stay sane. As Danish philosopher Soren Kierkegaard says : "Prayer does not change God, but it changes him who prays". Joshi puts forward his ideas through the Astrologer : "Ours is a spiritual civilization. It is through prayer and through vows that a man perfects himself." (100) Mahatma Gandhi, too, put great emphasis on prayers and would conduct public prayers daily at his ashram. Sri Ramakrishna has always considered prayer as a sanctified and sure means to reach the aboard of God. He opines : "Through prayer all individual souls can be united to the Supreme Soul."(Nikhilanand 205) To highlight the strength of prayer he adds :

There is great power in the seed of God's name. It destroys
ignorance. A seed is tender, and the sprout soft; still it pierces
the hard ground. The ground breaks and makes way for the
sprout. (Nikhilanand 210)

The novel explores the relevance of God to man and affirms : "The world belongs to God" and to no one else. "He is the noblest thing each of us can imagine" and "is the highest Truth as it is known to each of us."(70) The belief in God, restores peace to human soul. Infact, the only solution to life's myriad problems lies in complete surrender to His Will : "In the great hand of God we stand, and can only do our best. For the rest, it is His Law and His Will."(157) Although the skeptics like the Grand Master have their skeptical ejaculations :

And God - what is God? Where is He? Does
He even exist ? (219)

Joshi indubitably asserts the absurdity of the vanity of human wishes. No wonder that enlightened saints have called for abnegation of such vanities. Sri Ramakrishna finds such vanity a big stumbling block in the way to the liberation of soul :

This vanity comes from ignorance, for only an ignorant person
feels that he is the doer. A man verily becomes liberated in life if

> he feels : 'God's the Doer. He alone is doing everything. I am doing nothing.' Man's sufferings and worries spring only from his persistent thought that he is the doer. (142)

Affirming the omnipresence of God Arun Joshi says in the novel :

> Here, there, in you, in me, in that beggarly boatman and his boat, in all that you see and you do not see, the world belongs to God. (70)

The sublime quality of omnipresence of God finds resonance in *The Bhagvadgita*:

> Thy God dwells in thy heart. And his power of wonder moves all things - puppets in a play of shadows - whirling them onwards on the stream of time. (Ch. 18 : 61)

The following words of Yogeshwara sum up the final message of the novel :

> In any case we all only instruments both you and I - of the great God in the highest heaven who is the Master of the Universe. How perfect we are as instruments is all that matters. His is the will, His is the force (264).

Thus, an unquestionable faith in God and surrender to Him is the only solution to our threat *The City and the River* by its theme and execution proves that Joshi has been influenced by Hindu continues the spiritual quest of his earlier novels. By the time we reach the end of the novel, we feel th quest and it is "universal human quest for affirmation through negation of self." (Dwivedi 143) The qu individual success or failure but of collective efforts for the universal good. He holds that the element of but it cannot last forever. Moreover, since God resides in each soul, "Is not, therefore, always room for know when the soul of a Grand Master is touched and in that hour his life is transformed."(263)

Saints all around the world have asserted the veracity of such a hope in the midst of the sinful w feelings of optimism and redemption of the sinners have been expressed by Swami Abhedananda :

> God dwells in a sinner just as well as He dwells in a saint. The soul of a sinner is the same as the soul of a saint; only the sinner does not know it, and when he does know it he is a saint. (812)

Radhakrishnan articulates this hope with the same spiritual force :

> There is not one single individual, however criminal he may be, who is beyond redemption.(1980 : 89)

The Bhagvadgita emphatically assures the same :

> And his selfishness and violence and pride are gone; when lust and anger and greediness are no more, and he is free from the thought 'this is mine', then this man has risen on the mountain of the Highest; he is worthy to be one with Brahman, with God. (Ch.18:33)

Hence, there should be no room for despair, since human nature is subject to change and God in all people including the Grand Masters. At some point in the historical process, the struggle and s people will touch the Grand Masters' souls and their lives will be transformed. The purification of their to the purification of cities and nations, and tyranny will come to an end through non-violent mea happens, men must continue their efforts. Joshi repeatedly reassures that "all should be well", (29) i season for everything", (114) and that "Time will settle things." (218)

References

Abhedananda, Swami. *Bhagvad Gita: The Divine Message.* Vol. 1. Calcutta: Ramakrishna Vedanta Math

Dwivedi, Vachaspati. *The Fictional Art of Arun Joshi.* New Delhi: Atlantic, 2004.

Ghosh, Tapan Kumar. *Arun Joshi's Fiction.* New Delhi : Prestige Books, 1996.

ISSN 2394-7462

Joshi, Arun. *The City and the River*. New Delhi : Orient Paperbacks, 1994.

Kaufmann, Walter. *Existentialism : From Doestoevsky to Sartre*. Cleveland and New York : Meredian Books, The World Publishing Co., 1968.

Kierkegaard, Soren. *www.brainy quote.com*.

Nikhilanand, Swami. *The Gospel of Sri Ramakrishna*. Vol. I. Chennai : Sri Ram Krishna Math, 2008.

Radhakrishnan, S. *The Bhagvadgita*. London : George Allen & Unwin, 1948.

Sharma, Sidhartha. *Arun Joshi's Novels : A Critical Study*. New Delhi : Atlantic Pub. & Distributors, 2004.

ISSN 2394-

Food Wastage Crisis - Remedial Measures

*Dr. (Major) A. Gu

ABSTRACT

The food wastage is impossible to ignore, and humans are scrambling to understand how to develop human life that sustainable. They are constantly trying to find the best way to food sources reach the human withoutwastage of food. Hum becoming more demanding and they have started to pay more attention to their life. This paper explains therole of foodin hum This paper tries to find out how human is influenced by food wastage in various ways. The sample was collectedfrom Ramanath which demonstrates how people know about food wastage and the causes of food wastage. This paper also discusses prevention wastage.

KEY WORDS : Food wastage, Human life,Role, Causes.

INTRODUCTION

Like global warming the global is going to face scarce in food availability within five decades. This is no because of food production but due to food wastage. Unless the steps not taken it will be unascertained dange may arise in the availability of foods to the human beings. Food is needed to man from conceive to till death. Equ birth the nature equalizes his needs. But the distribution and consumption is not in equalized manner. Some of getting abundant usage by their richness and some of them are getting very low.Those not knowing the importa food they are wasting the food items. It leads to shortage of foods, economical loss etc. These wastages are occu in the places of production centre and also consumptionplaces. Approximately one-third of all food produce human consumption is wasted. That's 1.3 billion tons of food each year that could be used to feed hungry peo There are many reasons that this happens including failure to harvest, post-harvest loss, over-production, marke and other business decisions among many other. So in this study much importance is given against food wasta

OBJECTIVES OFTHE STUDY

- To study the important role of food items to the human life
- To study main sources and types of nutrients needed to the human body.
- To know the value of balanced diet by calorie requirement and also scientifically suggested balanced die to the human body.
- To analyses the important places and causes of food wastage

METHODOLOGY

This paper consists of both primary and secondarydata. The primary data has been collected from publi different age groups of Ramanathapuramtown by random sampling method and the secondary by from inter journals, books etc.

ROLE OF FOOD IN HUMAN LIFE

- Food is any substance consumed to provide nutritional support for the body.
- Food deprivation leads to malnutrition and ultimately starvation
- Dietary habits play a significant role in the health and mortality of all humans.
- Poor intake of various vitamins and minerals can lead to diseases that can have far-reaching ill effects o health. For instance, 30% of the world's population either has, or is at risk for developing, iodine deficiency. It is estimated that at least 3 million children are blind due to vitamin.
- Food is quite useful for man as (a) body require for strength and energy (b) to repair and make healthy tissue and cells of body(c) to grow body (d) to protect from diseases to develop muscles, Ligaments, blood, skin and hair.
- The strength of human always decreases whether they remain seated or doing some work. Therefore to regain strength and its repair tissue, food is required by the human.

*Head, PG and Research Department of Commerce Sethupathy Government Arts College, Ramanathapuram – Tamil Nadu

ISSN 2394-7462

FOOD SOURCES

The main sources of food is obtained from a) plant and b) animal

Types of nutrients needed to human body

Types nutrients	Role of nutrients	Main food items
1 Carbohydrates	Energy for body	Rice, Wheat, Sugar, grams etc
2 Protein	Buildup and repair of muscles	Milk, pulses, soybean, cheese etc
3 Fats	Development of body	Butter, Ghee, meat etc
4 Vitamins (A,B,C,D,E,K)	Needed for chemical reactions in the body	Vegetables, fruits, ghee, milk, egg, fish etc
5 Minerals	Bone development and disease free	Milk, green Vegetables

BALANCED DIET

A balance diet is such diet in which constituents are in proper proportion and which provided essential element as per requirement of the body.

To work out a balance diet for a person, city is essential to know the energy given by a body. The energy of food is measured as calorie. A calorie is that unit of heat which raises 1 degree centigrade temperature of gram water. In human body energy from burning from burning of 1 gram protein, 1 gram carbohydrate and 1 gm fat is 4.1, 4.4, and 9.2 calories.

As per age and work of a person calories required by human beings are given below

Age	Calories require				Suggested balanced diet						
		Cereals	pulses	Green vegetables	Other vegetables	fruits	Milk	Meategg	Ghee/oil	Sugar	Ground nut
1 - 2	700-1000	395	50	125	157	30	150	60	40	33	13
2 - 5	1000-1500										
5 - 10	1500-2000										
10 - 14	2000-2500										
Healthy person	2500-2800	375-508	52-62	117-125	160-175	30	100	60	43-44	40-42	17
Labour	3000-3800										
Pregnant woman	2500-2800										

CAUSES OF FOOD WASTAGE

Poor Public Distribution systems.
Improper planning
To show their prestige
Overstock by the sellers
Not aware of importance of food
Not knowing the required balance diet
Poor preparation method

ISSN 23

Spoilage
Poor knowledge in the preservation methods
Government Policy

FOOD WASTAGE PLACES

On the basis of data obtained the major places of food wastages are
Hotels and restaurant
Richman family functions
Hostels
Houses
Free meal scheme places
Temples
Camps
Public distribution system godowns
Shops – overstocking

PREVENTING FOOD WASTAGES

A separate Act should be passed to the offenders of food wastage
Tourism departments should give much importance to training of hoteliers, hostel cook, and housew
etc towards food awareness, recycling methods, tasty food preparation and preserving
Separate committee or departments should be created for avoiding food wastage in the PDS
The general rule of thumb is that cold foods (such as dairy products) should be kept cold.
Recommended measures for ensuring food safety include maintaining a clean preparation area with
of different types kept separate, ensuring an adequate cooking temperature, and refrigerating foods
promptly after cooking.
Restaurants must employ trained chefs who prepare food, and trained wait staff to serve the Custom
Foods that spoil easily, such as meats, dairy, and seafood, must be prepared a certain way to avoid
contaminating the people for whom they are prepared
Food borne illness, commonly called "food poisoning" measures to be taken by awareness Program
Provide food by dividing in serving.
Awareness program and training program to be conducted
Providing Dietary habits are the habitual decisions a person or culture makes when choosing what f
to eat.
Prepare as per needs, follow the balance dietand tasty foods

CONCLUSION

Thus food plays a vital role for living things to survive and grow. So food has to be handled cautiously.
awareness program may be created by introducing a separate subject paper for food and preservation methods
in school college levels. Alertness is also needed to the Governments whiledistributing food items to the Publ

References

1. D´Alisa, Giacomo, David Burgalassi, Hali Healy, Mariana Walter, Campania´s conflict: waste emergen crisis of democracy? (in press), Methods and Tools for Environmental Appraisal and Policy Formul Proceedings of the 3rd THEMES Summer School, Faculdade de Ciências e Tecnologia, Universidade de Lisboa, Caparica.
2. DECRETO-LEGGE 23 maggio2008 , n. 90 – Misurestraordinarie per fronteggiarel" emergen zanel set ellosmaltimentodeirifiutinellaregione Campania e ulterioridisposizioni di protezionecivile.
3. ProtezioneCivile (Department of Civil Protection, 2007), *Waste treatment in Campania: impact on h health*
4. ComitatoAllarmeRifiutiTossici
5. Assisedellacittà di Napoli e del Mezzogiornod'Italia
6. Greenpeace Napoli

- Spoilage
- Poor knowledge in the preservation methods
- Government Policy

FOOD WASTAGE PLACES

On the basis of data obtained the major places of food wastages are

- Hotels and restaurant
- Richman family functions
- Hostels
- Houses
- Free meal scheme places
- Temples
- Camps
- Public distribution system godowns
- Shops - overstocking

PREVENTING FOOD WASTAGES

- A separate Act should be passed to the offenders of food wastage
- Tourism departments should give much importance to training of hoteliers, hostel cook, an
- etc towards food awareness, recycling methods, tasty food preparation and preserving
- Separate committee or departments should be created for avoiding food wastage in the PDS
- The general rule of thumb is that cold foods (such as dairy products) should be kept cold.
- Recommended measures for ensuring food safety include maintaining a clean preparation a
- of different types kept separate, ensuring an adequate cooking temperature, and refrigeratin
- promptly after cooking.
- Restaurants must employ trained chefs who prepare food, and trained wait staff to serve the
- Foods that spoil easily, such as meats, dairy, and seafood, must be prepared a certain way to
- contaminating the people for whom they are prepared
- Food borne illness, commonly called "food poisoning" measures to be taken by awareness
- Provide food by dividing in serving.
- Awareness program and training program to be conducted
- Providing Dietary habits are the habitual decisions a person or culture makes when choosin
- to eat.
- Prepare as per needs, follow the balance dietand tasty foods

CONCLUSION

Thus food plays a vital role for living things to survive and grow. So food has to be handled cauti
awareness program may be created by introducing a separate subject paper for food and preservation
in school college levels. Alertness is also needed to the Governments whiledistributing food items to

References

1. D'Alisa, Giacomo, David Burgalassi, Hali Healy, Mariana Walter, Campania's conflict: waste
crisis of democracy? (in press), Methods and Tools for Environmental Appraisal and Policy
Proceedings of the 3rd THEMES Summer School, Faculdade de Ciências e Tecnologia, Unive
de Lisboa, Caparica.
2. DECRETO-LEGGE 23 maggio2008 , n. 90 – Misurestraordinarie per fronteggiarel" emergen
ellosmaltimentodeirifiutinellaregione Campania e ulterioridisposizioni di protezionecivile.
3. ProtezioneCivile (Department of Civil Protection, 2007), *Waste treatment in Campania: impa*
health
4. ComitatoAllarmeRifiutiTossici
5. Assisedellacittà di Napoli e del Mezzogiornod'Italia
6. Greenpeace Napoli

ISSN 2394-7462

Measurement of Efficiency of Public Sector Banks in India: Using DEA approach

*Dr. Parmod Kumar Aggarwal

Abstract

The study examined the performance of public sector banks from 1991-92 to 2011-12. The results reveals that according to asset size large banks namely Bank of India, Punjab National Bank, Bank of Baroda and State Bank of India are found technically efficient in managing and proper utilization of inputs for creation of credit and expansion of banking business India. In case of allocative efficiency, State Bank of India is only bank which has properly regulated resources. Cost efficiency results shows that average technical efficiency has increased in case of PSBs during the reforms phase.

Key Words: **Nationalised banks, DEA, Public Sector Banks, Efficiency,**

1. Introduction

The banking system, one of the key and dominant components of the financial system in India as well as the world over, continues to be one of the primary engines of economic growth. The important role played by the banks in the provision of intermediation services and the capital formation process in an emerging economy such as India hardly needs to be emphasized. A sound financial system is crucial for an indispensable and vibrant economy. The performance of any economy to a large extent is dependent on the performance of the banking sector as it being the predominant component of the financial service industry. The Indian banking sector went through structural changes since its independence keeping in view its financial linkages with the rest of the economy and to meet the social and economic objectives of development (Kumbhakar and Sarkar, 2005).

Consequently, the sector was initially following strict controls on interest rates, as well as stringent regulations relating to branch licensing, directed credit programs, and mergers.

However, the closed and strict regulated environment started showing adverse affect on the sector, resulting in under-performance of the banks over the years. As a result, Indian banking sector underwent a sea changes through its liberalization policy in early 1990s due to the implementation of a series of reforms with an objective to make the banking sector more productive and efficient by limiting the state intervention and enhancing the role of market forces.

Like most developing countries, the banking sector in India is characterized by the co-existence of different ownership groups, public and private and foreign. The Indian Public Sector Banks (PSBs) came into existence in several phases. In 1955, the Government of India took over the ownership of the Imperial Bank of India and reconstituted it as State Bank of India (SBI) under the State Bank of India Act of 1955. Later, the State Bank of India (subsidiary banks) Act was passed in 1959 allowing SBI to take over seven banks of large states as its associate banks. However, in spite the progress made of SBI and its subsidiaries in terms of geographic coverage and credit expansion, it was felt that bank credits were flowing mainly to the large and well established business firms and primary sector such as agriculture and small scale industries were almost neglected. This resulted in an announcement of policy of social control over banks in 1969 and consequently fourteen largest private banks were nationalized under the Nationalization Act 1969. In the second phase of nationalization, another six private banks were nationalized in 1980. The private and foreign banks were operating side-by-side, but on a relatively small scale and their activities were restricted through entry regulation and strict branch licensing policies.

During the period of 1969-1991, the number of banks increased slightly, but savings were successfully mobilized in part because the number of branches held by Public Sector Banks was encouraged to expand rapidly. Further, relatively low inflation kept negative real deposit interest rates at a mild level, which in turn helped the banks to increase deposits. However, many banks remained unprofitable, inefficient, and unsound owing to their poor lending strategy and lack of internal risk management under government ownership. The prolonged presence of excessively large PSBs resulted in inefficient resource allocation and concentration of power in a few banks. Facing major economic crisis, the Reserve Bank of India (RBI) launched major banking sector reforms in 1991 aimed at creating a more profitable, efficient and sound banking system, based on the recommendations of the first Narasimham committee on financial sector reforms.

*Assistant Professor in Economics at Punjabi University, Patiala

ISSN 2394-2

2. Objectives of the Study

The present study has been made to examine the efficiency of Indian Banking Sector from 1991-92 to 201

(a) To analyze the banking sector reforms process in Indian banking.

(b) To measure the technical, allocative and overall efficiency of Public Banks.

(c) To analyze the efficiency of Indian banking by size and scale.

3. Methodology and Coverage

The present study is based on secondary data, obtained from annual publications of Indian Bankers Associ (IBA), Reserve Bank of India (RBI), and Economic and Political Weekly (EPW). The study covers the period from 92 to 2011-12. The study is related to public sector banks which are composed of Nationalized Banks(19) and Bank of India (SBI)(1) and its Associates(7). At present, 28 PSBs are operating in India. As the data on the IDBI L new public sector bank) was available only after 2004-05, thus, this bank was excluded from the sample, and the was confined to 27 PSBs that were operating in the Indian banking sector during the period 1991-92 to 2011-12 performance and efficiency evaluation, DEA model are used.

4. Review of Literature

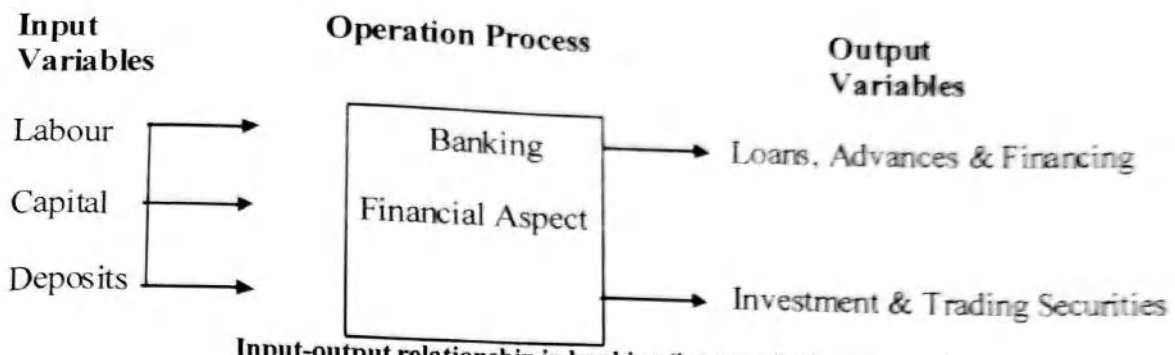
Nath, Pal and Mukherjee (2005) measures the performance of 68 banks from 1996to1999 in India. The employed DEA model in which the input variable considered were net worth of the banks, borrowings of the ba operating expenses, number of employees, number of branches. The output includes deposits, net profits, adva non-interest income and interest spread. The methodological weakness of conventional DEA addressed incorpor the measure of cross-efficiency apart from the classical self- efficiency. The results suggest that Public Sector Ba are more efficient than Private or Foreign Banks in India.

Kumar et al. (2006) studies different aspects of performance like productivity, profitability, financial manage and asset quality. The efficiency of banking sector comprising Public, Private and Foreign Banks operating in India the period 1999-2000 to 2002-2003 were taken. The four indicators used 7 inputs and 13 outputs along with methodology used. The results shows that Public Sector Banks are having high efficiency in terms of product profitability, financial management and asset quality, whereas the Private Banks are having a very high inefficie levels during the sample period in the different indicators but Foreign Banks are seems to more efficient than the Pri Banks. In this work it is found that Public Sector Banks have wider scope to improve and produce more ou efficiently. Public Sector Banks are in the forefront of beneficiaries list of reforms in the banking field. The Public Se Banks profitability has improved and their Non-Performing Assets are declined massively and it is hoped that trend would continue and the NPA's would be bring down to a tolerable level. As a matter of fact, Public Sector Ba have high possibility to fulfil corporate and social responsibilities towards all stakeholders. In order to improve efficiency, both Private and Foreign Banks should maintain their financial standards properly.

Cinca, Molinero and Callen (2011) used variety of input- output mixtures and analyze the results by mean multivariate statistical methods. Particular emphasis is given to data visualization, which is achieved by combi Principal Components Analysis, Property Fitting, and Hierarchical Cluster Analysis. This approach has been applie the particular case of American Banks. The Principal Component Analysis has made it possible to identify a rankin banks in terms of global efficiency. The treatment of deposits as either as inputs or outputs important feature distinguishes intermediation models from production models has proven to be a key feature in the modelling information has been captured by the second principal component. Another relevant aspect in the assessment of differences in banking efficiency is the emphasis on inputs like physical assets versus employees, which is capt by the third principal component. The fourth principal component highlights the institution's orientation tow outputs and separates those institutions that are efficient at granting loans from those that are efficient at ta deposits.

ISSN 2394-7462

5. Description of Variables



Input-output relationship in banking (intermediation approach)

An example of the intermediation approach is illustrated in above figure. In this case, the banking operation process produces joint-outputs. That is to say, banks produced different outputs from the same set of inputs.

Definition of Variables used in Efficiency Measurement

Variable	Description in balance sheet	Unit of Measurement
Output Variables		
1) Investment 2) Advances	Investment Advances	Rupee Cr. Rupee Cr.
Input Variables		
1) Physical Capital	Fixed Assets	Rupee Cr.
2) Labour 3) Deposit	Staff Deposits	Number Rupee Cr.
Input Prices		
1) Price of Physical Capital	Operating expenses (Rent+ Lighting + Printing + Stationary + Depreciation + Repair + Insurance)/ Fixed Assets.	
2) Price of Labour	Pay to and provisions for employee(Establishment exp)/ Staff	
3) Price of Deposit	Interest expenses/ total deposits.	

Source: *Calculated*

8. Measurement of Efficiency using DEA approach

Table 8.1: Efficiency Estimate Results for 1991-92 to 2011-12

Name of Banks	Overall Efficiency(OE)	Allocative Efficiency(AE)	Technical Efficiency(TE)
Allahabad Bank	0.88	0.88	1
Andhra Bank	0.95	0.98	0.97
Bank of Baroda	0.92	0.92	1
Bank of India	0.09	0.09	1
Bank of Maharashtra	0.92	0.95	0.97
Canara Bank	0.92	0.96	0.95
Central Bank of India	0.85	0.91	0.93
Corporation Bank	0.96	0.99	0.97
Dena Bank	0.87	0.95	0.91
Indian Bank	0.89	0.93	0.95
Indian Overseas Bank	0.93	0.96	0.96
Oriental Bank of Commerce	0.89	0.96	0.93
Punjab & Sind Bank	0.88	0.95	0.93
Punjab National Bank	0.93	0.93	1
Syndicate Bank	0.92	0.96	0.96
UCO Bank	0.9	0.97	0.92
Union Bank of India	0.85	0.87	0.97
United Bank of India	1	1	1
Vijaya Bank	0.91	0.99	0.93
State Bank of India	1	1	1
State Bank of Bikaner & Jaipur	0.98	0.99	1
State Bank of Hyderabad	0.98	0.98	1
State Bank of Indore	0.96	0.99	0.98
State Bank of Mysore	0.89	0.89	1
State Bank of Patiala	1	1	1
State Bank of Saurashtra	1	1	1
State Bank of Tranvancore	1	1	1
Average	0.89	0.93	0.97

Source: Calculated

The above table reveals that banks namely Allahabad Bank, Bank of Baroda, Bank of India, Punjab National Bank, United Bank of India, State Bank of Bikaner & Jaipur, State Bank of Hyderabad, State Bank of Mysore, State Bank of Saurashtra, State Bank of Tranvancore, State Bank of India, and State Bank of Patiala are found technically efficient because of better management and proper utilization of inputs. In case of allocative efficiency United Bank of India, State Bank of Saurashtra, State Bank of Tranvancore, State Bank of India, and State Bank of Patiala are considered efficient because of proper regulation. Overall efficiency is the product of both technical and allocative efficiency. During the period 1991-92 to 2011-12 banks namely United Bank of India, State Bank of Saurashtra, State Bank of Tranvancore, State Bank of India, and State Bank of Patiala are overall efficient and best practice frontier banks. From the above tables it can be inferred that the efficiency of the banks namely State Bank of India, State Bank of Patiala, Corporation Bank, United Bank of India, State Bank of Hyderabad, State Bank of Saurashtra, State Bank of Tranvancore, Oriental Bank of Commerce and State Bank of Indore lie between the ranges of 5-8 years. These banks are found efficient because of optimum utilization of resources and proper regulations of Reserve Bank of India.

ISSN 2394-7462

Table 6.2: Efficiency Estimate Results for 1991-92 to 2011-12

Name of Banks	Overall Efficiency(OE)	Allocative Efficiency(AE)	Technical Efficiency(TE)
Allahabad Bank	0.88	0.88	1
Andhra Bank	0.95	0.98	0.97
Bank of Baroda	0.92	0.92	1
Bank of India	0.09	0.09	1
Bank of Maharashtra	0.92	0.95	0.97
Canara Bank	0.92	0.96	0.95
Central Bank of India	0.85	0.91	0.93
Corporation Bank	0.96	0.99	0.97
Dena Bank	0.87	0.95	0.91
Indian Bank	0.89	0.93	0.95
Indian Overseas Bank	0.93	0.96	0.96
Oriental Bank of Commerce	0.89	0.96	0.93
Punjab & Sind Bank	0.88	0.95	0.93
Punjab National Bank	0.93	0.93	1
Syndicate Bank	0.92	0.96	0.96
UCO Bank	0.9	0.97	0.92
Union Bank of India	0.85	0.87	0.97
United Bank of India	1	1	1
Vijaya Bank	0.91	0.99	0.93
State Bank of India	1	1	1
State Bank of Bikaner & Jaipur	0.98	0.99	1
State Bank of Hyderabad	0.98	0.98	1
State Bank of Indore	0.96	0.99	0.98
State Bank of Mysore	0.89	0.89	1
State Bank of Patiala	1	1	1
State Bank of Saurashtra	1	1	1
State Bank of Tranvancore	1	1	1
Average	0.89	0.93	0.97

Source: Calculated

The results reveals that according to asset size large banks namely Bank of India, Punjab National Bank, Bank of Baroda and State Bank of India are found technically efficient in managing and proper utilization of inputs for creation of credit and expansion of banking business. In case of allocative efficiency, State Bank of India is only bank which has properly regulated resources. We know overall efficiency is the product of both technical and allocative efficiency. Large size businesses during 1991-92 to 2011-12 indicate efficient bank State Bank of India which acts as benchmark for other banks so that other banks can perform better and expand banking business. The number of banks fall in the range of (0.90-0.99) efficiency score means that these banks have the scope of fast improvement. Those banks have efficiency level less than maximum score one but they can improve if they adopt same type better techniques.

The entire analysis indicates that medium size banks namely Indian Bank, Union Bank of India, Allahabad Bank, and Indian Overseas Bank, and UCO Bank, Oriental Bank of Commerce and Syndicate Bank are found technically efficient in managing the utilization of inputs in the banking business. In case of allocative efficiency, Indian Bank, Indian Overseas Bank, Oriental Bank of Commerce and Syndicate Bank are found to be properly regulated. Overall efficiency is the product of both technical and allocative efficiency. During the period 1991-2011among large size asset holding banks are overall efficient namely Indian Bank, Indian Overseas Bank, Oriental Bank of Commerce and Syndicate Bank which act as benchmark for other banks. These banks have same performance as previously concluded.

Increased small size banks United Bank of India, Bank of Maharashtra, Corporation Bank, Andhra Bank, and State Bank of Patiala, State Bank of Saurashtra, State Bank of Tranvancore, State Bank of Mysore and State Bank of

ISSN 2394-746

Hyderabad are technically efficient in managing the proper utilization of inputs in the production of credit and promotion of banking business. In case of allocative efficiency United Bank of India, State Bank of Patiala, State Bank of Hyderabad, State Bank of Saurashtra and State Bank of Travancore, are systematic and properly regulated. Overall efficiency is the product of both technical and allocative efficiency. During the period 1991-92 to 2011-12 large size banks are overall efficient these banks are United Bank of India, State Bank of Patiala, State Bank of Hyderabad, State Bank of Saurashtra and State Bank of Travancore, these act as benchmark for other banks which do not fall in this category. The number of banks fall in the range of (0.90-0.99) efficiency level has the chance of fast improvement and better performance in terms of expansion of banking business. These banks are found less efficient as compare to score one but they can improve by adopting better techniques as adopted by most efficient banks.

An analysis of efficiency by size reveals that large, the medium and small sized banks appear to be technically efficient as 1percent inefficiency on an average exist in all the banks. Cost efficiency results shows that average technical efficiency has increased in case of PSBs during the reforms phase. This indicates that operating efficiency of majority of PSBs has improved with the increase in the intensity that large size bank have to spent 22 per cent i.e., these banks have to spent more resources, incur more cost to produce the same output level. This diverse behaviour proves that Indian Public Sector Banks, in general, have not been successful in employing best-practice production methods in order to achieve the maximum output level by using the inputs.

The result suggests that the given cost inefficiency in Indian Public Sector banking industry originates primarily due to managerial problems like financial resources rather than regulatory environment in which PSBs can operate. Apparently, the managers of PSBs operate relatively efficient with respect to the optimal combination of inputs subject to given their prices and technology yet these banks are not efficient in transforming bank inputs into outputs. Thus, there exists substantial room for significant cost savings if Indian PSBs use and allocate their productive inputs more efficiently.

7. Conclusions and Policy Recommendations

The findings of the study indicate that banks can potentially reduce their current input levels, while leaving their output level unaltered. There is both increasing /decreasing trend. The inter-bank analysis indicates that to a large extent, the India's experience with banking reforms offers a success story for other developing economies as well, since the majority of the PSBs try to achieve 100 per cent efficiency during the reforms period in competition to private and foreign Banks. This indicates that efficiency of majority of PSBs improved with the increase in the intensity of reforms. It means PSBs have learnt to avoid the waste of inputs in transforming outputs with the deepening of reforms. On the whole, the post-reforms period witnessed enhanced level of IT usage by Public Sector Banks which might have contributed to efficiency improvement.

It is found that Public Sector Banks have the potential to increase their efficiency because the large size banks have shown the potential of increasing their overall efficiency by 1.28 times, while medium and small size banks have to increase their overall efficiency by 1.28 times and 1.04 times respectively.

Reserve Bank of India has a proposal to merge all the SBI associate banks into SBI making it a "mega bank" to streamline the group's operations. The first step towards unification, State Bank of Saurashtra merged with SBI on 13 August, 2008 reducing the number of associate state banks from seven to six. Then on 19 June, 2009 the SBI board approved the absorption of State Bank of Indore. SBI holds 98.2 per cent share in State Bank of Indore and the remaining 1.77 per cent share is held by the government. The acquisition of State Bank of Indore added 470 branches to SBI's existing network of branches. Also, following the acquisition, SBI's total assets inched close to Rs.10 trillion. The total assets of SBI and the State Bank of Indore stood at Rs. 99, 81,190 million as of March 2009. The process of merging of State Bank of Indore was completed by April 2010, and the SBI Indore branches started functioning as SBI branches on 26 August, 2010.

Another major fact that surfaced during the study is that Public Sector Banks have high non-performing loans. It is noted that in developing countries, the non-performing loans accumulate not only due to the ineffectiveness of banks' managers but also due to the factors such as economic downturns, interference of politicians, pressure on banks, etc. Sometimes, the managers provide loans to such clients who may not have economically viable projects. In such an environment, banking sector reforms have shown improved efficiency of the judicial enforcement of laws, facilitation and speed of commercial judiciary process. Among the various recovery channels available to the banks for dealing with bad loans, SARFAESI Act and the Debt Recovery Tribunals (DRTs) have been the most effective in terms of amount recovery (RBI, 2008)

It is found that some banks are becoming more efficient due to recovery of loans, advances and investments, but this efficiency has not been translated into higher efficiency in generating more income. The results are indicative

ISSN 2394-7462

of the fact that the implementation of the financial liberalization closed the efficiency gap between large and small banks. The results suggest that there is still scope for improvement in the efficiency of banks in India.

Public Sector Banks should plan to generate corporate companies and project finance for their investments abroad. Apart from banking services they should increase their focus on other diversified services, apart from banking services such as venture capital, merchant banking, etc.

Non Productive expenses also need to be identified and reduced to a bare minimum level. Most of the banks need to improve their ATM facility by way of providing easy access to the customers. The banks need to smoothen out the ways to recover loans. Special training sessions should be organized for the recovery agents. The terms and conditions of the loans advanced by the banks should be framed in such a manner that these do not turn into bad loans.

References

Cinca,C.S., Molinero,C.M. and Callen,Y.F.(2011), " Modelling Banking Efficiency with DEA," Working Paper No.242, Kent Business School, University of Kent.

Das, S.K. (2010), "Financial Liberalization and Banking Sector Efficiency: The Indian Experience," 12th Money and Finance Conference IGIDR, Mumbai.

Farrell, M.J., (1957), "The Measurement of productive efficiency", Journal of the Royal Statistical Society, Series A, Vol. 120, No. 3, pp.253-281.

Kumar, V.V., Pradeep, M., and Nagarjuna ,B.(2006), "Measurement of Efficiency of Banks in India ,"Online available at http://mpra.ub.uni-muenchen.de//17350/.

Kumbhakar, S.C.,and Sarkar, S. (2005),"Deregulation, Ownership and Efficiency Change in Indian Banking: An Application of Stochastic Frontier Analysis," Theory and Applications of Productivity and Efficiency, Macmillan India, New Delhi.

Narasimham, M., (1991), "Report of the committee on financial system", Reserve Bank of India, Mumbai.

Narasimham, M., (1998), "Report of the committee on banking sector reforms", Ministry of Finance, New Delhi.

Nath, P., Pal, M.N., and Mukherjee, A. (2005), "Efficiency Benchmarking of Indian Commercial Banks in the Deregulated Financial Environment," Theory and Applications of Productivity and Efficiency, Macmillan India, New Delhi.

RBI: Annual Publications (2001-2012).

ISSN 2394-7...

Maru Solheys of Guru Nanak Dev ji & Concept of Cosmology

*Dr. Amarjit Singh

Abstract

The concept of cosmology advanced by Sikhism is not merely theological or speculative. It is the outcome of the spiritual and mystical experience of Sikh Gurus. Universe is a wonderful mystery. Man has been curious to know about the creation of the universe and its origin from the very beginning. Sikh Scripture affirms that there was a time when darkness prevailed everywhere. It had been there for a limitless time when there was nothing except God, in a detached form. The world has been created with the order of the Supreme Lord. Though, everything is created by His Command but it cannot be described as His Command is Wonderful and amazing. Sikh Scripture has not set any specific date or time for the origin of creation. In Sikh Scripture creation is described as the Lord's sporting picture. He gives its existence to the will of the Divine. Sikhism does not accept the traditional division of the world into matter and spirit as lifeless matter can neither respond to mind and inner influences, nor translated into an evolutionary process. The vivid account of the visible and the invisible worlds has been given in Sikh Scripture.

Sikhism strictly monotheistic in its fundamental belief is the youngest of the major world religions. It is based on the revelation of Guru Nanak Dev (1469-1539) the founder of the religion. The philosophical system of Guru Nanak Dev has its metaphysics, ethics, mysticism and cosmology. Japu ji, Assa Ki Var, Majh ki Var, Malar ki Var, Sidh Gosti, Onkar, BarahMaha are some important writings of Guru Nanak Dev ji. In these reveled writings Guru Sahib has discussed different philosophical and fundamental issues of Sikhism. The paper is about the world view depicted in Maru Solheys of Guru Nanak Dev ji.

The concept of cosmology advanced by Sikhism is not merely theological or speculative. It is the outcome of the spiritual and mystical experience of Guru Nanak Dev ji and His nine successors. God, world and man are three elementary issues related with philosophy. Universe is a wonderful mystery. Man has been curious to know about the creation of the universe and its origin from the very beginning. To locate the stable base of this universe and to fix man's place in it has been the subject of constant search for thinkers. Though Charles Darwin in his 'Theory of Evolution' claimed that universe and life in it had developed gradually but on the whole theory does not explain the 'First Cause' of the formation of the universe. Almost all religions believe that the universe and life in it are not the result of an automatic evolution. Sikhism too believes that God is the source of all creation. He is the First Cause and Prime-Mover.

Though, the primary concern of *Gurbani* is spiritualism, yet references related with philosophical thoughts on various concepts throughout Guru Granth Sahib are found in a scattered way. Major religions of the world have expressed their views on the state of pre-creation. Guru Nanak Dev ji asserts that there was a time when this cosmos did not exist. Darkness prevailed everywhere before the creation of the universe. It had been there for a limitless time when there was nothing except God, in a detached form. But it was not a state of non-being. God was always there but in an indeterminate form. There was neither matter nor mind, God prevailed everywhere. He then created the universe out of Himself through His Will. Guru Sahib has stated that for so many ages, there was only pitch darkness; the Creator Lord was absorbed in the primal void. There was the True Nam, the glorious greatness of the Truth and the glory of His true throne. [1] Furthermore, for endless aeons, there was only utter darkness. There was no earth or sky; there was only the infinite Command of His Hukam. There was no day or night, no moon or sun; God sat in primal, profound trance. [2]

God is the Ultimate Reality. He is the Power that has existed for ever and will continue to exist even when everything will cease. This power is endowed with will and supported by a conscious intelligence which serves as the chief instrument for the fulfillment of His designs and purposes. With this will He came out of His transcendental state of absorption in the Self and became the all-powerful immanent Creator. He created the world, when He so willed. He sustained the universe, without any supporting power. He created Brahma, Vishnu and Shiva. He fostered enticement and attachment to Maya. [3]

The beginning of the creation is extremely astonishing and no one can explain it. Sidhas also ask Guru Nanak Dev ji to tell them about the beginning of universe. They asked "can you tell us about the beginning? In what home did the absolute dwell then? Where did we come from? Where are we going? Where will we be absorbed?" Guru Sahib replied that we can only express a sense of wonder about the beginning and at that time the Absolute and Profound Lord abided endlessly deep within Himself.[4]

The innumerable floodgates of life were opened by the Divine Will, after a long span of abstract meditation by the Lord. In Japji the Guru has said, the wide expanse was created with One Utterance and millions of rivers of life began

*Professor, Guru Nanak Dev University, Amritsar.

ISSN 2394-7462

so flow.' Sikh Scripture have not set any specific date or time for the origin of creation as the one created, can't know the limits of the Creator. Guru Nanak dev ji declares that beginning of the creation is a mystery and none can claim knowledge of it which the Creator alone beholds. Guru Sahib states that the Hindu religious leaders could not know the time. If they had known it, it must have been mentioned in the Puranas. Muslim religious leaders could not know the time. If they had known it, the Muslim scriptures must have divulged it. The hermits do not know the time – the lunar date, the day, the month and the season.'

Guru Nanak Dev ji expressed frequently in his hymns that the world has been created with the order of the Supreme Lord. The created world is visible with His Command. The world, the heavens and the nether regions were created by His Command. The mythical bull supports the burden of the earth on its head. Air, water and fire came into being, one dwells in the house of matter and energy (Shiva and Shakti) and the sky is spread above. His creatures dwell on land and in water and throughout the three worlds. We draw our breath and receive our food. He created His ten incarnations and the uncounted and infinite gods and devils. The Lord Himself has brought everything under His control by His Command.' Though, everything is created by His Command but it cannot be described as His Command is Wonderful and amazing. He alone realizes His Command and knows the true way of life of His creatures.[8]

He has set His play into motion by creating the world. In Sikh Scripture, creation is described as the Lord's sporting gesture, *lila*. There was a time when the world had not yet appeared and there will be a time when it will again disappear. It owes its existence to the will of the Divine. When He wills so, He draws it back which is its dissolution. He Himself is its material as well as efficient cause. Guru Nanak Dev ji states: "You are the creator, unknowable; you have yourself created the world".[9] He placed the soul in the body of air, water and fire. The body-village has nine gates; the tenth gate remains hidden. There are four horrible rivers of fire. Water, fire, air, earth and ether in that house of the five elements, they dwell.[10] The One who creates the universe also assigns the tasks to it. The mortal stays only a few days in the world. He plays and frolics in utter darkness. The jugglers have staged their show, and left, like people mumbling in a dream.[11]

God created the earth to establish it as the home of Dharma. He remains dettached in the process of creating and destroying His own creation. Everywhere the Lord has staged the play of breath in the beings. He makes the beings fall by withdrawing His power.[12]

Some schools of thought believe that the world is born out of nothingness. Though in Sikh Scripture, the word 'Sunya' is used for the situation before the creation but it does not connote the Buddhistic concept of the absolute nothingness or the 'ex-nihilo' of other schools. Here the 'Sunya' refers to the absence of creation and not to the nonexistence of the Creator. It is used in conjunction with terms like trance, meditation or equipoise. These terms describe the state of complete tranquility and oneness of the Absolute Self. It refers to that latent form in which every aspect of creation lies hidden in the Supreme Power. The apparent formless assumes form: "The unattributed becomes the Attributed.[13] Thus, the world of myriad colours takes shape. Guru Nanak Dev ji describes this stage as: In the Primal Void, the Infinite Lord assumed His Power. He Himself exercised His Creative Power and He gazes upon His creation; from the Primal Void, He formed the Void, He created air and water, Brahma, Vishnu and Shiva. The seven seas, the moon, the sun and the earth were established. The unseen, infinite and immaculate Lord of the Primal Void was absorbed in the Primal Trance of Deep Meditation. He formed night and day; creation and destruction, pleasure and pain from the Primal Void. The earth, the four sources of creation, the power of speech and the heaven created from the Primal Void, will merge into the Void.[14]

Creation has not been produced mechanically but it has been raised by God out of Himself. Guru Nanak Dev ji does not accept the traditional division of the world into matter and spirit. Lifeless matter can neither respond to outer and inner influences, nor translated into an evolutionary process. The Creation sprung from Lord, cannot be lifeless since the light of the Lord pervades the entire universe. Guru Nanak mentions three stages in the process of cosmic evolution. Guru Sahib states: "from the True Lord, proceeded the air and from air became the water. From the water God created the three worlds and in every heart He infused His light".[15] Further in Prabhaatee Rag Guru Sahib elaborate the process of creation saying that by making the water waves, fire and air and then joining the three together, the Creator has created the world. The Lord has blessed them with such power and cleverness, that He has tied and bound down each in His command.[16]

Creation cannot be limited to any fixed number of categories. The vivid account of the visible and the invisible worlds has been given in *Gurbani*. The countless kinds of creation i.e. innumerable mountains, oceans, countries, continents, galaxies and universe are mentioned as Guru Nanak Dev ji asserts as: "Innumerable are the categories of creation in various colours and forms."[17] Metaphorical references to the three worlds (*tribhavan*), the nine divisions (*nav khaG*), the fourteen regions (*chaudah bhavan* or *lok*)[18] of Hindu and Muslim belief are also referred in Guru

ISSN 2394-7462

Granth Sahib. But Sikhism firmly believes that Lord's creation is also limitless as the Lord Himself. *Gurbani* states as: "Without limit is creation, without measure. Millions long to find the limit, but limitless is creation."[19] Further in Japji Sahib: "Countless are the atmospheres, waters and fires; countless the clouds, the moons and the suns, infinite are the spheres, infinite the space."[20]

Time and space are two very significant factors in the process of creation and the entire creation is under their influence but the *Gurbani* does not accept the independent existence of time and space. Only the Creator, the Transcendental One, is beyond the influence of time and space. Guru Nanak calls Him *Akal Murati*, "you transcend time, time has no effect on you."[21] In fact time and space exist only as part of the creation. When creation dissolves, time and space also merge into Eternity.

There are innumerable species of different names and colours in the world. There is no limit or end of the worlds as vastness of universe is limitless. Guru Nanak Dev ji was against the idea of delimiting the creation of the infinite Lord. Scientists also consider the same thought that the universe is expanding and with regard to time and space it is infinite. The limit of Supreme Power cannot be perceived. Many struggle to know His limit but the limit of the created universe here and beyond cannot be perceived. No one can know the limit. The more you say about it the more still remains to be said.

All the forces of nature are moving under the cosmic law as every created planet is controlled by the Will of Supreme Master. In the cosmic law, the pious wind and breeze blows ever, thousands of rivers flow, the fire is forced to labour, the earth is supported, the clouds move across the sky, the sun shines, the moon reflects and endlessly goes on moving.

References:

1. Sri Guru Granth Sahib, p. 1023
2. Ibid, p.1035
3. Ibid, p.1035
4. Ibid, p.940
5. Ibid, p.3
6. Ibid, p.4
7. Ibid, p.1037
8. Ibid, p.2
9. Ibid, p. 138
10. Ibid, p.1031
11. Ibid, p.1023
12. Ibid, p.1033
13. Ibid, p. 940
14. Ibid, p.1037
15. Ibid, p.19
16. Ibid, p.1345
17. Ibid, p.12
18. Ibid, pp.418, 84,299
19. Ibid, p.5
20. Ibid, p.7
21. Ibid, p.038

ISSN 2394-7462

Corporate Governance Disclosure by Public and Private Sector Banks in India

*Ravneet Kaur
*Dr. Rajinder Kaur

Abstract

Banking sector plays a dominant role in financial system and helps in the economic development as well as social transformation of nation. Though globalization and liberalization provided many opportunities for growth of banking sector but also increases the risk in banking sector. Failure in banking system can threaten financial stability both within the country and globally. Recent Failures in banking sector necessitate close monitoring of the banking system by introducing the concept of corporate governance. Corporate Governance may be defined as a mechanism to ensure that the management of a company runs the company for the benefit of all stakeholders. In India corporate governance initiatives for banks have been taken by SEBI, Reserve Bank of India and Ministry of corporate Affairs. Banks have to follow various mandatory and non mandatory recommendations as provided in clause 49 of listing agreement, issued by SEBI and various recommendations of Reserve Bank of India. In this paper an attempt has been made to find the difference in the Non- Mandatory Corporate Governance Disclosures being made by the public and private sector banks in Indian Banking Industry.

Keywords: Corporate Governance, Non- Mandatory, Disclosure.

Introduction

Business around the world has to attract funds from investors in order to expand and grow. Before investors decide to invest their funds in a particular business, they want to be sure that the business is being well managed, financially sound and proper allocation of funds have been made. Due to increase in the size of corporates, they are managed by professional managers; and in order to safeguard the interest of shareholders whose funds have been invested in them and other stakeholders, the subject of corporate governance was introduced. Corporate Governance may be defined as a mechanism to ensure that the management of a company runs the company for the benefit of all stakeholders. Corporate Governance is about promoting corporate fairness, transparency and accountability.

Organization for Economic Cooperation and Development (OECD) define the concept of corporate governance as "the system by which organizations are directed and controlled. The corporate governance structure specifies the distribution of rights and responsibilities among different participants of the corporation as board, managers, shareholders and other stakeholders and spells out the procedures for making decisions on corporate affairs. By doing so, it also provides the structure through which the company objectives are set and the means of attaining those objectives and monitoring performance."

The seeds of corporate governance were probably sown by the Watergate scandal in the USA and various scandals and collapses in UK during late 1980s and early 1990s. In May 1991, the London Stock Exchange set up a Committee under the chairmanship of Sir Adrian Cadbury to help raise the standards of corporate governance and the level of confidence in financial reporting and auditing. The developments on the corporate governance taking place in the UK had a tremendous influence on India too. As a result of the interest generated by the Cadbury Committee report, the issue was studied in depth by the Confederation of Indian Industries (CII), the Associated Chamber of Commerce, and the Securities Exchange Boards of India (SEBI). Each of these has come out with comprehensive guidelines for improving corporate governance in the Indian corporate sector. CII has formulated a Desirable Code on Corporate Governance (1998). Based upon recommendations by SEBI Committee on Corporate Governance (Kumar Mangalam Birla Committee, 1999), report on Corporate Audit and Governance (Naresh Chandra Committee, 2002) and the report of the SEBI Committee on Corporate Governance (N.R. Narayana Murthy Committee, 2003) SEBI introduced a separate clause 49 as amended from time to time in the Listing Agreement. According to Clause 49 every company listed on stock exchange or getting listed shall have to include a separate report on 'Corporate Governance' in their annual reports with detailed report on mandatory and non- mandatory requirements specified for companies.

Corporate Governance in banking sector

Banking sector plays a dominant role in financial system and helps in the economic development as well as social transformation of nation. They are the custodian of the money of their depositors. So the banks have the moral

*Assitant Professor, Department of Commerce Desh Bhagat College, Bardwal
*Professor, Department of Commerece, Punjabi University, Patiala

ISSN 2394-7a

obligation to make a prudent application of depositors' funds. In India, over the period as public participation holdings of banks goes up, good governance thereof becomes an issue of paramount significance. Besides this, Bank just like any other organizations are incorporated entities. As a result of which, the primary requirements of corpora governance apply to them. Due to globalization, liberalization, innovation in financial products and technologic changes risk in banking sector has also increased. The entry of banks in capital market and increase in public particip tion in the holdings of banks, good governance therefore becomes an issue of paramount significance.

The system of corporate governance is important for banks in India as banks' activities are less transparent an thus more difficult for shareholders and creditors to monitor. It is believed that the depositors, particularly retail depo tors, are not able to effectively protect themselves as they do not have adequate information, nor are they in a positi to coordinate with each other. Bank assets are unusually opaque, and lack transparency as well as liquidity. Th condition arises due to the fact that most bank loans, unlike other products and services, are usually customized an privately negotiated. It is believed that there could be a contagion effect resulting from the instability of one bank, whic would affect a class of banks or even the entire financial system and the economy. As one bank becomes unstable, the may be a heightened perception of risk among depositors for the entire class of such banks, resulting in a run on th deposits and putting the entire financial system in risk.

Also banks have an overwhelmingly dominant position in financial systems, and are extremely importa engines of economic growth. Financial markets in India are usually underdeveloped; banks are typically the mo important source of external finance for the majority of firms. Indian economy is dominated by many small scale firms an most of them depend on banks. The governance of banks thus affects their governance structure.

Objectives of the Study

An attempt has been made in this study to find the difference in the Non- Mandatory Corporate Governanc Disclosures being made by the public and private sector banks in Indian Banking Industry. Non Mandatory item include remuneration committee, half yearly report, non-executive chairman, related to training of board member mechanism for evaluating Non-Executive board members and Whistle blower mechanism. These items have not bee mandated by law. Companies have a choice to adopt them or not.

Literature Review

A large number of studies have been conducted on corporate governance disclosure practices followed b companies. An attempt has been made to review to the existing literature.

Das (2006) has conducted a study to evaluate the quality of corporate governance practices in two majo automobile companies- Bajaj Auto Limited and Hero Honda Motors Limited in comparison to standards of corpora governance laid down through amendments in Companies act 1956 and clause 49 of listing agreement. The study wa based on the annual reports of two companies for the financial year 2005-06. The findings of the study showed that bo the companies showed 'good' performance but Hero Honda secured higher score at 64 points than Bajaj Auto th secured 60 points.

Das (2009) evaluated the quality of corporate governance practices in the banking industry in India in compar son to standards laid down through recent amendments' in Companies Act 1956, revised clause 49 of listing agreeme Banking Regulation Act 1949, statutes and guidelines issued by RBI and Government of India. The study was co ducted on four renowned banks i.e. SBI, PNB, ICICI Bank Ltd. and HDFC Bank Ltd. Findings of the study revealed th all the banking companies showed 'good' performance.

Kaur (2012) in her study attempted to find the difference in the corporate governance disclosures of private an public sector banks in India. On the basis of convenience sampling, 5 private sector banks and 5 public sector ban have been taken as samples. A Disclosure Index was prepared according to the clause 49 of the SEBI using conte analysis. It was found that all selected banks were disclosing information relating to mandatory items. None of th selected banks showed any information regarding Health, Safety & Environment Committee, Corporate Governance Stakeholders Interface Committee and Functional Committee. From the combined disclosure score of all banks, Centr Bank of India had the highest percentage i.e. 60.26 and Oriental Bank of Commerce had least percentage for disclosur

Shah and Gupta (2012) conducted a study to understand various attributes of corporate governance (i.e company philosophy on corporate governance, structure or strength of board, chairman or CEO duality etc.) that we more adhered and ignored by banks and studied the compliance of banks with various corporate governance attribute They found that both private and public sector banks were not practicing completely the corporate governance code

ISSN 2394-7462

spite of its being mandatory in nature. They concluded that corporate governance in banks is in a formative state.

RESEARCH METHODOLOGY

The population for the study is public and private banks listed in India. On the basis of convenience sampling, 5 public sector banks and 5 private sector banks have been taken as samples. State Bank of India, Bank of India, Syndicate Bank, Punjab National Bank and Andhra Bank are the sample public sector banks for the study. The private sector banks included in sample are Axis Bank, HDFC Bank, ICICI, ING Vyasa Bank and J & K Bank.

For studying non mandatory corporate governance practices of the banking companies under study, an index has been developed based on non mandatory recommendations in clause 49 of the listing agreement. 11 items have been studied under non-mandatory category. For scoring the index unweighted method has been used in which all items included in the index have been assigned a score of either zero or 1. If an item is disclosed in a corporate governance report, it has been assigned score 1 and in case item has not been disclosed, score zero has been given. Item-wise and Bank- wise governance score has been calculated for each year from 2005-06 to 2011-12 by preparing score sheet for all items for each company. The item-wise governance score has been calculated for each item included in the index by dividing the number of companies disclosing a particular item by the total number of companies to which the item was applicable. "Bank- wise Governance" score has been calculated by dividing the total score obtained by a company during a particular year by the total score applicable to that company during that year. Mean, standard deviation, coefficient of variation and t-test have been used to analyse the data.

To study the non mandatory corporate governance practices in public and private sector banks, the following null hypothesis has been formulated, which has been tested by applying "t-test" at 5 % level of significance:

Ho- There is no significant difference in non mandatory corporate governance practices in public and private sector banks.

Data Analysis and Interpretation

Table 1 shows the item- wise non mandatory corporate governance practices in public and private sector banks for the entire period covered under study and mean, standard deviation, coefficient of variation and t values calculated by using t-test for testing null hypothesis. Findings of t- test revealed that null hypothesis has been rejected for 8 items out of 11 items which states that there existed significant difference in the non mandatory corporate governance practices in public and private sector banks as far as these 8 items are concerned. Out of 8 items, governance disclosure in case of 7 items has been significantly greater in case of private sector banks as compared to public sector banks and public sector banks showed greater score than private sector banks in case of 1 item only. So it can be concluded that there exist significant difference in non mandatory corporate governance practices in public and private sector banks. Private Sector Banks have scored better than public sector banks and private sector banks have more non mandatory disclosure than public sector banks.

Table 1: Item wise non mandatory governance practices in public and private sector banks

Types of Banks → Non Mandatory Items ↓	Public Sector Banks			Private Sector Banks			t-value
	Mean	S.D.	C.V.	Mean	S.D.	C.V.	
1) Whether Non- executive chairman maintain chairman's office at company's expense	54.29	50.54	93.09	54.29	50.54	93.09	0
2) Remuneration Committee							
a) Brief description of terms of reference and remuneration policy	68.57	47.1	68.69	100	0	0	3.948*
b) Composition of committee and name of members	75.71	39.05	51.58	88.57	32.28	36.45	1.501
c) Chairman of committee is independent director	22.86	42.6	186.35	51.43	50.71	98.6	2.552*
d) Attendance during the year	34.29	48.16	140.45	85.71	35.5	41.42	5.085*
e) Chairman at AGM to answer shareholders queries	14.29	35.5	248.43	77.14	42.6	55.22	6.705*
3)A half yearly report to household of each shareholder	5.71	23.55	412.43	31.43	47.1	149.86	2.889*
4) Audit qualification	68.57	47.1	68.68	42.86	50.21	117.15	2.21*
5) Disclosure on training of board members	48.57	50.71	104.41	31.43	47.1	149.86	1.465
6) Disclosure on mechanism for evaluating Non- Executive Board members	60	49.71	82.85	88.51	32.28	36.47	2.852*
7) Whistle Blower Policy	45.71	50.54	110.57	80	40.58	50.73	3.129*

*indicates that these values are significant at 5 percent level, degree of freedom=10 for items applicable in all years (2005-06 to 2011-12)

Table 2: Bank -wise Non -Mandatory Governance Score of Public and Private Sector Banks

S.No.	Governance Score → / Name of Bank ↓	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	Incr. or Dec. in 2011-12 over 2005-06	%Incr. or Dec. in 2011-12 over 2005-06
	Public Sector Banks									
1	State Bank of India	18.18 (4)	18.18 (4)	18.18 (4)	36.36 (4)	36.36 (4)	45.45 (3)	36.36 (3)	18.18	100
2	Punjab National Bank	45.45 (2)	45.45 (3)	45.45 (2)	45.45 (3)	45.45 (3)	63.64 (2)	63.64 (2)	18.19	40.02
3	Syndicate Bank	63.64 (1)	63.64 (2)	63.64 (1)	63.64 (2)	63.64 (2)	63.64 (2)	72.73 (1)	9.09	14.28
4	Bank of India	0 (5)	0 (5)	22.73 (3)	22.73 (5)	13.64 (5)	22.73 (4)	31.82 (4)	31.82	100
5	Andhra Bank	27.27 (3)	72.73 (1)	63.64 (1)	72.73 (1)	72.73 (1)	72.73 (1)	72.73 (1)	45.46	166.7
	Private Sector Banks									
1	HDFC Bank	81.82 (1)	81.82 (1)	81.82 (1)	81.82 (1)	81.82 (1)	90.92 (1)	90.92 (1)	9.1	11.12
2	J&K Bank	18.18 (4)	18.18 (4)	54.54 (4)	18.18 (3)	18.18 (3)	45.45 (4)	27.27 (4)	9.09	50
3	Axis Bank	72.73 (2)	63.64 (3)	63.64 (3)	81.82 (1)	81.82 (1)	81.82 (2)	90.91 (2)	18.18	25
4	ICICI Bank	72.73 (2)	72.73 (2)	72.73 (2)	63.64 (2)	72.73 (2)	72.73 (3)	72.73 (3)	0	0
5	ING VYSYA Bank	63.64 (3)	63.64 (3)	72.73 (2)	63.64 (2)	72.73 (2)	72.73 (3)	90.91 (2)	27.27	42.85

Note: The Figure in parentheses show the ranks

Table 2 shows bank wise non mandatory corporate governance score in public and private sector banks during 2005-06 to 2011-12. The bank wise non mandatory governance score has been calculated by dividing the total score obtained by a banking company during particular year by the total score applicable to that banking company. Bank wise non mandatory governance score has increased in case of all public sector banks and increased for 4 banks in case of private sector banks. There has been no change in non mandatory governance score in case of ICICI bank. The percentage increase in non mandatory governance score in 2011-12 over 2005-06 is highest in case of Andhra Bank i.e. 166.7 per cent. In case of public sector banks maximum non mandatory governance score was of Syndicate bank with score of 63.64 percent during 2005-06 to 2010-11 and 72.73 percent in 2011-12 and Andhra bank with non mandatory governance score of 27.27 percent in 2005-06 and 72.73 percent from 2006-07 to 2011-12. Bank of India has lowest governance score in comparison to other public sector banks. In case of private sector banks HDFC bank has highest non mandatory governance score of 81.82 percent from 2005-06 to 2009-10 and 92.92 percent from 2010-11 to 2011-12. J&K Bank has lowest non mandatory governance score of 18.15 percent during 2005-06 and 2006-07, 54.54 percent in 2007-08, 18.18 in 2008-09 and 2009-10. 45.45 percent in 2010-11 and 27.27 per cent in 2011-12. Private sector banks have more governance score in relating to disclosure of non mandatory items in comparison to public sector banks during the period of study.

ISSN 2394-7492

Table 3: Classification of banks according to non mandatory governance score

No. of Banks →	Public Sector Banks							Private Sector Banks						
Governance Score ↓	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12
0	1 (20)	1 (20)	0	0	0	0	0	0	0	0	0	0	0	0
1-19	1 (20)	1 (20)	1 (20)	0	1 (20)	1 (20)	0	1 (20)	1 (20)	0	1 (20)	1 (20)	0	0
20-39	1 (20)	0	1 (20)	2 (40)	2 (40)	0	2 (40)	0	0	0	0	0	0	1 (20)
40-59	1 (20)	1 (20)	1 (20)	1 (20)	1 (20)	1 (20)	0	0	0	1 (20)	0	0	1 (20)	0
60-79	1 (20)	2 (40)	2 (40)	2 (40)	1 (20)	3 (60)	3 (60)	3 (60)	3 (60)	3 (60)	2 (40)	2 (40)	2 (40)	1 (20)
80-99	0	0	0	0	0	0	0	1 (20)	1 (20)	1 (20)	2 (40)	2 (40)	2 (40)	3 (60)
100	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total	5	5	5	5	5	5	5	5	5	5	5	5	5	5

Note: Figures in Parentheses show the percentage of Banks

Table 3 shows classification of banks on basis of non mandatory governance score. Table shows that in case of public sector banks one bank have zero score during 2005-06 and 2006-07 but no bank has zero score after 2006-07. Whereas in case of private sector banks no bank have zero score during the period of study. Number of banks who have score in range of 40-59 and 60-79 has increased for both public and private sector banks. Private sector banks have also disclosed in range of 80-99 during the period of study and it was 3 out of 5 private sector banks revealing in this range during 2011-12. Public Sector Banks have not disclosed in range of 80-99. Neither public nor private sector banks disclosed in range of 100 during the period of study. Private Sector Banks are disclosing in higher range i.e. 80-99 and number of private banks disclosing in this range has increased over the period of study. Public Sector Banks are disclosing in lower range i.e. 60-79 in comparison to private sector banks during the period of study.

ISSN 2394

Table 4: Year wise Non mandatory governance score for public and private sector banks

Banks →	Public Sector Banks			Private Sector Banks			t-value
Year ↓	Mean	S.D.	C.V.	Mean	S.D.	C.V.	
2005-06	30.91	46.64	150.89	61.82	49.03	79.32	3.378*
2006-07	40	49.44	123.6	60	49.44	82.4	2.121*
2007-08	42.73	49.46	115.75	69.09	46.64	67.51	2.876*
2008-09	48.18	49.97	103.72	61.82	49.03	79.31	1.445
2009-10	46.36	49.87	107.57	65.45	47.99	73.32	2.046*
2010-11	53.64	49.87	92.97	72.73	44.95	61.8	2.109*
2011-12	55.45	49.69	89.61	74.55	43.96	58.97	2.134*

*indicates that these values are significant at 5 percent level, degree of freedom=10 for items applicable in all years (2005-06 to 2011-12)

Table 4 shows year wise non mandatory mean governance score for public and private sector banks. Table shows that non mandatory governance score of private sector banks have been higher in all years. In case of private sector banks non mandatory mean governance score increase by 20.59 percent during 2011-12 over 2005-06 and in public sector banks increase by 79.39 percent. The higher standard deviation and coefficient of variation in both banks shows that there has been higher variation in non mandatory governance score of both the banks. t - value for the non mandatory governance score for both banks for year 2005-06 to 2007-08and 2009-10 to 2011-12 are significant at 5 percent level which shows that non mandatory corporate governance practices of both type of banks have been significantly different in that year.

ISSN 2394-7462

ISSN 2394-

Conclusion

The study takes into consideration the non-mandatory disclosures by public and private sector banks in provided under the code of corporate governance in clause 49 of listing agreement. It can be concluded that pr sector banks are ahead of public sector banks both in terms of item- wise and bank -wise analysis regarding mandatory disclosure. Non mandatory mean governance score for private sector banks is higher than public banks. There exists significant difference in non mandatory corporate governance practices in public and private banks. It was also found that non mandatory governance score have continuously improved for both public private sector banks during the period of study indicating that the banks are moving a step ahead towards the mandatory measures.

References

1. Annual Report of Selected Banks
2. Antony, Anu (2010), "In the Arena of Corporate Governance in Banks of India", *Journal of Managemen Information Technology,* Vol. 2, No.1, December, pp. 63-69.
3. Chauhan, Shikha (2009), "Corporate Governance Practices in India- A comparative Study of Pharmaceu and IT Industry", Ph.D Thesis submitted to Department of Commerce, Punjabi University, Patiala.
4. Das, S.C. (2006), "Corporate Governance Standards and Practices in Automobile – 2 Wheeler Indus India", *The Management Accountant*, Vol. 41, No. 11, November, pp.851-863.
5. Das, S.C. (2009), "Corporate Governance Standards and Practices in Banking Sector in India", *The Man ment Accountant*, November, pp.851-863.
6. Kaur, Harmeet (2012), "A Comparative Study of Corporate Governance Disclosure by Private and Public Banks in India", *Zenith,* International Journal of Multidisciplinary Research, Vol. 2, Issue 2, Feb 2012.
7. Shah K. and Gupta N. (2012), "Corporate Governance in Banking Sector", *IJMBS,* Vol. 1, Issue 2, June 20

ISSN 2394-7462

Impact of HRM Practices on Organisational Commitment : A Study of Select Textile Units of Punjab

* Dr. K. K Sharma

Abstract

Global textile trade is going HRM fundamental change under the post-liberalization era. Meeting challenges is necessary to create a dynamic environment to gain a competitive advantage. The traditional concepts are being reengineered and modernized to meet the emerging demands of the industry. This has led to a substantial change and redefinition of the human resource management systems in the textile units all over the country. HRM Practices need to be more flexible than ever before to respond to the situation, as they may become a hindrance in the contemporary business scenario.

Employee commitment towards the organization in a particular industry such as textiles, is difficult to harvest good results. It is very essential to focus on the aspect of Human Resource Management as it encourages achievement of results, team motivation and hence team building with in the given deadline. It helps to create a better working environment where all the employees feel dedicated to work. The paper analyses the impact of HRM Practices on Organizational Commitment level of managerial employees of four selected textile units (Winsome, Vardhman, Nahar & Trident Group) of Punjab. To arrive at significant analysis, the collected primary data has been put to statistical analysis using SPSS package. Analysis of Variance (ANOVA) has been used to test the drafted hypothesis for the purpose. The study brings into sharp focus the need for the human resource departments of the textile industry to adopt a proactive approach, while formulating HR Policies and linking them to the business strategy.

Introduction

Employees commitment towards the organization in a particular industry such as textiles, is difficult to harvest good results. It is very essential to focus on the aspect of Human Resource Management as it encourages achievement of results, team motivation and hence team building with in the given deadline. It helps to create a better working environment where all the employees feel dedicated to work. Those employees, who are self-motivated, inspired and committed to understand the philosophy, vision and mission of the organization is the real achievement of the Organization. Employees dedication is depicted by how intensely they identify with the organization, understand its objectives and then execute their work in the most efficient and effective manner. Their level of commitment can be observed from the attitude they carry towards their day- to-day work. Organizational Commitment is both a simple and a extremely difficult goal. It means spending less time benchmarking best practices and more time building an organization in which personality counts as much as quality and reliability. It also means cultivating an ability to embrace paradox. HRM department gets an opportunity to empower its employees so that they show self-commitment over and above Organizational Commitment.

Measures of Organisational Commitment

The scale developed by Allen & Meyer (1997) used for the purpose of measuring the Organizational Commitment of the managerial employees in the textile units under study, the scale is used to measure the Affective, Normative and Continuance Commitment to describe Organizational Commitment. The following table-1 below presents the groupings of statements in the questionnaire into Affective, Normative & Continuance measures of Commitment.

Table 1 Measures of Organizational Commitment

Sr.	Measures	Statement Number
1.	Affective Commitment	1 8
2.	Normative Commitment	9 22
3.	Continuance Commitment	23 30

To evaluate the impact of HRM Practices on Organizational Commitment, hypothesis: "HRM practices enhance the level of Organizational Commitment of the employees at managerial level if perceived appropriately", has been generated. The study attempted to compare the mean values of the measures of Organizational Commitment between the four textile units under study. This was done to present a comparative overview of Organizational Commitment in textile units understudy.

Comparison of measures of Organizational Commitment in textile units under study.

*Associate Professor, A S College Khanna.

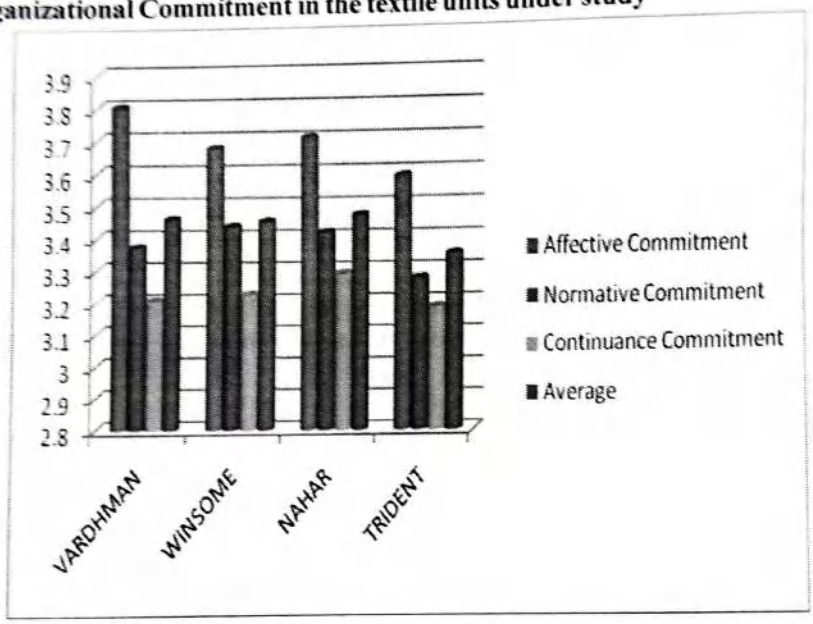
ISSN 239

Table -2

	VARDHMAN	WINSOME	NAHAR	TRIDENT
Affective Commitment	3.8029	3.6768	3.7077	3.5904
Normative Commitment	3.3730	3.4388	3.4191	3.2761
Continuance Commitment	3.2056	3.2249	3.2898	3.1857
Average	3.4605	3.4535	3.4722	3.3517

Table 2 presents average of the measures of Organizational Commitment in all the four textile units under study. It observed from the table above, that the averages are varying between (3.3517) for Trident and (3.4722) for Nahar. inference drawn from here is that Organizational Commitment is highest in Nahar (3.4722) followed by Vardhman (3.4 Winsome (3.4535), and Trident (3.3517) in descending order. Thus, we can conclude that the level of Organiza Commitment is relatively high in all the four textile units under study.

Graph 1 Means of Organizational Commitment in the textile units under study



Graph: 1 above gives us a detailed analysis of the means of Organizational Commitment at the four units under s The inference drawn from the graph, supports the means of the measures of Organizational Commitment as show table 2, that the employees of Nahar had highest level of Organizational Commitment followed by Vardhman, Wins and Trident.

Companywise anaylsis of measures of Organisation Commitment

It is observed, in **Vardhman** that the means of measures of Organizational Commitment are 3.2056 for Con ance Commitment, 3.3730 for Normative Commitment and 3.8029 for Affective Commitment. These values are o higher side of the Likert scale (1-5). It is, thus, inferred that the level of Organizational Commitment at Vardhm reasonably high. The means were observed in **Winsome** to be in the range of 3.2249 for Continuance Commitment, 3. for Normative Commitment and 3.6768 for Affective Commitment. It highlights that all the measures of Organiza Commitment undertaken at Winsome are appropriate. For **Nahar**, the means were observed to be in the range of 3. for Continuance Commitment, 3.4191 for Normative Commitment and 3.7077 for Affective Commitment depicting th level of Organizational Commitment is average. It is observed, in **Trident**, that the means of measures of Organiza Commitment are 3.1857 for Continuance Commitment, 3.2761 for Normative Commitment and 3.5904 for Affective mitment. It is, thus, inferred that the level of Organizational Commitment at Trident is not very high.

ISSN 2394-7462

Factorwise Comparision of Maeasures of Organisation Commitment

AFFECTIVE COMMITMENT: The measure Affective Commitment of Organizational Commitment is seen to have a reasonably high mean score, ranging from trident (3.5904) to Vardhman (3.8029). This reflects willingness on the part of the respondents who are a part of this sample, to spend the rest of their careers with their respective organizations. Also, the researcher gathered that the respondents identified with the problems of the organization. They sense a pride and enjoyment in discussing their organization with the people outside it, also reflects their sense of association and hence, commitment with the organization. However, it was also observed in some of the cases that respondents do not feel like "Part of the family" in their respective organizations and sometime they are not 'emotionally attached' and do not feel a strong sense of belongingness towards their organization and could easily become as attached to another organization, as they were to this one.

NORMATIVE COMMITMENT: The Measure, Normative Commitment of Organizational Commitment is seen to have a mean score ranging from Trident (3.2761) to Winsome (3.4188). From this, the researcher gathered that loyalty is important for the managerial employees in the textile units under study and they feel a sense of moral obligation to remain with the organization. Also, the respondents felt that even if they got another offer for a better job elsewhere; they would not feel it was right to leave their organization. A sense of employee association was also shown by the view point that it is desirable for people to stay with one organization for most of their careers. In fact, they said that the company deserved their loyalty, and they would feel guilty if they were to leave. However, few respondents opined that jumping from one organization to another does not seem unethical to them. This is re-emphasized by the fact that wanting to be a 'company man' or 'company woman' is no longer sensible. Also, that they do not feel any obligation to remain with their current employer.

CONTINUANCE COMMITMENT:

For the measure, Continuance Commitment of Organizational Commitment the mean values were in the range of (3.1857) Trident and (3.2898) Nahar on a scale of 1-5. Regarding this measure, some respondents were of the opinion, that it would not be very hard for them to leave their organizations at the moment, even if they wanted to as lot of things in their life would be destructed if they decided to leave their organizations right now. They believed that staying is not only a matter of necessity but is a matter of desire as well. However, few respondents observed to be confident about getting another job even if they had few options lined up for them.

ANOVA of Maeasures of Organisational Commitment in Textile Units under Study

Analysis of Variance (ANOVA) further tested by the researcher to measurethe significance of the difference among the sample means. This is done by F-test for testing the significance of the difference of one measure in all four textile units understudy. The results of the analysis through this test using SPSS have been explained below:

Table 3 Analysis of Variance (ANOVA) of measures 'Affective Commitment' of Organizational Commitment in Textile Units under study.

Sources of Variation	Sum of squares	Degree of Freedom	Mean Square	F-Value	Significance (0.05)
Between groups	13.191	3	4.3970	9.575	2.6049
Within groups	59.238	129	0.4592		
Total	72.429	132			

Since the F value (9.575) is more than table value 2.6049 at 5% level of significance alternate hypothesis is accepted. The inference is that the averages of the measure i.e. Affective Commitment for these four textile units understudy are significantly different. This difference is not by sampling or chance. Hence, from the above analysis it is inferred, that in all the four textile units understudy the Affective Commitment measure of Organizational Commitment is not the same.

Table 4 Analysis of Variance (ANOVA) of measure 'Normative Commitment' of Organizational Commitment in T Units under study.

Sources of Variation	Sum of squares	Degree of Freedom	Mean Square	F-Value	Significance (0.05)
Between groups	16.582	3	5.273	15.749	2.6049
Within groups	42.19	126	0.3348		
Total	58.773	129			

For this factor the F.value > 2.6049 at 5% level of significance. Thus, the alternate hypothesis is accepted. T researcher infers that the averages of measure i.e. Normative Commitment for the textile units under study are sig cantly different & this difference is not by sampling or chance. Hence, we can say that in all the four textile units u study Normative Commitment of Organizational Commitment is not the same.

Table 5 Analysis of Variance (ANOVA) of measure 'Continuance Commitment' of Organizational Commitme Textile Units under study.

Sources of Variation	Sum of squares	Degree of Freedom	Mean Square	F-Value	Significance (0.05)
Between groups	5.29	3	1.7633	4.941	2.6049
Within groups	44.981	126	0.3569		
Total	50.271	129			

Since the F value (4.941) is more than table value 2.6049 at 5% level of significance alternate hypothesis accepted. From this, the researcher infers that the averages of this measure i.e. Continuance Commitment is significan different in the textile units understudy. This difference is not due to chance or sampling. Thus, we can say that t factor is not same in all the four units understudy. The researcher inferred from the preceding Analysis of Varian (ANOVA) of Organizational Commitment measures like Affective Commitment, Normative Commitment and Continuan Commitment in all the four textile units under study that they are significantly different at 5% level of Significan Hence, we draw the inference that the managerial employees perceived the level of Organizational Commitment in all t four textile units understudy as different. This trend varies from one unit to another unit.

Conclusion & Suggestions

A scale developed by Allen & Meyer (1997) was used to know the impact of perceived appropriateness of HR Practices on Organizational Commitment of the managerial employees,. The measures developed to describe Organiz tional Commitment of the employees were Affective, Normative and Continuance Commitment. Overall Organizatio

ISSN 2394-7462

Commitment was highest amongst the employees of Nahar followed by Vardhman, Winsome, and Trident. Analysis of Variance (ANOVA) thus, tested for the significance of the difference among the sample means used in the study. The level of Organizational Commitment in all the four textile units under study was significantly different through observation.

It was perceived in some cases that the managers did not feel like a "Part of the family" in their respective organisation and did not feel emotionally attached or belonged. They did not feel unethical to jump from one organisation to other. These factors are henceforth, alarming from Organizational Commitment point of view. Hence, the contribution of HRM department to developing Organizational Commitment becomes very important. Employees cannot be expected to be committed unless management demonstrates that it is committed to them. Therefore, a climate of trust by being honest to people, treating them fairly and helping in their skill development must be developed through a process of regular consultation and participation. The HRM Practices must emphasize on employee commitment as it is a two way process.

It is strongly recommended that the Textile Industry should embrace a standard shift from Performance Appraisal to Performance Management Systems. The 'appraising' element should give way to managing the entire performance of an individual within the department concerned. This means that the individual manager or employee will be involved right from the objective or goal setting stage through the process of defining of standards to the final evaluation of performance. When employees have an active say in managing their overall performance, there is bound to be an increased sense of involvement and consequently stronger Organizational Commitment at all levels in the 3 tier management system. This is a healthier approach, as full participation of the employee concerned is elicited at every step. The overall culture of the organisation improves with these interventions. It also promotes open communication and consequent growth of both the individual and the organisation. So the Performance Management supports self management of individual performance. Therefore, it should be a continuous process in which performance improves over a period of time. The existence of this system must also be conveyed to the employees through proper communication

References

1. www.texmin.gov.in .texprocil owen Cathy F. et al (1994) "Job Satisfaction and Commitment of 4-H Agents", Journal of Extension, Vol. 32, Number 1, June.
2. 'Textiles: Preparing for 2005', Economic and Political weekly,Mumbai19,jan.2002. Garmentline,Dec2007.
3. Bragg T (2002), "Improve Employee Commitment", Industrial Management, Vol. 44, Issue: 4, pp 18-22
4. Roy A.K. (2005) "India's Competitiveness In Textiles And Clothing In The Post-Quota Era- Part I", Asian Textile Journal, June, pp 35- 47.
5. Bradley, Don E et al (2004) "Self-Employment And Job Satisfaction: Investigating The Role Of Self-Efficacy, Depression, And Seniority", [Online] Available: http://www.allbusiness.com/periodicals/article/749058-1.html.
6. Sreekanth (2004) "Employee Engagement & Retention", HRD News Letter, Vol. 20, Issue 2, May, pp 12- 16. TEXCON – '05, Theme Paper (2005), "An International Conference on Textile and Clothing Towards Global Best Practices in Textiles and Apparel Manufacturing", CII, 18-19th November 2005, Ludhiana, India.Srikanth K. (2004) "Well-Being And Occupational Health", HRM Review, July, pp 27- 31.
7. D.K.Nair (2005), "The Road Ahead : Textiles." Vol. 49, p-17, Yojana, Feb., 2005.
8. Gunja Saluja (2008), " The Indian textile industry: International Competitiveness." University of Nottingham.
9. Assocham, (2007). Ministry of Textiles: Indian Textile - weaving a global spin Vaghela.Shanker Singh (2007) , " Textile Exports to US, EU down 4-6% : Govt." Business standard June 8, 2007.
10. B EPW Editorial (2002 Srinivasan Vasanthi (2005) "Building A Research Agenda For Performance Management", Human Capital, October, pp 40-
11. Srivastav Deepak (2005) "Job Satisfaction In Public Sector", Indian Management, May, pp 62- 65.
12. Sudhaker. V. S. (2005) "Training & Coaching– An Emerging HR Intervention", HRD Newsletter, Vol. 21, Issue 3, June, pp 20-21.
13. Sumalata B (2004) "Out Sourcing Training And Development", HRM Review, July, pp 54- 60.
14. Suman Shikha (2006) "Running With Knowledge Athletes", Human Capital, Vol.9, January, pp 31- 35.
15. *Swailes Stephen (2004) "Commitment To Change: Profiles Of Commitment And In-Role Performance", Personnel Review, Vol. 33, Issue 2, April, pp 187– 204.*

Problems of Higher Education in India

* Vikram Singh

"We must not believe the many who say that only free people ought to be educated, but we should rather believe the philosophers who say that only the educated are free."
— Epictetus (AD 55 - 135), Greek Stoic philosopher

INTRODUCTION

India's higher education system is the third largest in the world, after that of the United States and China. The largest number of institutions of higher education in the world is also in India. Indian higher education system is the third largest in terms of enrollment of students as well. These facts are an indicator of the greatness and significance of higher educational system in India. But, along with this, Indian higher education system also suffers from many serious problems. The higher education system suffers from both, less quantity as well as a woefully poor quality. According to the Government data, only one out of every seven children born in India attains higher education. This is an indicator of low access to the higher education system of the country. As regards the quality, various rankings of higher educational institutions in the world have either no Indian institutes or very few of them. Apart from this, Gross Enrollment Ratios (GER) for higher education in India is one of the lowest in the world. Not only this, there are many other serious problems. If India is to be an advanced nation in the times to come, it will have to address these problems sooner than later.

ROLE OF HIGHER EDUCATION

The prime aim of system of higher education in any country is to promote the creation of a knowledge based society in the country. This is true for India also. If India has to become a global power in future, it will have to initiate many key and basic reforms in the system of higher education. Sam Pitroda, the chairman of National Knowledge Commission, while delivering a keynote address in a seminar on 'Higher Education Policies in India, China and the United States', which was organized by the Bridging Nations Foundation in Washington DC; pointed out that "Higher education has been key to India's growth in the last couple of decades, and it was all thanks to the country's founding fathers, who recognized the role higher education would play." Highlighting the importance of higher education Gurudev Rabindra Nath Tagore had said, "The higher education is that which does not merely give us information, but makes life in harmony with existence". Given this, the importance of higher education in India is second to none.

Thus, higher education helps to create a knowledge based society. It serves as the creator of well qualified professionals in various fields. Scientists, doctors, teachers, engineers, researchers, academicians and likewise professionals in all the other fields are the product of the system of higher education. All these professionals not only run the system of the nation, they also help to formulate the policies in various fields. Along with this, higher education plays a very vital role in the training of qualified personnel required in various fields. It is the main source of imparting and enhancing the skills of human capital in the country. Thus, it helps to improve the employability of the labor force. This further helps in the process of the income generation and in uplifting the living standards of the people.

The higher education system plays a fundamental role in carrying out and in promoting advanced research in the country. All the new inventions, innovations, research and development etc. take place in the higher education sector. This helps in the creation and development of modern technology in the nation. All this helps in the provisioning of various services to society.

Higher education also plays an important role in the creation of a value based society. Whereas primary and secondary education shapes the basic skills among the labor force, higher education inculcates and promotes national and cultural values among the citizens. It expands the vision and outlook of the people. It helps to liberate people from regressive thinking, superstitions, false beliefs and ignorance by enhancing their knowledge. People become more aware about their rights and duties towards family, society and the nation as well. It enables the people to fight ignorance, injustice, corruption, violence and challenges before the nation. All this renders a great help in the creation of a values oriented society in the country.

* *Asst. Prof. in Economics, SPN College Mukerian, HSP., PUNJAB*

ISSN 2394-7462

Lastly, higher education plays a very important role in the all round economic development of the country. In fact, all the above mentioned efforts on the part of the higher education have the prime motive of promoting the rapid economic development in the nation.

PROBLEMS OF HIGHER EDUCATION IN INDIA

Despite the core role that higher education has played till now and the significance of it for the present and future of India, it is trapped in a plethora of problems. . By 2030, when India will have the largest number of the youth in the world, the existing challenges for Indian higher educational system; namely the problems of access, equity, quality etc. will get multiplied. That is why Sam Pitroda had lamented in Washington DC seminar, "We have serious problems and we do have skill shortages. Serious problems that have come out of the fact that we really don't have enough capacity in our higher education to meet the needs of today as well as tomorrow." The then Prime Minister Manmohan Singh had also acknowledged this fact in 2010 when he had said that massive challenges lie ahead for India as far as higher education, particularly higher education in science and technology is concerned.

At present, one of the serious most challenges before the higher education system of the country is the increasing trend towards privatization. Private higher education is highly restrictive in its access than public education, especially to the common people. It is generally highly profit motivated. It gives no consideration to social, national and moral values relevant to the higher education. The prevalence of various malpractices in the higher education system of the country at present is the result of increasing privatization only. The mushrooming of poor quality institutes of higher education in the recent times clearly explains this. At present, out of the total number of higher education institutes in India, 64% are private. Similarly, out of total number of students, approximately 59% are enrolled in private institutes.

Another serious problem of Indian higher education is the demand- supply gap. Every year, a large number of students come out of the school system having completed their schooling. The higher education system does not have the capacity to absorb them into the colleges, universities and other institutes of higher education. That is why gross enrolment ratio is woefully low in the Indian higher education. In this context, the Ministry of Human Resources & Development has set a target of a 30 percent GER for India by 2020. But, given the present circumstances that target is highly unlikely to be met.

Quality of Indian higher education is also highly questionable. The higher education institutes churn out a large number of youths every year having a vast variety of degrees. But, a large number of these graduates as well as post graduates do not get jobs in their respective fields even after having spent many years in acquiring higher education. This is so due to poor quality of education attained, inadequate training and miserably poor skill levels. It means that Indian higher education system does not improve the employability of the human capital. Hence, despite so much unemployment, the labor market is facing acute shortage of skilled manpower. Thus, clear-cut chasm exists between the quality of education delivered and the actual skills required.

There is absence of a holistic national policy for higher education in India to achieve excellence in the same. Though the government has launched some programs and a number of committees and commissions have been set-up such as the National Knowledge Commission and the Yashpal Committee; the implementation of the recommendations of these commissions has not been done effectively. Consequently, a well co-ordinated policy for higher education is still missing in the country. As a result, there is a crippling lack of co-operation and synergy in the system of higher education in the country. This policy deficit in the higher education sector in the country is also hindering the development of higher education.

Another problem faced by the country concerning higher education is the acue shortage of faculty members. A large number of posts at various levels are lying vacant in the institutes of higher education in India. Ad-hocism has become the order of the day. Due to shortage of regular and permanent staff members, there is huge stress of non-teaching and non-research jobs on the handful of the regular staff members. This has highly adverse implications for the quality of education delivered.

The quality of research carried out in Indian higher education system is also very poor. There is acute shortage of infrastructural facilities and funding for carrying out research in majority of the institutions. There is lack of training and support for the researchers. This lack of support, funds, reward and recognition for carrying out quality research in India is a major hindrance in the way of the development of higher education system of the country. It is due to this only that researchers performing outstandingly well abroad lose their initiative as soon as they land in India.

Another very serious problem for the higher education is the very low public funding. In the recent years, government funding has almost stagnated at a very low level. It seems that the higher education is not at all in the priority list of the central government and the respective state governments. As a result, privatization has taken place at a fast pace. Due to its orientation towards profit motive, private sector has commercialized the higher education in

ISSN 2394-7

the country. This has given birth to a large number of problems and malpractices in the higher education sector. In conceived slogans and euphemism like 'raise your own resources' have made higher education a privilege which is of the reach of the masses. Social objectives, quality concerns, research orientation etc. are no longer the objectives the higher education in India.

In the higher education system of India, there exists a problem concerning curriculum and teaching meth as well. Curriculum uniformity is not there among various institutes of higher learning. There is problem of obsolete of the curriculum as well. The usefulness of the curriculum is also highly limited in the practical world. Apart from the the teaching methodology and the learning techniques are also outdated. In the most of the institutes, the participat of the students in the teaching-learning practice is highly limited. There is almost complete absence of evaluation teaching-learning output. Examination system is in complete mess and there is an urgent need to examine it at the earliest. The use of the modern methods of teaching-learning is still a distant dream. A large section of teachi fraternity is also still not aware and well-versed with the modern methods and techniques of teaching-learning.

Apart from the above mentioned problems, there is another problem that there is a wide gap in the availabilit access, delivery and quality of higher education across different states and between rural and urban regions of India. In this context, rural areas still lag far behind the urban areas of India. This gives an elitist shade to the higher educatio of the country. Ultimately, higher education also becomes a tool of widening of economic inequalities in the country.

POSSIBLE REMEDIES

Thus, it becomes clear that higher education system in India is faced with many serious problems. All these problems must be addressed sooner than later in the interest of the people, society, nation and economic developme of the nation. Only then, India can aspire to be a great nation in the times to come. To do so, a series of well-oriente efforts will have to be initiated keeping in mind the nature and intensity of the problems.

To increase access and availability of higher education in the country, the number of institutions must be increased as per the requirements. More universities and colleges and other institutes of higher learning must be set up both by central government and the state governments. Existing institutes must be expanded and developed. Shift system of education (morning and evening shifts) and distance education system must be promoted. There should be more smart classrooms.

The most important of all the efforts to improve the higher education system of the country is to initiate wide-ranging changes in the quality of it. The quality of the faculty, education delivered and the research carried out; should all be improved drastically. High-quality faculty members should be recruited and retained by implementing various promotional measures. Required infrastructure must be made available to the faculty for the delivery of quality education and valuable research. Faculty development and exchange programs with top institutions of the world must be launched. To promote the research, it is necessary to upgrade laboratories, motivate researchers and provide research funding. Industry- academia collaborations must be enhanced to promote applied research. International collaboration for research must also be promoted and the researchers must be freed from undue restrictions. There should be continuous evaluation of teaching-learning outcomes and this evaluation needs to be taken more seriously.

Although, it is desirable to involve the private sector in the dissemination of the higher education, still there must be proper regulation of the activities of the private sector. It must always be borne in mind that higher education should never be allowed to be treated as a commercial activity. Its objectives and its role in the society should never be overlooked. Along with this, specific efforts should be made to enhance the participation of females, SC/ST/OBC students, minorities and physically handicapped persons in the higher education. Access, delivery and quality of higher education in the rural areas of the nation also require special efforts. Only then quality higher education will be available to all and there will equitable economic development in the nation.

Learner and quality learning centered paradigm of education should be adopted in the country. For this curriculum and teaching-learning techniques will also have to be improved. Multi-disciplinary and liberal approach towards opting various courses by the students should be adopted. Students should be allowed to get a holistic exposure to various fields.' Industry-oriented' courses and skill training programs must be started to enhance employability of the youth. Drastic changes should be initiated in the examination system as well. Along with this, the curriculum should be revised periodically in accordance with the needs and changing circumstances.

Along with this, funding to the higher education also needs to be enhanced comprehensively. Government needs to allocate more funds to the cause of higher education in the country. Competitive research grants from government and corporate bodies must be made available to promote quality of education and the research. Efforts should also be made to encourage alumni funding. It can be only with the enhanced funding that many of the above mentioned problems of higher education sector of India can be tackled. This also calls for a holistic national policy

ISSN 2394-7492

towards the regulation and promotion of higher education in India. But, all this will be possible if dedicated reforms are introduced in the governance, management and leadership structure of the higher education sector of the nation.

CONCLUSION

Thus, it becomes clear that higher education sector in India is confronted with some very serious problems. However, these problems can be tackled with some specific and serious efforts. But, that needs a lot of will-power and funds, particularly from the government. Along with this, strict regulation of the private sector in the field of higher education is also required. Otherwise, no far-reaching change in the fortune of this sector will be possible in the near future. Hence; expansion, excellence and equity should be the objectives of the higher education in India if India has to be a key player in the global fraternity.

References

1. British Council; Understanding India - The Future of Higher Education and Opportunities For International Cooperation, 2014.
2. Business Standard NOV.07 2013.
3. David F. Labaree; Public Goods, Private Goods: The American Struggle Over Educational Goals; American Educational Research Journal, Vol. 34, No. 1, 1997.
4. FICCI Higher Education Summit; 2013; Higher Education in India; Vision 2030.
5. James Cemmell; Public vs. Private Higher Education: Is Higher Education a Public Good?
6. J. B. G. Tilak; Higher Education in India: In Search of Equality, Quality and Quantity ; (Ed.)2013.
7. P. Arunachalam; Higher Education Sector in India: Issues and Imperatives; Journal of Global Economy, Volume 6 No 4, JULY-AUGUST, 2010.
8. Pilot Report; All India Survey on Higher Education; Ministry of Human Resource Development, Department of Higher Education, Planning, Monitoring & Statistics Bureau, 2011.
9. Sam Pitroda; Higher Education Policies in India, China and the United States; Key note address at seminar organized by the Bridging Nations Foundation in Washington, DC, 2009.
10. Sam Vaknin; Is Education a Public Good; Malignant Self Love.
11. Suhas Avhad (Dr.); Emerging Issues and Challenges in Higher Education; Abhinav, Volume II, January 2013. (www.abhinavjournal.com).
12. The Times of India, March 08 2014.
13. University Grants Commission; Higher Education in India - Issues related to Expansion, Inclusiveness, Quality and Finance; New Delhi, 2008.

ISSN 2394-7

Small scale industries in India: Growth and Performance wi special reference to employment sector.

*Dr. Sapna Sha

Abstract

Industrialization and employment generation is the greatest challenge of planned economic development in India. [illegible] industries with inclusive bid, from time to time, encouraged the growth of small scale industries in order to generate employ[illegible] [illegible] balanced regional growth, have equitable distribution of income and wealth and promote exports. The main objective of [illegible] paper is to analyze the growth and performance of small scale industries in various sectors of India with its contribution in GDP [illegible] domestic product and employment sector. More-over, comparison study of growth and employment generation in small [illegible] industrial sector and industrial sector is the important part of this paper. Further, due attention has been given to the decade-[illegible] analysis of the growth and performance of small scale industrial sector in India. In order to satisfy the above said objectives, this pa[illegible] is primarily based on the secondary data available from the Development Commissioner (MSME) Ministry of Micro, Small and Medi[illegible] Enterprises. To get the clear picture, various tools of statistics such as ratio and proportionate and time series analysis have been appl[illegible] in the analysis and the time period selected for the study is 1973-2003 (thirty years). It is found that the number of units of small sca[illegible] industries is not only growing consistently but also performed very well in terms of employment during the whole study period.

Section- 1

Introduction

Industrialization and employment is the greatest challenge of inclusive growth in India. World-Wide [illegible] Micro Small& Medium Enterprises (MSMEs) has been accepted as the engine of economic growth and for promoti[illegible] equitable development. The major of this sector is its employment potential at low capital cost. The labour intensity [illegible] MSMEs sector is much higher than that of large enterprises (www.demsme.gov.in)

1.2 Objectives

The specific objectives of the paper are:

- to access the growth of small scale industries in India between 1973-74 to 2002-2003;
- to make a comparative analysis between small scale industrial sector and industrial sector in the context [illegible] employment sector; and
- to find out the various opportunities of small scale industries in different sectors of India in the context [illegible] more liberal economy

Keeping in view the above said objectives, this paper is divided into five sections:

Introduction.
Growth of Small Scale Industries of India.
Small Scale Industries with special reference to employment sector.
Opportunities in Small Scale Industrial Sector of India.
Major Findings, Suggestions and Policy Implications.

1.3. Data structure and Technique

The study is primarily based on the secondary data available from the reports of ASI; Developme[illegible] Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, Census [illegible] India, various years, Statistical Abstracts of India, various years and the plan documents. In order to make the stud[illegible] more effective various web-sites related with the study have also been explored. To get the clear picture of small scal[illegible] industrial sector of India various statistical tools have been applied such as ratio and proportionate technique and tim[illegible] series technique.

1.4. Time period

To make the analysis more presentable the time period selected for this paper is between 1973-1974 and 200[illegible] 2003 (thirty years).

*G.G.D.S.D. College, Hariana (Hoshiarpur)

ISSN 2394-7462

1.5. Limitations of the study

While during the analysis it was found that the major limitation of the study is the lack of data. Data was not available particularly in terms of fixed investment of small scale industrial sector in India. More-over it was not updated by the published sources of the government of India. Further, it was strongly felt that there was a huge lack of literature on the small scale industrial sector of the country.

Section- 2

Growth of Small Scale Industries in India between 1973-74 and 2002-2003

The small scale industrial sector plays a vital role in the growth of the country. It contributes almost 40 per cent of the gross industrial value in the Indian economy (Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises).

The relevant statistics of growth of small scale industries in India are presented in various tables. To get the clear picture of growth of small scale industries in India, the whole data is divided into three periods (1972-73 to 1979-80; 1980-81 to 1989-90; 1990-91 to 1999-2000; and 1999-2000 to 2002-03).

Table 2.1: Growth of small scale industries in India between 1973-74 and 1979-80

Year	Number of Units (Million)	Percentage Share
1973-74	0.42	9.84
1974-75	0.5	11.71
1975-76	0.55	12.88
1976-77	0.59	13.82
1977-78	0.67	15.69
1978-79	0.73	17.09
1979-80	0.81	18.97
Total	4.27	100.00

Source: ASI, Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi.

Table 2.1 reveals the growth of small scale industries in India between 1973 and 1980.The data shows that there is consistent increase in the number of units of small scale industries in India. The number of small scale units in India was 0.42 million in 1973-74 rose to 0.81 million in 1979-80. No major variations have been found. Similarly percentage-wise the share of small scale units lies between 9.84 per cent in 1973-74 and 18.97 per cent in 1979-80. The complete picture of the growth of small scale units in India shows in table 2.2. This table shows the growth of small scale units of two decades (i.e. is between 1980-81 to 1989-90 and 1990-91 to 1999-2000) collectively.

Table 2.2: Growth of small scale industries in India between 1980-81 and 1989-90, 1990-91 and 1991-2000

Year	Number of Units (Million)	Percentage Share	Year	Number of Units (Million)	Percentage Share
1980-81	0.87	6.59	1990-91	1.95	7.52
1981-82	0.96	7.27	1991-92	2.08	8.02
1982-83	1.06	8.02	1992-93	2.25	8.68
1983-84	1.16	8.78	1993-94	2.39	9.22
1984-85	1.24	9.39	1994-95	2.57	9.91
1985-86	1.35	10.22	1995-96	2.66	10.26
1986-87	1.46	11.05	1996-97	2.8	10.8
1987-88	1.58	11.96	1997-98	2.94	11.34
1988-89	1.71	12.94	1998-99	3.08	11.88
1989-90	1.82	13.78	1999-2000	3.21	12.37
Total	13.21	100.00	Total	25.93	100.00

Source: ASI, Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, Various Issues.

Continuous increase in the number of small scale units have been identified through out the period. It was 0.87 million units in 1980-81 increase to 1.82 million units in 1989-90. Thus, total 13.21 million small units were busy to full-fill the demand of the people (1980-81 to 1989-90). Percentage-wise the share of small scale units once again shows consistent growth. However, there share lies between 6.59 per cent and 13.78 per cent during the first decade of the table. Data shows in the second decade of the table, proves that no major variations have been noticed. Once again

ISSN 2394-7462

consistency shows in the growth of the small scale units in terms of million as well as in terms of percentage share between 1990-91 to 1999-2000 (1.95 million to 3.21 million and 7.52 per cent to 12.37 per cent). If we compare the growth of small scale units in both decades one can said that in absolute terms both decades shows increasing trend but in percentage terms second decade of the table shows the falling trend.

Table 2.3: Growth of small scale industries in India between 2000-01 and 2002-03

Year	Number of Units (Million)	Percentage Share
2000-01	3.31	32.08
2001-02	3.44	33.33
2002-03	3.57	34.59
Total	**10.32**	**100.00**

Source: ASI, Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, Various Issues

Table 2.3 depicts that the number of small scale units was 3.31 million in 2000-01 rose to 3.57 million in 2002-03 So, same picture appeared in this period as it was in the previous

Table 2.5: Trends in Growth Small Scale Industries and Industrial Sector between 1991-92 and 1999-2000

Year	Small Scale industries (in terms of percentage)	Industrial Sector (in terms of percentage)
1991-92	3.1	0.6
1992-93	5.6	2.3
1993-94	7.1	6
1994-95	10.1	9.4
1995-96	11.4	12.1
1996-97	11.3	7.1
1997-98	8.43	5.8
1998-99	7.7	4
1999-2000	8.16	6.5

Source: ASI; Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, Various Issues.

Comparison growth of small scale industries and industrial sector in terms of percentage is the feature of th table 2.5. The growth of small scale industries as compare to industrial sector was much more during the whole perio selected for this table except 1995-96 when the growth of industrial sector was 12.1 per cent as compare to 11.4 per cer of small scale industries in India. This may be because of small scale units require less investment.

In nutshell sustained growth of small scale industries have been noticed during the whole study perio While percentage-wise fall in trends have been emerged between 1990-91 and 1999-2000. Comparatively post econom reforms period was much more favorable period as far as the establishment of new small scale units was concerned compare to pre reforms period. Moreover, the growth of establishment of small scale industrial sector to industri sector was showing increasing trend. Thus, the whole picture regarding the growth of small scale industries during t period selected for the study shows that government seems to be cautious in fulfilling his promise regarding t establishments of new small scale industries in his various industrial planning's.

Section- 3

Small Scale Industries with special reference to employment sector

A small scale sector in India creates largest employment opportunities for the Indian people next only agriculture. It has been estimated that Rs. 1,00,000 of investment in fixed assets in the small-scale sector gener employment for four persons.

ISSN: 2394-1685

3.1 Level of employment generation in various industries

Food products industry has ranked first in generating employment, per unit employment is 5.48 million persons (13.1 per cent). The next two industry groups are non-metallic mineral products with employment of 5.40 million (12.2 per cent) and metal product with 4.27 million persons (9.2 persons). In chemical and chemical products, machinery parts except electrical parts products, basic metal industries, paper product and printing, textiles and garments repair services and rubber and plastic products the contribution ranged from two to four per cent. However the total contribution by these eight industries being 69 per cent.

3.2 Per unit employment

Per unit employment was the highest (20) in units engaged in beverages, tobacco and tobacco products mainly due to high employment potential of this product particularly in Maharashtra, Andhra Pradesh, Rajasthan, Assam and Tamil Nadu. Next come to cotton textile products (17), non-metallic mineral products (16.3), metal industries (13.6) and electrical machinery and parts (11.2). The lowest was 2.4 in repair service line. Per unit employment was highest (16) in metropolitan cities. It is important to note that, in chemical and chemical products, non-metallic mineral products, basic metal industries per unit employment were higher in rural areas as compare in metropolitan area. In urban areas highest employment per unit was in beverages, tobacco followed by cotton textile products, basic metal industries and non-metallic mineral products.

3.3 Location-wise distribution of employment- Rural

Non-metallic products contributed 22.7 per cent to employment generated in rural areas, food products accounted for 21.1 per cent, wood products and chemical and chemical products shared between them 17.5 per cent.

3.4 Location-wise distribution of employment- Urban

As for as urban areas, machinery parts except electrical, non-metallic mineral products chemical and chemical products together accounted 26.2 per cent of employment. In metropolitan leading industries were metal products, machinery parts except electrical and paper products and printing total share being 33.6 per cent.

3.5 State-wise employment distribution

Data related with state-wise distribution of employment level in india shows that, Tamil Nadu made the maximum (14.5 per cent) contribution to employment followed by Maharashtra (9.7 per cent); Uttar Pradesh 9.5 per cent); West Bengal (8.5 per cent); the total share being 27.7 per cent. The contribution of Gujrat was estimated (7.6 per cent); Andhra Pradesh (7.5 per cent); Karnataka (6.7 per cent) and Punjab (5.6 per cent) together accounted for 27.4 per cent.

3.6 Growth of employment in small scale industries in India

The statistics estimated the growth of employment in small scale industries have been presented in table 3.6.1. For this the data has been enclosed in three decades (1973-74 to 1982-83, 1983-84 to 1992-93 and 1993-94 to 2002-03). Data has been studied on the basis of absolute numbers and as well as in percentage basis.

Table 3.6.1: Growth of employment in small scale industries of India between 1973 and 2003

Year	No. in Million	percentage	Year	No. in Million	percentage	Year	No. in Million	percentage
1973 -74	3.97	8.73	1983 -84	8.42	7.57	1993 -94	13.94	8.25
1974 -75	4.04	8.90	1984 -85	8.88	8.21	1994 -95	14.88	8.58
1975 -76	4.59	7.84	1985 -86	9.51	8.75	1995 -96	15.29	9.21
1976 -77	4.98	8.50	1986 -87	10.14	8.24	1996 -97	16.38	8.48
1977 -78	5.40	9.22	1987 -88	10.71	8.75	1997 -98	16.72	8.87
1978 -79	6.38	10.89	1988 -89	11.38	10.12	1998 -99	17.16	10.13
1979 -80	6.70	11.44	1989 -90	11.98	10.38	1999 -2000	17.85	10.34
1980 -81	7.1	12.12	1990 -91	12.55	11.42	2000 -01	18.59	10.48
1981 -82	7.5	12.81	1991 -92	12.98	11.85	2001 -02	19.22	11.36
1982 -83	7.9	13.49	1992 -93	13.45	12.22	2002 -03	19.97	11.79
Total	58.58	100.00	Total	106.74	100.00	Total	169.36	100.00

Source: ASI, Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, Various Issues.

Statistical Abstracts of India, Various Issues.

Data available in the first decade of the study shows that 3.97 million labour was employed in small sector of India and the number of employment was continuously increasing with the growing period of time and rose to 7.9

ISSN 2394-7462

million in 1982-83. Thus, level of employment in small scales was consistently increasing. Same picture appeared in the case of percentage wise analysis of the same period as their percentage share increases from 6.78 per cent in 1973-74 to 13.40 per cent in 1982-83. While, in the second segment of the table once again small sector of India was trying at its level best to increase the rate of employment both at absolute level and at percentage-wise. In 1982-83 small sector of India was absorbing 8.42 million human resources which rose to 13.41 million at the end of the second decade of the study (1992-93). Percentage-wise its share varies between 7.7 per cent and12.22 per cent. In post economic reforms period small sector was providing employment opportunities at much more faster rate. When first year (1992-93) of the third decade starts with double digit and employed 13.94 million people, increase to 19.97 million at the end of the study period (2002-03). Percentage-wise its share varies between 8.23 per cent and 11.83 per cent during the same period.

If we compare the total number of labour employed in the small scale sector, it was found that total 58.56 million labour was employed in 1983-84 in small scales of India rose to109.74 million in 1992-93 to 169.34 million in 2002-03. After the analysis, the results shows that on which no one can easily believe that this was the only economic indicator in which study have not found any falling trend even in a single year of the whole study period of thirty years.

Table 3.6.2: Trends in growth of GDP (gross domestic product), employment and creation of new jobs in small scale industrial sector and industrial sector between 1980 and 1997

Period	GDP * (percentage)	Increase in job per annum: organized sector including government sector (percentage)			SSI **	Creation of new jobs (percentage): Organized sector	SSI **
1980-90	5.7	1.59			6.7		
1991-97	5.7	0.86			3.5	53.66 lakh	80 lakh

Note: *Growth of Gross Domestic Product per annum
** Small Scale Industries

Source: ASI, Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, Various Issues.
Statistical Abstracts of India, Various Issues.

Data shows in table 3.6.2 proves that the growth of gross domestic product per annum was 5.7 percent between 1980 and 1997. If we compare the increase in job per annum of organized sector including government sector and small scale industrial sector between 1980 and 1997. It was found that the performance of small scales was much better than organized sector. Percentage share of increase in job per annum of organized sector was 1.59 per cent between 1980 and 1990 as compare to 6.7 percent of small scale units during the same period. Thus, small scale industries were 5.11 per cent times more efficient. But, from 1991-97 (after economic reforms period) great fall in increase in job per annum in terms of percentage have been noticed. The share of organized sector falls to 0.86 per cent and small scale sector to 3.5 per cent. This behavior of data will definitely disturb the policy makers. As far as creation of new jobs in organized and small scale sector is concerned. Once again boll was in the court of small scale industries. As small scale industries was creating 80 lakh new jobs during the period from 1980 to 1997 while organized sector was creating just 53.66 lakh new jobs during the same period.

In short, either in the case of increase in job per annum or creation of new jobs small scale industries proves more efficient as compare to organized sector.

Section- 4

Opportunities in the Small Scale Industries in India

The opportunities in the small-scale sector are enormous due to the following:

Less capital intensive; extensive promotion and support by the government; reservation for exclusive manufacture by small scale industries/industrial sector; project profiles; funding finance and subsidies; machinery procurement; raw material procurement; man power training; technical and managerial skills; tooling and testing support; reservation for exclusive purchase by government; export promotion; growth in demand in the domestic market size; increasing export potential for Indian products; growth in requirements for ancillary units due to the increase in number of Greenfield units coming up in the large scale sector.

Thus, because of huge space of opportunities, scale industries could be performed exceedingly well and enabled our country to achieve a wide measure of industrial growth and diversification.

ISSN 2394-7462

Section- 5

Major Findings, Suggestions and Policy Implications

The major findings of the study are as follows:

- Consistent growth of the establishment of new units of small scale industries during the whole study period.
- Growth of small scale industries was more than Industrial sector of India between 1991 and 2000.
- Performance-wise 1979 to 1982 and 1989 to 1992 seems to be the glowing years of all the three indicators.
- Food products industries ranked first (13.6 per cent) in the generation of employment.
- Per unit employment was highest in metropolitan areas as compare to rural areas except chemical and chemical products, non-metallic mineral products, basic metal industries
- Location-wise urban areas are providing more employment opportunities
- State-wise Tamil Nadu contributes maximum contribution (14.5 per cent) in employment level and Punjab was contributing 5.6 per cent in its employment market.
- Rate of labour absorption was found to be quite healthy during the whole study period.
- Comparatively small scale sector was providing much more job opportunities and creating new jobs per annum to organized sector including government sector.

By its less capital intensive and high labour absorption nature, small scale industrial sector has significant contributions to employment generation. This sector is ideally suited to build on the strengths of our traditional skill and knowledge by infusion of technologies, capital and innovative marketing production. Labour of small scale units has better utilization of scare capital. The traditional industries have also been performing well in capacity to earn foreign exchange. This is the opportune time to set up projects in the small-scale sector. It may be possible that the out look is positive, indeed promising, given some safeguard, expectations is based on an essential feature of the Indian industries. The diversity in production systems and demand structure will have long term co-existence of many layers of demand for consumer product technologies/processes. Further, there will be flourishing and well grounded markets for the same products/processes, differentiated by quality, value added and sophistication characteristics of the Indian economy will allow complementary exercise for the diverse types of units. The promotional and protective policies of the government can ensured the presence of this sector in an astonishing range of products particularly in consumer goods. However, the bugbear of the sector has been the inadequate in capital, technology and marketing. Thus, policy makers should stress not only the establishment of new small scale units but also effective steps should be taken in order to enhance the efficiency of these units by providing more capital, new technology, regulated market, tax relief and subsidies. Only then the process of liberalization coupled with government support will therefore, attract the infusion of these things.

References

1. ASI," Development Commissioner (MSME), Ministry of Micro, Small and Medium Enterprises", *Government of India*, New Delhi, Various Issues.
2. *Statistical Abstracts of India*, Various Issues.
3. www.demsme.gov.in

ISSN 2394-7462

Corporate Governance In India

*Dr. Mona Gupta

Abstract:

The concept of corporate governance has been attracting public attention for quite some time in India. The topic is no longer confined to the halls of academia and is increasingly finding acceptance for its relevance and underlining importance in the industry and capital markets. The main aim of the paper is to access the need and impact of Corporate Governance in India.

Introduction

Corporate governance is a concept, rather than an individual instrument. It includes debate on the appropriate management and control structures of a company. It includes the rules relating to the power relations between owners, the board of directors, management and the stakeholders such as employees, suppliers, customers as well as the public at large.

Corporations around the world are increasing recognizing that sustained growth of their organization requires cooperation of all stakeholders, which requires adherence to the best corporate governance practices. In this regard, the management needs to act as trustees of the shareholders at large and prevent asymmetry of benefits between various sections of shareholders, especially between the owner-managers and the rest of the shareholders.

Principles of Corporate Governance:

Contemporary discussions of corporate governance outline the following principles of Corporate Governance:

1. **Rights and equitable treatment of shareholders:**

Organizations should respect the rights of shareholders and help shareholders to exercise those rights. They can help shareholders exercise their rights by openly and effectively communicating information and by encouraging shareholders to participate in general meetings.

2. **Interests of other stakeholder:**

Organizations should recognize that they have legal, contractual, social, and market driven obligations to non-shareholder stakeholders, including employees, investors, creditors, suppliers, local communities, customers, and policy makers.

3. **Role and responsibilities of the board:**

The board needs sufficient relevant skills and understanding to review and challenge management performance. It also needs adequate size and appropriate levels of independence and commitment.

4. **Integrity and ethical behavior:**

Integrity should be a fundamental requirement in choosing corporate officers and board members. Organizations should develop a code of conduct for their directors and executives that promotes ethical and responsible decision making.

5. **Disclosure and transparency:**

Organizations should clarify and make publicly known the roles and responsibilities of board and management to provide stakeholders with a level of accountability. They should also implement procedures to independently verify and safeguard the integrity of the company's financial reporting. Disclosure of material matters concerning the organization should be timely and balanced to ensure that all investors have access to clear, factual information.

Corporate Governance in India – MCA & SEBI:

In India, corporate governance initiatives have been undertaken by the Ministry of Corporate Affairs (MCA) and the Securities and Exchange Board of India (SEBI). SEBI committee on Corporate Governance defines corporate governance as the "acceptance by management of the inalienable rights of shareholders as the true owners of the corporation and of their own role as trustees on behalf of the shareholders. It is about commitment to values, about

DAV College, Sec. 10, Chandigarh

ISSN 2394-7462

ethical business conduct and about making a distinction between personal & corporate funds in the management of a company.

The first formal regulatory framework for listed companies specifically for corporate governance was established by the SEBI in February 2000, following the recommendations of Kumarmangalam Birla Committee Report. It was enshrined as Clause 49 of the Listing Agreement. Further, SEBI is maintaining the standards of corporate governance through other laws like the Securities Contracts (Regulation) Act, 1956, Securities and Exchange Board of India Act, 1992; and Depositories Act, 1996.

The Ministry of of Corporate Affairs had appointed a Naresh Chandra Committee on Corporate Audit and Governance in 2002 in order to examine various corporate governance issues. It made recommendations in two key aspects of corporate governance: financial and non-financial disclosures: and independent auditing and board oversight of management. It is making all efforts to bring transparency in the structure of corporate governance through the enactment of Companies Act and its amendments.

Recent developments of Corporate Governance in India:

Although India has been rather slow in establishing corporate governance principles over the last two decades, 2012 was a positive year for progression in the Indian corporate governance arena. The Companies Bill 2012, passed by Lok Sabha (the lower house) on 18 December 2012, includes a number of new provisions aimed at improving the governance of public companies.

Interestingly, despite the structure of Indian businesses differing significantly from those in the UK, the foundations of the new Indian corporate governance model are drawn from the Anglo-Saxon governance model. The investor base in the Indian corporate market, for instance, largely consists of the company founders, their respective family members and the government. In contrast, shareholders in UK companies are less concentrated towards a certain group of people, are geographically dispersed and largely held by professional investors. However, despite significant differences in the corporate structure in the two markets, the corporate governance proposals recently published in India are similar to those adopted in the UK. The question therefore arises as to whether it is appropriate for a closed market to base its corporate governance model on practices developed for and in a market fundamentally different from its own.

The Indian market regulator, the Securities and Exchange Board of India (SEBI), recently issued a consultative paper on the "Review of Corporate Governance" encouraging a wider debate on governance. The paper calls for, inter alia, the splitting of the roles of chairman and chief executive, disclosure of the reasons for an independent director's resignation from office, a limit on the term of appointment of independent directors and greater involvement of institutional investors. SEBI goes on to propose making radical changes which seek to ensure that these corporate governance proposals are implemented in a market which is generally viewed as weak in the implementation of rules and regulations. These changes include:

- the appointment of independent directors by minority shareholders,
- independent directors to receive compulsory training and pass examinations; and
- the adoption of a principle-based approach for certain principles.

Although it is clear that the proposals stem from the Anglo-Saxon corporate model, in some instances they go further and introduce new initiatives which recognize the need for certain obligatory requirements and the need for training in a market that has for centuries been based on a closed board structure and investor base.

FDI & Corporate Governance in India:

There has been a clear move in India to develop the corporate market to attract foreign investment. Foreign investment is slowly increasing shareholder diversity in some companies. This in turn pushes the agenda for the introduction of a regulated and universal corporate governance model. It appears from the recent SEBI proposals that the adoption of a corporate governance model based on the Anglo-Saxon model will be a useful starting point but the adoption of certain UK-based concepts such as 'comply or explain' should be adopted cautiously given the radical nature of certain proposals and significant effects they will have on the structure of Indian businesses. New regulatory institutions may need to be created, existing institutions strengthened and hybrid approaches adopted but, on the whole, the Anglo-Saxon model may well be a useful foundation.

References:

1. www.dnaindia com/new corporate governance norms/Feb. 2014-11-17
2. www.businessstandard.com/new corporate governance norms/4 Aug 2014-11-17
3. SEBI-consultative paper on "Review of Corporate Governance"
4. Kumarmanglam Birla Committee Report on Corporate Governance.
5. Governance watch – Sep 2014 Newsletter

ISSN 2394-7462

Swami Vivekanda's Contribution to Education in India

*Mrs. Suman Gupta

Abstract

A human being is not simply a composite of body and mind[1]. According to the Vedanta philosophy, a human being has five sheaths, or coverings: the physical sheath, the vital sheath, the mental sheath, the intellectual sheath, and the blissful sheath[2]. Today's education can at best touch the first four sheaths, but not the last one. Spiritual knowledge is essential for the fifth as it is the reservoir of bliss, knowledge and strength, and all the other sheaths are activated by the fifth. Thus the masses needed two kinds of knowledge: secular knowledge to improve their economic condition, and spiritual knowledge to infuse in them faith in themselves and strengthen their moral sense. The next question was, how to spread these two kinds of knowledge among the masses? Through education – this was the answer that Swami Vivekanand found[3].

Swami Vivekananda, known in his pre-monastic life as Narendranath Datta, was born in an affluent family in Kolkata on 12 January 1863. His father, Vishwanath Datta, was a successful attorney with interests in a wide range of subjects, and his mother, Bhuvaneshwari Devi, was endowed with deep devotion, strong character and other qualities. A precocious boy, Narendra excelled in music, gymnastics and studies. By the time he graduated from Calcutta University, he had acquired a vast knowledge of different subjects, especially Western philosophy and history. Born with a yogic temperament, he used to practise meditation even from his boyhood, and was associated with Brahmo Movement for some time[4].

Ever since childhood, Narendra had great admiration for wandering monks and he liked to think that one day he himself would become a monk. But his ambition only became evident during his college days at the Scottish Church College. He began to search out scholars and spiritual leaders in order to question them. But none of them could satisfy him. It was from William Hastie, principal of his college, that he heard for the first time of Sri Ramakrishna, the saint of Dakshineswar. His meeting with Sri Ramakrishna in November 1881 proved to be a turning point in his life. About this meeting, Narendra nath said[5]:

> "He [Sri Ramakrishna] looked just like an ordinary man, with nothing remarkable about him. He used the most simple language and I thought 'Can this man be a great teacher?' – I crept near to him and asked him the question which I had been asking others all my life: 'Do you believe in God, Sir?' 'Yes,' he replied. 'Can you prove it, Sir?' 'Yes.' 'How?' 'Because I see Him just as I see you here, only in a much intenser sense.' That impressed me at once. [. . .] I began to go to that man, day after day, and I actually saw that religion could be given. One touch, one glance, can change a whole life" (CW, vol. IV, p. 179).

Ramakrishna's life was one of spiritual experience and achievement. He also discovered some truths of great social significance. About the latter, Ramakrishna said: I have practised all religions – Hinduism, Islam, Christianity – and I have also followed the paths of the different Hindu sects. I have found that it is the same God toward whom all are directing their steps, though along different paths (Gospel, 35)[6]. Sri Ramakrishna carefully guided Narendra and a band of other young dedicated disciples, and the Master chose Narendra as the leader of the group.

After a few years, two events took place which caused Narendra considerable distress. One was the sudden death of his father in 1884. This left the family penniless, and Narendra had to bear the burden of supporting his mother, brothers and sisters. The second event was the illness of Sri Ramakrishna which was diagnosed to be the cancer of throat.

Sri Ramakrishna instilled in these young men the spirit of renunciation and brotherly love for one another. One day he distributed ochre robes among them and sent them out to beg food. In this way he himself laid the foundation for a new monastic order[7]. He gave specific instructions to Narendra about the formation of the new monastic Order. In the small hours of 16 August 1886 Sri Ramakrishna gave up his mortal body.

After the Master's passing, these young disciples began to live together in a dilapidated building at Bara Nagar in North Kolkata. Under the leadership of Narendra, they formed a new monastic brotherhood, and in 1887 they took the formal vows of sannyasa, thereby assuming new names. Narendra now became Swami Vivekananda[8].

*Associate Professor, Department of Political Science, Post Graduate Government College for Girls, Sector 11, Chandigarh.

 ISSN 2394-7462

In the middle of 1890, Vivekanand left Bara Nagar Math and embarked on a long journey of exploration and discovery of India. During his travels all over India, he was deeply moved on seeing the appalling poverty and backwardness of the masses. He was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the masses. The immediate need was to provide food and other bare necessities of life to the hungry millions. For this they should be taught improved methods of agriculture, village industries, etc. It was in this context that Vivekananda grasped the crux of the problem of poverty in India[9] (which had escaped the attention of social reformers of his days): owing to centuries of oppression, the downtrodden masses had lost faith in their capacity to improve their lot. It was first of all necessary to infuse into their minds faith in themselves. For this they needed a life-giving, inspiring message. He found this message in the principle of the Atman, the doctrine of the potential divinity of the soul, taught in Vedanta.

Vivekananda's guru, Sri Ramakrishna, used to say that manush needs to become man-hush – that is, a man needs to become a true man. 'He alone is a man,' he said, 'whose spiritual consciousness has been awakened' (Gospel, 85[10]). Following his Master, Vivekananda emphasized that 'the ideal of all education, all training, should be this man-making'. Lamenting over the prevailing system of education, he said: "But, instead of that, we are always trying to polish up the outside". What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow." (CW, vol. II, p. 15).

There is no doubt that today's education neglects training of the mind in all its aspects, but it also neglects the spiritual side of human beings. People's minds are not directed to higher pursuits of life with the result that their hidden potentials are not revealed. Only when wisdom, peace, strength, unselfishness, loving concern for others and other virtues become evident is a person transformed from a sensuous being to a true human being. A tremendous explosion of knowledge without commensurate wisdom, plus immense power not tempered with discrimination, have made education today a potential source of danger. This is a serious problem looming large on humanity's horizon. As Vivekananda observed:

"Intellect has been cultured with the result that hundreds of sciences have been discovered, and their effect has been that the few have made slaves of the many – that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have those wants satisfied, and when he cannot, he struggles, and dies in the struggle."[11] (CW, vol. I, p. 414).

In order to counterbalance this uneven development, Vivekananda strongly recommended the adoption of a 'spiritual and ethical culture', and he looked upon 'religion as the innermost core of education' (CW, vol. III, p. 182; vol. V, p. 231). But by 'religion' he did not mean any particular religion. Religion to him meant the true eternal principles that inspire every religion. This is what touches the heart and has the potential to effect desirable changes in one's motivation. It also gives mental strength and broadness of outlook. Discussing the practical implications of morality, Swami Vivekananda once observed: "What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us." (CW, vol. II, p. 137).

Thus, in order to be worthwhile and effective, education must be rooted in religion – or, to be precise, in the science of spirituality, and evidently not in dogma. Character-building was fundamental in Vivekananda's educational scheme, as against career-orientation, which occupies centre-stage in today's education. A person is what his thoughts have made him. Explaining this, the Swami said, "Each thought is a little hammer blow on the lump of iron which our bodies are, manufacturing out of it what we want it to be." [12](CW, vol. VII, p. 20). That is why one finds that the focus of the Swami's educational thoughts was on assimilation of man-making, character building ideas.

Everything a person does, every thought, every move, leaves an impression on the mind. Even when it is not outwardly apparent, it is strong enough to work beneath the surface. A person's character is determined by the sum total of these impressions. When a large number of these impressions come together, they form a habit. This then becomes a powerful force, for character is but repeated habits. This is why, through the acquisition and repetition of desirable habits, one's character can be remodelled. The people one associates with, good or bad, contribute much to the development of one's character. In fact, their impact is greater than that of didactic teaching. That is why Swami Vivekananda said: "Words, even thoughts, contribute only one-third of the influence in making an impression, the man, two-thirds." [13](CW, vol. II, p. 14). He therefore desired that the teacher's life and personality should be like a blazing fire which could have a positive influence on the pupils in his care. Exposure to exemplary role models, particularly when they are teachers, and also to wholesome curriculum materials that impart culturally-approved values to the young, are critical to character education. Character-building education might focus on teaching what is right and wrong. But simultaneously, or alternatively, it should teach how to decide what is right and wrong. It has been rightly argued that participation in discussions of morality is more instructive than simply hearing about it. In any case, however, the teachers should be moral exemplars if the classroom and the school are to serve as arenas for the teaching of ethics. The

ISSN 2394-7462

students then have the experience of being part of a group of people who take moral values seriously, and this helps them imbibe moral values spontaneously[14]. The present education system has overemphasized the cultivation of the intellect at the cost of the general well-being of humanity. To check this dangerous trend, Vivekananda strongly recommended all-round development of human beings. In one of his lectures he expressed the desire "that all men were so constituted that in their minds all these elements of philosophy, mysticism, emotion, and of work were equally present in him. That is the ideal, my ideal of a perfect man." (CW, vol. II, p. 388).

And the Swami expected that the education systems would be suitably designed to produce such wholesome human beings. Interestingly, the UNESCO report 'Learning', published in 1972, while defining the aim of education, echoed this same idea. It reads: 'The physical, the intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education.'

Vivekananda, however, was a genuine friend of the poor and the weak, particularly the helpless masses of India, and he was the first Indian leader who sought a solution to their problems through education. He argued that a nation was advanced to the extent that education and culture reached the masses. Unless there was uniform circulation of national blood all over the body, the nation could not rise. He insisted that it was the duty of the upper classes, who had received their education at the expense of the poor, to come forward and uplift the poor through education and other means[15]. In fact, the Swami's mission was for the poor. He once said, 'there must be equal chance for all – or if greater for some and for some less – the weaker should be given more chance than the strong' (Letters, 255).

The trend in recent years has been to shift the responsibility for education from the family, religious institutions, private charities and so forth, to public authorities, particularly the State. Yet, in spite of this shift to the State, education has hardly reached the most underprivileged[16]. As they are often victims of malnutrition, poor hygienic conditions and overcrowded housing, they can hardly take advantage of any half-hearted opportunity that is offered. Vivekananda felt that alienation of any kind from the masses of society, who are mostly poor – whether it be alienation through learning, through wealth or through force of arms – weakens the leadership of a country. Therefore, for a sustainable regeneration of India, if not for anything else, top priority must be given to educating the masses and restoring to them their lost individuality. They should not only be given education to make them self-reliant, but also ideas, moral training and an understanding of their own historical situation so that they can work out their own salvation. Furthermore, they must be given culture, without which there can be no hope for their long-term progress.

The Swami was particularly worried about the degradation of women in India. He was emphatic that women must be educated, for he believed that it is the women who mould the next generation, and hence, the destiny of the country. In Vivekananda's educational scheme for India, the upliftment of women and the masses received the highest priority, and his ideas approximated to Paulo Freire's concept of 'Conscientization'.

Conclusion

There have been many changes in the field of education since Swami Vivekananda passed away one hundred years ago, but not as many changes as in other areas of society. One such noticeable change in education is that it is now engaged in preparing human beings for a new type of society, and it is trying to create a new type of human being for it. Interestingly, Swami Vivekananda had envisioned a society with a new type of human being in whom knowledge, action, work and concentration were harmoniously blended, and he proposed a new type of education for achieving this. The right to education for everyone, guaranteed by the Constitution of India, was Vivekananda's dream, but it is still a far cry from its goal. His idea of continual, or lifelong, education, however, has been adopted in many countries already. Moreover, because of the adoption of continuous education in these countries, our idea of what constitutes success and failure has altered, raising new hope for the weak, underprivileged section of these societies – the very people who for various reasons cannot complete their education when they are young. Vivekananda's cry for the upliftment of the downtrodden masses, particularly of the long-neglected women, has evoked a favourable response from different quarters, but societies tailor education to meet their own needs, thereby often robbing the weak of their freedom to determine their own destiny. Unless radical changes are made in all societies the poor will never be able to raise themselves. This was a major concern of the Swami. To squarely meet this great challenge, Vivekananda prescribed 'man-making and character-building education'. For this reason, if not for anything else, Vivekananda's thoughts on education ought to be seriously re-examined today.

References:

1 Swami Vivekananda : Great Personalities Of India, Swami Vivekananda : Great Personalities Of India
2 The Socio-Political Philosophy of Swami Vivekananda, Bhaiya S. Prasad Universal-Publishers, 1999
3 The Indispensable Vivekananda : An Anthology for Our Times Swami Vivekananda Orient Blackswan, 2006

ISSN 2394-7489

4 Swami Vivekananda: Messiah of Resurgent India, P. R. Bhuyan Atlantic Publishers & Dist, 01-Jan-2003
5 Swami Vivekananda, the Living Vedanta, Chaturvedi Badrinath Penguin Books India, 01-Jan-2006
6 Gospel Principles, The Church of Jesus Christ of Latter-Day Saints, The Church of Jesus Christ of Latter-day Saints, 1981 - Mormon Church
7 Swami Vivekananda: A Man with a Vision, Devika Rangachari Penguin UK, 01-Jan-2011
8 Ramakrishna Mission: Swami Vivekananda, Ramakrishna, Views on Ramakrishna, Sarada Devi, Sri Ramakrishna Vidyashala, Belur Math
9 Sri Sri Ramakrishna Kathamrita, Volume 3, Mahendra Nath Gupta Vedanta Press, 30-Jul-2005
10 Hindu Missionaries: Swami Vivekananda, Books Llc General Books, 2010
11 The Complete Works of Swami Vivekananda [Volume 1], Swami Vivekananda Kartindo.com - Religion
12 The Vedanta Kesari, Volume 93, Sri Ramakrishna Math., 2006
13 Awakened India, Volume 101, Swami Vivekananda Swami Smarananda, 1996 -
14 The Vedanta Kesari, Volume 93, Sri Ramakrishna Math., 2006
15 Paul, Dr S. (2003). Great Men Of India : Swami Vivekananda. Sterling Publishers Pvt. Ltd. ISBN 978-81-207-9138
16 Paranjape, Makarand (2005), Penguin Swami Vivekananda Reader, Penguin India, ISBN 0-14-303254-2

The Saga of Human Rights : Be Human towards Them.....

ISSN 2394-7462

* Amit Behal

Abstract

The internationalising of human rights in the contemporary era of globalization has had a range of effects. Defending human rights has really become a point of concern today as these are considered as the new standards of civilization. There is a paradigm shift in the ideology of the way human rights were being treated two decades ago. 'All human rights for all' is the goal of the century and the aim is to ensure that the human rights must be universally accepted and respected. We are experiencing a new age with new hope and expectations. The impact of Globalization on human rights is necessary, because human being is the driver of every trade national and international. There has been a growing awareness in the country and abroad about issues relating to human rights. The conception and principles of human rights are now found both in international law and domestic law of most of the modern states. The ultimate pursuit would thus be to accelerate the process of nurturing a universal culture of human rights in the dynamics of globalization.

"World leaders owe an apology for failing to deliver on the promise of justice and equality in the Universal Declaration of Human Rights (UDHR), adopted sixty years ago. In the past six decades, many governments have shown more interest in the abuse of power or in the pursuit of political self-interest, than in respecting the rights of those they lead."

Amnesty International Report 2008

Introduction:

The conception and principles of human rights are the hallmark of modern civilized and democratic societies. What is obvious and important in these sense that human rights being the rights of everyone, has assumed great significance at the individual group, national and international levels state denials, infringements or blatant violations of human rights occurring in any part of the globe invariably reverberate alert the rest of the world community.[1] Human Rights constitute the vital concern of the mankind. There is growing awareness of people's responsibilities to each other in the modern world. People everywhere are displaying a willingness to champion and defend the rights and freedoms of their fellow human beings. Modern world has witnessed a tremendous popular movement for the advancement of human rights and democratic freedoms in the world. Today human rights constitute the first item on the agenda of the world community as a whole. There has emerged an increased awareness about the need to secure the human rights of all the people in all the places of the world.[2]

Human rights are those rights, which are necessary for human existence with dignity. These are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. Every individual, whether he lives in democracy or a dictatorship, in rich or a poor country, has the right at least the moral right, to have an access to human rights. These rights are all interrelated, interdependent and indivisible and above all universal in scope. No country has the right to close the doors to these rights as these rights belong to individuals, not to states. Human rights have universal application. They are equally valuable and relevant in all nations, in all societies, in all communities and in all cultures. Every individual is entitled to have these rights.[3] Human rights entail both rights and obligations. At the individual level, while we are entitled our human rights, we should also respect the human rights of others.

Many also realized that advances in technology and changes in social structures had rendered war a threat to the continued existence of the human race. Large numbers of people in many countries lived under the control of tyrants, having no recourse but war to relieve often intolerable living conditions. Unless some way was found to relieve the lot of these people, they could revolt and become the catalyst for another wide-scale and possibly nuclear war. For perhaps the first time, representatives from the majority of governments in the world came to the conclusion that basic human rights must be protected, not only for the sake of the individuals and countries involved, but to preserve the human race. Dwight D. Eisenhower, President of the United States has rightly remarked-

Every gun that is made, every warship launched, every rocket fired signifies in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its labourers, the genius of its scientists, and the hopes of its children. This is not a way of life at all in any true sense. Under the clouds of war, it is humanity hanging on a cross of iron.[4]

*Asst. Prof. in Pol.Sc. Guru Nanak College, Killianwali, District Sri Muktsar Sahib (Pb)

Historical Background of Human Rights:

The earliest conceptualization of human rights is credited to ideas about natural rights emanating from nature law. The famous documents claiming personal rights, such as the Magna Carta (1215), the English Bill of Rights (1689), the French Declaration on the Rights of Man and Citizen (1789), the US Constitution and Bill of Rights (1791) are pioneer to modern human rights documents. The idea of human rights is however rooted in a set of fundamental moral and religious belief that are far from exclusively western. The beliefs were developed into conception of rights in response to tyrannical government and oppressive social and economic conditions that are not particularly western. The human rights movement has been global since the conditions far global social moments came into being. The idea and specification of human rights have always been controversial in theory and practice. They have evolved as men and women have struggled for a life of dignity under changing conditions and this struggle continued globally.

To understand the origin of Human rights we must look back in to history, history for the development of Human rights as both a branch of study and a legal and political concept is very important. Human rights did not emerge from the United Nations but has a philosophical history that reaches back to the foundations of Western Civilization. Actually Henry David Thoreau was the first philosopher to use the term "human rights" in his treatise Civil Disobedience.[5] The long history of human rights and claims about them have been important points in the history and development of civilization itself, from Rousseau's social contract to Hobbes' Leviathan, the philosophy of human rights is inextricably linked with the development of the political, legal, social and philosophic origins of the entirety of western civilization.

The 1st world war was a humanitarian catastrophe but it also advanced the causes of economic and social rights, the rights of women and minorities and the right of national self-determination against imperial domination. At the end of the war the League of Nations was established and although both its convention and its practice proved to be disappointing to those concerned with human rights. It addressed questions of minorities' workers rights, slavery, the rights of women and children and the plight of refugees. This even if the league was a political failure; it contributed to the very idea of the United Nation and its commitment to Human Rights.

Prior to the Second World War, the phrase "Human Rights" was hardly ever used. In spite of this, in 1948 when the United Nations General Assembly adopted the Universal Declaration of Human Rights to reaffirm faith in basic human rights it was not inventing the principles of Human Rights but reaffirming them, as it states that, "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world". One can say that the initiative of Human Rights is a makeover of older ideas. Since human rights were not established by any human authority or government, but were derived from the essential dignity and nature of humanity. Long before the phrase "human rights" came into existence, men and women fought and died for basic human freedoms. In fact, this struggle has lasted thousands of years and still continues today. Ultimately, human rights are the basis of everything people cherish about their way of life. In their absence, lasting happiness is impossible, because there is no personal security, no freedom and no opportunity. Thus, all peoples have long recognized their fundamental importance and have sought to articulate and defend them. Yet it took a world war and the deaths of tens of millions of people to bring the leading nations together to create a truly universal charter of rights.

Basically, the World Wars, and the huge losses of life and gross abuses of human rights that took place during them, were a driving force behind the development of modern human rights instruments. The United Nations has played an important role in international human-rights law since its creation. Following the World Wars, the United Nations and its members developed much of the discourse and the bodies of law that now make up international humanitarian law and international human rights law. Realization had showered upon the civilized region of the humanity, wherefore its future is dependent upon the very establishment of a global community that is based on the basic principles involving, the rights & equality of men and women, and one which has enjoyed these rights as the ones being endowed to all of the living creatures and where there is no discriminatory action on any account, as if the is community wedded for the target of achieving common good. The human rights concept is lying upon the principle that these are some sacrosanct bundles of interests vested upon the human beings so that they can be able to live a dignified life and that too "not by some chance or choice but because of being human". As put succinctly therein the US Declaration of Independence, these spring forth from self evident truths "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness". Rules of international law were designed to protect the human rights as we now know, use or enforce are by and large a phenomenon created by the world order established by United Nations.

ISSN 2394-7462

UDHR- The International Magna Carta for all mankind:

The first pillar of 20th century human rights law, Universal Declaration of Human Rights (UDHR), which is also known as the "international Magna Carta for all mankind", adopted by the United Nations General Assembly on December 10, 1948[6] without a dissenting vote, is the first multinational declaration mentioning human rights by name, and the human rights movement has largely adopted it as a charter. The United Nations Charter, Universal Declaration of Human Rights, and UN Human Rights covenants were written and implemented in the aftermath of the Holocaust, revelations coming from the Nuremberg war crimes trials, the Bataan Death March, the atomic bomb, and other horrors smaller in magnitude but not in impact on the individuals they affected. A whole lot of people in a number of countries had a crisis of conscience and found they could no longer look the other way while tyrants jailed, tortured, and killed their neighbours. Born out of the atrocities and enormous loss of life during World War II, the United Nations Universal Declaration of Human Rights was signed in 1948 to provide a common understanding of what everyone's rights are. It forms the basis for a world built on freedom, justice and peace. The Member States of the United Nations pledged to work together to promote the thirty Articles of human rights that, for the first time in history, had been assembled and codified into a single document. In consequence, many of these rights, in various forms, are today part of the constitutional laws of democratic nations.[7]

Meaning & Definitions of Human Rights:

While some dictionaries define the word right as "a privilege," when used in the context of "human rights," here is something more basic. Every person is entitled to certain fundamental rights, simply by the fact of being human. These are called "human rights" rather than a privilege (which can be taken away at someone's whim). They are "rights" because they are things you are allowed to be, to do or to have. These rights are there for your protection against people who might want to harm or hurt you. They are also there to help us get along with each other and live in peace. There is no consensus regarding the meaning of the term human rights. The concept of human rights has been defined in various ways to convey that human rights are essential for human development. Very often human rights are equated with natural rights. Dr. Narendra Singh has stated that human rights are "those fundamental rights to which every man or women inhabiting any part of the world should be deemed entitled merely by virtue of having been born a human being." Justice Durga Das Basu has defined human rights: "those minimal rights which every individual must have against the state or other public authority by virtue of his being a member of the human family, irrespective of any other consideration…through the concept of human rights is as old as ancient doctrine of natural rights founded on natural law, the expression human rights is of recent origin, emerging from (post-second World War) international charter and conventions…"

From these definitions it is evident that Human rights are those rights which are fundamental for living and for normal human existence. They are based on the concept that every man and woman, irrespective of caste, creed, colour, race and nationality is born with certain fundamental rights such as, right to live, speech, freedom, justice, etc. These rights are, therefore, enshrined in the constitution of the countries. In order, that these basic rights are maintained and adhered to by the nations of the world, United Nations Organisation adopted a Charter of human rights soon after its formation. The Universal Declaration of Human rights which UN adopted on 10th Dec. 1948 enumerates some of these basic rights of man. These are rights to live, liberty and security of person, right to freedom of speech, judicial remedy, freedom of movement, right to take part in the governance of one's country, etc. The second types of rights are economic and social rights. These are the right to work, right to live with dignity, right to rest and leisure, right to education, equal pay for equal work, right to equality, etc.

Violation of Human Rights: The Prominent Challenge-

Bridging the enormous gulf between the ideal of universal human rights and the reality of widespread human rights violations is the challenge. Unfortunately, the government has taken advantage of the notion of human rights in order to satisfy their own personal self- interests. Upon a closer look, it is clear that today's society is hypocritical. In solely the United States' actions, it is clear that, despite the elapse from a moral code to a means of changing a political system, control of the human rights issue is now in the hands of the government and not the people. The government now uses the concept of human rights to rally support from its citizens, yet this very government ignores its own actions. Upon reflection of the history of human rights, it is unfortunate to see that hypocritical governments have infringed upon these moral principles or natural truths. The human race once believed that human rights would protect them, even against the government. In fact, some even went as far as to say the government's sole purpose was to enforce these human rights and protect the citizens. Regrettably, humans have lost faith in their moral codes and have given the power of human rights to the government. In this sense, the government is now capable of conforming

natural basic rights to fit their needs. The nations of the world should ponder over the power of moral human rights in favor of the popular masses and not in self- interest.

While human rights are not always interpreted similarly across societies,[8] these norms nonetheless form a common human rights vocabulary in which the claims of various cultures can be articulated. The widespread ratification of international human rights agreements such as those mentioned above is taken as evidence that these are widely shared values. Having human rights norms in place imposes certain requirements on governments and legitimizes the complaints of individuals in those cases where fundamental rights and freedoms are not respected. Such norms constitute a standard for the conduct of government and the administration of force. They can be used as "universal non-discriminatory standards" for formulating or criticizing law and act as guidelines for proper conduct.

At the fag end of 20th century when we talk of being more democrats and enlightened we are awfully and paradoxically barbaric reflecting our apathy to a large scale violation of human rights.[9] Many conflicts are sparked by a failure to protect human rights, and the trauma that results from severe human rights violations often leads to new human rights violations. As conflict intensifies, hatred accumulates and makes restoration of peace more difficult. In order to stop this cycle of violence, states must institute policies aimed at human rights protection. Many believe that the protection of human rights is essential to the sustainable achievement of the three agreed global priorities of peace, development and democracy. Respect for human rights has therefore become an integral part of international law and foreign policy. The specific goal of expanding such rights is to "increase safeguards for the dignity of the person."

Protection of Human Rights:

To protect human rights is to ensure that people receive some degree of decent, humane treatment. Because political systems that protect human rights are thought to reduce the threat of world conflict, all nations have a stake in promoting worldwide respect for human rights. International human rights law, humanitarian intervention law and refugee law all protect the right to life and physical integrity and attempt to limit the unrestrained power of the state. These laws aim to preserve humanity and protect against anything that challenges people's health, economic well-being, social stability and political peace. Underlying such laws is the principle of non-discrimination, the notion that rights apply universally.

The 1993 World Conference on Human Rights affirmed the crucial connection between international peace and security and the rule of law and human rights, placing them all within the larger context of democratization and development. The United Nations is increasingly combining efforts to prevent or end conflicts with measures aimed at reducing human rights abuses in situations of internal violence. Special emphasis is placed on ensuring the protection of minorities, strengthening democratic institutions, realizing the right to development and securing universal respect for human rights.[10]

Responsibility to protect human rights resides first and foremost with the states themselves. However, in many cases public authorities and government officials institute policies that violate basic human rights. Such abuses of power by political leaders and state authorities have devastating effects, including genocide, war crimes and crimes against humanity. What can be done to safeguard human rights when those in power are responsible for human rights violations? Can outside forces intervene in order to protect human rights? In order to truly address human rights violations, we must strive to understand the underlying causes of these breaches. These causes have to do with underdevelopment, economic pressures, social problems and international conditions. Indeed, the roots of repression, discrimination and other denials of human rights stem from deeper and more complex political, social and economic problems. It is only by understanding and ameliorating these root causes and strengthening both democracy and civil society that we can truly protect human rights.

The expansion of international human rights law has often not been matched by practice. Yet, there is growing consensus that the protection of human rights is important for the resolution of conflict and to the rebuilding process afterward. To achieve these goals, the international community has identified a number of mechanisms both to bring an end to human rights abuses and to establish an environment in which they will be respected in the future. They are not alternatives, but each provides important benefits in dealing with the past and envisioning a brighter future.

Human Rights Education:

The Universal declaration of Human rights was followed by many other declaration like international Congress on Human rights in Tehran in 1968, International Congress in Vienna organized by UNESCO in 1978, seminars on teaching of Human rights at Geneva in 1988 and United Nation conference on Human rights in Vienna in 1993 and so on…[11] Most of the clauses in programme of action of Vienna declaration related to the education and training work for the promotion and implementation of Human rights. UNESCO has played a leading role in promoting education in

ISSN 2394-7462

Human rights and issued comprehensive recommendations deals with various aspect of education in Human rights. The world plan of action on education for Human rights and democracy was adopted in 1993 work for exercising teaching of democracy and Human rights. It works for promoting respect for Human rights.

Education about human rights must become part of general public education. Technical and financial assistance should be provided to increase knowledge about human rights. Members of the police and security forces have to be trained to ensure the observation of human rights standards for law enforcement. Research institutes and universities should be strengthened to train lawyers and judges. To uphold human rights standards in the long-term, their values must permeate all levels of society. The practice of human rights diplomacy is characterised by the same degree of blatant self-interest that characterises a nation's foreign policy. However the fact that human rights have been accepted as a matter of global concern is a potentially positive step. On the other hand, the international community should retain from initiating punitive measures as they are only likely to worsen the situation.

The major philosophical basis of human rights is a standard in the continuation of a type of integrity applicable for all human beings, universally. To understand human rights understanding is just not needed but there should be some sensibility. The delightful conclusion of a human race can be only be obtained from 'love' for the joy of Human rights have turned out to be essential to the current indulgent of how human beings should be taking care of, by one another, locally and internationally political organizations. Human rights are finest reflection of as possible ethical agreement for each individual to direct a simply fine life. For the greater realisation of human rights, the attitude, the normative behaviour, the value system of individuals and different social groups, and social psyche have to be changed. Such changes cannot be brought about over night or even in a few days.

The problem of human rights is that people and countries have a different understanding of the term and its protection. In some counties political and civil rights are not given or guaranteed to all its citizens. In some other countries, economic and social rights are not enforced. Nevertheless, many types of discrimination and violation of human rights are seen in different parts of the world. It is true that racial discrimination known as 'Apartheid' as existed in South Africa formerly no longer exists in the world. Yet today, people are forced to flee their land of birth and forced to live in refugee camps under miserable conditions. Today minorities in many parts of the world have no political rights. The story of Ms. Suu Kyi Myanmar is a significant example in this respect. Cruelty to prisoners of war, unjust treatment of prisoners in jail, economic discrimination, casteism, rape, child labour, child prostitution, etc., are other forms of violation of human rights.

Protection and maintenance of human rights is a fundamental duty of every government. Therefore, the basic idea behind stressing human rights is that all governments should try to maintain these fundamental rights and see that all types of discrimination in this respect are rooted out. International organisations and watchdogs such as, UNO, International Human Rights Commission, etc., can play a vital role in ensuring the implementation of these basic rights. Countries, particularly the democratic countries, must stand together in this respect and take necessary persuasive and even coercive actions, to see that these fundamental human rights are adhered to by people, organisations and countries all over the world.

Commendable Role of NGOs & Media:

It is a hard reality that globally, the champions of human rights have most often been citizens, not government officials. In particular, nongovernmental organizations (NGOs) have played a primary role in focusing the international community on human rights issues. NGOs monitor the actions of governments and pressure them to act according to human rights principles such as: **Amnesty International, Human Rights Watch etc.** The greatest development in international Human rights has been participant other than states this is hopeful development. Not governmental but non-government played a great and commendable work. At world conference on Human rights in Vienna in 1993 asserted the commitment to goals embodied in international bill of rights. The most significant of the world conference was the participant of thousands of new NGOs form developing countries. These NGOs work for the Human rights advocates all throughout the work and struggle for human dignity. These NGOs work for maintaining peace, oneness and feeling of brotherhood and mean to participate fully in the system. These NGOs understand the conceptual meaning of Human rights and also understands that Human rights education is essential for social, economic political empowerment and make implementation of activities which bring social justice, religious tolerance. The global trend towards rights awareness had led to proliferation of NGOs and movements of human rights all over the world.

Human being is the beginning and end of every organized society within the state or within the international community. Hence the realisation of human rights should be the goal of every state. The subject of human rights has been evoking public interest all over the world. The interest in the subject is not only confined to the people of upper circle concerned with the affairs of the state. But a large number of people in various walk of i.e., academics lawyer and social workers

ISSN 2394-7462

have been taking active parts in promoting the cause of human rights. In this era of globalization, the social media activism can play a significant role in raising the international community's awareness about this crucial global issue.

The Indian Scenario:

Human rights in India is an issue complicated by the country's large size, its tremendous diversity, its status as a developing country and a sovereign, secular, democratic republic. The Indian Constitution has in-built safeguards for human rights. The constitution of India has a rich content of human rights. All the rights covered under part III of the constitution may not refer directly to human rights. Yet they have drawn inspiration from the United Nations Universal Declaration of Human Rights. The constitution of India has incorporated various Articles of the UN Universal Declaration of Human Rights. Subhash Chandra Khare points out; "The fundamental rights incorporated in the constitution of India have close similarity with the United Nations Universal Declaration of Human Rights in form and content." In June 1995, while delivering his presidential address at a function held at Bangalore, the former Chief Justice of Supreme Court of India, A.M. Ahmadi said; the constitution of India has made it possible for the country to play significant role in the implementation of human rights despite the absence of legal literature on the subject." He added; "The constitution makes it possible for the country to guarantee the right to life, the most fundamental human right, not only to all citizens but to all human beings."

The establishment of women and minorities commissions have given teeth to the human rights aspirations and strengthened protective mechanisms at the institutional level. National Human Rights Commission was launched in 1993. It works on educating large number of people about Human rights and several steps have been taken in that direction. In spite of its structural and procedural imperfections and other shortcomings, the initial dynamism and zeal that has been manifested by NHRC is certainly praiseworthy. At the national and international level, it is one of the most effective commissions which has established its credentials as a statutory independent body. The United Nations asked NHRC in India about its willingness to lend its expertise in establishing such commission in other countries particularly in the Asia Pacific region. Arun Kumar Mishra advocate of Supreme Court, pointed out: "In most of the developed counties such commissions have only been appointed for protection of minorities Very few counties in the world have Human Rights Commission. Most of them have very weak records. India's record is noble one."

Thus, the services rendered by the NHRC to project and promote human rights are quite satisfactory. However, it should be borne in mind that the magnitude of problems faced by the people of India is also enormous and almost unsolvable and the report of the commission also acknowledges this. Similarly, Justice Bhagwati said that Indian Judiciary has played a highly activist role in redressing human rights violations brought to its notice by NGOs. In a nutshell, we can say that whatever has been achieved in India in the field of human rights is because of the alert and active role of judiciary. We must bear in mind what Martin Luther said; "Injustice anywhere is a threat to justice everywhere." At present people are more assertive and react better then what they did in the past. The state of human rights in India would improve provided we remain sensitive to the importance of human rights and realize that without human rights no democracy and no progress is possible. Although in its report on human rights in India during 2010, Human Rights Watch stated India had "significant human rights problems". It should not be forgotten that India as a nation is a child when compared to west. The Indian vulnerability to secessionism and separatism should also not be lost sight of. The nation cannot be allowed to disintegrate for the sake of human rights. India cannot be equated with the west in terms of adherence to human rights values. Human rights are not likely to be guaranteed in full measure to the Indian citizenry unless the nation as a whole is determined to cure itself of its basic maladies. Above all a praiseworthy thing is that today India is also working actively in the United Nations' Human Rights Council at international level as a unanimously elected member.

Conclusion:

The area of human right is very vast and expanding. Apart from the enforcement of fundamental rights in the Indian context, it also contains such economic rights as right to health, freedom from hunger, women's rights etc. In addition to the traditional classification of civil and political rights, economic, social and cultural rights were added to it in 1966. Among the new human rights, mentioning of peace, development, environmental protection and the benefits stemming from the common heritage of mankind etc. is notable. The new human rights are also known as the third generation human rights. Additional human rights such as human rights to compensation resulting from natural disasters such as floods, cyclones, volcanoes, earthquakes etc. continue to be proposed. With the progress of

ISSN 2394-7462

civilisation and the unfolding of many earlier invisible or remotely visible areas of mankind's development, new dimensions of human rights are still emerging.

In the twenty first century, the concept of human rights has become a part of social and political consciousness of informed people and pubic opinion. There is always concern that there should not be any affront from any quarter to the human dignity. Human rights centre around human dignity. All human rights are derived from the worth dignity and sanctity of the human person. These rights are common to all human beings living in the world irrespective of race, caste, sex, religion, nationality etc. In the words of first Secretary General of the United Nations: "Freedom from fear could be said to sum up the entire philosophy of human rights." Indeed, the question of human rights has received a great deal of attention. Today, violation of human rights is seriously taken note of by international bodies and by champions of democracy. It is in this backdrop that most countries have set up their own independent National Human Rights Commissions as well as State Human Rights Commissions. The interdependence of human right democracy and development is broadly considered to be valid. For Etienne Richard M., human rights expert and UN consultant from Congo human rights are a "timeless measure by which we can evaluate the moral legitimacy of a given political order." According to him parliamentary democracy based on the rule of law is the sole form of government which can adequately project human rights. In the absence of human rights democracy is not possible. This was so clear after the World War II that United Nation was found with two objects, not with one; the first object was to prevent war in the future; and the second object was to protect and promote human rights. The entire history of the World War II indicated the importance of human rights without which no democracy was possible, no freedom was possible. [12]

Freedom from fear could be said to sum up the entire philosophy of human rights. It is for the people of the world to join hands with the people of India in global task of liberating all the people from any sense of fear and promoting cause of democracy and human rights which go hand in hand. The world has been undergoing a big change and India should prepare itself to meet the challenge. Globalisation is no longer a matter of choice, it is inevitable and it would have incredible effects on the country's socio-economic freedom. The process of globalisation can not be changed the emphasis should be on restructuring our society for the survival of our country and civilisation. Human rights education appropriate for present in 21st century when we hope that education will be aimed at strengthening the respect for Human rights. It is long term strategy with sight set on need for coming generation.

References:

1. Justice Krishna Iyer V.R., The Hindu, 23 June, 1998.
2. Sharma Gokulesh, Human Rights & Social Justice, Deep and Deep, New Delhi, 1997, p.447.
3. Baral J.K. , S.C. Hazari, A.P. Padhy, Foundations of Politics and Government, Vidyapuri, Cuttack, 2001, p.318.
4. Gill R.S., Human Rights: Contexts & Contents, Abhishek Publication, Chandigarh, 2011, p.11.
5. Gill R.S., Human Rights : Issues & Dimensions, Abhishek Publication, Chandigarh, 2011, p13
6. Khanna V.N.; The United Nations, R. Chand & Co., New Delhi, 2007, p.301.
7. Biju M.R. (ed.); Dynamics of Modern Democracy, Vol. I, Kanishka Publications., New Delhi, 2009, p.316.
8. *ibid*, p.316.
9. See Bharadwaj, A.N., Failures of the UNO, Anmol Publications, New Delhi, 1996, p.358.
10. *http://www.un.org/rights/— "Human Rights Today: A United Nations Priority."*
11. Khanna V.N.; *opcit*. p.309.
12. Article of Dr. Lodhi Kaniz Fatma Niyaz - *Status of Human Rights in India,* Indian Streams Research Journal, Vol. - I , ISSUE - V [June 2011] ISSN:-2230-7850.

 ISSN 2394-7462

Terrorism and Violation of Human Rights in India

* Jagdeep Kumar

Abstract

"The acts, methods and practices of terrorism in all its forms and manifestations, as well as linkage in some countries to drug trafficking, are activities aimed at the destruction of human rights, fundamental freedoms and democracy, threatening territorial integrity, security of States and legitimately constituted governments. The international community should take the necessary steps to enhance cooperation to prevent and combat terrorism."

VIENNA DECLARATION OF HUMAN RIGHTS 1993

INTRODUCTION

There is no precise definition of terrorism. It has been defined differently by different scholars and thinkers. In commonly acceptable definitions, terrorism refers to those violent acts that are intended to create fear (terror); are perpetrated for a religious, political, or ideological goal; and deliberately target or disregard the safety of non-combatants (e.g., neutral military personnel or civilians) [Wikipedia]. The UN Security Council defines terrorism as all those criminal acts which are committed to create terror in the minds of the general public so as to create pressure for the attainment of specific ends. It defines terrorism as, "criminal acts, including against civilians, committed with the intent to cause death or serious bodily injury, or taking of hostages, with the purpose to provoke a state of terror in the general public or in a group of persons or particular persons, intimidate a population or compel a Government or an international organization to do or to abstain from doing any act" (UN Security Council). In India, an appropriate definition of terrorism has been given by the Supreme Court in a ruling in 1994 by Justice A. S. Anand who defined 'terrorism' "as an attempt to acquire helplessness in the minds of the people at large or any section thereof and which is a totally abnormal phenomenon. What distinguishes 'terrorism' from other forms of violence, therefore, appears to be the deliberate and systematic use of coercive intimidation…"

Likewise, many other definitions of terrorism can be evaluated which have been put forward by various scholars and organizations. However, the crux of the matter is that terrorism has the sole major objective of terrorizing masses to achieve its ends. While doing so, terrorists resort to various tactics. The ultimate impact of this is the suffering for the masses in various forms. One such impact is the violation of human rights. Despite so many efforts at the national and international level, terrorism in various forms has been causing a serious harm to the human rights worldwide, including India. In fact, India is one of the worst sufferers of terrorism in the world. Consequently, the prevalence of terrorism has resulted in serious violations of human rights in the country. It is high time to analyze this problem and to ensure the protection the human rights in India.

TERRORISM IN INDIA

India has been suffering from many *'isms'* like castism, regionalism, linguism, naxalism, terrorism etc. Terrorism has now been a problem for long. Terrorism is in fact, one of the serious most problems of India. Naxalism in the sixties, separatist movements of Punjab in eighties, terroristic movements of north-eastern states of Nagaland, Mizoram, Tripura, Manipur, and Assam, etc., terrorism in Jammu and Kashmir are some of the examples of this. That is why Home Ministry of Government of India believes that terrorism poses a serious threat to the people of India. Highlighting the seriousness of the issue National Security Advisor M K Narayanan had said in August 2008 that there were around 800 terrorist cells operating in India. As regards the types of terrorism, in India, mainly ethno-nationalist terrorism, religious terrorism, left-wing terrorism and narco-terrorism are prevalent. The terrorists and extremists owing allegiance to various groups and ideologies have been perpetrating these forms of terrorism in India. In order to achieve their objectives, the terrorists have been using varied kinds of strategies, techniques and weaponary etc. Bombs are exploded, guns are fired upon the innocent and unarmed, hand-grenades and rockets are blasted, banks and business are looted, religious places are destroyed, people are kidnapped, buses and planes are hijacked, railway tracks are blasted, arson and anarchy are inflicted on people, women are raped and even children are not spared. All kind of stories about this are available in the media almost every day.

HUMAN RIGHTS IN INDIA

Human rights may be defined as principles or norms that lay down basic minimum individual, social, moral and legal standards of human behavior and human freedom so that people may enjoy a peaceful and progressive life with identity and dignity. Human rights are protected as per the law at the national and international level. Human rights are undeniable to a person because everybody is inherently entitled to these from birth. No human being can be denied human rights on any basis such as caste, colour, creed, sex, language, region, religion, ethnicity or any other basis. Human rights create the conditions essential for the all-round growth of a human being in an environment of equality

* Asst. Prof. in Political Science, Khalsa College Garhdiwala, Distt. Hoshiarpur

and dignity.

Human rights have been enshrined in the Indian Constitution in part three as Fundamental rights for all the without any distinction of caste, colour, creed, religion, sex or nationality. Specific directions have been given to the state under the directive principles of state policy in part four of the constitution to promote and protect human rights. At the national level, there is National Human Rights Commission (NHRC) to protect and promote the fundamental rights enshrined in the constitution. At the states level, there is State Human Rights Commission. India is also signatory to The Universal Declaration of Human Rights (UDHR) which was adopted by the United Nations General Assembly on 10 December 1948. Along with this, India has also ratified and India is party to both, the International Covenant on Economic, Social and Cultural Rights (ICESCR), and the International Covenant on Civil and Political Rights (ICCPR) and two Optional Protocols of these covenants. Not only this, India has an effective criminal justice system in place. Indian laws are well defined and well protected. The apex court in India or Supreme Court of India is highly active and strict about the violation of human rights in India. It has delivered some landmark judgments as the custodian of fundamental rights and human rights. All this plays a vital role in the protection and promotion of human rights in India.

IMPACT OF TERRORISM ON HUMAN RIGHTS

It is an established fact that terrorism results in gross violation of human rights. It inflicts death, injury, economic loss, peacelessness, psychological stress and above all deprivation of human freedom. It tramples over human rights of innocent people In fact, the worst impact of terrorism is the prolonged psychological effect it produces or has the potential of producing on the society as a whole. The terrorists destabilize the civil society and ruin its socio-economic fabric. The right to life is the most basic human right. Terrorism strikes at the very root of this right of human beings. That is why it is not an ordinary crime which may be punished under the ordinary law.

India has also suffered the menace of terrorism for long in its varied forms. Terrorism has inflicted severe death and destruction on the people of India in the past and even the present is no better. It has caused a serious harm to the human rights of Indian citizens. Even women and children have not been spared by the terrorists. It has caused huge economic losses to the economy of the nation as well. The framework of the society has also been damaged to a great extent by the curse of terrorism in India. It has cast its adverse influence on the political system of the country as well. Many a time it has resulted in increased tension between India and it's not so friendly neighbors. It is because of terrorism that India is many times referred to as a soft state. The adoption of modern technology by the terrorists, support from outside the Indian borders, internal strife in the country and unaddressed issues of the under-privileged have made the situation still worse. Thus, terrorism has had highly adverse effects on India.

STATE SUPRESSION OF TERRORISM AND HUMAN RIGHTS

There is no doubt in the fact that terrorism must be dealt with very strictly. But, counter-terrorism measures must also not violate the human rights, be that the human rights of innocent people or the human rights of terrorists. If this does not happen, then innocent people would be exposed to twin violation of their human rights. Unfortunately, experience has shown that state also resorts to terrorism to combat terrorism. This is the worst part of it. It is the case in India also. The Indian lawmakers have formulated laws like AFSPA, UAPA, TADA, POTA, MCOCA etc. to combat the menace of terrorism. Although these laws have helped in the objective of war against terror, but their misuse by security forces has overshadowed their achievements. Many times these laws have been used as a tool to settle political rivalry as well. Not only this, criminal justice system of India has also not worked efficiently and effectively in the cases related to terrorism. About the police, the less said, the better. In fact, in the cases related to terrorism, security forces are the biggest violator of human rights. As a consequence, the war against terrorism has taken a serious setback. But, this needs to be taken care of and the trend has to be surely reversed if India has to win its war against terrorism. The Supreme Court of India has rightly remarked in this context in DK Basu vs. State of West Bengal (1997):

> "State terrorism is no answer to combat terrorism. State terrorism would only provide legitimacy to terrorism: that would be bad for the State, the community and above all for the rule of law. The State must, therefore, ensure that the various agencies deployed by it for combating terrorism act within the bounds of law and not become law unto themselves.

PROTECTION OF HUMAN RIGHTS UNDER TERRORISM

Combating terrorism is a complicated challenge. It needs multi-dimensional approach. For this, identification and then eradication of the causes which give birth to terrorism and promote it, is the first step to begin with. This is the only lasting solution to the problem of terrorism. As terrorism is a dastardly crime, its control requires finding its perpetrators and bringing them to justice under the law. But, in the process the human rights of the innocent people

should not be violated. Even the human rights of the terrorists should be upheld at the highest of the esteem. For this security forces should be well-trained and well- equipped. Along with this, there should be proper co-operation among various security and law enforcement agencies nationally as well as internationally. The image and performance of the law enforcement agencies and security agencies must also be improved. Apart from this, terrorism will have to be condemned and countered at all the levels. This can be done by taking "all necessary measures in accordance with the relevant provisions of international law and international standards of human rights to prevent, combat and eliminate terrorism, wherever and by whoever committed".

Another technique of countering terrorism is to starve it for funds. The funding for the terroristic activities should be dried with all the possible efforts. For this international co-operation is highly necessary. An independent judiciary and the existence of effective criminal justice system is also required. NGOs, human rights organizations, civil society, international organizations etc. can also play a vital role in the protection of fundamental human rights in situations involving counter-terrorism measures. All these institutions can act as vital safeguards to prevent abuse of human rights in counter- terrorism measures. But, this is easier said than done. This is not an easy task. But, there is always challenging to uphold the ideals and the ideals distinguish civilized people from barbarians.

ADDRESSING THE CORE ISSUES

Along with the above mentioned efforts to combat the menace, the core causes giving birth to terrorism in India must be addressed. If large segments of people continue to live in deplorable conditions, internal conflict is sure to breed. As it is in the common knowledge, the root cause of naxalism in India is the socio-economic neglect and exploitation of the tribal people in the so called red corridor. Systemic human rights violations by the state and non-state actors have added to the cause of terrorism. When there is state tyranny, suppression of human rights, denial of justice, exploitation of women and children, and economic exploitation takes place; a fertile ground for promotion of terrorism is created. Social-economic and political inequalities also contribute to the cause of terrorism. Hence, there is an urgent need to review the neo-liberal economic policies launched in India in 1991 and afterwards. Without ensuring economic justice, it will not be possible to eradicate terror threats from India. Even the misguided youths owing allegiance to political and religious terroristic organizations can be brought in the mainstream of the nation by employing in gainful and productive economic activities.

CONCLUSION

Thus, it becomes clear that terrorism has resulted in gross violation of human rights in India over the years. It has caused serious harm to the interest of the nation and the well- being of the citizens of the country. Hence, an all-out war against terrorism needs to be waged. But, in that process human rights must not be violated in any case. Violation of human rights in the process of combating terrorism will be self-defeating. Therefore, all the efforts should be made to combat terrorism, but within the ambit of the law of the land and the international laws concerning human rights. State should never be a perpetrator of terrorism, in whatsoever form. As Noam Chomsky has out it, "everyone's worried about stopping terrorism. Well, there's really an easy way: Stop participating in it." If it is believed that there is **conflict between human rights and combating terrorism, it is not true.** In fact, terrorism and human rights are such natural enemies which cannot co-exist. But, the problem in this context is to maintain a right balance between the measures to combat terrorism and the measures to protect human rights. The proper implementation of" Rule of Law" which has been adopted under the Indian constitution can prove of great help in this regard. The core values of dignity of the individual and unity and integrity of the nation as given in the constitution of the country must always be upheld while eradicating terrorism as well as upholding human rights. The Secretary-General of United Nations, while addressing the Security Council on 18th January 2002, had rightly stated:

> "While we certainly need vigilance to prevent acts of terrorism, and firmness in condemning and punishing them, it will be self-defeating if we sacrifice other key priorities – such as human rights – in the process"

References

1. Amy Zalman; Human Rights & Terrorism: An overview; terrorism.about.com/od/humanrights/a Human_Rights.htm
2. Conor Gearty; Terrorism and Human Rights; Government and Opposition, Volume 42, Issue 3,2007.
3. Conor Gearty; 11 September 2001, Counter-terrorism, and the Human Rights Act; Journal of Law and Society, Volume 32, Issue 1, 2005.
4. James A. Piazza and James Igoe Walsh ; Terrorism and Human Rights; Political Science & Politics, 2010.
5. Justice S.B.Sinha, Supreme Court of India; Essay on Terrorism; Justice J.K.Mathur Memorial Trust.

ISSN 2394-7462

6. UN Security Council Resolution 1566 (2004).
7. Vidisha Barua, Terrorism in India, 2006, Office of International Criminal Justice (OICJ),Sam Houston State University, Criminal Justice Center.
8. *en.wikipedia.org*

ISSN 2394-7482

Need For Re-orientation of Feticide Culture

*Ms. Mukta Soni

Abstract

The preference for a son continues to be a prevalent norm in the traditional Indian household. This is evident from the declining sex ratio which has dropped to alarming levels, especially in the northern states. The proliferation and abuse of advanced technologies coupled with social factors contributing to the low status of women such as dowry, concerns with family name and looking up to the son as a breadwinner has made the evil practice of female feticide to become common in the middle and higher socioeconomic households, especially in the northern states. Despite the existence of the Prenatal Diagnostic Techniques Act, there is a dire need to strengthen this law since the number of convictions is despairingly low as compared to the burden posed by this crime. Moreover, it is necessary to gear efforts against the cultural, economic and religious roots of this social malady by woman empowerment and intensive Information, Education and Communication campaigns. The medical colleges and professional bodies have a vital role to play by sensitizing medical students who are the doctors of tomorrow.

The United Nations Children.s Fund states that systematic gender discrimination has resulted in up to 50 million girls and women .going missing from India's population. Ancient Indian Vedic texts gave importance to the worship of goddesses. A woman was referred to as saamraajini, the queen or mistress of the home, who was to have an equal share in the performance of religious rites. Manu, the law giver said, .The gods are satisfied wherever women are honored, but where they are not respected, rites and prayers are ineffectual. Although the preference for bearing sons has been prevalent in Indian households from time immemorial, Vedic society then did not disturb that part of the society that gave prominence to female supremacy under its fold. However, slowly, other customs, rituals and beliefs found their way into the Indian households. A newly-wed bride is usually blessed to be a mother of hundred sons. When a woman becomes pregnant, other women in the family chant mantras exhorting the female fetus to be transformed into a male fetus. In India, female infanticide has been practiced for centuries with the earliest evidence being provided by Sir Jonathan Duncan in 1789. With the availability of new technology, the bias suffered by females from birth to the grave is being extended to womb to tomb. The present article aims to reflect upon the issue of female feticide and its determining factors and the concern regarding adverse child sex ratio and its consequences. Sex Ratio and Child Sex Ratio in India Given the traditional preference for a male child, it is not surprising that right from the first census of 1871. India has consistently shown an abnormal sex ratio (940 women for every 1000 men). The abnormal sex ratio runs counter to the greater longevity expected of female species who are supposed to be more resilient. It must be remembered that this is possible only if females get equivalent nutrition and access to healthcare. Pregnancy-related morbidity and mortality account for 136,000 maternal deaths annually and tend to further distort sex ratios. A steep decline in the sex ratio in recent years has coincided with an increased availability of ultrasound machines. About 70% of all abortions performed in Delhi are terminations due to the fetus being female. The child sex ratio in India is lower than that in other countries such as China (944), Pakistan (938), Bangladesh (953) and Nigeria (1016). The natural sex ratio is determined by factors such as parental age, duration of birth interval and environmental factors which in turn are influenced by socio-cultural and racial factors. Even in India, the child sex ratio is not uniform across states. In the states of Haryana, Punjab, Delhi, Himachal Pradesh and Gujarat and union territory of Chandigarh, this ratio has declined to less than 900 girls per 1000 boys. In India's capital Delhi, the sex ratio has declined from 915 in 1991 to 865 in 2001. The lowest ratio of 845 has been recorded in the southwest district of Delhi. In contrast, the northeastern states report a higher sex ratio of above 950. The sex ratio is different in urban and rural areas and is also influenced by religion. For, example, the sex ratio is 906 in urban areas while it is 934 in rural areas. The highest sex ratio is reported amongst Christians (964), while the lowest sex ratios are reported in Sikh (786) and Jain communities. The sex ratio in Hindus is reported to be 925 and that in Muslims to be 950. Factors Responsible for Female Feticide Increased availability of advanced technologies, especially ultrasonography (USG), has been the single most important factor responsible for decrease in sex ratios and increase in female feticides. In India over 25000 prenatal units have been registered. Facilities of sex determination through .clinic next door are now conveniently available with the families willing to dish out any amount that is demanded of them. The easy availability of mobile scanning machines has translated into brisk business for doctors. Sex selection techniques became popular in the western and northwestern states in the late 70s and early 80s whilst they are becoming popular in the South now. The sex of a fetus can be determined at 13-14 weeks of pregnancy by trans-vaginal sonography and by 14-16 weeks through abdominal ultrasound. These methods have rendered early sex determination inexpensive, feasible and easily accessible. Although various preconception techniques that help in choosing the fetal sex have been described, their use is not widespread due to higher costs. There are several other factors that have a bearing upon the child sex ratio. *Status of women:* The most important factor

*Asst. Prof. in Political Science, SPN College Mukerian (Hoshiarpur)

responsible for decreasing child sex ratio is the low status of Indian women coupled with traditional gender bias. The needs with regards to health, nutrition and education of a girl child have been neglected. As mentioned above, in the Vedic Age (1500-1000 BC), they were worshipped as goddesses. However, with the passage of time, their status under-went significant and sharp decline and they were looked down upon as slaves of slaves. Studies report that women in southern India enjoy a better status irrespective of their literacy in comparison to their north Indian counterparts.

It has long been argued that improvement in literacy rates and socioeconomic development amongst women could change the adverse sex ratio for the better. However, it has been observed that educated mothers in Punjab are more prone to discriminate against their daughters than the uneducated ones. Also, the prevalence of prenatal sex determination is more widespread among the economically well-off because availing of such services is determined by one's ability to pay. Thus, the rich agriculturalists living in the rural areas of Punjab, Haryana and Gujarat and the urban elite living in the metropolis of Delhi tend to avail of sex-selective abortion. Similarly, transition from a rural agrarian economy to urban economy has not prevented fat couples from using prenatal sex determination and sex-selective abortion to achieve smaller family size through reduction in the number of daughters in the family. On the other hand, in matriarchal societies in the northeastern states of India, women control land holding and have a better say in matters related to family, economy and society. This has resulted in a slight preference for daughters in states like Meghalaya. *Gender discrimination:* The bias against females in India is grounded in cultural, economic and religious roots. Sons are expected to work in the fields, provide greater income and look after parents in old age. In this way, sons are looked upon as a type of insurance. In addition, in a patriarchal society, sons are responsible for preservation of the family name. Also, as per Hindu belief, lighting the funeral pyre by a son is considered necessary for salvation of the spirit. This strong preference for sons which results in a life-endangering deprivation of daughters, is not considered abhorrent culturally and socially. In north India, girls currently constitute about 60% of the unwanted births and the elimination of unwanted fertility in this manner has the potential to raise the sex ratio at birth to 130 boys per 100 girls.

Dowry: The evil practice of dowry is widely prevalent in India. As a result, daughters are considered to be an economic liability. The dowry system is more rigid in the northern states of India which is likely to contribute to the lesser child sex ratio. Women have little control over economic resources and the best way for a young north Indian bride to gain domestic power mainly comes from her ability to produce children, in particular, sons. Most often in south Indian communities, marriages are not exogamous (but often consanguineous), and married daughters usually stay close socially and geographically to their original family. Until recently, dowries were unheard of and benefits of inheritance for the daughters were not ruled out. In the Muslim community, paying of high dowry is not a prevalent practice. Also consanguineous marriages are highly prevalent and women are entitled to a portion of parental inheritance.

The Government has launched a Save the Girl Child Campaign.. One of its main objectives is to lessen the preference for a son by highlighting the achievements of young girls. To achieve the long-term vision, efforts are afloat to create an environment where sons and daughters are equally valued. Boys need to be educated at an early level with regard to giving respect and equal regard to girls. The mass media must be involved in promoting a positive image of women. School and college girls should be the target audience. However, this should be combined with highlighting the issue and dangers of female feticide and skewed gender ratio. Analysis of content of information provided regarding abortion and sex determination showed that the message emphasized upon the illegality of sex-selective abortion instead of describing the difference between sex-selective abortion and other abortions. Various Non-Governmental Organizations (NGOs) are already taking an active lead in this area. It must be emphasized that involvement of community leaders as well as influential persons would go a long way in assuring success in such campaigns. However, the root causes of gender bias need to be tackled first and steps towards woman empowerment must be strengthened. *Women empowerment:* Education of women is a powerful tool for improving nutrition levels, rising the age at marriage, acceptance of family planning, improvement in self-image, and their empowerment. NGOs may be encouraged to promote formation of self-help groups, organize non-formal education for adult females and school dropouts, create employment opportunities for women as well as provide counseling and support services to newly married and pregnant women to discourage them from undergoing sex-selective abortion. *Role of medical colleges and professional bodies:* While many medical practitioners have joined campaigns against the misuse of these technologies with the support of professional associations, some have been strong supporters of sex-selective abortion emphasizing that it is the family's personal decision to determine the sex of their children. Hence the role of medical colleges and professional bodies such as Indian Medical Association (IMA), Federation of Obstetric and Gynecological Societies of India (FOGSI) and association of radiologists, in countering this burning issue needs to be given due importance. This may include Sensitizing medical students regarding the adverse sex ratio while stressing upon the ethical issues involved in female feticide. Conduct regular workshops/ Continuing Medical Education sessions which would greatly help to reiterate the importance of this problem in the country. Private practitioners should also be encouraged to participate in such programs.

ISSN 2394-7462

Organize awareness campaigns in field practice areas. India has yet a long way to go in her fight against pre-birth elimination of females. Time is quickly ticking away. A shortage of girls would lead to a shortage of eligible brides thus making the girl a scarce commodity. According to UNFPA projection, by the year 2025 a significant share of men above 30 would still be single, and that many will never be able to marry at all. Men in the states of Haryana and Punjab are already experiencing a nearly 20% deficit of marriageable women.

A concerted effort by the medical fraternity, the law, political leaders, NGOs, media, teachers and the community itself is the need of the hour.

References

1. Female foeticide in India. C2007. Available from http://www.unicef. org/india/ media_3285.htm. [cited on 2007 Jun 26]
2. Census Figures of 2001.Office of the Registrar General and Census Commissioner, New Delhi, India.
3. Jha P, Kumar R, Vasa P, Dhingra N, Thiruchelvam D, Moineddin R. Low female[corrected]-to-male [corrected] sex ratio of children born in India: national survey of 1.1 million households. Lancet 2006;367:211-8.
4. Swami Harshananda. An Introduction to Hindu Culture. 1st Edition. Bangalore (India): Ramakrishna Ma 2008.
5. Pakrasi KB, Haldar A. Sex ratios and sex sequences of births in India. J Biosoc Sci 1971;3: 327-37.
6. Ghosh S. The female child in India: A struggle for survival. Bull Nutr Found India 1987;8:4.
7. Khanna R, Kumar A, Vaghela JF, Sreenivas V, Puliyel JM. Community based retrospective study of sex in inf mortality in India. BMJ 2003;327:126-30.
8. Central Bureau of Health Intelligence, Health Information of DGHS, Government of India, New Delhi: 2003

ISSN 2394-7462

Indian Fertelizer Industry : Some Issues and Concerns

* Sujata

Abstract

Increased fertilizer consumption has been instrumental in the success of green revolution has helped improve agricultural productivity and farm income in the country. Fertilizer subsidy has been one of the most hotly debated issues in the country over the past two decades. Subsidies are progressively losing their relevance and are becoming unbearable fiscal burden so a beginning can be made in dismantling fertilizer subsidy. The main objective of the present paper is to analysis the status of fertilizer subsidy in India and the supply of primary and secondary nutrients in the required quantities.

INTRODUCTION

Indian Agriculture is one of the most important sector in the economy of the country. Agriculture in itself contributes more than 18.5 percent of the GROSS DOMESTIC PRODUCT of the country and around 60 percent of the India are dependent on this sector. Majority of the farmers depend on fertilizer subsidy for their agriculture. Fertilizer subsidy has become one of the largest spending items of the sector. As in many developing countries, use of agricultural subsidies is highly political and very sensitive issue in the country, as it is linked to the food security, livelihood and welfare issues of millions of small and marginal farmers. The government continues to allocate a significant share of budget to agriculture subsidies. The 2012-13 budget allocated Rs 190015 crore to subsidize food , fertilizers, petroleum, credit, pulses, edible oils, etc, of which the first two accounted for bulk of resources (about 72 percent). However, these subsidies have been widely criticized as being inequitable, inefficient and leading to fiscal burden.

FERTELIZER SUBSIDIES

The fertilizer subsidy seeks to promote fertilizer consumption, increase agricultural productivity and maintain national food security. However, there has been a growing concern about steep increase in the subsidy during last years and several factors have contributed to higher subsidy bill but more important being steady increase in consumption, sharp increase in prices of imported fertilizers, feedstock and intermediaries and more importantly unchanged farm gate prices of fertilizers for a long time.

Period	Concession on decontrolled fertilizers		Subsidy on urea		Total fertilizer subsidy	Share(%) in total subsidies
	Indigenous P & K	Imported P & K	Indigenous	imported		
2001-02	3760	744	8044	148	12695	40.4
2002-03	2488	737	7799	1.2	11016	25.3
2003-04	2606	4720	8521	0.48	11848	26.7
2004-05	3977	1165	10243	742	16128	34.6
2005-06	4499	2097	20653	2141	19390	38.8
2006-07	6648	3650	12650	5071	28019	42.0
2007-08	10334	32598	16405	9935	43319	43.7
2008-09	32957	32599	20969	12971	99495	59.1
2009-10	16000	23452	17580	7000	64033	43.3
2010-11	40766		15081	6454	62301	35.9
2011-12(RE)	34208		19108	13833	67199	31.1

SOURCE: GOI (2011; PIB (2012 a)) and GOI (2012)

Table 1 show that the share of fertilizer subsidy in total subsidies varied from 25 percent in 2002-03 to about 59 percent in 2008-09. The fertilizer subsidy reached a peak of Rs 99495 crore in 2008-09 and then witnessed a declining trend. After two consecutive annual decreases in 2009-10 and 2010-11, fertilizer subsidy increasing mainly due to rise in world prices of fertilizer prices in 2011 averaged 43 percent higher than 2010 and then rises in 2012.

* Assistant Professor, P.G. Dept. of Economics, A.S. College for Women, Khanna

ISSN 2394-7462

GLOBAL DEMAND AND SUPPLY SCENARIO OF FERTELIZER

As per IFA (International Fertilizer Association), the world demand for urea is expected to grow by 123 LMT from quantum of 1313 LMT during to 1436 LMT during 2010. As against this, the total supply is expected to increase by 298 LMT from a total quantum of 1344 LMT during to 1641 LMT during 2010. Table 2 present the world supply demand balance of urea during 2006 to 2010.

Table 2: World supply demand balance of urea

	2006	2007	2008	2009	2010
Supply	1343.9	1393.1	1471.6	1514.8	1640.7
Demand	1312.5	1344.7	1382.6	1410.2	1436.0
surplus	31.4	44.8	89.0	104.6	201.7

CONTRIBUTION OF FERTELIZER INDUSTRY IN THE INDIAN ECONOMY

Fertilizer industry has a significant good impact on the development of the Indian agriculture sector. The following points may reflect its contribution:

1. **Agricultural development:**

With the development of fertilizer industry, Indian agriculture has been made possible. It has played a vital role in the green revolution

2. **Capital Investment:**

Fertilizer industry today has more than Rs 5700 cr investment and has becomr one of the important industries of the economy.

3. **Corporate Development** :

In the last 30-40 years this industry has become a structured industry. It has made many joint ventures, multinationals and co-operatives which is one of the unique characteristic of this industry development in the nation.

4. **Regional Development :**

Gujarat, Maharashtra, Punjab, Uttar Pradesh, Andhra, Assam, Rajasthan,, Bihar are the states who have many plants of fertilizers

5. **Employments :**

This industry has provided shelter to 3.5 lakhs families in the last fifty tears directly and a number of supporting industry during the last three decades.

INFRASTRUCTURAL REQUIRMENTS OF THR FERTELIZER SECTOR

1. **Ports:**

Most ports face severe capacity constraints in handling high volumes on a sustained basis. With the movement by sea from the CIS countries and the US gulf increasingly being taken up through these vessels, accepting and handling them at Indian ports has become a severe limitation.

2. **Railway**

Railway facilities and port-rail connectivity need to be strengthened during the plan period if timely availability of fertilizers is to be ensured.

3. **Road transportation:**

The development and maintenance of road transport will have to be substantially increased by way of widening and proper meeting of road to with stand increasing load on the national and state high ways which should be able to take high capacity trucks.

4. **Water ways:**

There is need to provide a thrust to the development of inland water ways and coastal shipping for movement of fertilizer.

ISSN 2394-7492

5. **Storage:**

In view of competing demands for a number of agro products, it will be desirable to strengthen the warehousing infrasture to meet the changing needs of the country during the Eleventh Five Year Plan. This is more because fertilizer demand has a definite peak and non peak distribution of demand and is not amenable to JIT (Just in Time) inventory planning.

CHALLENGES OF FERTELIZERS UNITS IN INDIA

1. **Efficiency :**

The demand of fertilizers has increased and is increasing day by day. To meet the requirement the units have to increase its productivity through researches, reducing wastages and by handling the material carefully.

2. **Capacity:**

The demand of the fertilizer industry is increasing and to meet the demand of the market, the industry is to required to expand its capacity. There is a high potential demand even from the underdeveloped countries for the fertilizer and to meet them there is an urgent need to increase the capacity of the plants.

3. **Investment:**

Considering the high demand world over, this industry is required to invest more capital. The co-operative sector has its own limitations for the investment but other units can generate funds through the open market.

4. **Subsidy :**

According to the agreement with the WTO, Indian industry is required to reduce the subsidy given on the price of fertilizers. Due to this the prices of the fertilizers will go up and it may not be within the reach of the poor farmers.

5. **Productivity:**

It is found that the agriculture productivity of Indian land is inferior to the developed countries. Even the size of farm in India is small so the use of the fertilizer is not fount proper by the Indian farms.

6. **Liquidity:**

The fertilizer industry in India is developed on the Government subsidy, Moreover the efficient usage of the various resources is not found proper among the various units. This results in the insufficient financial liquidity for the units.

7. **Competition :**

After globalization Indian market is open for the foreign companies. This result in high competition for the Indian companies. Indian production cost is very high as well quality is also required to improve to match the international standard. This affects the industry adversely.

FUTURE PROSPECTS OF THE INDUSTRY

India's food grain requirement to feed the estimated population of 1400 million by 2025 will be 300 million tones. To meet the requirement of food production the country will require about 45 million tones of nutrients from various sources of plant nutrients, i.e. fertilizers, organic manures and bio fertilizers.

The further increase in crop production will have to come from an increase in yields as there is limited scope for increasing cultivated area. The handling of increasing quantities of fertilizers will put pressure on storage, handling facilities and transport. India will continue to be a major importer of raw materials, intermediated as well as finished products. The fertilizer product pattern is likely to change in the near future.

CONCLUSION:

Though subsidy has contributed to an increase in use of fertilizers that has helped in achieving self-sufficiency in food grains production but in some cases it has resulted in an overuse, which has an adverse effect on productivity.

ISSN 2394-7492

There is need to contain these subsidies without hurting millions of smallholders including tenant cultivators. There is a need for periodic and affordable increase in fertilizer prices, particularly urea, to contain subsidy and promote balanced use of nutrients.

References

FAI (2012), "Fertilizer Statistics 2010-11 and earlier issues", The Fertilizer Association of India, New Delhi.

GOI (2011), "Annual Report 2010-11", Department of Fertilizers, Ministry of Chemicals and Fertilizers, Government of India, New Delhi, pp. 103.

GOI (2012), "Union Budget- Various issues from 2002-03 to 2012-13" Ministry of Finance, Government of India, New Delhi.

GOI (2012 a), "Report of the Working Group on Fertilizer Industry for the Twelfth Five Year Plan (2012-13 to 2016-17)", Department of Chemicals and Fertilizers, Govt. of India, New Delhi.

ISSN 2394-7462

Gandhi's View of Politics

*Dr. Vijay Kumar

Abstract

Gandhi did not set himself to the task of a systematic presentation of his views about the nature of political activity. The construction of a system of political philosophy did never interest or bother him. His ideas were thrown off as comments on given, concrete realities and were intended to give a new shape to events and for the remaking of man as a moral person. It was in the nature of the circumstances that Gandhi did not nor could he possibly, evolve a definite and clear cut political theory. In this paper an attempt has been made to understand how Gandhi treated the political arena of the nation and what are his views and ideas about the political set up in India and how the loopholes in the system can actually lead to the dissolution of a political party. It is from a normative or valuation standpoint norms or values as he understood and accepted to be fundamental that he elaborated his concepts of political theory.

Gandhi is known to the world as the one man more than any other who is mainly responsible for the mighty upheaval of the Indian nation, which has shaken and loosened its chains. Politicians are not generally reputed to take religion seriously, for the values to which they are committed, such as the political control of one people by another, the economic exploitation of the poorer and weaker human beings, are so clearly inconsistent with the values of religion that the latter could not be taken too seriously or interpreted too accurately. But for Gandhi, all is of one piece. "To see the universal and all pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means!"[2] Again, "I have no desire for the perishable kingdom of earth, I am striving for the kingdom of heaven, which is spiritual deliverance. For me the road to salvation lies through incessant toil in the service of my country and of humanity. I want to identify myself with everything that lives. In the language of the Gita, I want to live at peace with both friend and foe. So my patriotism is for me a stage on my journey to the land of eternal freedom and peace. Thus it will be seen that for me there are no politics devoid of religion. They subserve religion. Politics bereft of religion are a death trap because they kill the soul."[3] If man as a political being has not been much of a success, it is because he has kept religion and politics apart, thus misunderstanding both. For Gandhi, there is no religion apart from human activity. Though in the present circumstances of India, Gandhi happens to be a political revolutionary who refuses to accept tyranny or acquiesce in slavery, he is far from the uncompromising type of revolutionary whose abstraction forces men into unnatural and inhuman shapes. In the acid test of experience he remains, not a politician or a reformer, not a philosopher or a moralist, but someone composed of them all, an essentially religious person endowed with the highest and most human qualities and made more lovable by the consciousness of his own limitations and by an unfailing sense of humour.

Gandhi said of himself: "I am not a man who sits down and thinks out problems syllogistically, I am a man of action. I react to a situation intuitively. Logic comes afterwards, it does not precede the event."[4] As is well known, he was a "political actionist and a practical philosopher; he was not a theorist."[5] To quote Professor Nirmal Kumar Bose: "in the traditional language of ancient India, he is a Ksatriya, not a Brahmana. But his greatness lies in the fact that he has accepted and advocated the law of love as the supreme law of our being and has lived his life accordingly; he can be regarded as a warrior Brahmana, but he cannot be said to be a sage philosopher Brahmana." How mistaken was Montagu's judgement about Gandhi: "He lives practically on air and is a pure visionary"![6]

Gandhi did not set himself to the task of a systematic presentation of his views about the nature of political activity. The construction of a system of political philosophy did never interest or bother him. His ideas were thrown off as comments on given, concrete realities and were intended to give a new shape to events and for the remaking of man as a moral person. It was in the nature of the circumstances that Gandhi did not nor could he possibly, evolve a definite and clear cut political theory. One may, on close examination of Gandhi's writings, come to the conclusion that his political philosophy is indeed elusive. But that does not make any the less significant the basic core of his thought. As has been pointed out by Bondurant, the contribution of Gandhian political theory "has been not alone to the development of a social and political method. It extends further into the realm of political thought and challenges the substantial presuppositions of the mainstream of political theory."[7] It is in this challenge to the current political theories that its significance lies. The study of Gandhi's political theory is relevant from that point of view.

From the standpoint of methodology, Gandhi's approach was deductive, empirical and pragmatic. He deduced certain conclusions from his basic assumptions metaphysical and. ethical. Metaphysics, Ethics, Economics, Sociology and Politics were intertwined. He was for, in Toynbee's language, 'etherealization', that is, spiritualization, of politics.

---

*Author is presently associated with NGO's in Himachal Pradesh.

ISSN 2394-

Spiritualizing meant for Gandhi moralizing. But he was no moral faddist. Any student of Gandhi's political thoug
his eventful life will readily see for himself that he developed a keen empirical outlook towards life in general and pe
and social events in particular. He observed, experienced and, suggested the way out. His plea for the remov
untouchability, his crusading mission for communal amity, his solutions for the economic regeneration of po
stricken India, bear testimony to his rich experience of life based upon empirical investigation. This note of pragm
is evident in his, political thought. But so, who can help without being a pragmatist in this pragmatic world? A
pragmatic approach necessarily leads one to eclecticism. He was eclectic enough to draw from different sources
schools what fitted in with his basic outlook of truth and non violence. The 'eclectic alchemy' of Gandhi's pol
philosophy evolved an amalgam out of heterogeneous founts of his fundamental faith and inspiration.

His approach to politics was indeed moral. And that lends a special significance to his theory in this ag
amoral politics. It is true that he did not care much for the historical and quantitative methods of politics as has b
noted by Varma, but the deficiencies that follow therefrom have been more than compensated in the form of giving
moral direction to politcs.[8] This moral orientation is evident in his analysis of the concepts of political theory, viz. st
democracy, freedom, rights, etc. It is from a normative or valuational standpoint norms or values as he understood
accepted to be fundamental that he elaborated his concepts of political theory.

One may tend to infer that in such an approach of Gandhi's there is more of ethics than of politics. Benoy Sark
rebutted this point of view, to quote him: "Such a criticism can come only from those who by politics understand sol
or chiefly the constitution making, programme planning or party bossing. But in this kind of ethics of politics Gandhi
in very good company with Fichte, as author of the Baden an die Deutsche Nation, and Sukracarya as author of
Nitisara, nay, with Plato, as author of the Republic."[9]

Since he was not committed to any exclusive school of political thought, and since his writings had b
responses to particular situations, though within a basic conceptual framework, it is indeed a problem to categorize
thought. His concern was more in the substance of things than in attributing labels to what he thought and for
realization of which he worked. For a western student of Gandhian political theory it is rather difficult to comprehend
indigenous terms like Rama Raj, etc., which he used on different occasions in defining his political ideal. But Gandhi
no traditionalist to cling to the age old meanings of those terms. It was quite characteristic of him to add new meanin
to them, so that in quality they became quite different from what they popularly stood for. As has been noted by Nirm
Kumar Bose: "Perhaps this was one of the mechanisms by means of which Gandhi kept himself rooted in the past, a
yet tried to carry India forward in directions radically different from ancient tradition."[10] The French historian a
sociologist, Louis Massignon, has aptly remarked: "He was a genius in investing common words with unique mea
ings."[11] Hence, one must try to understand terms employed by him in the sense he did so and in the connotation
attributed to those terms. One faces another difficulty in a theoretical analysis of his concept of state. Gandhi bei
"built of tremendous opposites" a unique combination of a prophet and a politician of genius sometimes spoke a
wrote in terms of the ultimate ideal and sometimes in terms of the immediately realizable objective. And there emerged
Gandhis one philosophical and the other practical politician eager to come to grip with the realities, with a keen sense
the objective. The citizen leader Gandhi moved with the times and his theory underwent a continuous process
evolution. This evolution is a distinctive note of the Gandhian theory. Gandhi would have been marked as a politic
leader of least significance if he could not have moved with the times and reflected the historical urges and aspiratio
of the Indian masses. There was, indeed, a gap between the ideal political order he envisaged and the national dem
cratic state for the creation of which he led the Indian nation. This hiatus between the ideal and the actual was not of
making; it was implicit in the given objective situation in Gandhi's India. This was not a case of political opportunism
has been sometimes alleged, but a clear expression of astute realism which speaks of his sagacity and political matur

For Gandhi the modern age was the age of politics par excellence. Almost all aspects of individual and social
were directly or indirectly organised and administered by the state. Its presence was ubiquitous, and all human relatio
ships were politically mediated. He thought this was particularly true of India and all other colonies.[12] Since politics
so pervasive, Gandhi advanced the fascinating thesis that it was the central terrain of action in the modern age. I
politically dominated age it was impossible to serve ones fellow men and eliminate social and economic ills with
active political involvement. Gandhi thought that if political life could be spiritualized, it would have a profou
transformative effect on the rest of society. In every age a specific area of life was the unique testing ground of relig
and morality and offered them a unique opportunity to revitalise themselves. In the modern age it was politics, and
religion could be taken seriously that failed to address itself to its political challenges. In the modem age and espec
in India, political action was therefore the only available path to moksha, a truly revolutionary view in the In
context.[13]

For Gandhi every Indian had a duty in the modern age to become politically involved. Political involve

ISSN 2394 7462

a number of forms and occurred at a variety of levels. Although participation in the struggle for independence was important, it was not the most important and could itself take different forms. Since independence was merely political and had no meaning without national regeneration, politics in Gandhi's view consisted in revitalizing Indian culture and character by working in the villages, fighting against local injustices, helping people acquire self-respect, building up their organised strength and in general devoting oneself to any of the 18 items of the Constructive Programme. Every activity that contributed to India's regeneration and made it just and cohesive was political in nature. Politics was not necessarily connected with, let alone exhausted in the state. Indeed, the fact that it should be understood showed the extent of degeneration both in India and elsewhere. The state had become the sole agency of political activity because modern man had surrendered all his moral and social powers to it. His regeneration consisted in regaining his powers and running his life himself in co-operation with others. Since 'true politics' was primarily concerned with and spiritual development, it involved removing his 'addiction' to the state and necessarily operated outside it.

To be sure, Gandhi's conclusion that politics was a spiritual activity was not novel and had been advanced by a large number of his predecessors such as Gokhale, Tilak, Ranade, B. C. Pal and Aurobindo. Indeed, the phrase 'spiritualisation of politics' seems to have been first used by Gokhale, and Gandhi himself acknowledged that he had borrowed it from his 'political guru'. Several important differences, however, separated them from Gandhi. First, unlike them he offered well-considered reasons for regarding politics as a spiritual activity. Second, while many of them separated politics and spirituality and talked of spiritualising politics, for Gandhi the two were identical. Politics as he defined it was itself a spiritual ativity, and all true spirituality culminated in politics. Third, for most of them spirituality largely meant morality, and politics was spiritual in the sense of being a moral activity. Hardly any of them saw it as a vehicle of moksha. Indeed, they would have been horrified by such a view. Finally, many of them generally defined morality in social terms and equated politics with social reform. Gandhi was one of the first to define morality in political terms, and politics in terms of active struggle against injustices and oppression.

Gandhi's political theory cuts across several moral, religious and philosophical traditions and rests on an unusually broad philosophical foundation, showing both the rich harvest that can be garnered from and the problems involved in a cross-cultural dialogue. Enjoying access to several cultures, he is overwhelmed by none of them and is able to chisel out an autonomous space from which to evaluate them. Like a multilingual novelist skilfully playing with words and images drawn from different languages, he borrows ideas from different traditions, all of which he regards as part of his common human heritage, and produces ingenious combinations, some unstable, some beautifully integrated, but all fascinating.

On the basis of his theory of man Gandhi proposes that a well considered philosophy of politics must find ways of reconciling the claims of the individual, the political community and mankind, the three fundamental axes of moral life for him. Every human being is necessarily an individual, a uniquely constituted, self-determining agent coming to terms with himself and the world in his own way and at his own pace. He is the architect and centre of a unique world of relationships structuring and organising it in his own distinct manner. To take over his life and run it for him is to violate his integrity, destroy his wholeness and perpetrate a most unacceptable form of moral violence.

As Gandhi rightly argues, an individual is not an abstract atom but a member of a specific community which profoundly shapes and moulds his deepest instincts, aspirations, unconscious memories habits and ways of life and thought. Since it constitutes and structures him as a self-determining agent, it is the necessary basis and presupposition of his existence. It is his spiritual home; he belongs to and feels at ease in it and becomes rootless and dries up outside it. His self-respect and love of himself are inseparable from his respect and love of it. As Gandhi argues, the deepest ties of affection, love and loyalty by which he is bound to it are by definition not a matter of conscious choice. They are pre-rational and pre-moral and set the limits of his moral choices. Since he derives so much benefit from his community, knows it better than any other and is bound to its members by ties of mutual expectations, rational reflection confirms and reinforces the pre-moral ties.

For Gandhi mankind is the third fundamental unit of moral life. Since all men are moral beings, they enjoy ontological equality and make both negative and positive claims on one another whose strength and urgency cannot be diminished by the contingent factor of physical distance. If a man claimed that as a moral agent his integrity should be considered inviolate and his freedom and self-determination not be interfered with, he could not consistently refuse to acknowledge the similar claims of others, let alone interfere with them himself. Unlike many an egalitarian thinker Gandhi grounds moral equality in the unity of all human beings, thereby giving it a philosophical and moral depth. Since humanity is indivisible, men are responsible to and for one another, and it ought to matter to each how others live.

Since the individual, his political community and mankind are: ontologically and morally inseparable, they are all equally important and none can be ignored or treated as a mere means to the other two. As Gandhi observes, a

ISSN 2394-7462

community that treats its members as mere 'resources' or means to its so-called collective well being is guilty of the deepest form of violence and not a moral community at all. And similarly an individual who treats his community as a mere means to his self-interest contradicts the basic conditions of his existence and does violence both to it and himself. While this is generally appreciated by most political philosophers, a similar relationship between the community and mankind that Gandhi establishes is not. He rightly maintains that no political community can ignore the claims of those 'outside' its boundaries and still call itself moral. Although territorially outside it, they are very much inside it by virtue of a shared moral nature and ontological and cultural interdependence. As a member of a subject country and race Gandhi was unusually sensitive to this, and knew well that equating the territorial with moral boundaries led to some of the worst and most insidious forms of violence. He rightly insists that every community must recognise the equally legitimate moral claims of others and define and pursue its national interests accordingly. Not to do so is to forfeit the claim, to be a moral community.

Gandhi's spiritual perspective also enables him to notice and highlight some of the morally problematic aspects of the modern state. If man's integrity is inviolate, then the prisons, the domestic use of terror and wars obviously raise disturbing questions. It would not do to say that some men are 'really' brutes and deserve to be locked away, for to give up on them, to put them outside the moral pale and even positively to brutalise them is hardly a form of behaviour consistent with belief in human dignity. A similar problem arises with respect to the poor, the weak and the underprivileged both in other communities and especially in one's own. They are often caught up in a vicious cycle not of their own making and their degradation is often the product of a social order upheld and protected by the state. As Gandhi argues, the modem state is a highly complex institution. Much of its violence is institutionalized, structured, exported abroad, perpetrated behind the backs of its members and cleverly rationalized. It does not cease to exist simply because one does not see it on the streets; indeed what occurs there may be only a reaction to it. Gandhi rightly remarks that it is morally arbitrary to be exercised about one form of violence but turn a blind eye to the others. All forms of violence, those of the state as well as the rioters on the streets, raise questions of justification. The former cannot be justified in terms of the inherently vague ideas of law and order or public interest, for one needs to ask why the maintenance of order and the public interest requires such violence and whether a social order that can only be preserved by massive violence does not need to be radically reconstituted.

Gandhi also raises the important question of the citizen's responsibility for the actions of his government. As he points out, the state is ultimately nothing more than a system of compulsory and institutionalized co operation and each of its citizens is a party to its actions and partly responsible for their consequences. Unless he opts out of it altogether, which obviously he cannot, he is implicated in its decisions. Whether he acknowledges it or not, everything he does has a political dimension. He can never be apolitical, and apathy is really a form of moral irresponsibility. A citizen cannot hide behind the facade of collective responsibility for it is composed of and does not replace individual responsibility. As a moral being he has a duty to be concerned about what is done in, his name to this fellowmen both inside and outside his community. As Gandhi points out, the government has a tendency to use the sheer complexity of political life and its monopoly of information to morally overwhelm and paralyse its citizens and foster a culture of moral inertia. Since the entire weight of the state is used to put their consciences to sleep, they have a duty to remain especially alert lest they should be morally seduced or blackmailed into unacceptable compromises.

It is impertinent for any man to set about reforming the universe. He must take up the work that lies nearest to hand. When, on his return from South Africa, he found the people of India suffering from mortified pride, want, pain and degradation, he took up the task of their emancipation as a challenge and an opportunity. It is wrong for the weak to submit to oppression and wrong for the strong to be allowed to oppress. No improvement, he felt, was possible without political freedom. Freedom from subjection is won not by the usual methods of secret societies, armed rebellion, arson and assassination. The way to freedom is neither by abject entreaty nor by revolutionary violence. Freedom does not descend upon a people as a from above, but they have to raise themselves to it by their own effort. The Buddha said: "Ye, who suffer, know ye from yourselves; none else compels."[14] In self-purification lies the path to freedom. Force is no remedy. The use of force in such circumstances is foul play. The force of spirit is invicible. Gandhi said: "The British want us to put the struggle on the plane of machine-guns. They have weapons and we have not. Our only assurance of beating them is to keep it on the plance where we have the weapons and they have not."[15] If we could combine perfect courage to endure wrong, while resisting it with the perfect charity which abstains from hurting or hating the oppressor, our appeal to the human in our oppressor would become irresistible. To a people oppressed for centuries by outsiders, he gave a new self-respect, a new confidence in themselves, a new assurance of strength. He took hold of ordinary men and women who were an incredible mixture of heroism and conceit, magnificence and meanness, made heroes out of them and organized an unarmed revolt against British rule. He weaned the country from anarchy and terrorism and saved the political struggle from losing its soul. There were occasions in India's struggle for freedom when he adopted measure

ISSN 2394-7462

Venerable Mahatma was seriously concerned about growing corruption in Congress ranks and lashed out at it in the columns of 'Harijan'. In May 1939, he told the Gandhi Seva Singh workers, "I would go to the length of giving the whole Congress Organization a decent burial, rather than put up with the corruption that is rampant".[21] Nehru felt more or less the same way. In a letter to Gandhi on April 28, 1938 he lamented, "What is far worse is that we are losing the high position that we have built up with so much labour in the hearts of the people. We are sinking to the level of ordinary politicians who have no principles to standby and where work is governed by a day to day opportunism".[22] Gandhi was much relieved when the Congress ministers resigned in October 1939 on political issues arising out of Britain's entry in World War-II.

Gandhi's objection to political power was not minimized with establishment of National Government in 1947. Architects of other nations were absorbed in power soon after they were victorious. This is true of those leaders who led a successful revolution and established powerful regimes in their countries, But Gandhi was unique amongst all builders of nations. In his last test amount on January 29, 1948, Gandhi warned Congress about the danger of political corruption and solemnly recommended its dissolution as a political party.[24]

Deviations from the standards set by such an omnibus personality as Gandhi are inevitable. But in no sphere of political life deviation from the Gandhian legacy is as sharp and glaring as in the personal conduct and integrity of politicians. It is not really a deviation but a right reversal of the legacy.

References

1. M. K. Gandhi, An Autobiography or The Story of My Experiments With Truth, Ahmedabad, Navajivan Publishing House, 1975, pp. 370- 71.
2. Young India, 18 6 1925, p. 214.
3. Pyarelal, Mahatma Gandhi, The Last Phase-Vol. 1, Ahmadabad, Navajivan Publishing House, 1956, p. 120.
4. Joan V. Bondurant, Conquest of Violence: The Gandhian Philosophy of Conflict, Bombay Oxford University Press, 1959, p. 7.
5. N. K. Bose, Swaraj- o- Gandhibad (a Bengali Publication) Calcutta, I.A.P. Co. Ltd., 1954, p. 19.
6. Joan V. Bondurant, op. cit., p. 189.
7. V. P. Varma, The Philosophy of Mahatma Gandhi and Sarvodaya, Agra, Laxmi Narain Agarwal, 1959, p. 168.
8. Benoy Kumar Sarkar, Creative India, Lahore, Motilal Banarsi Das, 1937, p.570.
9. N. K Bose, Cultural Anthropology, London, Ara Publishing House, 1961, p. 84.
10. Ministry of Education, Gandhian Outlook and Techniques, New Delhi, Government of India, 1953, p. 37.
11. Young India, 2 3 1922, p. 135.
12. Harijan, 12 9 1936, p. 242.
13. S. Radhakrishnan (ed.), Mahatma Gandhi's Essays and Reflections, Mumbai, Jaico Publishing House, 2001, p. 43.
14. Ibid.
15. Young India, 11 8 1920, p. 4.
16. The Collected Works of Mahatma Gandhi, New Delhi, Publications Division, Ministry of Information and Broadcasting, Government of India, 1979, Vol. 76, pp. 384- 401.
17. Ibid.
18. Young India, 10 9 1931, p. 253.
19. Harijan, September 1947.
20. Surendra Nath Dwivedy; G.S Bhargava, Political Corruption in India, New Delhi, Popular Book Service, 1967, p.7.
21. Harijan, May, 1939.
22. Harijan, April, 1939.
23. Jai Narain, Gandhi's View of Political Power, New Delhi, Deep and Deep, 1987, p. 119.

[illegible]

[illegible]

[illegible]

Desire' – a quest for self-identity is the central theme in *Samskara*. The narrative is spread in many sub-texts. The protagonist is shown as a victim of social circumstances and a mirror in the vortex of culture. But a larger world of concrete reality compels him to revise his opinion about his life. His individual identity and social role clash with each other and his imaginary individualism or subjectivity is challenged by the symbolic order in the novel. The protagonist Praneshacharyya is well read in Hindu Philosophy, yet he fails to get rid of religious sensitivities and considerations. But, after the act of sex with a prostitute Chandri, the tension and conflict between symbolic order of existence and real is reflected in the Acharya's dilemma. He contemplates about the meaning of life. The quest and desire for Chandri, ultimately turns out to be a 'desire' for his own subjectivity – the self. The symbolic order dominates the life of the Acharya when he enters into a passionate relationship with Chandri and thus he has to suffer the wrath of ostracism for consequent redemption. But, there is no end to his 'desire'. The novel ends but does not conclude. Thus Anantamurthy has employed the device of 'open-ending' in *Samskara*.

Before examining the text of *Samskara* in the light of Lacanian terms, it is important to have a look on the key concept of Lacan that is 'Desire,' that takes its birth in the symbolic process. Desire arises from lack and one lacks what one desires. It is a paradox. Lacan takes an infant as his subject and explains the concepts of desire and lack relating the desires. There is three different stages of an infant's journey from infancy through childhood to the subjectivity as a subject. While passing through the process, subject gets its subjectivity constructed in the symbolic world. In *Samskara*, Praneshacharyya is the replica of the Lacanian subject as he faces the paradoxical situation of lack and desire which becomes the base for his voyage from the imaginary through symbolic to the real.

Associate Professor, Dept. of English, Govt. College, Hoshiarpur, PUNJAB

The work of the French psychoanalyst Jacques Lacan centres around his extensive re-reading of Freud in the light of insights furnished by linguistics and structuralism. Lacan's project was not merely to apply these disciplines to psychoanalysis, but rather to enable the mutual reinterpretation of all of these areas of inquiry. He effectively employed these disciplines, as well as mathematics and logic, to reformulate Freud's account of the unconscious and his own account of human subjectivity in a Saussurean terminology of the connections between signifier and signified. To him, as signified of a signifier comes into existence due to the difference of that signifier with other signifiers. Similarly, man as a subject comes into being due to his difference with the 'Other'. Lacan posits three orders or states of human mental disposition: the imaginary order, the symbolic order and the real. The Imaginary is the place where the subject fails to see the lack and misrecognizes its nature believing in its transparency. It is the place of necessary illusion and deception. The main illusions of this order are synthesis, autonomy and similarity. The imaginary order is the pre-oedipal phase where an infant is as yet unable to distinguish itself from its mother's body or to recognize the lines of demarcation between itself and objects in the world. It does not know itself as a coherent entity or self. Hence, the imaginary phase is one of unity as well as of immediate possession, a world consisting wholly of images that is not fragmented or mediated by difference, by categories, in a word, by language and signs. In a way, it is a narcissistic position. Then, comes the mirror-phase – the point at which the child can recognize itself and its environment in the mirror and marks the point at which comforting imaginary condition breaks down, pushing the child into the symbolic order, which is the world of predefined social roles and gender differences, the world of subjects and objects, the world of language. This identification is what Lacan calls 'alienation'. The identity one finds in the mirror stage is in fact false-identity because it gives him an imaginary sense of self in the mirror and is subject to change. As Lacan writes,"I identify myself in language, but only by losing myself init like an object. What is realized in my history is not thepast definite of what was, since it is no more, or even thepresent perfect of what has been in what I am, but the future anterior of what I shall have been for what I amin the process of becoming"(Ecrits).

One's identity can be constructed only in the symbolic order, i.e., in interaction with other. The identity is constructed only under the gaze of the other. Thus, the symbolic is the domain of culture as opposed to the imaginary order of nature."The imaginary grows from the infant's experience of his specular ego but extends far into the adult individual's experience of others and of the external world where false identification is to be found within the subject, or between one subject and another or between subject and thing-there the imaginary holds away"(Bowie 115).

One realizes in the symbolic order that one is different from others, though it resembles them also. Thus, the construction of subject is relational. This relational system allows for differences."The child is reduced to a subject within a relational system (male / female, father /mother, son / daughter)"(Krishnaswamy 52).

Whenthe subject enters the symbolic order, the feeling of oneness, which one experiences in imaginary, is lost. The subject gets divided by culture and language. He gets alienated from his real self. This loss of pre-verbal self results in desire. One desires what one lacks i.e. the feeling of oneness, the self. This desire is impossible to fulfill but can be substituted only temporarily with symbolic means. For example, biological difference of male and female gives birth to desire for each other which can be fulfilled through physical involvement temporarily with each other but, the desire never ends. One can know one's desire, after having the experience of one's unfulfilled demands. In a way, frustrated demand becomes desire. This 'desire' expresses itself through slips of tongue, through dreams, jokes and symptoms."Desire is an effect in the subject of that condition which is imposed upon him by the existence of the discourse" (Jefferson 153).Lacangives a catalogue of desired objects:-1) The names of the Father2) Words or Signifiers 3) The Phallus 4)The Little Other 5) The big other(Hill 81).

In *Samskara*, we can see the desire for the 'Phallus', which ultimately leads to desire 'oneness' in love but, throughout the novel, Praneshcharya's desire for his identity – his true-self, is not fulfilled. Thus, at this level, the unconscious is constructed which becomes the realm of desire. This unconscious is named the 'Real'. To Lacan, it is beyond language, impossible to say. Desire is caught up in the fantasy version of reality that forever dominates one's desire after his entrance into language. Even this unconscious desire is organized by the symbolic order or 'the big other'. Thus, the unconscious is the discourse of other. But, whereas the symbolic order implies the lack of something and a desire originates to fill the lack, the real is always in its place. The desire returns again and again but it can't be grasped or conceptualized: that which is lacking in the symbolic order, the ineliminable residue of all articulation, the foreclosed element, which may be approached, but never grasped -the umbilical cord of the symbolic.

But, desire could be satisfied in the real order in the version of fantasy. Therefore, the real order is always complete, without lack and desire.Thus, in naming desire, the subject creates and brings forth a new presence in the world. The truth about desire is somehow present in discourse, although discourse is never able to articulate the entire truth about desire – whenever discourse attempts to articulate desire, there is always a left over or surplus. Thus, desire can never be satisfied.

ISSN 2394-7462

In *Samskara,* the main protagonist, Praneshcharya is forced to undertake a journey to discover his newly evolved self in Lacanian mode. The novel is conceived in the quest pattern where the outer quest of Praneshacharya for meaningful relationship is a reflection of his intrinsic desire for self. This quest for self is undertaken for the archetypal woman, Chandri. Chandri, infact, is the symbol of desire of 'the Phallus.'

The novel opens with the "unfailing" (Murthy 1) twenty-years old routine of Praneshacharya. He bathes the body of his invalid wife Bhagirthi who is a dried-up wasted pea-pad and wraps a fresh sari around it. He is a renowned scholar of Vedanta philosophy and leader of Madhva Brahmin agrahara of Durvasapura village. He leads in an ascetic life. He has no enjoy in his marriage. The Madhava Brahmins of Durvasapura gather in front of his house to listen to his recitation of sacred legends. Thus, his routine has bath, twilight prayers recitation of mantaras, and service to his ill wife. It seems that the imaginary order of infancy has holded him even in his youth. There is no lack, no desire. His profession serves him an imaginary world with which he feels one, being ignorant of the realities of the 'other.'

But, the advent of Chandri, who is Naranappa's concubine, in the Acharya's life pushes him into the symbolic order of life. He enters the mirror-phase through his sexual encounter with Chandri. One day when Praneshcharya is busy in his routine-work, Chandri arrives in front of his house and tells him between sobs that Naranappa is dead after four days of high fever. Then, the question arises about the death-rites of dead Naranappa. The question is who will perform the death-rites of the heirless Naranappa who had antagonized the entire agrahara with his anti-brahminical ways. Naranappa used to eat taboo meat, drank liquor and openly lived with a low caste prostitute Chandri. In deciding who would perform the death-rites, Praneshacharya himself enters into the symbolic order from his imaginary world. When Chandri sees Praneshacharya at the Lord Maruti temple undergoing ordeals for solving the tickling problem of death-rite, she pities him:

> Poor man, he probably knew nothing of the body's pleasures, his wife lay there like a dry log, the good woman. Yet how patient he was, what a halo around him(Murthy 46).

Chandri's pity for Praneshacharya kindles an urge in her to become pregnant by him. After the prayers to God Maruthi, the Acharya returns from the temple to the nearby forest where he meets Chandri in the dark. She falls at his feet overwhelmingly. As she stumbles in the dark to kneel at his feet, his hand touches her breast.

> As his hand played on her hair, Chandri's intensity doubled. She held his hands tightly and stood up and she pressed them to her breasts now beating away like a pair of doves. Touching full breasts he had never touched, Praneshacharya felt faint. As in a dream, he pressed them. As the strength in his legs was ebbing, Chandri, sat the Acharya down, holding him close. The Acharya's hunger, so far unconscious suddenly raged, and he cried out like a child in distress, 'Amma!'(Murthy 63).

Thus, Chandri becomes the Acharya's foster mother. Praneshcharya has a new experience in which he feels alienated. He identifies Chandri, first, as mother, as if, he is in imaginary order and then as 'Other'. His sexual encounter with Chandri acts as a mirror for him into which he is going to discover his identity as a split subject, i.e. $ under the gaze of the other. Chandri takes off her sari, spreads it on the ground and offers the plantains to the Acharya out her lap while Praneshacharya is flowing in helpless tears. Praneshacharya enters into the symbolic order with despair as he feels alienated from his imaginary self. He gets reduced to a subject within a relational system, which allows for difference (male/female) and constructs a subject's identity. Praneshacharya's identity is constructed as a male with his relational confrontation with Chandri. As Bertens explains,

> We need the response and recognition of others and of the other to arrive at what we experience as our identity. Our 'subjectivity' is constructed, in interaction with 'other', that is, individuals who resemble us in one way or another but are also irrevocably different (161).

After entering into the symbolic order, Praneshacharya's unconscious is constructed with a 'desire'. He thirsts for newer experiences. His fall into the realm of sexuality is doubtlessly his initiation into the world of libido.

ISSN 2394-7462

Praneshacharya feels a stranger to himself when he gets up after his sexual encounter with Chandri. When he opens his eyes and asks himself:

> Where am I? How did I get here? What's this dark? Which forest is this? Who is this, Woman?(Murthy 67).

But Chandri does not say anything. Finally he tells her:

> Chandri, get up. Let's go. Tomorrow morning when Brahmins gather, we'll say this happened(Murthy 68).

The experience of Praneshacharya launches a quest to find the meaning of life and existence. His childhood memories begin to return to him. "Bewildered" (Murthy 76) at his own self-introspection, Praneshacharya now sees the beautiful and the ugly around him which he had never felt before. He notices his wife's sunken breasts. He desires for Chandri. He craves for sensation and even thinks about another low-caste girl, Belli. There is an irresistible desire for erotic relation which Lacan describes as 'the Phallus':

> "The phallus is something that has the power to move or change, apparently by itself. Examples of the phallus are motorbikes, a business that expands and contracts, women making babies workmen building a house, a plough cutting a furrow, a penis getting small and getting big"(Hill 103).

Hence, the desire of Praneshacharya to possess Chandri (the other) takes birth. For him, his "real" resides in his encounter with Chandri. But, he can only desire for her, can't get her. He feels a void within himself and the burden of his own falseness is unbearable for him. Moreover, his journey into the symbolic stage proceeds when he comes across Putta, who is a denizen of the demonic world of passion and sensation. Putta is the Acharya's initiator into the mysteries of the ordinary and the familiar, the purity of the unrefined, the wholeness of the crude.

Putta introduces the Acharya to Padmavati, a whore. Padmavati then invites Praneshacharya to spend the night with her and the acharya feels faint at this invitation. Praneshacharya look at Padmavati:

> Long hair, not yet oiled after a bath; plump fleshy thighs, buttocks, breasts. Tall, long-limbed….. Breasts rise and fall as she breathes in and out(Murthy 124).

But, the Acharya fails to play the part of the male with Padmavati and seeks the route of escape by withdrawal. He suddenly wonders why, he has decided to give up his old self and assume a new identity. He is still scared of his culture- the Brahmins of the village. He becomes a split subject living with a lack and false identity. His disgust with himself appears in his words. He begins to think that how he would reveal his real-self in front of the other Brahmins: What shall I tell them? I slept with Chandri. I felt disgust for

> my wife. I drank coffee in a common shop in a fair. I went to see a cock-fight. I lusted after Padmavati(Murthy 131).

This is how he expresses the truth of his life in language but in the process becomes a split subject,and thus utters:
This is my truth. Not a confession of wrong done. Not

> a repentance for sins commited. Just plain truth. My truth. The truth of my inner life. Therefore this is my decision. Through my decision, here! I cut myself off(Murthy 132).

But, finally he concludes towards the end of the novel:

ISSN 2394-7462

> Unless I shed Brahminhood altogether I can't stand aside, liberated from all this. If I shed it, I'll fall into the tigerish world of cock-fights"(Murthy 130).

This is Praneshacharya's final decision. He decides to return to Durvasapura and make a clean breast of everything to the agrahara Brahmins.

> When I tell them about myself, there should be no taint of repentance in me, no trace of any sorrow that I am a sinner. If not, I can't go beyond conflicts and dualities(Murthy 135).

He remembers the words of the Vedic sage Yajnavalkyatha love for God is love for oneself ana he utters the words:

He 'll search out the roots. He 'll win (Murthy 125).

With this realization of reality he enters the real, where there is no split. Thus, the Acharya's journey for "wholeness" follows the Lacanian mode of three orders. Conflict of desire and lack plays basic role in the process of his identity construction that shifts from one stage to the other.

To sumup, in this way, Praneshacharya's construction as a subject occurs through three stages – the imaginary, the symbolic and the real. He is a lacanian subject who lacks something and this lack gives birth to desire. Moreover, the character of Naranappa in the novel represent "the Real" of Praneshacharya. Naranappa is Praneshacharya's anti-self till Praneshacharya himself enters into the real order after he takes the final decision:

O God, take from me the burden of decision. Just as it happened

> in the dark of the jungle, without my will ,may this decision too happen. May a new life come into being before I blink my eye (Murthy 132).

The novel opens with the death of the reprobate Brahmin Naranappa but, towards the end of novel, there is re-birth of Naranappa within Praneshacharya. In life as in death, Naranappa challenges the Durvasapura Brahmins and exposes them as bunch of hypocrites, who live in their own shells and follow the old traditions as divided subjects. Naranappa openly lives the life of a rake in the heart of the exclusive agrahara of Madhva Brahmins. He eats meat, drinks liquor and abandons his lawfully-wedded wife in favour of the low-caste prostitute Chandri. Thus, Naranappa presents a foil to the character of Praneshacharya.

No doubt, the importance of the novel *Samskara* lies in the study of life on socio-cultural plane. It dramatizes the conflict between two world views. One hand, there is the static, inert, decadent social order and on the other hand, one finds a conscious movement towards modern values and a newly evolved world-view. In his translator's note, Ramanujan calls the novel, "a religious novella about decaying Brahmin colony in a Karnataka village, an allegory rich in realistic detail"(Ramanujan n.p.).

Lacanian interpretation of such a novel can't be taken as sufficient and full view to appraise it. But, we also can't ignore the importance of interpreting it in the light of the interplay of the imaginary, the symbolic and the real order. Lacanian study of *Samskara*, has proved to be a theoretical model for cultural unconscious of the social system and a practical model for analyzing the psyche of a subject.

References

Murthy, U.R.Anantha.*Samskara: A Rite for a Dead Man.* Trans. A.K. Ramanujan. New Delhi: Oxford University Press, 1976. Print.

Bertens, Hans. *Literary Theory: The Basics*. London and New York: Routledge, 2001.Print.

Bowie, Malcolm. *Freud, Proust and Lacan: Theory as Fiction.* New York: Cambridge University Press, 1987.Print.

Bracher, Mark. *Lacan, Discourse and Social Change: A Psychoanalytic Social Criticism.* New York: Cornell, 1993.Print.

ISSN 2394-7462

Butler, Judith. *Subjects of Desire*. New York: Columbia, 1999.Print.

Hill, Philip. *Lacan for Beginners,* New Delhi: Orient Longman, 1997. Print.

Jefferson, Ann. et al. *Modern Literary Theory: A Comparative Introduction* . London : Batsford, 1986. Print.

Krishnaswamy, N. et al. *Contemporary Literary Theory: A Students Companion.* New Delhi: Macmillan, 2000. Print.

Lacan, Jacques. *Ecrits: A Selection* . Trans. Alen Sheridan. London and New York: Routledge Classics, 2001. Print.

Mac Cannell, Juliet Flower. *Figuring Lacan:Criticism and Cultural Unconcious.* Ed. Christopher Norris. London and Sydney: Croom Helm Ltd., 1986. Print.

Ramanujan, A.K. "Translator's Note"*Samskara*. By U.R. Anantha Murthy.New Delhi: Oxford University Press, 1976. Print.

Whitmont, Edward. *The Symbolic Quest*. U.K.: Princeton University Press, 1991. Print.

The Greene Protagonist – A Victim of Life

ISSN 2394-7462

*Parmjit Kaur

Abstract

A preliminary acquaintance with Graham Greene's novels had raised in me a definite curiosity to study his heroes and to generalize about them. In the present paper, I have attempted to study Greene's important novels, particularly *The Power and The Glory* and *The Heart of the Matter*, and to understand how far he is successful in depicting through his protagonists the isolation, freedom, frustration and dissatisfaction of the modern man's life. Greene's protagonists, frustrated by all the social, economic, psychological and industrial factors, tried to find some comfort in religion, but even the conventional religious dogmas are found inadequate to show him a meaningful direction in life. The major cause of conflict in his mind lies in this realization on the one hand that he is a failure in coping with the values of society, and on the other, that he is not worthy of any reward from God. The present study is an effort to high light, in this process, the various larger characteristics of Greene's protagonists against the background of the climate of life in the twentieth century.

Graham Greene is one of those novelists whose own life and thought is particularly meshed up with the universe of their fiction. A study of his protagonists, naturally, appears to offer an avenue of exploring the mind and sensibility of Greene himself. In the twentieth century traditional values have greatly lost their meaning. In this wake of the massive breakdown of traditional values today, man is more aware of his tragic situation. He realizes that he is still driven by irrational forces and the circumstances are always slipping out of his control, and that he has become a slave rather than the master. Moreover, he feels that his life is without any purpose. He is deeply frustrated and bored by the so-called scientific and psychological developments, by the industrial and social changes, which, he thought would improve his lot, for these have failed to give any solace to him. That is why the modern novelists tend to make their protagonists anti-heroic. The typical protagonists in today's fiction is likely to be anything but what is traditionally understood as heroic, and, what is more, he is far-reachingly conscious of his shortfalls and unworthiness.

However, whereas, most of the contemporary novelists put their heroes in relation to their social milieu and make the later responsible for their condition, Graham Greene is interested in studying not merely man's relation to society and to himself, but another very important and vital aspect: man's relation to his God. This is the sense in which his novels may be thought "weighty." Greene's protagonists are to be judged not only by the traditional values of society but also from 'God's point of view.' This gives a new dimension to their character. Through his protagonists, Greene among other things reveals the plight of the contemporary man and emphasizes the importance of the quest for authentic life. His protagonists are almost invariably in search of their own selves, and they want to live authentic life. During this search, they rebel against conventional religious and orthodox social and cultural values. This interminable search is reflective of Greene's continued urge in novel after novel to understand the various forces that propel man's life. Writing about Greene's novel *The Quiet American*, (1955), Robert O. Evans says:

> *"[This novel] is part of Greene's intense search for a way of life which will preserve the dignity of the individual in a materialist society. He [Greene] is still making the same journey he began twenty years ago when he set out for Afica."*[1]

Then Greene had said:

> *"When one sees to what unhappiness, to what peril of extinction, centuries of celebration have brought us, one sometimes has a curiosity to discover . . . from what we have come, to recall at which point we went astray."*[2]

*Associate Professor and Head, Department of English, Desh Bhagat College, Bardwal-Dhuri

ISSN 2394-1...

This discovery costs much, as

> *"Seekers of self-knowledge soon realize that little of themselves can be discovered without pain."*[3]

Greene's greatness lies precisely in his persistent endeavour to discover the various factors responsible for the tragic condition of the contemporary man, and how he can come to know his real condition, his true self.

Though Greene is concerned like any other thoughtful creative writer, with the human condition, yet he reacts to his mission according to his own sensibility. He looks at his protagonists in relation to his own intensely felt reactions and consequently they may be used as signposts to his own sensibility. This is particularly the case because Greene himself suffered from unhappy childhood, isolation, boredom, frustration, guilt, dissatisfactory religious experiences, loneliness and other such factors that comprise, what he has called, "the disease of modern civilization". No wonder that his fiction reflects his intense experiences of what inevitably goes into the present-day world and thus ends up by offering us a feel of life – as experienced by everyman, so to say.

This profound sense of human struggle brings Greene close to the novelists of our time in general. He shares with contemporary fiction-writers a feeling of insecurity accruing from the growing polarization between man and his world, and again like his contemporaries, responds to the fact of this struggle against the background of the widespread brutal forces of this world. All of his protagonists are the victims of this world. But at the same time, they are also aware of their not deserving any reward in the other world, as they know that they flout the rules laid down by Christianity. Though they are Catholics and know it thoroughly that the sins they are committing would lead them to the path of damnation, yet they are helpless and ultimately sinners both in the eyes of orthodox people and in their own eyes. They intensely realize that

> *"What stands between the sinners and love of the God is institutionalism, piety and dogma."*[4]

If such an attitude of his protagonists suggests Greene's disloyalty to his Church, then it can only be said that he himself is well aware of this. He writes:

> *"I betray to a group, the Catholic Church, which would present me with grave problems as a writer, were I not saved by my disloyalty."*[5]

As an artist he recognizes that it is a contradiction in terms to attempt a sinless literature of sinful man. But the inescapable result of his desire to remain uncommitted is that Greene the writer is at loggerheads with Greene the Catholic:

> *"On the conceptual plane he may assent to the formulas by which his group interprets life; but as a writer his empiric grasp of human nature makes him revolt from the caricature of the human condition drawn for him by the theologians."*[6]

As a sensitive and suffering human being he is incapable of taking to its logical conclusion the proposition that an offence committed by an imperfect being inside time can be allowed to be eternally punished by a perfect being outside time. Like Scobie, Greene's protagonists can believe

> *"In no God who was not human enough to love what He had created."*[7]

ISSN 2394-7462

On the one hand, they are frustrated with the inadequate social norms and on the other, angst-ridden owing to the religious dogmas which restrict his individual freedom. Bendrix in *The End of the Affair*, is filled with revolt against God when his hope to win Sarah from his intangible divine adversity is frustrated and he is condemned to a crippled existence,

> *"The empty life, odourless, anti-septic, the life of a prison."*[8]

Greene's other protagonists like Andrews in *The Man Within*, Pinkie in *Brighton Rock*, Whisky-Priest in *The Power and the Glory*, Scobie in *The Heart of the Matters* and Querry in *A Burnt-out Case* – all anticipate the anti-heroes of Kingly Amis and Samuel Beckett. Greene's heroes are little, ordinary men, not larger than- life. Angus Wilson said in a B. B. C. talk:

> *"He was one of the little man, the man in the mackintosh, the 'lost people,' the wanderers; the heroes are the lowly, the depraved, the broken down and so on."*[9]

Almost all of them are men divided against themselves, as it were, painfully aware not only of their personal failure, and the ubiquitous malaises of society, but also of the universal factors like guilt and sin. They are not heroic; on the other hand, they are victims of life. One and all, they exemplify the attributes of human existence, which provoke thought rather than affection, pity instead of admiration. They all are standing on the "dangerous edge" and are "border-line cases" about whom Greene writes in his autobiography, *A Sort of Life*:

"If I were to choose an epigraph for all the novels I have written, it would be from Bishop Blougram's Apology:

> *Our interest's on the dangerous edge of things.*
> *The honest thief, the tender murderer,*
> *The superstitious atheist, the demi-rep*
> *That loves and saves her soul in New French Books –*
> *We watch while these in equilibrium keep*
> *The giddy line midway."*[10]

References:

1. Evans, R.O. "Existentialism in Greene's The Quiet American," *Modern Fiction Studies*, III (Autumn 1956), p. 248.
2. Greene, Graham, *Journey Without Maps* (London: Heinemann, 1936), p. 10.
3. Graham Greene's interview with Marie Francoise Allain, " Interrogative Games," *Times Literary Supplement* (1 July 1983), No. 4187, p. 710.
4. Wilshere, A.D., "Conflict and Conciliation in Graham Greene," *Essays and Studies*, 1966, p. 137.
5. Bowen, Elizabeth, Graham Greene and V.S. Pritchett, *Why do I Write?* (London: Marshall, 1948), p. 32.
6. Wilshere, A.D., "Conflict and Conciliation in Graham Greene," *Essays and Studies*, p. 137.
7. Greene, Graham, *The Heart of the Matter* (1948; rpt. Harmondsworth, Middlesex: Penguin Books, 1970), p. 114.
8. Greene, Graham, *The End of the Affair* (1951; rpt. Harmondsworth, Middlesex: Penguin Books, 1973), p. 142.
9. Wilson, Angus, "Evil and the Novelist," *The Listener*, (17 January 1963), pp. 262-263.
10. Greene, Graham, *A Sort of Life* (London: Bodley Head, 1971), p. 115.

ISSN 2394-7462

Sociolinguistic Analysis of Nativised English in the selected poems of Nissim Ezekiel

*Loveleen

Abstract

Sociolinguistics as a subject comes into being as a multi disciplinary field of study that looked at the use of language in a specific community. The spread of English language offers sociolinguistics a unique venue to study sociolinguistic variables, including the question of norms and standards for English in its world-wide domain. In simple words, the moulding of English language to the native needs of expression is termed as nativisation.Nativisation is a process wherein an alien language (in our case English) does not act alien. It is only when the stereotypes of languages, word use and collocation, phrase and image making are dismantled that the medium can be made amenable and renovated to house the native feel of life. The process of nativisation of English is the result of both, transfer from local language as well as to the new cultural environment and communicative needs. Among many Anglo-Indian poets, the proposed analysis of the poetry of Nissim Ezekiel would be quite useful to understand how far the nativisation of English is functional and valid, how far he has successfully captured the flavour of 'Indian-English' in his admirable lyrics.

The whole discussion in the paper will intend to show how English has been 'modified' in new non-western contexts of India and how stylistic innovations, as analysed in the poetry of Ezekiel, are determined by the cultural contexts and the localized style range. Such innovations have great effect on the intelligibility, comprehensibility, and interpretability of the Indian English creative writings. From the entire discussion, it would be apparent that nativised English is at home in India and India at home with nativised English.

INTRODUCTION:-

Sociolinguistics as a subject comes into being as a multi disciplinary field of study that looked at the use of language in a specific community. Undoubtedly, sociolinguistics has emerged with the support of other disciplines, the ethnography of communication, which analyses language as an element inseparable from its cultural context, and of course sociology. The spread of English language offers sociolinguistics a unique venue to study sociolinguistic variables, including the question of norms and standards for English in its world-wide domain. Such spread of English Language in India has given rise to the idiom "Indian English" - the nativised version of English. But, what precisely is the thing that we use to call 'Indian English'? Is it only a dialect of English language or, is it one of the Indian Languages? Such issues are answered under a socio-linguistic study of nativisation of English language in India. It is evident that there are many systematic differences between different languages e.g. English, Chinese, Japanese, Hindi, Punjabi etc. By systematic, I mean describable by rules. But, what is not so evident is that all languages, as mentioned above, also have many levels of internal variations related to such variables as region, age, social-status, education, group identification and so on. A language exhibits internal variations at the structural level which includes - 1) Phonetic 2) Phonological 3) Morphological 4) Syntactic and 5) Semantic. As such, the nativised English is also not an exception. Nativised English apparently shows variations from International English at Syntactic, Semantic, Morphological, and phonological levels of structure.

MEANING OF NATIVISATION OF ENGLISH:-

In simple words, the moulding of English language to the native needs of expression is termed as nativisation. The term nativisation implies a culturization, indigenization and hybridization of a language in a non-native socio-cultural context. In the context of English, the term refers to the change:

> Which English has undergone as a result of its contact with various languages in diverse cultural / geographical settings in the outer circle of English. (Pandharipande 148)

I would not say that Indians are native speakers of English. But, Indians are not native speakers of English is also not true. 'Indian English', the largest second variety of English, is undergoing a process of structural nativisation that leads to the variety developing a semi- autonomous norm-developing potential. Sumana Bandyopadhyay, a sociolinguistic scholar, writes:

*Assistant Professor, Dept.of English, Govt. College, Hoshiarpur

ISSN 2394-7462

> The term 'NativisedEnglish' refers to the variety of English which is learnt and used by a large number of educated Indians as a second language. Indian English has the status of an Indian language, serves the international role of communication with the global community of nations and intra-regional roles of link language among people of diverse linguistic backgrounds. (Bandopadhay 7)

Thus, Indian English is a variation of International English but, when Bandyopadhay writes "Indian English has the status of an Indian language", it seems she is pointing particularly towards the nativisation of English in Indian context.

Nativisation is a process wherein an alien language (in our case English) does not act alien. It is only when the stereotypes of languages, word use and collocation, phrase and image making are dismantled that the medium can be made amenable and renovated to house the native feel of life. English, when separated from the rigidities of its British usage, rightly becomes neutral to develop as an independent dialect, as in the case of the Caribbean, the West African and the South Asian. The wider is the dissociation of language from its socio-cultural and geographico-political roots, the greater is its freedom to serve the new user. Such freedom will have to be different from what a British or American writer does in as much as the definition of good English varies not only from century to century but also from place to place.

PROCESS OF NATIVISATION

The process of nativisation of English is the result of both, transfer from local language as well as to the new cultural environment and communicative needs. The interrelatedness of language and society has been evident throughout the history of the different disciplines of linguistics. But it was not until around the middle of the 20th century that sociolinguistics accepted this relationship as axiomatic to its approach and established the analysis of these two elements as intrinsically involved in a systematic way. There are more than a few examples in linguistics which ratify this link between language and social environment. Witness to this, for example, are the studies carried out by Ancient Greeks, by the German philosophers of language Herder and Humboldt, or indeed all the historical grammatical works of the 19th and 20th centuries -which necessarily had to make reference to factors external to language. And lastly, there are the notions put forward by Saussure to differentiate internal and external linguistics, and the works of the semiologists Sapir and Whorf, the authors of the theory of linguistic relativity. Nor should we forget the work done in dialectology, the majority of which include a reference to the socio-historical framework of the geographical area in question.

Nativism is such a literary cultural ideology which projects the language - with its dialectal variants - of a place or speech community along with the ways of life and thought and the structures of feeling peculiar to that community. Its relationships with other ideological formations like the nation, class, gender, religion, race and caste are extremely complex and highly mediated since the language community often cuts across these divisions. The religious and domestic emotions, the superstitions and taboos and expectations of life, the texture of everyday experience, the nervous system of Indian life - all these do not find a natural and immediate outlet in English. But, many educated Indians, especially Indian writers in English, have circumvented the linguistic hurdles with a commendable measure of success. With their continuous experimentation they have lent to the English language a peculiarly Indian tone and colour by way of infusing the tempo of Indian life into their English expression. In a way, the nativisation of English in India can be best approached or understood through analyzing the works of Indian writers in English.

REVIEWS REGARDING THE PROCESS OF NATIVISATION

Braj. B. Kachru (*The Indianization of English* 8) mentions the devices used for nativisation:

1) **Lexical Innovations**:- It includes borrowing of local words into English and hybridization of words from two distinct lexical sources e.g. the nativised word "lathi-charge" - to attack with a baton, "police-wala" - a policeman, etc.

2) **Translation Equivalence**:- It includes the use of translation from LI into English e.g. the word "namak-haram" is translated by Mulk Raj Anand in his novel *Untouchable* as

"You spoiler of my salt"

Any British user of English language would never accept such Indian-English because in his sociocultural Context such a word could never happen.

 ISSN 2394-7462

3) **Contextual Redefinition**:- It includes redefinition of lexical items of English in new contexts especially the use of the kinship terms e.g. mother, brother-in-law as used by Mulk Raj Anand in his novels *Coolie*, *Untouchable* etc.

4) **Rhetorical and Functional Styles**:- It includes the communicate styles which are organized in such as way in English that they become functionally appropriate in terms of the situations, settings and the participants in a speech act e.g. the words Latinity, Bookishness etc., are right in cultural context but not "correct" English.

Similarly, Christopher Rollason, a prominent linguistic scholar, in one of his articles suggests, in a non-exclusive list, nine-lexical strands as being specific to Indian English - 1) pan-Indian words from Indian languages absorbed into Indian English as lexical items (e.g. dhoti) 2) Indian localisms pertaining to a specific cultural area . . . 9) Coinages formed within usual rules of English but unique to India (e.g. NRI, Schedule Caste).
Thus, Indian-English emerges in its richness and originality from nativisation of English, it is legitimized by its nativisation. It is a variety of English:

> albeit non-native, lexically, morphologically, syntactically, stylistically, sociolinguistically different from the standard British form. (Sarangi 17)

From the above mentioned reviews, what can be concluded is that the process of nativisation of English includes finding words for culture-bound everyday objects, and conveying modes of feeling and thinking peculiar to the Indian people's cultural milieu. For this, Indians liberally resort to loan translations/literal translations of idiomatic expressions just as they mix English and Hindi Vocabulary with a lot of speech mannerisms. We can notice the conventions of Indian languages in Indian English - from rhythmic patterns to syntactic structures to social conventions. This helps to bridge the cultural gaps and makes the use of the alien medium more acceptable to the non-native speakers themselves.

English is getting absorbed into Indian languages even as it enriches itself by assimilating them in turn. Several English words like school, bench, machine, computer, factory, scores, godown and many others have gone into common speech across all classes in our country. Our bilingualism in day-to-day conversation brings testimony to the nativisation of English. Here, we can also see that nativisation of English does not only mean "Indian-English" but also includes the code-switching and code-mixing e.g. in our daily-routine, we often use such sentences like:-

a) Please do it, jaldi jaldi (instead of hurry up).
b) Darwaza shut karde (instead of shut the door)

Moreover, India has a large network of newspapers and journals in English which, more than anything, brings out the nativised form of English e.g. headlines in the newspapers.

a) "Contests, Kavi darbar, documentaries mark day 3 of Ghadari Mela." (THE TRIBUNE, Monday, November 1, 2010)
b) "84 Killings: State Bandh on Nov. 3" (THE TRIBUNE, Monday, Nov. 1, 2010)

In the above given examples, 'Kavi-darbar', 'Ghadari Mela' and 'Bandh' are the nativised words written in English which are inaccessible to a user of British English. Moreover, the announcements of death in English in the newspapers like "kirtan and ardasa for the peace of the departed soul" are also examples of nativisation. Such is the nativisation of English in out native language. It is as if all English words have been swallowed by our unconscious. It is the time when we all have almost accepted Indian English as a legitimate language of expression, as relevant and significant as any other Indian language despite its foreign origin. This is how English is nativised in India.

REVIEWS REGARDING NATIVISATION OF ENGLISH IN INDIAN WRITINGS IN ENGLISH

Indian's urge for cultural self expression, even if in an apparently alien form, has infact resulted in the transformation of the medium. Salman Rushdie, in 1982, used the memorable phrase "decolonize English" to capture the deep structures of culture in language. Another novelist G.V. Desani says, "I find the English language . . . needs to be modified to suit my purpose" (Narasimhaiah 406). With suitable adaptations, Indians have been using the so-called standard English as, "One of our own, of own caste, our creed our sect, and of our tradition" (Kachru 333). From 1960 onwards a distinct idiom Indian-English has been taking shape in poetry. No doubt, novels and stories before 1950s have been written in English in its nativised form but the poetry of Nissim Ezekiel, Kamladas and A.K. Ramanujan

ISSN 2394-7462

helped to a great extent to understand the process of nativisation of English. English, as used by these poets, carries the weight different experiences in different surroundings. It is modified to suit the cultural contexts. The Indo-English poets remain constant experimenters with form and style, for English with all its flexibility of idiom and tonal resilience, opened up myriad avenues of creative expression and experimentation. Some critics of Indian writing in English argue that creative imagination becomes crippled when shackled to foreign medium of expression. Arjya Sircar, one of the critics, asserts English language as a foe rather than a friend when he analyzed R. Parthasarthy's poetry where Parthasarthy laments, "My tongue in English chains" (Sircar 5). Moreover, to Arjya Sircar, "R.K. Narayan is perhaps the severest warning of how a potentially major talent may be reduced to a minor one if one chooses to speak in a borrowed voice" (Sircar 5).

ANALYSIS OF THE SELECTED POEMS OF NISSIM EZEKIEL FROM THE PERSPECTIVE OF NATIVISATION OF ENGLISH

Among many Anglo-Indian poets, the proposed analysis of the poetry of Nissim Ezekiel would be quite useful to understand how far the nativisation of English is functional and valid, how far he has successfully captured the flavour of 'Indian-English' in his admirable lyrics. Nissim Ezekiel is the most prominent Indian poet writing in English. He is a prolific writer who has published, besides many verses in various literary journals and magazines, six anthologies of poems. These collections are *A Ttime to Change, Sixty Poems, The Third, The Unfinished Man, The Exact Name and The Hymns in Darkness*. Ezekiel in his poems depicts a wide panorama of Indian Society with its multi-racial, multi-cultural, multi-religious character. Ezekiel is acutely aware of this alienation being accentuated by the fact that he has spent most of his life in highly westernized circles in cosmopolitan Bombay. With Marathi as his lost mother tongue and English as his second language, Ezekiel's quest for integration made him a poet of nativised English. The theme of alienation is central to his works. In fact, to him the easiest way to get out of alienation is the assumption of easy superiority expressing itself in his Indian poems in nativised English. Ezekiel attempted to recreate Indian characters in their natural situations but in English. He has employed both colloquial speech rhythms and conventional tones in poems like "Good Bye Party for Miss Pushpa T.S."

Let us see his technique of nativising English in his lyric, "Night of the Scorpion." The poem contains a very ordinary situation of day-to-day life belonging to rural India. It depicts the warmth of human relations that exist in the village communities. In the poem, there is a typical self- effacing Indian mother. She has been stung by a scorpion on a rainy day. She lies on the mat writing and groaning with pain. Various methods - scientific as well as non-scientific, superstitions - are tried on her to relieve her. The neighbourers believe in purifying powers of sufferings. So, they hope that her suffering would destroy the sins committed by her in the previous birth. All peasants are superstitious and believe that as the scorpion moves, its poison will also move in the blood of its victim. The pain subsides after twenty hours. The mother thanks God that the scorpion had picked on her and had spared her child. Thus, we see Ezekiel has depicted a typical Indian scene. To delineate such warmth of the Indian people, to express their superstitions, beliefs and faith to portray an Indian mother in English does not seem to be easy. But, Ezekiel has successfully composed a nativised version of English language to depict a native scene. He composed native form of English to capture even the minutest detail. He has especially used the "translation equivalence" device to write nativised words and expressions in English. For example:

a) The peasants came like swarms of flies,
b) . . . buzzed the name of God a hundred time,
c) . . . with every moment the scorpion made, his poison move in mother's blood, they said.
d) . . . they clicked their tongues. (Kumar 59)

Such translation and interpretation of sentences involve directly or indirectly, explanation, explication, paraphrase, synonymy, adaptation etc. In short, it involves the search of equivalence in tone and cadence (rhythm). These nativised deviations i.e. of lexis-bound translation are studied under collocational deviations in socio-linguistics. The use of the words "lanterns", "sun-backed walls" etc. evidently points out the nativised form of English in Indian context. It is a vocabulary - the lexical items - that is created by the poet to suit his social context and Indian scene. This device of nativisation is called "lexical innovation." Such words are almost unintelligible to a person who does not share the native culture and the nativised use of English. While describing an Indian scene, Ezekiel's verse grows incantatory, 'mantric'. The repetition of the words "they said" in the whole poem at the end of the every other line lends a tone of incantation to the poem. Even in the title of the poem, the word which is used is "scorpion" instead of scorpio. Such is the stylistic deviation on the basis of morpheme. Such phonological deviation in English is essentially determined by the phonetic and phonological structure of the L1 (mother tongue/native language).

ISSN 2394-7492

In such nativised text the Indian reader sees English as a part of his/her culture and as a code of their day-to-day communication, modified and nativised by the writer. For instance, in the given poem, the superstions reflected by the poet are indicator of the code of the Indian villagers when Ezekiel writes, "With every movement that the scorpion made, his poison moved in the mother's body, they said" and, "May the sins of your previous birth be burned away tonight, they said . . . May the poison purify your flesh of desire, and your spirit of ambition, they said" (59)

The above given lines could be accessed only by an Indian mind who has an understanding of the religious beliefs of Indian culture. Such a context is never present in an English culture. But, same is not the case with all poems of Ezekiel. No doubt, several examples can be found in his poetry that could express the nativised form of English by Ezekiel has also ridiculed the inadequate knowledge of English language by the semi-literate class of Indians - a class of Indians who after acquiring a smattering of English speaks it erroneously to impress other illiterate fellows. For example, one such poem is "Good Bye Party for Miss Pushpa T.S."

In the poem, Nissim Ezekiel has made fun of the sentimentality, the inadequate knowledge of English language by Indians. The speaker in the poem delivers a speech in his HYBRID branch of English. Besides slaughtering the English grammar, the speaker has strained English to the idiom and syntax of Indian languages. It is common Indian trait or mistake to use the present continuous tense in place of the simple present. Ezekiel exploits this national throughout the poem. Thus, the speaker in the poem has given to the world a new brand of English called Babu English which in sociolinguistic terms is taken as an example of pidgin English. In the poem, the occasion is "Goodbye Party for one Miss Pushpa T.S." who is going abroad for improving her future prospects. The speech delivered is in Pidgin English, by using the present progressive tense instead of simple present tense. The speaker heaps lavish praise on the lady for her outer as well as inner sweetness. He extols her as a very amiable personality. He addresses the gathering and observes that they have met here to wish 'bon voyage' to the lady. As a typical semi-literate Indian, the speaker utters the phrases like:

a) Miss Pushpa is smiling and smiling.
b) You are all knowing friends.
c) Miss Pushpa is coming from very high family.
d) I am not remembering now which place.
e) Pushpa Miss is never saying no.
f) She is always saying yes. (74)

All these sentences are playing well with the syntactic structure of English language but, playing havoc with semantic extension and restriction. In other words, the grammatical structure is perfect but when we see the poem in terms of "translation equivalence," then there is no cohesion in meaning. It appears to be a direct translation of the native language, with the same structure and tone. Still, one will wonder that the meaning is clear to an Indian mind as it has whole knowledge of its native context. No doubt, the English used is not International English but it is nativised in Indian context by using "rhetorical and functional" process of nativisation. Moreover, there are also ungrammatical usages like the omission of articles in lines:

a) Her father was renowned advocate.
b) . . . that was long time ago."
c) She is most popular lady.

Some phrases in the poem show English adapted to Indian syntax and idiom like:

a) Our dear sister is departing for foreign.
b) I stayed in Surat with family members. (instead of "members of the family") and so on. (74)

Here, one also sees a nativised style repertoire in English which recreates the native patterns of speech and social interactions and attempts to transfer native humour and attitudes into English. By using techniques of nativisation in his poetry, Nissim Ezekiel has given to his poetry a realistic effect. The description of Indian scenes in nativised English seem so realistic that one might think that perhaps such realistic detail is not easy to capture even in native language. Inspite of these remarks, its unfortunate to see that the term "nativisation" is used in pejorative sense without understanding the dynamics of linguistic change of this medium in the country. The validity of the use of nativised version of English in Indian context is made clear in one of the popular poems of Kamla Das, "An Introduction." The focus is on Indian poet's identity in English. Through her verse, Kamla Das beautifully delineates the liberty of the

ISSN 2394-7462

individual to nativise English and thus forming a new brand of Indian English. The poem opens with an Introduction of the poetess as an innocent Indian girl:

> ...I am Indian, very brown in Malabar. I speak three languages, write in two, dream in one" (Kumar 157)

That Kamla Das is bilingual is a matter of common knowledge. She has written fiction in her mother tongue (Malayalam), and poetry in her second language, English. Then, in the poem, she talks about her choice of medium for writing poetry, and the opposition she had to face from critics, friends and cousins who snubbed her:

> Do not write in English, they said English is not your mother tongue. (Kumar 157)

But, Kamla Das revolted:

> Why not speak in any language I like? The language I speak becomes mine, its distortions, its queerness all mine, mine alone. (Kumar 158)

The poetess concedes;

> It is half-English, half-Indian, funny perhaps. (Kumar158)

But,

> It is honest, it is an human as I am human, don't you see?

In a way, she justifies the nativisation of English by Indians:

> It voice my joys, my longings, my hopes and it is useful to me as 'cawing' Is to crows or roaring to the lions. (Kumar 158)

Now, in the above phrases, she creates a lexical innovation "Cawing" of the crow. In the end, she says,

> Is human speech, the speech of the mind that is, Here and not there, a mind that sees and hears and, Is aware. (Kumar 158)

Thus, Kamla Das has delivered a forceful snub to all those who have ridiculed nativisation of English in Indian context. As Raja Rao aptly says, "One has to convey in a language that is one's own the spirit that is one's own . . . we can write only as Indians" (Rao 3).

By ridiculing nativised English in "Good Bye Party for Miss Pushpa T.S.", Ezekiel has betrayed, as we suspect, his cultural snobbery, or may be, his sense of alienation. But, we can't ignore the fact that the language used is spoken language of the common semi-literate people. In the context of the situation, the poet has used right word at the right place. It is a charming poem indeed! What, here matter is not the language but the understanding of the situation and meaning expressed in that language.

CONCLUSION

To sum up, the whole discussion in the paper shows how English has been 'modified' in new non-western contexts of India and how stylistic innovations, as analysed in the poetry of Ezekiel, are determined by the cultural contexts and the localized style range. Such innovations have great effect on the intelligibility, comprehensibility, and interpretability of the Indian English creative writings. From the entire discussion, it is apparent that nativised English is at home in India and India at home with nativised English. Since, the users of English in India are bilingual, creativity is manifested in different kinds of mixing, switching, alteration and transaction of codes. The nativised English reveals the use of native similes, metaphors, transforming of personalized rhetorical devices, transcreation of idiomatic

ISSN 2394-7...

expressions, use of culturally dependent speech styles etc. The end product we get is 'Indian-English' which is the cultural semiotics of English as developing in India in a localized way, a form that is a dialect of International English but gradually moving away from the cultural semiotics of the standard English.

References

Primary Sources:

Kumar, Satish. "Good Bye Party for Miss Pushpa T.S." By Nissim Ezekiel. *Indo-Anglian Poetry: A critical Study of the Poets*. Agra: Narain Publishers, 2006. Print.

Kumar, Satish. "Night of the Scorpion." By Nissim Ezekiel. *Indo-Anglian Poetry: A critical Study of the Poets*. Agra: Narain Publishers, 2006. Print.

Secondary Sources:

Bandopadhya, Sumana. *Indianization of English: Analysis of Linguistic Feature in Selected Post - 1980 Indian English Fiction*. New Delhi: Concept Publishing Company, 2010. Print.

Hudson, R.A. *Sociolinguistics*. New York: Cambridge University Press, 1996. Print.Iyengar, K.R.S. *Indian Writing in English*. New Delhi: Sterling Publishers, 1962. Print.

Kachru, Braj B. *The Indianization of English : The English Language in India*. New Delhi: Oxford University Press, 1983. Print.

Kachru, Braj B. *The Other Tongue: English Across Cultures*. Chicago: University of Illinois Press, 1992. Print.

Krishnaswamy, N. et al. *Modern Applied Linguistics*. Chennai: Macmillan, 1992. Print.

Kumar, Satish. "An Introduction." By Kamla Das. *Indo-Anglian Poetry: A critical Study of the Poets*. Agra: Narain Publishers, 2006. Print.

Mishra, Sanjit. *The Poetic Art of Nissim Ezekiel*. New Delhi: Atlantic Publishers, 2001. Print.

Narasimhaiah, C.D. *Makers of Indian English*. New Delhi: Pencraft International, 2003. Print.

Pandharipande, Rajeshwari. *World Englishes*. Singapore: John Wiley and sons, 2007. Print.

Pathak, R.S. *Indianization of English Language and Literature*. New Delhi: Bahri Publication, 1993. Print.

Rao, Raja. Preface. *Kanthapura*. New York: New Directions Pulishing Company, 1967. Print.

Rollason, Christopher. "Indian Writing in English: Some Language Issues and Translation Prolems." Writers Meet Jawahar Lal Nehru University, New Delhi, 8 March.2006. Address.

Sarangi, Jaydeep. *Indian Novel in English: A Sociolinguistic Study*. Bareilly: Prakash Book Depot, 2006. Print.

Sircar, Arjya. *The Struggle with an Alien Tongue: The glory and the grief*. New Delhi: Bahri Pulication, 1993. Print.

Traugott, Elizabeth Closs et al. *Linguistic for Students of Literature*. New York: Harcourt Brace Jovanovich. Inc., 19... Print.

ISSN 2394-7462

Striving for value Education - Need of Hour in Higher Education

*Dr. Ranjit Kaur

Abstract

Now-a-days, Values are blurred, always just slogans. Personal success is often defined by the power or the wealth that one holds. Economic growth exists side by side with social injustice and all sorts of social problems like drugs, divorce, abortion, suicides, violations, etc. Decreasing moral standard, pollution, corruption, fraud, discriminations, etc. and tearing the fabrics of our societies apart, are the challenges that our world is facing. We are observing the lowest level of trust, with the highest level of cynicism. Now it has become mandatory for higher education leaders to step back and to think in terms of what we should do to change this world community. What is urgently needed is the re-examination of the content and process what each educational institute is teaching to children under their charge.

Keywords: Higher education, social issues, cynicism, national commission

Introduction

Education is necessarily a process of inculcating values to equip the learner lead a life – a kind of life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists of our country, all in various ways, have emphasized the role of education for 'character development', 'bringing out the latent potentialities and inherent qualities' and developing an 'integrated personality' for the well being of the individual and the society at large. Ethics is gaining significance across the world and increasingly the literature highlights the need for inclusion of ethics and values education in the curriculum at all levels of education. Some governments have had well established and long serving curriculum requirements for moral and values education (Sakamoto, 2008), whilst other governments have more recently (re)introduced curricular requirements for values education and ethics.

Some universities have already introduced 'core generic papers' across all degree programmes, including ethics. Co-operative education provides a unique learning environment which leans towards exploring the practice of professional values and ethics. It appears the compulsion of values education and ethics has been limited to primary and secondary levels, however, the need for values education should be of interest to the higher education sector also.

What are values and ethics?

In describing values and ethics there are numerous, often colloquially used, terms with overlapping meanings; such as values, ethics, principles, morals, fundamentals and virtues. Halstead and Taylor (1996) define values as 'principles, fundamental convictions, ideals, standards or life stances which act as a general guide to behaviour, or as a reference point in decision-making, or the evaluation of beliefs, or action'. This definition is particularly useful for the discussion of this paper as it highlights that values reside both with the individual, in that they carry particular stances throughout the different facets of their lives, as well as with the social presenting a generally accepted guide to conduct.

Importance of values

Everyone knows that life is precious and important. We all protect our life because we care for it more than anything else. If life is so important, the values of life are even more important .Values are guiding principles, or standards of behaviour which are regarded desirable, important and held in high esteem by a particular society in which a person lives.

"The Importance of Values and Morals are the code we live by in a civil and just society. They are what we use to guide our interactions with others, with our friends and family, in our businesses and professional behaviour. Our values and morals are a reflection of our spirituality; our character. They are what we hope to model for our children and the children around us, because they do watch us as they develop their own sense of right and wrong. Value education means inculcating in the children sense humanism, a deep concern for the well being of others and the nation. This can be accomplished only when we instill in them a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress.

Remember the "CHINESE PROVERB".

"If there is righteousness in the heart, there will be beauty in character, if there is beauty in character, there will be harmony in the home, when there is harmony in the home, there will be order in the nation, when there is order in the nation there will be peace in the world".

Head, Department Panjabi Languages, S.H.D. Kanya Mahavidyalaya, Kala Sanghian, Kapurthala, Punjab

ISSN 2394-7482

A person with proper values will not be afraid to face problems. He or she will expect and accept them as part of life. He or she will not give un-necessary importance to anything that happens in life. He or she will have complete faith in God. Such a person will be an example to the rest.

According to Father of our Nation Mahatma Gandhi:

"If wealth is lost nothing is lost"

"If health is lost something is lost"

"If character is lost everything is lost"

Best of all things is character. We must love our own values in life, to build a strong character. It will help us to lead our life as it should be lead. It is very necessary for the fulfillment of life's purpose.

What kind of ethical standards and moral values are we going to promote?

There can be no doubt about the fact that education CAN play a very important role in promoting ethical standards, moral values and accountability in society. Ideally speaking, education SHOULD play a prominent role in advocating good morals and ethics like integrity and honesty, and, as a practical consequence, the fight against corruption.

However, the actual role of the education in this regard depends heavily on the political will of those in power and on the political system in place, if there is no respective political will, primary and secondary school teachers will not be able and willing to teach common values and common concerns of the different faiths and cultures in a multi-religious and multi-ethnic society.

Here, we have arrived at a very crucial question: What kind of ethical standards and moral values are we going to promote? Should we only promote the ethic of the majority in a given country, i.e. Islamic ethic in Malaysia and Christian ethic in Germany, or should we, instead, promote those values which are shared by all faiths and cultures living in that country? This issue in fact, is a global issue which concerns any multi-cultural country.

In my view, multi-ethnic and multi-religious countries as well as the globalizing world community of states do all need a set of shared values which have been commonly agreed upon in order to function in a stable and peaceful way. Without generally recognized common ethical standards any society is threatened sooner or later by chaos or by dictatorship. Profit and other material values alone cannot substitute a fundamental consensus of moral values and ethical standards in order to hold societies together in a sustainable manner. In the context of rampant materialism the need of a set of common values for humankind to live together in peace and stability is becoming more and more apparent. Throughout human history, all religious and most non-religious belief systems have provided humankind with the most basic rules of humane coexistence:

Why Education for Values?

A most important reason for reorienting education for values is the fact that the current model of education contributes to the lopsided development of students. This model of education puts exclusive focus on cognitive to the total neglect of the affective domain and presents alienation between head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Their understanding is limited to learning about the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their education.

Education of this kind turns students into machines. Such a perspective defeats the very purpose of education - the wholesome development of personality including ethical development which is fundamental for making responsible decision making in case of moral conflicts. The mark of an educated person, wrote Plato in The Republic, is the willingness to use one's knowledge and skills to solve the problems of society. Education must imbue children with a proactive social conscience. Society is the empowering context for individuals. No one can become fully human or attain dignity and fulfillment outside the web of relationships and responsibilities presupposed in society. True education equips individuals to live creatively, responsibly, and peaceably in a society and become agents of change for a better society. Improvement of the quality of education has always been the key concern for education.

In recent times, quality education has been defined in more pragmatic terms. It has become anonymous with employability, preparation for the word of work, less and less consideration is given to the subject of education i.e. individual student and his/her full development as a human being. Quality of education should not be considered in fragmented terms but in a more holistic and expanded manner not in terms of number of years of studying but the quality aspect of the development of the individual; the formation of the whole persons and full flowering of the human being and character building. Improvement of quality of education is not the only reason for value education. The current resurgence of interest in education as a powerful means to inculcate values among students is also due to the

ISSN 2394-7462

fast degeneration of values in our country. Despite considerable progress made, our society is shaken by conflicts, corruption and violence. There has been distortion in our value system. Wherever we look, we find falsehood and corruption. Majority of us are interested in our own families and not in society. Although erosion of values existed throughout the history of human existence and is shared by all cultures but current degeneration of values has become a matter of great concern in the world. The typical examples of value erosions are: people have become greedy and selfish. Honesty has begun to disappear in the society. Violence has become the order of the day. Corruption, abuse and power have become more common.

The problem of declining values is multi dimensional arising out of combination of major social forces such as globalization, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence and terrorism. These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences. Educational institutes are the microcosms of the world. The disorder of the world surfaces to them in many ways. The state of growing up of children and youth in our country has changed and is further changing fast. We do not need scientific surveys to tell us what our own eyes and ears are revealing. The numbers of dysfunctional families have grown. Children indulge in crime, violence in school and outside. Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. While the questioning attitude and critical thinking needs to be encouraged in them, we find that many students treat teachers with disrespect and question out of arrogance and see it as a way of questioning authority.

A hurry-up society often lacks a sense of community and fraternity. Peers exert powerful influence on values development. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role model are witnessed more often than ever before. In a general sense, parents, schools and public feel that our youth have lost qualities of civility, respect and responsibility. There is in fact a public call for education and action because of the degeneration of our cultural ethos. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools /colleges.

Children and youth need to be educated to practice the commonly held values of harmony and peace with self and others. Children are envoys of the future. As per the population projection, India will have one of the youngest populations in the world by 2020. This vast human resource will shape the nation and the world. From ecological perspective, child is educated by the entire environment in which it grows and that environment is determined equally by the parents, teachers and society around. The kind of individual we produce in turn determines the kind of society we live in. If we produce individuals who are self-centered, aggressive, competitive and greedy, we can't have a society that is non-violent, peaceful, cooperative and harmonious. Education is the main agency for individual transformation and social change. It is not possible to bring fundamental transformation in society unless the individual is transformed. The kind of education we provide to them will have bearing on the values foundation of the society. Although value education is both parent and public responsibility but school/college/universities, due to their institutionalization nature, ought to take the major responsibility. They have an obligation towards providing value oriented education. It cannot be done in an ad hoc and haphazard manner but has to be a conscious and deliberate well planned enterprise with knowledge and forethought.

Ethical education in professional courses

Value education is an essential piece of education programs. However, the best method for education future professionals in ethical theory remains a challenge. Professional courses such as medicine, nursing, physical therapy have looked at ethics education from professional program and professional values perspectives. Although they have investigated ethics education approaches, these tend to be theoretical or practical in nature rather than combined. Moreover, professional educationalists have limited integration of ethics in either their curricula or in continuing education at this current time. Although research exists relative to ethics education in allied fields, consensus on the philosophy, purpose and pedagogical strategies has not been reached. What we do know from the literature is that faculty members in professional programs and professionals in the field should be able to engage in wise, imaginative and life-enhancing ethical conversations rooted contextually in a core curriculum in order to promote professional development in a challenging profession. One particular model that currently exists contains several key elements relative to combining theory and practice in ethics education. Agarwal and Malloy proposed a multiple-stage approach to ethics that parallels the integrative model discussed in this manuscript; to create a challenging yet supportive environment for students to discover their moral compass must be done purposefully and deliberately. Our responsibility as educators is to develop activities that resonate; address student strengths; handle negative

[illegible]

Value Education in India

[illegible]

[illegible]

[illegible]

- promote harmony and spirit of common brotherhood;
- transcending religious, linguistic and regional or sectoral diversities;
- renounce practices derogatory to the dignity of women;
- value and preserve the rich heritage of our composite culture;
- protect and improve the natural environment;
- develop the scientific temper;
- abjure violence; and
- strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

[illegible] Preamble itself, the Constitution lays down four universal values:

1. Liberty of thought, expression, belief, faith and worship;
2. Justice, social, economic and political;
3. Equality of status and of opportunity, and to promote among them all;
4. Fraternity, assuring the dignity of the individual and the unity and integrity of the nation.

[illegible] Independence the National Commission of Secondary Education (1952-53) was a significant landmark [illegible] emphasizing character building as the defining goal of education. The Report of the University Education Commission (1962) noted, "If we exclude spiritual training in our institutions, we would be untrue to our whole historical development." The Education Commission of 1964–66 put the spotlight on "education and national development." The National Policy on Education (1986) expressed concern over "the erosion of essential values and an increasing cynicism in society." The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of education. The National Curriculum Framework, 2005 echoed the vision of education where values [illegible] inherent in every aspect. The NCF 2005 particularly emphasizes Education for Peace as one of the national and global concerns. The shift of focus, over the decades, from religious and moral education to education for peace, we [illegible] education, parallel the shifting sense and sensitivities to the larger context of education. The acceptance of education for peace as a necessary ingredient of holistic education in the western context was driven by deepening anxiety about the rise and spread of violence. A similar pattern is obtained in our context as well. It is in such perspective [illegible] education is subsumed in Education for Peace.

Values and Contemporary Scenario

Whenever we talk about value system, there is skepticism about the relevance of values in the present [illegible] context. The reason is because our general conception about value education has been mainly expressed in terms [illegible] development of values and virtues like honesty, self-control, respect, responsibility, loyalty for personality [illegible] development. In the individual values should not be treated as idea concepts but as 'empowering tool' which [illegible] helpful in meeting the challenges of the contemporary social world-be it religious fundamentalism, environment [illegible]

degradation, [illegible] misuse of science and technology, inequalities, ill effects of mass media, globalization, commercialization and so on. The very nature of value education implies empowering the students with certain attitudes and skills as well as giving them the critical ability to use them in the contemporary every day world, full of myriad challenges.

In the context of higher education, there are some key challenges particularly in contemporary social contexts that acquire the sense of urgency which need to be addressed to. An attempt has been made to present a brief discussion of why we need to come up with new ways of educating students to allow them to better situate themselves when confronted by the socio-cultural complexities and the role of values in meeting the challenges. However, the point to be remembered is that value education is not value imposition of ownership and development of values lies with the learner. Educators may impose their values and may succeed in making the learner articulate the values but the learner may not live values when out of the learning environment. Therefore, it is important to heighten learner's self-awareness to examine, to discern, to prioritize and imbibe values in one's life. It is only well reasoned acceptance of values which ultimately strengthens internalization, moving from self-awareness to self direction and acting on one's values consciously and responsibly. The educators' role is therefore,

- to facilitate the learners awareness,
- to help them examine their choices and preferences,
- enable them have dialogue on value issues,
- expand their ways of looking at things, understanding situations and events act according to their well thought and responsible decisions.

As desired earlier, value education does not take place in isolation. It must be set in the context of the world in which we live. Our choice decide about the key value concerns in schools must also be firmly rooted in the contemporary challenges of society. Where there is terrorist's attack every now and then, women and girls are abused, where theft, murder and violence are so frequent, where many are marginalized and ignored by society as a whole, it is important that education for values is clearly set in the global as well as local contexts. Threats to humanity from climate change, globalization, emergence of technological choices, violence, terrorism, commercialization of education, the increasingly competitive environment and the aspirations of parents place a tremendous burden and add to the stress and anxiety on children. Education institutes are the microcosms of the world society. The disorder of the society and the world surfaces in them reflects in many ways. Further, there are disadvantages in education arising from inequalities of gender, caste, language, culture, religion, disabilities etc. These hierarchies deeply influence access to education and participation of students.

Moral Development is the foundation stone for social interaction (Berger, 2005; Koenig, Cicchetti & Rogosch, 2004). It not only builds rapport, but also provides social satisfaction to individuals. The social adjustability gradually shifts by time and links to the sense of maturity in understanding and responding to the situations. Exposing individuals to morality help to reap socially interactive human which are well adjustable in society and morally groomed for gaining good rapport from surrounding. Moral development is very important for children. Many factors are involved in the moral development of children including self-control and self- esteem (Berkowitz & Grych, 1998). Since children are energetic and active, self-control over various occasions is crucial to judge their adjustability to environment. Their limitations are unbounded and their decisions are often influenced by others. Additionally, self-esteem is so crucial that a single word of de-motivation can led them towards negative feeling and unethical practices. It makes evident that their decisions may lead to unethical practices, if not directed by social institutions. Various studies like Braspenning, 2010, Oladipo, 2009, Larson, 2009, Halstead & Pike, 2006, Gardner *et. al.* 2003 highlighted the importance of moral education. Several countries initiated moral education as the core subject in school education, which contributed in the moral development of children (Balakrishnan, 2010). In western countries, the concept of moral education is not well practiced, but in the eastern countries such as Pakistan, moral education is provided to the students in the form of subject of ethics (Islamiat- Religious teachings). Children are taught about goodness and about attributes of moral well-being. Unfortunately, moral education alone is not reaping best products as children are involved in unethical practices these days.

Conclusion

Weissbourd et al. (2013) suggested that school can nurture moral and ethical grooming by prioritizing student teacher relationship, by providing opportunities for students to practice skills, by providing them leadership role, by using discipline strategies, by conducting regular assessment for values and by dealing with issues intelligently. Students must also be given chance to have their say. They must also be provided with moral education training.

References

Balakrishnan, V. (2010). The Development of Moral Education in Malaysia. Asia Pacific Journal of Education, 25, 89-101

Berger, K. S. (2005). The play years: Psychosocial development. In C. Gardner & R. Falk (Eds.), The Development Throughout the Life Span (pp. 237-262). New York: Worth Publishers.

Berkowitz, M. W. and Grych, J.H. (1998). Fostering Goodness: Teaching Parents to Facilitate Children's Development. Journal of Moral Education, 27(3), 371-391

Braspenning, M. (2010). An Exploration of Religious Education and its Importance for Moral Development in Children. Social Cosmos, 1.

Gardner, R., Cairns, J. and Lawton, D. (2003). Education for values: morals, ethics and citizenship in contemporary teaching. Routledge

Halstead, J. M. and Taylor, M. J. (1996). Values in Education and Education in Values. London, UK: Falmer Press

Halstead, J.M. and Pike, M.A. (2006). Citizenship and moral education: values in action. Routledge

Koenig, A. L., Cicchetti, D. and Rogosch, F. A. (2004). Moral development: The association between maltreatment and young children's prosocial behaviors and moral transgression.

Larson, K. (2009). Understanding the Importance of Character Education. (Mastersthesis). The Graduate School, University of Wisconsin-Stout.

Oladipo, S.E. (2009). Moral Education of the Child: Whose Responsibility? Journal of Social Sciences, 20(2), 145-[illegible]

Sakamoto, R. (2008). Can morals be taught? An exploratory study on recent changes in the Japanese moral education curriculum. International journal of Educational Reform, 17(2), 155-168.

Weisshourd, R. Bouffard, S.M. and Jones, S.M. (2013). School Climate and Moral and Social Development. 2013 annual Conference

INSIGHT

ISSN 2394-7462

Rural Indebtedness in The Punjab under the colonial rule (1920-47)

*Mrs Gurjot Kaur

Abstract

Debt is crucial component of agrarian economy. It was the result of various policies introduced by the Britishers which plagued the cultivators. In Punjab prosperity and debt have been inter-related and this has had its provenance in the changed agrarian environment. The rising value of land had led directly to the steady increase in the total mortgage debt. The rural indebtedness got a momentum in the last quarter of the 19th century. However, inspite of policy level intervention, enquiries made in the 1920s revealed that debt was continuing to mount and money lending continued to flourish. The debt grows and repayment become difficult until at last some calamity comes upon him, repayment becomes impossible, and he sinks into a state of chronic indebtedness, from which death alone can release him. In this paper an attempt has been made to find out the paradox of rural indebtedness and its implications in agrarian economy of the colonial rule.

There was an unprecedented and continuous growth of rural indebtedness under the British rule in India. The Famine commission of 1880 concluded that 2/3rd of the land holding classes were in debt 1/3 of them deeply and inextricably. The Central Banking enquiry committee (Mid 1920s) estimated the magnitude of rural indebtedness was around Rs. 900 crore. During the great depression of 1930s things worsened as agricultural prices underwent a steep fall. This reduced the peasants capacity of fulfill the obligations of paying land revenue. By 1937, the rural indebtedness figures swelled to Rs. 1800 crores.

Rural indebted has always been an important aspect of agrarian economy of Punjab. It was the result of various policies introduced by the Britishers which plagued the cultivators. Though the problem was existing before 1820s also, but it was in 1860s that the situation became grave in the Punjab. In Punjab prosperity and debt have been inter-related and this has had its provenance in the changed agrarian environment. Increased indebtedness was largely due to an increased volume credit. The credit was contingent on the enhanced value of land and agricultural produce. The rising value of land had led directly to the steady increase in the total mortgage debt. The rural indebtedness got a momentum in the last quarter of the 19th century.[1] The attention of administrator was drawn to the alarming increase in the indebtedness of cultivators and in alienation of land from peasants to moneylenders, both through mortgage and out right sale. (The first official to raise a warning in 1869 was Arthur Brandeth, then commission of Multan, and he spoke scathingly (critically) at times of the rigid exaction of revenue and the pressure of the civil courts).[2] In 1865, only five or six percent of peasant proprietors were seriously evolved in indebtedness.[3] The situation changed so rapidly that in the 1920s only 17 percent of the proprietors of the province remained free from debt.[4] By 1874 over one million acres were mortgaged and by 1891 it numbered nearly 4 million. In the next thirty years increase in the area under mortgage was not so large but the mortgage as not so large but the mortgage debt increased by rupees 25 crores. The insolvent proprietors and tenants both was seriously involved in debt.[5]

Higher officials were a little slow to respond to this crises, but gradually woke up to a consciousness of the dangerous political and social repercussions of such a major social phenomenon. In Punjab prosperity and debt were interrelated and generally speaking were the result of the changed agrarian environment. Increased indebtedness was due to increased credit. The credit depended upon the enhanced value of land and agricultural produce. The situation is evident from the comparison between the prosperous and relatively insecure districts. Outside the colonies the debt was generally lowest in the poor and highest in the comparatively prosperous districts.[6] The six districts which stood first indebtedness for the six years ending 1930 were all the most prosperous districts.[7] According to M.L. Darling, the Chief causes of the indebtedness of peasant proprietors were small holdings and fragmentation, uncertainty of crops, improvidence (lacking foresight), loss of cattle, extravagant expenditure on marriage and other ceremonies, rise in the price of land, litigations, shift from cash to kind rent, narrow margin between profit and loss on a small holding, absence of thrift, and cultivation of traditional lives.[8] Prof. Brij Narain attributed that growing population is a vital factor for growing poverty and indebtedness.[9] It was a matter of concern for the colonial masters also and reflected in there policy too. The policy makers and legislators had a realization that disgruntled peasants made disloyal soldiers.[10] A policy restricting alienation of land was brought on a statue book along with the policies safeguarding the interests of the cultivators.[11] However, inspite of policy level intervention, enquiries made in the 1920s revealed that debt was continuing to moment and money lending continued to flourish.[12] The economy of the province depended almost entirely on agriculture. By virtue of the fertile soil, facilities of irrigation afforded by newly built canals, abundance of labour and hereditary agricultural skills, the Punjab seemed to have been privileged by nature as a prosperous agricultural

*Head, Department of History, Kanya Maha Vidyalaya, Jalandhar

[illegible] the peasantry. According of M.L. Darling, "the first and most obvious conclusions are that [illegible] of cultivators of Punjab are born in debt, live in debt and die in debt". [illegible] The chronic nature of the problem of indebtedness is evident from the fact that probably in no district were more than one-third free from debt and in none the percentage was less than ten. M.L. Darling calls the money lender the evil-genius who enthrared the cultivators in perpetuity, exploiting them when they were well-off and enslaving them when they were poor. As the peasants had to purchase cloth, salt, Kerosene oil and many other commodities of common and necessary use from market against cash money, he was compelled to go to the money lender who lent him money on high rates of interest and often on compound interest.[17]

The province was hard hit five times by famines and serious droughts from 1860-1901. Decimation of cattle heads speedily skimmed off economic surplus and halted the process of capital formation to the extent of decapitalization. Remission and concessions remained insignificant. Bureaucratic formalities complicated the contingency plans which added distress among the peasants. Moreover man made scarcities became common feature of agrarian economy in which merchants, money lenders and surplus producing peasants thrived. In 1880, cultivators borrowed 11 percent of the debt to purchase cattle and implements for agricultural operations. Consequently, the famines, droughts and scarcities became one of the prominent causes of ruin of the large part of "the finest peasantry in India".[18]

The total figure for agricultural debt of India was enormously high. Sir Edward Maclagan calculated it to be about Rs. 300 crores in 1911 on the basis of Sir Fredrick Nicholson's estimate of Rs. 45 crores for Madras alone in 1896. M.L. Darling, according to an inquiry made into this matter, estimates the total debt for British India (including Burma) and the Punjab was Rs. 600 crores and Rs. 90 crores respectively in 1921. The inquiry further revealed that in the Punjab the debt averaged Rs. 31 per cultivated acre and Rs. 76 per head of the agriculturist population and that it was at least nineteen times of land revenue demand.[19] According to the survey conducted by Punjab Provincial Enquiry Committee made 1929-30, puts the debt of Punjab at Rs. 135 crores in 1929, thus showing an increase of 50 percent on the estimate for 1921.[20] Further the debt's multiple of land revenue rose to 27, the debt per head of those supported by agriculture to Rs. 104 and the debt per cultivated acres to Rs. 45 in 1929.[21]

The Punjab is agriculturally the most prosperous part of India and we have adopted in the Punjab a definition of "agriculturist" which can only be characterized as absurd.[22] The agriculturist is a person who tills the soil, not one who is born in a particular caste or follows a particular reason. The agricultural policy of the country must be shaped solely in the interests of the peasant, not pseudo-agriculturists. The peasant forms the back bone of our entire community and yet he is regarded as of so little importance that he is practically unrepresentative in our legislatures. On the 25 rupee revenue basis the qualified rural voters are owners who possess at least 15 acres of land. Mr. Calvert estimates that they are less than 8 per cent of the total number owners (Size and Distt. Of Agricultural holdings in the Punjab) and they must be largely those who live on rent.[23]

The main contradiction of Indian society (including Punjab) within whose frame work all other contradictions operate was between the Indian people and colonialism which blocked the social progress and under developed their economy. However, Zamindars, peasant proprietors and tenant at will, who often paid half of the abiana and Land revenue, had a more specific and directly apprehended contradiction with the British government on the issue of abiana and land revenue. The demand of seduction in abiana and land revenue could unite and mobilize the violent rural classes and strata against the British bureaucracy.[23] Brij Narain calculated that these two payments constituted 40 to 50 percent of the peasants costs of production. The government was not ready to forgo them even in depression years when as a result of sleep decline in agricultural products, the burden of government taxes, which remained high, was increased manifold the annual remission of Land revenue during the five years from 1929-30 to 1933-34 amounted to only 6%.[24] The combined burden of abiana and land revenue amounted to Rs. 91.1 million in 1938-39 while it was Rs. 86.6 million in the pre-depression years of 1928-29, while prices were much higher.[25]

The Kissans were forced into borrowing to pay land revenue and abiana, to maintain the necessary conditions of cultivation and to meet his consumption needs, especially in lines of crisis. The enormous size of the debt burden of it was in the year 1921 more than 19 lines the amount of land revenue.[26] As early as in 1920s 80% of peasant proprietors were in debt.[27]

M.L. Darling has tabulated different classes of cultivators namely-proprietors, occupancy tenants, tenants at will and farm servants. A further distinction was drawn between proprietors who owned or cultivated eight acres of less and those with more than this. Eight acres was taken as a dividing line, as it appeared to be the size of the average cultivated holding in the Punjab. This means that where holdings are unusually small, as in the central and submontane districts, the average is not more than five or six acres, while in others it may be as much as ten or twelve. Much

ISSN 2394-7462

depends upon irrigation and rainfall in jullundur, where 54% of the cultivated area is irrigated by wells, and in the submontane areas of (districts) Rawalpindi, Kangra and Hoshiarpur, where the rainfall is over thirty, the average varies from two to five acres; but along the borders of Bikaner, where the rainfall is only 14 inchs, it exceeds eighty acres. This is the an exceptional case, and there are in fact few tehsils where the average is more than ten acres. The Punjab is mainly country of peasant proprietors, and the problem of debt is almost entirely the problem of how to maintain the peasant proprietor upon his land in freedom and comfort.[28]

The dividing line between the larger and smaller proprietor has been taken at eight acres. The results are thus:

TABLE I

	NO.	% free of debt	% of mortgage debt to total debt	Average debt	Debts multiple of L.R.
Large proprietor	25,840	18	40	Rs. 570	10
Smaller proprietor	17,180	17	40	Rs. 310	27

The result is that the larger proprietors are in debt as small, and that in both cases mortgage debt is only 40 percent of the whole on the other hand the larger proprietor is both more highly in debt and less seriously involved than the smaller. Though he owes Rs. 570, his debt is on ten times the land revenue while the corresponding figures for the smaller proprietor are Rs. 310 and 27. Every district for which ample returns are available gives the same result, as the following table show. The first shows that in every case the larger holder is more highly indebted than the smaller.[29]

TABLE II

District	Larger Proprietor		Smaller Proprietor	
	Number	Average debt per undebted proprietor	Number	Average debt per undebted proprietor
Sialkot	1874	547	651	326
Gurdaspur	3,039	461	1,564	368
Hoshiarpur	1,043	1090	1975	470
Ambala	1,367	566	870	324
Lahore	713	865	686	387
Jullundhur	2,428	639	3841	278
Ferozepur	1,207	902	734	298
Gujrat	946	436	691	243
Rawalpindi	671	218	1040	144
Rohtak	2277	569	1800	367

The table III shows that the smaller proprietor is more heavily involved.

ISSN 2394-7462

TABLE III

District	Debt s multiple of Land Revenue	
	Larger Proprietor	Smaller Proprietor
Sialkot	15	31
Gurdaspur	19	36
Hoshiarpur	15	33
Ambala	23	52
Lahore	18	46
Jullundhur	11	20
Ferozepur	17	46
Gujrat	10	22
Rawalpindi	05	25
Rohtak	13	43

Though the larger proprietor is more highly indebted, the smaller is more heavily involved. In each of these ten districts the smaller proprietor owes les, but his debt expressed in terms of land revenue is too or three times as great. It is evidently much hardev for the smaller proprietor to remain solvent than for the larger, and it is clear from the tables that in the Punjab, the problem of debt is mainly the problem of the small proprietor for 40 percent of the our 43,000 proprietor own or cultivate right acres on less.[30]

Tenants of Punjab fall into two main classes, namely the ordinary tenant at will and the hereditary tenant who, subject to the payment of the rent, has a permanent right to cultivate his land. The latter is called an "Occupancy tenant and has almost the status of small proprietor. Over 4,000 of them came under enquiry, the result of which is given in the table side by side with line corresponding figures for small proprietors.

TABLE IV

	Occupancy tenants	Small Proprietors
Percentage free of debt	20	17
Average debt per endebted tenant	Rs. 290	Rs. 310
Percentage of Mortgage debt to total	25	40
debt		

The figure shows that there is little to choose between either class. The small proprietor raises rather more by mortgages, no doubt because he owns his land, and is a trifle more in debt but debt is almost as widespread in the one case as in the other.[31]

It is also a hard core fact that debt follows credit: The larger proprietor borrows more than small and the small proprietor more than the tenant. The tenant at will and farm servant borrow little because they have little security to offer; the larger proprietor borrows much as he has more security to offer. According to Indian Famine Commission of 1879, Landlords are more indebted than tenants with occupancy rights, and tenants with rights than tenants at will. Thorburn found that the hopelessly involved were mostly amongst the smallest holders, and that the larger debts were incurred by the larger owners. Similarly in Faridpur, major Jack found that nearly half the debt had been incurred by cultivators in comfortable circumstances and that 48 percent of poorest class had not debt at all. The villagers remark, when asked how much he was in debt, that he was too poor to have a debt, explains the reasons for this and goes to root of the matter. No one but a fool or a philanthropist will tend to a pamper. Debit and credit go hand in hand. In a

country where the standard of education is low and the system of money lending bad, the better a farmer's credit the more he will borrow. The existence of debt is due to necessity but its volume depends upon credit and the link between the two is the money lender. It is important to catch this fundamental fact of rural finance, as it is the key to the paradox that prosperity and debt are intimately enhanced "England could not have borrowed £ 8,000 millions during the war had she been a less prosperous country."[12]

According to the 1918 enquiry the average debt of tenans of all kinds, whether indebted or not is Rs. 150 per family. In 1930 agriculturists who were not proprietors owed about 20 acres. Adding this is to 120 crores, or £ 195 million, as the total agricultural debt of the province, since the war there has been a phenomenal increase in agricultural debt. For 1921 it was 90 crores and 1930 it was 140 crores.[13]

Findings

In business the strong invariably prevail over the weak, and to this rule the Indian village has been no exception. Ignorant, improvident and unbusiness like, the peasant was no match for the astute and rapacious money lender, as was as easily shorn of his gains as a sheep of its fleece. Rapid increase in debt was kept in partial check by land Alienation Act, but with the tendency of all protective legislation to defeat its own object, the Act fostered the growth of the agriculturist money lender and borrowing soon back me easy as over. Under this system the creditor is in danger of being turned into a tyrant and a debtor into a self.[14]

Secondly the peasant proprietors cannot abstain themselves from debt unless he is hardworking and frugal, or has a second string to his low. Areas where men are accustomed to emigrate or cultist, debt is comparatively light. In countries like Japan, Italy, France, germany and Russia, where cultivators keep themselves afloat in other activities like sericulture, rearing silk worms, and making boys are in a better position. The report of provincial Banking Enquiry Committees suggests that everything is against the peasant since, he is the cultivator, he has to borrow; his holding is small and he has to support more persons. His caste and religion compel him to borrow again to meet the cost of customary ceremony. The debt grows and repayment become difficult until at last some calamity comes upon him, repayment becomes impossible, and he sinks into a state of chronic indebtedness, from which death alone can release him.[15]

The peasant found himself caught between the capitalist farmer on side and the shopkeeper, half trader, half usurer, on the other, the one eager to deprive him on his land, and the other to rob him of the fruit of his labor. The answer to this is village bank but the village bank will not lend unless both credit and object are good, and it insists, moreover, upon punctual repayment. By this way the peasant learns the rudiments of sound finance and while he is adapting to new instrument, his borrowing is carefully controlled.

It is significant to note that most prosperous districts (Lyallpur) are most highly indebted M.L. Darling has suggested remedies for debt which states that research demonstration, consolidation of holdings, research to discover the crops, methods and implements best suited to India, improved varieties of wheat; demonstrations to convince the cultivator to adopt new ideology and techniques all these new ideas if implemented would give new outlook and sign of relief to peasants in India.[16]

References

1 Sukhwant Singh (2000), Agricultural Growth under Colonial Constraints The Punjab 1849-1947, Manpreet Parkashan, Delhi-Jalandhar, p. 1933.

2 P.H.M. Vanden Dungen (1972). The Punjab Tradition, London, p. 76.

3 S.S. Thorburn,. (1904) The Punjab in Peace & War, London, p. 232.

4 Sukhwant Singh, Agricultural Growth under Colonial Constraints The Punjab 1849-1947, p. 133.

5 Report on the Punjab Provincial Banking inquiry committee 1920-30, Vol. I, government printing, Lahore 1930, pp. 10-18, 97-100 (Average debt per/indebted proprietor rose firm Rs. 463 in 1919 to Rs. 600 in 1930.

6 M.L. Darling, The Punjab Peasant in Prosperity and Debt, pp. 25, 70, 125-31. The indebtedness in the canal colonies for the first generation was less the colonists had a advantages like compact holdings, regular harvests, reclamation of more land, increase in the production, commercial crops, more working age population, industrious & thirty peasants. In addition to this, bulk of the debt in the canal colonies was productive. With the passage of time the debt in the colony districts grew like that of the other districts.

7 Sukhwant Singh, Agricultural Growth under Colonial Constraints The Punjab 1849-1947, p. 134 Increase in mortgage debt in the ix most prosperous & most heavily indebted districts from 1923-24 to 1929-30 was as under: Of these districts Ferozepur and Lyallpur were the richest districts of the province.

District	**Rupees in Lac**
Ferozepur	195

ISSN 2394-7462

Amritsar	186
Lyallpur	141
Lahore	133
Hoshiarpur	128
Ludhiana	124

8 M.L. Darling, The Punjab Peasant in Prosperity and Debt, p. 28.
9 Brij Narain, Principles of Economics.
10 Van den Dungen, The Punjab Tradition, p. 168-73.
11 Van den Dungen, The Punjab Tradition, p. 193.
12 M.L. Darling, The Punjab Peasant in prosperity, p. 228
13 B.S. Saini, (1975). The social and economic history of the Punjab 1901-1939, p. 220.
14 M.L. Darling, The Punjab Peasant in Prosperity and Debt, pp. XX.
15 M.L. Darling, (2012). The Punjab Peasant in Prosperity and Debt, pp. 214-15.
16 Sukhdev Singh Sohal, Credit, Rural and Debt and the Punjab Peasantry (1849-1947), Guru Nanak Dev University, Amritsar, p. 51-52. "In the great famine of 1869, four districts of South-East Punjab lost 40% of their livestock or a total of over 600,000 cattle heads consequently the peasant was rendered helpless and could neither plough nor irrigable their lands. Having been deprived of their only means of livelihood, they were forced to sell whatever else they had to keep their bodies and soul together. The Punjab famine Report 1869, Lahore, 1870, Para 1, p. 353. M.L. Darling, The Punjab Peasant in Prosperity and Debt, p. 30.
17 M.L. Darling, The Punjab Peasant in Prosperity and Debt, 1928, p. 17.
18 Ibid.
19 B.S. Saini, The Social & Economic History of the Punjab (1901-39) ESS ESS Publications, Delhi, 1975.
20 Report of the Punjab Provincial Enquiry Committee, 1929-30, I para 222, The total agricultural indebtedness of the British Indian provinces in 1929 was estimated in the neighbourhood of Rs. 900 crores.
21 Brij Narain, Indian Economics Life Past & Present Low Price Publications, Delhi, 1929, p. 375.
22 Ibid., pp. 375-76.
23 H. Calvert, The Wealth and Welfare of the Punjab, pp. 221-222.
24 Brij Narain, Indian Socialism, 1937, pp. 64-65.
25 Brij Narain, India before the since the crisis, Vol. II (Profits & surplus of the irrigation 1928-29 to Rs. 29.3 million in 1933-34.
26 M.L. Darling, The Punjab Peasant in Prosperity and Debt, p. 5.
27 Ibid., p. 9.
28 M.L. Darling, The Punjab Peasant in Prosperity and Debt, p. 3.
29 M.L. Darling, The Punjab Peasant in Prosperity and Debt, p. 11.
30 M.L. Darling, The Punjab Peasant in Prosperity and Debt, pp. 11-12.
31 M.L. Darling, The Punjab Peasant in Prosperity and Debt, pp. 12-13.
32 M.L. Darling, The Punjab Peasant in Prosperity and Debt, pp. 13-14.
33 M.L. Darling, The Punjab Peasant in Prosperity and Debt, p. 16.
34 Ibid., p. 248.
35 A.W., Ashly, *The Economic Journal*, March 1917.
36 M.L. Darling, The Punjab Peasant in Prosperity and Debt, pp. 248-264.

Agnosticism

By Gurdev Singh*

[illegible]

[illegible] Though the term 'agnosticism' was coined in [illegible] century, the attitude has been [illegible] the problem. The Question asserts that we can have a certain knowledge of the material objects and [illegible] the knowledge of such objects as are the primary [illegible] of metaphysics are [illegible] matter, God, the human [illegible] Omnipotent power behind the mystic transformation of natural phenomena, the agnostic answers: "We cannot [illegible] if there is, we cannot know it, nor have any knowledge of its nature." Agnosticism asserts that the [illegible] of ultimate reality and other ontological existences.

Agnosticism accepts the primacy of experience and doubts every whatever cannot be rationally verified. The [illegible] Encyclopaedia states in this context: "Agnosticism, the doctrine which disclaims all knowledge of the other [illegible] or denies that we know or can know the Absolute, the infinite, or God" (8). It also limits human intelligence [illegible] the relative nature of our knowledge. Human knowledge has its grounds the Absolute, the [illegible] [illegible] it is based on sense experience and is conditioned by the objects of sense perception. Agnosticism neither [illegible] nor denies God's existence, it merely suspends judgement regarding the existence of God and other such [illegible] entities. Dr. S. Radhakrishnan defines agnosticism by saying that, "It admits the mystery and holds that we [illegible] know and cannot know."[7] Agnosticism is a doctrine that completely or partially denies the possibility of knowing the universe.

What has never been able to offer any adequate and rational explanation of the mystery that pervades the universe. Mystery has remained a mystery, and has defied all intellectual explanation. Sir Leslie Stephen, in his celebrated work An Agnostic's Apology, defines an agnostic as, "One who asserts—what no one denies—that there are limits to the sphere of human intelligence."[8] Therefore, an intellectual for whom the only source of knowledge is sense perception, is bound to remain an agnostic, for the thing-in-itself cannot be rationally known. Sir Leslie Stephen opines in this regard, "they only appeal to experience, and to appeal to experience is to admit the fundamental dogma of Agnosticism."[9] The agnostic feels that, "the ancient sages is a sacred roll ... that man knows nothing of the infinite and Absolute."[10]

It is therefore better to admit ignorance regarding these than to profess any dogmatic belief. Whatever cannot be scientifically known, must be kept in abeyance. T.H. Huxley in his essay 'Agnosticism and Christianity', asserts about agnosticism: "This principle may be stated in various ways, but they all amount to this: that it is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty."[11]

It was to repudiate the charges of 'infidelity' levelled against Huxley by the ecclesiastical dogmatists that he coined the term 'agnosticism' to show his own attitude towards the metaphysical entities, but the attitude has been professed before. It emerged in the form of scepticism in the Greek philosophy under the tutelage of Pyrrho who advocated taking the form of agnosticism and suspension of judgement. He denied that anything was honourable or dishonourable, just or unjust. So universally Pyrrho held that there is nothing really existent, but custom and convention govern human actions, for no single thing is in itself any more this than that. This was further provided elaborated treatment by Hume and Kant in their theory of knowledge.

This term which seems to have been suggested to Huxley by an inscription 'To the Unknown God' which St. Paul saw on an altar in the Athens as recorded in Act XVII.23, however gained currency due to Huxley's consistent use to show his own philosophical view during his intellectual debate with the Christian apologists. As opposed to the gnostics, an immensely mystic doctrine of the early Christian church, which claims special revelation of the nature of the spiritual reality, Huxley asserts that he was an agnostic, for man's cognitive faculties can never grasp The Absolute. Huxley gives the origin of the term 'agnosticism' in his own words: "When I reached intellectual maturity and began to

*Principal, Guru Nanak College, Sukhchainana Sahib, Phagwara

ask myself whether I was an atheist, a theist or a pantheist ; a materialist, or an idealist or a free thinker ..... I was thought, and invented what I conceived to be the appropriate title of 'agnosticism'".

Thus, Professor Huxley's agnosticism was the result of the bitter controverty that took place between the orthodox Christian believers who stained the utmost to defend their religion which was sadly contradicted by the new findings of science, and the zealous advocates of science who adhered to the scientific methods of inquiry, and rejected miracles in the Bible on the ground that they lacked evidence. Dr Kulwant Singh Gill opines in this context : "Since the strong and deep tide of faith has receded, the poet is left with nothing but agnostic doubt and despair."[8] Huxley's agnosticism is, thus, not a denial but an indication of doubt in those matters for which no evidence can be warranted and which go against the findings of the great school master experience.

Although Huxley always asserted the impossibility of answering the ultimate questions of existence, his theoratical agnosticism, however, doesnot hide a practical conviction that ideas express material realities. He regarded everything known as evolved from matter, and reduced consciousnes to a mere epiphenomenon of matter. Huxley was never in any real doubt about the primacy of the material universe, and thought his thought is here and they predominated by the idealistic tendencies, the ultimate conclusion in his belief in materialism.

Hume favourably referred to by T.H. Huxley as the "prince of agnosticism"[9] is an epistemologial agnostic for his agnosticism is the natural outcome of his empirical view of knowledge which brought a revolution in philosophy. Hume reduces all contents of consciousness to perception which are further divided into 'impresssions' and 'ideas'. Where as the former include our sensations and emotions, the latter are the faint copies of them. In the process of thinking we connect 'impressions' and 'ideas' with such conceptions as causality, substence and subject. Hume contends that we cannot derive such conceptions from mere sensation which are the only and inclusive source of our knowledge. Such conceptions are derived from custom, since we are accustomed to see that one thing follows another in time, we conceive that it must follow and from it, and thus of a relation of succession we make a relation of causality. We have no right to affirms that any such connection necessarily exists. Events follow one another and we can never observe a tie between them. They seem conjoined but never connected. Similarly, about substance, Hume says that the idea of a substance as well as that of mode is nothing but a collection of simple ideas which are united by imagination and have particular name assigned to them by which we are able to recall either to ourselves or others. Mind, too is nothing but a heap or collection of different perceptions united together by certain relations and supposed through falsely to be endowed with perfect simplicity and identity. Hume held no belief in miracles, and denied them in his Eassay on Miracles. He throws discredit on the theistic arguments in Dialogues Concerning Natural Religion, which are too inadequate to establish the existence of God.

Kant's agnosticism is the result of his imposing epitemological system which he labousiously built to effect a compromise between the old dogmatisms and the English empirsicism, and to investigate the possibility of impossibility of universal knowledge. Hume's Treatise had been a clear indication that empircism taken to its extremes, would lead to a kind of radical scepticism which few human being could have the courage to accept. Its sensation is the only source of knowledge, surely then we can have no knowledge of God and soul. Kant took it upon himsely to answer Hume's agnosticism, but failed, for his epistemology would not allow him to have an access to the tansemphirical reality that Kant called the thing-in-itself.

Thus, Kantian view of knowledge sets limits to human knowledge. Knowledge cannot transcend experience, and therefore, we can have no knowledge of things-in-themselves, but only of things as they effect our consciousness. Things-in-themselves, however, exist because without them sensation is unexplainable. Kant, in fact, never doubted the existence of the thing-in-itself, because his early pietistic education had left an indelible impression on his mind regarding its existence. Like Hume, Kant too separates knowledge from faith and restricts knowledge only to the world of sense perception. The progress of knowledge will never discover more than phenomena, the thing-in-itself can never be rationally known, and the speculative reason must forever remain agnostic.

Comte's positivism is essentially agnostic for it asserts that positive knowledge has an empirical basis and arises out of the observation of observed facts. Positivism doesnot attempt to seek the absotule causes but only the laws of phenomena. Moreover, knowlege is not absolute, but relative. We donot know the essense nor the real mode of production of any fact, but only its relations to other facts in the way of succession or similitude. Comte, like Kant, accepts that knowledge cannot transcend experience, but where as Kant emphatically asserted his belief in the noumenon, Comte doesnot do so. But neither does Comte question this, on the contrary all his language implies it, and this certainly places him in the category of the agnostics.

The most significant source of the agnostic movement in the nineteenth century was William Harmilton's On the Philosophy of Conditioned and his contention is that only the conditioned and limited can be the object of knowl-

ISSN 2394-7462

edge. He says our whole Knowledge of mind is relative and relatively conditioned. All we know is phenomenal of the unknown. Knowledge is relative because we determine everything we are able to comprehend by its relation to some-thing else by which it is conditioned and limited, and also because of the subject-object relationship. While the Divine nature cannot be known, Divine existence may be believed because our moral natures demand it and scriptures testify it.

Mansel employed Harmiltonian views on the relativity of knowledge to draw religious conclusions which lay conceded in as Metz obsesves, "Hamilton's agnostic phenomenalism."[10] By showing the inability of reason to reach the transcendental realities, Mansel asks us to relay on faith. As God is our sustainer, and our Moral Governor, Mansal remains a religious agnostic. While he accepts the limitations of reason at the same time he believes in revelation, that what cannot be rationally known, can be intutively comprehended.

Herbert Spencer, "the formost representative of agnosticism"[11] enunciates the agnostic principles in his First Principles. His agnosticism rests on the familiar epistemological arguments about the limitations of our cognitive capaci-ties. Calling attention to the relativity of knowledge, Spenser opines that thinking being relationing, can express no more than relations and intellect is framed simply by and for converse with phenomenon. It involves us in nonsense when we try to use it for anything beyon phenomena. Human knowledge is limited to the relative and the phenomenal, but these imply by their very names and natures something beyond them, something ultimate, an Absolute, which Spenser called Unknowable.

Though in the twentieth century, the term 'agnosticism' has lost much of the popularity it enjoyed during the latter half of the nineteenth century, some philosophical movements do indicate an agnostic tendency in their systems. Pragmatism and Logical Positivism are agnostic to the extent that their epistemology forbids and knowledge of the absolute. The Pragmatist however, does not agree with the agnostic that the mere suspense of judgement is sufficent concerning the vital matters of belief. If the intellect is inadequate to solve the mystery of existence, there must be an appeal to the will to achieve conclusions or matters of belief. William James, the chief representative of pragmatism bases his theory of knowledge on the sense experience. Pragmatism thus does not talk of first principles, but deals with things and life. The religious hypothesis is essentially unverifiable hypothesis, and cannot be logically demonstrated.

The Logical Postivists agree with the early empirsicist philosophers that the source of knowledge is sense perception, and that knowledge is sense perception, and that knowledge can be verified only in experience. They donot accept priori truths representing the eternal and necessary character of being itself. A logical positivist is an agnostic to the extent that he frankly confesses that the human intellect is unable to find conclusive answer to many questions of profound importance to mankind. Further, he refuses to believe that there is same higher way of knowing by which we can discover truths hidden from science and intellect.

Agnosticism differs from scepticism. Scepticism doubts the validity of reason everywhere but agnosticism doubts the validity of reason only in the field of metaphysics. It is in a way restricted form of scepticism, for it holds the view that while reason is at home with in 'experience' it cannot do anything beyond experience. Agnosticism thus believes that there is a reality behind the phenomena, but what that reality is we can never know.

The agnostic, therefore, does not accept that an intuitive knowledge of reality is possible. The intuitive knowledge of reality, as claimed by all mystics, is a knowledge beyond the anitinomies of subject-object relationship, where as for the agnostic this opposition between the subject object is the very basis of knowledge, and can never be transcended. Even if the agnostic believes in revelation or intvition as a source of knowledge, he remains agnostic as long as he doesnot have his own first-hand experiance of the ultimate reality. Celebrated thinkers like Bertrand Russell and C.E.M. Joad have frankly professed agnosticism as their attitude towards Christian theoloay and metaphysics. In fact, failure of modern philosophy to provide satisfactory philosophical framework largely accounts for the prevelence of agnosticism in the modern literature. Philosophy has almost ceased to involve system-building and has become more linguistic and analytical.

Moreover, the collapse of Christianity, after the world wars, drove the writer towards agnosticism, for this truamatic event led to an atmosphere of spiritual negation and disbelief. David Daiches rightly observes that the spirit of the age was agnostic and left wing. Like late nineteenth century, in the twentieth century, agnosticism remained an important principle with novelists like Aldous Huxley and E.M. Foster conceded that they were agnostic about God and the human soul.

Knowledge explosion in the recent times has further added to man's spiritual confusion. Knowledge leads to doubt and destroys set values. We can have a vision of ultimate Reality until we learn that it is all glandular. We have the mystical experience until the Scientist tells us that it is more change in body chemistry. Religion or science, Faith or Reason--modern man finds it difficult to make a choice. In no other age than the present one, the hiatus between faith and reason has been so wide. Oscillating between faith and reason, the modern man or the modern writer remains an

ISSN 2394-7462

agnostic.

References

1. Richard, Armstrong. Agnosticism & Theism in the Nineteenth Century : An Historical Study of Religious Thought. London : Philip Green, 1905, P.15.
2. S. Radhakrishan. Indian Philosophy. London : Allen & Unwin, 1966, P.60.
3. Leslie Stephen. An Agnostic Apology and other Essays. London : Watts & Co, 1909, P.7.
4. Ibid., P. 11
5. Ibid, P. 20
6. T.H Huxley. "Agnosticism and Christianty-" Erolution and Ethics. New York : D. Appleton & Co., 1896, PP. 310, 11.
7. Ibid , P. 237-39.
8. Kulwant Singh Gill. "Aldous Huxley : Agnostic on the Tight Rope to Eternity." Panjab University Research Bulletin , Vol.Xvi, No.2, October 1985, P.24.
9. T.H. Huxley, P. 249.
10. Rudolf Metz. A Hundred Years of British Philosophy. London : Allen & Unwin, 1938, P. 38
11. Leslie Stephen , P. 8

ISSN 2394-7462

Higher Education Reforms in India : Prospects and Challenges

*Mrs Kiran Arora

India has seen a consistently high rate of economic growth in the recent years. It has now become a major player in the global knowledge economy. Skill-based activities have made significant contribution to this growth. Such activities depend on the large pool of qualified manpower that is fed by its large higher education system. It is now widely accepted that higher education has been critical to India's emergence in the global knowledge economy. Yet, it is believed that a crisis is plaguing the Indian higher education system. The evolution of economic purposes of higher education has been the single most important development in the education sector in the 21st century, and it resulted in enormous expansion of higher access, social and economic mobility, curriculum and courses, innovation and competitiveness. It is widely believed that technological advances and a shift in demographic provide India with a window of opportunity to productively engage its huge pool of human resources, and become a leader in both the rapidly expanding sectors of services and highly skilled manufacturing. The emphasis in this article is on the major prospects and challenges that are being faced by Indian Higher Education system as well as reforms needed in this system. It illustrates the regulatory environment for higher education as it exists in India today. It identifies specific areas of concern, taking into consideration the emerging market structure for higher education and the peculiar nature of competition in higher education and analyses the role of higher education in the development of workforce, to meet the domestic as well as the global demand for qualified manpower. It specifically addresses the issue of transition from education to work and the disjunction between them, which calls for specific action and the problem of skill shortages.

India has seen a consistently high rate of economic growth in the recent years. It has now become a major player in the global knowledge economy. Skill-based activities have made significant contribution to this growth. Such activities depend on the large pool of qualified manpower that is fed by its large higher education system. It is now widely accepted that higher education has been critical to India's emergence in the global knowledge economy. Yet, it is believed that a crisis is plaguing the Indian higher education system. There appear to be endless problems with the Indian higher education system. The higher education system produces graduates that are unemployable, though there are mounting skill shortages in a number of sectors. The standards of academic research are low and declining. An unwieldy affiliating system, inflexible academic structure, uneven capacity across subjects, eroding autonomy of academic institutions, low level of public funding, archaic and dysfunctional regulatory environment are some of its many problems. Finally, it is widely held that it suffers from several systemic deficiencies and is driven by populism, and in the absence of reliable data, there is little informed public debate.

According to a recent forecast, by 2020 35% of jobs in the India will require a higher qualification. Today, however, only 26% of the workforce has a degree, a percentage much lower than the U.S, Japan and Canada. A new strategy to modernize the higher education reforms illustrates that national governments must realize the goal; is to have a sufficient number of graduates with the skills to contribute to innovation, economic growth and creating jobs global open university. Higher education has received a lot of attention in India over the past few years. There are four reasons for this recent focus. First, country's weak higher education system is being blamed for skill shortages in several sectors of economy. Second, reservation quotas in higher education institutions, particularly the more reputed ones that provide access to high status and bestpaid jobs became a highly divisive issue, central to the policy of inclusive growth and distributive justice, and hence politically very important. Third, in the backdrop of the first two developments, it began to be argued that country would not be able to sustain its growth momentum and maintain competitiveness unless problems with higher Education are fixed. Last, demand for higher education continues to outpace the supply due to growing population of young people, gains in school education, the growing middle class and their rising aspirations.

Higher Education in India - Reforms needed

At the start of the twenty-first century, India still has to meet the basic needs and aspirations of its one billion people. Despite being one of the largest economies of the world, over one third of its population is facing poverty. It has been recognized that only by competing successfully in the globally interdependent world economy can living standards be

*Principal, PCM S.D. College for women, Jalandhar

ISSN 2394-7492

raised. For such competitiveness, every sector of economy in India requires major restructuring to enhance effectiveness and efficiency through intensive and judicious use of science and technology. This will trigger increased productivity, which should lead to expanded opportunities for employment, and thus a better quality of life. While India has one the world's largest stock of scientists, engineers and technicians, it has not derived full economic benefit from this skill base because of the mismatch and inadequacy of education and training and the limited employment capacity of the labor market. The main problems facing the higher science & technology (S & T) education system today are quite well known - over-centralization and lack of autonomy and accountability (most institutions have little authority even in the area of faculty appointments, student admissions, structure of programs and financial management), resource constraints and wastage (heavy subsidies, lack of resource sharing among institutions, high drop out rates); poor quality and releveance (outdated programs leading to skill shortages in various industries); difficulties in attracting and retaining high quality teaching professional (industry salaries are higher so many students get a job or go abroad for higher studies than enter teaching); poor technology and infrastructure support (limited use of IT, poor quality of libraries, none existent laboratory facilities); limited access and regional disparity (the four southern states alone account for over 70 per cent of engineering seats in the country). Despite all our hype of a knowledge superpower, we lag behind all global majors in practically every key area of scientific and technical education. We rank 56th in the world in terms of patents granted per million capita, 91st in the world in terms of gross tertiary enrolment, 27th in the world in terms of research spending, 55th in the world in terms of quality of math and science education, there is no Indian university in the global top 25 and so on.

Privatisation of Higher Education

The Government has been concentrating more on primary education than on higher education. Due to various constraints, the Government cannot take up the responsibility to provide higher education all by itself and a part of the responsibility has to be delegated to the private sector, subject to certain conditions in order to prevent commercialisation. The private sector making its foray into higher education is not new to India. A large number of Educational institutions have been set up in India without the financial assistance of the Government. The Privatisation of higher education would reduce the amount spent on higher education by the Government. During the 1990's with the gradual privatisation of higher education, the budgetary allocation for higher education decreased.

There are a number of positive aspects of privatization of higher education::

The increasing demand for better quality higher education in India can be met only by Private Institutions complementing the Universities established by the State. The proportion of students opting for higher education in India is increasing at a rapid rate and the only feasible way out is the privatization of the educational system. The Government, with the Constitutional obligation to provide free and compulsory Primary Education, has increased the investment in Primary Education, as a result of which, the investment in higher education has proportionately decreased. In order to meet the growing needs of the student population for higher education in the country, it is an imperative for the Government to privatize higher education.

In case of Private Universities, there would be minimal or practically no political intervention. This would be beneficial for the Universities in terms of being independent. The Hon'ble Supreme Court held that 'in professional institution, as they are unaided, there will be full autonomy in their administration, but the principle of merit cannot be sacrificed, as excellence in education is in national interest'. The Universities would try and implement new techniques, which would have otherwise been impossible without the permission of the State.

Private Colleges that are affiliated to the Universities are independent as far administration is concerned. In case of Colleges established by the State, there may be unethical practices. There are innumerable cases which involve unethical practices in Government Colleges in India and many of them in the recent past. Private Colleges affiliated to Universities would run the risk of being stripped of their affiliation if they are caught engaging in such unethical practices by the relevant authorities.

The following are some of the drawbacks of Privatisation of Higher Education in India:

With the advent of privatization, there has been an enormous growth in the number of Private professional college. This rapid growth has no doubt contributed to a quantitative increase in the number of colleges providing higher education but this has been at the cost of quality, as the Government does not exercise sufficient control over 'unaided colleges.' Most Private colleges although adhering to standard admission procedures like conducting entrance tests, interviews,

[illegible] by charging an exorbitant amount as capitation fee. Merit invariably takes a backseat and [illegible] attempt to meet out dues faster, often end up get admitted, without fulfilling the admission requirement.

The point did not [illegible] supporting the higher education sector on means of provider funds, establishing colleges [illegible]. The question has arisen whether to be need to so rapidly change the policy, when for [illegible] have the [illegible] funding has varied on without any improvement.

With privatisation, there is the risk of commercialisation of education. Although a competitive atmosphere [illegible] students, many colleges would concentrate on profit making rather than on improving the standard of education.

Colleges which are privately owned and administered would expect the teachers, professors, etc. by paying [illegible] which are not in consonance with the amount specified by various regulating agencies of the state which [illegible] higher education, like the University Grants Commission, etc. This may lead to a slackening in the efforts of the [illegible] and may ultimately result in a fall in the standard of education.

There have been a couple of cases in the recent past wherein colleges which received aid from the Government [illegible] and unethical practices, due to which the Government was forced to take over those colleges. The [illegible] in which these colleges were started seems to be profit making and not to ease the burden of the Government [illegible] the quality of higher education.

Foreign institutions which have been allowed to enter into franchise with their counterparts in India have [illegible] offering degrees, etc. These Foreign Universities may or may not be recognized in their parent countries due to [illegible] in the control or restriction on the standard of education provided by these Universities.

A large number of students continue to go abroad for higher education. Only a very small percentage of the [illegible] population opts for higher education in India. This may be due to several factors which inter alia include the high [illegible] payable, the capitation fee, the standard of higher education which is not as good as it ought to be, etc.

With the advent of privatisation, there seems to be an emphasis on correspondence mode of education. This may not be conducive for a sound understanding of subjects.

Recent Developments in Indian Higher Education

Higher education has received a lot of attention in India over the past few years. There are four reasons for this recent focus. First, country's weak higher education system is being blamed for skill shortages in several sectors of economy. Second, reservation quotas in higher education institutions, particularly the more reputed ones that provide access to high status and well-paid jobs became a highly divisive issue, central to the policy of inclusive growth and distributive justice, and hence politically very important. Third, in the backdrop of the first two developments, it began to be argued that the country would not be able to sustain its growth momentum and maintain competitiveness unless problems with higher education are fixed. Last demand for higher education continues to outpace the supply due to growing population of young people, gains in school education, the growing middle class and their rising aspirations.

It is widely believed that technological advances and a shift in demographic provide India with a window of opportunity to productively engage its huge pool of human resources, and become a leader in both the rapidly expanding sectors of services and highly skilled manufacturing. This would, however, require revamping the higher education sector. Hence many steps have been taken to augment supply, improve quality and fix many of the problems faced by higher education. The National Knowledge Commission (NKC) that was set up to examine the higher education sector (amongst other things) made several useful and important recommendations. The Government of India has increased funding significantly during the Eleventh Five Year Plan. Many new institutions have been planned and some of them are already operational. There are many good ideas in the plan document. All these effort, however, appear to be somewhat disconnected. Some even appear to be at cross-purpose with each other. Several suggestions appear to be merely impressionistic views of individuals, rather than being supported by data and research. Overall, these effort do not give a sense of an integrated reform agenda for Indian higher education. And in absence of credible data and good

Conclusion

It is rather obvious that there is a definite trend towards privatisation of higher education in India. The Government is fully aware of its obligation of providing free and compulsory Primary Education to investing more and more in the development of the Primary Education. A direct outcome of this has been the decrease in the investment in education in the Government. Private enterprises could be encouraged to start professional institutions to ease the burden of the State in providing higher education to its citizens. Regulatory mechanisms must be put in place before the private sector is allowed to enter the educational sector.

References

1. Higher Education in India: Critical Issues and Trends. George P. Alexander - 1998
2. Higher education in India: development and problems. Birendra Deka - 2000
3. Higher education in India: issues and perspectives. Anna Ram, Satya Bhushan, V. Natarajan - 199
4. Higher education in India: Quality Perspectives. Prasad V.S. - 2006
5. Higher education in India: Critical issues & Trends. George P. Alexander. P & P Publishers. 199
6. Higher education in India: development and problems. B. Deka. Atlantic Publishers and Distributors. 20
7. Higher education in India: issues and perspectives. Anna Ram, Satya Bhushan, V. Natarajan. Mittal Publications. 1996
8. Higher education in India: Quality Perspectives. Prasad V.S. Prasad. ICFAI University Press. 2006.

ISSN 2394-7462

Where dose Bhagat Singh in History

*Dr. Kuldip Kaur Dhaliwal

history of the Indian National Movement is unique since it reflects terrorist tendencies and the non-violent means of both simultaneously moving to achieve the goal of the movement, that is, freedom. Inspite of their basically different methods, both played a significant role in strengthening the Indian National Movement.

The terrorist activities in the Punjab can be traced since the beginning of the 20th century. During the Agrarian movement in Punjab 1906-1909 traces signs of terrorist movement could be seen. However, during this period it had developed as the result of the economic crisis that the province faced and certain developments that occurred outside India. The emancipation of the Balkan States from the Turkish Empire, the defeat of the Italian Army by the Abyssinians in 1904 and the defeat of Russia at the hands of Japan in 1905 shook the belief of the Indians in the superiority of the western countries, especially of the British over the Asian countries. In addition, the activities of the Irish terrorists also influenced the revolutionaries in India in general and in Punjab particularly. However the terrorist activities during this period were mainly confined to distribution of revolutionary literature plans to organize the groups of young revolutionaries and throw bombs and fire revolutionaries and throw bombs and fire revolvers on any individual or at any place. Their activities remained resticted due to its meager strength and the extra ordinary vigilance of the authorities. When the security measures were tightened to the extent that they became more or less impossible; the *Punjabi* terrorists shifted their base to foreign countries. The terrorist movement in Punjab came to a temporary half after the withdrawal of the Colonization Bill and escape of Ajit Singh. However, outside the country particularly in Canada and in USA., the terrorist began to organize themselves. In USA the *Ghadar* party was established in 1913 to work for the liberation of India on revolutionary lines and on the basis of armed struggle. When the First World War broke out, the *Ghadaarities* took it as an opportune moment to achieve their objective. The *Ghadaarities* indulged in terrorist activities and also tried to arouse the youth of Punjab to throw away the British rule from India. The *Ghadar* Party distributed literature in this connection in the Punjab. But due to strict vigilance of the British authorities, lack of experience and supply of money the *Ghadar* movement was suppressed.

Soon after the war, the anti-British feelings increased as a result of certain measures. The passing of Rowalat Bills and the massacre of Jallianwala Bagh made the people more impatient of the hated British rule and the incident of *Nankana Sahib* and *Guru-ka-Bhgh* strengthened the belief of the *Punjabis* particularly the Sikhs that even religions bases were not safe from interference by the British Government which utilized every opportunity to advance their own strategy of dividing the national unity. As a result the *Babbar Akali* movement came into existence to avenge the excesses that were perpetrated on the *Akali* and it was particularly prominent in Jullundur and Hoshiarpur districts. The *Babbar Akalis* adopted violent means and advised the people that freedom could not be attained without an armed struggle. The *Babbar Akalis* soon after their formation of the group killed a few agents of the Government. For five years the movement lasted but because of the vigilance of the Government, the *Babbar Akalis* were arrested and large numbers were put behind the bars. The others also could not effectively work due to the British Goverenment's repressing measures.

Before Bhagat Singh came to the scene the terrorist movement was growing rapidly; yet it could not remain effective due to its own weaknesses. Bhagat Singh not only organised the terrorist movement on new lines but he too gave a new concept to terrorism.

Bhagat Singh was a revolutionary in the real sence of the word. He was the first revolutionary whose belief in terrorism was based on an intelligent study of the revolutionary movement of the world. Justice Ford remarked that "Bhagat Singh is a sincere revolutionary and believes that the words can be improved by destroying the social structure as it now stands." However limited may be the scope and extent of movement launched by Bhagat Singh and his comrades through the Hindustan Socialist Republican Army, it definitely increased the pace of the Indian national movement and also moved India towards freedom.

Bhagat Singh believed in sacrificing one's life for the cause of the mother country but he condemned suicide just to end one's own agonies. This can be corroborated by extracts from Bhagat Singh's historic letter to Sukhdev who was thinking of committing suicide to put an end to all troubles and torture in the jail. Bhagat Singh wrote, "Suicide is a hated crime. It is a clear act of cowaridice. Not to speak of being called revolutionary, nobody will declare this act as honourable. This death (through hanging) shall be beautiful. But to commit suicide just to avied torture and kill one's

*Principal, Lyallpur Khalsa College for Women, Jalandhar

self is cowardice. I tell you, troubles will make a man complete and perfect." Bhagat Singh instead of other
flaten himself into the fire and its flames covered it itself the whole of India and the ground of the whole coun
or 'human Kind'. Bhagat Singh's conception of revolution also includes criticism of superstitions and soci
think Bhagat Singh only a great patriot will be a great mistake because he started a new era in India's politics
whole revolutionary life was a symbol of the fighting Indian nation. He gave to the Indians a new slogan
revolution'. This slogan attracted the people very much because it showed them a new way to get rid of the
and miseries. Bhagat Singh and the Lahore High Court herein appeal against the life sentence given to
Session Judge. "Revolution is the secret of the human progress. This did not necessarily involve sanguinary
is there any place in it for individual vendetta. It is not the cult of the bomb and the pistol."

Bhagat Singh did not only correct and widen the ideology of the revolutionary movement but also
meaning and dimension to its mode of struggle. Bhagat Singh and his comrades dismissed Gandhian 'ideology'
so called constitutional method of struggle for freedom. In their search for new method, they stumbled
terrorism which was the only alternative. Bhagat Singh made his view clear on terrorism as a tool of revolution
manifesto circulated at the Lahore Congress by the Hindustan Socialist Republican Association. It said: "The
Star stands for revolution in India in order to liberate her from foreign domination by means of organised armed
Open rebellion by a subject people must always in the nature of thing be preceded by secret propaganda
preservation. Once a country enters into those the task of an alien government becomes impossible. It might
a number of years but to late a stated. Human nature with all its prejudices and conservation, has a sort of
dread for revolution. Upheavals have always been a terror to holder of power and privilege. Revolution is a
which nature loves and without which there can be no progress either in nature or human affairs. Revolution
not unthinking, brutal campaign of murder and mondialism. It is not a few bombs thrown here and a few
there, neither it is a movement meant to destory all remnants of civilization to pieces and the time-honoured
justice and equity. Revolution is not a philosophy of despair or creed of desperatives." Anarchy and chaos
sure to follow the revolution failed to strike terror in the hearts of Bhagat Singh and his companions particularly
and Rajguru. Whereas the other revolutionaries accorded no place to compromise in the process of revolution
noted that Bhagat Singh was not rigid and handled different situation in different ways.

Subhash Chandra Bose's tribute paid to Bhagat Singh seems that the chapter of Indian revolution can
called complete without Bhagat Singh. He said, "Long live Bhagat Singh and long live revolution mean
same thing." Netaji again said in a speech delivered at Delhi in the fourth week of 1950 that "Bhagat Singh
a person but a symbol. He symbolizes the spirit of revolt that has taken possession of the country."

Frank Moraes writes in his book *Jawahar Lal Nehru – A Biography* about the qualities of Bhagat Singh
"Bhagat Singh was a remarkable personality and avowed terrorist, audaciously brave, with the attractive
of many agitators and an unusually gentle manner of speech."

Bhagat Singh and his comrades wanted to drive out the British rulers and establish freedom and
India. Sohan Singh Josh wrote, "The British Imperialists, the enemies of Indian freedom, labeled them as 'terrorist'
'anarchists' in order to defame them in the eyes of the Indian people. They were neither terrorists nor anarchists
terms were known only in Europe, but accepted some of their political views. They were the most self-sacrificing
honest and selflessly dedicated to the cause of liberating India. They hated exploitation of the working class and
people by the blood-sucking British Imperialists and their allies, and were willing and ready to make any sacrifice
the working people not their own."

In the eyes of Bhagat Singh and his comrades violent or non-violent, peaceful or non-peaceful, all means
justifiable if they advanced the cause of independence. Bhagat Singh wanted that his party should have high
military wing. "Let me make myself clear. It is said that I am a terrorist, but in reality, I have all along been a revolutionary
with definite ideals and ideology. It is my considered opinion that bombs cannot serve our purpose. This is
the history of the Hindustan Socialist Republican Association. Throwing bomb is not only useless, but is
as well. They are to be used on certain occasions only. Our chief aim should be to mobilize the toiling masses
military wing should material for war for use on special occasions." Bhagat Singh also asked Mr. Ford, "If
constructs a bomb in such a manner that it could not seriously injure anyone and takes the utmost precautions
explosion could not cause such an injury, would he be guilty of attempted murder?" Mr. Justice Ford replied, "
to show that the nature of the bombs was such and it was thrown in such a manner as not to endanger human
Bhagat Singh further processing said that "General Dyer had killed hundreds of persons in *Jallianwala Bagh*
was never put on trial. He was on the contrary, given lacs of rupees as a reward by his countrymen." In contrast
on to say, "We construct a weak bomb and deliberately throw it in a vacant place, we are tried and given a life-sentence

ISSN 2394-7462

भक्ति संगीत और सिनेमा

*डॉ. राजेश शर्मा
*शिखा मेहरा

भक्ति संगीत की धारा अत्यन्त पुरातन है। यह मानव की सहज प्रवृति है। उस परब्रह्म तक शीघ्र पहुँचने का एकाएक सरल व सशक्त माध्यम है- 'भक्ति संगीत'। वास्तव में भक्ति और संगीत दो अलग-अलग है।

वैसे तो ईश्वर की प्राप्ति के लिए भिन्न-भिन्न माध्यम है। इंसान अपनी रोज़मर्रा की ज़िन्दगी में अपने प्रत्येक दिन का आगाज़ 'भक्ति' से ही प्रारम्भ करना चाहता है, चाहे वह किसी भी धर्म से या परम्परा से जुड़ा हो। उसकी भक्ति के तरीके अलग-अलग हो सकते हैं, भाव कोई शैव धर्म, कोई वैष्णव धर्म, कोई सिक्ख धर्म या कोई सूफी धर्म के द्वारा भक्ति का मार्ग अपनाता है। मानव जीवन में भक्ति का विशेष स्थान है। वह प्रात: अपने शुद्ध मन व शुद्ध विचारों से भक्ति द्वारा अपने दिन का शुभारम्भ करना चाहता है।

भक्ति

"भक्ति" पद संस्कृत के 'भज' धातु में 'क्तिन' प्रत्यय के योग से बना है।"[1]

भक्ति का अर्थ-अपने आराध्य व इष्ट के प्रति श्रद्धा, आत्म-समर्पण व विश्वास है।

मनुष्य की सत्ता सृष्टि पर आरम्भ से ही मानी गई है। आरम्भ से ही मनुष्य किसी कारण से हुए भय को दूर करने व नष्ट करने के लिए अपने आस-पास किसी न किसी दैविक शक्ति का अनुभव करता आया है। जिससे निजात पाने के लिए वह उस दिव्य शक्ति का सदा आवाहन करता आया है। उसी इसी भय का विनाश करने के लिए और उसका आवाहन करने के पीछे एक विशेष भावना उजागर हुई और वह है - 'भक्ति'। कहने का तात्पर्य यह है कि मनुष्य ने रक्षा हेतु भक्ति का सहारा लिया। जीवन में मानव-कल्याण के लिए तीन साधन हैं- भक्ति, कर्म और ज्ञान तथा इन तीनों में से भक्ति को सर्वश्रेष्ठ स्थान प्राप्त है।

भक्ति एक आंतरिक भावना है, जिसका स्पर्श नहीं किया जा सकता। यह तो केवल अनुभव ही की जा सकती है। भक्ति निस्वार्थ होती है भाव इसमें किसी का स्वार्थ नहीं छिपा होता। जो भक्ति स्वार्थ भावना से की जाए, वो भक्ति नहीं, केवल आसक्ति है। भक्ति में भक्त निस्वार्थ होकर अपना सर्वस्व अपने आराध्य/इष्ट को समर्पित कर देता है।

श्रीमद् भगवतगीता में भी भक्ति को सर्वोत्तम माना गया है और उसमें नवधा भक्ति अर्थात् भक्ति के नौ प्रकारों का उल्लेख मिलता है :

1. श्रवण 2. कीर्तन 3. स्मरण 4. पाद सेवन
5. अर्चन 6. वन्दन 7. दास्य 8. साख्य
9. आत्मनिवेदन

संगीत

संगीत शब्द 'गी' गै धातु में 'सम' उपसर्ग तथा 'क्त' प्रत्यय लगाकर बना है अर्थात् सम+गीत = संगीत। इसलिए शाब्दिक अर्थ हुआ-भली-भांति गाया गया गीत। 'सम्यक' गीतम् संगीत:।"[2]

भक्ति संगीत

भक्ति-संगीत वह है, जिसमें संगीत के माध्यम से भक्ति का प्रचार किया गया हो। ईश्वरीय स्तुति व उसके गुणों का गान करने के लिए जिस विधा का प्रयोग किया जाता है, उसे भक्ति संगीत के नाम से सम्बोधित किया जाता है।

तुलसीराम देवांगन के शब्दों में भागवत प्रेम की प्राप्ति के लिए या भगवान के गुणानुवाद के द्वारा अपने मानसिक विकारों का शमन करने के लिये जो गीत गाये या बजाये जाते हैं, वह भक्ति संगीत है।"[3]

भक्ति संगीत को अंग्रेजों में 'Devotional Music' कहते हैं।

"Devotional Music is that which promotes equipoise of mind meditation on Divinity"[4]

भक्ति और संगीत का मानव जीवन से बहुत गहरा सम्बन्ध है। संगीत की धारा भी भक्ति धारा की तरह अत्यन्त पुरातन है।

*अस्टिंट प्रोफेसर, संगीत विभाग, गुरू नानक देव विश्वविद्यालय, अमृतसर।
*सीनीयर रिसर्च फैलो।

ISSN 2394-7462

इन दोनों धाराओं की आपसी सम्बन्ध भी समुद्र की गहराई के समान है।

"जिस प्रकार शरीर का स्पन्दन प्राण है, उसी प्रकार संगीत का स्पन्दन भक्ति है और भक्ति का संगीत।"[5]

भक्ति और संगीत दोनों का एकमात्र उद्देश्य है - 'मोक्ष प्राप्ति'। अपने आराध्य को रिझाने व प्रसन्न करने के लिए भक्ति के साथ-साथ अगर संगीत का आश्रय लिया जाए तो इससे बढ़कर और कुछ श्रेयस्कर नहीं है।

भिन्न-भिन्न कालों में भक्ति संगीत

वैदिक काल

वैदिक काल में ब्रह्मा जी द्वारा रचित 4 वेदों में से सामवेद पूर्णतया संगीतमयी था और ऋग्वेद की ऋचाओं का गायन आलाप सहित किया जाता था।

पौराणिक काल

भारतीय संस्कृति के आधार ग्रन्थ पुराण हैं, जिनकी संख्या 18 है। इन 18 पुराणों में से 4 पुराण ऐसे हैं जिनमें भक्ति संगीत का विशेष स्थान है - वायुपुराण, मार्कण्डेयपुराण, विष्णुधर्मोत्तर उपपुराण एवं हरिवंश पुराण।

रामायण काल

रामायण काल में भक्ति संगीत को विशेष महत्व दिया गया। इस काल में लंकापति रावण एक महान् संगीतज्ञ था, जो कि भगवान शिव का परम भक्त था और उनकी आराधना वह सामगान के द्वारा किया करता था।

महाभारत काल

महाभारत काल में श्री कृष्ण उच्चकोटि के बांसुरी वादक हुए है। उन्होंने अर्जुन को जो ज्ञान का उपदेश दिया, वह समस्त उपदेश श्रीमद्भगवत गीता में संकलित है और गीता का अर्थ है - 'जो गाई जाने वाल रचना हो।'

बौद्ध व जैन काल

बौद्ध धर्म युग में बौद्ध भिक्षुओं ने घेरी गाथा के रूप में आध्यात्मिक गीतों की रचना की जो कि संगीतमय है "जैन, बौद्धों ने अपने-अपने धर्मों का विभिन्न स्थानों पर प्रचार करने के लिए भक्ति संगीत का ही आश्रय लिया। जैन धर्म में सत्य, पवित्रता, सौन्दर्य, अहिंसा और अस्तेय मानव जीवन के ये पांच आधार ही संगीत के स्तम्भ बने और पंचशील कहलाए। इस प्रकार गौतम बुद्ध भी संगीत को ईश्वर की भांति पवित्र मानते थे। बौद्ध वाङ्मय में घेरी गाथा पर भिक्षुणियों (भगवान बुद्ध की शिष्याएं) के भाव प्रणव गीतों का संग्रह संगीतमय काव्य के द्वारा संगीत को आध्यात्मिक पृष्ठ पर ढाला गया है।"[6]

मध्यकाल में भक्ति संगीत

मध्यकाल जिसे 'भक्ति आंदोलन का युग' माना जाता है, लगभग 14वीं शताब्दी से प्रारम्भ हो गया था। इस काल में भक्ति के साथ-साथ संगीत ने भी अपनी परमावस्था को प्राप्त कर लिया था। इस युग में की भक्तों ने अपना कदम इस पुण्य धरती पर रखा, जिन्होंने भक्ति के साथ-साथ संगीत को भी प्रचारित किया।

"भक्ति आन्दोलन उत्तर भारत में 14वीं शताब्दी से प्रारम्भ होकर 16वीं शताब्दी में अपनी पूर्वावस्था में पहुँच गया। बंगाल में चैतन्य महीप्रभु, पंजाब में श्री गुरू नानक देव, महाराष्ट्र में नामदेव, संत तुकराम, गुजरात में नरसी मेहता, राजस्थान में मीरा, पूर्वी उत्तर क्षेत्र में रामानंद, कबीर, तुलसी एवं ब्रज क्षेत्र (पश्चिम उत्तर क्षेत्र) में श्री मद् वल्लभाचार्य, सूरदास, हरिदास, आदि भक्त संतों ने अपनी-अपनी क्षेत्रीय भाषा के माध्यम से भक्ति आन्दोलन बनाने के लिए सभी ने युगयुगीन भक्ति संगीत को भजन, कीर्तन, संकीर्तन, नगर संकीर्तन का महत्व प्रदान किया।"[7] अतः यह कहने में कोई अतिश्योक्ति नहीं होगी कि जितना प्रचार 'भक्ति संगीत' का मध्य काल में हुआ, उतना अन्य किसी भी काल में नहीं हुआ।

आधुनिक काल

आधुनिक काल में भी भक्ति संगीत के प्रचार-प्रसार हेतु सफल कार्य किये गये हैं। जह kwa आज भक्ति संगीत का प्रचलन मंदिरों, गुरूद्वारों व दरगाहों में भी क्रमशः संकीर्तन, शब्द गायन व कव्वालियों आदि के माध्यम से विशेष रूप से किया जा रहा है, वही तकनीकी युग के चलते दूरदर्शन, कैसेट, रेडियो ने भी इसके प्रचलन में कई विशेष कदम उठाए हैं।

भक्ति संगीत के आवश्यक तत्व

भक्ति संगीत के लिए राग, ताल, वाद्य आदि आवश्यक तत्व माने जाते हैं। भक्ति संगीत के लिए कुछेक रागों को ही उपयुक्त माना गया है। इसके लिए चंचल प्रकृति के रागों की अपेक्षा गम्भीर प्रकृति के रागों का ही प्रयोग उचित माना गया है, जिनमें करूण रस,

ISSN 2394-7...

भक्ति व शांत रस विशेषतया प्रमुख हैं। उदाहरणतया राग भैरव और उसके कई प्रकार, दरबारी कान्हड़ा, मालकौंस आदि राग इसके लिए उचित माने जाते हैं।

सिनेमे के द्वारा भक्ति संगीत का प्रचार व प्रसार

भक्ति संगीत को आज जन-जन में, लोकप्रिय बनाने व उनके श्रवणेन्द्रियों तक पहुचाने में जितना अनूठा प्रयास सिनेमा के द्वारा किया गया है, वह विशेष वर्णनीय है।

सिनेमा एक ऐसा मनोरंजक माध्यम है जिसमें किसी भी चित्र का प्रदर्शन एक पर्दे पर किया जाता है। इसे 'चित्रपट' के नाम से भी जाना जाता है और सिनेमा में दुहराया व फिल्माया गया संगीत 'चित्रपट संगीत' कहलाता है।

सिनेमा में भक्ति संगीत

सिनेमा ने हिन्दुस्तान में एक गजब की लहर पैदा कर दी, जिसने कि नाट्य, साहित्य व संगीत जैसी प्रत्येक कला को खूब प्रभावित किया। जहां सिनेमा ने कई तरह के गीतों, गजलों व ठुमरियों आदि को प्रचलित किया, वहां भक्ति संगीत को भी बहुत प्रचारित किया, जिसका योगदान अमूल्य है। सिनेमा में प्रयुक्त संगीत ने उन भक्त-कवियों की रचनाओं को भी लोकप्रिय स्थान दिलवाया, जो केवल पुस्तक रूप में ही पहले सुरक्षित थे। सिनेमा वास्तव में ही ऐसा माध्यम है, जिसने व केवल देवालयों व पुस्तकों आदि में ही प्रयुक्त ईश्वरीय वन्दनाओं को एक वर्ग तक सीमित रखा, बल्कि उसे विश्वस्तरीय रूप प्रदान करने में समर्थ हो सका।

विभिन्न धार्मिक भक्ति गीतों का सिनेमा में प्रयोग

सिनेमा से विभिन्न धर्मों व सम्प्रदायों से सम्बन्धित भक्ति गीत प्राप्त होते हैं, जिनका विवरण निम्नलिखित है:-

हिन्दु धार्मिक भक्ति गीत

हिन्दु धर्म के तीन सम्प्रदाय शैव, शाक्त और वैष्णव से सम्बन्धित भक्ति गीत विभिन्न चित्रपटों द्वारा प्राप्त होते हैं, जिन्हें 'भजन' व 'भेंट' की संज्ञा से सम्बोधित किया जाता है।

शैव सम्प्रदाय के भक्ति गीत

यह सम्प्रदाय भगवान शिव में आस्था रखने वालों से सम्बन्धित है। इस सम्प्रदाय के अन्तर्गत आने वाले सिनेमा भक्ति गीतों में भगवान शिव की आराधना करने वाला भक्तों, शिव जी और माता पार्वती (गौरी) के साथ उनके विवाह की गाथा आदि का जिक्र मिलता है। भगवान शिव को शंकर, भोले बाबा, भोले नाथ, महादेव आदि कई नामों से पुकारा जाता है, जो कि निम्नलिखित भक्ति गीतों द्वारा स्पष्ट हो जाएगा -

भजन	चित्रपट	गायक / गायिका	संगीतकार
1. शिव शंकर भोले-भोले	हर हर महादेव	गीता राय दत्त	अविनाश व्यास
2. हे भोले शंकर पधारो	शिव महिमा	हरिहरन	अरूण पौंडवाल
3. सुबह-सुबह ले शिव का नाम	शिव महिमा	हरिहरन	अरूण पौंडवाल
4. ओ शंकर मेरे, कब होंगे दर्शन तेरे	बैराग	महेन्द्र कपूर	कल्याण जी-आनन्द जी

शाक्त सम्प्रदाय

यह सम्प्रदाय माता शक्ति में आस्था रखने वालों से सम्बन्धित है। शक्ति के कई रूप हैं, जिन्हे कई नामों से जाना जाता है। माता शक्ति के माँ दुर्गा, नवदुर्गा, भवानी आदि कई नाम चित्रपट भक्ति गीतों में प्रयुक्त किये गये हैं। शाक्त सम्प्रदाय से सम्बन्धित चित्रपट भक्ति गीतों की तालिका निम्नलिखित हैं।

1.	हे नाम रे सबसे बड़ा तेरा नाम	सुहाग	संदीप कपूर / तृप्ति	लक्ष्मीकांत-प्यारेलाल
2.	मदद करो संतोषी माता	जय संतोषी मां	उषा मंगेशकर /	सी.अर्जुन
3.	दुर्गा है मेरी मां, अम्बे है मेरी मां	कांति	महेन्द्र कपूर / मीनो परूषोतम	लक्ष्मीकांत-प्यारेलाल
4.	चलो बुलावा आया है, माता ने बुलाया है	अवतार	आशा / रफी चंचल	लक्ष्मीकांत-प्यारेलाल

ISSN 2394-7482

[illegible] के भक्तों में भगवान विष्णु व उनके रूप भगवान कृष्ण राम आदि के प्रति श्रद्धा रखने वाले भक्त आते हैं। [illegible] से सम्बन्धित कई चित्रपट भक्ति गीतों का वर्णन मिलता है, जो कि निम्नलिखित है :

	भजन	चित्रपट	गायक / गायिका	संगीतकार
	श्री राम चंद्र कृपालु भज मन	कलयुग और रामायण	मोहिन्द्र कुमार	कल्याण जी-आनन्द जी
1.	हरण भव भय दारुणम्			
	मेरे राम-राम मैं बसने वाले राम	नीलकमल	आशा भोंसले	रवि
2.	राम दी मनमोहनी मूरत,	मर्यादा भगत	हेमन्त / मन्ना डे / सुधा मल्होत्रा	रवि
3.	मेरी अंखिया प्यासी रे			
	तुम बिन हमरी कौन खबर ले,	पुकार	शोला	मो. साहिब
4.	गोवर्धन गिरधारी			
5.	रामचन्द्र कह गये सिया से	गोरी	मुहम्मद रफी	कल्याण जी - आनन्द जी
6.	मन तरपत हरि दर्शन को आज	बैजू बावरा	मुहम्मद रफी	नौशाद अली
7.	वृन्दावन का कृष्ण कन्हैया	मिल गैरी	लता जी / मुहम्मद रफी	हेमन्त कुमार
8.	मनमोहन कृष्ण मुरारी	संझ और सवेरा	लता मंगेशकर	शंकर जयकिशन
9.	बड़ी देर भई नन्दलाला	खानदान	मुहम्मद रफी व अन्य	रवि
10.	श्याम तेरी बंसी पुकारे राधा नाम	गीत गाता चल	आशा भोंसले / जसपाल सिंह	रविन्द्र जैन
11.	कान्हा, कान्हा आन पड़ी मैं तेरे द्वार	शागिर्द	लता मंगेशकर	लक्ष्मीकांत-प्यारेलाल
12.	जय नन्दलाला जय-जय गोपाल	घर-घर की कहानी	लता मंगेशकर	कल्याण जी-आनन्द जी
13.	है जग में जिसका नाम अमर, इस रघुकुल के गुण गाता हूँ	रेशम की डोरी	मन्ना डे	शंकर-जयकिशन

इसके अतिरिक्त भी कई भक्ति गीत फिल्मों में प्रयुक्त किये गये हैं, जो कि अन्य देवताओं से सम्बन्धित हैं :

श्री गणेश की महिमा पर आधारित फिल्मी भक्ति गीत

श्री गणेश जी भगवान शंकर और माँ गौरी के सुपुत्र हैं, जिनकी महिमा का व्याख्यान कई चित्रपटों में किया गया है, जिनमें कुछेक भक्ति गीतों की तालिका इस प्रकार है :

	भजन	फिल्मों	गायक / गायिका	संगीतकार
1.	देवा ओ देवा गणपति देवा	इस दे बढ़कर कौन	मुहम्मद रफी / आशा भोंसले / सुरेन्द्र / लता मंगेशकर	राम लक्ष्मण / राजेश रोशन
2.	गणपति बप्पा अगले बरस तुम जल्दी आना	आँसू बने अंगारे	कविता कृष्णमूर्ति	अनन्त मंगल
3.	गणपति बप्पा मोरेया गणपति	अभिमन्यु	सुरेश भोंसले / अमित भेला	सोनम
4.	सुखकर्ता दुखकर्ता	आसीसे तुम कब जाओगे		

श्री हनुमान जी की स्तुति परिपूर्ण चित्रपट भक्ति गीत

श्री हनुमान को भगवान राम के परम भक्त के रूप में पूजित किया जाता है। कुछेक चित्रपटों में हनुमान जी की महिमा का

ISSN 2394-7...

ज़िक्र मिलता है।

	भजन	सिनेमा	गायक / गायिका	संगीतकार
1.	महाबलि महारूद्र	हनुमान	विजय प्रकाश / सोनू निगम पलाश सेन / कैलाश खेर मधुश्री / स्नेहा पंत	तापस
2.	जय हनुमान	हनुमान	कैलाश खेर / शंकर महादेवन	तापस

सिक्ख धर्म सम्बन्धित सिनेमा भक्ति गीत

सिक्ख धर्म के आदि-ग्रन्थ 'श्री गुरू ग्रन्थ साहिब' में संकलित वाणी का शब्द-गायन रूप कई चित्रपटों में प्रयुक्त हुआ है।

	शब्द	सिनेमा	गायक / गायिका	संगीतकार
1.	मित्तर प्यारे नूं	नानक नाम	मुहम्मद रफी	एस.महिन्द्र
2.	कोई बोले राम-राम	गुरू मान्यो ग्रन्थ	मुहम्मद रफी	कमलकांत
3.	उचा दर बाबे नानक दा	उचा दर बाबे नानक दा	मुहम्मद रफी	कमलकांत
4.	दुखभंजन तेरा नाम	दुखभंजन तेरा नाम	मुहम्मद रफी	एस. महिन्द्र
5.	तू प्रभ दाता	हल्ला बोल	सुखविन्दर सिंह	हिमेश रेशमिया

इस्लाम धर्म सम्बन्धित सिनेमा भक्ति गीत

इस्लाम धर्म से सम्बन्धित भी कई सूफी गीतों का प्रयोग अनेक चित्रपटों के अन्तर्गत किया गया है।

	सूफी गीत	सिनेमा	गायक गायिका	संगीतकार
1.	पिया हाजी अली	फिजा	गुलाम मुस्तफा / मुरतजा गुलाम	ए.आर. रहमान
2.	ख्वाजा मेरे ख्वाजा	जोधा अकबर	ए.आर. रहमान	ए.आर. रहमान
3.	तेरे दर पे आया हूँ, फरियाद लेके	लैला मजनू	तलत महमूद	सरदार मलिक
4.	फाया कुन फाया कुन	रॉक स्टार	ए.आर. रहमान	ए.आर. रहमान
5.	मौला मौला मौला मेरे मौला	देहली 6	जावेद अली कैलाश खेर	ए. आर. रहमान
6.	इस शाने कर्म का क्या कहना	कच्चे धागे	उ.नुसरत फतेह अली खां	उ. नुसरत फतेह अली खां

सिनेमा में सांई भजनों का प्रयोग

हिन्दुस्तान में कई चित्रपटों में सांई बाबा की वन्दना के दौरान काफी भजन गाये जा चुके हैं।

	भजन	सिनेमा	गायक गायिका	संगीतकार
1.	शिरडी वाले साई बाबा	अमर अकबर एंथनी	मुहम्मद रफी	लक्ष्मीकांत- प्यारेलाल
2.	साई नाथ तेरे हजारों हाथ	शिरडी के साई बाबा	मुहम्मद रफी	लक्ष्मीकांत- प्यारेलाल
3.	सांई बाबा बोलो	शिरडी के सांई बाबा	मुहम्मद रफी / अनूप जलोटा / बब्बू जानी	पंडरग दीक्षित

प्रार्थनायें

इन सब के इलावा कुछेक प्रार्थनाओं को सिनेमा में गायन रूप में प्रयोग करके उन्हें प्रसिद्धि दिलवाई गई है :

	प्रार्थना	सिनेमा	गायक गायिका	संगीतकार
1.	तुम्हीं हो माता, पिता तुम्हीं हो	मैं चुप रहूंगी	लता मंगेशकर	चित्रगुप्त
2.	तोरा मन दर्पण कहलाए	काजल	आशा भोंसले	रवि
3.	ए मालिक तेरे बन्दे हम	दो आँखे बारह हाथ	लता मंगेशकर	वसंत देसाई

ISSN 2394-7462

1.	तू प्यार का सागर है	सीमा	मुहम्मद रफी	जयदेव
2.	हमको मन की शक्ति देना	गुडडी	वाणी जयराम व अन्य	वसंत देसाई
3.	इतनी शक्ति हमें देना दाता	अंकुश	वाणी जयराम	कुलदीप सिंह
4.	तेरी है जमीं, तेरा आसमां	द बर्निंग ट्रेन	शुष्मा	आर.डी.बर्मन
5.	ओ पालनहारे	लगान	लता मंगेशकर / उदित नारायण व अन्य	ए.आर. रहमान
6.	निर्गुण ओ न्यारे			
7.	जीवनदाता जगतपिता तुम, मैं संतान तिहारी	शरारत	लता मंगेशकर	लक्ष्मीकांत-प्यारेलाल
8.	ओ प्राणी रे	चिंगारी	मन्ना डे	रवि
9.	अल्लाह तेरी नाम, ईश्वर तेरो नाम	हम दोनों	लता मंगेशकर	साहिर लुधियाणवी
10.	मन रे तू काहे न धीरे धरे	चित्रलेखा	मुहम्मद रफी	रोशन
11.				
12.				

निष्कर्ष

अंत में यह कहा जा सकता है कि भक्ति संगीत अत्यन्त पुरातन विधा है, जिसके प्रारम्भ के बारे में कुछ भी कहना शायद न्यायसंगत नहीं होगा। भक्ति को आरम्भ से ही संगीत के माध्यम से नवाज़ा गया है। मध्य काल में अनेक महापुरूषों ने इस पुण्य धरती पर अवतरित होकर इसे जन-जन में प्रचलित किया और आधुनिक काल में सिनेमा, एक ऐसा मनोरंजक, लोकरंजक व भावरंजक माध्यम रहा जिसने अन्य कई तरह के गीतों के साथ भक्ति गीतों के प्रचार प्रसार में बखूबी योगदान देकर उसे न केवल स्वदेश में ही बल्कि विश्व भर में एक लोकप्रिय स्थान दिलवाया। आज सिनेमा जगत ने भक्ति संगीत के क्षेत्र में ऐसी कोई विधा नहीं है, जिसका प्रचार भली-भांति न किया गया हो। सिनेमा जगत ने विश्व भर में प्रचलित सभी धर्मों पर आधारित भक्ति-गीतों को संचारित कर उसे हर जगह व्याप्त करवाया है। चाहे वह भजन, भेंट, शब्द गायन, कव्वाली या प्राथनाएं किसी भी रूप में हों। आज सिनेमा जगत के कारण ही वे रचनाएं भी प्रचलित व लोकप्रिय हो गई है, जो कि मध्य काल के प्रसिद्ध भक्त-कवियों द्वारा रची गई। कहने का तात्पर्य यह है कि भक्ति संगीत के प्रचार-प्रसार में संगीत ने अमूल्य योगदान दिया है जो आज के युग में प्रशंसनीय व सराहनीय है और जिसका भविष्य में कभी ऋण चुका पाना सम्भव नहीं होगा।

संदर्भ सूची

1. त्रिदण्डिस्वामी श्री भक्ति विलासतीर्थ जी महाराज, कल्याण-भक्ति अंक पृ. 15
2. सचदेव, रेनु 'धार्मिक परम्परायें एवं हिन्दुस्तानी संगीत', पृ.1
3. गर्ग, लक्ष्मीनारायण, 'संगीत-भक्ति संगीत अंक' , पृ. 19
4. Mansukhani, Gobind Singh, Indian Classical Music and Sikh Kirtan, pg. 76
5. गर्ग, लक्ष्मीनारायण, संगीत, जनवरी 1970, पृ. 18
6. सकसेना (डॉ.) राकेश बाला मध्ययुगीन वैष्णव सम्प्रदायों में संगीत, पृ. 17
7. बैनर्जी, नमिता, मध्यकालीन संगीतज्ञ एवं उनका तत्कालीन समाज पर प्रभाव' , पृ. 52

ISSN 2394-

संगीत : ललित कलाओं में सर्वश्रेष्ठ कला

*Tajinder Singh
*Paramjit Dhaka

साधारण बोलचाल में भाषा में, किसी भी कार्य को चतुराईपूर्वक, कुशलता के साथ, सुन्दर रूप से किया जाये, उसे कला कहते हैं। "प्राचीन काल में भारत में 36 कलाएं मानी जाती थी जो 'चारु' और 'कारु' नामक भेद से विभकत थी। 'कारु' का सम्बन्ध उपयोगिता से था और चारु का सम्बन्ध केवल सुंदरता से था।"[1]

" कला शब्द की व्युत्पति 'कल' धातु से हुई है जिसका अर्थ है - 'उत्पन्न करना'। मानव की अर्धसंज्ञा में कला की भावना सनिहित है, जिसका मूलाधार सत्य और सौंदर्य है। कला जगत की प्रत्येक कृति सत्य और सौंदर्य से पुष्ट है। सौंदर्य आलौकिक तत्व है उसका निवास आत्मा में है। कला का उदेश्य इसी आलोकिक सौंदर्य को प्रकाशित करना है। कलाकार के उच्च मानसिक संसार में कोई विचित्र विचार जब हमारे सामने प्रस्तुत हो जाता है तो उसे हम 'कला' कहतें है।"[2]

कला की अनन्तता को परभाषित करना बहुत कठिन है। प्रत्येक कला अभिवयक्ति का रूप लेती है। और अपने अस्तित्व को स्थापित करती है। यह अभिव्यक्ति हमेशा कलात्मक और सुन्दर होगी। कलाकार अपनी कल्पना, कला कौशल, सौंदर्यमूलक अनुभूति से एक कलात्मक अभिव्यक्ति कर सकता है।

प्रत्येक कला का अपना एक माध्यम, सौंदर्य तत्व, कलात्मक उपकरण, सृजन प्रक्रिया, विशिष्ट तकनीक, कलात्मक अभिव्यक्ति रूप और आस्वाद प्रक्रिया होती हैं। इस दृष्टि से सभी कलाओं में साम्य हैं, परन्तु माध्यम और कलात्मक उपकरणों की विभिन्ताओं के कारण सभी कलाओ की अपनी एक विशिष्ट कलात्मक अभिव्यक्ति रहती हैं।

"कला को स्थिर और गतिशील कलाओं का आधार बना कर भी वर्गीकरण किया गया है। चित्रकला, मूर्तिकला, शिल्पकला आदि स्थिर कलाएं और संगीत, नृत्य, काव्य, नाट्य आदि गतिशील कलाओं के अतर्गत आती है।"[3]

कला के कुछ सार्वभौमिक तत्व ऐसे हैं जो मानव को आकर्षित करते है। दो समान वस्तुओं की कलात्मक अभिव्यक्ति में होगी इस लिए कलाओं की तुलना करना और अनुवाद करना संभव नहीं है। इस प्रकार के सम्बन्ध के पीछे आंशिक साम्य आवश्य रहता है और सभी कलाएं अपना विशिथ रूप रखते हुए भी एक-दूसरे से जुड़ी हैं।

सभी ललित कलाओं का मूलाधार सौंदर्य और कलात्मक है। यदि मानव के मुख से ध्वनि के उतार चड़ाव के साथ आंगिक चेष्टाएं और फिर धीरे-धीरे उसी स्वाभाविक प्रतिक्रिया में पहले मिटटी से ही हाथ से या लकड़ी से रेखाएं खींची और साथ में सांगीतिक ध्वनिया भी चलती रही होंगी। तभी संभवत: मानव ने ऐसी कुछ आकृतिया बनानी शुरू की जो एक दूसरे को कुछ कहने, सुनने, समझाने और सूचित करने का काम करती थी। आकृतियाँ बनाते समय आवश्य ही कंठ से ध्वनियाँ निकलती होंगी। कला के इस आदि रूप में अस्पष्ट रूप से संगीत और चित्रकला साथ-साथ छाती रही। भाषा का जब विकास हुआ तब मानव की अभिव्यक्ति को स्पष्ट रूप मिला और लोक धुनों की परम्परा विकसित हुई। कलाओं के इसी सह-सम्बन्ध ने हमारी संस्कृति को विविधता और कलात्मक से सजावट समृद्ध किया है।

ललित कलाओं का अध्ययन करने पर ज्ञात होता है की सभी कलाओं का मूलाधार उनका माध्यम है। परन्तु इन सभी कलाओं के अतर्गत संगीत को सर्वश्रेष्ठ स्थान प्राप्त है।

"संगीत की व्युत्पति 'सम' गै (गाना) + कत' अर्थात 'गै' धातु में 'सम' उपसर्ग लगाने से बनता है। 'गै' का अर्थ है गाना और सम (सं) एक अव्यय, जिसका व्यवहार समानता, संगति, उत्कृष्ट, निरंतरता, औचित्य आदि सूचित करने के लिए किया जाता है।"[4]

"संगीत का उदम मानव जाती की उदम के साथ ही हुआ है। मानव का जैसे ही नेत्रोन्मीलन हुआ है, उसके कंठ से ध्वनि नि:सृत हुई। सदन तथा गान इसी सहज, ध्वनि के रूपांतर है। कंठ मानव की सहज एवं स्वाभाविक विभूति है, जो उसके गीत तथा गान है जो स्वर की सूक्ष्मताओं को आत्म सात करने की शक्ति रखता है।"[5]

प्रारम्भ से ही संगीत दो धाराओं में प्रवाहित हो रहा है जिस में संगीत कला का परिष्कृत एवं परिमार्जित रूप, जिसे प्राचीन ग्रंथो में गन्धर्व +अथवा मार्गी संगीत कहते है, जिसका अंतिम लक्ष्य है - मोक्ष् प्राप्ति। दूसरी धरा जिसका लक्ष्य जान-मन रंजन है

*Asst. Prof Deptt. of Music, Akal Degree College, Mastuana Sangrur.
*17 Grumber Drive, Brampton, Canada

के कारण जान साधारण की सहज अभिव्यक्ति अथवा रूचि के अनुकूल परिवर्तन होना। जिसे देशी संगीत कहतें है।

"गीत की दो प्रमुख शाखाएं अति प्राचीन काल से चली आ रही है। इस में एक तो शुध शास्त्रो का संगीत, जिसका कि प्रारम्भ देवतों कि स्तुति से हुआ अर्थात मार्गी संगीत। दूसरा संगीत है देशी संगीत या लोक संगीत। शास्त्रीय संगीत नियमों के जटिल बंधनो से जकड़ा हुआ है और उसका ज्ञान और प्रयोग दोनों ही कठिन है।"[6]

क्यों के इस का लक्ष्य उत्तम है। कला कोई भी हो, उसका उद्देश्य मानव मन के अमूर्त मनोभावों को मूर्त रूप देकर मानव का आत्मिक उत्थान करना है। संगीत के माध्यम से आत्मा और परमात्मा का मधुर मिलान होता है। प्राचीन काल से ही मनुष्य ने संगीत द्वारा आध्यात्मक दर्शन किया है।

संगीत, जिसे ललित कलाओं के अन्तर्गत सर्वोच्च स्थान प्राप्त है, मानव के मनोरंजन का साधन, संतो के लिए आत्मानंद, मार्गदशक प्रेमियों के लिए जीवन का मित्र, विरहागिन से पीड़ित व्यक्तियों को सांत्वना देने वाला, एकांतवासियों का मित्र तथा सहायक और अपंग एवं आपदाग्रस्त प्राणियों का सहचरी और प्रेमिका ही नहीं, अपितु इस प्रकार के अनेकों गुणो से युक्त कला में और भी ऐसी विशेषतायें हैं जो अप्रत्यक्ष तथा अदृश्य होते हुए भी सहिर्दयों को अस्वीकार्य नहीं है।

"संसार की समस्त कलाओं में 'संगीत' को सर्वश्रेष्ठ ओर अति प्राचीन माना जाता है। उसमें सभी अन्य कलाओं से अपेक्षाकृत अधिक आकर्षण होने से उसे एक विशिष्ट स्थान प्राप्त है। हमारे शास्त्र ग्रंथो में संगीत को ब्रम्हा स्वरूप संगीत की अस्फुट ध्वनि प्राणी मात्र के हृदय में गूंजती रही है।"[7]

मनुष्य भावात्मक प्राणी है। वह भावनाओं और विचारों का पुंज है। संसार में वह अपनी इसी भावात्मक शक्ति के आधार पर अन्य प्राणियों के साथ भावनात्मक सम्बन्ध बनाता है। अनेक प्रकार की भावनाए नित्य उसके मन में समाहित रहती है। वह अपने हृदय में उद्वेलित सुख- दुःख, हर्ष-विषाद आदि अनेक प्रकार की भावनाओ को व्यकत करके संतोष प्राप्त करता है। जब यही अनुभूति कंठ के माध्यम से नाद को गयात्मक स्वरूप देकर हमारे सन्मुख उपस्थित होती है, तभी उसे संगीत की संज्ञा दी जाती है।

प्रारम्भिक मानव को भाषा का ज्ञान नहीं था। मानव ने आधी काल से ही अपनी इच्छाओं और भावनाओं की अभिव्यक्ति संगीत द्वारा की है। मानव जीवन की प्रत्येक अभिव्यक्ति में संगीत भरा पड़ा है। शिशु के रोदन के स्वरों का उतार चढ़ाव संगीत को ही ध्वनित करता है, उसकी हावभाव की असंख्य मुद्राएं संगीत को ही दर्शाती हैं।

मानव जीवन में संगीत का आध्यात्मिक मूल्य है। संगीत समस्त मानव जाती की भाषा होने के साथ-साथ भावनाओं के आदान-प्रदान का, मानव जीवन के परिष्कार, अलंकार और उत्कर्ष का साधन है।

"संगीत अंतः करण का भोजन है जो परिस्थितियों द्वारा विकृत मानव जीवन में आये हुए ध्वंसक संकल्पों का उन्मूलन कर, उसकी सत्यं शिवं सुंदरम का मार्ग आलोकित कर, जीवन का अलंकृत करता है।"[8]

सृष्टि के आरंभिक चरण से संगीत का स्थान साहित्य व् कला से पहले है। मनुष्य ने दुःख-सुख के पलों में जैसा अनुभव किया और जो प्रतिक्रिया व्यक्त की वहीं संगीत के स्वरों में ढलती गयी जिसे धीरे-धीरे तालबद्ध रूप मिलता चला गया। "संगीत कला का सम्बन्ध संवेदना से है। संगीत एक अमूर्त कला है। संगीत कला व साध्य दो रूपों में देखी जा सकती है। जब अभिव्यक्ति और अनुभूति दोनों और संगीतिन होती है तो संगीत साध्य होता है। जब अभिव्यक्ति तो सांगीतिक हो पर अनुभूति लौकिक भावों से जुड़ जाती है तो संगीत साधन रूप में प्रयुक्त होता है।"

संगीत मानव की आवश्यकता है। अत्यंत प्रसन्ता के क्षणों में हमारे हाथ-पैरों में स्वतः थिरकन शुरु हो जाती है। नासमझ शिशु भी प्रसन्न होता हैं तो हाथ पाई हिला कर और किलकारियों से प्रसन्ता की अभिव्यक्ति करता है। अपने दुःख और खीझ को दूर करने के लिए वही शिशु रोता है। दोनों ही अवस्थाएं संगीत का आदिम सोत्र है। मनोभावों की अभिकेयक्ति के लिए संगीत बहुत सशक्त माध्यम हैं।

प्रकृति ने मानव को संगीत सृजन के लिए प्रेरित किया। "पक्षियों की कलख ध्वनि, भवरों की गूँज, वर्षा की हिप-हिप, नदियों की कल-कल, मेघों का घोर-गंभीर गर्जन, हवा का सांय-सांय चलना, झरनो का झंकृत प्रवाह, इन सब में मनुष्य ने मोहन संगीत का अनुभव किया।"[10]

"मानव जीवन का सर्वप्रथम लक्ष्य् आत्मिक आनंद है। यहीं हमारे वेदो का, हमारे वैदिक साहित्य का मूल है, यह लक्ष्य संगीत के अतिरोकत अन्य किसी माध्यम से प्राप्त नहीं हो सकता, क्योंकि आत्मा स्वयं इनकी आनंदपूर्ण है, जिसका ज्ञान ईश्वर के अतिरिक्त किसी को नहीं, किन्तु वह भी लेत कला से शक्ति प्रदान करती है।"[11]

प्राचीन समय से ही ग्रंथों में संगीत, नृत्य आदि का उलेख किसी न किसी रूप में आवश्य मिलता है। वैदिक काल में मंत्रों का

उच्चारण, सामगान आदि का स्पष्ट उल्लेख मिलता है। प्राचीन संगीत ग्रंथों में स्वरों के क्रमिक विकास के सम्बन्ध में विस्तृत विवरण सिंधु घाटी की सभ्यता तत्समय प्रचलित होने के प्रमाण मिलते हैं।

भारतीय संगीत को काल खंड में बांधना वायु को मुट्ठी में बांधने के समान है। भारतीय संगीत समय व काल की सीमा कहा है। यह कहना इस लिए उचित होगा क्योंकि भारतीय [illegible] शब्दों का ही अनुवादिकरण नहीं करता बल्कि वह स्वरों के भारतीय संगीत नाद से लेकर ध्वनि तक के समस्त, ब्रह्माण्ड को स्वर के माध्यम से प्रस्तुत करता है। भारतीय संगीत में पशु-पक्षियों व ऋतुओं को भी संगीत का कारक माना जाता है।

संगीत प्रकृति की आत्मा है, संगीत ईश्वर है, आत्मा है, आध्यात्म है। संगीत कल्पना है, चिंतन है, प्रेम है, [illegible] माधुर्य है। भारत में संगीत धर्म और आध्यात्म से जुड़ा है। संगीत मानव समाज की एक सहज कलात्मक उपलब्धि है। [illegible] परम्पराओं का मूर्तिमान प्रतीक है। अमूर्त भावनाओं को मूर्त रूप देने के लिए एक माध्यम है। संगीत अखंड, अलौकिक का [illegible]

भारतीय संस्कृति में संगीत का अपना एक विशिष्ट महत्व है। संगीत चौसठ कलाओं में सर्वश्रेष्ठ कला और चहुंमुखी [illegible] में आनन्द के उत्तम साधन के रूप में मानव को मिली है। सृष्टि में संगीत तत्व को स्वयं योगेश्वर कृष्ण, भगवती सरस्वती, [illegible] शंकर ने मानव कल्याण के लिए जन्म दिया है। उन्होंने क्रमशः मुरली, वीणा एवं डमरू धारण करके संगीत कला को अनुप्राणित किया है।

संदर्भ सूची

1. मानक हिंदी कोष, रामचंद्र वर्मा, पृ– 205
2. साहित्य, कला और कवि, डॉ सुरेन्द्र नाथ त्रिपाठी, पृ– 8
3. भारतीय संगीत के मूलाधार, सुधा श्रीवास्तव, पृ– 183
4. मानक हिंदी कोष, रामचंद्र वर्मा, पृ– 313
5. थियरी आफ आर्ट म्यूजिक, [illegible], पृ– 23-24
6. भारतीय संगीत की परम्परा, डॉ. हरिकिशन गोस्वामी, पृ– 5
7. संगीत अध्ययन, डॉ. ज्योति [illegible], पृ– 208
8. संगीतायन, सीमा जोहरी, प्रथम संस्करण 2003, पृ– 45
9. संगीतायन, सीमा जोहरी, प्रथम संस्करण 2003, पृ– 45
10. धार्मिक परम्पराएं एवं हिन्दुस्तानी संगीत, रेनू रस्तोगी, पृ– 86
11. भारतीय संगीत का आध्यात्मिक स्वरूप, डॉ. राजीव वर्मा, डॉ. [illegible], पृ– 257

ISSN 2394-7462

हर्षवर्धन की रत्नावली में रस योजना

*डॉ. वन्दना शुक्ला

रत्नावली में रस योजना :

संस्कृत के काव्यशास्त्रियों को काव्य (दृश्य श्रव्य) में नौ रसों में से आठ रसों शान्त रस को छोड़कर) का व्यवहार होता है। अधिकतर वीर या शृंगार रस नाटक के प्रधान रस होते हैं। "रत्नावली" नाटिका भी इस मान्यता का अपवाद नहीं है और इसमें प्रधान रस शृंगार रस है। शृंगार रस का प्रथम स्वरूप सम्भोग ही इसका सार है। यद्यपि इसमें विप्रलम्भ की दशा में पूर्वराग का भी पूर्ण वर्णन है तथापि उसे पोषक मात्र ही कहा जा सकता है। विश्रान्ति धाम सम्भोग ही है यद्यपि अन्य सभी रस, प्रधान रस के ही परिपोषक प्रतीत होते हैं तदपि हास्य, वीर तथा भयानक रस के वर्णनों में भी कवि की पर्याप्त सफलता मिली है।

शृंगार रस :

शृंगार रस इस नाटिका का अंगी रस है। शृंगार रस प्रथम अंक के आरम्भ में ही राजा के इन शब्दों के साथ नाटिका में हमें मिलता है जब राजा परिजनों को देखकर कहता है कि, "मद्यपान से अत्यंत मतवाली (अतः) स्तनों के भार से लचकने वाली कमर के टूटने की चिन्ता न कर नाचती हुई इस सेविका का ढीले बन्धन वाला इधर-उधर बिखरा हुआ केशकलाप यत्नपूर्वक धारण की गई पुष्प-माला की शोभा को छोड़ रहा है (अर्थात जूड़े से पुष्प माला गिरा रही है।) पैरों में बंधे हुए ये दोनों नूपुर (पायल) अत्यधिक चिल्ला रहे हैं अर्थात बज रहे हैं। कम्पनवश इधर-उधर कूदने वाला यह हार मानों पीड़ा के कारण निरन्तर छाती पीट रहा है" इस श्लोक में राजा नाचती हुई परिचारिकाओं सेविकाओं का वर्णन कर रहा है। उन्मत्त होकर नाचने से उसके शरीर की स्थिति दर्शक के मन में शृंगारपरक भावनाओं को उत्पन्न करने में सक्षम है।

प्रथम अंक में ही राजा वासवदत्ता को अशोक के वृक्ष के पास खड़ी देखकर उसके सौंदर्य की प्रशंसा करता हुआ कहता है कि "कुसुमों से (बनी हुई) कोमल मूर्ति वाली, (धनुष बनाने के तरीके के) नियम के अनुसार अपेक्षाकृत क्षीण मध्य भाग को धारण करने वाली, कामदेव के पास स्थित धनुर्लता की तरह प्रतीत हो रही है।"

पूजा करती हुई वासवदत्ता की प्रशंसा करते हुए राजा के ये शब्द शृंगार रस की ही परिपुष्टि करती हैं --- "तत्काल किए गए स्नान के कारण विशेष निर्मल कान्तिवाली, कुसुम्भी रंग में (रंगने) से सुन्दर चमकीले आँचल वाली, कामदेव की पूजा करती हुई (तुम), तत्काल किए गए चिन्चन के कारण विशेष निर्मल कान्तिवाली, कुसुम्भी रंग की तरह मनोहर बिखरने वाली कान्ति से मनोज्ञ, नवीन पल्लवों वाली वृक्ष पर उत्पन्न लता के समान शोभित हो रही हो।

सागरिका जब राजा को प्रथम बार देखती है तो आश्चर्य से कहती है कि "क्या यहाँ भगवान् कामदेव प्रत्यक्ष ही पूजा स्वीकार करते है? मेरे पिता के अन्तःपुर में तो चित्र में बने हुए "कामदेव" ही पूजे जाते हैं।" इस प्रकार उदयन की सुन्दरता का "उसे कामदेव कहकर" सागरिका के शब्दों द्वारा कवि ने वर्णन किया है।

सागरिका को देखकर उसके सौन्दर्य का वर्णन राजा द्वारा जहाँ किया जाता है तब वहाँ शृंगार रस का अच्छा परिपाक हुआ है। राजा कहता है कि, "क्रीड़ा से कमलों को हिलाने वाली, विचित्र चाल से चलने वाली, हम लोगों के प्रति अपने पंखों की फड़ फड़ाहट को प्रकट करती हुई अर्थात् हम लोगों को देखकर फड़-फड़ाहट कर अन्यत्र जाती हुई उच्च जाति के हंस की स्त्री जैसे मानसरोवर में प्रवेश करती है उसी तरह (अपने) हाव-भाव से लक्ष्मी को भी मात करने वाली चित्रित मेरे

*प्रिंसीपल, एस. डी. कॉलेज फ़ार विमेन, सुलतानपुर लोधी, कपूरथला।

ISSN 2394-1...

प्रति अत्यधिक पक्षपात को व्यक्त करती हुई यह कौन (सुन्दरी) मेरे हृदय में प्रवेश कर रही है?

उपरोक्त पद्य के साथ ही राजा कहता है कि, "विधाता इस सुन्दरी के अनुपम पूर्ण चन्द्ररूप मुख को बनाकर निश्चय ही अपने आसन कमल के संकुचित हो जाने से संकट ग्रस्त हो गए होंगे अर्थात् ब्रह्मा इस मुख चन्द्र को बनाकर पछताए होंगे? उपर्युक्त दोनों पद्यों के माध्यम से कवि ने नायक के अन्त: करण में नायिका के प्रति अनुराग उत्पन्न करने के लिए एक अनोखा मार्ग अपनाया है जिसे शृंगार रस का प्रथम सोपान कहा जा सकता है।

द्वितीय अंक में रत्नावली के शरीर के गठन का वर्णन करता हुआ उदयन कहता है कि, "अत्यंत कठिनाई से मेरी आंखों को पार करके, नितम्बस्थल में पर्याप्त समय तक भ्रमण कर, त्रिवली की तरंगों से ऊँचे-नीचे मध्यभाग में निकलकर मेरी दृष्टि सम्प्रति प्यासी-सी ऊँचे स्तनों पर धीरे-धीरे चढ़कर जलकणों को बहाने वाले दोनों नेत्रों को बड़ी अभिलाषा पूर्वक बार-बार देख रही है।"

अत्यंत सुन्दर अथवा आदर आश्चर्यजनक वस्तु या व्यक्ति को देखकर लोग आश्चर्य के साथ आँखें खोलते हैं "बहुत अच्छा, बहुत अच्छा" कहते तथा सिर हिलाते हैं। राजा उदयन कहते हैं कि अपनी सृष्टि की सर्वोत्कृष्ट रचना इस सुन्दरी को देखकर आश्चर्यवश ब्रह्मा ने इतनी आँखें फाड़ी होंगी कि उनके आसन के कमल का पत्ता भी उनकी आँखों से छोटा पड़ गया होगा। "वाह-वाह" कहें होगें और सिर भी हिलायें होंगे। उदयन कहता है कि, तीनों लोकों की लावण्यभूत (अलंकारस्वरूप इस को बनाकर विधाता ने आश्चर्य-वश निश्चय ही अपने (आसनभूत) कमल पत्रों की कान्ति को शीतल जल से विस्फारित किए होंगे (नेत्र फाड़े होंगे)? चारों मुखों से एक साथ बहुत अच्छा-बहुत अच्छा" कहा होगा (और) सिर भी हिलाये होंगे।

विदूषक के कहने पर कि यह निश्चय ही तुम्हारे द्वारा अपूर्व "लक्ष्मी प्राप्त की गई है अर्थात् तुम बेमोल मुक्तों के इस समय हाथ पकड़े हो तो राजा कहता है कि "सचमुच यह लक्ष्मी (है)। इसका हाथ ही पारिजात का नूतन पत्र है अन्यथा यह स्वेद (पसीने) के बहाने से अमृत रस कहाँ से चू रहा है।"

तृतीय अंक में उदयन कामुक लोगों के नये व्यक्ति के (दूसरी स्त्री के) प्रति प्रेम को बतलाते हुए कहता कि संकेत स्थान में स्थित कामिनी शंकित होकर प्रेम के कारण विकसित दृष्टि को (प्रेमी के) मुख पर नहीं डालती है (अर्थात् गले लगाने के समय) आनन्द से स्तनों को कसकर नहीं सटाती है। प्रयत्नपूर्वक (गोद में) पकड़ी गई भी मैं जा रही हूँ" इस बार-बार कहती है। फिर भी आश्चर्य है कि (वह) अत्यधिक आनन्द ही प्रदान करती है।"

तृतीय अंक में ही राजा जब सागरिका को मिलता है तो उसे देखते ही कहने लगता है कि "प्रिय सागरिके! तुम्हारा मुख चन्द्रमा (है), लोचन नील कमल (हैं), दोनों हाथ रक्त कमल के समान (हैं), और दोनों जाँघे कदली के मध्य भाग तुल्य (हैं), भुजाएँ मृणाल की तरह हैं। इस तरह हे मन को खुश कर देने वाले समस्त अंगों वाली "आओ, प्रसन्नतापूर्वक निःशंक हो मेरा आलिंगन करके तुम काम के सन्ताप से विह्वल (अपने) अंगों को शीतल कर लो।"

सागरिका के कुपित होने पर उसे मनाता हुआ उदयन कहता है कि, "तुम्हारा मुख (कमल की कान्ति को विनष्ट नहीं करता क्या (देखने वाले व्यक्तियों के) नेत्र को आनन्द नहीं प्रदान करता क्या? अथवा देखने मात्र से कामदेव को पीड़ित नहीं करता क्या(?) जो कि तुम्हारे मुखचन्द्र के रहते हुए दूसरा चन्द्रमा निकल आया है। यदि (इसे अपने) अमृत के कारण घमण्ड हो तो वह भी इस (तुम्हारे) लाल ओष्ठ में है ही।"

चतुर्थ अंक में रत्नावली के कोमल शरीर का वर्णन करते हुए उदयन रस से आप्लावित निम्न शब्दों को कहता है कि "कमल के भीतरीभाग की तरह सुकोमल शरीरवाली वह प्रियतमा प्रथम-प्रथम होने वाले अनुराग के कारण मेरे कंठालिंगन में उस प्रकार लीन होकर, तत्काल (मेरे ऊपर) गिरने वाले काम बाणों के छिद्र मार्ग से, मेरे हृदय में घुस गई

ISSN 2394-7462

है, (ऐसा मैं सोचता हूँ।"

इस प्रकार सम्पूर्ण नाटक में श्रृंगार रस मिलता है।

हास्य रस :

"रत्नावली" नाटिका में विदूषक की हास्यमय उक्तियों से हास्य रस की सृष्टि हुई है। प्रथम अंक में जब राजा कहता है कि "मदनोत्सव मेरा है"तो विदूषक कहता है कि, यह मदनोत्सव न तो आपका है, न कामदेव का, बल्कि अकेले मुझ ब्राह्मण का ही (है)।"

एक अन्य स्थान पर प्रथम अंक में ही मदनिका जब नाच का नाम द्विपदीखण्ड बतलाती है तो विदूषक कहता है, "क्या इस खण्ड से लड्डू बनाये जाते हैं।" वह इसे खाने वाली खांड समझ लेता है

द्वितीय अंक में जब सारिका पेड़ पर से बोल रही होती है तो विदूषक राजा को कहता है, कि "अरे, इस मौलसिकी के पेड़ पर कोई भूत रहता है।"

द्वितीय अंक में जब राजा सागरिका का हाथ पकड़ लेता है तो वह क्रोध से सुसंगता को चुप हो जाने के लिए कहता है। राजा के कहने पर कि "अरी प्रसन्न हो जाओ सखीजनों पर इस तरह कोप ठीक नहीं। विदूषक कहता है कि "यह तो दूसरी वासवदत्ता है।"[17] तब राजा चौंक कर सागरिका का हाथ छोड़ देता है जबकि विदूषक का कहने का भाव था कि जैसी वह कोप शीला है वैसी यह भी कोप शीला है और राजा उसे सचमुच आई हुई समझ लेता है। इस प्रकार विदूषक की इस उक्ति से राजा का डरना हास्य का परिपाक करता है।

द्वितीय अंक में उस समय भी हास्य रस की स्थिति उत्पन्न होती है जब सुसंगता राजा को यह कहकर कि महारानी से जाकर कहूँगी, इस प्रकार डरा कर पुरस्कार ले लेती है और बाद में राजा को सागरिका से मिला देती है।"

सागरिका द्वारा बनाया गया चित्रफलक, जब राजा उदयन देख रहे होते हैं तो ऊपर से वासवदत्ता तथा कान्चनमाला आ जाती है। राजा के कहने पर चित्रफलक को विदूषक अपनी भुजा के नीचे छुपा लेता है और वासवदत्ता के जाने के लिए तैयार होने पर वह खुशी से चिल्ला पड़ता है- "आ, हा। हा "जीत गए, जीत गए हम लोग जीत गए।" नाचते हुए उसकी कांख के बीच से चित्रफलक गिर पड़ता है और वासवदत्ता उसे देख लेती है। उस समय भी पाठक मुस्कुराये बिना नहीं रह सकता।"

तृतीय अंक में जब राजा उदयन और विदूषक सागरिका और सुसंगता की प्रतीक्षा कर रहे होते हैं तो वासवदत्ता आ जाती है जिसका वेष बनाकर सागरिका ने आना था। विदूषक असली वासवदत्ता को ही सागरिका समझकर बातें करता रहता है। राजा भी वासवदत्ता को सागरिका समझकर जब उसकी प्रशंसा करनी प्रारम्भ कर देता है तो वातावरण हास्यरस से भर जाता है।"

भयानक रस :

भयानक रस की सृष्टि इस नाटिका में अधिक स्पष्ट नहीं है। जो भी है वासवदत्ता से भयभीत पात्रों के कारण हैं। उदयन को सागरिका के प्रति आसक्त देखकर वासवदत्ता के रुष्ट होने से ये पात्र भयभीत होते हैं। सुसंगता प्रथम अंक में हँसी में ही राजा को यह कहकर भयभीत कर देती है कि मैं चित्रफलक वाली बात देवी से कह दूँगी।"

उदयन जब भी सागरिका से मिलने का प्रयत्न करता है तभी वासवदत्ता आकर उसे और उसके साथियों को भयभीत कर देती है।

दूसरे अंक में वानर के खुल जाने के प्रसंग में भी भयानक रस की अभिव्यन्जना हुई है, "गले में टूटने से बची हुई

ISSN 2394-7462

सुवर्ण निर्मित जंजीर को नीचे (ज़मीन पर) घसीटता हुआ उछलकूद के कारण चन्चल चरणों में बढ़ते हुए घुंघरुओं के समूह वाला, दरवाजों को पार कर, (अन्त:पुर की) स्त्रियों को आतंकित करने वाला हड़बड़ा कर अश्व-रक्षकों के द्वारा पीछा किया जाता हुआ, घुड़शाला से छूटकर भागा हुआ यह बन्दर राजमहल में प्रवेश कर रहा है।"

वानर को देखकर वहां (राजमहल में) सब की जो स्थिति हो रही है उसका वर्णन करते हुए कवि कहता है कि, मनुष्य में वस्तुत: (पुरुषों में) गणना न होने के कारण लज्जा को छोड़कर नपुंसक भागकर छिप गए हैं। यह बौना भयवश कन्चुकी के वेश में घुस रहा है। (अन्त:पुर के) प्रान्तभाग में रहने वाले किरातों के द्वारा अपने नाम के अनुरूप किया गया है। (अर्थात वे भी भागकर अन्त:पुर के बाहर खड़े हुए हैं)। अपने को देख लिए जाने की आशंका करने वाले कुबड़े-चुपके से झुक कर ही जा रहे हैं।"

चतुर्थ अंक में आग के दृश्य में भी भयानकता देखने को मिलती है। चाहे यह इन्द्रजाल ही था परन्तु फिर भी चारों तरफ आग देखकर सागरिका के जलने के बारे में सोचकर राजा भयभीत हो जाता है और वासवदत्ता भी डर जाती है। राजा कहता है कि, "हे अग्नि। रुको, रुको (शान्त हो जाओ, शान्त हो जाओ)।
धुएँ के अम्बार को समाप्त करो। ऊँची ज्वालाओं के समूह को क्यों प्रकट कर रही हो? जो मैं प्राण-प्यारी (सागरिका) की प्रलयकालीन अग्नि की तरह धड़कने वाली विरहाग्नि के द्वारा नहीं जलाया जा सका, उसका तुम क्या करोगी?"

अद्भुत रस :

हर्षवर्धन ने "रत्नावली" नाटिका में "विस्मय" स्थायीभाव वाले अद्भुत रस को भी अनेक दृश्यों में निबद्ध किया है। द्वितीय अंक में विदूषक महात्मा श्री खण्डदास द्वारा दोहद की क्रिया को देखकर आश्चर्यचकित है और कहता है कि, "अह हा। अरे आश्चर्य, आश्चर्य। वाह रे। महात्मा श्री खण्डदास। वाह, क्योंकि (तुम्हारे द्वारा प्रदत्त)। उस दोहद (औषध) के देते ही नवमालिका ऐसी हो गई है कि निरन्तर विकसित फूलों के गुच्छों से सुशोभित डालियों वाली, महारानी के द्वारा अपनाई गई माधवी लता की हँसी उड़ाती हुई- सी दीख पड़ती है।"[25]

तदनंतर उदयन भी अद्भुत रस से पूर्ण शब्दों में कहता है कि, संग्राम में भगवान विष्णु के गले में (कौस्तुभ) मणि को देखकर शत्रु भाग खड़े हुए। सर्प मन्त्र के बल से आहत। (विष आदि सामर्थ्य से विहीन) होकर पृथ्वी के मूल में निवास करते हैं। प्राचीन काल में जो लक्ष्मण, वीर तथा वानरयोद्धा मेघनाद के द्वारा मारे गए, वे भी अत्यंत गुणकारी महौषधि की गन्ध को पीकर सूँघकर फिर से जीवित हो गए थे।"

चतुर्थ अंक में ऐन्द्रजालित के द्वारा आकाश में विष्णु, शंकर ब्रह्मा आदि को देखकर सब आश्चर्यचकित हो जाते हैं और राजा कहता है कि, "महारानी? आकाश में कमल पर ये ब्रह्मा (है) चन्द्रमा की कला को मस्तक पर धारण करने वाले ये शंकर (हैं)। धनुष-तलवार गदा तथा चक्र के चिह्नों वाली चार भुजाओं से (युक्त) ये विष्णु (दिखलाई पड़ रहे हैं)। ऐरावत हाथी पर सवार ये इन्द्र भी (दिखलाई पड़ रहे हैं)। तथा ये दूसरे देवता (हैं)ये भी चन्चल चरणों में बजते हुए नूपुरों वाली देवगंनाएँ (अप्सरायें) नाच रही हैं।"[27]

वीर रस :

श्रृंगार रस प्रधान इस नाटिका में हर्षवर्धन ने एक स्थान पर वीर रस का भी अच्छा प्रयोग किया है। चतुर्थांक में विजयवर्मा द्वारा बताये गए संग्राम-वर्णन में वीर रस की अभिव्यक्ति हुई है। विन्ध्यपति की वीरता के विषय में बतलाते हुए विजयवर्मा कहता है कि, दूसरे विन्ध्याचल के समान गजराजों की सेना की घनी व्यूह रचना वाली दिशाओं के अन्तरालों को व्याप्त करता हुआ विन्ध्य (दुर्ग) से निकल कर युद्ध करने के लिए सामने आया। (उसके बाद) मद बहाने वाले हाथियों की घटा-सी मथ दी गई (विदलित कर दी गई)। पैदल सेना वाला रूमण्वान् बाणों को छोड़ता हुआ वेग से क्षणभर में झपटकर

ISSN 2394-7462

अभिलाषित के मिल जाने से दुगुने उल्लास से पूर्ण होकर उसके सामने पहुँच गया।"

इसी के साथ विजयवर्मा कहता है कि "जिसमें शिरप्राणों को इधर-उधर उड़ा देने वाले शस्त्रों के प्रहारों से शिर काटे जा रहे थे, जिसमें (परस्पर रगड़ के कारण अथवा अस्त्र-शस्त्रों के प्रहार) से कवचों से आग निकल रही थी, (ऐसे) संग्राम में (अपनी सेना की) भगदड़ को रोकते हुए, मतवाले हाथी पर सवार वह कोसलाधिपति ललकार कर अकेले ही शत्रुओं के द्वारा सैकड़ों बाणों से मार डाला गया।" इन दोनों दृश्यों के चित्रण में हर्ष द्वारा बहुत सुन्दर वीर रस की अभिव्यंजना की गई है।

करुण-रस :

शोक रूप स्थायीभाव करुण रस में परिवर्तित होता है। "रत्नावली" नाटिका में करुण रस की अभिव्यक्ति कहीं-कहीं हुई है। तृतीयांक में सागरिका वासवदत्ता से अपमानित होने से स्वयं को बाँधकर मर जाना श्रेयस्कर समझती है। उसके द्वारा कहे गए निम्न शब्द-"माधवीलता से फन्दा बनाकर अशोक वृक्ष में स्वयं को बाँधकर (लटका कर) समाप्त कर लेती हूँ। हा पिता जी। हा माता जी। यह अनाथ, अशरण और अभागिनी मैं मर रही हूँ।" यहाँ ये शब्द वस्तुत: करुण रस की अभिव्यक्ति करते हैं।

चतुर्थ अंक में जब महल में आग लग जाती है तो सागरिका जो जीवन से दु:खी है कहती है कि, "हाय बड़ा कष्ट है। चारों ओर आग जल रही है। (सोचकर, सन्तोष के साथ) सौभाग्य से आज अग्नि मेरे दु:खों का अन्त कर देगी।"

अन्त में जब वसुभूति और ब्राभव्य सागरिका से मिलते हैं तो किस सहृदय की आँखें गीली नहीं हो जाती। सागरिका हा पिता जी। हा माता जी? कहाँ हो? मुझे उत्तर दो? ऐसा कहकर मूर्च्छित होकर वसुभूति के ऊपर गिर जाती है। इस प्रसंग में भी करुण रस की सरिता बहने लगती है।

हर्षवर्धन ने अपनी इस नाटिका में रसों (शृंगार-हास्य-भयानक-अद्भुत-वीर-करुण) का बहुत सुन्दर ढंग से यथास्थान उचित प्रयोग किया है। इस नाटिका में शृगार रस प्रधान होने पर भी अन्य रसों की योजना यथावसर की गई है। निष्कर्षत: इस "रत्नावली" नाटिका में शृंगार रस प्रधान है और अन्य रस उसके सहायक रसों के रूप में प्रयुक्त हुए हैं।

संदर्भ-

1. चतुर्वेदी, ब्रजमोहन, रस सिद्धांत के अनालोचित पक्ष, (दिल्ली: अजन्ता पब्लिकेशन), 1978.
2. त्रिपाठी, रमाशंकर (व्या), रत्नावली, (वाराणसी: मोतीलाल बनारसी दास चौकु), 1970.
3. पाण्डेय, कान्तानाथ, संस्कृत की नाट्य कथाएँ, (वाराणसी : संस्कृत सीरीज आफिस), 1977.
4. मम्मट, काव्यप्रकाश, आचार्य विश्वेश्वर (व्या), (वाराणसी : ज्ञानमण्डल लिमिटेड), 1960.
5. रणदेव, सत्यपाल (व्या), रत्नावली, (जालंधर : राज पब्लिशर्स, अड्डा टांडा), 1991.

ISSN 2394-7462

ਕਹਾਣੀਕਾਰ ਰਘਬੀਰ ਢੰਡ: ਰੂਪਗਤ ਪ੍ਰਵਚਨ

*ਹਜ਼ੂਰਾ ਸਿੰਘ

ਐਬਸਟਰੈਕਟ :-

ਕਹਾਣੀ ਵਿਸ਼ੇ ਅਤੇ ਰੂਪ ਪਖੋਂ ਕਈ ਕਾਰਜੀ ਇਕਾਈਆਂ ਵਿਚ ਵਿਕਾਸਿਤ ਹੋਈ ਹੁੰਦੀ ਹੈ। ਕਹਾਣੀਕਾਰ ਆਪਣੇ ਗ੍ਰਹਿਣ ਕੀਤੇ ਯਥਾਰਥਕ ਅਨੁਭਵ ਨੂੰ ਕਲਾਮਈ ਢੰਗ ਨਾਲ ਕਹਾਣੀ ਵਿੱਚ ਕਹਾਣੀ ਵਿੱਚ ਵਿਉਂਤਦਾ ਹੈ। ਉਸਦੀ ਇਹ ਕਲਾ ਦਾ ਪਰਿਯੋਮ ਰੂਪ ਨਾਲ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ ਜਿਸ ਵਿਚ ਉਹ ਪਾਤਰ, ਘਟਨਾ, ਸ਼ੈਲੀ ਆਦਿ ਰੂਪਾਕਾਰਕ ਇਕਾਈਆਂ ਨੂੰ ਇਕ ਵੱਖਰੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਪ੍ਰਸਥਾਪਿਤ ਕਰਦਾ ਹੈ। ਹਥਲੇ ਖੋਜ ਪੱਤਰ ਵਿਚ ਨੂੰ ਉਪਰੋਕਤ ਕਿਸਮ ਦੇ ਪਰ ਵਿਸ਼ਾਲ ਰੂਪਾਕਾਰਕ ਸੰਦਰਭਾਂ ਨੂੰ ਸਮਝਣ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ ਹੈ ਜਿਸ ਨਾਲ ਸਿਰਫ ਰਘੁਬੀਰ ਢੰਡ ਦੀ ਕਹਾਣੀ ਵਿਚਲੀ ਰੂਪਾਕਾਰਕ ਪੁਪੰਦ ਹੀ ਨਹੀਂ ਸਮਝਿਆ ਹੋਇਆ ਸਗੋਂ ਢੰਡ ਦੀ ਕਹਾਣੀ ਜ਼ਰੀਏ ਸਮੁੱਚੀ ਪੰਜਾਬੀ ਕਹਾਣੀ ਵਿਚਲਾ ਰੂਪਾਕਾਰਕ ਸੰਦਰਭ ਸਹਿਜੇ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਜਾਣ-ਪਛਾਣ:-

ਸਾਹਿਤ ਸਿਰਜਣ-ਪ੍ਰਕ੍ਰਿਆ ਵਿੱਚ ਵਿਸ਼ੇਸ ਸਥਿਤੀ ਦੇ ਨਿਰੂਪਣ ਹਿਤ ਆਪਣੇ ਗ੍ਰਹਿਣ ਕੀਤੇ ਯਥਾਰਥ ਨੂੰ ਕਲਾਮਈ ਢੰਗ ਨਾਲ ਅਭਿਵਿਅਕਤ ਕਰਨ ਲਈ ਵਿਸ਼ੇਸ ਪ੍ਰਕਾਰ ਦੀ ਰੂਪ ਰਚਨਾ ਸਾਹਿਤਕਾਰ ਲਈ ਜ਼ਰੂਰੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਪਰ ਇਹ ਰੂਪ ਕਹਾਣੀ ਦੀ ਵਸਤੂ ਦਾ ਕੋਈ ਉਛਾੜ ਮਾਤਰ ਨਹੀਂ ਹੁੰਦਾ, ਸਗੋਂ ਦੋਹਾਂ ਦਾ ਅਨਿੱਖੜ ਸਬੰਧ ਹੈ।

ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਨਾ ਵਸਤੂ ਤੇ ਰੂਪ ਦੋਹਾਂ ਵਿਚਕਾਰ ਦਵੰਦਆਤਮਕ ਸਬੰਧ ਦੇਖਦੀ ਹੈ ਅਤੇ ਅੰਤਿਮ ਰੂਪ ਵਿੱਚ ਇਹ ਸਥਾਪਨ ਕਰਨਾ ਲੋਚਦੀ ਹੈ ਕਿ ਰੂਪ ਨਿਰਧਾਰਤ ਕਰਨ ਵਿੱਚ ਵਸਤੂ ਪ੍ਰਮੁੱਖ ਰੋਲ ਅਦਾ ਕਰਦੀ ਹੈ। ਭਾਵੇ ਆਧੁਨਿਕ ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਕ ਟੈਰੀ ਈਗਲਟਨ ਅਨੁਸਾਰ ਕਿ ਵਸਤੂ ਤੇ ਰੂਪ ਵਿਵਹਾਰ ਦੇ ਪੱਧਰ ਤੇ ਅਨਿੱਖੜ ਹਨ ਪਰ ਤਾ ਸਿਧਾਂਤਕ ਤੌਰ ਤੇ ਫ਼ਰਕ ਤੇ ਹਨ।[1] ਪਰੰਤੂ ਵਾਪਰਦਾ ਇਸ ਦੇ ਉਲਟ ਹੈ। ਸਿਧਾਂਤਕ ਤੌਰ ਤੇ ਦੋਹਾਂ ਨੂੰ ਇਕ ਮੰਨਣ ਦੇ ਬਾਵਜੂਦ ਵਿਵਹਾਰਕ ਪੱਧਰ ਤੇ ਦੋਹਾਂ ਨੂੰ ਅੱਡ ਅੱਡ ਵਿਚਾਰ ਦੇ ਕੇ ਹੀ ਚੱਲਣਾ ਪੈਂਦਾ ਹੈ। ਇਸੇ ਪਰਿਪੇਖ ਵਿੱਚ ਰਘੁਬੀਰ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਨੂੰ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਸਥਿਤੀਆਂ ਅਨੁਕੂਲ ਹੀ ਉਸ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦਾ ਰੂਪ ਬਦਲਦਾ ਹੈ। ਕਹਾਣੀ ਦੇ ਰੂਪ ਦੇ ਪ੍ਰਮੁੱਖ ਅੰਗਾਂ ਨੂੰ ਅੱਡ ਅੱਡ ਵਿਚਾਰਿਆ ਗਿਆ ਹੈ, ਪਰ ਇਥੇ ਇਨ੍ਹਾਂ ਅੰਗਾ ਨੂੰ ਕਿਸੇ ਮਕਾਨਕੀ ਅਮਲ ਦੀ ਥਾਂ ਜੀਵੰਤ ਅੰਗਾਂ ਵਜੋਂ ਵਿਚਾਰਿਆ ਹੈ। ਜਿਸ ਵਿੱਚ ਬਹੁਤ ਸਾਰੇ ਅੰਗ ਇਕ ਦੂਜੇ ਨਾਲ ਪਰਸਪਰ ਸਬੰਧਤ ਹੁੰਦੇ ਹਨ। ਇਹ ਸਮੁੱਚੇ ਤੌਰ ਤੇ ਇਕ' ਇਕਾਈ ਦੀ ਰਚਨਾ ਕਰਦੇ ਹਨ। ਰੂਪ ਦੇ ਅੰਤਰ ਨਿਹਤ ਆਉਣ ਵਾਲੀਆਂ ਵੱਖ-ਵੱਖ ਇਕਾਈਆਂ ਨੂੰ ਢੰਡ ਆਪਣੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਪਰਤ-ਦਰ-ਪਰਤ ਵਿਉਂਤਦਾ ਹੈ।

ਰੂਪ ਦੇ ਪਰਿਪੇਖ ਵਿੱਚ ਪਲਾਟ ਇਕ ਅਹਿਮ ਇਕਾਈ ਹੈ। ਪਲਾਟ ਨੂੰ ਕਥਾਨਕ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਰੂਸੀ ਰੂਪਾਵਾਦੀਆਂ ਦੇ ਸ਼ਬਦਾਂ ਵਿੱਚ, "ਕਥਾਨਕ ਯਥਾਰਥਕ ਜੀਵਨ ਦਾ ਅਜਨਬੀਕ੍ਰਿਤ ਰੂਪ ਹੈ"।[2] ਪਲਾਟ ਨੂੰ ਪਰੰਪਰਕ ਤੌਰ ਤੇ ਤਿੰਨ ਭਾਗਾਂ ਵਿੱਚ ਵੰਡਿਆ ਜਾਂਦਾ ਹੈ, ਆਦਿ, ਮੱਧ ਅਤੇ ਅੰਤ। ਪਰ ਨਾਵਲ ਜਾਂ ਨਾਟਕ ਤੋਂ ਉਲਟ ਕਹਾਣੀ ਦਾ ਮੱਧ ਆਦਿ ਅਤੇ ਅੰਤ ਘੱਟ ਲਟਕਾਉਪੂਰਨ ਅਤੇ ਅੰਤ ਛੇਤੀ ਆ ਜਾਂਦਾ ਹੈ। ਪਰੰਪਰਕ ਕਹਾਣੀ ਆਲੋਚਕਾਂ ਨੇ ਪਲਾਟ ਵਿੱਚ ਉਤਸੁਕਤਾ, ਰੌਚਕਤਾ, ਨਾਟਕੀਪਨ, ਕਲਾਤਮਕਤਾ ਅਤੇ ਰਸਾਤਮਕਤਾ ਆਦਿ ਗੁਣਾ ਦੀ ਪ੍ਰਮੁੱਖਤਾ ਪ੍ਰਵਾਨ ਕੀਤੀ ਹੈ।

ਇਸ ਸੰਦਰਭ ਨਿਹਿਤ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਆਮ ਕਰਕੇ ਛੋਟੀਆਂ ਪੰਜਾ ਤੋਂ ਦਸ ਪੰਨਿਆਂ ਤੀਕ ਦੀਆਂ ਹਨ। ਉਸ ਦੀਆਂ ਸਾਰੀਆਂ ਕਹਾਣੀਆਂ ਇਕਹਿਰੇ ਪਲਾਟ ਦੀਆਂ ਹਨ। ਕਹਾਣੀ ਵਿੱਚ ਕਹਾਣੀ ਕਹਿਣ ਦੀ ਥਾਂ ਉਹ ਤੁਲਨਾ ਦੀ ਜੁਗਤ ਵਰਤਦਾ ਹੈ ਜਿਵੇਂ, ਕਹਾਣੀ 'ਖੁਦਕਸ਼ੀਆਂ' ਵਿੱਚ ਉਹ ਆਪਣੇ ਪਿਆਰ ਫ਼ਲਸਫ਼ੇ ਨੂੰ ਪ੍ਰਗਟਾਉਣ ਲਈ ਤਿੰਨ ਘਟਨਾਵਾਂ ਨੂੰ ਇਕ ਦੂਜੇ ਦੇ ਤੁਲਨਾ ਵਿੱਚ ਖਿਲਾਰਦਾ ਹੈ, ਅਜਿਹਾ ਕਰਦਿਆਂ ਉਹ ਆਪਣੇ ਦੋਸਤ ਦੇ ਅਨਿਯ ਪੁਰਖ ਮਟਿਆਰ ਨਾਲ ਵਾਪਰੀਆਂ ਘਟਨਾਵਾਂ ਨੂੰ ਇੱਕ ਦੂਜੀ ਦੇ ਸਮਾਂਤਰ ਖਿਲਾਰਕੇ ਸਥਿਤੀ ਦਾ ਉਘਾੜ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਇਹ

*ਮੁਖੀ ਪੰਜਾਬੀ ਵਿਭਾਗ, ਦੇਸ਼ ਭਗਤ ਕਾਲਜ ਬਰੜਵਾਲ-ਧੂਰੀ

ISSN 2394-7462

ਕਮਰਿਆਂਚ ਨੀ ਸੌਂਦੇ ਹੁੰਦੇ?"[4]

ਪ੍ਰਗਤੀਵਾਦੀ ਆਲੋਚਕ ਦਾ ਇਹ ਫ਼ਰਜ਼ ਹੈ, ਵਿਰੋਧੀ ਸਥਿਤੀ ਵਧੇਰੇ ਪ੍ਰਬਲ ਹੋਣ ਕਰਕੇ ਪ੍ਰਗਤੀਵਾਦੀ ਪਾਤਰ ਹਾਰਦੇ ਨਹੀਂ, ਪਰ ਉਨ੍ਹਾਂ ਦੀ ਹਾਰ ਨੂੰ ਵੀ ਇਸ ਤਰਾਂ ਪੇਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਭਵਿੱਖ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੇ ਯਤਨ ਦੀ ਜਿੱਤ ਇਤਿਹਾਸਕ ਅਨਿਵਾਰਯਤਾ ਪ੍ਰਤੀਤ ਹੋਵੇ।"[5]

ਇਸ ਪ੍ਰਕਾਰ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਰਘੁਬੀਰ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਕਥਾਨਕ ਇਕਾਹਿਰਾ, ਸੰਖੇਪ, ਵਿਅੰਗਾਤਮਕ ਅਤੇ ਪ੍ਰਭਾਵਦਾਇਕ ਹੈ।

ਕਹਾਣੀ ਸਾਡੇ ਯਥਾਰਥਕ ਜੀਵਨ ਦੀ ਇੱਕ ਘਟਨਾ ਜਾਂ ਸਥਿਤੀ ਦਾ ਕਲਾਤਮਕ ਵਰਣਨ ਹੁੰਦੀ ਹੈ। ਕਹਾਣੀ ਵਿੱਚ ਯਥਾਰਥਕਤਾ ਭਰਨ ਲਈ ਵਾਤਾਵਰਣ ਦਾ ਉਲੀਕਣਾ ਕਹਾਣੀਕਾਰ ਲਈ ਜ਼ਰੂਰੀ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਹੀ ਵਾਤਾਵਰਣ ਕਹਾਣੀ ਦੇ ਪਾਤਰਾਂ ਦੀ ਮਾਨਸਿਕ ਦਸ਼ਾ ਨੂੰ ਰੂਪਮਾਨ ਕਰਦਾ ਹੈ। ਲੇਖਕ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਕਹਾਣੀਆਂ, ਵਾਤਾਵਰਣ ਦੇ ਚਿੱਤਰ ਨਾਲ ਆਰੰਭ ਹੁੰਦੀਆਂ ਹਨ। ਜਿਵੇਂ, ਮੁਹਾਰ ਤੋਂ ਪੇਟੀ, ਮੁਅਜ਼ਜ਼ ਸ਼ਹਿਰੀ, ਬੋਲੀ ਧਰਤੀ, ਵਾਛੜ, ਕੁੱਬ, ਉਸ ਪਾਰ, ਤੀਜੀ ਅੱਖ, ਤੁਸੀਂ ਲੋਕ ਆਦਿ ਸਭ ਦਾ ਆਰੰਭ ਵਾਤਾਵਰਣ ਦੇ ਚਿੱਤਰ ਨਾਲ ਹੁੰਦਾ ਹੈ। 'ਮੁਹਾਰ ਤੋਂ ਪੇਟੀ, ਕਹਾਣੀ ਵਿੱਚ ਲੇਖਕ ਨੇ ਵਾਤਾਵਰਣ ਦਾ ਚਿੱਤਰਣ ਇਉਂ ਕੀਤਾ ਹੈ-

"ਲੋਆਂ ਨਾਲ ਫੁਕੇ ਕਮਾਦ ਤੇ ਕਪਾਹਾਂ
ਮੀਂਹ ਲਈ ਤਰਸ ਰਹੇ ਸਨ। ਤੇਜ ਪੁਰਾ
ਚਲ ਰਿਹਾ ਸੀ ਜਿਵੇ ਗਰਮ ਲਾਟਾਂ ਉਡੀਆਂ
ਆ ਰਹੀਆਂ ਹੋਣ। ਅਸਮਾਨ ਉੱਤੇ ਗਹਿਰ ਚੜੀ
ਹੋਈ ਸੀ ਜਿਵੇਂ ਖਿਲਾਅ ਵਿੱਚ ਮਾਰੂਥਲ ਵਿਛੇ ਪਏ
ਹੋਣ।"

ਲੇਖਕ ਦੀ ਕਲਾਤਮਕਤਾ ਇਥੋਂ ਉਘੜਦੀ ਹੈ ਕਿ ਉੱਪਰ ਵਰਣਿਤ ਵਾਤਾਵਰਣ ਬੇਢਾਇਦਾ ਹੋਣ ਦੀ ਥਾਂ ਪਾਤਰ ਦੀ ਮਨੋ ਦਸ਼ਾ ਦਾ ਪ੍ਰਗਟਾਵਾ ਇਉਂ ਕਰਦਾ ਹੈ-

"ਉਸ ਦੇ ਮਨ ਵਿੱਚ ਵੀ ਇੱਕ ਗਹਿਰ ਚੜੀ ਹੋਈ ਸੀ।"[6]

"ਬੋਲੀ ਧਰਤੀ"ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਵਿਚਲੀ ਕਹਾਣੀ 'ਲੋਕਾਂ ਦੀ ਫੌਜ' ਦਾ ਕਥਾਨਕ ਪਛਮੀ ਬੰਗਾਲ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ। ਉਸ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਵਿਭਿੰਨ ਦੇਸ਼ਾ, ਪਰਦੇਸ਼ਾ ਦੇ ਵਾਤਾਵਰਣ ਦਾ ਚਿਤਰਣ ਮਿਲਦਾ ਹੈ। ਦੇਸ਼ਾ ਦੇ ਵਾਤਾਵਰਣ ਦੇ ਨਾਲੋਂ ਨਾਲ ਕਾਲ ਦਾ ਅਭਿਆਸ ਵੀ ਹੁੰਦਾ ਹੈ। 'ਛਣਕਾਰ', 'ਕੁੱਬ' ਆਦਿ ਕਹਾਣੀਆਂ ਵਿੱਚ ਅੰਦਰਲੀਆਂ ਗਵਾਹੀਆਂ ਵਾਪਰਨ ਸਮੇਂ ਦਾ ਨਿਰਣਾ ਦਿੰਦੀਆਂ ਹਨ, ਇਹ ਸਮਾਂ ਐਮਰਜੈਂਸੀ ਵੇਲੇ ਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ 'ਦਲਦਲ' ਕਹਾਣੀ ਦਾ ਪਾਤਰ 'ਭਾਈਆ' ਇੰਗਲੈਂਡ ਜਾ ਕੇ ਪੁਛਦਾ ਹੈ-

"ਇੱਥੇ ਵੀ ਜਬਰੀ ਅਪਰੇਸ਼ਨ ਹੁੰਦੇ ਨੇ?"[7]

ਇਸ ਪ੍ਰਕਾਰ ਕਹਾਣੀ ਵਿੱਚ ਘਟਨਾ ਵਾਪਰਣ ਦਾ ਸੰਕੇਤ ਮਿਲ ਜਾਂਦਾ ਹੈ ਕਿ ਇਹ ਘਟਨਾ ਜ਼ਰੂਰ ਐਮਰਜੈਂਸੀ ਵੇਲੇ ਦੀ ਹੈ ਅਤੇ ਜਬਰੀ ਅਪਰੇਸ਼ਨਾ ਦੇ ਦੌਰ ਤੋਂ ਤੁਰੰਤ ਬਾਅਦ ਦੀ ਹੈ।

ਆਧੁਨਿਕ ਯੁਗ ਵਿੱਚ ਕਥਾਨਕ ਨਾਲੋਂ ਪਾਤਰ ਚਿਤਰਣ ਤੇ ਵਧੇਰੇ ਜ਼ੋਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ, ਪਰ ਅਸਲ ਵਿੱਚ ਪਲਾਟ, ਪਾਤਰਾਂ ਨੂੰ ਚਿਤਰਣ ਵਿੱਚ ਸਹਾਇਕ ਸਿੱਧ ਹੁੰਦਾ ਹੈ। ਨਾਵਲ ਦੇ ਉਲਟ ਕਹਾਣੀ ਵਿੱਚ ਪਾਤਰ ਦੇ ਸੰਪੂਰਣ

ISSN 2394-7462

ਚਿੱਤਰ ਨੂੰ ਨਹੀਂ ਦਰਸਾਇਆ ਜਾਂਦਾ, ਸਗੋਂ ਇੱਕ ਪੱਖ ਦੀ ਝਲਕ ਕੈਮਰੇ ਦੀ ਫਲੈਸ਼ ਵਾਂਗ ਬੋਤ ਚਿਰੀ ਭਾਵੇਂ ਹੋਵੇ ਪਰ ਹੁੰਦੀ ਬਿਲਕੁਲ ਸਪੱਸ਼ਟ ਹੈ। ਆਮ ਕਰਕੇ ਪਾਤਰ ਸਥਿਤੀ ਵਿਚੋਂ ਆਪਣਾ ਆਪ ਉਘਾੜਦੇ ਹਨ, ਪਰ ਪਰੰਪਰਿਕ ਤੌਰ ਤੇ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਕਹਾਣੀਕਾਰ ਪਾਤਰਾਂ ਦਾ ਚਿਤਰਣ, ਚਾਰ ਵਿਧੀਆਂ ਰਾਹੀਂ ਹੀ ਕਰ ਸਕਦਾ ਹੈ। ਵਰਣਨ ਰਾਹੀਂ, ਸੰਕੇਤਾਂ ਰਾਹੀਂ, ਸੰਵਾਦਾਂ ਰਾਹੀਂ, ਘਟਨਾਵਾਂ ਰਾਹੀਂ।

ਰਘੁਬੀਰ ਢੰਡ ਚਰਿੱਤਰ ਚਿਤਰਣ ਲੱਗਿਆਂ ਮੁੱਖ ਜ਼ੋਰ ਪਾਤਰ ਚਿਤਰਣ ਦੀ ਥਾਂ ਤੇ ਸਥਿਤੀਆਂ ਦੇ ਉਘਾੜ ਤੇ ਸਥਿਤੀਆਂ ਵਿੱਚ ਕੰਮ ਕਰਦੇ ਪਾਤਰਾਂ ਦੇ ਸਥਿਤੀਆਂ ਪ੍ਰਤੀ ਕਰਮਾਂ ਨੂੰ ਵਧੇਰੇ ਧਿਆਨ ਦਾ ਕੇਂਦਰ ਬਣਾਉਂਦਾ ਹੈ। ਭਾਵੇਂ ਉਹ ਚਰਿੱਤਰ ਚਿਤਰਣ ਲੱਗਿਆਂ ਉਪਰ ਵਰਣਿਤ ਵਿਧੀਆਂ ਦੀ ਵਰਤੋਂ ਵੀ ਕਰਦਾ ਹੈ, ਪਰ ਉਸਦਾ ਵਧੇਰੇ ਜ਼ੋਰ ਘਟਨਾਵਾਂ ਰਾਹੀਂ ਹੀ ਹੁੰਦਾ ਹੈ ਜਿਵੇਂ- 'ਹੂੰ' ਕਹਾਣੀ ਵਿੱਚ 'ਸੁਪਰਵਾਈਜ਼ਰ' ਦਾ ਚਰਿੱਤਰ 'ਉਸਬਲਾਡ' ਨਾਲ ਗੱਲਬਾਤ ਵਿੱਚੋਂ ਉਤਨਾਂ ਨਹੀਂ ਝਲਕਦਾ ਜਿਤਨਾ 'ਉਸਬਲਾਡ' ਨੂੰ ਨੌਕਰੀ ਤੇ ਨਾ ਰੱਖੇ ਜਾਣ ਦੀ ਘਟਨਾ ਵਿੱਚੋਂ ਝਲਕਦਾ ਹੈ। ਇਸੇ ਤਰਾਂ 'ਤੁਸੀ ਲੋਕ' ਕਹਾਣੀ ਵਿਚ 'ਵਿਨੀਤ' ਦਾ ਚਰਿੱਤਰ ਕੰਡਕਟਰ ਦੇ ਰਾਲ ਵਿੱਚ ਇਕ ਦਮ ਹੋਛ ਪਾਉਣ ਨਾਲ ਉਭਰਕੇ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੈ, ਪਰ ਇਸ ਦੇ ਨਾਲ ਨਾਲ ਉਹ ਵਾਰਤਾਲਾਪੀ ਜੁਗਤ ਵੀ ਵਰਤਦਾ ਜਿਵੇ- 'ਮੋਰ ਮਨੀ, ਮੋਰ ਫ਼ਰੀਡਮ' ਕਹਾਣੀ ਵਿੱਚ ਚੈਕਸਲਸਵਾਕੀਆ ਦੀ ਕੁੜੀ ਦਾ ਚਰਿੱਤਰ ਵਾਰਤਾਲਾਪ ਦਾ ਇੱਕੋ ਵਾਕ ਦਿਖਾ ਦਿੰਦਾ ਹੈ- ਮੋਰ ਮਨੀ, ਮੋਰ ਫ਼ਰੀਡਮ।

'ਕੁਰਸੀ' ਕਹਾਣੀ ਵਿੱਚ ਅਮਲੀ ਆਪਣੇ ਬਾਰੇ ਸਵੈ-ਕਥਨ ਕਰਦਾ ਹੈ-

> "ਜੀ ਜੁਆਨੀ ਵੇਲੇ ਨਗੋਜੇ ਵਜਾਉਂਦਾ ਹੁੰਦਾ ਸੀ। ਹੁਣ ਸਰੀਰ
> ਨਸ਼ਿਆਂ ਨੇ ਗਾਲ ਸੁਟਿਆ। ਫੇਫੜਿਆਂ ਚ ਪਹਿਲਾਂ ਵਰਗੀ
> ਲਚਕ ਨੀ ਰਹੀ---ਸਾਹ ਵਿਚਾਲਿਓਂ ਹੀ ਟੁੱਟ ਜਾਂਦੈ।"[8]

ਇਸ ਤਰ੍ਹਾਂ ਵੇਖਿਆਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਭਿੰਨ ਭਿੰਨ ਕਲਾਤਮਿਕ ਵਿਧੀਆਂ ਦੁਆਰਾ ਉਸਦੇ ਚਿੱਤਰੇ ਪਾਤਰ ਕਥਾਨਕ ਨੂੰ ਸਪਸ਼ਟ ਕਰਦੇ ਹਨ।

ਕਹਾਣੀਕਾਰ ਨੇ ਪਾਤਰ ਰੋਜ਼ਾਨਾ ਜਨ ਜੀਵਨ ਵਿਚੋਂ ਲਏ ਹਨ ਭਾਵੇਂ ਗਲਪਨਿਕ ਪਾਤਰ ਅਸਲੀ ਨਹੀਂ ਹੁੰਦੇ ਪਰ ਉਹ ਅਸਲੀ ਹੋਣ ਦਾ ਭਰਮ ਪਾਉਂਦੇ ਹਨ। ਇਹ ਭਰਮ ਜਿਨ੍ਹਾਂ ਵਧੀਕ ਸੱਚ ਦੇ ਨੇੜੇ ਹੋਵੇ ਕਹਾਣੀ ਦੀ ਕਲਾਤਮਿਕਤਾ ਉਨੀ ਹੀ ਸਿਖਰ ਤੇ ਮੰਨੀ ਜਾ ਸਕਦੀ ਹੈ। ਕਹਾਣੀਕਾਰ ਦੇ ਬਹੁਤੇ ਪਾਤਰ ਮੱਧ ਸ੍ਰੇਣੀ ਨਾਲ ਸਬੰਧ ਰਖਦੇ ਹਨ ਪਰ ਪ੍ਰੋਲੇਤਾਰੀ ਵਰਗ ਦੇ ਗਰੀਬ ਪਾਤਰਾਂ ਨੂੰ ਚਿਤਰਣ ਵਿੱਚ ਵੀ ਪੂਰੀ ਮੁਹਾਰਤਾ ਰੱਖਦਾ ਹੈ ਜਿਵੇਂ ਕਹਾਣੀ 'ਨਲਕਾ ਗਿੜਦਾ ਹੈ' ਦਾ ਨੌਕਰ 'ਰੁਲਦ' 'ਸਭ ਕੁਝ ਵਾਧੂ' ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਕੁਲਵੰਤ, ਮੁਅਜੱਜ਼ ਸ਼ਹਿਰੀ ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਬੇਦੂ, ਬਰਾਦਰੀ ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਭਾਨੂੰ ਅਤੇ ਕੁਰਸੀ ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਅਰਜੂ ਆਦਿ ਪਾਤਰ ਸਾਡੇ ਗਰੀਬ ਵਰਗ ਵਿੱਚ ਇਸੇ ਤਰਾਂ ਜਿਉਂਦੇ-ਜਾਗਦੇ, ਕੰਮ ਕਰਦੇ ਮਿਲ ਜਾਂਦੇ ਹਨ। ਮੱਧ ਵਰਗੀ ਪਾਤਰਾਂ ਵਿਚੋਂ ਮਾਸਟਰਾਂ ਦੇ ਕਿਰਦਾਰ ਨੂੰ ਇਕ ਪੱਖੀ ਚਿਤਰਿਆ ਹੈ ਕਿਉਂਕਿ ਲੇਖਕ ਦਾ ਆਪਣਾ ਅਧਿਆਪਨ ਅਨੁਭਵ ਹੈ ਇਸੇ ਕਰਕੇ ਉਹ ਸਕੂਲ ਦੇ ਪ੍ਰਬੰਧਕੀ ਬੰਦਿਆਂ ਦੇ ਚਰਿੱਤਰ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਵਿੱਚ ਸਫ਼ਲ ਰਿਹਾ ਹੈ। ਉਥੇ ਉਸਨੇ ਮਾਸਟਰਾਂ ਪ੍ਰਤੀ ਭਾਵੁਕ ਹਮਦਰਦੀ ਪ੍ਰਗਟਾਈ ਹੈ। ਸ਼ਾਇਦ ਉਸਦਾ ਆਪਣਾ ਅਨੁਭਵ ਇਸੇ ਤਰਾਂ ਦਾ ਹ'ਵੇ। ਉਸਦੇ ਕਈ ਪਾਤਰ ਅੰਤਰ ਰਾਸ਼ਟਰੀ ਪੱਧਰ ਦੇ ਹਨ, ਜਿਵੇਂ 'ਉਸ ਪਾਰ' ਕਹਾਣੀ ਸੰਗ੍ਰਹਿ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦੇ ਬਹੁਤੇ ਪਾਤਰ ਵੱਖੋ ਵੱਖਰੇ ਦੇਸ਼ਾਂ ਨਾਲ ਸਬੰਧ ਰੱਖਦੇ ਹਨ। 'ਉਸ ਪਾਰੋ ਕਹਾਣੀ ਦੀ ਪਾਤਰ ਚੈਕਸਲੋਵਾਕੀਆ ਦੀ ਕੁੜੀ ਹੈ, 'ਹੂੰ' ਕਹਾਣੀ ਦਾ ਪਾਤਰ ਓਮਵਾਲਡ ਅਫ਼ਰੀਕੀ ਹੈ, 'ਤੁਸੀ' ਲੋਕੋ ਕਹਾਣੀ ਦੀ ਪਾਤਰ 'ਜਿੱਲ' ਅੰਗਰੇਜਣ ਹੈ, 'ਬਦਬੂ ਤੋਂ ਪੁਸ਼ਬੂ ਤੱਕ' ਕਹਾਣੀ ਦੇ ਪਾਤਰ ਅਮਰੀਕੀ ਨੀਗਰੋ ਅਤੇ ਪੱਛਮੀ ਜਰਮਨੀ ਦੀਆਂ ਕੁੜੀਆਂ ਹਨ। ਇਸੇ ਪ੍ਰਕਾਰ ਬੰਗਲਾਦੇਸ਼ੀ ਪਾਕਿਸਤਾਨੀ ਅਤੇ ਭਾਰਤੀ ਪਾਤਰ ਵੀ ਚਿੱਤਰੇ ਹਨ। ਲੇਖਕ ਦੇ ਵੰਨ-ਸੁਵੰਨੇ ਪਾਤਰਾਂ ਵਿੱਚ ਨੌਕਰ, ਧੋਬੂ, ਛੋਟੀ ਜਾਤ ਦੇ ਪਾਤਰ, ਮਾਸਟਰ, ਡੈਨੀ, ਵਿਦੇਸ਼ ਵਿੱਚ ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਪਾਤਰਾਂ ਦੇ ਨਾਲੋ ਨਾਲ ਦੂਸਰੇ ਰਾਸ਼ਟਰਾਂ ਦੇ ਲੋਕ ਵੀ ਮਿਲਦੇ ਹਨ। ਉਸ ਦੀਆਂ ਇਧਰ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਪਾਤਰਾਂ ਦੀ ਚੰਗੇ ਮਾੜੇ ਦੀ ਵੰਡ ਸਪਸ਼ਟ ਤੌਰ ਤੇ ਸ੍ਰੇਣੀ ਆਧਾਰ ਤੇ ਕੀਤੀ ਜਾਪਦੀ ਹੈ, ਪਰ ਇੰਗਲੈਂਡ ਦੇਸ਼ ਨਾਲ ਸਬੰਧਿਤ ਉਸਦੇ ਚੰਗੇ, ਮਾੜੇ ਪਾਤਰਾਂ ਦੀ ਵੰਡ ਰੰਗ-ਭੇਦ ਅਨੁਸਾਰ ਕੀਤੀ ਗਈ ਹੈ, ਪਰ ਇਹ ਵੰਡ ਕੇਂਦਰ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ਹੈ-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ਵਾਰਤਾਲਾਪ ਡਾਕਟਰ ਦੇ ਚਰਿੱਤਰ ਨੂੰ ਇਕ ਦਮ ਸਪਸ਼ਟ ਕਰਦਾ ਹੈ-

"[illegible]?

ਜੀ ਉਸ ਦਾ ਘਰ ਵਾਲਾ ਡਾਕਟਰ ਹੈ।

ISSN 2394-7462

ਰਘੁਬੀਰ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਕੇਂਦਰੀ ਭਾਸ਼ਾ ਦਾ ਪ੍ਰਯੋਗ ਹੋਇਆ ਹੈ ਪਰ ਇਸ ਉਤੇ ਮਾਝਦੇ ਦਾ ਰੰਗ ਚੜਿਆ ਹੋਇਆ ਹੈ। ਜਦੋਂ ਪੰਜਾਬ ਤੋਂ ਇੰਗਲੈਂਡ ਜਾ ਕੇ ਵਸੇ ਪੰਜਾਬੀ ਮਿਲਖੀਕੀ ਅੰਗਰੇਜ਼ੀ, ਪੰਜਾਬੀ ਲਹਜੇ ਹਨ ਤਾਂ ਪਾਠਕ ਦੀ ਰੁਚਾਰ ਛੁਟ ਪੈਂਦੀ ਹੈ।

"ਦਿਨ ਚੜੇ ਬਿੱਲੀਆਂ ਤੋ ਕਾਹਦਾ ਪਰਹੇਜ਼ ਕਰ ਦਿਆ ਕਰੋ।

ਤਾਰੀਖ਼ ਤਾਂ ਤੇਰੇ ਮਾਨੂੰ ਨੈਕ ਨੀ ਕਰਦੇ।" [10]

ਰਘੁਬੀਰ ਢੰਡ ਨੇ ਕਹਾਣੀ ਲਿਖਣ ਕਰਿਤ ਦੀ ਚੇਤਨਾ ਪ੍ਰਵਾਹ ਸ਼ੈਲੀ ਨੂੰ ਵੀ ਵਰਤਿਆ ਹੈ। ਚੇਤਨਾ ਪ੍ਰਵਾਹ ਸ਼ੈਲੀ ਦਾ ਕਹਾਣੀ ਵਿੱਚ ਪਰਦੇਸ਼ ਕੋਈ ਸ਼ੁਰਤ ਪ੍ਰਗਟ ਨਹੀਂ। ਕਰਾਇਕ ਦੇ ਅਵ-ਚੇਤਨ ਮਨ ਦੇ ਸੰਕਲਪ ਸਾਹਮਣੇ ਆਉਂਦੇ ਹੋਏ ਸਾਹਿਤ ਵਿੱਚ ਚੇਤਨਾ ਪ੍ਰਵਾਹ ਅਨੁਸਾਰ ਤਰਤੀਬ ਦੇਣ ਦੀ ਥਾਂ ਮਾਨਸਿਕ ਵਿੱਥਰਘੋਟ ਤੇ ਯਾਦ ਆਈਆਂ ਯਾਦਾਂ ਨੂੰ ਵਿਚਾਰਾਂ ਨਾਲ ਲਿਖਿਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਸ਼ੈਲੀ ਰਘੁਬੀਰ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਸਹਾਇਕ ਤੌਰ ਤੇ ਵਰਤੀ ਗਈ ਮਿਲਦੀ ਹੈ। ਜਿਵੇਂ 'ਨਰਕ ਜਿਹਦਾ ਹੈ' ਕਹਾਣੀ ਵਿਚਲਾ ਨੈਰੇਟਰ ਪਾਤਰ 'ਤੁਲਸੂ' ਅਕਸ ਚੇਤਨ ਅਨੁਭਵ ਬਿਆਨ ਕਰਦਾ ਹੈ :

"ਇਕ ਘਟਨਾ - ਜਦੋਂ ਅਸੀਂ ਕਾਲਜ ਛੱਡੇ.....

ਦੂਜੀ ਘਟਨਾ - ਜਦੋਂ ਮਿਲਦੀਆਂ ਮੁੱਕੀਆਂ, ਪੱਤਰ ਬੰਦ ਹੋਏ.....

ਤੀਜੀ ਘਟਨਾ - ਇਸ ਦੀ ਮੰਗਣੀ ਹੋਈ, ਮੇਰੀ ਮੰਗਣੀ ਹੋਈ.....

ਚੌਥੀ ਘਟਨਾ - ਇਸ ਦਾ ਵਿਆਹ ਹੋਇਆ, ਮੇਰਾ ਵਿਆਹ ਹੋਇਆ.....

ਪੰਜਵੀਂ ਘਟਨਾ - ਹੁਣ ਇਕ ਬੱਚੀ ਦੀ ਮਾਂ ਬਣੀ, ਮੈਂ ਇਕ ਬੱਚੇ ਦਾ ਬਾਪ ਬਣਿਆ....." [11]

ਚੇਤਨਾ ਪ੍ਰਵਾਹ ਸ਼ੈਲੀ ਦੀ ਪਿਛਲਾ -ਪਾਤ ਸੁਰਤ ਨੂੰ ਅਵਚੇਤਨ ਜੀਵਨ ਵਿੱਚ ਕਾਫ਼ੀ ਲੰਮੇ ਸਮੇਂ ਵਿੱਚ ਬੀਤੀਆਂ ਘਟਨਾਵਾਂ ਨੂੰ ਤਾਲਮੇਲਿਕ ਰੂਪ ਵਿੱਚ ਥੋੜੇ ਸਮੇਂ ਵਿੱਚ ਪ੍ਰਗਟਾਉਣ ਲਈ ਢੰਡ ਉਪਰੋਕਤ ਨਿਵੇਕਲੀ ਸੁਰਤ ਨੂੰ ਸਫ਼ਲ ਵਰਤਦਾ ਹੈ।

'ਸਿਵ' ਕਹਾਣੀ ਵਿੱਚ ਲੇਖਕ ਆਪਣੇ ਮਨ ਵਿੱਚ ਆਏ ਵਿਚਾਰਾਂ ਨੂੰ ਇਸੇ ਸ਼ੈਲੀ ਅਧੀਨ ਉਘੜੇ, ਦੁਘੜੇ ਪਰ ਇਕ ਪ੍ਰਭਾਵ ਦੀ ਸਿਰਜਣਾ ਕਰਦੇ ਰੂਪ ਵਿੱਚ ਪੇਸ਼ ਕਰਦਾ ਹੈ।

ਸ਼ੈਲੀ ਅਸਲ ਵਿੱਚ ਲੇਖਕ ਦਾ ਕਹਾਣੀ ਕਰਿਤ ਦਾ ਆਪਣਾ ਢੰਗ ਹੁੰਦਾ ਹੈ। ਸ਼ੈਲੀ ਹਮੇਸ਼ਾ ਹੀ ਵਿਅਕਤੀਗਤ ਹੁੰਦੀ ਹੈ। ਲੇਖਕ ਦੀ ਸ਼ੈਲੀ ਉਸਦੇ ਆਪਣੇ ਅਨੁਭਵ ਵਿਚਾਰਾਂ ਤੇ ਸੰਸਾਰ ਪ੍ਰਤੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੇ ਵੀ ਨਿਰਭਰ ਕਰਦੀ ਹੈ। ਸ਼ੈਲੀ ਦੀਆਂ ਕਈ ਕਿਸਮਾਂ ਮੰਨੀਆਂ ਜਾਂਦੀਆਂ ਹਨ ਜਿਵੇਂ ਸੰਵਾਦਾਤਮਕ ਸ਼ੈਲੀ, ਪੱਤਰ ਸ਼ੈਲੀ ਜਾਂ ਡਾਇਰੀ ਸ਼ੈਲੀ। ਰਘੁਬੀਰ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਵਿੱਚ ਭਾਸ਼ਨੀ ਸ਼ੈਲੀ ਦੀ ਹੋਂਦ ਵਿਦਮਾਨ ਹੈ।

"ਪੁਨਾਹਾਮੇਰੀ ਲਈ ਫ਼ੋਨਾਂ ਪੈਦਾ ਕਰਨ ਲਈ

ਇਕੋ ਕੰਮ ਦੀ ਹਜ਼ਾਰਾਂ ਟਿੱਪਣੀਆਂ ਵਿੱਚ ਵੰਡ ਕੇ

ਅਤੇ ਆਟੋਮੇਸ਼ਨ ਨੇ ਮਜ਼ਦੂਰ ਦੀ ਸਾਰੀ ਮੌਲਿਕਤਾ ਅਤੇ

ਸੰਪੂਰਣਤਾ ਤੇ ਅਹਿਸਾਸ ਖਤਮ ਕਰ ਦਿੱਤੇ ਹਨ ਤੇ ਪੈਦਾਵਾਰੀ

ਇਕਾਈਆਂ ਵਿੱਚ ਪਾੜਾ ਇੰਨਾ ਵਧ ਗਿਆ ਹੈ ਕਿ ਕਿਸੇ

ISSN 2394-7462

ਵਾਂ ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਕੰਮ ਤੇ ਜਾਣ ਨੂੰ ਜੀਅ ਨਹੀਂ ਕਰਦਾ।" [16]

ਲੇਖਕ ਦੀ ਭਾਸ਼ਾਈ ਸ਼ੈਲੀ ਉਸਦੇ ਵਿਚਾਰਾਂ ਅਨੁਸਾਰ ਹੀ ਹੈ। ਹਰ ਪ੍ਰਗਤੀਵਾਦੀ ਲੇਖਕ ਸਾਹਿਤ ਨੂੰ ਪ੍ਰਚਾਰ ਦਾ ਸਾਧਨ ਸਮਝਦਾ ਹੈ, ਅਜੋਹਾ ਕਰਾਉਣਾਂ ਉਹਨੂੰ ਖੱਡ ਵਿੱਚ ਕੁਨੀਨ ਲਪੇਟ ਕੇ ਦੇਣ ਦੀ ਹਰ ਸੰਭਵ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਪ੍ਰਗਤੀਵਾਦੀ ਕਹਾਣੀਕਾਰ ਦੀ ਗਲਪੀ ਕੂਤੀ ਸਪਾਟ ਭਾਸ਼ਣੀ ਪ੍ਰਚਾਰ ਨੂੰ ਵਰਤਦਾ ਹੈ ਪਰ ਉਹ ਅਜਿਹਾ ਕਹਾਣੀਆਂ ਦੇ ਅੰਦਰਲਾ ਵਿੱਚ ਕਰਦਾ ਹੋਣ ਕਰਕੇ ਬਹੁਤਾ ਅਖਰਦਾ ਨਹੀਂ।

ਇਸ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦੇ ਵਾਕਾਂ ਵਿੱਚ ਇਕ ਸੰਗੀਤਕ ਲੈਅ ਪੈਦਾ ਹੁੰਦੀ ਹੈ। ਕਈ ਵਾਰ ਉਸਦੀ ਕਹਾਣੀ ਕਵਿਤਾ ਨਾਲ ਮੇਲ ਖਾਂਦੀ ਜਾਪਦੀ ਹੈ। ਜਿਵੇਂ -

"ਹਵਾ ਸੀ। ਖ਼ੁਦਾ: ਦੁਨੀਆਂ ਦੇ ਸਭ ਤੋਂ
ਵੱਡੇ ਲੋਕ ਰਾਜ ਦੀਆਂ ਰਹਿਮਤਾਂ ਤੋਂ ਸਹਿਮੀ ਹੋਈ।
ਘੁੱਪ ਹਨੇਰਾ ਵੀ ਨਹੀਂ ਸੀ, ਕਿ ਹੱਥ ਮਾਰਿਆਂ
ਨਜ਼ਰ ਨਾ ਆਵੇ, ਪਰ ਏਨਾ ਚਾਨਣ ਵੀ ਨਹੀਂ ਸੀ
ਕਿ ਚੀਜ਼ਾਂ ਦਾ ਵਖਰੇਵਾਂ ਪਛਾਣਿਆ ਜਾਵੇ।" [17]

ਕਹਾਣੀਕਾਰ ਢੰਡ ਨੇ ਆਪਣੀ ਗੱਲ ਨੂੰ ਵਧੇਰੇ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਅਤੇ ਚਿਰਸਥਾਈ ਰੱਖਣ ਲਈ ਪ੍ਰਤੀਕਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਜਾਲਮ ਸ਼ਕਤੀਆਂ ਲਈ ਉਸਦੇ ਚੁਣੇ ਪ੍ਰਤੀਕਾਂ ਵਿੱਚ ਕੁੱਤਾ, ਕਾਂ, ਨਾਗ, ਸੱਪ ਅਤਿ ਢੁੱਕਵੇ ਹਨ।

'ਕਾਂ ਨੋਟ ਲੈ ਗਿਆ' ਕਹਾਣੀ ਵਿੱਚ ਹੈਕੜਬਾਜ਼ ਹੈਡਮਾਸਟਰ ਜਦ ਮਾਸਟਰ ਪਾਲ ਸਿੰਘ ਦੀ ਤਨਖਾਹ ਰੁਕਵਾ ਦੇਂਦਾ ਹੈ ਤਾਂ ਕਹਾਣੀਕਾਰ 'ਕਾਂ' ਦਾ ਪ੍ਰਤੀਕ ਵਰਤਦਾ ਹੈ। ਜਿਹੜਾ ਕਿ ਬੱਚਿਆਂ ਹੱਥੋਂ ਰੋਟੀ ਖੋਹ ਲੈਂਦਾ ਹੈ। ਇਸੇ ਪ੍ਰਕਾਰ ਹੈਡ ਮਾਸਟਰ ਨੇ ਪਾਲ ਸਿੰਘ ਹੱਥੋਂ ਨੋਟ ਖੋਹ ਲਏ। ਕਹਾਣੀ ਦਾ ਸਿਰਲੇਖ ਇਸੇ ਪ੍ਰਤੀਕ ਤੇ ਆਧਾਰਿਤ ਹੋਣ ਕਰਕੇ ਕਹਾਣੀ ਦਾ ਪ੍ਰਭਾਵ ਹੋਰ ਗੂੜਾ ਹੋਇਆ ਹੈ।

'ਕੁੱਤੇ' ਕਹਾਣੀ ਵਿੱਚ ਸਕੂਲ ਦੇ ਪ੍ਰਬੰਧਕੀ ਵੱਡੇ ਲੋਕਾਂ ਦੀ ਮਾਸਟਰਾਂ ਤੋਂ ਮੁਫਤ ਕੰਮ ਕਰਵਾਉਣ ਦੀ ਕੁੱਤੇ ਸੁਭਾਅ ਰੱਖਣ ਕਰਕੇ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਨੌਕਰੀ ਤੋਂ ਕੱਢੇ ਜਾਣ ਕਰਕੇ ਲੇਖਕ ਨੇ ਉਨ੍ਹਾਂ ਲੋਕਾਂ ਨੂੰ, ਆਪਣੇ ਪਿੰਡ ਦੀ ਨਹਿਰ ਤੇ 'ਬਚਨੇ ਬੇਲਦਾਰ' ਦੀਆਂ ਰੋਟੀਆਂ ਢੁੱਕ ਕੇ ਲੈਣ ਜਾਣ ਵਾਲੇ ਕੁੱਤੇ ਨਾਲ ਤੁਲਨਾਇਆ ਹੈ।

ਇਸੇ ਪ੍ਰਕਾਰ 'ਨਵੀਂ ਕਿਸਮ ਦਾ ਨਾਗ' ਕਹਾਣੀ ਵਿੱਚ ਗੋਰੇ ਲੋਕਾਂ ਦੀ ਕਾਲੇ ਲੋਕਾਂ ਪ੍ਰਤੀ ਨਫ਼ਰਤ ਨੂੰ ਨਾਗ ਦੇ ਡੰਗ ਦੇ ਬਰਾਬਰ ਤੁਲਨਾਇਆ ਹੈ।

'ਬੋਲੀ ਧਰਤੀ' ਕਹਾਣੀ ਤਾਂ ਹੈ ਹੀ ਪ੍ਰਤੀਕਾਤਮਕ ਕਹਾਣੀ, ਜਿਸ ਵਿਚਲਾ ਵਿਅੰਗ ਬਹੁਤ ਤਿੱਖਾ ਹੈ। ਉਸਨੇ ਧਰਤੀ ਨੂੰ ਉਸ ਮਾਂ ਦੀ ਸੰਗਿਆ ਦਿੱਤੀ ਹੈ, ਜਿਸਦੇ ਪੁੱਤਾਂ ਨੇ ਉਸਨੂੰ ਗਹਿਣੇ ਪਾ ਦਿੱਤਾ ਹੈ, ਉਸ ਦੀ ਜੀਭ ਕੱਟ ਦਿੱਤੀ ਹੈ, ਪਰ ਉਥੋਂ ਦੇ ਲੋਕ ਬੋਲੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਕੁਝ ਸੁਣਾਈ ਨਹੀਂ ਦਿੰਦਾ।

'ਸੱਪ ਦੀ ਅੱਖ' ਕਹਾਣੀ ਵਿੱਚ ਤਾਰਾ ਆਪਣੀ ਪਤਨੀ 'ਬਚਨੀ' ਨੂੰ ਅੰਤਾਂ ਦੀ ਨਫ਼ਰਤ ਕਰਦਾ ਹੈ ਉਸਦੇ ਪੈਸਿਆਂ ਵਾਲੇ ਲਿਫ਼ਾਫ਼ੇ ਨੂੰ ਨਫ਼ਰਤ ਨਾਲ ਵੇਖਦਾ ਹੈ। ਲਿਫ਼ਾਫ਼ਾ ਸੀ ਕਿ ਸੱਪ ਦੀ ਅੱਖ ਬਣ ਪਲੋਸਦਾ।

ਰਘੁਬੀਰ ਢੰਡ ਕਹਾਣੀਕਾਰ ਹੋਣ ਦੇ ਨਾਲ ਨਾਲ ਕਵੀ ਦਾ ਦਿਲ ਵੀ ਰੱਖਦਾ ਹੈ। ਉਸ ਦੀਆਂ ਮੁਢਲੀਆਂ ਕਹਾਣੀਆਂ ਦੇ ਬਹੁਤੇ ਪਾਤਰ ਮੁੰਡਾ ਤੇ ਕੁੜੀ ਦੋਵੇਂ ਕਵਿਤਾ ਵਿੱਚ ਦਿਲਚਸਪੀ ਰੱਖਦੇ ਹਨ। ਕੀਟਸ ਦੀਆਂ ਕਵਿਤਾਵਾਂ

ਦਾ ਅਭਿਮੰਤਰ ਕਰਦੇ ਹਨ। ਭਾਈ ਨੇਣ ਸੈ ਜਿਆਂ, ਸਭ ਕੁਝ ਵਾਹੂ, ਲੋਕਾਂ ਦੀ ਫੋਕ, ਮੰਦ ਮਨੀ, ਮੰਦ ਕਰਤੂਤਾਂ ਆਦਿ ਵਿਚ ਤਾਂਤਰਿਕ ਮੰਤਰਾਂਸ਼ ਦਾ ਮਾਦੀਆਂ ਹਨ। ਇਹ ਤਾਂਤਰਿਕ ਮੰਤਰਾਂਸ਼ ਕਹਾਣੀ ਵਿਚਲੇ ਪਰਭਾਵ ਨੂੰ ਹੋਰ ਡੂੰਘਾ ਕਰਨ ਵਿਚ ਸਹਾਈ ਹੁੰਦੇਂਸ਼ ਹਨ ਅਤੇ ਪਾਠਕ ਦੀ ਮਨੋ-ਸਥਿਤੀ ਨਾਲ ਇਕ ਮੇਚ ਬਿਠਾਉਣ ਵਿਚ ਸਹਾਈ ਹੁੰਦੇਂਸ਼ ਹਨ। ਇਸ ਤਰਾਂ ਕਹਾਣੀ ਵਿਚ ਮਾਨਵਤਾ ਪਾਲ ਸਿੰਘ ਦੇ ਸਵੈਤੇ ਤਸਕਰ ਲੈਣ ਲਈ ਸਾਰੇ ਪਰਯਤਨ ਕਰਦਾ ਅਤੇ ਤੁਮਾਇਤ ਨੂੰ ਹੋਰਾ ਸਿਰਦੇਂਸ਼ ਕਹਾਣੀਕਾਰ ਨੇ ਸਪਸ਼ਟ ਕੀਤਾ ਹੈ।

"ਤੂਮ ਤੇਰੇ ਦੀ ਕਾਰਣ ਚੰਨਾ।

ਸਾਡੀ ਸਿੰਘ ਪਿਆਸੀ ਸਾਰੇ।

ਅੰਮ ਤਾਂ ਛੁਤ ਛੁਤ ਸਾਰੇ।"

ਇਸਦੇ ਬਿਲਕੁਲ ਉਲਟ 'ਸਭ ਕੁਝ ਵਾਹੂ' ਕਹਾਣੀ ਵਿਚ ਕੁਲਵੰਤ ਨੇ ਆਪਣੀ ਮਾਨਸਿਕ ਦਸਾ ਨੂੰ ਪੇਸ਼ ਕਿਤੇ ਕੇਸਾਰ ਰਾਹੀ ਬੁਮਾਰਾ ਕੀਤਾ ਹੈ-

"ਮੰਦਿਰ ਵਿਚ ਘੰਟ ਨਿਰਾਲਾ ਹੈ,

ਕਈਆਂ ਵਾਰ ਪਰੇਰੇ ਪੈਂਦੇ ਨੇ।

ਪਰ ਕਾਲੀਆਂ ਰਾਤਾਂ ਵਿਚੋਂ,

ਨਾਰਾਂ ਸਵੇਰੇ ਹੋਂਦੇ ਨੇ।"

ਇਸ ਤਰਾਂ ਆਸਾ, ਨਿਰਾਸ਼ਾ ਵਿਚਕਾਰ ਕਿਸੇ ਪਾਤਰ ਦੀ ਦਸਾ ਦਿਖਾਉਣ ਲਈ ਸਿਰਜੇ ਲੇਖਕ ਨੂੰ ਕਾਫੀ ਥੋਹੜੇ ਪੈਂਦੇ ਹਨ, ਉਥੇ ਇਕ ਕੇਸਾਰ ਨੇ ਲੋਕੀਂਦਾ ਪਰਭਾਵ ਪੈਦਾ ਕਰ ਦਿੱਤਾ ਹੈ, ਇਸ ਤਰਾਂ ਲੇਖਕ ਕਈ ਕਹਾਣੀਆਂ ਵਿਚ ਤਾਂਤਰਿਕ ਮੰਤਰਾਂਸ਼ਾਂ ਵਰਤਕੇ ਆਪਣੇ ਤਿਆਗ ਨੂੰ ਛੋਟਾ, ਕਹਾਣੀ ਵਿਚ ਰਾਵਿਕਤਾ ਭਰਨ ਅਤੇ ਪਰਭਾਵ ਨੂੰ ਡੂੰਘਾ ਕਰਨ ਲਈ ਵਰਤ ਸਕਦਾ ਹੈ।

ਸਮੁਚੇ ਤੌਰ ਤੇ ਰਘੁਬੀਰ ਢੰਡ ਦੀਆਂ ਕਹਾਣੀਆਂ ਦੀ ਰੂਪ-ਰਚਨਾ ਵਿਲੱਖਣ ਗੁਣਾਂ ਦੀ ਧਾਰਨੀ ਹੈ। ਪ੍ਰਤੀਨਿਧ ਪੰਜਾਬੀ ਕਹਾਣੀਕਾਰ ਵਿਚ ਉਸਦੇ ਇਕੋ ਪਰੰਪਰਾ ਆਪਣੇ ਅਕੀਦਤਾ ਸਥਾਪਿਤ ਨਹੀਂ ਕੀਤੀ, ਸਗੋਂ ਵਿਲੱਖਣਤਾ ਪੂਰਨ ਵੀ ਕੀਤੇ ਹਨ।

ਟਿੱਪਣੀਆਂ ਅਤੇ ਹਵਾਲੇ

1. Terry Eagleton, Marxism and Literary Criticism, Methuen and Co.Ltd., London, 1983 p.22.

2. ਗੰਡਿਆਲਾ ਸਿੰਘ, ਸਾਹਿਤ ਵਿਗਿਆਨ, ਨਵ ਚੇਤਨ ਪਬਲਿਸਰਜ਼, ਅੰਮ੍ਰਿਤਸਰ, 1978.

3. ਰਘੁਬੀਰ ਢੰਡ, ਤੁਸਾਂ ਪਾਰ, ਆਰਸੀ ਪਬਲਿਸਰਜ਼, ਦਿੱਲੀ, 1975, ਪੰਨਾ 86.

4. ਰਘੁਬੀਰ ਢੰਡ, ਕਾਇਆ ਕਲਪ, ਆਰਸੀ ਪਬਲਿਸਰਜ਼, ਦਿੱਲੀ, 1980, ਪੰਨਾ 27.

5. ਟੀ. ਆਰ. ਵਿਨੋਦ, ਪ੍ਰਗਤੀਵਾਦੀ ਪੰਜਾਬੀ ਕਹਾਣੀ, ਇਕ ਪੰਨ੍ਹਾ (ਕਲਪ ਵਿਸ਼ੇਸ਼ ਅੰਕ), ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ, ਅੰਕ 19, ਮਾਰਚ 1982, ਪੰਨਾ 366.

6. ਇਕੋ ਪਰਤੀ, ਪੰਨਾ 49.

ISSN 2394-7462

ਵਿਚਾਰਧਾਰਾ ਤੇ ਸਾਹਿਤ: ਅੰਤਰ-ਸੰਵਾਦ

*ਡਾ. ਗੁਰਮੀਤ ਕੌਰ

ਐਬਸਟਰੈਕਟ:

ਮਨੁੱਖ ਦੀ ਆਲੇ-ਦੁਆਲੇ ਨਾਲ ਜੁੜੀ ਚੇਤਨਤਾ ਵਿਚੋਂ ਉਪਜੇ ਵਿਚਾਰ ਉਸਦੇ ਅਨੁਭਵ, ਕਰਮ, ਪ੍ਰਤਿਕਰਮ ਅਤੇ ਹੁੰਗਾਰੇ ਦਾ ਭਾਵੁਕ ਅਤੇ ਬੌਧਿਕ ਉਚਾਰ ਹੁੰਦੇ ਹਨ। ਜਿਸ ਕਰਕੇ ਵਿਚਾਰਧਾਰਾ ਮਾਨਵੀ ਕਰਮਾ, ਸੋਚਾਂ, ਵਿਹਾਰਾਂ ਦੀ ਅਜਿਹੀ ਧਾਰਾ ਮੰਨੀ ਜਾ ਸਕਦੀ ਹੈ ਜਿਸਦੇ ਰਾਹੀਂ ਵਿਅਕਤੀ ਵਸਤੂ ਜਗਤ ਨੂੰ ਸਮਝਦਾ ਤੇ ਚਿੰਤਨ ਦਾ ਵਿਸ਼ਾ ਬਣਾਉਂਦਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਦੀ ਤਰ੍ਹਾਂ ਸਾਹਿਤ ਵੀ ਵਸਤੂ ਜਗਤ ਪ੍ਰਤੀ ਹੁੰਗਾਰੇ ਦਾ ਇਕ ਚਿਹਨ ਹੈ ਇਸ ਕਰਕੇ ਵਿਚਾਰਧਾਰਾ ਤੇ ਸਾਹਿਤ ਦਾ ਆਪਸੀ ਰਿਸ਼ਤਾ ਡੂੰਘੇ। ਤੌਰ ਤੇ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਹਥਲੇ ਖੋਜ ਪੇਪਰ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਦੀ ਪਰਿਭਾਸ਼ਾ ਤੇ ਸਿਧਾਂਤ ਨੂੰ ਸਮਝਣ ਦੇ ਨਾਲ-ਨਾਲ ਵਿਚਾਰਧਾਰਾ ਤੇ ਸਾਹਿਤ ਦੇ ਆਪਸੀ ਰਿਸ਼ਤੇ ਬਾਰੇ ਇਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਪ੍ਰਸਥਾਪਿਤ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ ਹੈ।

ਜਾਣ-ਪਛਾਣ :

ਵਿਚਾਰਧਾਰਾ ਸ਼ਾਬਦਿਕ ਤੇ ਸੰਕਲਗਤ ਅਰਥ

ਵਿਚਾਰਧਾਰਾ ਪੰਜਾਬੀ ਦੇ ਦੋ ਸ਼ਬਦਾਂ ਦਾ ਸਮਾਯੋਜਨ ਹੈ – ਵਿਚਾਰ + ਧਾਰਾ । ਵਿਚਾਰਧਾਰਾ ਦਾ ਸਧਾਰਨ ਤੇ ਅੱਖਰੀ ਅਰਥ ਹੈ 'ਵਿਚਾਰਾਂ ਦੀ ਧਾਰਾ' ਜਾਂ 'ਵਿਚਾਰਾਂ ਦਾ ਪ੍ਰਵਾਹ' । ਪਰ ਹਰ ਕਿਸਮ ਦੇ ਸਧਾਰਣ ਤੇ ਹਰ ਕਿਸਮ ਦੇ ਵਿਚਾਰਾਂ ਦੇ ਪ੍ਰਵਾਹ ਨੂੰ ਵਿਚਾਰਧਾਰਾ ਨਹੀ ਅਖਿਆ ਜਾ ਸਕਦਾ ਕਿਉਂਕਿ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸੰਬੰਧ ਮੂਲ ਰੂਪ ਵਿਚ ਚੇਤਨ/ਅਵਚੇਤਨ ਅਤੇ ਚਿੰਤਨ ਚੇਤਨਾ ਦੇ ਇਕ ਖਾਸ ਅਤੇ ਲਾਜ਼ਮੀ ਪ੍ਰਵਾਹ ਦਾ ਲਖਹਾਇਕ ਹੈ। ਮਨੁੱਖ ਜਦੋਂ ਆਪਣੇ ਆਲੇ-ਦੁਆਲੇ ਨੂੰ ਸਮਝਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ ਤਾਂ ਉਸਦੀ ਚੇਤਨਾ ਦਾ ਘੇਰਾ ਵਸੀਹ ਹੁੰਦਾ ਹੈ। ਇਸੇ ਜਾਗੀ ਹੋਈ ਚੇਤਨਾ ਵਿਚੋਂ ਵਿਚਾਰ ਜਨਮ ਲੈਂਦੇ ਹਨ। ਇਹ ਵਿਚਾਰ ਸਾਡੇ ਅਨੁਭਵ, ਕਰਮ, ਪ੍ਰਤਿਕਰਮ ਅਤੇ ਹੁੰਗਾਰੇ ਦਾ ਭਾਵੁਕ ਅਤੇ ਬੌਧਿਕ ਉਚਾਰ ਹੁੰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਵਿਚਾਰਧਾਰਾ ਮਾਨਵੀ ਕਰਮਾ, ਸੋਚਾਂ, ਵਿਹਾਰਾਂ ਦੀ ਅਜਿਹੀ ਧਾਰਾ ਮੰਨੀ ਜਾ ਸਕਦੀ ਹੈ ਜਿਸਦੇ ਰਾਹੀਂ ਵਿਅਕਤੀ ਵਸਤੂ ਜਗਤ ਨੂੰ ਆਪਣੀ ਸਮਝ ਤੇ ਚਿੰਤਨ ਦਾ ਵਿਸ਼ਾ ਬਣਾਉਂਦਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਕੇਵਲ ਚੇਤਨਾ ਵਿਚੋਂ ਉਪਜੇ ਹੋਏ ਵਿਚਾਰਾਂ ਦਾ ਪ੍ਰਵਾਹ ਨਹੀਂ ਮੰਨਿਆ ਜਾ ਸਕਦਾ। ਅਸਲ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਇਕ ਤਕਨੀਕੀ ਸ਼ਬਦ ਹੈ ਪਰ ਇਸ ਦਾ ਅਰਥ ਉਹਨਾਂ ਤਕਨੀਕੀ ਸ਼ਬਦਾਂ ਤੋਂ ਵੱਖਰਾ ਹੈ ਜਿਸਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਗਿਆਨ ਅਤੇ ਵਿਗਿਆਨ ਦੇ ਅਜੋਕੇ ਪ੍ਰਸੰਗ ਵਿਚ ਇਸਦੀ ਵਰਤੋਂ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਹਨਾਂ ਤਕਨੀਕੀ ਅਰਥਾਂ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਅੰਗਰੇਜੀ ਸ਼ਬਦ Ideology ਅਤੇ ਫਰਾਂਸਿਸੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦ Ideologie ਦਾ ਸਮਾਨਰਥਕ ਸ਼ਬਦ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਸ਼ਬਦ ਦੀ ਪਰਿਭਾਸ਼ਿਕ ਤੌਰ ਤੇ ਪਹਿਲੀ ਵਾਰ ਵਰਤੋਂ ਅਠਾਰਵੀਂ ਸਦੀ ਵਿਚ ਫਰਾਂਸਿਸੀ ਦਾਰਸ਼ਨਿਕ ਟਰੇਸੀ ਨੇ ਕੀਤੀ । ਇਸ ਦਾਰਸ਼ਨਿਕ ਸੰਕਲਪ ਦੀ ਵਰਤੋਂ ਵਿਚਾਰਾਂ ਦੀ ਪ੍ਰਕਿਰਤੀ ਬਾਰੇ ਇਕ ਖਾਸ ਕਿਸਮ ਦੀ ਸਮਝ ਤੇ ਆਧਾਰਿਤ ਸੀ। ਇਸ ਫਰਾਂਸਿਸੀ ਵਿਦਵਾਨ ਦੇ ਮਤ ਅਨੁਸਾਰ, " ਇਹ ਜੰਤਰ ਵਿਗਿਆਨ ਦਾ ਅਹਿਮ ਹਿੱਸਾ ਹੈ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਅਸਲ ਜ਼ੁਜ, ਸਾਡੀਆਂ ਬੌਧਿਕ ਧਾਰਣਾਵਾਂ, ਉਹਨਾਂ ਦੇ ਪ੍ਰਪੰਚਾਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਸਾਮਰਤੱਖ ਵਿਸਤਾਰਾ ਵਿਚ ਮੌਜੂਦ ਹੁੰਦੇ ਹਨ।

ਅਜਿਹੀ ਧਾਰਨਾ ਪਰਾਭੌਤਿਕਤਾ ਦੇ ਵਿਰੁੱਧ ਇਕ ਦਾਅਵਾ ਸੀ ਕਿ ਮਨੁੱਖ ਦੇ ਵਿਚਾਰਾਂ ਤੋਂ ਇਲਾਵਾ ਸੰਸਾਰ ਵਿਚ ਕੋਈ ਹੋਰ ਵਿਚਾਰ ਹੋਂਦਸ਼ੀਲ ਨਹੀਂ। ਇਸ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਦੇਖਿਆਂ 'ਵਿਚਾਰਧਾਰਾ' ਸ਼ਬਦ ਦੀ ਇਹ ਹਾਂਮੂਲਕ ਅਰਥ ਸੰਭਾਵਨਾ ਉੱਭਰ ਕੇ ਸਾਹਮਣੇ ਆਈ ਕਿ ਇਹ ਵਿਚਾਰਾਂ ਦਾ ਇਕ ਸੁਨਿਸ਼ਚਿਤ ਵਿਗਿਆਨ ਹੈ।"।

ਟਰੇਸੀ ਦੇ ਚਿੰਤਨ ਦਾ ਪ੍ਰੇਰਣਾ ਸ੍ਰੋਤ ਜਿਥੇ ਫਰਾਂਸ ਦੇ ਜਾਗ੍ਰਿਤੀ ਕਾਲ ਨਾਲ ਸੰਬੰਧਿਤ ਦਾਰਸ਼ਨਿਕ ਦੀਆਂ ਕ੍ਰਿਤਾਂ ਜਾਂ ਲਿਖਤਾਂ ਵਿਚ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ ਉਥੇ ਸੁਪ੍ਰਸਿੱਧ ਦਾਰਸ਼ਨਿਕ ਬੇਕਨ ਦੇ ਵਿਚਾਰਾਂ ਦਾ ਵੀ ਉਸ ਉੱਪਰ ਪ੍ਰਭਾਵ

*ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ, ਪੰਜਾਬੀ ਵਿਭਾਗ ਦੇਸ਼ ਭਗਤ ਕਾਲਜ, ਬਰੜਵਾਲ, ਧੂਰੀ

ISSN 2394-7462

ਪਿਆ। ਬੇਕਨ ਦੀ ਧਾਰਨਾ ਸੀ ਕਿ ਵਿਗਿਆਨ ਦਾ ਅੰਤਿਮ ਟੀਚਾ ਸਿਰਫ ਮਨੁੱਖ ਦੇ ਗਿਆਨ ਵਿਚ ਵਾਧਾ ਕਰਨਾ ਹੀ ਨਹੀਂ ਸਗੋਂ ਧਰਤੀ ਉੱਤੇ ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਦੀ ਦਸ਼ਾ ਸੁਧਾਰਨਾ ਵੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਵਿਗਿਆਨ ਨੂੰ ਕੇਵਲ ਦਿਸਦੇ ਜਗਤ ਦੀ ਵਿਆਖਿਆ ਲਈ ਵਰਤਣ ਦੀ ਥਾਂ ਪਰਿਵਰਤਨ ਅਤੇ ਰੂਪਾਂਤਰਨ ਦਾ ਵਸੀਲਾ ਬਣਾਉਣ ਦੀ ਚੇਤਨਾ ਪੈਦਾ ਹੋਈ। ਟਰੇਸੀ ਨੇ ਵਿਚਾਰਧਾਰਾ ਜਾਂ 'ਵਿਚਾਰਾਂ ਦੇ ਵਿਗਿਆਨ' ਦੀ ਇਸੇ ਕਿਸਮ ਦੀ ਪਰਿਭਾਸ਼ਾ ਨੂੰ ਸਾਹਮਣੇ ਰੱਖਿਆ। ਉਸਨੇ ਇਕ ਮਿਸ਼ਨਰੀ ਵਾਂਗ ਸਮਾਜਕ ਜੀਵਨ ਵਿਚ ਕ੍ਰਾਂਤੀ ਲਿਆਉਣ ਦਾ ਉਦੇਸ਼ ਸਾਹਮਣੇ ਰੱਖਿਆ। ਉਸਦੇ ਮਿਸ਼ਨ ਦਾ ਮੁੱਖ ਮੰਤਵ ਮਨੁੱਖੀ ਮਨ ਨੂੰ ਵਹਿਮਾਂ-ਭਰਮਾਂ ਅਤੇ ਪੂਰਵ-ਗ੍ਰਹਿਆਂ ਤੋਂ ਮੁਕਤ ਕਰਕੇ ਤਰਕ ਅਤੇ ਵਿਵੇਕ ਦੀ ਸਰਦਾਰੀ ਕਾਇਮ ਕਰਨਾ ਸੀ। ਇਸ ਮੰਤਵ ਦੀ ਪੂਰਤੀ ਲਈ ਉਸਨੇ ਅਤੇ ਉਸਦੇ ਸਹਿਯੋਗੀਆਂ ਨੇ ਇਕ ਅਜਿਹੀ ਕੌਮੀ ਸਿੱਖਿਆ ਨੀਤੀ ਵੀ ਤਿਆਰ ਕੀਤੀ ਜੋ ਕਿ ਉਸ ਦੇ ਵਿਸ਼ਵਾਸ ਅਨੁਸਾਰ ਫਰਾਂਸ ਦੇ ਜਨ-ਜੀਵਨ ਨੂੰ ਵਿਗਿਆਨਕ ਸਮਾਜ ਵਿਚ ਰੂਪਾਂਤਰਿਤ ਕਰ ਸਕਦੀ ਸੀ। ਸ਼ੁਰੂ-ਸ਼ੁਰੂ ਵਿਚ ਉਸ ਦੀ ਨੀਤੀ ਨੂੰ ਭਰਵਾਂ ਹੁੰਗਾਰਾ ਵੀ ਮਿਲਿਆ ਅਤੇ ਇਸ ਨੂੰ ਫਰੈਂਚ ਰਿਪਬਲਿਕ ਦੀ ਸਰਕਾਰੀ ਨੀਤੀ ਵਜੋਂ ਵੀ ਸਵੀਕਾਰ ਕੀਤਾ ਗਿਆ ਪਰ ਬਾਅਦ ਵਿਚ ਨੈਪੋਲੀਅਨ ਵਲੋਂ ਟਰੇਸੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਜ਼ੋਰਦਾਰ ਖੰਡਨ ਕੀਤਾ ਗਿਆ। ਨੈਪੋਲੀਅਨ ਦਾ ਵਿਚਾਰ ਸੀ ਕਿ ਫਰਾਂਸ ਦੀ ਸੈਨਿਕ ਹਾਰ ਲਈ ਟਰੇਸੀ ਵਰਗੇ ਵਿਚਾਰਧਾਰਕ ਹੀ ਜਿੰਮੇਵਾਰ ਸਨ।[2] ਇਸ ਤਰ੍ਹਾਂ ਸ਼ੁਰੂਆਤੀ ਦੌਰ ਵਿਚ ਹੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸੰਕਲਪ 'ਨਾਂਹ-ਪੱਖੀ' ਤੇ 'ਹਾਂ-ਪੱਖੀ' ਅਰਥਾਂ ਦਾ ਲਖਾਇਕ ਬਣ ਗਿਆ। ਇਸ ਦਾ ਹਾਂ ਪੱਖੀ ਅਰਥ ਇਹ ਸੀ ਕਿ ਵਿਚਾਰਧਾਰਾ ਵਿਗਿਆਨਕ ਚਿੰਤਨ ਦੀ ਇਕ ਵਿਸਤ੍ਰਿਤ ਕਾਰਜੀ ਇਕਾਈ ਹੈ ਜੋ ਹਰ ਕਿਸਮ ਦੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਦੇ ਵਿਰੋਧ ਵਿਚ ਖਲੋਤੀ ਸੀ। ਇਸ ਦਾ ਸਮਰਥਕ ਟਰੇਸੀ ਸੀ। ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਨਕਾਰਾਤਮਕ ਸੁਰ ਵਜੋਂ ਉਭਾਰਨ ਵਾਲਾ ਵਿਦਵਾਨ ਨੈਪੋਲੀਅਨ ਸੀ ਜੋ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਭਾਵੁਕਤਾ ਦੇ ਵਿਰੋਧ ਵਿਚ ਰੱਖ ਕੇ ਵਾਚਦਾ ਸੀ।

ਸ਼ੁਰੂ ਵਿਚ ਮਨੁੱਖ ਅਤੇ ਕੁਦਰਤ ਦੇ ਆਪਸੀ ਟਕਰਾਅ ਵਿਚੋਂ ਸਮਾਜ ਦੇ ਉਦੈ ਨਾਲ ਵਿਚਾਰਧਾਰਾ ਸਮੂਹ ਦੀ ਪ੍ਰਤੀਨਿਧਤਾ ਕਰਦੀ ਰਹੀ ਹੈ ਪਰ ਪਿਛੋਂ ਜਮਾਤੀ ਸਮਾਜ ਦੇ ਉਦੈ ਅਤੇ ਜਮਾਤੀ ਸਮਾਜ ਦੇ ਆਪਸੀ ਟਕਰਾਅ ਕਾਰਨ ਇਸ ਦਾ ਸਰੂਪ ਨਿਰੰਤਰ ਬਦਲਦਾ ਰਿਹਾ ਹੈ। ਜਮਾਤੀ ਸਮਾਜ ਦੇ ਇਸ ਟਕਰਾਅ ਦੇ ਕਾਰਜ ਨਿਹਿਤ ਮਾਰਕਸਵਾਦੀ ਚਿੰਤਕਾਂ ਨੇ ਇਸ ਨੂੰ ਸਮਾਜਕ-ਆਰਥਕ ਬਣਤਰ ਦੀ ਨੀਂਹ ਉੱਪਰ ਉਸਰਿਆ ਅਜਿਹਾ ਪਰਉਸਾਰ ਮੰਨਿਆ ਹੈ ਜੋ ਮਨੁੱਖ ਦੀ ਚੇਤਨਾ ਨੂੰ ਪ੍ਰਤੀਬਿੰਬਤ ਕਰਦਾ ਹੈ। ਟੈਰੀ ਈਗਲਟਨ ਅਤੇ ਫਰੈਡਰਿਕ ਜੇਮਸਨ ਵਰਗੇ ਨਵ-ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਕਾਂ ਨੇ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਾਜਕ-ਇਤਿਹਾਸਕ ਯਥਾਰਥ ਦਾ ਉਤਪਾਦਨ ਮੰਨਣ ਉੱਪਰ ਬਲ ਦਿੱਤਾ ਹੈ ਜੋ ਰਿਸ਼ਤੇ ਨਾਤਿਆਂ ਅਤੇ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਸੰਗਠਨ ਬਣ ਕੇ ਉਜਾਗਰ ਹੁੰਦੀ ਹੈ।[3] ਪਰ ਮਨੁੱਖੀ ਸਮਾਜ ਦਾ ਇਤਿਹਾਸਕ ਯਥਾਰਥ ਕੋਈ ਸਦੀਵੀ ਜਾਂ ਸਥਿਰ ਹੋਂਦ ਨਹੀ ਸਗੋਂ ਉਤਪਾਦਨ ਸ਼ਕਤੀਆਂ ਅਤੇ ਉਤਪਾਦਨ ਸੰਬੰਧਾਂ ਦੇ ਨਿਰੰਤਰ ਵਿਕਾਸ ਦੀ ਗਤੀ ਰਾਹੀਂ ਪਰਿਵਰਤਨਸ਼ੀਲ ਹੋਣ ਦਾ ਪ੍ਰਮਾਣ ਪੇਸ਼ ਕਰਦਾ ਹੈ । ਅਲਥੂਸਰ ਦੇ ਸ਼ਬਦਾਂ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਇਕ ਅਜਿਹੀ ਪੇਸ਼ਕਾਰੀ ਹੈ ਜੋ ਮਨੁੱਖਾਂ ਦੀ ਵਸਤਾਵਿਕ ਹੋਂਦ ਅਵਸਥਾ ਬਾਰੇ ਬਣਾਏ ਗਏ ਕਲਪਨਾਸ਼ੀਲ ਰਿਸ਼ਤਿਆਂ ਨੂੰ ਪ੍ਰਗਟਾਉਂਦੀ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਮਨੁੱਖ ਆਪਣੇ ਅਤੇ ਆਪਣੀ ਹੋਂਦ ਦੀਆਂ ਸਥਿਤੀਆਂ ਵਿਚਲੇ ਸੰਬੰਧਾਂ ਨੂੰ ਨਹੀਂ ਪ੍ਰਗਟਾਉਂਦੇ ਸਗੋਂ ਜਿਵੇਂ ਉਹ ਉਹਨਾਂ ਰਿਸ਼ਤਿਆਂ ਨੂੰ ਜਿਊਂਦੇ ਹਨ ਉਵੇਂ ਉਸਨੂੰ ਪ੍ਰਗਟਾਉਂਦੇ ਹਨ। ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਅਸਲ ਸੰਬੰਧ ਕਲਪਿਤ ਸੰਬੰਧ ਦੇ ਅੰਦਰ ਲੁਕਿਆ ਹੁੰਦਾ ਹੈ।[4]

ਵਿਚਾਰਧਾਰਾ ਦੇ ਸੰਕਲਪ ਨੂੰ ਸਮਾਜਕ ਚੇਤਨਤਾ ਦੇ ਸਮੁੱਚ ਵਜੋਂ ਵੀ ਪੇਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਰਿਹਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਮਨੁੱਖੀ ਸਮੂਹ ਸਮਾਜਕ ਪ੍ਰਯੋਜਨ ਦੇ ਕਾਰਜ ਹਿੱਤ ਵਰਤਦੇ ਰਹੇ ਹਨ। ਇਕ ਉੱਘੇ ਚਿੰਤਕ ਦੇ ਮੱਤ ਅਨੁਸਾਰ, ''ਵਿਚਾਰਧਾਰਾ ਸਮਾਜਕ ਚੇਤਨਤਾ ਦਾ ਉਹ ਅੰਗ ਹੈ ਜਿਹੜਾ ਸਮਾਜ ਸਾਹਮਣੇ ਪੈਦਾ ਹੁੰਦੇ ਕਾਰਜਾਂ ਨੂੰ ਨੇਪਰੇ ਚਾੜਨ ਨਾਲ ਸਿੱਧੇ ਤੌਰ ਤੇ ਜੁੜਿਆ ਹੋਇਆ ਹੁੰਦਾ ਹੈ ਅਤੇ ਸਮਾਜਕ ਸੰਬੰਧਾਂ ਨੂੰ ਬਦਲਣ ਜਾਂ ਸਥਾਪਿਤ ਕਰਨ ਵਿਚ ਸਹਾਇਤਾ ਕਰਦਾ ਹੈ।''[5] ਇਨਸਾਈਕਲੋਪੀਡੀਆ ਆਫ ਬ੍ਰਿਟੈਨਿਕਾ ਵਿਚ ਵੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਾਜਕ ਸੰਗਠਨ ਨਾਲ ਜੋੜ ਕੇ ਪਰਿਭਾਸ਼ਤਿ ਕੀਤਾ ਗਿਆ ਹੈ ਜੋ ਪੂਰੀ ਸਮਾਜਕ ਬਣਤਰ ਨੂੰ ਉਸਾਰਨ ਵਿਚ ਇਕ ਅਹਿਮ ਰੋਲ ਅਦਾ ਕਰਦਾ ਹੈ। ਇਸ ਅਨੁਸਾਰ, ''ਵਿਚਾਰਧਾਰਾ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਅਜਿਹਾ ਪ੍ਰਬੰਧ ਹੈ ਜੋ ਸਮਾਜ ਦੇ ਕਾਰਜ ਅਤੇ ਸੰਗਠਨ ਨਾਲ ਸੰਬੰਧਿਤ ਹੁੰਦਾ ਹੈ। ਇਸ ਵਿਚ ਵਿਹਾਰਕ ਰਾਜਨੀਤੀ ਦਾ ਪ੍ਰੋਗਰਾਮ ਵੀ ਸ਼ਾਮਲ ਹੁੰਦਾ ਹੈ ਜੋ ਮਾਨਵ ਪ੍ਰਕਿਰਤੀ ਬਾਰੇ ਬਣਾਈ ਗਈ ਵਿਆਪਕ ਧਾਰਣਾ ਉੱਪਰ ਆਧਾਰਿਤ ਹੁੰਦਾ ਹੈ ਜੋ ਕਿ ਸਮਾਜਕ ਸੰਘਰਸ਼ ਲਈ ਜ਼ਰੂਰੀ ਹੈ।''[6]

ISSN 2394-7462

ਇਸ ਪੱਧਰ ਤੇ ਆ ਕੇ ਵਿਚਾਰਧਾਰਾ ਸਮਾਜਕ ਸੰਘਰਸ਼ ਵਿਚੋਂ ਗੁਜ਼ਰਦੀ ਹੋਈ ਰਾਜਨੀਤੀ ਦੇ ਪ੍ਰਬੰਧਕ ਕਾਰਕ ਨਾਲ ਜਾ ਜੁੜਦੀ ਹੈ। 'ਡਿਕਸ਼ਨਰੀ ਆਫ਼ ਫ਼ਿਲਾਸਫ਼ੀ' ਵਿਚ ਵੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਰਾਜਸੀ, ਕਾਨੂੰਨੀ, ਨੈਤਿਕ, ਸੁਹਜਾਤਮਕ, ਧਾਰਮਕ ਅਤੇ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਾਂ ਦਾ ਪ੍ਰਬੰਧ ਮੰਨਿਆ ਗਿਆ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਦੇ ਸੰਕਲਪਗਤ ਅਰਥਾਂ ਅਤੇ ਇਸ ਦੀ ਹੋਂਦ-ਵਿਧੀ ਨੂੰ ਸਮਝਾਉਣ ਹਿਤ ਅਲੱਗ-ਅਲੱਗ ਆਲੋਚਕਾਂ ਦੁਆਰਾ ਅਤੇ ਵੱਖ-ਵੱਖਰੇ ਕੋਸ਼ਾਂ ਵਿਚ ਇਸ ਨੂੰ ਨਿਰੰਤਰ ਪਰਿਭਾਸ਼ਿਤ ਕੀਤਾ ਗਿਆ ਅਤੇ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਸਮਾਜ ਦੀ ਨਿਰੰਤਰ ਬਦਲਣਸ਼ੀਲਤਾ ਕਾਰਨ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸਰੂਪ ਅਤੇ ਸੁਭਾਵ ਵੀ ਨਿਰੰਤਰ ਬਦਲ ਰਿਹਾ ਹੈ। ਕਿਤੇ ਇਹ ਹਾਕਮ ਸ਼੍ਰੇਣੀ ਦੇ ਪੱਖ ਪੂਰਨ ਵਾਲਾ ਪ੍ਰਬੰਧ ਮੰਨਿਆ ਗਿਆ ਹੈ ਅਤੇ ਕਿਤੇ ਮਹਿਕੂਮ ਸ਼੍ਰੇਣੀ ਦੇ ਪੱਖ ਪੂਰਨ ਵਾਲੇ ਪ੍ਰਵਚਨ ਵਜੋਂ ਪ੍ਰਭਾਸ਼ਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਇਕ ਪਾਸੇ ਵਿਚਾਰਧਾਰਾ ਸਮਾਜ, ਸਭਿਆਚਾਰ, ਆਰਥਕ ਅਤੇ ਰਾਜਨੀਤੀ ਬਾਰੇ ਅਪਣਾਈ ਗਈ ਸੁਚੇਤ ਧਾਰਣਾ ਹੈ ਤਾਂ ਦੂਸਰੇ ਪਾਸੇ ਮਾਨਵੀ ਵਰਤਾਰੇ ਅਤੇ ਵਿਹਾਰ ਨੂੰ ਅੰਦਰੋਂ ਸੰਚਾਲਿਤ ਕਰਨ ਵਾਲਾ ਅਵਚੇਤਨਤੀ ਪ੍ਰੇਰਣਾ ਸ੍ਰੋਤ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਦੇ ਪਰਿਭਾਸ਼ਕ ਅਰਥਾਂ ਨੂੰ ਵਾਚਦੇ ਹੋਏ ਇਹ ਤੱਥ ਉੱਭਰ ਕੇ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੈ ਕਿ ਵਿਚਾਰਧਾਰਾ ਸਮਾਜਕ ਕੀਮਤਾਂ ਦੀ ਪੱਧਰ ਉੱਤੇ ਸੰਕਟ ਜਾਂ ਖਤੋਤ ਦੀ ਅਵਸਥਾ ਵਿਚ ਗ੍ਰਸੀ ਮਨੁੱਖੀ ਚੇਤਨਾ ਦੀ ਨਵਿਰਤੀ ਦਾ ਇਤਿਹਾਸਕ ਸਾਧਨ ਬਣ ਕੇ ਉਦੈ ਹੁੰਦੀ ਹੈ। ਇਹ ਕੋਈ ਸਮੇਂ ਸਥਾਨ ਨਿਰਪੇਖ ਧਾਰਨਾ ਨਹੀਂ ਕਿਉਂਕਿ ਆਪਣੀ ਪ੍ਰਕਿਰਤੀ ਵਜੋਂ ਇਹ ਰਾਜਸੀ, ਕਾਨੂੰਨੀ, ਨੈਤਿਕ, ਸੁਹਜਾਤਮਕ, ਧਾਰਮਕ ਅਤੇ ਦਾਰਸ਼ਨਿਕ ਰਾਵਾਂ ਅਤੇ ਵਿਚਾਰਾਂ ਦਾ ਇਕ ਸਮੁੱਚਾ ਪ੍ਰਪੰਚ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਮਨੁੱਖੀ ਚੇਤਨਾ ਦੇ ਇਕ ਅੰਗ ਵਜੋਂ ਸਮਾਜਕ ਚੇਤਨਾ ਅਤੇ ਬਾਹਰਮੁਖੀ ਯਥਾਰਥ ਦੀ ਅੰਤਰ-ਕਿਰਿਆ ਰਾਹੀਂ ਸਮਾਜ ਵਿਚ ਹਮੇਸ਼ਾਂ ਹੋਂਦਸ਼ੀਲ ਰਹਿੰਦੀ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਸਾਹਿਤ

ਸਾਹਿਤ ਮਾਨਵ ਦੀ ਸਮਾਜਕ ਚੇਤਨਾ ਦਾ ਇਕ ਪ੍ਰਗਟਾਅ ਮਾਧਿਅਮ ਹੈ। ਜਿਹੜਾ ਸੂਖਮ ਕਲਾਤਮਕ ਤੇ ਸੁਹਜਾਤਮਕ ਰੁਚੀਆਂ, ਸਹੀ ਤੇ ਸੱਚੇ ਮਾਨਵੀਂ ਮੁੱਲਾਂ ਦੀ ਸਿਰਜਣਾ ਹਿਤ ਰੁਚਿਤ ਹੁੰਦਾ ਹੈ। ਸਾਹਿਤ ਦੀ ਇਹ ਵਿਲੱਖਣਤਾ ਉਸ ਵਿਚ ਪ੍ਰਬੁੱਧ ਰੂਪ ਵਿਚ ਆਤਮਸਾਤ ਹੋਈ ਸੁਹਜਾਤਮਕਤਾ ਅਤੇ ਕਲਾਤਮਕਤਾ ਦੇ ਬੁਨਿਆਦੀ ਤੱਤ ਕਾਰਨ ਹੈ ਪਰ ਨਿਰੋਲ ਕਲਾਤਮਕ ਅਤੇ ਸੁਹਜਾਤਮਕ ਅਭਿਵਿਅਕਤੀ ਤੱਕ ਹੀ ਇਸ ਨੂੰ ਮਹਿਦੂਦ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਸਗੋਂ ਇਹ ਜੀਵਨ ਦੇ ਯਥਾਰਥ ਦੀ ਪੇਸ਼ਕਾਰੀ ਦਾ ਜਟਿਲ ਤੇ ਸੂਖਮ ਵਰਤਾਰਾ ਵੀ ਹੈ। ਸਾਹਿਤ ਜੀਵਨ ਦੀ ਸਿਰਜਣਾ ਅਤੇ ਪੁਨਰ ਸਿਰਜਣਾ ਵਿਚ ਇਕ ਫੈਸਲਾਕੁੰਨ ਰੋਲ ਅਦਾ ਕਰਦਾ ਹੋਇਆ ਮਨੁੱਖੀ ਜੀਵਨ ਵਿਚ ਚੇਤਨਤਾ ਨੂੰ ਪ੍ਰਵਾਹਿਤ ਕਰਨ ਹਿਤ ਇਕ ਸੁਹਜਾਤਮਕ ਬਿੰਬ ਸਿਰਜਦਾ ਹੈ। ਅਵਨੇਰ ਜਿਸ ਅਨੁਸਾਰ, "ਕਲਾ ਸਮਾਜਕ ਚੇਤਨਤਾ ਦਾ ਰੂਪ, ਬੁੱਧੀ ਦੀ ਉਪਜ, ਸੋਚਣ ਦਾ ਇਕ ਵਿਸ਼ੇਸ਼ ਢੰਗ ਅਤੇ ਸੁਹਜਾਤਮਕ ਅਭਿਵਿਅਕਤੀ ਹੈ।"[8] ਮੈਥਿਊ ਅਰਨਲਡ ਵੀ ਸਾਹਿਤ ਦੇ ਘੇਰੇ ਨੂੰ ਵਸੀਹ ਅਤੇ ਅਸੀਮਤਾ ਦਾ ਦਰਜਾ ਪਦਾਨ ਕਰਦਾ ਹੋਇਆ ਸਮਾਜ ਦੀ ਬਹੁਪੱਖੀ ਚੇਤਨਤਾ ਨਾਲ ਜੋੜਦਾ ਹੈ। ਜਿਸ ਵਿਚ ਸਮਾਜਕ ਚੇਤਨਤਾ, ਆਰਥਕ ਚੇਤਨਾ, ਧਾਰਮਕ, ਸਭਿਆਚਾਰਕ, ਰਾਜਨੀਤਕ ਤੇ ਇਤਿਹਾਸਕ ਪਰਿਵਰਤਨਾਂ ਅਤੇ ਕਿਸੇ ਸਮੇਂ ਦੇ ਸਮਾਜ ਨੂੰ ਵੀ ਘੋਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।[9] ਇਸੇ ਤਰ੍ਹਾਂ ਟਾਲਸਟਾਏ ਵੀ ਸਾਹਿਤ ਨੂੰ ਕਿਸੇ ਇਕ ਖਾਸ ਸੀਮਾ ਵਿਚ ਬੰਨ੍ਹ ਕੇ ਪਰਿਭਾਸ਼ਿਤ ਨਹੀਂ ਕਰਦਾ। ਉਸ ਅਨੁਸਾਰ, "ਸਾਹਿਤ ਕੇਵਲ ਇਕ ਵਿਸ਼ੇਸ਼ ਸਮਾਜ ਦੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਨੂੰ ਹੀ ਪਰਿਭਾਸ਼ਿਤ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਉਸ ਸਮੇਂ ਦੀਆਂ ਸੰਕਲਪਮਈ ਕੀਮਤਾਂ ਜੋ ਵਿਸ਼ੇਸ਼ ਸਮਾਜ ਦੇ ਵਿਚ ਲੋਕ ਭੋਗਦੇ ਹਨ, ਉਹਨਾਂ ਨੂੰ ਵੀ ਦ੍ਰਿਸ਼ਟੀਗੋਚਰ ਕਰਦਾ ਹੈ।"[10] ਇਸ ਦੇ ਨਾਲ ਹੀ ਸਾਹਿਤ ਦਾ ਮਨੋਵਿਗਿਆਨਕ ਆਧਾਰ ਵੀ ਉਲੀਕਿਆ ਜਾਂਦਾ ਹੈ ਭਾਵ 'ਮਨੁੱਖੀ ਮਨ ਦੇ ਵਿਗਿਆਨਕ ਵਿਸ਼ਲੇਸ਼ਣ ਦਾ ਨਾਮ ਸਾਹਿਤ ਹੈ ਜਿਸ ਵਿਚ ਮਨੁੱਖ ਦੇ ਬਾਹਰੀ ਸਮਾਜਕ ਯਥਾਰਥ ਦੇ ਨਾਲ-ਨਾਲ ਉਸ ਦੇ ਅੰਤਰੀਵੀ ਸਾਰਾਂ ਵਿਚਲੇ ਮਸਲਿਆਂ ਨੂੰ ਵੀ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੁੰਦਾ ਹੈ।"[11]

ਇਹਨਾਂ ਪਰਿਭਾਸ਼ਾਵਾਂ ਦੇ ਆਧਾਰ ਤੇ ਸਾਹਿਤ ਦਾ ਮਨੋਰਥ ਯਥਾਰਥ ਚਿਤਰਣ ਦੇ ਨਾਲ-ਨਾਲ ਮਨੁੱਖੀ ਮਨ ਦੇ ਅੰਦਰੂਨੀ ਤੇ ਬਾਹਰੀ ਵਿਸਤਾਰਾਂ ਦੇ ਸੁਹਜਾਤਮਕ ਸੰਬੰਧਾਂ ਨੂੰ ਪ੍ਰਤੀਬਿੰਬਤ ਕਰਨ ਦੇ ਨਾਲ ਹੀ ਸਮਾਜ ਦੇ ਸੁਹਜ ਨੂੰ ਵੀ ਵਿਕਸਿਤ ਕਰਨਾ ਹੈ। ਸਾਹਿਤ ਅਤੇ ਕਲਾਤਮਕ ਬਿੰਬ ਵਿਚ ਵਿਚਾਰ, ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਉਸਦੇ ਅੰਤਰੀਵੀ ਸਾਰ ਵਿਚ ਲੁਪਤ ਰੂਪ ਵਿਚ ਮੌਜੂਦ ਰਹਿੰਦੀ ਹੈ। ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਡੂੰਘੇ ਸੰਬੰਧ ਕਰਕੇ ਹੀ

ISSN 2394-7462

ਸਾਹਿਤ ਵਿਚ ਇਕ ਵਿਸ਼ੇਸ਼ ਸਮਾਜ ਦੇ ਹਿਤਾਂ ਦੀ ਅਭਿਵਿਅਕਤੀ ਕੀਤੀ ਗਈ ਹੁੰਦੀ ਹੈ। ਲੈਨਿਨ ਦੇ ਮਾਰਕਸਵਾਦੀ ਫ਼ਲਸਫ਼ੇ ਵਿਚਲੇ ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਆਪਸੀ ਸੰਬੰਧਾਂ ਦੀ ਫ਼ਿਲਾਸਫ਼ੀ ਅਨੁਸਾਰ, "ਸਮਾਜ ਦੇ ਵਿਚਾਰਧਾਰਕ ਸੰਘਰਸ਼ ਵਿਚ ਕਲਾ ਇਕ ਮਹੱਤਵਪੂਰਨ ਹਥਿਆਰ ਹੈ।"[12] ਉਹ ਮਨੁੱਖ ਦੀ ਅਸਾਵੀਂ ਆਰਥਕ ਸਥਿਤੀ ਪ੍ਰਤੀ ਲੋਕਾਂ ਦੀ ਸਚੇਤਤਾ ਅਤੇ ਵਿਚਾਰਧਾਰਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਦੀ ਪ੍ਰਸਥਾਪਤੀ ਲਈ ਸਾਹਿਤ ਨੂੰ ਇਕ ਵਿਚਾਰਧਾਰਕ ਹਥਿਆਰ ਦੇ ਰੂਪ ਵਿਚ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। ਇਥੇ ਵਿਚਾਰਧਾਰਾ ਦੀ ਪੇਸ਼ਕਾਰੀ ਸਾਹਿਤ ਵਿਚ ਪ੍ਰਤੱਖ ਰੂਪ ਵਿਚ ਕੀਤੀ ਗਈ ਹੁੰਦੀ ਹੈ ਜੋ ਸਾਹਿਤ ਵਿਚਲੀ ਸਾਹਿਤਕਤਾ ਨੂੰ ਇਕ ਉਚੇਰੀ ਸਾਥਰਕਤਾ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ।

ਟਰੌਟਸਕੀ ਨੇ ਆਪਣੀ ਪੁਸਤਕ 'ਲਿਟਰੇਚਰ ਐਂਡ ਰੈਵੋਲਿਊਸ਼ਨ' ਵਿਚ ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦੇ ਆਪਸੀ ਸੰਬੰਧਾਂ ਦਾ ਇਕ ਬਹੁਤ ਹੀ ਤੀਖਣ ਤੇ ਜਟਿਲ ਅਧਿਐਨ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਹੈ। ਉਸ ਅਨੁਸਾਰ, "ਲੇਖਕ ਆਪਣੀ ਸਾਹਿਤਕ ਕਿਰਤ ਵਿਚ ਆਪਣੀ ਜਮਾਤੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਅਵਚੇਤਨ ਪੱਧਰ ਤੇ ਹੀ ਪ੍ਰਾਪਤ ਅਤੇ ਪ੍ਰਵਾਹਿਤ ਕਰਦਾ ਹੈ।" ਲੈਨਿਨ ਅਤੇ ਟਰੌਟਸਕੀ ਦੀਆਂ ਵਿਚਾਰਧਾਰਾ ਤੇ ਸਾਹਿਤ ਦੇ ਆਪਸੀ ਰਿਸ਼ਤੇ ਨੂੰ ਵਿਸ਼ਲੇਸ਼ਿਤ ਕਰਦੀਆਂ ਪਰਿਭਾਸ਼ਾਵਾਂ ਵਿਚ ਇਕ ਸਾਂਝਾ ਨੁਕਤਾ ਇਹ ਹੈ ਕਿ ਕਿਸੇ ਵੀ ਸਾਹਿਤਕ ਕਿਰਤ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਵਿਦਮਾਨ ਹੁੰਦੀ ਹੈ ਪਰ ਇਸ ਦੇ ਵਿਚਰਨ ਦੇ ਢੰਗ ਵਿਚ ਫਰਕ ਰਹਿੰਦਾ ਹੈ।

ਕਲਾ ਤੋਂ ਜੇਕਰ ਇਸਦਾ ਵਿਚਾਰਧਾਰਕ ਕਾਰਜ ਅਤੇ ਜੀਵਨ ਬੋਧ ਵੱਖਰਾ ਕਰ ਲਿਆ ਜਾਵੇ ਤਾਂ ਪਿੱਛੇ ਕੇਵਲ 'ਨਿਰਜਿੰਦ ਰੂਪੂ' ਤੋਂ ਛੁਟ ਕੁਝ ਨਹੀਂ ਬਚਦਾ ਤੇ 'ਵਸਤੂ' ਤੋਂ ਬਿਨਾ 'ਰੂਪ' ਦੀ ਹੋਂਦ ਸੰਭਵ ਨਹੀਂ। ਇਸ ਲਈ ਵਿਚਾਰਧਾਰਾ ਮੁਕਤ ਕਲਾ ਨਾਂ ਦੀ ਕੋਈ ਵਸਤ ਨਹੀਂ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਜਦੋਂ ਕਲਾਕਾਰ ਦੇ ਲਹੂ ਮਾਸ ਦੇ ਅੰਗ ਬਣੀ ਹੁੰਦੀ ਹੈ ਤਾਂ ਕਲਾਤਮਕ ਦੋਸ਼ ਪੈਦਾ ਨਹੀਂ ਹੁੰਦੇ ਸਗੋਂ ਕਲਾਤਮਕ ਦੋਸ਼ ਪੈਦਾ ਹੀ ਵਿਚਾਰਧਾਰਕ ਊਣਤਾ ਤੋਂ ਹੁੰਦਾ ਹੈ। ਪਲੈਖਾਨੋਵ ਅਨੁਸਾਰ, 'ਪਰਚਾਰ..... ਆਪਣੇ ਆਪ ਵਿਚ ਕਲਕਾਰੀ ਨੂੰ ਖਾਰਜ ਨਹੀਂ ਕਰਦਾ ਪਰ ਇਹ ਲਾਜ਼ਮੀ ਹੈ ਕਿ ਪਰਚਾਰ ਸਾਫ ਤੇ ਸਥਿਰ ਹੋਵੇ। ਪਰਚਾਰਕ ਨੂੰ ਉਹਨਾਂ ਵਿਚਾਰਾਂ ਦੀ ਪੂਰੀ ਸਮਝ ਹੋਵੇ ਜਿਹਨਾਂ ਦਾ ਉਹ ਪਰਚਾਰ ਕਰ ਰਿਹਾ ਹੈ, ਉਹ ਉਸਦੇ ਲਹੂ ਮਾਸ ਦਾ ਅੰਗ ਬਣਿਆ ਹੋਵੇ, ਕਲਾਤਮਕ ਸਿਰਜਣਾ ਦੇ ਪਲ ਉਹ ਉਸ ਨੂੰ ਪਰੇਸ਼ਾਨੀ, ਉਲਝਣ ਜਾਂ ਰੋਕ ਖੜੀ ਨਾ ਕਰਨ, ਐਪਰ ਜੇਕਰ ਮੂਲ ਸੂਰਤ ਦੀ ਘਾਟ ਹੋਵੇ, ਜੇ ਪਰਚਾਰਕ ਆਪਣੇ ਵਿਚਾਰਾਂ ਦਾ ਮਾਹਰ ਨਾ ਹੋਵੇ ਤਾਂ ਫਿਰ ਵਿਚਾਰਧਾਰਕ ਤੱਤਾਂ ਦਾ ਕਲਾਤਮਕ ਕਿਰਤ ਉੱਪਰ ਮਾਰੂ ਅਸਰ ਪਵੇਗਾ, ਉਹ ਇਸ ਨੂੰ ਅਕਾਊ ਤੇ ਥਕਾਊ ਬਣਾ ਛੱਡੇਗਾ ਪਰ ਚੇਤਾ ਰਹੇ ਕਿ ਇਹ ਊਣਤਾਈ ਵਿਚਾਰਾਂ ਦੀ ਨਹੀਂ ਸਗੋਂ ਇਸ ਤੱਥ ਦੀ ਹੋਵੇਗੀ ਕਿ ਉਹ ਕਿਸੇ ਸਬੱਬ ਪੂਰੀ ਤਰ੍ਹਾਂ ਵਿਚਾਰਧਾਰਕ ਨਾ ਬਣਿਆ। ਸੋ ਪਹਿਲੀ ਨਜ਼ਰ ਦੇ ਝਉਲੇ ਤੋਂ ਉਲਟ ਇਥੇ ਉਜ਼ਰ ਵਿਚਾਰਧਾਰਕ ਹੋਣ ਉੱਪਰ ਨਹੀਂ ਸਗੋਂ ਉਜ਼ਰ ਜਾਂ ਵਿਚਾਰਧਾਰਕ ਨਾ ਹੋਣ ਉੱਤੇ ਹੈ।"[13] ਪਲੈਖਾਨੋਵ ਦੀ ਕਲਾ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਸੰਬੰਧੀ ਇਹ ਟਿੱਪਣੀ ਉਹਨਾਂ ਦੀ ਆਪਸੀ ਤਦਰੂਪਤਾ ਉੱਪਰ ਟਿਕੀ ਹੋਈ ਹੈ ਜਦੋਂ ਵਿਚਾਰਧਾਰਾ ਸਾਹਿਤਕਤਾ ਉੱਪਰ ਹਾਵੀ ਨਹੀਂ ਸਗੋਂ ਉਸਦੇ ਸਮਵਿੱਥ ਹੋ ਕੇ ਵਿਚਰਦੀ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਦੀ ਸੰਵਾਹਕ ਸਾਹਿਤਕ ਕਿਰਤ ਵਿਚ ਸਾਹਿਤਕਤਾ ਦਾ ਸਥਾਨ ਹਮੇਸ਼ਾ ਪ੍ਰਥਮ ਰਹਿੰਦਾ ਹੈ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਆਪਣੀਆਂ ਸਾਰੀਆਂ ਸਮਰੱਥਾਵਾਂ ਦੇ ਬਾਵਜੂਦ ਅਪ੍ਰਤੱਖ ਰੂਪ ਵਿਚ ਮੌਜੂਦ ਰਹਿੰਦੀ ਹੈ। ਪ੍ਰਤੱਖ ਵਿਚਾਰਧਾਰਾ ਜਾਂ ਵਿਚਾਰਧਾਰਾ ਦੇ ਪ੍ਰਚਾਰ ਹਿੱਤ ਰਚੀ ਸਾਹਿਤਕ ਕਿਰਤ ਰਚਨਾਤਮਕ ਕਲਾ ਕ੍ਰਿਤੀ ਨੂੰ ਸਾਹਿਤਕਤਾ ਦੀ ਕੋਟੀ ਵਿਚੋਂ ਖਾਰਜ ਕਰ ਦਿੰਦੀ ਹੈ। ਇਸ ਲਈ ਸਾਹਿਤ ਵਿਚਲਾ ਕਲਾਤਮਕ ਬਿੰਬ ਉਦੋਂ ਤੱਕ ਕਲਾਤਮਕ ਹੈ ਜਦੋਂ ਤੱਕ ਵਿਚਾਰਧਾਰਾ ਕਲਾ ਦੇ ਅੰਦਰ ਨਿਹਿਤ ਹੈ, ਆਰੋਪਿਤ ਨਹੀਂ।

ਵਿਚਾਰਧਾਰਾ ਦੇ ਪ੍ਰਭਾਵ ਕਾਰਨ ਹੀ ਕਲਾ ਸਮਾਜਕ ਯਥਾਰਥ ਪ੍ਰਤੀ ਵਿਸ਼ੇਸ਼ ਰੁਖ ਅਖ਼ਤਿਆਰ ਕਰਦੀ ਹੈ। ਸਾਹਿਤ ਯਥਾਰਥ ਨੂੰ ਸਿਰਫ ਪ੍ਰਤੀਬਿੰਬਤ ਹੀ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਉਸਦਾ ਮੁਲਾਂਕਣ ਕਰਦਾ ਹੋਇਆ ਇਕ ਖਾਸ ਸੂਝ ਦ੍ਰਿਸ਼ਟੀ ਵੀ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਸਾਹਿਤਕਾਰ ਆਪਣੀ ਸਾਹਿਤ ਸਿਰਜਣਾ ਵਿਚ ਕਿਸੇ ਨਾ ਕਿਸੇ ਰੂਪ ਵਿਚ ਨਿਸ਼ਚੇ ਹੀ ਸਮਾਜਕ ਆਦਰਸ਼ ਦਾ ਸਮਰਥਨ ਕਰਦਾ ਹੈ ਅਤੇ ਇਸ ਸਮਾਜਕ ਆਦਰਸ਼ ਵਿਚ ਹੀ ਵਿਚਾਰਧਾਰਾ ਲੁਪਤ ਹੁੰਦੀ ਹੈ। ਡਾ. ਕਰਮਜੀਤ ਸਿੰਘ ਅਨੁਸਾਰ, "ਰਚਨਾਤਮਕ ਉਤੇਜਨਾ ਪਿਛੇ ਕੋਈ ਨਾ ਕੋਈ ਅਚੇਤ, ਵਿਚਾਰਧਾਰਾਈ ਪ੍ਰੇਰਣਾ ਆਵੱਸ਼ ਕਿਰਿਆਸ਼ੀਲ ਹੁੰਦੀ ਹੈ। ਬੇਸ਼ਕ ਯੁਗ ਚੇਤਨਾ ਦੀ ਪ੍ਰਤੀਨਿਧਤਾ ਉਹ ਕਵੀ ਵੀ ਕਰਦੇ ਹਨ ਜੋ ਆਪਣੀ ਰਚਨਾ ਦੁਆਰਾ ਯੁਗ ਦੀ ਪ੍ਰਧਾਨ ਵਿਚਾਰਧਾਰਾ ਦੀ ਅਰਾਧਨਾ ਕਰਦੇ ਹਨ।"[14]

ISSN 2394-7492

ਇਸ ਅਚੇਤ ਅਤੇ ਅੰਦਰੂਨੀ ਸਾਰ ਵਿਚ ਲੁਪਤ ਵਿਚਾਰਧਾਰਾ ਕਾਰਨ ਹੀ ਹਰ ਸਾਹਿਤਕ ਰਚਨਾਵਲੀ ਆਪਣੇ ਨਿੱਗਰ ਅਤੇ ਪੁਖਤਾ ਰੂਪ ਵਿਚ ਵਿਸ਼ੇ ਦਾ ਪ੍ਰਗਟਾ ਕਰਦੀ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਸਾਹਿਤ ਦੇ ਆਪਸੀ ਰਿਸ਼ਤੇ ਬਾਰੇ ਮਾਰਕਸਵਾਦੀ ਨਜ਼ਰੀਆ ਇਹ ਹੈ ਕਿ ਸ਼੍ਰੇਣੀ ਸਮਾਜਾਂ ਵਿਚ ਸਾਹਿਤ ਵਿਲੱਖਣ ਵਿਧੀਆਂ ਨਾਲ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸੰਵਾਹਕ ਬਣਦਾ ਹੈ। ਮਾਰਕਸਵਾਦ-ਲੈਨਿਨਵਾਦ ਦੇ ਸੰਸਥਾਪਕਾਂ ਨੇ ਸਾਹਿਤ ਨੂੰ ਇਕ ਸੰਸਕ੍ਰਿਤਕ ਮੁੱਲ ਦੇ ਰੂਪ ਵਿਚ ਦੇਖਿਆ ਹੈ ਅਤੇ ਉਸ ਵਿਚਲੇ ਵਿਚਾਰਧਾਰਕ ਪਹਿਲੂ ਦੇ ਅਹਿਮ ਮਹੱਤਵ ਨੂੰ ਸਵੀਕਾਰ ਵੀ ਕੀਤਾ ਹੈ। ਉਹਨਾਂ ਦੇ ਮੱਤ ਅਨੁਸਾਰ, ''ਸਾਹਿਤ ਜਮਾਤੀ ਹਿੱਤਾਂ ਦੀ ਪਾਰਦਰਸ਼ੀ ਪ੍ਰਿਜ਼ਮ ਰਾਹੀਂ ਜ਼ਿੰਦਗੀ ਦੇ ਯਥਾਰਥ ਨੂੰ ਪ੍ਰਤੀਬਿੰਬਤ ਕਰਦਾ ਹੈ, ਇਹ ਵਰਗ ਵਿਸ਼ੇਸ਼ ਦੇ ਹਿਤਾਂ ਨੂੰ ਅਭਿਵਿਅਕਤ ਕਰਦਾ ਹੈ ਅਤੇ ਇਸੇ ਵਿਚ ਹੀ ਵਿਚਾਰਧਾਰਕ ਪ੍ਰਕਾਰਜ ਨਿਹਿਤ ਹੈ।'' [15]

ਬਹੁਗਿਣਤੀ ਆਲੋਚਕਾਂ ਦਾ ਮੱਤ ਇਸ ਗੱਲ ਦਾ ਸਮਰਥਨ ਕਰਦਾ ਹੈ ਕਿ ਵਿਚਾਰਧਾਰਾ ਇਕ ਪ੍ਰਬੰਧ ਹੈ। ਜਦ ਕਿ ਸਾਹਿਤ ਵਿਅਕਤੀਗਤ ਸਿਰਜਣਾ ਹੋਣ ਦੇ ਨਾਤੇ ਸਾਹਿਤਕਾਰ ਦੀ ਵਿਅਕਤੀਗਤ ਅਨੁਭੂਤੀ ਦੀ ਕਲਾਤਮਕ ਅਭਿਵਿਅਕਤੀ ਹੈ ਜਿਸ ਉਤੇ ਸਰਵ-ਵਿਆਪੀ ਨਿਯਮਾਂ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਲਾਗੂ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਵਿਚਾਰਧਾਰ ਦਾ ਅਰਥ ਨਿਰੰਤਰ ਪ੍ਰਕਿਰਿਆ ਜਾਂ ਝੁਕਾਓ ਹੈ। ਜਦ ਕਿ ਸਹਿਤ ਦੀਆਂ ਆਪਣੇ ਵਿਸ਼ੇਸ਼ ਰੂਪਾਂ ਕਾਰਣ ਸੀਮਾਵਾਂ ਹੁੰਦੀਆਂ ਹਨ ਅਤੇ ਸਾਹਿਤਕਾਰ ਸਾਹਿਤ ਰਚਨਾ ਦੁਆਰਾ ਸਵੈ ਤ੍ਰਿਪਤੀ ਦਾ ਮੁਤਲਾਸ਼ੀ ਹੁੰਦਾ ਹੈ। ਵਿਚਾਰਧਾਰ ਵਸਤੂਪਰਕ ਸੱਚ ਵੱਲ ਵੱਧਦੀ ਹੈ ਅਤੇ ਆਕਰਸ਼ਿਤ ਹੁੰਦੀ ਹੈ। ਸਾਹਿਤਕਾਰ ਵਸਤੂ ਯਥਾਰਥ ਦਾ ਅਜਨਬੀਕ੍ਰਿਤ ਰੂਪ ਪ੍ਰਸਤੁਤ ਕਰਦਾ ਹੈ ਜਾਂ ਦੂਜੇ ਸ਼ਬਦਾਂ ਵਿਚ ਦ੍ਰਿਸ਼ਟਮਾਨ ਯਥਾਰਥ ਦਾ ਅਜਨਬੀਕ੍ਰਿਤ ਰੂਪ ਪ੍ਰਸਤੁਤ ਕਰਦਾ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਜੀਵਨ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਵਿਚੋਂ ਉਪਜਿਆ ਵਤੀਰਾ ਹੋਣ ਕਰਕੇ ਹਰ ਸਮਾਜਕ ਤੇ ਮਨੁੱਖੀ ਸਰਗਰਮੀ ਇਸ ਤੋਂ ਅਭਿੱਜ ਨਹੀਂ ਹੈ। ਹਰ ਮਨੁੱਖੀ ਸਰਗਰਮੀ ਵਾਂਗ ਸਾਹਿਤ ਵੀ ਇਸ ਤੋਂ ਨਿਰਲੇਪ ਨਹੀਂ। ਕਈ ਵਾਰ ਸਾਹਿਤ ਤੇ ਕਲਾ ਵਿਚ 'ਵਿਚਾਰਧਾਰਾ ਤੋਂ ਵਿਹੂਣੇ', 'ਵਿਚਾਰਧਾਰਾ ਤੋਂ ਉੱਪਰ ਉੱਠੇ' ਅਤੇ 'ਵਿਚਾਰਧਾਰਾ ਤੋਂ ਨਿਰਲੇਪ' ਹੋਣ ਦੇ ਦਾਅਵੇ ਕੀਤੇ ਜਾਂਦੇ ਹਨ ਪਰ ਇਹ ਦਾਅਵੇ ਵੀ ਆਪਣੇ ਆਪ ਵਿਚ ਕਿਸੇ ਵਿਚਾਰਧਾਰਕ ਹਿਤਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਹੋ ਹੁੰਦੇ ਹਨ। ਇਸ ਲਈ ਸਾਹਿਤ ਸਿਰਜਣਾ ਵਿਚ ਵਿਚਾਰਧਾਰਾ ਦਾ ਮਹੱਤਵਪੂਰਨ ਰੋਲ ਹੁੰਦਾ ਹੈ। ਕਲਾ ਅਤੇ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸ ਵਿਚ 'ਕਲਾ ਕਲਾ ਲਈ' ਜਾਂ 'ਕਲਾ ਵਿਚਾਰਧਾਰਾ ਤੋਂ ਰਹਿਤ' ਜਾਂ 'ਕਲਾ ਅਤੇ ਸਾਹਿਤ' ਨੂੰ ਇਸ ਦੇ ਅੰਦਰੂਨੀ ਨੇਮਾਂ ਤੋਂ ਚਲ ਕੇ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ ਆਦਿ ਧਾਰਨਾਵਾਂ ਹਕੀਕਤ ਵਿਚ ਇਸ ਖੇਤਰ ਵਿਚ ਵਿਸ਼ੇਸ਼ ਵਿਚਾਰਧਾਰਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਦੀ ਸਥਾਪਤੀ ਹੀ ਹਨ ਜੋ ਕਲਾ ਅਤੇ ਸਾਹਿਤ ਨੂੰ ਜਮਾਤੀ ਸਮਾਜ ਵਿਚ ਤਬਦੀਲੀ ਦੇ ਹੱਕ ਵਜੋਂ ਭੁਗਤਣੋਂ ਰੋਕਣ ਲਈ ਹੀਲ ਹਰਬਾ ਹੀ ਹਨ ਜਾਂ ਇਸ ਦੇ ਰੋਲ ਨੂੰ ਝੁਠਲਾਉਣ ਤੋਂ ਵੱਧ ਕੁਝ ਨਹੀਂ ਹਨ। [16]

ਵਿਚਾਰਧਾਰਾ ਜਮਾਤੀ ਸਮਾਜ ਵਿਚ ਵਿਚਾਰਾਂ ਦਾ ਉਹ ਸਮੂਹ ਹੁੰਦੀ ਹੈ ਜੋ ਸਮਾਜ ਵਿਚਲੇ ਜਮਾਤੀ ਵਿਰੋਧਾਂ ਨੂੰ ਇਸ ਢੰਗ ਨਾਲ ਛੁਪਾਉਂਦੀ ਹੈ ਕਿ ਅੰਤਿਮ ਰੂਪ ਵਿਚ ਇਹ ਭਾਰੂ ਜਮਾਤ ਦੀ ਸੇਵਾ ਕਰਦੀ ਪ੍ਰਤੀਤ ਹੁੰਦੀ ਹੈ। ਇਹ ਜਾਣਨਾ ਵੀ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਪਦਾਰਥਕ ਸਾਧਨਾਂ ਉੱਤੇ ਕਾਬਜ਼ ਜਮਾਤ ਦੇ ਵਿਚਾਰ ਹੀ ਅਸਲ ਵਿਚ ਕਿਸੇ ਸਮਾਜ ਦੀ ਭਾਰੂ ਵਿਚਾਰਧਾਰਾ ਹੁੰਦੀ ਹੈ। ਇਉਂ ਪਦਾਰਥਕ ਤੌਰ ਉੱਤੇ ਭਾਰੂ ਜਮਾਤ ਵਿਚਾਰਾਂ ਦੇ ਖੇਤਰ ਵਿਚ ਕਾਬਜ਼ ਹੋਣ ਕਾਰਨ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਹੀ ਸਮੂਹ ਸਮਾਜ ਦੇ ਵਿਚਾਰ ਬਣਾ ਕੇ ਪੇਸ਼ ਕਰ ਰਹੀ ਹੁੰਦੀ ਹੈ।

ਮਾਰਕਸ ਅਨੁਸਾਰ ਵਿਚਾਰਧਾਰਾ ਕੁਝ ਮਤਾਂ ਦਾ ਸੰਗ੍ਰਹਿ ਮਾਤਰ ਨਹੀਂ। ਇਸ ਦਾ ਅਰਥ ਇਹ ਦਰਸਾਉਂਦਾ ਹੈ ਕਿ ਜਮਾਤੀ ਸਮਾਜ ਵਿਚ ਮਨੁੱਖ ਆਪਣੇ ਰੋਲ ਕਿਸ ਤਰ੍ਹਾਂ ਨਿਭਾਉਂਦੇ ਹਨ। ਵਿਚਾਰਧਾਰਾ ਜ਼ਰੀਏ ਉਹਨਾਂ ਕਦਰਾਂ, ਵਿਚਾਰਾਂ ਅਤੇ ਬਿੰਬਾਂ ਨੂੰ ਦਰਸਾਉਣਾ ਹੈ, ਜਿਹੜੇ ਮਨੁੱਖਾਂ ਨੂੰ ਉਹਨਾਂ ਦੀਆਂ ਸਮਾਜਕ ਕਾਰਗੁਜ਼ਾਰੀਆਂ ਵਿਚ ਬੰਨਦੇ ਹਨ ਅਤੇ ਅਜਿਹਾ ਕਰਦਿਆਂ ਸਮੁੱਚੇ ਸਮਾਜ ਬਾਰੇ ਵਾਸਤਵਿਕ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰਨ ਤੋਂ ਹੋੜਦੇ ਹਨ।[17] ਇਸ ਲਈ ਕਲਾ ਵਿਚ ਸ਼੍ਰੇਣੀ ਸਮਾਜ ਦੀ ਪੇਸ਼ਕਾਰੀ ਇਕ ਤਰ੍ਹਾਂ ਨਾਲ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਦਾ ਵਸੀਲਾ ਹੀ ਬਣਦੀ ਹੈ।

ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਵਿਚਕਾਰ ਸੰਬੰਧ ਬਹੁਤ ਜਟਿਲ ਹਨ। ਅਲਥੂਸਰ ਦੀ ਦਲੀਲ ਹੈ ਕਿ ਕਲਾ ਨੂੰ ਵਿਚਾਰਧਾਰਾ ਦੇ ਪੱਧਰ ਤੱਕ ਘਟਾ ਕੇ ਨਹੀਂ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਸਗੋਂ ਇਸਦਾ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਇਕ ਵਿਸ਼ੇਸ਼ ਰਿਸ਼ਤਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਉਹਨਾਂ ਕਾਲਪਨਿਕ ਵਿਧੀਆਂ ਦੀ ਸਾਰਥਕਤਾ ਦੱਸਦੀ ਹੈ ਜਿਹਨਾਂ ਰਾਹੀਂ ਮਨੁੱਖ ਆਪਣੇ ਵਾਸਤਵਿਕ ਸੰਸਾਰ ਦਾ ਅਨੁਭਵ ਕਰਦੇ ਹਨ। ਭਾਵੇਂ ਇਹ ਅਨੁਭਵ ਉਸੇ ਤਰ੍ਹਾਂ ਦਾ ਹੈ ਜੋ ਸਾਨੂੰ ਸਾਹਿਤ ਦੁਆਰਾ ਵੀ

ISSN 2394-7462

ਹੁੰਦਾ ਹੈ ਪਰ ਅਨੁਭਵ ਸਾਹਿਤ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਸਥਿਤੀਆਂ ਵਿੱਚੋਂ ਉਪਜੀਆਂ ਵਿਚਾਰਧਾਰਾਵਾਂ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਨਹੀਂ ਸਗੋਂ ਇਹਨਾਂ ਵਿਚ ਜੀਣ ਦਾ ਹੈ। ਫਿਰ ਕਲਾ ਇਸ ਅਨੁਭਵ ਨੂੰ ਨਿਸ਼ਚੇਸ਼ਟ ਪ੍ਰਗਟ ਕਰਨ ਨਾਲੋਂ ਕੁਝ ਵਧੇਰੇ ਦਰਸਾਉਂਦੀ ਹੈ। ਇਹ ਵਿਚਾਰਧਾਰਾ ਦੇ ਅੰਤਰਗਤ ਨਿਯੰਤਰਿਤ ਵੀ ਹੁੰਦੀ ਹੈ ਅਤੇ ਇਸ ਨਾਲੋਂ ਏਸ ਹੱਦ ਤੱਕ ਵਿੱਥ ਵੀ ਸਥਾਪਿਤ ਕਰ ਲੈਂਦੀ ਹੈ ਜਿਥੇ ਅਸੀਂ ਉਸ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਮਹਿਸੂਸ ਅਤੇ ਸਮਝ ਸਕਦੇ ਹਾਂ ਜਿਸ ਵਿਚ ਇਹ ਫੁੱਟਦੀ ਹੈ। ਅਜਿਹਾ ਕਰਦਿਆਂ ਕਲਾ ਸਾਨੂੰ ਉਸ ਸੱਚ ਨੂੰ ਜਾਣਨ ਦੇ ਸਮਰੱਥ ਨਹੀਂ ਬਣਾਉਂਦੀ ਜਿਸ ਨੂੰ ਵਿਚਾਰਧਾਰਾ ਲੁਕੋ ਕੇ ਰੱਖਦੀ ਹੈ।[18]

ਪ੍ਰੋ. ਕਿਸ਼ਨ ਸਿੰਘ ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਸਾਹਿਤ ਨੂੰ ਦੋ ਵੱਖੋ-ਵੱਖਰੀਆਂ ਕਾਰਜੀ ਇਕਾਈਆਂ ਮੰਨਣ ਉੱਤੇ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ ਕਿਉਂਕਿ ਸਾਹਿਤ ਤੇ ਵਿਚਾਰਧਾਰਾ ਇਕੋ ਸਮਾਜ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦੀਆਂ ਹਨ। ਹਰੇਕ ਸਮਾਜ ਆਪਣੀ ਵਿਚਾਰਧਾਰਾ ਲੈ ਕੇ ਚੱਲਦਾ ਹੈ। ਬਦਲਦੀਆਂ ਸਮਾਜਕ ਪ੍ਰਸਥਿਤੀਆਂ ਵਿਚ ਸਾਹਿਤ ਵਿਚਲੇ ਸਰੋਕਾਰਾਂ ਅਤੇ ਵਿਚਾਰਧਾਰਾਵਾਂ ਵਿਚ ਬਦਲਾਵ ਆਉਂਦਾ ਹੈ। ਕਿਸੇ ਸਮਾਜ ਵਿਚ ਇਕ ਤੋਂ ਵੱਧ ਵਿਚਾਰਧਾਰਾਵਾਂ ਦੀ ਪ੍ਰਸਤੁਤਕਾਰੀ ਪ੍ਰਤੱਖ/ਲੁਪਤ ਰੂਪ ਵਿਚ ਕਰਦਾ ਹੈ।

ਵਿਚਾਰਧਾਰਾ ਕੁਝ ਸਿਧਾਂਤਾ ਦਾ ਇਕੱਤਰੀਕਰਨ ਨਹੀਂ ਸਗੋਂ ਇਹ ਜਮਾਤੀ ਸਮਾਜ ਵਿਚਲੇ ਮਨੁੱਖੀ ਸੰਬੰਧਾਂ ਨੂੰ ਪਰਿਭਾਸ਼ਿਤ ਕਰਦੀ ਹੋਈ ਉਹਨਾ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਅਤੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਸਤੁਤ ਕਰਦੀ ਹੈ ਜੋ ਅਸੰਤੁਲਿਤ ਸੰਬੰਧਾਂ ਦਾ ਕਾਰਨ ਹਨ ਅਤੇ ਸੱਚੀ ਤੇ ਸਹੀ ਮਾਨਵ ਹਿਤੈਸ਼ੀ ਵਿਚਾਰਧਾਰਾ ਵੀ ਉਭਾਰਦੀ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਵਾਂਗ ਹੀ ਸਾਹਿਤ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਮਨੁੱਖੀ ਅਵਸਥਾ ਅਤੇ ਇਸ ਨੂੰ ਬਦਲਣ ਦੀ ਕਲਾਤਮਕ ਕੋਸ਼ਿਸ਼ ਹੈ। ਸਾਹਿਤਕ ਕਿਰਤ ਵੀ ਸਮਾਜਕ ਅਮਲ ਦੀ ਪੈਦਾਵਾਰ ਹੈ ਪਰ ਉਸਦਾ ਪ੍ਰਯੋਜਨ ਮਨੁੱਖ ਅਤੇ ਪਦਾਰਥ ਦੇ ਅੰਤਰ-ਸੰਬੰਧਾਂ ਨਾਲੋਂ ਥੋੜ੍ਹਾ ਭਿੰਨ ਹੈ। ਹਰੇਕ ਸਾਹਿਤਕ ਕਿਰਤ ਆਪਣੇ ਸਮੇਂ ਦੀ ਸਮਾਜਕ ਪ੍ਰਸਥਿਤੀ ਨੂੰ ਆਪਣੇ ਵਿਸ਼ੇਸ਼ ਕਲਾਤਮਕ ਸੁਭਾਅ ਦੁਆਰਾ ਪ੍ਰਸਤੁਤ ਕਰਦੀ ਹੈ। ਅਜਿਹੇ ਚਿੰਤਕ ਸਾਹਿਤ ਨੂੰ ਕਿਸੇ ਸਮਾਜ ਦਾ ਦਰਪਣ ਜਾਂ ਸਿੱਧਾ ਪ੍ਰਤੀਬਿੰਬ ਮੰਨਦੇ ਹਨ ਪਰ ਇਕ ਸਾਹਿਤਕ ਕਿਰਤ ਕਿਸੇ ਸਮਾਜ ਦਾ ਦਰਪਣ ਮਾਤਰ ਹੀ ਨਹੀਂ ਹੁੰਦੀ ਸਗੋਂ ਇਸਦੀ ਕਲਾਤਮਕ ਪੁਨਰ ਉਸਾਰੀ ਹੈ। ਇਸ ਕਲਾਤਮਕ ਪੁਨਰ-ਉਸਾਰੀ ਦੁਆਰਾ ਸਾਹਿਤਕਾਰ ਬਾਹਰਮੁਖੀ ਯਥਾਰਥ ਪਿਛੇ ਕਾਰਜਸ਼ੀਲ ਡੂੰਘੀਆ ਪਰਤਾਂ ਨੂੰ ਵੀ ਆਪਣੇ ਕਲੇਵਰ ਵਿਚ ਲੈਂਦਾ ਹੈ। ਇਹਨਾਂ ਡੂੰਘੀਆ ਪਰਤਾਂ ਪਿੱਛੇ ਹੀ ਕੋਈ ਨਾ ਕੋਈ ਵਿਚਾਰਧਾਰਾ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦੀ ਹੈ ਜਿਸ ਦੀ ਪੇਸ਼ਕਾਰੀ ਸਾਹਿਤਕਾਰ ਰਚਨਾ ਵਿਚਲੀ ਸਾਹਿਤਕਤਾ ਦੇ ਦਾਇਰੇ ਵਿਚ ਰਹਿ ਕੇ ਕਰਦਾ ਹੈ।

ਵੱਖ-ਵੱਖ ਵਿਦਵਾਨਾਂ ਦੁਆਰਾ ਦਿੱਤੇ ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਸਾਹਿਤ ਬਾਰੇ ਆਪਣੇ ਵਿਚਾਰਾਂ ਅਤੇ ਉਪਰੋਕਤ ਸਾਰੀ ਵਿਚਾਰ-ਚਰਚਾ ਵਿਚੋਂ ਕੁਝ ਸਾਂਝੇ ਨੁਕਤੇ ਉੱਭਰ ਕੇ ਸਾਹਮਣੇ ਆਉਂਦੇ ਹਨ :

* ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਦਾ ਅਨਿੱਖੜ ਸੰਬੰਧ ਹੁੰਦਾ ਹੈ।
* ਸਾਹਿਤ ਅਤੇ ਵਿਚਾਰਧਾਰਾ ਆਪਣੀ ਸਵੈਧੀਨ ਹੋਂਦ ਵੀ ਰੱਖਦੇ ਹਨ।
* ਲੇਖਕ ਆਪਣੀ ਸ਼੍ਰੇਣੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਵੀ ਪ੍ਰਗਟ ਕਰਦਾ ਹੈ।
* ਲੇਖਕ ਆਪਣੀ ਸ਼੍ਰੇਣੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਉਲੰਘਣ ਜਾਂ ਇਸ ਤੋਂ ਉੱਚਾ ਉੱਠਣ ਦੀ ਸਮਰੱਥਾ ਵੀ ਰੱਖਦਾ ਹੈ ਅਤੇ ਫਿਰ ਵੀ ਉੱਤਮ ਸਾਹਿਤਕਾਰ ਰਹਿ ਸਕਦਾ ਹੈ।
* ਵਿਚਾਰਧਾਰਾ ਲੇਖਕ ਦਾ ਅਚੇਤ/ਸੁਚਤੇ ਕਾਰਜ ਹੈ।
* ਵਿਚਾਰਧਾਰਾ ਲੇਖਕ ਦੀ ਰਚਨਾ ਵਿਚ ਅਚੇਤ/ਸਚੇਤ ਤੌਰ ਤੇ ਪ੍ਰਗਟ ਹੁੰਦੀ ਹੈ।
* ਵਿਚਾਰਧਾਰਾ ਕਿਸੇ ਰਚਨਾ ਵੱਲ ਸਾਡੇ ਪ੍ਰਤਿਕਰਮ/ਹੁੰਗਾਰੇ ਨੂੰ ਘੜਦੀ ਹੈ।[25]

ISSN 2394-7492

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

1. Jorage Larrain, Concept of Ideology, p.27-28
2. Ibid, p.40.
3. Terry Eagleton, Criticism and Ideology, p. 186.
4. Luie Althusser, For Marx, p, 233.
5. Terry Eagleton, Ideology, p.28.
6. Encyclopeadia of Britanica, p. 241.
7. Dictionary of Philosophy, p.206
8. Avner Zis, Foundation of Marxist Aesthetics, p. 30
9. ਰੌਸ਼ਨ ਲਾਲ ਅਹੂਜਾ, ਸਾਹਿਤ ਸ਼ਾਸ਼ਤਰ, ਪੰਨਾ 9
10. ਉਹੀ, ਪੰਨਾ 10
11. ਉਹੀ, ਪੰਨਾ 11
12. Marx Engle, on Literature and Art, p. 22
13. Leon Trotsky, Literature and Revolution, p. 12
14. ਕਰਮਜੀਤ ਸਿੰਘ (ਡਾ.), ਪੰਜਾਬੀ ਕਾਵਿ-ਧਾਰਾਵਾਂ ਦੇ ਵਿਚਾਰਧਾਰਾਈ ਆਧਾਰ, ਪੰਨਾ 4
15. ਰਵਿੰਦਰ ਸਿੰਘ (ਡਾ.), ਅਮਰੀਕਾ ਦੀ ਨਵੀਨ ਆਲੋਚਨਾ ਪ੍ਰਣਾਲੀ, ਪੰਨਾ 11
16. ਕੰਵਲਜੀਤ ਕੌਰ ਢਿੱਲੋਂ, ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਅਤੇ ਵਿਚਾਰਧਾਰਾ, ਪੰਨਾ 15-16
17. V.I. Lenin, What is to be done, p.23
18. Terry Eagleton, Ideology, p. 95
19. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਫਰੈਂਕ, ਨਿੱਕੀ ਕਹਾਣੀ ਤੇ ਪੰਜਾਬੀ ਨਿੱਕੀ ਕਹਾਣੀ, 88-89

ISSN 2394-7462

ਸੁਹਜ ਸ਼ਾਸਤਰ : ਪਰਿਭਾਸ਼ਾ ਤੇ ਸਰੂਪ

*ਕੁਲਵਿੰਦਰ ਸਿੰਘ

Abstract

ਆਦਿ ਕਾਲ ਤੋਂ ਸੁਹਜ ਨੂੰ ਪਰਮ ਸ'ਚ (ਰ'ਬੀ ਪਰਮਾਨੰਦ) ਨਾਲ ਜੋੜ ਕੇ ਦੇਖਿਆ ਜਾਂਦਾ ਰਿਹਾ ਹੈ। ਪੰਤੂ ਆਧਨਿਕ ਸਮੇਂ ਵਿਚ ਨਵੀਆਂ ਚਿੰਤਨ ਪ੍ਰਣਾਲੀਆਂ ਦੇ ਆਉਣ ਨਾਲ ਇਸਦੇ ਕਈ ਪਰਿਪੇਖ ਬਣਦੇ ਹਨ ਜਿਹੜੇ ਕਈ ਵਾਰ ਕੇਵਲ ਅੰਤਰਮੁਖਤਾ (Introvert) ਨੂੰ ਹੀ ਸੁਹਜ ਦੇ ਆਧਾਰ ਨੂੰ ਵਰਤਦੇ ਹਨ ਤੇ ਕਈ ਵਾਰ ਕੇਵਲ ਬਾਹਰਮੁਖਤਾ (Extrovert) ਨੂੰ ਹੀ, ਪਰ ਸੁਹਜ ਸ਼ਾਸ਼ਤਰ ਦੀ ਸਿਧਾਂਤਕ ਘਾੜਤ ਅੰਤਰਮਖੀ ਸੰਸਾਰ ਅਤੇ ਬਾਹਰਮੁਖੀ ਸੰਸਾਰ ਦੇ ਦਵੰਦ ਵਿਚੋਂ ਹੀ ਸੰਭਵ ਹੈ। ਸੁਹਜ ਸ਼ਾਸਤਰ ਵਰਗੇ ਵਿਆਪਕ ਵਿਸ਼ੇ ਨੂੰ ਉਥੇ ਦੀਆਂ ਸ'ਭਿਆਚਾਰਕ ਹਾਲਤਾਂ ਨਾਲੋਂ ਤੋੜਕੇ ਵੇਖਣਾ ਇਸ ਵਿਸ਼ੇ ਨਾਲ ਅਨਿਆਂ ਹੈ। ਭਾਰਤੀ ਲੋਕਾਈ ਵਿਚ ਦਲਿਤ ਮਨ੍ਖ ਦੇ ਜੀਵਨ ਉਤਪੀੜਨ ਤੋਂ ਮੁਕਰਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ।ਆਪਣੇ ਸਵੈਮਾਨ ਨਾਲ ਜੁੜੇ ਮਨੁ'ਖੀ ਹੋਂਦ ਦੇ ਮ੍ਲ ਕਿਸੇ ਕੌਮ ਲਈ ਕਿੰਨੇ ਜ਼ਰੂਰੀ ਹੁੰਦੇ ਹਨ ਸ਼ਾਇਦ ਇਸ ਸਵਾਲ ਦੇ ਉੱਤਰ ਅਜੇ ਭਾਰਤੀ ਸਮਾਜ ਦੇ ਕੇਂਦਰ ਵਿਚ ਨਹੀਂ। ਦਲਿਤ ਸਾਹਿਤ/ਕਾਵਿ ਦੇ ਸੁਹਜ ਸ਼ਾਸਤਰ ਦੇ ਵ'ਖਰੇ ਪ੍ਰਤੀਮਾਨਾਂ ਦੀ ਖੋਜ ਵ'ਲ ਇਹ ਪਰਚਾ ਰੁਚਿਤ ਹੋਵੇਗਾ।

ਕਲਾ ਸਾਹਿਤ ਅਤੇ ਸੁਹਜ ਸ਼ਾਸ਼ਤਰ

ਕਲਾ ਮਨੁੱਖ ਦੀ ਸੁਹਜਾਤਮਿਕ ਚੇਤਨਾ ਦੇ ਵਿਕਾਸ ਦਾ ਮਾਧਿਅਮ ਹੈ। "ਕਲਾ ਦਾ ਖ਼ਾਸਾ ਜਟਿਲ ਹੈ, ਜੇ ਕਲਾ ਨੂੰ ਸਮੁੱਚੇ ਤੌਰ 'ਤੇ ਲਈਏ ਤਾਂ ਇਹ ਸਿਰਫ਼ ਅਸਲੀਅਤ ਦਾ ਅਕਸ ਹੀ ਨਹੀਂ ਸਗੋਂ ਵਿਸ਼ੇਸ਼ ਕਿਸਮ ਦੀ ਸੁਹਜਾਤਮਿਕ ਅਤੇ ਸਭਿਆਚਾਰਿਕ ਕਾਰਵਾਈ, ਸਰਗਰਮ ਸਿਰਜਣਾ ਅਤੇ ਕਲਾਤਮਿਕ ਉਸਾਰੀ ਵੀ ਹੈ।"[1] ਕਲਾ ਦੇ ਬਹੁਤ ਸਾਰੇ ਰੂਪ ਹਨ। ਸਾਹਿਤ ਵੀ ਕਲਾ ਦਾ ਇਕ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਰੂਪ ਹੈ। ਸਾਹਿਤ ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਵਰਤਾਰਿਆਂ ਨੂੰ ਸਿਰਜਣ ਪ੍ਰਕਿਰਿਆ ਚੋਂ ਲੰਘ ਕੇ ਬਣੀ ਲਿਖਤ ਰਚਨਾ ਹੈ। ਸਾਹਿਤ ਮਨੁੱਖੀ ਜੀਵਨ ਅਨੁਭਵ ਦੇ ਗਰਭ ਵਿਚੋਂ ਆਪਣਾ ਰੂਪ ਅਖਤਿਆਰ ਕਰਦਾ ਹੈ। ਸਾਰੇ ਮਨੁੱਖੀ ਵਰਤਾਰਿਆਂ ਦਾ ਲਿਖਤ ਰੂਪ ਸਾਹਿਤ ਦਾ ਰੂਪ ਧਾਰਨ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਸਾਹਿਤ ਤੇ ਅਣ ਸਾਹਿਤ ਦਾ ਨਿਖੇੜਾ ਕਰਨ ਲਈ ਇਕੋ ਇਕ ਬੁਨਿਆਦੀ ਚੀਜ ਸੁਹਜ ਹੈ। ਇਹ ਸਾਹਿਤ ਦਾ ਕੇਂਦਰੀ ਤੱਤ ਹੈ। ਸੁਹਜ ਨੂੰ ਨਿਰਧਾਰਤ ਕਰਨ ਲਈ ਕੋਈ ਇਕ ਚੀਜ ਕਾਰਗਰ ਨਹੀਂ ਹੁੰਦੀ ਸਗੋਂ ਸਮੂਹਕ ਕਲਾ ਜੁਗਤਾਂ, ਨਿੱਜ ਤੋਂ ਪਰ ਦੀ ਸੰਵੇਦਨਾ, ਫਿਲਾਸ਼ਫੀ ਤੇ ਵਿਚਾਰਧਾਰਾ ਰਲ ਕੇ ਇਸ ਦੇ ਨਿਰਧਾਰਨ ਵਿਚ ਹਿੱਸਾ ਪਾਉਂਦੀਆਂ ਹਨ।ਨਾਲ ਹੀ, ਸੰਸਕ੍ਰਿਤੀ ਤੇ ਇਤਿਹਾਸਕ ਸੰਦਰਭ ਸੁਹਜ ਦੀ ਪਿੱਠਭੂਮੀ ਦਾ ਆਧਾਰ ਕਾਰਜ ਨਿਭਾਉਂਦੇ ਹਨ। ਭਾਵੇਂ ਜਾਨਵਰ ਵੀ ਸਿਰਜਣਾ ਕਰਦੇ ਹਨ ਪ੍ਰੰਤੂ ਜਾਨਵਰਾਂ ਅਤੇ ਮਨੁੱਖੀ ਸਿਰਜਣਾ ਦਾ ਬੁਨਿਆਦੀ ਅੰਤਰ ਮਨੁੱਖ ਦੀ ਸੁਹਜਾਤਮਿਕ ਚੇਤਨਾ ਹੈ।ਮਨੁੱਖ ਦੀ ਚੇਤਨ ਹੋਂਦ ਸੁਹਜਾਤਮਿਕ ਸਿਰਜਣਾ ਦਾ ਬੁਨਿਆਦੀ ਆਧਾਰ ਹੈ।

Aesthetic ਸ਼ਬਦ ਦਾ ਪੰਜਾਬੀ ਰੂਪ ਸੁਹਜ-ਸ਼ਾਸਤਰ ਹੈ। "ਜੋ ਕਿ ਯੂਨਾਨੀ ਭਾਸ਼ਾ ਦੇ Aisthetikos ਤੋਂ ਲਿਆ ਗਿਆ ਹੈ ਜਿਸਦਾ ਅਰਥ ਹੈ, ਸੰਵੇਦਨਸ਼ੀਲਤਾ, ਇੰਦਰੀਆਂ ਦੁਆਰਾ ਸਹਿਜ ਅਨੁਭਵ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਯੋਗਤਾ। ਇਕ ਵਿਸ਼ੇਸ਼ ਵਿਗਿਆਨ ਵਜੋਂ ਇਸ ਸ਼ਬਦ ਨੂੰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਜਰਮਨ ਦੇ ਦਾਰਸ਼ਨਿਕ ਫਰੈਂਡਰਿਕ ਵੋਲਫ ਦੇ ਚੇਲੇ ਅਤੇ ਕਲਾ ਆਲੋਚਕ ਅਲੈਂਗਜਾਂਡਰ ਬੋਮਗਾਰਟਨ ਨੇ ਵਰਤਿਆ ਸੀ। ਉਹਨਾਂ 'Aesthetica' ਨਾਮ ਦੀ ਇਕ ਦੋ ਸੈਂਚੀਆਂ ਵਾਲ਼ੀਆਂ ਕਿਤਾਬ ਲਿਖੀ ਸੀ ਜਿਸਦੀ ਪਹਿਲੀ ਸੈਂਚੀ 1705 ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ ਸੀ। ਉਦੋਂ ਹੀ ਇਹ ਸ਼ਬਦ ਵਿਗਿਆਨ ਗਿਆਨ ਦੇ ਵਿਸ਼ੇਸ਼ ਖੇਤਰ ਦਾ ਅਰਥ ਰੱਖਣ ਲੱਗ ਪਿਆ ਸੀ ਪਰ ਵਿਗਿਆਨ ਵਜੋਂ ਸੁਹਜ ਸ਼ਾਸਤਰ ਸਿਰਫ ਬੋਮਗਾਰਟਨ ਤੱਕ ਆਪਣਾ ਇਤਿਹਾਸ ਨਹੀਂ ਰੱਖਦਾ ਸਗੋਂ ਇਸਦੀ ਉਤਪਤੀ ਪਹਿਲਾਂ ਤੋਂ ਹੋ ਚੁੱਕੀ ਸੀ।"[2] ਅਵਨੇਰ ਜੀਸ਼ ਅਨੁਸਾਰ , ਇਸ ਸ਼ਬਦ ਦੀ ਉਤਪਤੀ ਯੂਨਾਨੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦ Atiqutikos ਤੋਂ ਮੰਨੀ ਜਾਂਦੀ ਹੈ ਜਿਸਦਾ ਅਰਥ ਹੈ ਇੰਦਰਾਵੀ ਸੁੱਖ ਦੀ ਚੇਤਨਾ।

*ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ, ਦੇਸ਼ ਭਗਤ ਕਾਲਜ, ਬਰੜਵਾਲ (ਧੂਰੀ)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ISSN 2394-7462

ਪਛੱਮੀ ਦਰਸ਼ਨ ਅਤੇ ਸੁਹਜ ਸ਼ਾਸਤਰ

ਸੁਹਜ ਸ਼ਾਸਤਰੀ ਚਿੰਤਨ ਦੀ ਗੱਲ ਆਦਿ ਕਾਲ ਤੋਂ ਹੀ ਸਾਰੀਆਂ ਕਲਾਵਾਂ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਸਮੂਚੇ ਰੂਪ ਵਿਚ ਹੁੰਦੀ ਰਹੀ। ਅਲੱਗ ਅਲੱਗ ਦ੍ਰਿਸ਼ਟੀਕੋਣਾਂ ਦੇ ਸੰਦਰਭ ਵਿਚ ਕਲਾ ਦੀ ਸਿਰਜਣਾ ਦੇ ਆਧਾਰਾਂ ਤੇ ਪ੍ਰੇਰਨਾ ਸ੍ਰੋਤਾਂ ਬਾਰੇ ਗੱਲ ਹੁੰਦੀ ਰਹੀ ਹੈ। ਆਰੰਭ ਵਿਚ ਪਲੈਟੋ ਨੇ ਆਦਰਸ਼ਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਕਾਵਿ ਸੁਹਜ ਸੰਬੰਧੀ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕੀਤੇ, "ਦਿਸਦਾ ਸੰਸਾਰ ਅਣਦਿਸਦੇ ਸੰਸਾਰ ਦਾ ਅਨੁਕਰਨ ਹੈ ਅਤੇ ਕਲਾ ਦਾ ਸੰਸਾਰ ਅੱਗੋਂ ਉਸਦੇ ਸੰਸਾਰ ਦਾ ਅੱਗੋਂ ਅਨੁਕਰਨ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਉਸਦੇ ਮੱਤ ਅਨੁਸਾਰ ਕਲਾ ਦਾ ਸਿਰਮਤ ਯਥਾਰਥ ਪਰਮ ਯਥਾਰਥ ਤੋਂ ਤਿੰਨ ਗੁਣਾ ਦੂਰ ਹੈ। ਅਨੁਕਰਨ ਸਿਧਾਂਤ ਦੀ ਵਸਤੂਵਾਦੀ ਵਿਆਖਿਆ ਅਰਸਤੂ ਕਰਦਾ ਹੈ, " ਅਨੁਕਰਨ ਸਾਡੇ ਸੁਭਾਅ ਦੀ ਇਕ ਸਹਜ ਪ੍ਰਵਿਰਤੀ ਹੈ ਦੂਸਰੀ ਬਿਰਤੀ ਹੈ ਇਕਸੁਰਤ ਤੇ ਲੈਅ ਦੀ।"[5] ਅਰਸਤੂ "ਕਾਵਿ ਨੂੰ ਅਨੁਕਰਨ ਦਾ ਅਨੁਕਰਨ ਨਹੀਂ ਮੰਨਦਾ ਸਗੋਂ ਮਨੁੱਖੀ ਕਾਰਜਾਂ ਦਾ ਅਨੁਕਰਨ ਮੰਨਦਾ ਹੈ ਜਿਸ ਵਿਚ ਪੁਨਰ ਸਿਰਜਣਾ ਦਾ ਭਾਵ ਛੁਪਿਆ ਹੋਵੇ।"[6]

ਬੋਮਗਾਰਟਨ (1705) ਤੋਂ ਬਾਅਦ ਵਿਚ ਕਾਂਤ, ਸ਼ਾਪਨਹਾਰ, ਸਲੀਅਰਮੈਚਰ, ਡਗਲਡ ਸਿਲਰ, ਸ਼ਪੈਂਸਰ ਅਤੇ ਗਰਾਂਟ ਐਲਨ ਸੁਹਜ ਦੇ ਸੁਭਾਅ ਨੂੰ ਨਿਰਲੇਪਤਾ ਵਜੋਂ ਪ੍ਰੀਭਾਸ਼ਿਤ ਕਰਦੇ ਹਨ। ਇਹਨਾਂ ਚਿੰਤਕਾਂ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਸੁਹਜ ਸੁਭਾਵਿਕ ਤੌਰ 'ਤੇ ਉਪਯੋਗਤਾ ਤੋਂ ਮੁਕਤ ਹੈ। ਡਗਲਡ ਸਟਿਵਰਟ ਨੇ ਵੀ ਕਾਂਤ ਪ੍ਰਭਾਵ ਹੇਠ ਸੁਹਜ ਸੰਬੰਧੀ ਧਾਰਨਾ ਪੇਸ਼ ਕੀਤੀ ਹੈ ਕਿ "ਸੁਹਜ ਤੋਂ ਪ੍ਰਾਪਤ ਹੋਣ ਵਾਲਾ ਆਨੰਦ ਵਿਸ਼ੇਸ਼ ਤੇ ਸੁਧੀਕ੍ਰਿਤ ਆਨੰਦ ਹੈ ਜੋ ਉਹਨਾਂ ਸਭ ਖੁਸ਼ੀਆਂ ਤੋਂ ਵੱਖਰਾ ਹੈ ਜਿਹੜੀਆਂ ਮਨੁੱਖਾਂ ਤੇ ਹੋਰ ਜਾਨਵਰਾਂ ਵਿਚ ਸਾਂਝੀਆਂ ਹਨ।"[10] ਇਸੇ ਖੇਤਰ ਵਿਚ ਅਗਲਾ ਕਦਮ ਪੁੱਟਣ ਵਾਲਾ ਵਿਚਾਰਕ ਹੀਗਲ ਹੈ ਜਿਹੜਾ ਵਸਤੂ ਦੇ ਆਦਰਸ਼ ਨੂੰ ਮੰਨਦਾ ਹੈ। ਸੁਹਜ ਸ਼ਾਸਤਰੀਆਂ ਦੀ ਇਕ ਸ਼੍ਰੇਣੀ ਸੁਹਜਸ਼ਾਸਤਰ ਨੂੰ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਨਾਲ ਅਭੇਦ ਕਰਦੀ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ। ਵੀਕੋ ਸੁਹਜ ਸ਼ਾਸਤਰ ਨੂੰ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਦੇ ਕੋਣ ਤੋਂ ਪ੍ਰੀਭਾਸ਼ਿਤ ਕਰਦਾ ਹੈ। ਸਟੇਬਲ, ਵੀਕੋ ਦੀ ਧਾਰਨਾ ਨਾਲ ਸਹਿਮਤ ਨਹੀਂ ਉਹ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਤੇ ਸੁਹਜ ਸ਼ਾਸਤਰ ਨੂੰ ਦੋ ਅਲੱਗ ਅਲੱਗ ਅਨੁਸ਼ਾਸਨ ਮੰਨਦਾ ਹੈ। ਕਰੋਚੇ ਇਹਨਾਂ ਦੋਵੇਂ ਵਿਚਾਰਕਾਂ ਤੋਂ ਅੱਗੇ ਰੂਪ ਤੇ ਵਸਤੂ ਦੀ ਅਭੇਦਤਾ ਦੇ ਪ੍ਰਗਟਾਅ ਨੂੰ ਸੁਹਜਾਤਮਕ ਤੱਤ ਮੰਨਦਾ ਹੈ। ਇਹ ਸੁਹਜ ਨੂੰ ਦਾਰਸ਼ਨਿਕ ਕੋਣ ਪਰਿਭਾਸ਼ਿਤ ਕਰਦਾ ਹੈ। 'ਭਾਸ਼ਾ ਦੀ ਫ਼ਿਲਾਸਫ਼ੀ ਤੇ ਕਲਾ ਦੀ ਫ਼ਿਲਾਸਫ਼ੀ ਇਕੋ ਚੀਜ ਹੈ।"[11]

ਭਾਵਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਸੁਹਜ ਦੇ ਦੋ ਆਧਾਰ ਬਣਦੇ ਹਨ। ਫ਼ਰਾਇਡ ਦਾ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣਵਾਦ ਅਤੇ ਡਾਰਵਿਨ ਦਾ ਜੀਵ ਸ਼ਾਸ਼ਤਰੀ ਸਿਧਾਂਤ। "ਫ਼ਰਾਇਡ ਆਦਰਸ਼ਵਾਦੀ (ਵਿਚਾਰਵਾਦ) ਕਲਾ-ਸਿਧਾਂਤਾਂ ਦਾ ਵਿਰੋਧੀ ਹੈ ਤੇ ਇਕ ਪ੍ਰਕਾਰ ਪ੍ਰਕ੍ਰਿਤੀਵਾਦੀ ਕਲਾ-ਸਿਧਾਂਤਾਂ ਦਾ ਹਾਮੀ ਹੈ।"[12] ਫ਼ਰਾਇਡ ਕਲਾ ਦੀ ਸੁਹਜਾਤਮਿਕਤਾ ਦਾ ਮੁੱਖ ਆਧਾਰ ਕਾਮ ਜਾਂ ਸੈਕਸ ਨੂੰ ਬਣਾਉਂਦਾ ਹੈ। ਪਰ ਮਨੁੱਖ ਦੀ ਸੁਹਜਾਤਮਿਕ ਚੇਤਨਾ ਉਸ ਨੂੰ ਹੋਰ ਸਾਰੀਆਂ ਜੀਵ ਜਾਤੀਆਂ ਨਾਲੋਂ ਨਿਖੇੜ ਦਿੰਦੀ ਹੈ। ਉਹ ਫੌਰੀ ਲੋੜਾਂ (ਸੈਕਸ ਤੇ ਭੁੱਖ) ਤੋਂ ਆਪਣੀ ਵਿੱਥ ਬਾਪਣ ਦੀ ਸਮਰੱਥਾ ਰੱਖਦਾ ਹੈ। ਡਾਰਵਿਨ ਦੇ ਜੀਵ ਸ਼ਾਸ਼ਤਰੀ ਸਿਧਾਂਤ ਅਨੁਸਾਰ, "ਸੁਹਜ ਭਾਵਨਾ ਮਨੁੱਖ ਦਾ ਉਵੇਂ ਹੀ ਗੁਣ ਲੱਛਣ ਹੈ ਜਿਵੇਂ ਕਿ ਬਹੁਤ ਸਾਰੇ ਜਾਨਵਾਰਾਂ ਦਾ।"[13] ਸੁਹਜ ਸਬੰਧੀ ਜੀਵ ਸ਼ਾਸ਼ਤਰੀ ਪਹੁੰਚ ਦੀ ਪੜਚੋਲ ਤੋਂ ਬਾਅਦ ਇਕ ਆਲੋਚਕ ਲਿਖਦਾ ਹੈ ਇਹ ਸਿਧਾਂਤ "ਜਾਨਵਾਰਾਂ ਅਤੇ ਮਨੁੱਖਾਂ ਦੀਆਂ ਸਰੀਰਕ ਲੋੜਾਂ ਨੂੰ ਸੁਹਜਾਤਮਿਕ ਲੋੜਾਂ ਖਿਆਲ ਕਰ ਲੈਂਦੀ ਹੈ। ਦੂਜਾ ਇਹ ਮਨੁੱਖੀ ਸੁਹਜ ਚੇਤਨਾ ਦੀ ਸੁਹਜਾਤਮਿਕ ਰੂਪਾਂਤਰਣ ਕਰਨ ਦੀ ਲੋੜ ਅਤੇ ਸਮਰੱਥਾ ਨੂੰ ਸਮਝਣ ਤੋਂ ਅਸਮਰੱਥ ਹੈ। ਮਨੁੱਖ ਯਥਾਰਥ ਨਾਲ ਆਪਣੇ ਸਬੰਧਾਂ ਨਾਲ ਬਹੁ ਦਿਸ਼ਾਵੀ ਸਿਰਜਣਾ ਕਰਦਾ ਹੈ ਜਿਹਨਾਂ ਵਿਚ ਪਦਾਰਥਕ, ਗਿਆਨਾਤਮਕ ਅਤੇ ਸੁਹਜਾਤਮਿਕ ਪ੍ਰਮੁੱਖ ਕਹੀਆਂ ਜਾ ਸਕਦੀਆਂ ਹਨ, ਇਹਨਾਂ ਸਿਰਜਣਾਵਾਂ ਦਾ ਆਧਾਰ ਸਮਾਜਿਕ ਹੋਂਦ ਹੈ।"[14]

ਸੁਹਜ ਨੂੰ ਆਤਮਨਿਸ਼ਠ ਤੇ ਵਸਤੂਨਿਸ਼ਠ ਦੋ ਕੋਣਾਂ ਤੋਂ ਪ੍ਰਭਾਸ਼ਿਤ ਕੀਤਾ ਜਾਂਦਾ ਰਿਹਾ ਹੈ। ਆਤਮਨਿਸ਼ਠ ਤੋਂ ਭਾਵ ਕਿ ਦੇਖਣ ਵਾਲੇ ਦੇ ਅੰਦਰ ਹੀ ਅਜਿਹੀ ਦ੍ਰਿਸ਼ਟੀ ਜਾਂ ਚੇਤਨਾ ਹੁੰਦੀ ਹੈ, ਜਿਸ ਨਾਲ ਉਹ ਆਨੰਦ ਜਾਂ ਸੁਹਜ ਮਾਣਦਾ ਹੈ। ਵਸਤੂਨਿਸ਼ਠ ਵਸਤੂ ਦਾ ਉਹ ਗੁਣ ਹੈ ਜਿਸ ਨਾਲ ਸੁਹਜ ਅਨੁਭੂਤੀ ਹੋ ਜਾਵੇ ਪਰ ਸੁਹਜ ਅਨੁਭੂਤੀ ਆਤਮਨਿਸ਼ਠ ਅਤੇ ਵਸਤੂਨਿਸ਼ਠ ਵਿਰੋਧਾਤਮਿਕ ਸਬੰਧਾਂ ਦੀ ਉਪਜ ਹੈ।

ਦਰਸ਼ਨ ਦੇ ਹਵਾਲੇ ਨਾਲ ਸੁਹਜ ਦੇ ਸੰਦਰਭ ਵਿਚ ਦੋ ਵਿਰੋਧੀ ਮਤ ਸਥਾਪਿਤ ਹੋਏ ਹਨ ਇਕ ਵਿਚਾਰਵਾਦ ਦੂਜਾ ਭੌਤਿਕਵਾਦ। ਵਿਚਾਰਵਾਦ ਦਾ ਪ੍ਰਸਿੱਧ ਦਾਰਸ਼ਨਿਕ ਪਲੈਟੋ ਹੈ ਜਿਸ ਨੇ ਆਪਣੇ ਸਿਧਾਂਤਾਂ ਦੀਆਂ ਵਿਆਖਿਆਵਾਂ ਆਦਰਸ਼ਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਕੀਤੀਆਂ। ਵਿਚਾਰਵਾਦ ਮਤ ਦਾ ਪਹਿਲਾ ਵਿਚਾਰਕ ਅਰਸਤੂ ਹੈ ਜਿਸ ਨੇ ਸੁਹਜ ਦੀ

ਵਸਤੂਵਾਦੀ ਨਜ਼ਰੀਏ ਤੋਂ ਵਿਆਖਿਆ ਕੀਤੀ। ਪਰ ਉਹਨਾਂ ਦੀ ਆਦਰਸ਼ਮਈ ਪਹੁੰਚ ਇਸ ਗਲ ਦੀ ਮੋਹਰਬਰਦਾਰ (ਵਿਚਾਰਵਾਦ) ਨਾਲ ਜੁੜਦੀ ਹੈ ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਯਥਾਰਥਵਾਦ ਨਾਲ, ਜਿਸ ਕਰਕੇ ਉਹ ਸੁਹਜ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਪਦਾਰਥ ਦੀ ਚੀਜ਼ ਨਹੀਂ ਕਹਿ ਸਕਿਆ। "ਕੈਰਿਟ ਨੇ ਕਹਿਆ ਕਿ ਅਰਸਤੂ ਯਥਾਰਥਵਾਦ ਅਤੇ ਵਿਚਾਰਵਾਦ ਵਿਚ ਫਾਸਲਾ ਹੁੰਦਾ ਗਿਆ। ਕਾਂਤ ਨੇ ਯਥਾਰਥਵਾਦ ਅਤੇ ਵਿਚਾਰਵਾਦ ਵਿਚਲਾ ਸਮਝੌਤਾ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਪਰ ਇਸ ਪਾਸੇ ਤੋਂ ਕਾਂਤ ਪਦਾਰਥਵਾਦੀ ਬਣ ਕੇ ਨਿਕਲਿਆ ਹੈ- "ਕਾਨੂਨਾਂ ਦੀ ਤਹ ਮਾਰ ਸਾਰੀਆਂ ਨੇ ਕਿਰਤੀਆਂ ਵਿਚ ਮਾਣ ਸੂਝ ਅਤੇ ਉਤੇ ਪਭਾਵ ਪਾ ਕੇ ਮਨੋਵੇਗਾਂ ਨੂੰ ਕਾਬੂ ਵਿਚੋਂ ਹਨ। ਪਰੰਤੂ ਪਾਸੇ ਉਸਦਾ ਮਤ ਸੀ ਕਿ ਇਹ ਕਾਨੂਨ ਨੇ ਅਗਿਆਤਮਈ ਅਤੇ ਮਨੁੱਖੀ ਤਰਕ ਸਕੀ ਅਨੁਚਿਤ ਮੰਨਦਾ ਸੀ।" ਕੈਰਿਟ ਨੇ ਕਾਂਤ ਦੇ ਦਰਸ਼ਨ ਦੀ ਆਲੋਚਨਾ ਕਰਦਿਆਂ ਕਿਹਾ ਸੀ ਕਿ ਕਾਂਤ ਦਾ ਫਾਰਮੂਲਾ "ਮਨੁੱਖੀ ਪ੍ਰਕਿਰਤੀ ਨੂੰ ਨਿਯਮ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ ਨਾ ਕਿ ਪ੍ਰਕਿਰਤੀ ਮਨੁੱਖ ਨੂੰ, ਇਹ ਵਿਸਵਾਸਵਾਦ ਅਤੇ ਸੁਤੰਤਰਵਾਦ ਦਾ ਫਾਰਮੂਲਾ ਹੈ।"[4] "ਪ੍ਰਕਿਰਤ ਸਾਧਾਰਣਮਈ ਆਵਸਥਾਵਾਂ ਦੇ ਉਸਦਾ ਨਿਸਚਾ ਸੀ ਕਿ ਸੰਸਾਰ ਪਰਮਾਤਮਾ ਦੀ ਸਾਧਾਰਣਮਈ ਹੋਂਦ ਵਾਲੀ ਕੇਵਲ-ਨਿਯਮ ਵਿਚਾਰੀ ਅਤੇ ਨਿਸਾਰ ਅਤਮਾ ਨੇ ਸਿਰਜਿਆ। ਵਿਚਾਰਵਾਦ ਅਤੇ ਧਰਮ ਨੂੰ ਵੱਖ ਕਰਦਿਆਂ ਉਹਨੇ ਕਿਹਾ "ਮਨੁੱਖ ਪ੍ਰਕਿਰਤੀ ਦਾ ਅਜ ਕੁਝ ਹੈ ਇਸ ਦੇ ਲੰਬੇ ਵਿਕਾਸ ਦੀ ਉਪਜ ਹੈ ਅਤੇ ਕੇਵਲ ਪ੍ਰਕਿਰਤੀ ਤੋਂ ਪਰਿਲਾ ਨਹੀਂ ਹੈ ਸਗੋਂ ਮਨੁੱਖ ਦੀ ਮਨੁੱਖ ਅਤੇ ਉਸਦੇ ਸੁਤ ਅੰਗਾਂ ਰਾਹੀਂ ਉਸਦਾ ਰੋਪ ਪਾਪਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।" ਪਰ ਉਹ ਸਮਾਜ ਦੇ ਵਿਕਾਸ ਨੂੰ ਉਹੋ ਹੀ ਸਮਝਦਾ ਸੀ ਜਿਵੇਂ ਕਿ ਇਕ ਵਿਚਾਰਵਾਦੀ ਸਮਝਦਾ ਸੀ ਉਹ ਸਦਾਚਾਰਕ ਨਿਯਮਾਂ ਨੂੰ, ਕੌਮਾਂ ਵਿਚ ਸਦਾਚਾਰਕ ਸਬੰਧਾਂ ਨੂੰ ਇਤਿਹਾਸ ਦੀ ਮੁੱਖ ਸੰਚਾਲਕ ਸ਼ਕਤੀ ਸਮਝਦਾ ਸੀ ਅਤੇ ਉਹ ਇਹ ਨਾ ਸਮਝ ਸਕਿਆ ਕਿ ਉਹ ਆਪ ਹੀ ਆਰਥਿਕ ਸਬੰਧਾਂ, ਪੈਦਾਵਾਰੀ ਸਬੰਧਾਂ ਦੀ ਪੈਦਾਵਾਰ ਹੁੰਦੇ ਹਨ।"[5] "ਮਾਰਕਸਵਾਦੀ ਦ੍ਰਿਸਟੀ ਤੋਂ ਸੁਹਜ ਮਨੁੱਖੀ ਵਾਤਾਵਰਣ, ਸਮਾਜ ਅਤੇ ਪ੍ਰਕਿਰਤੀ ਦੇ ਵਰਤਾਰਿਆਂ ਸਿਮਰਣਾਤਮਕ ਦਸਤੇ ਦਾ ਅਜਿਹਾ ਪ੍ਰਗਟਾਅ ਬਣਦਾ ਹੈ, ਜਿਹੜਾ ਕਿਸੇ ਪਰਾਭੌਤਿਕ ਜਾਂ ਨਿਰਲੇ ਵਿਅਕਤੀਨਿਸ਼ਠ ਵਰਤਾਰੇ ਦੀ ਥਾਂ ਕੇਵਲ ਸਮਾਜਿਕ ਚੇਤਨਾ ਦਾ ਹੀ ਇਕ ਰੂਪ ਹੋ ਸਕਦਾ ਹੈ। ਪ੍ਰਕਿਰਤੀ, ਮਨੁੱਖੀ ਸਮਾਜ ਅਤੇ ਇਤਿਹਾਸ ਦੇ ਭੌਤਿਕ ਆਧਾਰਾਂ ਨੇ ਸੁਹਜ ਵਿਗਿਆਨ ਦੀ ਉਸਾਰੀ ਲਈ ਅਹਿਮੀਅਤ ਦਿਸ਼ਾਵਾਂ ਪ੍ਰਦਾਨ ਕੀਤੀਆਂ ਹਨ ਜਿਨਾਂ ਰਾਹੀਂ ਸੁਹਜ ਵਰਤਾਰੇ ਗੋਚਰ ਅਤੇ ਸੂਖਮ ਵਰਤਾਰਿਆਂ ਦੇ ਨਿਯਮਾਂ ਨੂੰ ਬਾਹਰਮੁਖੀ ਅਤੇ ਵਿਗਿਆਨਕ ਢੰਗ ਨਾਲ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।"[6] ਇਸ ਦਰਸ਼ਨ ਦੀ ਵੱਡੀ ਵਿਸ਼ੇਸ਼ਤਾ ਇਹ ਹੈ ਕਿ ਸੁਹਜ ਵਰਤਾਰੇ ਨਿਰਲੇਪ ਸੰਕਲਪ ਨੂੰ ਸਮਾਜਿਕ, ਇਤਿਹਾਸਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਸੰਦਰਭ ਵਿਚ ਦਾਖਿਲ। ਪਰ ਭਾਰਤ ਵਰਗੇ ਦੇਸ਼ ਵਿਚ ਜਮਾਤੀ ਸੰਘਰਸ਼ ਨੂੰ ਹੋਰਾਂ ਦੇਸ਼ਾਂ ਵਾਂਗ ਨਹੀਂ ਦੇਖਿਆ ਜਾ ਸਕਦਾ, ਪਰ ਇਸਦੇ ਨਾਲ ਹੀ ਭਾਰਤ ਵਿਚ ਮਾਰਕਸਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਸਾਰਥਕਤਾ ਤੋਂ ਮੁਨਕਰ ਨਹੀਂ ਹੋਇਆ ਜਾ ਸਕਦਾ। ਭਾਰਤੀ ਸਮਾਜ ਇਕ ਜਟਿਲ ਸਰੰਚਨਾ ਹੈ। ਇਥੇ ਜਾਤ, ਧਰਮ ਅਤੇ ਆਰਥਿਕ ਪੱਧਰ ਮਨੁੱਖ ਦੀ ਹੋਂਦ ਦੀ ਪੱਧਰ ਨਿਰਧਾਰਤ ਕਰਦੇ ਹਨ, ਧਰਮ ਬਦਲਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਆਰਥਿਕ ਪੱਧਰ ਉੱਚਾ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ਪਰ ਜਾਤ ਤੋਂ ਭਾਰਤੀ ਸਮਾਜਿਕ ਸਰੰਚਨਾ ਵਿਚ ਮੁਕਤੀ ਅਜੇ ਸੁਖਾਵੀਂ ਨਹੀਂ ਸਗੋਂ ਅਸੁਖਾਵੀਂ ਹੈ। ਇਸ ਸਮਾਜਿਕ ਆਰਥਿਕ ਅਸੁਖਾਵੇਂਪਣ ਨੇ ਆਦਿਵਾਸੀ, ਜਾਤੀ ਉਤਪੀੜਤ ਲੋਕ, ਭੂਮੀਹੀਣ ਮਜ਼ਦੂਰ ਅਤੇ ਦੇਹ ਮਜ਼ਦੂਰ ਇਹ ਸਾਰੇ ਆਪਣੇ ਹੱਕਾਂ ਪ੍ਰਤੀ ਚੇਤਨ ਹੋਏ ਕਾਰਨ, ਆਪਣੇ ਸਾਹਿਤਕ ਪ੍ਰਤੀਕਰਮ ਵਜੋਂ ਦਲਿਤ ਚੇਤਨਾ ਨਾਲ ਸਾਹਿਤ ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਏ। ਦਲਿਤ ਸਾਹਿਤ ਦਾ ਮੁੱਖ ਧੁਰਾ ਉਪਰੋਕਤ ਲੋਕਾਂ ਦੀ ਸਮਾਜਿਕ ਅਤੇ ਆਰਥਿਕ ਚੇਤਨਾ ਦਾ ਕਲਾਤਮਕ ਪ੍ਰਗਟਾਅ ਰੂਪ ਹੈ।

ਦਲਿਤ ਸਾਹਿਤ/ਕਾਵਿ ਦਾ ਸੁਹਜ ਸ਼ਾਸਤਰ

"ਦਲਿਤ ਦਾ ਦੁੱਖ, ਪੁਸ਼ਤੀ, ਗੁਲਾਮੀ, ਪਤਨ ਅਤੇ ਉਪਹਾਸ ਦੇ ਨਾਲ ਹੀ ਦਰਿਦਰਤਾ ਦਾ ਕਲਾਤਮਕ ਸ਼ੈਲੀ ਨਾਲ ਵਿਵਰਣ ਕਰਨ ਵਾਲਾ ਦਲਿਤ ਸਾਹਿਤ ਹੈ। ਆਹ! ਦਾ ਉਦਾਤ ਰੂਪ ਅਰਥਾਤ ਦਲਿਤ ਸਾਹਿਤ।"[7] ਸਮਾਜਿਕ-ਆਰਥਿਕ ਜਬਾਰਜ਼ਕ ਅਨੁਭਵ ਤੇ ਦਲਿਤ ਲੋਕਾਂ ਦੀਆਂ ਅਵਚੇਤਨੀ ਗੁਲਝਣਾਂ ਦਾ ਕਲਾਤਮਕ ਸ਼ੈਲੀ ਵਿਚ ਪ੍ਰਗਟਾਅ ਹੀ ਅਸਲ ਵਿਚ ਦਲਿਤ ਸਾਹਿਤ ਹੈ। ਦਲਿਤ ਸੁਹਜ ਦਾ ਸਰੋਪ ਸਰੋਤੇ ਨੂੰ ਆਨੰਦ ਦੀ ਅਨੁਭੂਤੀ ਕਰਾਉਣਾ ਨਹੀਂ ਹੈ। ਮੁੱਖ ਧਾਰਾ ਦਾ ਸਾਹਿਤ-ਸੁਹਜ ਸਰੋਤੇ ਦੀਆਂ ਗਿਆਨ ਇੰਦਰੀਆਂ ਨੂੰ ਉਤਸਾਹਿਤ ਤੇ ਆਨੰਦਿਤ ਕਰਦਾ ਹੈ। ਪਰ ਦਲਿਤ ਸਾਹਿਤ ਨੂੰ ਪੜ੍ਹ ਕੇ ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਦੀ ਆਨੰਦ ਅਨੁਭੂਤੀ ਨਹੀਂ ਹੁੰਦੀ। ਸਗੋਂ ਅਜੀਬ ਤਰ੍ਹਾਂ ਦੀ ਅਨੁਭੂਤੀ ਹੁੰਦੀ ਹੈ। ਇਸ ਅਜੀਬ ਤਰ੍ਹਾਂ ਦੀ ਅਨੁਭੂਤੀ ਦੇ ਮਾਧ ਦੇ ਮਾਪਦੰਡ ਭਾਰਤੀ ਤੇ ਪੱਛਮੀ ਚਿੰਤਨ ਪ੍ਰਣਾਲੀਆਂ ਵਿਚ ਸ਼ਾਮਿਲ ਨਹੀਂ। ਦਲਿਤ ਸਾਹਿਤ ਵਿਚ ਕੋਮਲ ਅਨੁਭਵ ਦੀ ਥਾਂ ਖੁਰਦਰੇ ਅਨੁਭਵ ਉਸਦੇ ਵਿਵਹਾਰਿਕ ਜੀਵਨ ਦੀਆਂ ਸ਼ਰਤਾਂ (ਸਮਾਜਿਕ ਤੇ ਆਰਥਿਕ) ਵਿਚੋਂ ਪੈਦਾ ਹੋਏ ਹਨ। ਦਲਿਤ ਸਾਹਿਤ ਦਾ ਆਪਣਾ ਕੋਈ ਸੁਹਜ ਸ਼ਾਸਤਰ ਨਹੀਂ। ਸਥਾਪਿਤ

[illegible]

[illegible]

[illegible]

ਦੀਲਨ ਕਾਵਿ ਦੇ ਕਾਵਿ ਸੁਹਜ ਦਾ ਆਧਾਰ ਪ੍ਰਤੀਰੋਧੀ ਸੁਰ ਵੀ ਹੈ। ਪ੍ਰਤੀਰੋਧਤਾ ਦੇ ਸੁਰ ਦੀ ਪਰੰਪਰਾ ਮੰਗਲ ਕਾਵਿ ਵਿਚ ਹਾਲਤੀ ਬਾਣੀਆਂ ਤੋਂ ਨਕਸਲਵਾੜੀ ਲਹਿਰ ਦੀ ਕਵਿਤਾ ਤਕ ਗਤੀ ਕਰਦੀ ਹੋਈ ਸਮਕਾਲ ਵਿ ਵੀ ਪ੍ਰਤੀਰੋਧੀ ਪ੍ਰਦਰਸ਼ਨ ਸਿਰਜੀ ਨਜਰ ਆਉਂਦੀ ਹੈ। ਪ੍ਰਤੀਰੋਧ ਦਾ ਇਕ ਚੇਤਨ ਅਤੇ ਕਲਾਤਮਕ ਪ੍ਰਗਟਾਅ ਦੀਲਨ ਕਾਵਿ 'ਚ ਨਜਰ ਆਉਂਦਾ ਹੈ, ਜਿਹੜਾ ਤਿੱਖਾ ਵੀ ਹੈ ਤੇ ਤਾਰਕਿਕ ਵੀ ਹੈ। ਇਸ ਦੀ ਕਾਵਿ ਪੁਠਾਂ ਵਿਚ ਵਿਸਥਾਪਨ ਦੀ ਸੁਰ ਮੁੱਖ ਤੌਰ ਤੇ ਗੂੰਜਦੀ ਹੈ। ਇਸਦਾ ਵਿਸਥਾਪਤ ਪ੍ਰਦਰਸ਼ਨ ਦਾਬੂ ਪਿਤਾ ਦੀ ਹਰ ਤਰ੍ਹਾਂ ਦੀ ਸੱਤਾ ਨੂੰ ਚੇਤਨ ਵੰਗ ਰੁਚਿਤ ਹੁੰਦਾ ਹੈ।

ਇਹ ਕਾਵਿ ਪੜ੍ਹਨ ਵਾਲੇ ਨੂੰ ਆਪਣੇ ਮਾਨਵੀ ਹੱਕਾਂ ਪ੍ਰਤੀ ਚੇਤਨ ਕਰਵਾਉਂਦਾ ਹੈ ਅਤੇ ਸਮਾਜ ਵਿਚ ਸਤਕਾਰਮਈ ਭੂਮਿਕਾ ਲਈ ਪ੍ਰੇਰਦਾ ਹੈ। ਇਸ ਦੀ ਪ੍ਰਤੀਰੋਧਤਾ ਸਥਾਪਤ ਸੱਤਾ (ਆਦਿਸ਼ਟ ਜਾਂ ਦਿਸ਼ਟ) ਨਾਲ ਹੈ, ਜਿਹੜੀ ਲੋਕਤੰਤਰ

ISSN 2394-7462

ਦਾ ਬੁਰਕਾ ਪਾ ਕੇ ਲੋਕਾਂ ਨੂੰ ਜਾਂਤਾ, ਧਰਮਾਂ,ਵਰਗਾਂ ਵਿਚ ਵੰਡਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੀ ਹੈ ਅਤੇ ਸਮਾਜ ਦੇ ਉਹਨਾਂ ਹੁਕਮਰਾਨਾਂ ਦੇ ਵਿਰੋਧ ਵਿਚ ਭੁਗਤਦੀ ਹੈ ਜਿਹੜੇ ਇਸ ਵੰਡ ਨੂੰ ਸਥਾਈ ਰੱਖਣ ਲਈ ਆਦਰਸ਼ਿਕ ਪ੍ਰਪੰਚ ਰਚਦੀਆਂ ਹਨ। ਦਲਿਤ ਕਾਵਿ 'ਚ ਪ੍ਰਤੀਰੋਧਤਾ ਦੇ ਕਈ ਕੋਣ ਬਣਦੇ ਹਨ ਜੋ ਵੱਖ-ਵੱਖ ਰੂਪ ਵਿਚ ਸਥਾਪਤੀ ਸੱਤਾ ਦੇ ਵਿਸਥਾਪਨ ਲਈ ਕਾਵਿ ਪ੍ਰਵਚਨ ਦੇ ਵਿਸ਼ੇ ਬਣਦੇ ਹਨ।

ਕਵੀ ਸਿੱਧੇ ਜਾਂ ਅਸਿੱਧੇ ਕਿਸੇ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ। ਕਵੀ ਚਾਹੇ ਕਿੰਨੀ ਵੀ ਆਪਣੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਐਲਾਨੀ ਜਾਵੇ ਪਰ ਉਸਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਪਤਾ ਉਸਦੀ ਰਚਨਾ ਦੇ ਕਾਵਿ ਪ੍ਰਵਚਨ ਤੋਂ ਭਾਪ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਦਲਿਤ ਕਵੀਆਂ ਦੀ ਵਿਚਾਰਧਾਰਕ ਦ੍ਰਿਸ਼ਟੀ ਉਹਨਾਂ ਸਮਾਜਿਕ ਤੇ ਆਰਥਿਕ ਤੌਰ ਤੇ ਉਤਪੀੜਤ ਲੋਕਾਂ ਦੇ ਜੀਵਨ ਯਥਾਰਥ ਉਤੇ ਟਿਕੀ ਹੋਈ ਹੈ। ਜਿਹੜੀ ਅਜੇ ਵੀ ਆਪਣੀਆਂ ਬੁਨਿਆਦੀ ਲੋੜਾਂ ਅਤੇ ਆਪਣੀ ਮਨੱਖੀ ਹੋਂਦ ਲਈ ਲੜ ਰਹੇ ਹਨ। "ਦਲਿਤ ਕਵੀਆਂ ਦੀ ਪ੍ਰਤੀਬੱਧਤਾ ਦਲਿਤ ਅਤੇ ਸੋਸ਼ਿਤ ਵਰਗ ਨਾਲ ਹੈ।

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

1. ਅਵਨੇਰ ਜੀਸ਼, ਮਾਰਕਸਵਾਦੀ ਸੁਹਜ ਸ਼ਾਸਤਰ ਦੀਆਂ ਬੁਨਿਆਦਾਂ, ਪੰਜਾਬ ਬੁੱਕ ਸੈਂਟਰ, ਚੰਡੀਗੜ੍ਹ,ਮਿਤੀਹੀਣ ਪੰਨਾ-24
2. ਅਵਨੇਰ ਜੀਸ਼, ਉਹੀ, ਪੰਨਾ-7
3. ਰਵਿੰਦਰ ਸਿੰਘ ਰਵੀ, ਵਿਰਸਾ ਤੇ ਵਰਤਮਾਨ, ਪੰਜਾਬ ਪ੍ਰਕਾਸ਼ਨ, ਚੰਡੀਗੜ੍ਹ, 1986 ਪੰਨਾ-7
4. ਉਹੀ, ਪੰਨਾ- 77
5. ਅਵਨੇਰ ਜੀਸ਼, ਉਹੀ, ਪੰਨਾ-30
6. ਸੁਖਦੇਵ ਸਿੰਘ ਸਿਰਸਾ, ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਕਵਿਤਾ ਦਾ ਕਾਵਿ ਸ਼ਾਸਤਰ, ਲੋਕਗੀਤ ਪ੍ਰਕਾਸ਼ਨ, ਚੰਡੀਗੜ੍ਹ, 1996, ਪੰਨਾ-19
7. ਸੁਖਦੇਵ ਸਿੰਘ ਸਿਰਸਾ, ਉਹੀ, ਪੰਨਾ-67
8. ਹਰਿਭਜਨ ਸਿੰਘ (ਅਨੁ. ਤੇ ਸੰਪਾ.), ਅਰਸਤੂ ਦਾ ਕਾਵਿ ਸ਼ਾਸਤਰ, ਐੱਸ ਚੰਦ ਐਂਡ ਕੰਪਨੀ, 1964, ਪੰਨਾ-11
9. ਜਗਬੀਰ ਸਿੰਘ (ਡਾ.), ਉਹੀ, ਪੰਨਾ-19
10. (ਉਧਰਿਤ)ਬਲਜੀਤ ਕੌਰ, ਸੁਹਜ ਸ਼ਾਸਤਰ ਦੀ ਰੂਪ ਰੇਖਾ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ, ਅੰਮ੍ਰਿਤਸਰ, 1987, ਪੰਨਾ-15
11. ਉਹੀ, ਪੰਨਾ-18
12. ਹਰਿਭਜਨ ਸਿੰਘ (ਡਾ.), ਅਧਿਐਨ ਤੇ ਅਧਿਆਪਨ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ, ਅੰਮ੍ਰਿਤਸਰ, ਪੰਨਾ-32
13. ਜੀ. ਪਲੈਖਾਨੋਵ, ਚਿੱਠੀਆਂ ਬਿਨ ਸਿਰਨਾਵਿਓ, (ਅਨੁ.- ਹਰਿਭਜਨ ਸਿੰਘ) ਨਵਯੁੱਗ ਪਬਲਿਸ਼ਰਜ਼, ਨਵੀਂ ਦਿੱਲੀ ,2012 ਪੰਨਾ-25
14. ਯੋਗਰਾਜ (ਡਾ.), ਉਹੀ, ਪੰਨਾ-30
15. ਵੀ. ਅਫਨਾਸਯੇਵ, ਮਾਰਕਸਵਾਦੀ ਦਰਸ਼ਨ, (ਅਨੁ. ਪ੍ਰੀਤਮ ਸਿੰਘ ਪਰਵਾਨਾ), ਨਿਊ ਏਜ ਬੁ'ਕ ਸੈ'ਟਰ, ਚੰਡੀਗੜ੍ਹ, 1973; ਪੰਨਾ-36
16. ਉਹੀ, ਪੰਨਾ-36
17. ਉਹੀ, ਪੰਨਾ-39
18. ਰਵਿੰਦਰ ਸਿੰਘ ਰਵੀ, ਉਹੀ, ਪੰਨਾ-78
19. ਸ਼ਰਣ ਕੁਮਾਰ ਲਿਬਾਂਲੇ, ਦਲਿਤ ਸਾਹਿਤ ਕਾ ਸੌਂਦਰਯ ਸ਼ਾਸਤਰ, ਵਾਣੀ ਪ੍ਰਕਾਸ਼ਨ, ਨਵੀਂ ਦਿੱਲੀ, 2005, ਪੰਨਾ-42
20. ਜਸਵੰਤ ਸਿੰਘ ਨੇਕੀ, ਅਚੇਤਨ ਦੀ ਲੀਲ੍ਹਾ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ, ਅੰਮ੍ਰਿਤਸਰ, 1998 ਪੰਨਾ-18

ISSN 2394-7462

21. ਡੀ.ਡੀ. ਕੋਸੰਬੀ., ਪ੍ਰਾਚੀਨ ਭਾਰਤ ਦੀ ਸੰਸਕ੍ਰਿਤੀ ਅਤੇ ਸੱਭਿਅਤਾ, (ਅਨੁ. -ਰਘੁਵੀਰ ਸਿੰਘ), ਪਬਲੀਕੇਸ਼ਨ ਬਿਊਰੋ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 2009 ਪੰਨਾ-18

ISSN 2394-7462

ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਦੇ ਉਹ ਲਿਖਦੇ ਹਨ-

ਮਲ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਨੀ
ਸਰਮੁ ਪਾਣੀ ਤਨ ਖੇਤੁ ॥
ਨਾਮੁ ਬੀਜ ਸੰਤੋਖ ਸੁਹਾਗਾ
ਰਖਿ ਗਰੀਬੀ ਵੇਸੁ ॥[8]

ਭਾਵ ਮਨ ਨੂੰ ਹਾਲੀ ਬਣਾ, ਸੱਚੀ ਕਰਨੀ ਨੂੰ ਕਿਰਸਾਣੀ ਬਣਾ, ਮਿਹਨਤ ਦਾ ਪਾਣੀ ਲਗਾ ਅਤੇ ਸਰੀਰ ਨੂੰ ਖੇਤ ਬਣਾ, ਇਸ ਖੇਤ ਵਿੱਚ ਨਾਮ ਦਾ ਬੀਜ ਬੋਅ ਅਤੇ ਸਬਰ ਦਾ ਸੁਹਾਗਾ ਫੇਰ। ਅਜਿਹਾ ਕਰਦੇ ਸਮੇਂ ਨਿਮਰਤਾ ਦਾ ਧਾਰਨੀ ਰਹੁ ਤਾਂ ਪ੍ਰਭੂ ਨਾਲ ਮਿਲਾਪ ਅਵਸ਼ ਹੋਵੇਗਾ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਤਾਂ ਸੱਜਣ ਵਰਗੇ ਬਦਨੀਅਤ ਪੁਰਸ਼ ਨੂੰ ਵੀ ਧਰਮ ਦੀ ਕਿਰਤ ਅਤੇ ਆਪਣੇ ਕਿੱਤੇ ਨਾਲ ਵਫ਼ਾ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਸੀ।

ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਵਿਅਕਤੀਆਂ ਨੂੰ ਕਿਰਤ ਵਿੱਚ ਅਕਾਲ ਪੁਰਖ ਨੇ ਆਪ ਲਗਾਇਆ ਹੈ। ਗੁਰਵਾਕ ਹੈ-

ਧੰਨ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ
ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥[9]

ਸੰਸਾਰਿਕ ਜੀਵਨ ਅਤੇ ਸੰਸਾਰਿਕ ਕੰਮ ਧੰਦੇ ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੀ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਹਨ ਅਤੇ ਉਸਨੇ ਆਪ ਹੀ ਮਨੁੱਖ ਨੂੰ ਇਨ੍ਹਾਂ ਵਿੱਚ ਲਗਾਇਆ ਹੋਇਆ ਹੈ ਤਾਂ ਕਿ ਸੁਤੰਤਰ ਇੱਛਾ ਸ਼ਕਤੀ ਦੀ ਚੋਣ ਰਾਹੀ ਸਹੀ ਮਾਰਗ ਤੇ ਚੱਲ ਕੇ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਸਰਬ-ਵਿਆਪਕ ਜੋਤ ਵਿੱਚ ਸਮਿਲਤ ਹੋਣ ਦੇ ਕਾਬਲ ਕਰ ਸਕੇ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਜਿਥੇ ਧਰਮ ਦੀ ਕਿਰਤ ਕਰਨ, ਕਿੱਤੇ ਨਾਲ ਵਫ਼ਾ ਕਰਨ ਅਤੇ ਮਿਹਨਤ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਹੈ ਉਥੇ ਕਿਰਤ ਕਮਾਈ ਵਿੱਚੋਂ ਲੋੜਵੰਦਾਂ ਦੀ ਮਦਦ ਕਰਨ ਦਾ ਵੀ ਆਦੇਸ਼ ਹੈ ਕਿਉਂਕਿ ਇਹ ਮਨੁੱਖੀ ਫਰਜ਼ਾਂ ਦੇ ਘੇਰੇ ਵਿੱਚ ਆਉਂਦਾ ਹੈ।

ਵਿਹਲੜ ਅਤੇ ਅਪਾਹਜ ਵਿੱਚ ਫ਼ਰਕ ਹੈ, ਜੋ ਮਨੁੱਖ ਕੰਮ ਕਰਨ ਦੇ ਸਮਰੱਥ ਨਹੀਂ, ਉਸਦੀ ਹਮੇਸ਼ਾ ਮਦਦ ਕਰਨੀ ਪਰ ਜੋ ਕਰ ਸਕਦਾ ਹੈ ਫਿਰ ਵੀ ਨਹੀਂ ਕਰਦਾ, ਉਸ ਨਾਲ ਵਾਸਤਾ ਨਹੀਂ। ਕਿਰਤ ਵਾਸਤਵ ਵਿੱਚ ਕਰਤਾਰੀ ਸ਼ਕਤੀ ਹੈ ਜੋ ਮਨੁੱਖ ਨੂੰ ਰੱਬ ਵਰਗਾ ਬਣਾਉਂਦੀ ਹੈ। ਕਿਰਤ ਤੋਂ ਭੱਜਣ ਵਾਲੇ ਲੋਕ ਨਾ ਸਰੀਰਕ ਤੌਰ ਤੇ ਤੰਦਰੁਸਤ ਹੁੰਦੇ ਹਨ ਨਾ ਮਾਨਸਿਕ ਤੌਰ ਤੇ ਸਬਲ।'[10]

ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਦੋ ਪਹਿਲੂਆਂ ਵਿੱਚੋਂ ਇਕ ਵਿਅਕਤੀਗਤ ਅਤੇ ਦੂਸਰਾ ਸਮਾਜਿਕ ਪਹਿਲੂ ਹੈ। ਮਨੁੱਖ ਇਸ ਧਰਤੀ ਉੱਪਰ ਇਕੱਲਾ ਹੀ ਆਉਂਦਾ ਅਤੇ ਇਕੱਲਾ ਹੀ ਜਾਂਦਾ ਹੈ ਪਰ ਸਮਾਜ ਵਿੱਚ ਰਹਿੰਦਿਆਂ ਉਸਦੀ ਹੋਂਦ ਸਮਾਜ ਤੋਂ ਬਿਨਾਂ ਸੰਭਵ ਨਹੀਂ ਹੋ ਸਕਦੀ ਇਸ ਲਈ ਗੁਰਬਾਣੀ ਮਨੁੱਖ ਨੂੰ ਸਮਾਜ ਵਿੱਚ ਰਹਿੰਦਿਆਂ ਗ੍ਰਹਿਸਥ ਧਾਰਨ ਕਰਨ ਦਸਾਂ ਨੌਹਾਂ ਦੀ ਕਮਾਈ ਕਰਨ ਅਤੇ ਦਸਵਾਂ ਹਿੱਸਾ ਸੰਗਤ ਅਤੇ ਗਰੀਬਾਂ ਦੀ ਮਦਦ ਕਰਨ ਉੱਪਰ ਖਰਚ ਕਰਨ ਲਈ ਪ੍ਰੇਰਦੀ ਹੈ। ਗੁਰਮਤਿ ਵਿੱਚ ਸ਼ੁਭ ਕਰਮਾ ਅਤੇ ਸਦਾਚਾਰ ਨੂੰ ਜ਼ਰੂਰੀ ਮੰਨਿਆ ਗਿਆ ਹੈ, ਕਿਉਂਕਿ ਹਰ ਕਰਮ ਦਾ ਸਿੱਟਾ ਜਾਂ ਫਲ ਅਵੱਸ਼ ਮਿਲਨਾ ਹੈ। ਚੰਗੇ ਦਾ ਚੰਗਾ, ਮੰਦੇ ਦਾ ਮੰਦਾ। ਇਸ ਲਈ ਦੰਭ ਫਰੇਬ ਨਾਲ ਮਨੁੱਖ ਦੀ ਗਤੀ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਉਸ ਨੂੰ ਸਮਾਜ ਵਿੱਚ ਸੁਰਖਰੂ ਜਾਂ ਨੇਕ ਨਾਮ ਹੋਣਾ ਹੀ ਪੈਂਦਾ ਹੈ।[11] ਵੰਡ ਕੇ ਛਕਣ ਨਾਲ ਮਨੁੱਖ ਨੂੰ ਮਨੋਵਿਗਿਆਨਕ ਤੌਰ ਤੇ ਮਿਠਾਸ, ਨਿਮਰਤਾ, ਸੁਹਿਰਦਤਾ ਅਤੇ ਬਰਾਬਰੀ ਦੇ ਪਵਿੱਤਰ ਸੰਸਕਾਰਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੈ। ਵਿਸ਼ਵ ਭਾਈਚਾਰੇ ਪ੍ਰਤੀ ਹਿਰਦੇ ਵਿੱਚ ਵਿਸ਼ਾਲਤਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਤੰਗਦਿਲੀ ਅਤੇ ਸੰਕੀਰਣਤਾ ਦੂਰ ਹੁੰਦੀ ਹੈ। ਵਿਅਕਤੀ ਨੂੰ ਮਾਨਵਤਾ ਲਈ ਪਿਆਰ ਅਤੇ ਫ਼ਰਜਾਂ ਦੀ ਪਛਾਣ ਦਾ ਢੰਗ ਤਰੀਕਾ ਆਉਂਦਾ ਹੈ। ਦੁਖੀਆਂ ਦੀ ਸੇਵਾ, ਲੋੜਵੰਦਾਂ ਦੀ ਲੋੜ ਪੂਰੀ ਕਰਨ ਦਾ ਸੁਭਾ ਆਦਿ ਗੁਣ ਵੰਡ ਕੇ ਛਕਣ ਦੀ ਰੁਚੀ ਵਿੱਚੋਂ ਹੀ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਕਿਰਤ ਕਰਕੇ ਕੀਤੀ ਕਮਾਈ ਨੂੰ ਹੋਰਨਾਂ ਨਾਲ ਸਾਂਝਿਆਂ ਕਰਨ ਵਿੱਚ ਮਾਨਵੀ ਭਾਈਚਾਰੇ ਦੇ ਵਿਚਾਰ ਦ੍ਰਿੜ ਹੁੰਦੇ ਹਨ।

ਡਾ. ਰਾਧਾ ਕ੍ਰਿਸ਼ਨਨ ਉਪਰੋਕਤ ਵਿਚਾਰ ਦੀ ਪਰਪੱਕਤਾ ਪ੍ਰਤੀ ਲਿਖਦੇ ਹਨ ਗੁਰਬਾਣੀ ਕਈ ਪੱਖਾਂ ਤੋਂ ਮੱਧਕਾਲੀ ਸੋਚ ਨੂੰ ਨਾ ਕੇਵਲ ਨਵੇਂ ਅਰਥ ਦਿੰਦੀ ਹੈ। ਬਲਕਿ ਉਸਨੂੰ ਉਸਾਰੂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਨਾਲ ਜੋੜਦੀ ਵੀ ਹੈ। ਇਹ ਉਸਾਰੂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਗੁਰਮਤ ਦਰਸ਼ਨ ਨੂੰ ਵਿਲੱਖਣ ਫਲਸਫ਼ੇ ਦੇ ਰੂਪ ਵਿੱਚ ਸਥਾਪਿਤ ਕਰਦੀਆਂ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਅਪਸਾਰਵਾਦੀ ਤਪੱਸਵੀਆਂ ਦੇ ਜੀਵਨ ਨੂੰ ਕਰਮ ਦੇ ਖੇਤਰ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਨ ਲਈ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਅਤੇ ਕਿਹਾ ਕਿ ਇਕ ਪਾਸੇ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁਰੂ ਪੀਰ ਕਹਾਉਂਦੇ ਹਨ ਅਤੇ ਦੂਸਰੇ ਪਾਸੇ ਮਿਹਨਤ ਦੀ ਥਾਂ ਮੰਗ ਕੇ ਜੀਵਨ ਨਿਰਬਾਹ ਕਰਦੇ ਹਨ ਜਿਵੇਂ-

ਗੁਰੁ ਪੀਰ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥
ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥[12]

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਸੰਕਲਿਤ ਸਮਾਜਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਅੰਤਰਗਤ ਕਿਸੇ ਧਰਮ, ਜਾਤ, ਨਸਲ, ਲਿੰਗ, ਕੌਮ, ਦੇਸ਼ ਆਦਿ ਦੇ ਵਿਤਕਰੇ ਤੋਂ ਉੱਪਰ ਉੱਠ ਕੇ ਸੱਚੀ-ਸੁੱਚੀ ਕਿਰਤ ਕਰਨ, ਵੰਡ ਛਕਣ ਅਤੇ ਨਾਮ ਜਪਣ ਅਤੇ ਸਮਾਜ ਦੇ ਸਰਬ-ਸਾਂਝੇ ਭਲੇ ਲਈ ਨਿਰਸੁਆਰਥ ਹੋ ਕੇ ਸੇਵਾ ਕਰਨ ਦਾ ਆਦੇਸ਼ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਆਦਰਸ਼ਕ ਕਿਰਤ ਦੀ ਗੂੰਜ ਹੇਠ ਲਿਖੀਆਂ ਸਤਰਾਂ ਵਿੱਚ ਅੰਕਿਤ ਹੈ-

ISSN 2394-7462

ਅਤੇ

ਜਬ ਅਗਾਹਿਆ ਨਾਨਕਾ ਤਿਨ ਸੁਆਮਿ ਤਿਨੁ ਜਾਣਿ ॥[13]

ਮੈ ਵਡੁ ਕਰੀ ਕਾਢੈ ਮਾਖਾ ਹੋਰਿ ਘਣੇਰੁ ॥
ਮੈ ਵਡੁ ਪੰਚਾਇਣ ਆਇਆ ਤਿਨਾ ਕਿਥੈ ਨਿਬੇੜੁ ॥[14]

ਇਸ ਤਰਾਂ ਇਸ ਬਾਣੀ ਦਾ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਇਕ ਪਰਮ ਤੇਜ ਸੀਮਤ ਨਹੀਂ, ਸਗੋਂ ਇਹ ਸਭ ਧਰਮਾਂ ਦੇ ਮਨੁਖਾਂ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦੇ ਹੋਏ ਇਹ ਮਨੁੱਖੀ ਜੀਵਨ ਵਿਚ ਸਾਂਝ ਪਾਉਂਦੀ ਹੈ ਅਤੇ ਆਤਮਾ ਦੇਸ਼ ਵਿਚ ਕੈਸੇ ਮਨਾ ਨਾਲ ਸੌਕਾਂ ਕਰਦੀ ਹੈ।[15] ਸਮਾਜ ਵਿਚ ਰਹਿੰਦੇ ਹੋਏ ਵਿਅਕਤੀਗਤ ਰੂਪ ਵਿਚ ਅਤੇ ਸਮੂਹਿਕ ਰੂਪ ਵਿਚ ਪਰਉਪਕਾਰ ਕਰਨਾ, ਦੁਸਾਂਝਿਆਂ ਨੂੰ ਕੋਈ ਆਉਣਾ, ਸਮਾਜ ਕਦੀ ਕੁਰਬਾਨੀ ਦੇਣੀ, ਦੀਨ ਦੁਖੀਆਂ ਦੀ ਠਾਰ, ਮਨ ਅਤੇ ਧਨ ਨਾਲ ਸਹਾਇਤਾ ਕਰਨੀ ਆਦਿ ਕਈ ਵਿਅਕਤੀਗਤ ਸਦਾਚਾਰ ਦੇ ਘੇਰੇ ਵਿਚ ਆਉਂਦੇ ਧਨ ਨੂੰ ਪਰਉਪਕਾਰੀ ਮਨੁੱਖ ਦੀ ਉਚੀ ਕੋਟੀ ਕਾਰਨ ਵਿਚੋਂ ਉਪਜਦੇ ਹਨ ਕਿਉਂਕਿ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਤਾਂ ਇਹ ਮਹਾਨ ਕਰਨ ਹੈ ਕਿ ਮਨੁੱਖ ਦੇ ਪਰਕਾਰ, ਕਿਰਤ, ਸੰਕੀਰਤਨ ਦੇਣ ਦੀ ਨਿਸ਼ਾਨੀ ਦਿਤੀ ਹੈ ਕਿ ਇਹ ਪਰਉਪਕਾਰੀ ਹੋਵੇ। ਸੁਹ ਵਾਕ ਹੈ-

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥[16]

ਪਰਉਪਕਾਰੀ ਵਿਅਕਤੀ ਦੀਆਂ ਸਮੂਹ ਕਾਮਨਾਵਾਂ ਦੂਜੇ ਦੇ ਲਾਭੀਆਂ ਹਨ। ਉਹ ਹਰ ਪਲ, ਹਰ ਸਾਹ ਨਾਲ ਵਿਅਕਤੀਗਤ ਮੁਨਾਫੇ ਦੀ ਥਾਂ ਪਰਮਾਤਮ ਦਾ ਭਲਾ ਹੀ ਸੋਚਦੇ ਹਨ, ਉਹ ਅਨੇਕ ਵਚਨ ਬੋਲ ਕੇ ਦੁਖੀ ਪਰਾਣੀਆਂ ਵਿਚ ਉਤਸ਼ਾਹ ਪੈਦਾ ਕਰਦੇ ਹਨ ਅਤੇ ਪਰਉਪਕਾਰ ਕਰਨ ਦੇ ਚਾਹੇ ਨਾਲ ਸਦਾ ਖਿਲੇ ਰਹਿੰਦੇ ਤੇ ਹੋਸਲਿਆਂ ਹੋਸਲਿਆਂ ਭਰਪੂਰ ਦੁਸਾਂਝਿਆਂ ਕਰਦੀ ਉਚ ਕਰਮ ਹੀ ਸੰਪਦ ਕਰ ਜਾਂਦੇ ਹਨ।

ਵੇਖ ਕੇ ਕਰਨ ਦਾ ਆਚਾਰ ਮੇਹੀ-ਉਚੀ ਕਿਰਤ ਹੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਹੋਰਾਂਕੇਹੀ ਨਾ ਹੋਵੀ ਨਾਲ ਕੀਤੀ ਕਮਾਈ ਨੂੰ ਵੇਖ ਕੇ ਮਾਣ ਦਾ ਕੋਈ ਨਾਲ ਨਹੀਂ ਸਗੋਂ ਨੁਕਸਾਨ ਪੁਚਾਂਦਾ ਹੈ। 'ਆਸਾ ਦੀ ਵਾਰ' ਵਿਚ ਸੁਹੁ ਜੀ ਨੇ ਚੋਰ ਦੁਆਰਾ ਕੀਤੇ ਸਦੇ ਸਬਾਰ ਦਾ ਵਿਰਤ ਦਿਲਚਸਪ ਕੇ ਵੇਖ ਕੇ ਕਰਨ ਦੀ ਆਸਕੀਅਤ ਨੂੰ ਜਿਸਦਾ ਦਿਤਾ ਹੈ। ਸੁਹਵਾਕ ਹੈ-

ਜੇ ਮੋਹਾਬਾ ਮਹੁ ਮੁਹੈ
ਘਰਿ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥
ਅਗੈ ਵਾਸੁ ਨਿਵਾਣਿਐ ਪਿਤਰੀ ਦੇਇ ਕਰੇਇ ॥[17]

ਅਰਥਾਤ ਜੇ ਚੋਰ ਦੇ ਘਰ ਦੁਆਰੇ ਪਿਤਰ ਮਰ ਜਾਣ ਅਤੇ ਉਹ ਉਨ੍ਹਾਂ ਦੇ ਨਾਮਿਤ ਚੋਰੀ ਕੀਤੀਆਂ ਵਸਤਾਂ ਪੇਸ਼ ਕਰਨ ਕਰ ਚੋਰੇ ਅਤੇ ਇਹ ਸਿੱਧੇ ਕਿ ਇਹ ਵਸਤੂਆਂ ਉਸਦੇ ਪਿਤਰਾਂ ਨੂੰ ਪਰਲੋਕ ਵਿਚ ਮਿਲ ਜਾਣੀਆਂ ਹਨ ਤਾਂ ਉਹ ਆਪਣੇ ਪਿਤਰਾਂ ਦੀ ਮਦ ਵਾਹਿਆਣੀ ਵਿਚ ਕੋਈ ਕਾਰਾ ਨਹੀਂ ਕਰ ਸਕਦਾ ਸਗੋਂ ਅਜੇ ਹੋਰੇ ਨੇਕ ਪਿਤਰਾਂ ਨੂੰ ਚੋਰ ਕਰਨ ਲਿਆ ਹੈ। ਜੇ ਇਹ ਮੰਨ ਲਿਆ ਜਾਵੇ ਕਿ ਉਹ ਵਸਤੂਆਂ ਚੋਰ ਦੇ ਪਿਤਰਾਂ ਨੂੰ ਮਿਲ ਜਾਣੀਆਂ ਹਨ ਤਾਂ ਉਹ ਸੋਚਣਾ ਪਵੇਗਾ ਕਿ ਸਿੱਧਾ ਹੈ ਅਜੇ ਇਹ ਵਸਤੂਆਂ ਕੀਤੀਆਂ ਜਾਣ ਕੀ ਉਨ੍ਹਾਂ ਦੇ ਪਿਤਰਾਂ ਅਤੇ ਕੋਈ ਪਰਲੋਕ ਵਿਚ ਨਹੀਂ ਗਏ ਹੋਣੇ? ਜੇ ਗਏ ਹੋਏ ਹਨ ਤਾਂ ਉਹ ਆਪਣੇ ਚੰਗੇ ਪੱਛਾਣ ਲੈਣਗੇ ਅਤੇ ਚੋਰ ਦੇ ਪਿਤਰਾਂ ਦੇ ਚੋਰ ਹੀ ਕਹਿਣਗੇ।

ਇਸ ਤਰ੍ਹਾਂ ਸੀ ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਵਿਚ ਵਿਅਕਤੀ ਅਤੇ ਕਿਰਤ ਦਾ ਜੋ ਕਿਤਨਾ ਪਰਕਾਰ ਕੀਤਾ ਗਿਆ ਹੈ, ਉਹ ਅਨੁਸਾਰ ਮੇਹੀ ਉਚੀ ਕਿਰਤ ਕਰਨ, ਕਿਰਤ ਨਾਲ ਵਾਸ ਕਰਨ, ਕਿਰਤ ਨੂੰ ਵੇਖ ਕੇ ਕਰਨ ਅਤੇ ਸਦ ਜੁਗਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਹਾਣ ਹਾਣ ਉਤਸ਼ਾਹਿਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਸਮਾਜ ਵਿਚ ਸਹਿਯੋਗਿਆਂ ਹੋਇਆਂ ਮਨੁੱਖ ਨੂੰ ਸੁਖਮਈ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿਤੀ ਹੈ ਅਤੇ ਅਨਮਤ ਵੇਖੇ ਉਨ੍ਹਾਂ ਨੂੰ ਮੰਗਿਆ ਗਿਆ ਹੈ। ਸਮਾਜਕ ਸਮਾਜ ਵਿਚ ਸਮੂਹ ਦੁਖੀਆਂ ਦਾ ਆਧਾਰ ਅਨਮਤ ਹੈ ਅਤੇ ਪਰਾਕਰ ਦੁਆਰਾ ਇਸ ਦੀ ਕੋਸ਼ਸ਼ੀ ਕੁਝ ਹੈ। ਸੁਹਵਾਣੀ ਵਿਚ ਇਸ ਅਸੂਲ ਤੋਂ ਸਵਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿਤੀ ਗਈ ਹੈ।

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

1. ਪ੍ਰੋਫੈਸਰ ਕੇ. ਪੀ. ਪੁਰਨ ਸਿੰਘ, ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ, ਪਟਿਆਲਾ 1992, ਪੰਨਾ 72
2. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 1245
3. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 522
4. ਸਭੁ ਪੁਰਾਣਾ ਨ ਕੀਮੈ, ਪ੍ਰੋ. ਕਿਰਪਾਲ ਸਿੰਘ, ਪੰਨਾ, 103
5. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 1417
6. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 419
7. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 154
8. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 545
9. ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ, ਪੰਨਾ 575
10. ਸ੍ਰੀ ਸੁਹੁ ਸੰਥ ਸਾਹਿਬ ਅਤੇ ਸਹਿਤ ਅਭਿਆਸ, ਡਾ. ਰਤਨ ਸਿੰਘ ਜੱਗੀ, ਵਿਸ਼ਵ ਨਾਥ, ਇੰਟਰਨੈਸ਼ਨਲ ਇਨਸਟੀਚਿਊਟ

ISSN 2394-7462

ਆਫ ਗੁਰਮਤਿ ਸਟੱਡੀਜ਼, ਲੁਧਿਆਣਾ 1994, ਪੰਨਾ 354
ਗੁਰਮਤਿ ਵਿਚਾਰ, ਦੀਵਾਨ ਸਿੰਘ, ਪੰਨਾ 15
11. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 1245
12. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 141
13. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 140
14. ਗੁਲਵੰਤ ਫਾਰਗ, ਅਜੀਤ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ 400 ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਦੇ ਵਿਸ਼ੇਸ਼ ਅੰਕ ਵਿੱਚੋਂ।
15. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 356
16. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 472
17.

ISSN 2394-7462

ਜਿੱਤ ਉਪਰੰਤ ਇਹ ਲੋਕ ਆਪਣੇ ਗਲਤ ਕੰਮਾਂ ਨੂੰ ਠੀਕ ਕਰਵਾਉਣ ਲਈ ਅਜਿਹੇ ਨੇਤਾਵਾਂ ਦਾ ਆਸਰਾ ਲੈਂਦੇ ਹਨ। ਇਸ ਤਰਾਂ ਦੇ ਦੁਵੱਲੇ ਸੰਬੰਧ ਰਾਹੀਂ ਦੇਸ਼ ਵਿਚ ਅਸਮਾਜਕਤਾ ਫੈਲਦੀ ਹੈ। ਨੇਤਾ ਲੋਕ ਇਨਾਂ ਰਾਹੀਂ ਗਲਤ ਕੰਮ ਕਰਵਾਉਂਦੇ ਹਨ ਅਤੇ ਆਪਣੀ ਚੌਧਰ ਨੂੰ ਚਮਕਾਉਣ ਦੇ ਚੱਕਰ ਵਿਚ ਸਮਾਜ ਨੂੰ ਨੈਤਿਕ ਤੌਰ ਤੇ ਗਿਰਾਵਟ ਵੱਲ ਤੋਰ ਲੈਂਦੇ ਹਨ। ਇਸ ਤਰਾਂ ਚੋਰ, ਡਾਕੂ ਅਤੇ ਲੁਟੇਰਾ ਬਿਰਤੀ ਦੇ ਲੋਕ ਨੇਤਾ ਦੇ ਨਜਦੀਕੀ ਬਣ ਜਾਂਦੇ ਹਨ ਅਤੇ ਇਹ ਨੇਤਾ ਦੀ ਛਤਰ-ਛਾਇਆ ਹੇਠ ਕਈ ਤਰਾਂ ਦੀਆਂ ਬੁਰਾਈਆਂ ਕਰਦੇ ਹਨ।

ਦੇਸ਼ ਭਰਤੀ ਦੀ ਭਾਵਨਾ ਦੇ ਖਤਮ ਹੋਣ ਨਾਲ ਸਾਡੇ ਰਾਜਨੀਤਿਕ ਨੇਤਾ ਵੀ ਭ੍ਰਿਸ਼ਟ ਰਸਤਿਆਂ ਵੱਲ ਚੱਲ ਪਏ ਹਨ। ਇਸ ਰਾਜਨੀਤਿਕ ਗਿਰਾਵਟ ਦਾ ਪ੍ਰਮੁੱਖ ਕਾਰਨ ਇਕ-ਦੂਜੇ ਤੋਂ ਅੱਗੇ ਲੰਘਣਾ ਹੀ ਹੈ। ਆਪਣੀ ਹੀ ਪਾਰਟੀ ਤੋਂ ਟਿਕਟ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਇਹ ਨੇਤਾ ਲੋਕ ਕਈ ਤਰਾਂ ਦੇ ਚੜ੍ਹਾਵੇ ਆਪਣੇ ਅਕਾਵਾਂ ਨੂੰ ਚੜਾਉਂਦੇ ਹਨ। ਇਸ ਚੜ੍ਹਾਵੇ ਨੂੰ ਪ੍ਰਫੁਲਤ ਕਰਨ ਲਈ ਪਾਰਟੀ ਟਿਕਟ ਪ੍ਰਾਪਤ ਕਰਕੇ ਸੀਟ ਜਿੱਤਣ ਲਈ ਹਰ ਹਰਬਾ ਵਰਤਦੇ ਹਨ। ਰਾਜਨੀਤੀ ਵਿਚ ਸਥਾਪਤ ਹੋਣ ਤੋਂ ਉਪਰੰਤ ਆਪਣੇ ਇਸ ਚੜ੍ਹਾਵੇ ਦੀ ਕੀਮਤ ਆਮ ਜਨਤਾ ਤੋਂ ਵਸੂਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਜਨਤਾ ਦੇ ਪੈਸੇ ਨੂੰ ਆਪਣੇ ਹਿਤਾਂ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਚੜ੍ਹਾਵੇ ਦੀ ਵਸੂਲੀ ਲਈ ਕਈ ਤਰਾਂ ਦੇ ਭ੍ਰਿਸ਼ਟ ਤਰੀਕੇ ਅਪਣਾਏ ਜਾਂਦੇ ਹਨ। ਉੱਚ ਅਫਸਰ ਤੋਂ ਲੈ ਕੇ ਹੇਠਲੇ ਦਰਜੇ, ਚਪੜਾਸੀ ਤੱਕ ਨੂੰ ਰਿਸ਼ਵਤਾਂ ਦੇ ਘੇਰੇ ਵਿਚ ਵਲਿਆ ਜਾਂਦਾ ਹੈ। ਇਨਾਂ ਅੰਦਰੋਂ ਦੇਸ਼-ਭਗਤੀ ਦੀ ਭਾਵਨਾ ਨੂੰ ਖਤਮ ਕਰਕੇ ਰਿਸ਼ਵਤ ਲੈਣ ਦੀ ਪ੍ਰਵਿਰਤੀ ਪ੍ਰਬਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਅਤੇ ਇਨਾਂ ਰਾਹੀਂ ਵੱਡੇ ਗੱਫੇ ਨੇਤਾ ਲੋਕ ਡਕਾਰ ਜਾਂਦੇ ਹਨ।

ਅੱਜ ਦੇ ਪਦਾਰਥਵਾਦੀ ਯੁੱਗ ਵਿਚ ਹਰ ਪਾਸੇ ਪੈਸੇ ਦਾ ਹੀ ਬੋਲ-ਬਾਲਾ ਹੈ। ਹਰ ਕੋਈ ਪੈਸੇ ਨੂੰ ਪ੍ਰਾਥਮਿਕਤਾ ਦੇ ਰਿਹਾ ਹੈ। ਪੈਸਾ ਕਮਾਉਣ ਲਈ ਅਤੇ ਰਾਤੋ-ਰਾਤ ਧੰਨਵਾਨ ਬਣਨ ਲਈ ਮਨੁੱਖ ਆਪਣਿਆਂ ਨਾਲ ਅਤੇ ਦੇਸ਼ ਨਾਲ ਖਿਲਵਾੜ ਕਰਨ ਲਈ ਤਿਆਰ ਬੈਠਾ ਹੈ। ਹਰ ਗਲਤ ਕੰਮ ਨੂੰ ਰਿਸ਼ਵਤਾਂ ਦੇ ਰਾਹੀਂ ਠੀਕ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਅਮੀਰ ਬਣਨ ਦੀ ਲਾਲਸਾ ਪਿਛੇ ਵੀ ਸਾਡੇ ਸਮਾਜ ਦੀ ਸੌੜੀ ਸੋਚ ਕੰਮ ਕਰ ਰਹੀ ਹੈ। ਅਮੀਰ ਵਿਅਕਤੀ ਦਾ ਹਰ ਪਾਸੇ ਬੋਲ-ਬਾਲਾ ਹੈ ਅਤੇ ਉਸ ਨੂੰ ਹਰ ਕੋਈ ਸੁਲਾਹੁੰਦਾ ਹੈ। ਇਸ ਤੋਂ ਉੱਲਟ ਇਕ ਸਧਾਰਨ ਵਿਅਕਤੀ ਭਾਵੇਂ ਕਿੰਨੇ ਉਚੇ ਖਿਆਲ ਰੱਖਦਾ ਹੋਵੇ, ਉੱਚ ਦਰਜੇ ਦਾ ਵਿਦਵਾਨ ਹੋਵੇ ਅਤੇ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਨਾਲ ਭਰਿਆ ਹੋਵੇ ਪਰ ਉਸ ਦੀ ਕੋਈ ਪੁੱਛ-ਪ੍ਰਤੀਤ ਨਹੀਂ ਕਰਦਾ। ਇਸ ਤਰਾਂ ਦੀ ਸੋਚ ਅਧੀਨ ਹਰ ਵਿਅਕਤੀ ਆਪਣੀ ਪ੍ਰਵਿਰਤੀ ਨੂੰ ਲਾਲਸਾ ਵਾਲੀ ਰੰਗਣ ਦੇ ਲੈਂਦਾ ਹੈ। ਇਸ ਲਾਲਸਾ ਰਾਹੀਂ ਅੱਜ ਦਾ ਮਨੁੱਖ ਪਦਾਰਥਵਾਦੀ ਜਾਲ ਵਿਚ ਫੱਸ ਜਾਂਦਾ ਹੈ ਅਤੇ ਹਰ ਮਹਿੰਗੀ ਚੀਜ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨਾ ਲੋਚਦਾ ਹੈ। ਇਸ ਤਰਾਂ ਦੀ ਲਾਲਸਾ ਨੂੰ ਪੂਰਾ ਕਰਨ ਲਈ ਪੈਸੇ ਦੀ ਲੋੜ ਪੈਂਦੀ ਹੈ ਅਤੇ ਭ੍ਰਿਸ਼ਟ ਤਰੀਕਾ ਅਪਣਾਇਆ ਜਾਂਦਾ ਹੈ। ਸੁਰਜੀਤ ਸਿੰਘ ਭੱਟੀ ਭਾਰਤੀਆਂ ਤੇ ਪੈ ਰਹੇ ਇਸ ਪਦਾਰਥਵਾਦੀ ਪ੍ਰਭਾਵ ਨੂੰ ਇਸ ਤਰਾਂ ਪੇਸ਼ ਕਰਦਾ ਹੈ, "ਪੰਜਾਬੀ ਸਮਾਜ ਇਸ ਵਰਤਾਰੇ ਕਾਰਨ ਖਪਤ ਸਭਿਆਚਾਰ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਗਿਆ ਹੈ। ਇਸ ਖਪਤ ਸਭਿਆਚਾਰ ਦੇ ਨਤੀਜੇ ਵਜੋਂ ਟੈਲੀਵਿਜ਼ਨ, ਫਰਿੱਜ, ਸਕੂਟਰ ਆਦਿ ਚੀਜਾਂ ਕਿਸ਼ਤਾਂ 'ਤੇ ਲੈਣ ਦੇ ਰਾਹ ਤੁਰ ਪਏ ਹਨ ਅਤੇ ਇਸ ਵਰਤਾਰੇ ਨੇ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿਚ ਪੰਜਾਬੀ ਸਮਾਜ ਨੂੰ ਹੋਰ ਸੰਕਟ ਵਿਚ ਪਾ ਦੇਣਾ ਹੈ।"[2]

ਬਹੁਤੇ ਰਾਜਨੀਤਿਕ ਲੀਡਰ ਰਿਸ਼ਵਤਖੋਰੀ ਰਾਹੀਂ ਆਪਣੀਆਂ ਅਗਲੀਆਂ ਪੀੜੀਆਂ ਦੀ ਵੀ ਭਲਾਈ ਕਰਨਾ ਚਾਹੁੰਦੇ ਹਨ। ਇਸ ਲਈ ਛੋਟੇ ਤੋਂ ਛੋਟੇ ਸਮਾਨ ਦੀ ਖਰੀਦੋ-ਫਰੋਖ਼ਤ ਤੋਂ ਲੈ ਕੇ ਬੋਫ਼ਰਜ਼ ਤੋਪਾਂ ਅਤੇ ਲੜਾਕੂ ਸਾਜੋ-ਸਮਾਨ ਦੀ ਖਰੀਦ ਸਮੇਂ ਰਿਸ਼ਵਤਾਂ ਦੇ ਸਕੈਂਡਲ ਸਾਹਮਣੇ ਆਏ ਹਨ। ਸਰਕਾਰੀ ਇਮਾਰਤਾਂ ਅਤੇ ਸੜਕਾਂ ਆਦਿ ਬਣਾਉਦ ਸਮੇਂ ਰਿਸ਼ਵਤ ਦਾ ਆਦਾਨ-ਪ੍ਰਦਾਨ ਹੁੰਦਾ ਰਹਿੰਦਾ ਹੈ। ਸਿੱਟੇ ਵਜੋਂ ਸੜਕਾਂ ਜਲਦੀ ਟੁੱਟ ਜਾਂਦੀਆਂ ਹਨ ਅਤੇ ਘਟੀਆਂ ਮਟੀਰੀਅਲ ਨਾਲ ਬਣਾਏ ਇਮਾਰਤਾਂ ਅਤੇ ਪੁੱਲ ਟੁੱਟ ਜਾਂਦੇ ਹਨ ਅਤੇ ਕਈ ਵਾਰ ਮਾਲੀ ਅਤੇ ਜਾਨੀ ਨੁਕਸਾਨ ਵੀ ਬਹੁਤ ਜਿਆਦਾ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਸਭ ਕੁੱਝ ਦਾ ਵਾਪਰਨਾ ਸਾਡੇ ਸਮਾਜ ਵਿਚ ਹੇਠਲੇ ਪੱਧਰ ਤੱਕ ਆਈ ਨੈਤਿਕ ਗਿਰਾਵਟ ਹੀ ਹੈ। ਰਾਜਨੀਤਿਕ ਲੋਕ ਸੋਚਦੇ ਹਨ ਕਿ ਜਦੋਂ ਵੋਟਾਂ ਤਾਂ ਖਰੀਦਣੀਆਂ ਹੀ ਪੈਣੀਆਂ ਹਨ, ਭਾਵ ਵੋਟਾਂ ਸਮੇਂ ਜਾਅਲੀ ਵੋਟਾਂ, ਨਸ਼ਿਆਂ ਦੇ ਦਰਿਆ ਵਗਾਉਣੇ ਆਦਿ ਰਾਹੀਂ ਪੈਸਾ ਹੀ ਖਰਚ ਹੋਣਾ ਹੈ ਤਾਂ ਜਨਤਾ ਦੀ ਭਲਾਈ ਲਈ ਕੁੱਝ ਕਰਨ ਦੀ ਕੀ ਜਰੂਰਤ ਹੈ। ਸਗੋਂ ਅਗਲੀ ਇਲੈਕਸ਼ਨ ਲਈ ਭ੍ਰਿਸ਼ਟ ਤਰੀਕੇ ਰਾਹੀਂ ਧੰਨ ਕਮਾਇਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਬੋਫਰਜ਼ ਤੋਪ ਸੌਦੇ ਦੀ ਦਲਾਲੀ ਸੰਬੰਧੀ ਡਾ. ਅਜੀਤਪਾਲ ਸਿੰਘ ਐਮ.ਡੀ. ਕਹਿਦਾ ਹੈ, "ਹੈਰਾਨੀ ਦੀ ਗੱਲ ਹੈ ਕਿ ਲੋਕ ਬੋਫਰਜ਼ ਤੋਪ ਸੌਦੇ ਦੀ ਦਲਾਲੀ ਨੂੰ ਭ੍ਰਿਸ਼ਟਾਚਾਰ ਦਾ ਵੱਡਾ ਮੁੱਦਾ ਬਣਾਈ ਰੱਖ ਰਹੇ ਸਨ ਉਹ ਤਾਂ ਚੁੱਪ ਹੋ ਗਏ ਜਾਂ ਮੌਜੂਦਾ ਹਕੂਮਤ ਦੇ ਰਿਸਤੇਦਾਰ ਬਣ ਗਏ ਹਨ। ਇਸ ਦਾ ਭਰਪੂਰ ਲਾਭ ਕਵਾਤਰੋਚੀ ਨੂੰ ਮਿਲ ਰਿਹਾ ਹੈ। ਉਸ ਨੂੰ ਜਿਸ ਤਰਾਂ ਬਚਾਇਆ ਗਿਆ ਹੈ। ਉਹ ਸਤਾ ਦੀ ਭਿਅੰਕਰ ਦੁਰਵਰਤੋਂ ਹੈ।"[3]

ISSN 2394-7462

ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਸਮਕਾਲੀਨ ਪ੍ਰਸਥਿਤੀਆਂ

* ਗੁਰਵੀਰ ਸਿੰਘ (ਡਾ.)

ABSTRACT

ਪੰਜਾਬ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਆਗਮਨ ਨਾਲ ਇੱਕ ਨਵੇਂ ਯੁੱਗ ਦਾ ਆਰੰਭ ਹੁੰਦਾ ਹੈ। ਇਹ ਉਹ ਸਮਾਂ ਹੈ ਜਦੋਂ ਹਿੰਦੂਆਂ ਦੀ ਪਰਾਧੀਨਤਾ ਤੇ ਮੁਸਲਮਾਨਾਂ ਦੀ ਹਕੂਮਤ ਲਗਭਗ ਮੁੱਕਮਲ ਹੋ ਗਈਆਂ ਸਨ। ਪਰੰਤੂ ਇਨ੍ਹਾਂ ਦੋਨਾਂ ਕੌਮਾਂ ਦਾ ਸਾਂਝਾ ਦੁਖਾਂਤ ਇਹ ਸੀ ਕਿ ਇੱਕ ਆਪਣੀ ਪਰਾਧੀਨਤਾ ਕਾਰਨ ਤੇ ਦੂਜੀ ਆਪਣੀ ਹਕੂਮਤ ਦੇ ਅਭਿਮਾਨ ਕਾਰਨ ਜੀਵਨ ਦੇ ਬੁਨਿਆਦੀ ਤੇ ਵਿਵਹਾਰਕ ਸੋਚ ਤੇ ਸੁਹਜ ਤੋਂ ਮੁਨਕਰ ਹੋ ਚੁੱਕੀਆਂ ਸਨ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਇੱਕ ਅਜਿਹੇ ਸਮਾਜ ਦੀ ਸਥਾਪਨਾ ਕਰਨਾ ਚਾਹੁੰਦੇ ਸਨ ਜਿਹੜਾ ਵਿਛੜਾ ਨਾਲ ਸੰਚ ਦੀ ਗਾਂਠੀ ਕਰ ਸਕੇ ਅਤੇ ਸੰਚ ਤੇ ਚਲਦਿਆਂ ਆਪਣੇ ਪ੍ਰਾਣਾਂ ਦੀ ਆਹੂਤੀ ਦੇਣ ਲਈ ਤਤਪਰ ਰਹੇ। ਮੀਰੀ-ਪੀਰੀ ਦੇ ਸੰਜੋਗ ਨਾਲ ਉਤਪੰਨ ਹੋਏ ਇਸ ਨਵੇਂ ਸਮਾਜ ਦੇ ਵਿਖਰੇ ਪਿੰਡੇ ਵੱਲ ਸੰਕੇਤ ਕਰਦਿਆਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸਪਸ਼ਟ ਕੀਤਾ ਹੈ ਕਿ ਇਸ ਮਾਰਗ ਤੇ ਉਹੀ ਮਨੁੱਖ ਚੱਲ ਸਕਦਾ ਹੈ ਜਿਸ ਨੇ ਆਪਣਾ ਸੀਸ ਤਲੀ ਤੇ ਰੱਖਿਆ ਹੋਇਆ ਹੈ।

ਸਿੱਖ ਮਤ ਵਿੱਚ ਧਰਮ ਦੇ ਇਸ ਬਾਹਰੀ ਕਰਮ-ਕਾਂਡ ਰੂਪ ਦੀ ਥਾਂ ਧਰਮ ਦੇ ਅੰਦਰੂਨੀ ਪੱਖ ਨੂੰ ਉਸ ਦੇ ਸਦਾਚਾਰਕ ਸਾਰ-ਤੱਤ ਨਾਲ ਜੋੜਿਆ ਤੇ ਧਰਮ ਸਬੰਧੀ ਪਰੰਪਰਾਗਤ ਅਰਥਾਂ ਨੂੰ ਮੁੜ ਪਰਿਭਾਸ਼ਿਤ ਕੀਤਾ ਹੈ। ਸਿੱਖ ਧਰਮ ਕਿਸੇ ਇੱਕ ਵਰਣ ਦਾ ਧਰਮ ਨਹੀਂ ਬਲਕਿ ਸਾਰੇ ਵਰਣਾਂ ਦਾ ਅਰਥਾਤ ਸਰਬ ਸਾਂਝਾ ਧਰਮ ਹੈ। ਕੋਈ ਰਾਜਾ ਹੋਵੇ ਜਾਂ ਰੰਕ, ਕੋਈ ਸੂਦਰ ਹੋਵੇ ਜਾਂ ਬ੍ਰਾਹਮਣ ਧਰਮ ਸਭ ਲਈ ਇੱਕੋ ਹੈ। ਇਸ ਧਰਮ ਤੋਂ ਬੇਮੁਖ ਹੋਣ ਦਾ ਅਰਥ ਸਮਾਜਿਕ ਜਿੰਮੇਵਾਰੀ ਤੋਂ ਬੇਮੁਖ ਹੋਣਾ ਹੈ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਯੁੱਗ ਚਿੰਤਨ ਉਨਾਂ ਦੀ ਚੇਤਨਾ ਦਾ ਇੱਕ ਅਜਿਹਾ ਮੁੱਲਵਾਨ ਤੇ ਵਿਲੱਖਣ ਪਹਿਲੂ ਹੈ ਜਿਹੜਾ ਪਰਾਭੌਤਿਕਤਾ ਦੇ ਅਰਥਾਂ ਨੂੰ ਭੌਤਿਕ ਮੰਡਲ ਦੇ ਸੁਹਜ ਤੇ ਸਮਾਨਤਾ ਦੇ ਅਰਥਾਂ ਵਿੱਚ ਸਾਕਾਰ ਕਰਦਾ ਹੈ। ਉਨਾਂ ਦੇ ਭੌਤਿਕ ਮੰਡਲ ਦਾ ਸੁਹਜ ਮਨੁੱਖ ਦੀ ਸੱਚੀ-ਸੁੱਚੀ ਕਿਰਤ ਤੇ ਟਿਕਿਆ ਹੋਇਆ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸਿੱਖਿਆ ਦਾ ਇਹ ਇੱਕ ਅਜਿਹਾ ਪਹਿਲੂ ਹੈ ਜਿਹੜਾ ਅਧਿਆਤਮਕਤਾ ਦੇ ਮੰਡਲ ਨੂੰ ਪਰਿਵਾਰਕ ਤੇ ਸੰਸਾਰਕ ਮੰਡਲ ਨਾਲ ਜੋੜ ਕੇ 'ਘਰ-ਘਰ ਅੰਦਰ ਧਰਮਸਾਲ' ਨੂੰ ਸਥਾਪਤ ਕਰਦਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਜਿੱਥੇ ਇਸਤਰੀ ਦੇ ਗੌਰਵ ਨੂੰ ਪੁਨਰ-ਸਥਾਪਤ ਕੀਤਾ ਉੱਥੇ ਭਾਈਚਾਰਕ ਵਫਾਦਾਰੀ, ਵਿਸਵਭਰਾਤਰੀਭਾਵ, ਪਰਉਪਕਾਰ ਦੇ ਮੂਲ ਸਿਧਾਂਤਾਂ ਨੂੰ ਉਨਾਂ ਨੇ ਆਪਣੀ ਬਾਣੀ ਦੁਆਰਾ ਸਮਾਜਕ ਆਚਾਰ ਵਜੋਂ ਪਰਚਾਰਿਆ। ਜਾਤ-ਪਾਤ ਦੇ ਵਿਤਕਰੇ ਦੇ ਵਿਰੁੱਧ ਆਪਣੀ ਪ੍ਰਬਲ ਪ੍ਰਤੀਕਿਰਿਆ ਪ੍ਰਗਟਾਉਂਦੇ ਹੋਏ ਉਨਾਂ ਨੇ ਸੁੱਚ-ਭਿੱਟ, ਛੂਤ-ਅਛੂਤ ਦਾ ਵੀ ਖੰਡਨ ਕੀਤਾ। ਮਨੁੱਖੀ ਵਿਅਕਤੀਤਵ ਦੇ ਵੈਧਿਕ ਵਿਕਾਸ ਲਈ ਉਨਾਂ ਨੇ ਸੱਚ ਬੋਲਣ, ਮਧੁਰ ਵਿਵਹਾਰ, ਨਿਮਰਤਾ, ਖਿਮਾ, ਦਇਆ, ਅਹਿੰਸਾ, ਸਮਦ੍ਰਿਸ਼ਟੀ ਆਦਿ ਸ਼੍ਰੇਸ਼ਟ ਗੁਣਾਂ ਉੱਤੇ ਜੋਰ ਦਿੱਤਾ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਸਮਕਾਲੀਨ ਪਰਸਥਿਤੀਆਂ ਦਾ ਬਹੁਤ ਹੀ ਖੂਬਸੂਰਤੀ ਨਾਲ ਵਰਣਨ ਕੀਤਾ ਹੈ। ਇਹਨਾਂ ਦੇ ਦਰਸਾਏ ਮਾਰਗ ਤੇ ਚਲਦਿਆਂ ਅਨੇਕਾਂ ਪ੍ਰਾਣੀ ਆਪਣਾ ਜੀਵਨ ਸਫਲ ਕਰਦੇ ਹੋਏ ਲੋਕ ਸੁਖੀਏ ਤੇ ਪ੍ਰਲੋਕ ਸੁਹੇਲਾ ਕਰ ਰਹੇ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ਆਗਮਨ ਸਮੇਂ ਭਾਰਤੀ ਪਰਜਾ ਦੀ ਦਸ਼ਾ ਬੜੀ ਤਰਸਯੋਗ ਸੀ। ਜਨਤਾ ਅੰਧਕਾਰ ਵਿੱਚ ਫਸੀ ਹੋਈ ਸੀ। ਦੇਸ਼ ਦੀ ਹਾਲਤ ਸਮਾਜਿਕ, ਰਾਜਨੀਤਕ, ਆਰਥਿਕ ਅਤੇ ਧਾਰਮਿਕ ਪੱਖੋਂ ਡਾਂਵਾ-ਡੋਲ ਸੀ। ਵਾੜ ਹੀ ਖੇਤ ਨੂੰ ਖਾ ਰਹੀ ਸੀ। ਮਨੁੱਖੀ ਸੋਚ ਫਰਜ਼ ਪੂਰਤੀ ਦੀ ਥਾਂ ਨਿੱਜ ਸੁਆਰਥਪੁਣੇ ਲਈ ਉਤਾਵਲੀ ਸੀ। ਪਰਜਾ ਦੇ ਰਾਖੇ ਰਾਜੇ ਕਸਾਈ ਦਾ ਰੂਪ ਧਾਰਨ ਕਰੀ ਬੈਠੇ ਸਨ। ਧਰਮ ਤਾਂ ਖੰਭ ਲਾ ਕੇ ਉੱਡ ਗਿਆ ਸੀ।

ਇਸ ਸਮੇਂ ਦੀ ਰਾਜਨੀਤਕਤਾ ਦੇ ਆਧਾਰ ਤੇ ਉਸਰਨ ਵਾਲਾ ਸੱਭਿਆਚਾਰ, ਜਬਰ, ਜੁਲਮ ਤੇ ਹਿੰਸਾਮੂਲਕ ਪਰਵਿਰਤੀਆਂ ਨੂੰ ਫੈਲਾ ਰਿਹਾ ਸੀ। ਸਥਿਤੀ ਦੀ ਗੰਭੀਰਤਾ ਇਸ ਹੱਦ ਤੱਕ ਜਟਿਲ ਬਣੀ ਹੋਈ ਸੀ ਕਿ ਰਾਜਸੱਤਾ ਅਤੇ ਕਾਨੂੰਨ ਉਤੇ ਮੁਗਲ ਸਾਮੰਤਸ਼ੀਲਾਂ ਦਾ ਕਬਜ਼ਾ ਸੀ ਤੇ ਬ੍ਰਹਮ ਵਿੱਦਿਆ ਉੱਤੇ ਬ੍ਰਾਹਮਣ ਇਜਾਰੇਦਾਰੀ ਦਾ। ਦਲਿਤ ਤੇ ਦਮਿਤ ਵਰਗ ਨੂੰ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਖੇਤਰਾਂ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਨ ਦੀ ਪੂਰੀ ਮਨਾਹੀ ਸੀ। ਉਸ ਸਮੇਂ ਦੀ ਘੋਰ ਕਾਲੀ ਰਾਤ ਦਾ ਚਿੱਤਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਆਪਣੇ ਸ਼ਬਦਾਂ ਵਿੱਚ ਵੀ ਕੀਤਾ ਹੈ।

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ।
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ, ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ[1]।

ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਅਵਤਾਰ ਧਾਰਣ ਸਮੇਂ ਲੋਧੀ ਵੰਸ਼ ਦਾ ਰਾਜ ਸੀ ਅਤੇ ਬਾਬਰ ਦੀ ਹਕੂਮਤ ਕਾਇਮ ਹੋਣ ਤੱਕ ਰਾਜਨੀਤਕ ਅਸਥਿਰਤਾ ਦੇ ਬਾਵਜੂਦ ਲੋਧੀ ਹੁਕਮਰਾਨ ਰਾਜ ਸੱਤਾ ਤੇ ਕਾਬਜ਼ ਰਹੇ। ਪਰ ਇੱਕ ਤੱਥ ਪੂਰੀ ਤਰਾਂ ਸਪਸ਼ਟ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਸਮਕਾਲੀ ਲੋਧੀ ਹੁਕਮਰਾਨਾਂ ਪਾਸ ਰਾਜਨੀਤਕ ਸੂਝ-ਬੂਝ ਅਤੇ ਪ੍ਰਸ਼ਾਸਨਿਕ ਸਮਰਥਾ ਦੀ ਘਾਟ ਸੀ। ਸੈਨਿਕ ਸ਼ਕਤੀ ਨੂੰ ਵੀ ਠੀਕ ਤਰਾਂ ਸੰਗਠਿਤ ਕਰਨ ਵਿੱਚ ਲੋਧੀ ਹਾਕਮ ਨਾਕਾਮ ਸਨ। ਬਾਬਰ ਦੇ ਹਮਲੇ ਵੇਲੇ ਲੋਧੀ ਰਾਜ-ਵਿਵਸਥਾ ਦੀਆਂ ਇਹ ਕਮਜੋਰੀਆਂ ਪ੍ਰਗਟ ਰੂਪ ਵਿੱਚ ਸਾਹਮਣੇ ਨਜ਼ਰ ਆ ਰਹੀਆਂ ਹਨ[2]। ਇਸੇ ਲਈ ਆਪਣੇ ਰਾਜ ਦੀ ਰੱਖਿਆ ਕਰਨ ਵਿੱਚ ਪੂਰੀ ਤਰਾਂ ਅਸਫਲ ਰਹਿਣ ਵਾਲੇ ਲੋਧੀਆਂ ਤੇ ਆਪਣੀ ਅਸੰਤੁਸ਼ਟਤਾ ਪ੍ਰਗਟ ਕਰਦਿਆਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਕਿ ਰਾਜ ਕਰਨ ਵਾਲਿਆਂ ਦੀ ਅਯੋਗਤਾ ਅਤੇ ਅਣਗਹਿਲੀ

*ਪ੍ਰਿੰਸੀਪਲ , ਗੁਰੂ ਕਾਸ਼ੀ ਕਾਲਜ ਆਫ਼ ਸਿੱਖ ਸਟੱਡੀਜ਼, ਦਮਦਮਾ ਸਾਹਿਬ

ISSN:2394-7462

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ।
ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ[10]।

ਇਕ ਪਾਸੇ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਉਨਾਂ ਲੋਕਾਂ ਨੂੰ ਤਾੜਨਾ ਕੀਤੀ ਜੋ 'ਮੀਰ' ਦੀ ਪ੍ਰਸੰਨਤਾ ਲੈਣ ਲਈ ਆਪਣੇ ਧਰਮ, ਨੈਤਿਕਾਚਾਰ, ਇਜ਼ਤ ਦਾ ਤਿਆਗ ਕਰ ਰਹੇ ਸਨ-

ਨੀਲ ਕਸਤੂਰ ਸੇ ਕੰਧਰੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਖਾਕੁ ਲੀਆ[11]।

ਦੂਜੇ ਪਾਸੇ, ਉਹ ਲੋਕ ਆਪਣੇ ਆਪ ਨੂੰ ਫਕੀਰ ਅਖਵਾਉਂਦੇ ਸਨ ਤੇ ਦੁਨੀਆ ਦਾ ਤਿਆਗ ਕਰਕੇ ਪਹਾੜਾਂ ਦੀਆਂ ਕੰਦਰਾਂ ਵਿੱਚ ਜਾ ਵਸੇ ਸਨ, ਅਮਲੀ ਜੀਵਨ ਜੀਉਣ ਦਾ ਉਪਦੇਸ਼ ਦਿਤਾ।

ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ।
ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਏਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ[12]।

ਦੁਨੀਆਂ ਨੂੰ ਭੁਲੇਖੇ ਵਿੱਚ ਪਾ ਕੇ ਆਪਣੀ ਸਵਾਰਥ-ਸਿੱਧੀ ਕਰਨ ਵਾਲਿਆਂ ਦਾ ਭੇਦ ਖੋਲਿਆ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਫੁਰਮਾਇਆ-

ਆਟਾ ਲੇਤੀ ਨਾਕੁ ਪਕਤਾਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ।
ਮਰਗ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ[13]।

ਸਿੱਖ ਮਤ ਵਿੱਚ ਧਰਮ ਦੇ ਇਸ ਬਾਹਰੀ ਕਰਮ-ਕਾਂਡ ਰੂਪ ਦੀ ਥਾਂ ਧਰਮ ਦੇ ਅੰਦਰੂਨੀ ਪੱਖ ਨੂੰ ਉਚਿਤ ਤੇ ਸਦਾਚਾਰਕ ਸਾਰ-ਤੱਤ ਨਾਲ ਜੋੜਿਆ ਤੇ ਧਰਮ ਸਬੰਧੀ ਪਰੰਪਰਾਗਤ ਅਰਥਾਂ ਨੂੰ ਮੁਢ ਪਰਿਭਾਸ਼ਿਤ ਕੀਤਾ ਹੈ। ਜਪੁਜੀ ਸਾਹਿਬ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਕਥਨ ਹੈ-

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ।
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ।
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ।
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ।
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ।
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ[14]॥

ਧਰਮ ਰੂਪੀ ਬਲਦ ਇਸ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਸਹਾਰਾ ਹੈ ਜਿਹੜਾ ਦਇਆ ਭਾਵਨਾ ਵਿੱਚੋਂ ਆਪਣੀ ਹੋਂਦ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। ਸਮੁੱਚੇ ਸਮਾਜ ਨੂੰ ਸੂਤਰਬੱਧ ਕਰਨ ਵਾਲੀ ਅਤੇ ਧਰਮ ਨੂੰ ਸਦੀਵਤਾ ਪ੍ਰਦਾਨ ਕਰਨ ਵਾਲੀ ਸ਼ਕਤੀ ਸਬਰ ਸੰਤੋਖ ਦੇ ਗੁਣਾ ਵਿੱਚ ਹੈ। 'ਜਪੁਜੀ ਸਾਹਿਬ' ਅਨੁਸਾਰ ਸਦਾਚਾਰ ਹੀ ਧਰਮ ਹੈ। ਪਰੰਪਰਾਗਤ ਕਰਮਕਾਂਡ ਜਾਂ ਵਰਤ-ਵੇਂਡ ਧਰਮ ਦਾ ਤਤਸਾਰ ਨਹੀਂ ਸਗੋਂ ਇਹ ਤਾਂ ਬਾਹਰੀ ਭੇਖ ਹੈ। ਸਦਾਚਾਰਕ ਗੁਣਾਂ ਤੋਂ ਬਿਨਾਂ ਇਹ ਭੇਖ ਅਰਥਹੀਨ ਹੈ। ਇਸ ਤਰਾਂ ਸਦਾਚਾਰ ਨੂੰ ਧਰਮ ਦਾ ਸਮਾਨਾਰਥਕ ਮੰਨ ਦੇ ਸਿੱਖ-ਮੱਤ ਧਰਮ ਤੇ ਅਰਥ ਅਤੇ ਕਾਰਜ ਨੂੰ ਵਿਆਪਕਤਾ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੋਇਆ ਇਸ ਦੇ ਗੌਰਵ ਨੂੰ ਮੁੜ ਸਥਾਪਿਤ ਕਰਦਾ ਹੈ।

ਇਸ ਤੱਥ ਤੋਂ ਸਪਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ ਧਰਮ ਕੋਈ ਖਲਾ ਵਿੱਚ ਪਈ ਸੁਤੰਤਰ ਵਸਤੂ ਨਹੀਂ ਹੈ ਸਗੋਂ ਇਹ ਤਾਂ ਸਮਾਜਿਕ ਵਿਹਾਰ ਦੀ ਸੰਚਾਲਕ ਸ਼ਕਤੀ ਹੈ। ਇਸ ਦਾ ਇੱਕ ਸਿਰਾ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਗਤੀਮਾਨ ਨਿਯਮ ਅਤੇ ਦੂਜਾ ਸਿਰਾ ਵਿਅਕਤੀ ਦੇ ਸਦਾਚਾਰ ਨਾਲ ਸਬੰਧਿਤ ਹੈ। ਵਿਅਕਤੀ ਦੇ ਸਦਾਚਾਰਕ ਅਤੇ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਗਤੀਮਾਨ ਨਿਯਮ ਵਿੱਚ ਧਰਮ ਇੱਕ ਠੋਸ ਤੇ ਸਜੀਵ ਵਿਵਸਥਾ ਵਜੋਂ ਕਾਰਜਸ਼ੀਲ ਹੈ ਅਤੇ ਇੱਕ ਦੂਜੇ ਨੂੰ ਪਰਸਪਰ ਤੌਰ ਤੇ ਸੂਤਰਬੱਧ ਕਰਨ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦਾ ਹੈ।

ਵਿਅਕਤੀ ਤੇ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਗਤੀਮਾਨ ਨਿਯਮ ਵਿਚਲਾ ਸੰਤੁਲਨ ਹੀ ਅਸਲ ਵਿੱਚ ਧਰਮ ਹੈ। ਇਹ ਧਰਮ ਕਿਸੇ ਇੱਕ ਕੌਮ, ਇੱਕ ਰੰਗ ਜਾਂ ਇੱਕ ਕਿਸਮ ਦੇ ਲੋਕਾਂ ਦਾ ਧਰਮ ਨਹੀਂ ਹੈ। ਇਹ ਧਰਮ ਕਰਮ-ਕਾਂਡਾਂ ਤੇ ਪਾਬੰਦੀਆਂ ਤੋਂ ਵੀ ਮੁਕਤ ਹੈ। ਇਹ ਧਰਮ ਸ਼ਖਸ਼ੀਅਤਾਂ ਦੇ ਦੁਆਲੇ ਵੀ ਨਹੀਂ ਘੁੰਮਦਾ। ਇਸ ਦੀ ਆਧਾਰਸ਼ਿਲਾ ਸਦਾਚਾਰਕ ਨਿਯਮ ਅਥਵਾ ਅਸੂਲ ਹਨ। ਇਹ ਅਸੂਲ ਬ੍ਰਹਿਮੰਡ ਦੇ ਅਸੂਲਾਂ ਨਾਲ ਇੱਕ ਸੁਰ ਹਨ। ਧਰਮ ਦੀ ਇਹ ਪਰਿਭਾਸ਼ਾ 'ਜਪੁਜੀ' ਵਿਚਲੇ ਧਰਮ ਦੇ ਸੰਕਲਪ ਨਾਲ ਪੂਰੀ ਤਰਾਂ ਮੇਲ ਖਾਂਦੀ ਹੈ ਅਤੇ ਜਪੁਜੀ ਵਿਚਲੇ ਧਰਮ ਨੂੰ ਨਿਰੰਤਰ ਗਤੀਸ਼ੀਲ ਮੰਨਦੀ ਹੋਈ ਇਸ ਦੀ ਸਮਾਜਿਕ ਸਾਰਥਿਕਤਾ ਨੂੰ ਸਿੱਧ ਕਰਦੀ ਹੈ।

ਗੁਰਬਾਣੀ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਵਿਸ਼ੇਸ਼ਤਾ ਇਸ ਤੱਥ ਵਿੱਚ ਹੈ ਕਿ ਇਸ ਨੇ ਧਰਮ ਨੂੰ ਕਰਮਕਾਂਡ ਤੋਂ ਮੁਕਤ ਕੀਤਾ ਹੈ। ਪਰ ਮਨੁੱਖੀ ਕਰਮ ਤੋਂ ਨਹੀਂ। ਇਸ ਨੇ ਤਾਂ ਸਗੋਂ ਧਰਮ ਨੂੰ ਕਰਮ ਨਾਲ ਜੋੜ ਕੇ ਇਸਦੀ ਵਿਹਾਰਕਤਾ ਨੂੰ ਸਿੱਧ ਕੀਤਾ ਹੈ। ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਚੰਗੇ ਅਤੇ ਮਾੜੇ ਕਰਮ ਬਾਰੇ ਵਿਚਾਰ ਇਸ ਧਰਮ ਦੀ ਦਿਸ਼ਟੀ ਤੋਂ ਕੀਤਾ ਜਾਣਾ ਹੈ। ਭਾਵ ਕਿ ਧਰਮ

[illegible]

[illegible]

[illegible]

 ISSN 2394-7462

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਅਧਿਆਤਮਕ ਪਹਿਲੂ ਵੀ ਬੜਾ ਬਲਵਾਨ ਹੈ। ਇਸ ਵਿੱਚ ਪ੍ਰਭੂ, ਆਤਮਾ, ਜੀਵ, ਸ੍ਰਿਸ਼ਟੀ, ਮਾਇਆ ਆਦਿ ਦਾਰਸ਼ਨਿਕ ਤੱਤਾਂ ਦਾ ਬੜਾ ਗੰਭੀਰ ਪਰੰਤੂ ਸੁਹਜਮਈ ਚਿਤਰਣ ਹੋਇਆ ਹੈ। ਵਿਸ਼ੇਸ਼ਤਾ ਇਹ ਹੈ ਕਿ ਇਹ ਚਿਤਰਣ ਕਿਸੇ ਦਾਰਸ਼ਨਿਕ ਦੀ ਹੈਸੀਅਤ ਵਿੱਚ ਨਹੀਂ ਸਗੋਂ ਇੱਕ ਅਨੁਭਵੀ ਚਿੰਤਕ ਦੀ ਹੈਸੀਅਤ ਵਿੱਚ ਪ੍ਰਗਟ ਹੋਇਆ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਬ੍ਰਹਮ ਦਾ ਸਰੂਪ ਬਹੁਤ ਹੀ ਸਹਜੀਕ੍ਰਿਤ ਹੈ। ਉਹ ਨਿੰਰਕਾਰ, ਨਿਰਗੁਣ, ਨਿਰਭਉ, ਨਿਰਵੈਰ, ਅੰਤਰਯਾਮੀ ਆਦਿ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਵਾਲਾ ਹੈ। ਬ੍ਰਹਮ ਦਾ ਇਹੋ (ਸਹਿਜ) ਰੂਪ ਹੀ ਭਾਰਤੀ ਜਨਤਾ ਦੀ ਲੋੜ ਸੀ, ਜੋ ਉਨਾਂ ਦੀਆਂ ਆਸ਼ਾਵਾਂ ਦਾ ਸਹਾਰਾ ਬਣਿਆ। ਅਸਲ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਨਾ ਤਾਂ ਮੁਸਲਮਾਨੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਅੰਨੇਵਾਹ ਅਨੁਕਰਣ ਕੀਤਾ ਨਾ ਹਿੰਦੂ ਵਿਚਾਰਧਾਰਾ ਦਾ । ਉਹਨਾਂ ਦਾ ਵਿਰੋਧ ਧਰਮ ਨਾਲ ਨਹੀਂ ਸੀ, ਸਗੋਂ ਧਰਮ ਦੇ ਦੰਭੀ ਦੇ ਭੇਖੀ ਰੂਪ ਨਾਲ ਸੀ। ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਧਰਮ ਸਾਧਨਾ ਵਿੱਚ ਤਾਂ ਸਗੋਂ ਵੈਸ਼ਣਵ ਭਗਤੀ, ਸੂਫ਼ੀ ਇਸ਼ਕ, ਗੀਤਾ ਦਾ ਕਰਮਯੋਗ ਅਤੇ ਨਾਥ ਜੋਗੀਆਂ ਦੀ ਅੰਤਰ ਸਾਧਨਾ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ। ਇਨਾਂ ਸਾਧਨਾਗਤ ਤੱਤਾਂ ਦਾ ਸਮਨਵੈ ਰੂਪ ਹੀ ਗੁਰੂ ਨਾਨਕ ਦੀ ਸ਼ਬਦਾਵਲੀ ਵਿੱਚ ਭਾਓ-ਭਗਤੀ ਹੈ। ਸਮਨਵੈ ਦੇ ਇਸ ਧਰਾਤਲ ਉੱਤੇ ਉਨਾਂ ਨੇ ਸੰਪਰਦਾਇਕ ਚਿੰਨਾਂ ਦੇ ਸਥੂਲ ਅਰਥ ਤਿਆਗ ਕੇ, ਅਧਿਆਤਮਕ ਅਰਥ ਲੱਭਣ ਦੀ ਚੇਸ਼ਟਾ ਕੀਤੀ ਹੈ। ਧਰਮ ਪ੍ਰਤੀਕਾਂ ਦਾ ਅਧਿਆਤਮੀਕਰਣ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਆਚਾਰ ਦਰਸ਼ਨ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ ਹੈ। ਸ਼ੰਕਰ ਦੇ ਮਾਇਆਵਾਦ ਦੇ ਮੁਕਾਬਲੇ ਉਨਾਂ ਨੇ ਇਸ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ 'ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ' ਕਹਿ ਕੇ ਮੱਧਕਾਲ ਦੀ ਢਹਿੰਦੀ ਲੋਕਾਈ ਨੂੰ ਕਰਮਯੋਗੀ ਬਣਨ ਦਾ ਸੁਨੇਹਾ ਦਿੱਤਾ ਅਤੇ 'ਬ੍ਰਹਿਮੰਡ ਵਿੱਚ ਪਿੰਡ' ਦੇ ਮਹੱਤਵ ਨੂੰ ਸਥਾਪਿਤ ਕੀਤਾ।

ਅਜਿਹੀ ਚਿੰਤਾਮਈ ਤੇ ਖੜੋਤ ਵਾਲੀ ਸਥਿਤੀ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਪੰਜਾਬੀ ਗਤੀਹੀਨ ਰੂੜੀਆਂ, ਫੋਕੀਆਂ ਕਰਮਕਾਂਡੀ ਰਵਾਇਤਾਂ ਅਤੇ ਜਰਜਰੀਆਂ ਪਰੰਪਰਾਵਾਂ ਵਿੱਚ ਇੱਕ ਚੇਤਨਾ ਬਖਸ਼ ਕੇ ਪੰਜਾਬੀ ਸਾਹਿਤ, ਧਰਮ, ਸੰਸਕ੍ਰਿਤੀ ਅਤੇ ਜਨਜੀਵਨ ਨੂੰ ਨਵੀਂਆਂ ਸੇਧਾਂ ਪ੍ਰਦਾਨ ਕੀਤੀਆਂ। ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਵਿੱਚ ਡੂੰਘੀ ਦੂਰ-ਦ੍ਰਿਸ਼ਟੀ, ਸਮਾਜਕ-ਚੇਤਨਾ, ਲੋਕ-ਕਲਿਆਣ ਦੀ ਭਾਵਨਾ, ਸੰਪਰਦਾਇਕ ਬਾਹਰੀ ਚਿੰਨਾਂ ਦਾ ਖੰਡਨ ਅਤੇ 'ਘਟ-ਘਟ ਵਾਸੀ' ਦਾ ਪ੍ਰਤੱਖ ਅਨੁਭਵ ਅਜਿਹੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਹਨ ਜਿਨਾਂ ਵਿੱਚ ਗੁਰੂ ਦੀ ਕਰਤਾਰੀ ਸ਼ਖਸ਼ੀਅਤ ਦੇ ਦਰਸ਼ਨ ਹੁੰਦੇ ਹਨ। ਉਨਾਂ ਦੀ ਬਹੁਮੁਖੀ ਸ਼ਖਸ਼ੀਅਤ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਕੁੱਝ ਵਿਦਵਾਨਾਂ ਨੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਕ੍ਰਾਂਤੀਕਾਰੀ, ਮਹਾਨ ਦੇਸ਼ ਭਗਤ, ਪ੍ਰਚੰਡ ਰੂੜੀ ਵਿਰੋਧੀ ਅਤੇ ਅਦਭੁਤ ਯੁਗ ਪੁਰਸ਼ ਕਿਹਾ ਹੈ।

ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਯੁੱਗ ਚਿੰਤਨ ਉਨਾਂ ਦੀ ਚੇਤਨਾ ਦਾ ਇੱਕ ਅਜਿਹਾ ਮੁੱਲਵਾਨ ਤੇ ਵਿਲੱਖਣ ਪਹਿਲੂ ਹੈ ਜਿਹੜਾ ਪਰਾਭੌਤਿਕਤਾ ਦੇ ਅਰਥਾਂ ਨੂੰ ਭੌਤਿਕ ਮੰਡਲ ਦੇ ਸੁਹਜ ਤੇ ਸਮਾਨਤਾ ਦੇ ਅਰਥਾਂ ਵਿੱਚ ਸਾਕਾਰ ਕਰਦਾ ਹੈ। ਉਨਾਂ ਦੇ ਭੌਤਿਕ ਤਕਤਾ ਦੇ ਅਰਥਾਂ ਨੂੰ ਭੌਤਿਕ ਮੰਡਲ ਦੇ ਸੁਹਜ ਤੇ ਸਮਾਨਤਾ ਦੇ ਅਰਥਾਂ ਵਿੱਚ ਸਾਕਾਰ ਕਰਦਾ ਹੈ। ਉਨਾਂ ਦੇ ਭੌਤਿਕ ਮੰਡਲ ਦਾ ਸੁਹਜ ਮਨੁੱਖ ਦੀ ਸੱਚੀ-ਸੁੱਚੀ ਕਿਰਤ ਤੇ ਟਿਕਿਆ ਹੋਇਆ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸਿੱਖਿਆ ਦਾ ਇਹ ਇੱਕ ਅਜਿਹਾ ਪਹਿਲੂ ਹੈ ਜਿਹੜਾ ਅਧਿਆਤਮਕਤਾ ਦੇ ਮੰਡਲ ਨੂੰ ਪਰਿਵਾਰਕ ਤੇ ਸੰਸਾਰਕ ਮੰਡਲ ਨਾਲ ਜੋੜ ਕੇ 'ਘਰ-ਘਰ ਅੰਦਰ ਧਰਮਸਾਲ' ਨੂੰ ਸਥਾਪਤ ਕਰਦਾ ਹੈ-

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ[17] ॥

ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਸੁੱਚੀ ਤੇ ਨੇਕ ਕਿਰਤ-ਕਮਾਈ ਵਿੱਚੋਂ ਕੁੱਝ ਕਮਾਈ ਨੇਕ ਕੰਮਾਂ ਉੱਤੇ ਖਰਚ ਕਰਨ ਦਾ ਸੰਦੇਸ਼ ਮਨੁੱਖ ਨੂੰ ਵਿਅਕਤੀਗਤ ਤੇ ਸਮੂਹਕ ਜਿੰਮੇਵਾਰੀਆਂ ਤੋਂ ਸੁਚੇਤ ਕਰਵਾਉਂਦਾ ਹੈ ਅਤੇ ਮਨੁੱਖ ਦੀ ਸੇਵਾ ਨੂੰ ਰੱਬ ਦੀ ਸੇਵਾ ਦਾ ਦਰਜ਼ਾ ਵੀ ਦਿਵਾਉਂਦਾ ਹੈ। ਕਿਰਤ ਕਰਨਾ, ਵੰਡ ਛਕਣਾ, ਨਾਮ ਜਪਣਾ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸਿੱਖਿਆ ਦਾ ਬੁਨਿਆਦੀ ਸੂਤਰ ਹੈ। ਕਿਰਤ ਤੋਂ ਬਿਨਾਂ ਨਾਮ ਜਪਣ ਤੇ ਜਪਾਉਣ ਦਾ ਕਾਰਜ ਭੇਖ ਤੇ ਪਾਖੰਡ ਦੀ ਮਕਾਨਕੀ ਰੂੜ੍ਹੀ ਹੀ ਹੈ, ਜਿਸਦਾ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਥਾਂ-ਥਾਂ ਖੰਡਨ ਕੀਤਾ ਹੈ।

ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਮਕਾਲੀਨ ਪਰਸਥਿਤੀਆਂ ਦਾ ਬਹੁਤ ਹੀ ਖੂਬਸੂਰਤੀ ਨਾਲ ਵਰਣਨ ਕੀਤਾ ਹੈ। ਮਨੁੱਖਤਾ ਦਾ ਇਹ ਪੈਗੰਬਰ, ਹਿੰਦੂਆਂ ਤੇ ਸਿੱਖਾਂ ਦਾ ਗੁਰੂ, ਮੁਸਲਮਾਨਾਂ ਦਾ ਪੀਰ ਤੇ ਮਾਨਵਤਾ ਦਾ ਸੱਚਾ ਹਿਤੈਸ਼ੀ ਸੰਸਾਰੀ ਜੀਵਾਂ ਨੂੰ ਭੌਤਿਕ ਤੇ ਪਰਾਭੌਤਿਕ ਜੀਵਨ ਦੇ ਮਸਲਿਆਂ ਨੂੰ ਬਹੁਤ ਸਹਿਜ ਤੇ ਸਰਲ ਪ੍ਰਵਚਨਾਂ ਦੁਆਰਾ ਸਮਝਾ ਕੇ ਆਪਣੀ ਆਤਮਿਕ ਜੋਤ ਭਾਈ ਲਹਿਣਾ ਜੀ (ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ) ਵਿੱਚ ਸਥਾਪਿਤ ਕਰਕੇ 1539 ਈ. ਨੂੰ ਕਰਤਾਰਪੁਰ ਵਿਖੇ ਜੋਤੀ ਜੋਤ ਸਮਾ ਗਿਆ। ਇਹਨਾਂ ਦੇ ਦਰਸਾਏ ਮਾਰਗ ਤੇ ਚਲਦਿਆਂ ਅਨੇਕਾਂ ਪ੍ਰਾਣੀ ਆਪਣਾ ਜੀਵਨ ਸਫਲ ਕਰਦੇ ਹੋਏ ਲੋਕ ਸੁਖੀਏ ਤੇ ਪ੍ਰਲੋਕ ਸੁਹੇਲਾ ਕਰ ਰਹੇ ਹਨ।

ਹਵਾਲੇ ਤੇ ਟਿੱਪਣੀਆਂ

1. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 145
2. ਸਮਪਾਲ ਸਿੰਘ, ਸਿੱਖ ਧਰਮ-ਗ੍ਰੰਥਾਂ ਅਤੇ ਇਤਿਹਾਸਕ ਸਿਮਰਤੀ ਵਿੱਚ ਪ੍ਰਤੀਬਿੰਬਤ ਰਾਜ ਦਾ ਸੰਕਲਪ, ਸਿੰਘ 135
3. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 360
4. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 350
5. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 951
6. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 468-469
7. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 360
8. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 1412
9. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 470
10. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 939
11. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 662-663
12. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 3
13. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 6
14. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 8
15. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 3
16. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 1245
17. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 473

We make you realize your hidden potential

ਮਿੱਟੀ ਧੁੰਦ ਜਗ ਜਾਣੇ ਹੇਮ

BARDWAL-DHURI

DBC

DESH BHAGAT COLLEGE

BARDWAL-DHURI

Ph. : 01675-265248, 98151-34094