ISSN 2348-3598

VISION

AN INTERNATIONAL JOURNAL OF HUMANITIES AND MANAGEMENT

Vol. I, Issue I, Year 2014

Dasmesh Girls College

(Affilliated to Panjab University, Chandigarh)

Chak Alla Baksh, Mukerian (Hoshiarpur)

Managed by : Sri Guru Gobind Singh Educational Trust (Regd.)

Ph. : 01883-247895, M.: 94651-37136 Fax : 01883-247995

E-mail : dgc_chakallabaksh17@rediffmail.com Website : www.dgcmukerian.org

ABOUT THE JOURNAL

VISION : An International Journal of Humanities and Management is an Annual publication of Dasmesh Girls College, Chak Alla Baksh, Mukerian, Distt. Hoshiarpur, Punjab. VISION welcomes the papers concerned with the study of Social Sciences, Management and Literature. The purpose of publishing this International Journal is to explore the latent talent in the deep recesses of the scholars so that they may communicate it to establish their social and cultural relationship with others. The collection of the articles of the different scholars on different topics will enable others to come forward with the compositions on the different aspects of life. Its objective is to delineate the processes of the articulation of the different sections of global society and to integrate them on the larger canvas of the world. The present volume contains different articles on social sciences, management and literature. In a way, this is going to be a compendium of different thoughts of the scholars.

The journal follows the procedure of a peer reviewed journal. The articles submitted for publication will be referred to five distinguished scholars of the editorial board, after whose approval they will be accepted for publication. The editorial board reserves the right to make required edito.. modifications. Papers not selected for publication will not be returned.

Owner

Dr. (Mrs.) Ravinder Chadha
Principal
Dasmesh Girls College,
Chak Alla Baksh, Mukerian.

Press: **C-Vijayjyoti Offset Printers**
NM-250 Mohalla Karar Khan, Jalandhar City 144 001

ISSN 2348-3598

VISION

An International Journal of Humanities & Management

Vol 1 Issue 1 Feb. 2014 Yearly

Theme/s of this Issue

-Political Science
-History
-Psychology
-English
-Punjabi
-Hindi
-Economics
-Management

Dasmesh Girls College
Chak Alla Baksh,
Mukerian.
Journal email : dgc_ijolim14@rediffmail.com
College email : dgc_chakallabaksh17@rediffmail.com
Website : www.dgcmukerian.org
Phone : 01883-247895, M : 94651-37136 Fax : 01883-247995

- **Chief Patron :** **S. Ravinder Singh Chak, Chairman**
  Sri Guru Gobind Singh Edu. Trust (Regd.)
  And Member S.G.P.C. (Sri Amritsar),
  Chak Alla Baksh, Mukerian

- **Patron** **Dr. (Mrs.) Ravinder Chadha**
  Principal
  Dasmesh Girls College,
  Chak Alla Baksh, Mukerian.

- **Editorial Board**

  Ms. Rajbir Kaur (Assistant Professor, Department of Commerce)

  Mrs. Meetu (Assistant Professor, Department of Political Science)

  Mrs. Sonia Devi (Assistant Professor, Department of Punjabi)

  Mrs. Supriya Joyti Naryal (Assistant Professor, Department of English)

  Mrs. Reena Kumari (Assistant Professor, Department of Hindi)

- **Advisory Board :**

Ms. Nayandeep Kaur
Department of Management,
Victoria Island, Lagos,
Nigeria.

Dr. Karamjit Singh
Professor, University Business
School, Panjab University,
Chandigarh.

Dr. Jaspal Kaur Kaang
Professor & Chairman, Guru
Nanak Sikh Studies, Panjab
University, Chandigarh.

Dr. Jitendra Kumar Srivastva
Associate Professor,
Department of Hindi, IGNOU,
Delhi.

Dr. A.K. Vashisht
Chairperson, University
Business School, Panjab
University, Chandigarh.

Dr. Rajesh Kumar
Sr. Assistant Professor, School
of Social Sciences, Guru
Nanak Dev University,
Amritsar.

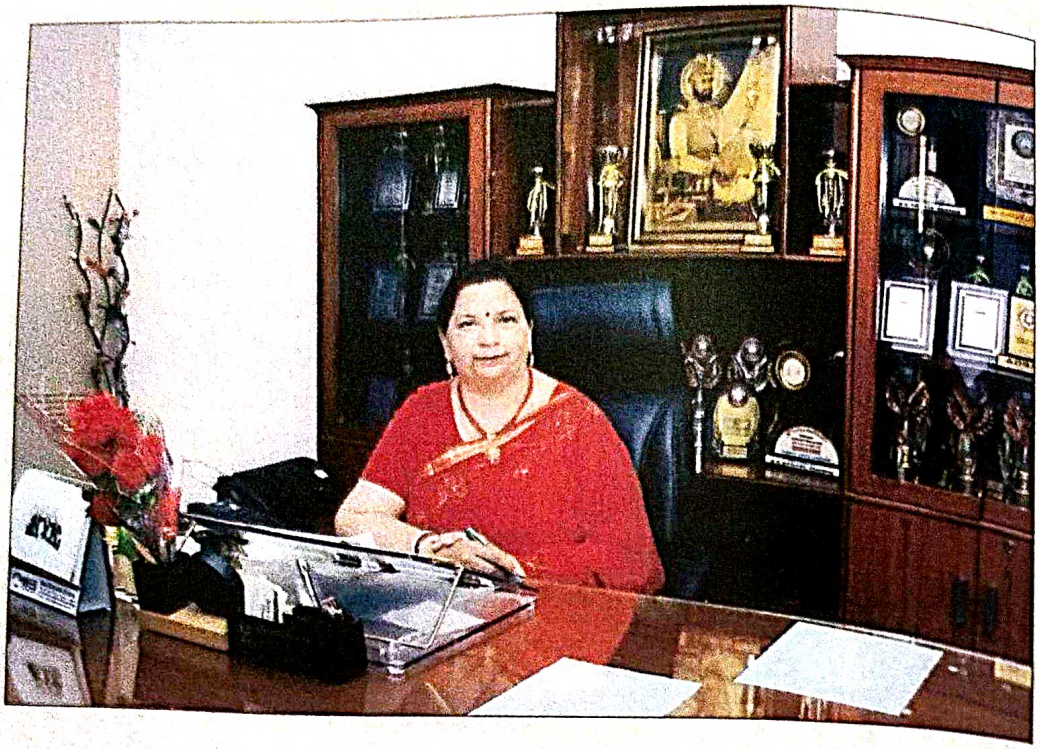
Dr. Sulakhan Singh
Dean of Social Sciences,
Department of History,
Guru Nanak Dev Univer-
sity, Amritsar.

Prof. B.K. Batra
(Formerly) HOD,
Department of English,
DAV College, Dasuya.



Chairman's Message

It is a delectable moment for me to know as an individual and as the Chairman that you are bringing out an International Journal on Humanities and Management entitled ***Vision*** *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 haven of learning. I salute the entire learned faculty for transforming this institute into a seat of integrated studies. I am sure that these glorious efforts on the part of literary giants will encourage others to chisel their mental faculty for expressing their reflective soul into this incredible journal. I thank all the Editors and express my deep sense of gratefulness for maintaining the glorious traditions for which the college is known for.*



Principal's Message

My head holds high with extreme ecstasy to thank all the Editors of the upcoming International Journal, entitled ***Vision*** *on Humanities and Management which reflects the high standard of the style of the scholars. This issue speaks volumes of the strenuous efforts rendered by you for making it a potent vehicle of expressing your intellectual acumen. I have no hesitation in saying that it will not only broaden the horizon of the college but will also inculcate mental faculty in others to come forward with their constructive and literary compositions. The creativity prompted by all the luminaries will become the source of dynamism of the teachers of the college and will help in bringing about a literary change in the status and functioning of the college.*

I am sanguine that the Editors of the ***Journal*** *will work with more diligence to achieve still higher honours which await the contributors.*

Copyright © Principal, Dasmesh Girls College, Mukerian

This journal or any part thereof may not be reproduced in any form without written permission of the editors & Principal
Printed & Published by Jyoti Midha for and on behalf of **Dr. (Mrs.) Ravinder Chadha**, Principal, Dasmesh Girls College, Mukerian at C-Vijayjyoti Offset Printers : NM-250 Mohalla Karar Khan Jalandhar City (Punjab) INDIA

Disclaimer: The views expressed by the Authors/Research Scholars in the articles/research papers published in Vision are their own. They do not necessarily reflect the views of the principal. Vision is in no way responsible for any liability arising out of the contents/texts of these articles/research papers.

Owner

Dr. (Mrs.) Ravinder Chadha
Principal
Dasmesh Girls College,
Chak Alla Baksh, Mukerian.

Press : **C-Vijayjyoti Offset Printers**
NM-250 Mohalla Karar Khan, Jalandhar City 144 001

VISION

An International Journal of Humanities & Management

ISSN 2348-3598

Vol 1 Issue 1 Feb. 2014 Yearly

Contents

1. A Study of Indo-Chinese Trade Relations -From Earlier Times to 18th Century
Dr. (Mrs) Ravinder Chadha 7
2. FACEBOOK – The Marketing Game Changer
Ms. Nayandeep Kaur 15
3. Good Governance In India: Nature and Measures
Dr. Dinesh Arora 23
4. Violence Against Women and the Role of Police Administration
Mrs. Suman Gupta 31
5. Democracy and Education - An Interrelationship
Dr. Devinder Singh 40
6. 73rd Amendment of the Constitution: An Overview
Harjinder Singh 46
7. Gender Mainstreaming In Local Governance Of India
Satinder Kaur 54
8. Concept Of Representative Democracy
Mukta Soni 64
9. Changing Equations of Lok Sabha General Elections
Jagdeep Kumar 73
10. India Bhutan Ties: A Model for Bilateral Relations
Dr. Bharti Thakur Sambyal 81
11. Indian-Afghan Relations : Future Prospects
Archana Thakur 90
12. Women And Street Harassment :A Case Study of Working Women In Jalandhar
Tnu Mahajan 100

13. Some Aspects of Ornate Temples of Bundelkhand With Special Reference to Khajuraho
Dr. Vinay Shrivastava 107
14. Social Formation and Ruler Policy Related to Agriculture in Medieval Malwa
Dr. Asha Shrivastava 115
15. Society After The Green Revolution In Punjab
Dr . Pushpinder Kumari 121
16. A Study of Historical Writings on Mughal Kashmir
Showkat Ahmad Dar 129
17. A Study on the Role of Stress As A Negative Variable in Healthy Ageing
Dr. Jasmine Dhaliwal 134
18. Stoicism in Santiago The Old Man and the Sea
B.K. Batra 143
19. TESS: A Victim Of Eternal Silence
Niharika 151
20. T.S. Eliot's Concept Of Living Death
Dr. Rupakshi Bagga 154
21. ਜ਼ਿੰਦਗੀ ਦੇ ਮੂਲ ਸੱਚ ਦਾ ਕਵੀ ਵਾਰਿਸ ਸ਼ਾਹ
ਡਾ. ਸੁਰਿੰਦਰ ਮੰਡ 158
22. ਫਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦੇ ਸਰੋਕਾਰ
ਡਾ. ਜਸਵੰਤ ਸਿੰਘ 169
23. ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਦੀ ਪੜਨਾਂਵ ਸ਼ਬਦਾਵਲੀ: ਸ਼੍ਰੇਣੀ, ਵਰਤੋਂ ਤੇ ਪ੍ਰਕਾਰਜ
ਪ੍ਰੋ. ਸੀਤਲ ਸਿੰਘ 175
24. ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਅਤੇ ਇਸ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਤੇ ਸਮੀਖਿਆ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਤੇ ਮੁਲਾਂਕਣ
ਡਾ. ਅਮਰਜੀਤ ਕੌਰ 187
25. 'वैदिक–पंजाबी भाषा में समानता': एक अध्ययन (शोध–पत्र)
प्रोफेसर (डॉ॰) मुकेश कुमार अरोड़ा 197
26. दलित साहित्य का स्वभावगत सामाजिक और सांस्कृतिक पाठावलोकन : फर्श से हर्ष तक
डॉ॰ लीम चन्द 202
27. अन्तः स्फुरित सलिला की प्रकर्षात्मक भावात्मक और साधनात्मक रहस्यवाद से अनुप्रेरित कबीर वाणी
डॉ॰ समीर महाजन 208

28. 'आधे-अधूरे' का रचना विधान : एक नज़र
डॉ॰ तिलकवर्मा 213
29. व्यंग्य–स्रष्टा का साहित्यिक अवदान–'राग दरबारी' की प्रासंगिकता के संन्दर्भ में
सौरभ कुमार 218
30. An Analysis of Employment Generation through MGNREGA in Punjab
Dr. Balbir Singh 223
31. Debt-Equity Mix-A Traditional Approach : An Empirical Evidence From The Indian Firms
Gurnam Singh Rasoolpur 229
32. Effect of GATS On Higher Education Sector In Northern India
Ajay Sharma 239
33. Microfinance: An Introduction From Indian Perspective
Kuldeep Kaur 249
34. Factors Contributing to Quality of Work Life in Education Sector-Analysis on the Basis of Review of literature
Kawaljit Kaur, Dr. Dhiraj Sharma 258
35. Research Paper On Identity Theft - A Crime Of The New Millennium (A study conducted in Ludhiana City)
Ms. Priya Ahuja, Ms. Minakshi 265
36. Sustainable Development: Evaluation of Economic, Social and Environmental Dimensions of Tata Motors
Dr. Mona Gupta 275
37. Risk Management In Banking Sector Some Emerging Issues
Mohit Kumar, Arun Kumar 286
38. Role of Corporate Sector in Rural Markets
Ramanpreet Kaur 294
39. Women's Empowerment will Lead to the Social Development
Varinder Kaur 302

A Study of Indo-Chinese Trade Relations -From Earlier Times to 18th Century

*Dr. (Mrs) Ravinder Chadha

Abstract

Economic relationship between two countries results in bringing them together. *Indo-China trade relationship during different regimes reflects how both India and China were knit together from ancient times. And from fourth century B.C. during Maurya Rulers, we find how the trade of these countries was governed by the Board of Admiralty and Naval Department. Apart from Silk, Chinese skin and ivory were imported into India. We have found Chinese literary texts as well as archeological evidence which prove the India's economic relations with china. The present paper is an attempt to highlighted the different sources which depicted the India and Chinese trade relations in different era.*

India's economic relations with China in the field of trade date back to very ancient times when merchant adventurers used to cross the barriers of mountains, seas and deserts in search of markets in either country. The Chinese literary texts refer to maritime and trade activity between India and China as far back as the seventh century B.C.[1] It is also stated in the Dharmasastra of Manu that silk was introduced into India from China.

From the fourth century B.C. onwards, trade and maritime activities between the two countries were highly developed. Realizing the profitebility of the trade with China, the Maurya rules set up a Board of Admiralty and a Naval Department to encourage trade between the two countries by sea. Trade by land, too, was encouraged. Kautilya in his Arthas'astra describes various fabrics, and makes a special mention of one variety called "Kauseya" thus:

> "A silk cloth and chinapatta, fabric
> of China manufacture. Chinapatta is
> generally interpreted as silk from China"[2]

Apart from silk, Chinese skins and ivory were also imported into India in the fourth century B.C.

A piece of archaeological evidence, discovered by Sir Aurel Stein, conclusively establishes the existence of flourishing trade between India and China in ancient times. It is a piece of silk with a trader's memorandum inscribed on it. It belongs to the reign of Emperor Wu-ti(140 B.C.)[3]

Emperor Wu-ti was the first Chinese emperor to despatch an embassy to India for the first time, in the time of Yueh-Chih (the Chinese name of the Kusanas) and thus established the first diplomatic contacts

*Principal, Dasmesh Girls College, Chak Alla Baksh, Mukerian.

with India. This embassy carried back to China information about the Western countries as well as about India. These relations were further developed by the efforts of Chang Ch'ien, the Chinese ambassador general sent by the Han Emperor Wu-ti. He also discovered a shorter trade route to India through Yunnan. The Chinese historian Ssu-ma-Ch'ien, relates in his work 'Shih-Chi' that Chang Ch'ien merely informed the emperor that Shen-tu (India) was situated to the east of Ta-hia (Bactria), the capital of which was lan-she (Lan-Chi).

Chang Ch'ien saw some stems of bamboos in Ta-hia (Bactaria) and was told by his Bactrian informant that,

> "These bamboos are procured in the markets of Shen-tu, which is T'een-Choo (India). Some call this kingdom Mo-Kea-To (Magadha) others name it Po-Lo-mum, (the country of the Brahmins).[4]

Chang Ch'ien communicated this information to the emperor Wu-ti and pursuaded the Emperor to establish commerical relations with India. The information about India collected through traders was utilized by the Chinese historians who included all they could gather about India in the Mu-Tuan-lin'e encyclopaedic work, called Wen-hsien-t'ung-k'ao or Deep Researches into Ancient Monuments.

The Chinese historians are of the view that Chang Ch'ien not only gave the geographical location of India to Emperor Wu-ti, but he was the first person to open a new world to his countrymen, and it was only due to his adventures that political and commercial relations between India and China came into existence. The emperor Ming-ti (76 B.C.- 58 A.D.) of Han Dynasty, sent a deputation consisting of eighteen mandarins to Hindustan, (T'ien-Chu), to find out about a great teacher whose fame had spread far and wide. They returned with Ho-Shanz, a Buddhist priest, who brought with him several books on Buddism in Pali. Thus, Buddhism was introduced into Eastern Asia from this period, and in course of time, spread far and wide.

Before the time of the Guptas, contact between South India and China was established by sea, and as trade with the west declined, that with China it increased rapidly. The Chinese demand for Indian spices, jewels, perfumes and other luxury commodities increased.[5] During the Gupta period, trade and commerce between the two countries, as well as with the other eastern countries, registered great increase. Most of the trade with China and other Far Eastern countries was carried on via the Bay of Bengal and had become a regular feature, and with the Mohammadan conquest of India it received a new impetus. The intrepid and daring mariners of the Bengal coast, founded colonies in Ceylon, Java and Sumatra and thus brought Cathay and India closer to each other.

The Chinese annals tells us that during the first and second centuries of the Christian era, during the reigns of the Chinese Emperor Ho-ti (89 A.D. - 106 A.D.) and the Emperor Hiuan-ti (147 A.D. - 168 A.D.), many Indian sovereigns sent embassies loaded merchandise as tribute to the Chinese emperors. The Chinese emperor had the monopoly of all trade with foreign countries and it was only after paying tributes to the emperor that trade could be carried on.

The Chinese annals records the existence of unbroken relations intercourse between Ceylon and China by sea. The links between the two countries were strengthened by religious ties. Many Buddhist missionaries went to China by the sea route. Some particulars about them are contained in the K'ai-Yuan's Catalogue of the Chinese Tripl take compiled in A.D. 730.[6] The first eminent Buddhist who succeeded in completing a see journey from Ceylon to China was, of course, the well known traveller Fa-hien (Fa-hsien). But a little before him an Indian, called Buddabhandra, a descendent of the Sakya prince Amitodena, arrived in China in 398 A.D. i.e. two years before Fa-hien entered India. He embarked for China from Cochin, after travelling through northern India. After him the K'ai-Yuan Catalogue, as well as other Chinese works, mention a series of names of Buddhist priests who sailed from southern India to China. Thus, in A.D. 420, Sanghavarmi, a Singhalese, and the translator of the Mahisasaka Vinaya, arrived in China. In A.D. 424 Gunavarman, grandson of an ex-king of Kabul, reached the capital of the Sung dynasty. He sailed from Ceylon and Fa-hien visited Java on his way. Fa-hien had come to India as a pilgrim and he recorded in his diary Fo-huo-Chi, many other things that during this period commerce between India and China increased a great deal due to the spread of Buddhism in China.

Hiuen Tsiang, referring to Surastra, wrote in his 'Hsi-yu-khi' that the people of this land derived their livelihood by engaging in commerce and exchange of commodities with China by Sea.[7] The trade with China was orgenised and countrolled by an organization of merchants in the ninth century in Saurastra. Dr. Bloch the discoverer of the city of Vaisali found a great deal of evidence in the ruins of that city that flourishing trade existed between the two countries for this purpose, something like a Chamber of Commerce existed in northern India, at some big trading centre, perhaps at pataliputra'[8]. Similarly, the merchants of southern India, too, had set up for trade with China a corporate organisation. It is evident from the historical data now collected that the trade between the two countries was carried on systematically and was controlled by the organization of merchants. Such merchants organizations existed both in China and South India.

Trade During the Sultanate and the Mughals

During the period of the Sultanate, also, India had commercial relations with China. The sea-route connected her commercially with China. She exported to China agricultural products, cotton textiles and some other commodities such as tutenag, opium and indigo, etc.[9] The value of her exports was much greater than that of the imports, and thus the balance of trade was always in her favour.

Available evidence tells us that there were Chinese traders in Delhi during the reign of Iltutmish (1210-36) and they displayed their articles to the Sultan. Futuh-u's-Salatin, by Isami, gives us an account of Indo-Chinese trade relations under Emperor Iltutmish. In Aijaz-i-Khusravi, there is reference to the presence in Delhi of foreign traders, who made enormous profits. The travels of Maro-Polo in 1287 A.D., also confirms the existence of trade between India and China. He travellled through central Asia and gave an account of Caravan posts along the route leading to China.

Surprisingly enough, the trade between the two countries touched new heights in the reign of Muhammad-ibn-Tuglaq. The Mongolian Emperor, Toghan Timur[10], sent to India a trade delegation consisting of 15 men and a retinue of one hundred servants, and they presented to Muhammad-ibn-Tughlaq rich gifts on behalf of the Chinese Emperor. Muhammad-ibn-Tughlaq reciprocated the gesture by sending a bigger party with large gifts. The party was escorted to sea by Amir Mahimud Harvi. Masalik-i-Mubarak-Shahi gives us information that the garments for the summer were prepared in Delhi but the material used was brought from China and Iraq. Similarly, Tarikh-i-Firuz-Shahi[11], mentions that two thousand slave girls employed in the harem of Khan-i-Jahan (Muhammad-ibn-Tuglaq) belonged to China.

During the Mughal period, Akbar and Jahangir took keen interest in the extension of foreign trade. They preferred the sea route to the land route for trade purposes as they knew that land routes were insecure and the use of sea routes for commercial purposes were less risky. The chief ports of India from where trade with China and other countries was carried on, were Lahori, Bandar in Sind, Surat, Broach and Bombay, Goa and Bhatkal, Malabasr ports, but the most important were Calicut and Cochin. Akbar and Jahangir took steps for the improvement of these ports.

In addition to silk, Chinese porcelain was imported from China. The Chinese porcelain was valued highly for its aesthetic quality and it was used by the Mughal emperor and the Mohammadan nobles in general. Akbar used to take his dinner in porcelain dishes, and when he died in 1605, in Agra, he left porcelain vessels of every kind worth rupees two and a half million, an enormous sum for those days. The major items of import into India were silk, ivory, precious stones and perfumes, in addition to

some quantities of musk, China wood, rhubarb and mamrion[12]. In return India exported to China cotton cloth, indigo, opium and some other drugs.

China-India Trade under the British

It was during the reign of the Mughals that Britain, France, Arabia and Portugal established trade relations with India and other parts of the world, especially with China. The European traders aroused the interest of Akbar and Jahdangir in establishing trade relations with their respective countries. Howerver, the British East India Company which controlled all the trade with India, also became interested in trade with China and for this purpose set up a factory at Canton. The modus operandi of trade of the East India Company with China showed remarkable business acumen and shrewdness of the British traders. It brought goods like raw cotton, opium and other items in demand in China from India and sold them in the Chinese market at Canton. In return they purchased Chinese silk and despatched them directly to England.

The East India Company also established direct trade relations with China from England. In 1614, seven chests of Chinese silks and fine Nanking products were shipped from Bantams to England together with a letter from a local factor samuel Boyle in which he said, "there is some likelihood for the procuring and setting of a factory in China which, if effected there, would great profit arise and grow thereby".[13] But direct trade between England and China took time to develop.

Years elapsed before East India Company decided to follow the advice of their factors and attempted to trade directly with China. The first official notice relating to the desirability of trade with China appeared in the court minutes of the East India Company for the year 1635: "there were some tryall made of the trade of China and Japan". It was first a passing reference that "there were some tryall made of the trade of China and Japan." The first ship commissioned to "make tryall" of the Chinese trade was the 'London', sent out by the Company from Surat. The 'London' report was not highly favourable as the Portuguese also had established themselves at Macao, looked with disfavour on rural traders.

The next English trading venture sent out to China was the expedition from London to Canton in 1637, under a privateer, Captain Weddell. While sailing up the river to Canton, Captain Waddell was stopped by an irate mandarin, into whose ears the Portuguese had already poured unsavory tales about Englishmen in general, and he ordered the English to leave the country. Chinese guns had been trained on the British ship, Weddell left hastily for Macao. Although a small cargo of sugar, ginger, silks and Chinaware had been purchased near Canton, yet Weddell's illicit venture had proved costly and unpleasant.

The ship reached China in 1644[14] but fared worse than Captain Weddell's venture. The Captian of the ship discovered to his disappointment that only Chinaware could be bought at the Portuguese controlled port of Macao. The Portuguese had established a good rapport with the Chinese and both of them combined to exact from him high penalty.

However, soon the East India Company's prospect of trade with China improved. In Europe, a treaty was signed between Britain and Portugal according to which Portuguese ports all over the world inculding Macao, were thrown open to the British ships for trading purposes.[15] During the next three years, three British vessels, the king Fernandaz and the Richard and Martha made use of Macao, to trade with China.

To improve commercial relations with China. Britain sent in 1793 an embassy headed by Lord Macartney. A second embassy in 1816 under Lord Amherst failed because the ambassador refused to submit to the humiliating ceremonial of kotow.

As the Britishers were interested in Chinese tea which was in great demand in England, they established their monopoly of trade with India and China. So long as the Company was without political power in India the monopoly only operated against the British merchants not connected with the Company. With the conquest of India after the battle of Plassey, the East India Company acquired the power to exclude rival European companies from India. It was only in the China trade in opium and tea that the other European companies were encouraged to participate, but this was dictated by the necessity of securing the maximum quantities of Chinese silver to purchese investments in India.

In the 18th century, the balance of trade was entirely in favour of China. Tea and Silk were exported in ever increasing quantities from China for the needs of all Europe as well as of America, and payment for these commodities was made in silver. Constant attempts were made to find some product of European goods which would find a market in the Chinese Empire, but for very many years they met with no success. The English East India Company forced by the terms of its Charter to export a certain proportion of English woollen and cloth, found that in China these goods never fetched a price high enough to cover the cost even of freight. The Manchu Court also supplied to the outer-barbarians with tea and silk, and payments were accepted in silver. It was only when the foreign importers discovered an article which was in demand in China namely, opium, that the Chinese silver-began to come in the foreigner's pocket. The Britishers were shrewed businessmen and they developed the technique of regular trade. By now they were masters of major portions of India and in the rest of the country, their wishes were respected by the local rulers. They found it far more profitable to earn Chinese silver by setting Indian

opium and raw cotton to the Chinese, and with the silver thus earned, they purchased Chinese silk and tea which they despatched to England direct. This system was very profitable to the Britishers as they earned huge profits without actually investing much. The Chinese, however, soon discovered the British ruse and in order to stop the drain of silver, etc. from their country, they adopted various measures from time to time. But the Britishers, shrewed and unscruplous businessmen as they were, managed to circumvent all the restrictions imposed upon them by the Chinese government. Before I proceed to deal with India-China trade between 1833-60. I would like to clarify and deal with this aspect of trade between China and England in which India was a helpless pawn.

The reality is that the India-China trade during the period under study is a misnomner. By 1833 during this period/the Britishers had established supremacy in India and they used the political power to expolit economic resources of India to their advantage in every possible way. One such way was utilizing commodities like opium, raw cotton, etc. from India. By selling these commodities both legally or illegally, they earned huge amounts of Chinese silver with which they bought Chinese silk and tea which they exported to their home country where the British merchants of the East India Company earned huge profits. Thus, the wealth of England increased at a rapid industrialisation of England, which, again, added to the prosperity of England.

Endnotes

1. R.C. Majumdar, Ancient India, Delhi, 1960, p.212.
2. R.P. Kangle (ed.), Kautilya's Arthas' astra, Bombay, 1966, Chapter II.
3. B.A.Salatore, India's Diplomate Reletions with East, Bombay, 1960, pp.23-25.
4. Henry Yule, Cathay and the way Thither, p.37.
5. A.L. Basham, Wonder that was India, London, 1954, p.226.
6. Radhakumud Moolerji, Indian Shipping (A History of the Sea-Borne Trade and Meritime Activies of the Indians from the Earlier Times) London, 1912, pp. 140-141.
7. Thomas watterns, On Yuan Chwang's Travels in India, Delhi, 1973, pp.1-13.
8. Majumder, Ancient India, p. 455.
9. A.L.Srivastava, Medieval Indian Culture, Agra, 1964, p.135.
10. Ibn Battute mentioned erroneously Pashai as the name of the Mongolian Emperor. His name was Toghan Timur and he was called 'Shun-ti (1333-68) the Chinese.
11. Khaliq Ahamad Nizami, Studies in Medieval Indian History, Aligarh, 1950, p.12.

12. Still under the name of Mamiron-i-Chini, a polular drug in the bazars of Punjab. It is mixed with rose water and then appled to the eyes.
13. Marguerite Eyer Wilbur, The East India Company and the British Empire in the Far East, California, 1945, p.319.
14. Tilby A. Wyatt, British India, 1600-1828, London, 1911, pp. 21-29.
15. Ferdinand Schevill, A History of Europe, New York, 1945, pp.265-266.

FACEBOOK – The Marketing Game Changer

*Ms. Nayandeep Kaur

Abstract

Facebook is the world's leading social media platform – measured by number of users, reach or media attention it gets, which is why it's important for it to be Free.

As its rightly Said:

"If you are not paying, you are not the consumer, but the Product being Sold"

Facebook is maturing on both sides: as a sharing, entertainment and linking platform for users and fans as well as a marketing platform for companies.

For marketers, one of the most powerful aspects of Facebook is the ability to precisely measure each stage of how content is consumed and shared, Facebook's value proposition to marketers and advertisers is precision in targeting and measurement.

Social media has changed the way organizations do business online over the past few years, and, as a consequence, social media marketing has created its own niche in the business world. Organizations are hiring community managers and social media analysts, and they are forming their own departments, separate from those of the traditional marketing and advertising sectors. As more and more users connect to the social network, it stands to reason that social media is becoming the increasingly accepted mode of communication for the Internet audience.

Key Words: Communication, Facebook, Internet audience, Marketing, Online, Social media, Social network, Value proposition.

INTRODUCTION

Facebook is still a relatively young company though, and the industry of Facebook marketing even younger. To several agencies and brands, the dynamics of engagement on Facebook looks like an overwhelming flurry of activity. In essence, companies' marketing departments find their target segments on Facebook.

Organizations and businesses create Profiles/Pages to broadcast information about products and services, shifting the focus from reaching customers to creating personal relationships. Businesses use Facebook to reach potential and current customers by using Facebook's plug-ins to make their websites more social, publishing useful content on their

---

*Marketing Professional, Lagos, Nigeria

Facebook Pages, and by conducting highly targeted ad campaigns within the Facebook community. The primary tool for business is the Facebook Page, which has features that allows it to publish content, to engage with fans who respond to that content, and to analyse how Facebook users talk about their business with their Facebook friends. Because Facebook provides features useful for both consumers and businesses,it has become an attractive platform for virtually all industries toachieve very specific business goals, such as

- Increasing brand awareness
- Launching products
- Customer service
- Selling products and services
- Connecting to Consumers

Facebook marketing is a trendsetter in its own way that has not only vested powers to entrepreneurs/ organizations to reach out to consumers but has also given the consumers a platform from wherein they can directly get in touch with the organizations and speak their mind out. This is the Gen next marketing revolution which is exceeding the impact over all other traditional marketing means.

FACEBOOKASAMARKETINGGIZMO

The world has changed in recent years. People have become more critical and demanding. They are living in a digital world and have developed a mobile, digital, always-on lifestyle. The generation of "digital natives" is growing up with a pervasive Internet used on smartphones and tablets for handling a constant information flow.

With over 1.23 billion users worldwide and an estimated value of USD 104 Billion, Facebook is a clear market leader among other social networks. Companies know that in today's Digital world age the best way to increase brand visibility and to get directly in touch with consumers is to be a part of social media world. The user actions on Facebook appear in the news-feed status, and every single friend is able to see them. Notifications can be delivered straight to email addresses. Facebook communities where users are members are the most relevant for marketers. Through these communities, marketers are able to identify consumer tastes and likes, which is essential in helping to create market segmentation and targeting and positioning strategies, marketers can gain valuable information on community members' profiles and from the news feed statements that users post on their walls and pages. This information can then be used for direct marketing.

Popular Facebook tools via which marketing objectives can be achieved are:

* Facebook profile: A strong profile of the organization can be established on Facebook with its vision and mission statement stated and clearly defined
* Facebook groups: The name of the group, the group topic and image of the group can be used to attract consumers
* Fan pages: Fans will receive updates from the company as new information is posted. The organization can regularly post information on the fan page regarding upcoming events, articles, blogs, videos and links
* Social ads and polls: Social ads can be placed on Facebook according to the age, sex, location, workplaces and education level of the users. Polls can also be organized on Facebook to obtain valuable feedback from users

Through a variety of strategies and tactics, businesses are tapping into Facebook to achieve a variety of objectives:

* Increasing brand awareness through highly targeted Facebook Ads
* By being constantly in touch with customers, the organizationsknow what their customers want
* Launching new products and services with Facebook Pages
* Increasing new and repeat sales with coupons, group deals, and loyalty programs

FACEBOOKMARKETINGPLAN

Part of the reason why many businesses are successful is that they understand Facebook is not just a website — it's a way for people to connect and be heard. In order to achieve success on Facebook an organization need to put together a Facebook marketing plan, which should be a structured way to align your strategies with your objectives.

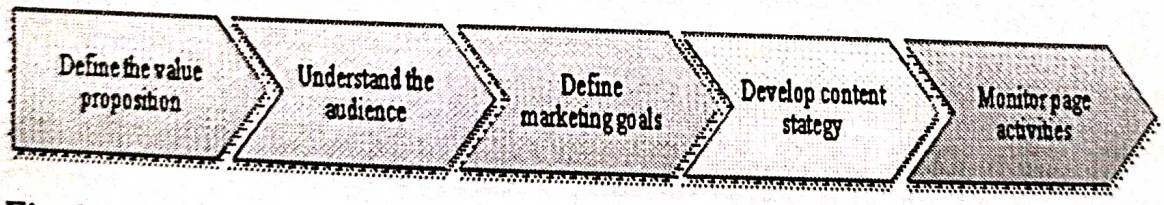


Fig 1: Steps for Marketing plan

Define the value proposition: First step to create a marketing plan is to define the value proposition. Knowing what makes your product or service different from and better than your competitor's helps to create messaging that gets people's attention. Marketing plan should detail the ways to communicate the values to the target audience.

Understand the audience: Understanding the lives of customers and prospects is the key to create marketing messages that resonate with people so strongly that they take action, like joining the page, liking the Facebook page, or purchasing the product or service. The Facebook

Insight tool helps to find out more about who visits Facebook Page, including a demographic and interest breakdown of the fans.

Define the marketing goals: After knowing the audience, it is important to define the goals for Facebook marketing strategy for e.g. building brand awareness, increasing sales, analysing the feedback from customers.

Develop content strategy: The content should be developed keeping in mind the audience i.e. knowing whether they (consumers) prefer product/ service based content on the business page or prefer a personalized message.

Monitor the Page activities: A marketing campaign is successful only if it is measured and analysed properly. Facebook provides some powerful analytic tools to help analyse various activities. If there are no changes in terms of performance, it might be time to rethink the content strategy

FACEBOOK MARKETING LIFECYCLE

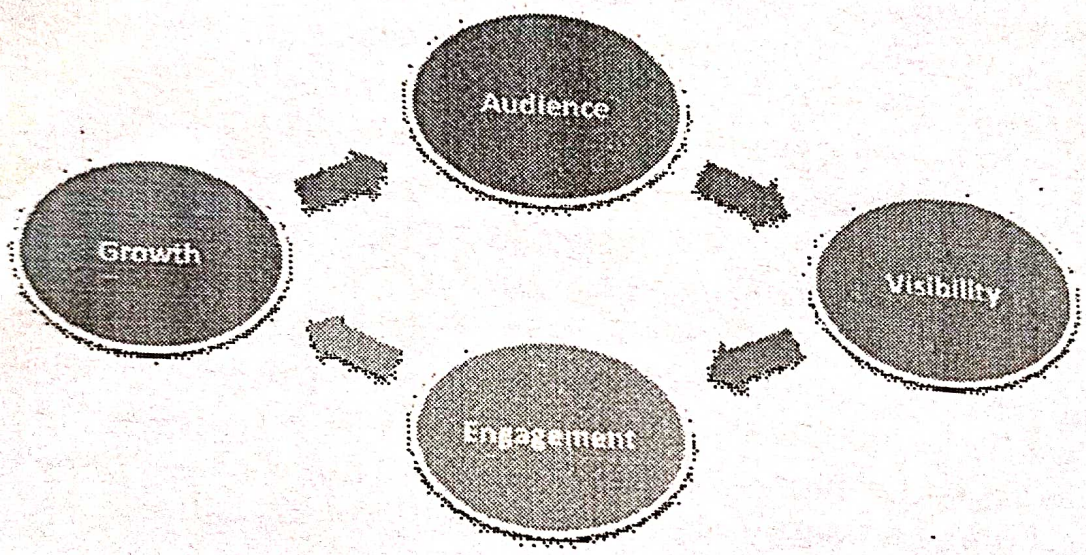


Fig 2: Facebook Marketing Cycle

Audience

A brand's audience on Facebook can be clearly measured by the number of people who like their Page(s). These people are most likely either existing or potential customers and part of the target audience. With recent feature like Custom Audiences, marketing on Facebook becomes even better. With Custom Audiences, marketers can use their own contact lists to reach customers with targeted ads on Facebook. Small businesses in particular will now be able to use their current customer lists to reach people on Facebook. This helps them is customer retention & increased loyalty.

Visibility

The primary components that determine the reach of a Page's content are:

- **Organic Distribution:** Few people on Facebook see posts organically. These people can be dramatically increased by understanding how it is calculated. Facebook uses relevancy algorithms to determine what content appears in a given user's News Feed. Often referred to as "Edge Rank", these algorithms score content based on the user's affinity and previous interactions on the Page - comments, likes, shares and clicks.

- **Facebook Advertisements:** Ads on Facebook are unique. They're shown to specific groups of highly engaged people. Advertisements that have great creative content and are well targeted get more likes, comments and shares. When someone takes any of these actions, their friends see the ad, making it more powerful and create similar impact as word of Mouth marketing known on this platform as Viral reach. The more one promotes(the post) and creates targeted ads to specific groups of people, the more likely they are to see it when they visit Facebook. Facebook provides the option to target audiences based on location, age, gender, interest and connections. By using paid spend to amplify reach, organizations can ensure that their content is seen by their most valuable fans.

Engagement

It's easy to create and curate content that your audience will consume, but clicks and views don't generate stories on Facebook - only when a user is engaged enough to like, comment or share content are stories generated in the user's friends' News Feeds, and in the lifecycle of content on Facebook, the viral reach from stories is a key driver of organic growth.

Growth

Growth feels great, but just like any other marketing mechanism it's only meaningful to a business if the prospect customers (new fans) convert and become actual customers. Breaking down growth by age, gender and location leads to a better understanding of growth quality. When executed well, over time with a larger audience comes increased reach, with increased reach comes more engagement, with engagement comes growth, and with growth comes a larger audience.

PROS & CONS OF FACEBOOK MARKETING

Facebook has turned out to be single largest marketing channel where consumers are spending most of their time. This has ushered a

new era of personalized and directed advertising. The advent of targeting ads, toward demographics (age, sex, education, and so on), and restrictions on ad quality has turned Facebook advertising into a viable traffic builder. Because of its sheer number of active users as well as the level of each user's activity, Facebook is an appealing platform for Internet marketing specialists and online advertisers. It is an excellent direct-response marketing platform, which can provide immediate and direct answers to marketing questions and problems within the least time period. Customers are now actively participating in the creation of information as they are offering their opinions based on personal experiences. Word-of-mouth referral on online community hasa strong impact on new customer acquisitions. This is a critical factor for companies to enlarge their customer base and that word-of-mouth has longer-lasting effects as compared with traditional marketing tools.

Pros of Facebook Marketing:

* **Well targeted Base:** This is very useful because you need to choose the right customers that are worth your time and effort. With Facebook one can search for any specifications such as age, geographic location, interests or a combination of them. With these powerful search features, an organisation ensures a much higher response rate and hence a much better ROI.
* **Great for local businesses:** With its much localised search parameters for the target base, a filtered list of potential customers can be generated instead of spending hours on worldwide customers that may or may not have interest or need in one's product or service
* **Connect with experts:** This is a great advantage for any business, as Facebook helps to connect with professionals so they can help or exchange valuable information. This is widely used by service providers to offer complaint support to end customers
* **Easy to communicate:** It provides with very useful tools that help communicate with customers and share valuable information with them
* **Brand Awareness:**Facebook marketing helps the organizations to increase their brand awareness by increasing their presence. This mimics the consumer response to shelf space in traditional marketing. It can be done through posts, creating Pages or groups on Facebook. It is a great way for small enterprises to reach the target audience.
* **Great medium to understand the customers:** Facebook is a great medium to understand the needs, wants and interest of consumers. Facebook provides various features to entrepreneurs wherein they get access to information like Interests, Movies, Language, and Demographics etc. of the users based on which the entrepreneurs can target a particular product and service to specific country and to limited audiences.

Here are a few disadvantages of Facebook marketing that can be looked upon:

Cons of Facebook Marketing:

* **Loss of Control:** Facebook was designed as an interactive online forum that encourages members to share information via photos, video clips, links and written posts. While account owners ultimately have control of what remains on their public profile, there is little control over who posts information or what those posts contain. It is relatively easy for competitors, angry customers or disgruntled employee to tarnish the image of the business on Facebook wall.

* **Cost of Maintenance:** Content pages must continually be updated with new information that readers will find useful, beneficial or interesting for Facebook marketing to be effective. This is a costly investment for small advertising budgets.

* **Competition:** Marketing platforms executed via Facebook are open to easy duplication by competitors. Rival business owners can easily pose as "friends" or "fans" to gain access to content. Photos and other images posted on one's site can easily be accessed and reused by visitors

CONCLUSION

Organizations are interested in exchanging and spreading information, trading products or services, staying close to current and potential customers, acquiring a better understanding of their customers and other benefits generated by Facebook. The increase of communication flow of information among customers together with the increased availability of assorted communication channels is creating a new level of complexity in the design and implementation of new marketing strategies. Facebook does not replace the traditional marketing tools but can be used as a complement to existing traditional promotional tools. There are many aspects needed for good and successful marketing on the world's largest social media platform:

- Conceptual understanding of digital marketing
- Mechanisms in the social media environment
- Articulated vision and concrete goals for reasonable budgeting
- Robust Facebook Marketing Strategy
- Understanding the Facebook ecosystem

Facebook is a hugely powerful medium for achieving goals, in a non-aggressive, goodwill generating and amazingly viral way.

Remember, you need to be where your customers are. Irrespective of the changes that Facebook brings; the fact of the matter remains that as long as the customers surf their newsfeed that is where you need to be popping up!

References :

* Casteleyn, J, Mottart, &Rutten, K. (2009), "How to use Facebook in your market research"
* Edelman, D. C. (2007), "From the periphery to the core: as online strategy becomes overall strategy, marketing organizations and agencies will never be the same", Journal of Advertising Research
* Fogel, J. &Nehmad, E. (2009), "Internet social network communities: risk taking, trust and privacy concerns"
* Gil-Or, O. (2010b), "The potential of Facebook in creating commercial value for service companies"
* Jo Barnes, (2013), "Facebook marketing 2013"
* John Haydon (2013) Facebook Marketing, 4th Edition
* Luke, K. (2009), "Marketing the new-fashioned way: connect with your target market through social networking sites"
* Palmer, A & Koenig-Lewis, N, (2009)," An experimental social network-based approach to direct marketing"
* Shankar, V &Malthouse, E. C. (2007), "The growth of interactions and dialogs in interactive marketing"
* Treadaway, C. & Smith, M, (2010)," Facebook marketing an hour a day"
* Trusov, Bucklin, &Pauwels (2009), "Effects of word-of-mouth versus traditional marketing: findings from an internet social networking site"
* Yang, Kim &Dhalwani, (2008), "Social networking as a new trend ine-marketing"
* Visibilitymarketing.com, extract "Evolution of Facebook Marketing"
* Facebook for Business, https://www.facebook.com/business/overview

Good Governance In India: Nature and Measures

*Dr. Dinesh Arora

Abstract

The concept of Good Governance has become a buzzword in the vocabulary of polity and administrative reform, mainly due to the importance given to it by international community. Good Governance signifies a participative manner of governing that functions in a responsible, accountable, and transparent manner based on the principles of efficiency, legitimacy, and consensus for the purpose of promoting the rights of individual citizens and the public interest, thus indicating the existence of political will for ensuring the material welfare of society and sustainable development with social justice.

When during 1990s World Bank raised the issue of governance, this immediately, became issue of concern in India. A number of steps have already been taken for improving the quality of governance in India like 73rd and 74th Constitutional Amendments, Right to Information Act 2005, the National Rural Employment Guarantee Act (NREGA), 2005, the Right to Education (RTE) Act, 2009, the National Food Security Bill 2013 etc. However, despite achieving success on several counts, there are still many challenges for the governance system in our country. There is a serious need to build SMART (simple, moral, accountable, responsive and transparent) administration to achieve the objective of good governance.

The concept of Good Governance has become a perfect sound bite around the world in recent times. It has become a buzzword in the vocabulary of polity and administrative reform, mainly due to the importance given to it by international community. Actually the term governance has become synonymous to sound development management. In recent times the concept of Good Governance first emerged in the mid-1980s as governability with the emphasis on adherence to the rule of law. Following the collapse of the Soviet Union and the end of the cold war, the term governance came to be used to define the reinventing of public administration, particularly in the developing countries, to make it more receptive to the needs of globalization.

Origin of the Concept of Good Governance

The concept of 'Governance' is not new. It is as old as government itself. Both the terms are derived respectively, from the old French words *gouvernance* and *governement*. Initially their meanings were very close, referring to acts or manner of government. By the mid-16th century,

*Assistant Professor, Post-Graduate Department of Political Science, DAV College, Jalandhar

however, government denoted a "system by which something is governed" and by the early 18th century it further evolved to acquire the meaning of a "governing authority." In this process the term governance gradually became marginalized, and by the 19th century it was deemed to reflect an incipient archaism. For the next 100 years, it would hardly be used as a political term. Dictionaries would define government in terms of a governing authority, including the political order and its institutional framework, while governance was treated as the agency and process of governing, and was often viewed as archaic.[1] However, during 1980s under economic reforms, especially under globalization the use of term governance became popular with its emphasis on the process and manner of governing to the notion of sustainable development.

Meaning of Good Governance

In 1989 World Bank study "Sub-Saharan Africa-from Crisis to Sustainable Growth", the term 'Governance' was first used to describe the need for institutional reform and a better and more efficient public sector in Sub-Saharan countries. It defined governance as "the exercise of political power to manage a nation's affairs."[2]

However, it did not explicitly refer to the connotation 'good'. It was only in the forward, that former World Bank President *Barber Conable* (1986-1991) used the term 'good governance', referring to it as a "public service that is efficient, a judicial system that is reliable and an administration that is accountable to its public."[3]

The concept of governance was further developed in the Bank's 1992 publication 'Governance and Development'. In this publication, governance was defined as "the manner in which power is exercised in the management of a country's economic and social resources for development."[4]

Later on in 1994, the Bank substantiated this definition, "Governance is epitomized by predictable, open and enlightened policy making (that is, transparent processes); a bureaucracy imbued with a professional ethos; an executive arm of government accountable for its actions; and a strong civil society participating in public affairs; and all behaving under the rule of law".[5]

Subsequently in 1998 World Bank's annual report *Governance in Asia: From Crisis to Opportunity*, presented a more cogent concept of good governance. The report elaborates four key components of good governance: accountability, transparency, predictability and participation.[6]

The Organization of Economic Cooperation and Development (OECD) defines governance as "the use of political authority and exercise

of control in a society in relation to the management of its resources for social and economic development"[7]

So, Good Governance signifies a participative manner of governing that functions in a responsible, accountable, and transparent manner based on the principles of efficiency, legitimacy, and consensus for the purpose of promoting the rights of individual citizens and the public interest, thus indicating the existence of political will for ensuring the material welfare of society and sustainable development with social justice.[8]

Good Governance and India

The idea of Good Governance is as old as Indian civilization. The rulers were bound by *dharma* was precisely that of ensuring good governance to the people. Even though monarchy prevailed, there was no place for any theory of the divine rights of the kings or of arbitrary rule. *Rajdharma* was the code of conduct or the rule of law that was superior to the will of the ruler and governed all his actions.[9] The description of Good Governance has found in ancient Indian scriptures, the Jataka tales, Shantiparva-Anushasanparva of Mahabharat, Shukracharyas's Nitisar, Panini's Ashtadhyayi, Aitreya Brahmana, Valmiki's Ramayana and especially in Kautilya's *Arthashastra. Arthashastra* while highlighting the principle of good governance declares, "In the happiness of his people lies king's happiness, in their welfare his welfare, whatever pleases himself he shall not consider as good, but whatever pleases his people he shall consider as good."[10]

So Good Governance has inseparable link to social welfare and inclusive development. Absence of good governance has been identified as the root cause of many of the deficiencies in society. It robs the citizenry of their social and economic rights. Good governance signifies basic parameters such as rule of law, participatory decision-making structure, transparency, accountability, responsiveness, equity and inclusiveness. The country's administration has to run on these principles. This necessitates a reorientation in the outlook of the civil services.[11]

When during 1990s World Bank raised the issue of governance, this immediately, became issue of concern in India. The document of the Ninth Five Year Plan (1997-2002) released in April 1999 included a Chapter on "Implementation, Delivery Mechanism and Institutional Development." In this chapter a review had been done on implementation of five year plans in India with a view to identify weak spots in the formulation and implementation of plan programmes to find solution to the weaknesses. The issue of decentralization in development planning, accountability of the implementing agencies and monitoring and evaluation of programmes were raised.

This was followed by a more specific chapter titled, "Governance and Implementation" in the Tenth Five Year Plan (2002-2007). It defines Governance as "the management of all such processes that, in any society, define the environment which permits and enables individuals to raise their capability levels, on one hand, and provide opportunities to realize their potential and enlarge the set of available choices, on the other. These processes, covering the political, social and economic aspects of life impact every level of human enterprise, be it the individual, the household, the village, the region or the national level. It covers the State, civil society and the market, each of which is critical for sustaining human development. The State is responsible for creating a conducive political, legal and economic environment for building individual capabilities and encouraging private initiative. The market is expected to create opportunities for people. Civil society facilitates the mobilization of public opinion and peoples' participation in economic, social and political activities."[12] It further added that "The universally accepted features of good governance are the exercise of legitimate political power; and formulation and implementation of policies and programmes that are equitable, transparent, non-discriminatory, socially sensitive, participatory, and above all accountable to the people at large."[13]

The Eleventh Five Year Plan (2007-2012) signifies that the vision of inclusive growth, reducing poverty and bridging the various divides that continue to fragment our society can only be achieved if there is a significant improvement in the quality of governance. There are many different definitions of good governance but it is generally agreed that good governance must be broadly defined to cover all aspects of the interface between individuals and businesses on the one hand and government on the other.[14]

The twelfth five year plan (2012-2017) defines good governance as an essential element of any well-functioning society. It ensures effective use of resources and deliverance of services to citizens and also provides social legitimacy to the system.[15]

Nature of Good Governance in India

The Eleventh Five Year Plan (2007-2012) highlighted the following features of Good Governance in India:

- As a democratic country, a central feature of good governance is the constitutionally protected right to elect government at various levels in a fair manner, with effective participation by all sections of the population.
- The government at all levels must be accountable and transparent.
- The government must be effective and efficient in delivering social and economic public services, which are its primary responsibilities.

- Governments at lower levels (PRIs) must carry out the functions efficiently constitutionally assigned to them.
- An overarching requirement of good governance is that the rule of law must be firmly established.
- Finally, the entire system must function in a manner which is seen to be fair and inclusive.

Steps Taken for Good Governance

A number of steps have already been taken for improving the quality of governance in India:

- Good Governance can be ensured and strengthened by active participation of people in the process of governance. In this respect the 73rd and 74th Constitutional Amendments which provided constitutional status to grass root institutions at rural and urban areas have been landmark achievements that ensure the involvement of people in the process of governance.
- Right to Information Act 2005 was brought into force. The main thrust of the act is to change the culture of secrecy and aloofness that has long plagued India's monolithic and opaque bureaucracy. The Act promises to reverse this culture of secrecy and unaccountability by recognizing that the government only holds information on behalf of its owners — the citizens. It requires public authorities to disclose all information about their activities proactively and maintain all information they keep in a manner that facilitates the people's right to information. Indeed, by breaking down this culture of secrecy, the law will also open channels of communication between the citizen and the government.[16] It seeks to deepen Indian democracy by empowering the citizens to obtain the needed information from the public authorities at the national, state and local levels and aims at good governance by ensuring the much-needed transparency and accountability in them.[17]
- The National Rural Employment Guarantee Act (NREGA), 2005, which has now been renamed as the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a step towards implementing the provision of Right to Work.[18] It has been recognized as an inalienable human right by guaranteeing 100 days unskilled work to every rural household whose adult members volunteer to do unskilled manual work. It reflects the requirements of citizens and is an excellent example of the importance of critical linkage between governance and development. It validates the view that development and good governance are mutually complimentary. Good governance facilitates development, and in turn development ensures the furtherance of good governance.
- The Right to Education (RTE) Act, 2009, aims at fulfilling the promise of universal education guaranteed by the founding fathers of the Constitution

in the Directive Principles of State Policy and duly recognized by the Supreme Court of India as an inseparable part of the Right to Life in a recent path-breaking judgment. It seeks to provide free and compulsory education to the children in the age group of 6-14 years.

- The National Food Security Bill 2013, also known as Right to Food Act, for wiping out hunger and malnutrition from the country, is another step to establish good governance in India. It provides for food subsidy to two-thirds of the population and enable them to satisfy their basic needs of food.
- The All India Service Rules were amended, providing a certain fixed tenure for specified posts to be notified by the State and Central Government. It would help to promote accountability.
- In 2005, the Second Administrative Reforms Commission (ARC) was constituted to prepare a detailed blue print for revamping the public administration system. The First ARC, was constituted in 1966 and subsequently several committees and commissions have examined and given recommendations on various aspects of reforming governance. The Second ARC has been given very comprehensive Terms of Reference and it has been asked to suggest measures to achieve a proactive, responsive, accountable, sustainable and efficient administration for the country at all levels of government. The Commission has already submitted fifteen reports on different aspects of administration and has provided a blueprint for improved governance.
- The Direct Benefits Transfer Scheme, launched in January 2013, leverages the *Aadhaar* system to usher in greater transparency and improve targeting, eliminate wastage and enhance efficiency. The Right of Citizens for Time Bound Delivery of Goods and Services and Redressal of their Grievances Bill, 2011 envisages the citizens to receive time-bound services. This would help create a more responsive administration to improve service delivery.[19]
- E-governance is a powerful tool of good governance.[20] It has helped to change the outlook of the masses towards administration. Automation of government services has facilitated information dissemination. It has been successful in areas like land records management, law and order administration, pension disbursement and public information systems, especially relating to health and railways. The greater usage of e-services has helped to expand the services as well as to integrate all areas into the mainstream.

Conclusion

Thus Good Governance has become quite important around the world in recent times. All governments swear by it. For the donor agencies and the civil society organizations, good governance has become a fashionable

buzzword. The traditional view of good governance was that a government must preserve the rule of law, engage in physical and social infrastructure development, provide enabling environment for growth and ensure civil and political freedoms. Today, accountability, transparency, inclusiveness, equitability sustainable development etc. have become the key ingredients of good governance.

After independence the process of governance started right with the Pt. Nehru's "Pledge of dedication to the service of India and her people and to the still larger cause of humanity."[21] Over the subsequent years India has experienced significant political and economic progress. Democracy in India has indeed put down firmer roots and economic growth accelerated.[22]

However, despite achieving success on several counts, there are still many challenges for the governance system in our country. Corruption is one of the biggest factors that hinder efficient performance of the economy. There is need to eliminate interface in the delivery of services. It is also necessary to adopt non-discretionary approach towards decision-making and initiate two-way communication with the users. Governance is a holistic approach, involving all the pillars of the State, including provision of justice. The need for judicial reforms and initiation of measures like greater use of information technology to clear pending court cases is essential. Simplification of laws is also needed for better governance.[23] The involvement of civil society in governance has become crucial to ensure transparent and efficient administration. There is a serious need to build SMART (simple, moral, accountable, responsive and transparent) administration to achieve the objective of good governance.

Endnotes

1 Mikhail Ilyin, "Governance: What is Behind the Word?", *IPSA, Participation,* Vol. 37, n.1, May 2013, p. 4.

2 *World Bank* 1989, p. 55

3 *Ibid.*, p. XII

4 *World Bank* 1992, p. 1

5 *World Bank* 1994, VII also see World Bank 1994: Governance: The World Bank's Experience, World Bank.org/website/external Countries/menaext/extmonaregtop governance.

6 World Bank, "Governance in Asia: From Crisis to Opportunity, *"Annual Report 1998,* available at: www.worldbank.org

7 *OECD,* 1995, p.14

8 Surendra, Munshi, *Good Governance, Democratic Societies and Globalization,* Sage Publications, New Delhi, 2000, p. 15

9 Subhash C Kashyap, *Concept of Good Governance and Kautilya's Arthashastra, in Good Governance: Stimuli and*

Strategies, (ed) Rajiv Sharma, Ramesh K. Arora, Aalekh Publishers, Jaipur, 2010, p. 31

10 *Arthashastra,* Book I, Chapter XIX, p. 39

11 Pranab Mukherjee, Speech by the President of India on the Occasion of Fourth UPSC Foundation Day, "Governance and Public Service" New Delhi, November 29, 2013.

12 Planning Commission, Government of India, *Tenth Five Year Plan (2002-2007)* Vol-I, p. 177

13 Ibid., p. 177

14 Planning Commission, Government of India, *Eleventh Five Year Plan (2007-2012)* Vol-I, p. 223

15 Planning Commission, Government of India, Twelfth Five Year Plan (2012-2017) Faster, More Inclusive and Sustainable Growth, Vol-I, 2013, p. 286

16 Indra Jeet Mistry, RTI Will Improve Governance, *The Tribune,* October 1, 2006, p. 10

17 Ranbir Singh, Enforcing the Right to Education Act in Rural Areas, *The Tribune,* December 19, 2010, p. 10

18 *Ibid.*, P.11

19 Pranab Mukherjee, n 11.

20 *The Triune*, December 21, 2005

21 Jawaharlal Nehru, *Tryst with Destiny,* August 14-15, 1947, in *The Penguin Book of Modern Indian Speeches,* (ed) Rakesh Batabyal, Penguin Books, New Delhi, 2007, p. 327

22 Atul Kohli, *Democracy and Development in India: From Socialism to Pro Business,* Oxford University Press India, New Delhi, 2010, p. 1

23 Pranab Mukherjee, n 11.

Violence Against Women and the Role of Police Administration

* Mrs. Suman Gupta

Abstract

This research paper is a composite study dealing with the status of women in the Indian society. In other words, this research paper explores the gaps between the facts of what is there and what should actually be there for minimizing violence against women. The study also tries to provide the possible solutions to these gaps. The basic idea is to look into and answer whether these gaps are social, legal or political.

Key words: Women, violence, police administration

1. Introduction

"All agree in recognizing the fact that females exist in the Human species; today as always they make up about one half of the humanity. And yet, we are told that feminity is in danger; we are exhorted to be women, remain women, become women. It would appear, then, that every female human being is not necessarily a woman; to be so considered she must share in that mysterious and threatened reality known as feminity", *Simone de Beauvoir, The Second Sex*

The oppression, torture and subjugation of women have been prevalent in various forms over the centuries.[1] Undoubtedly, man is achieving endless victories. Nevertheless, here lies the irony of the whole situation that it is only 'man' who is achieving the entire glory and not the women. Even though it has been widely agreed and accepted that behind every successful man there is a woman. However, it seems that the thought is loosing its significance in today's hour. In spite of giving any credits to them, she is subjected to all kinds of violence. Violence is global and cannot be just seen occurring in India itself. Even the western world is cropped by this evil.[2] Therefore, there is a need to discuss about all the perspectives to violence- international, national and state level.

2. Objectives of the Study

The study focuses on these major issues:

* To understand the meaning of 'Violence' based on the available literature
* Looking for the areas concerning violence and its reasons
* Analyzing the reasons and their impacts on women and society.
* Looking in to the role of police administration.
* Suggesting ways to improve upon the current scenario if required.

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

3. Methodology

The study is mainly is research work based on reading, analyzing and observing. Therefore, it is theoretical in nature. The sources used for the data collection are largely secondary.

4. Literature Review

Violence against women is partly a result of gender relations that assumes men to be superior to women. Given the subordinate status of women, much of gender violence is considered normal and enjoys social sanction. Manifestations of violence include physical aggression, such as blows of varying intensity, burns, attempted hanging, sexual abuse and rape, psychological violence through insults, humiliation, coercion, blackmail, economic or emotional threats, and control over speech and actions. In extreme but not in all cases death is the result.[3] These expressions of violence take place in man-woman relationship within the family, state and society.

Sood (2012)[4] also identifies different kinds of violence against women in the UN's special report, 1995, on this. She summarizes that essentially violence happens in three contexts- the family, the community and the state and at each point, key social institutions fulfill critical and interactive functions in defining legitimating and maintaining the violence.

Coming to Child marriage, which is again a major area of crime against women. Parents believe that it is easy for the child bride to adapt to a new environment as well as it is easy for others to mould the child to suit their family environment and practices. Child Marriage is also done to maintain pre-marriage chastity among the girls.[5]

Coming to domestic violence it includes not only inter-spousal violence, but also violence perpetrated by other family members. Generally, an important part of the power relationship between spouses and their families relates to dowry and its ramifications.[6] Glass defines domestic violence as "anything that is experienced as fearful, controlling and threatening when used by those with power (invariably men) against those without power (mainly women and children)" such violence in marital relationships by the spouse and dowry harassment have been tackled by various scholars[7].

The issue concerning Sexual harassment has been closely studied by the NCW and so they summarized that eve teasing, unsavory remarks, jokes causing embarrassment, innuendo and taunts, gender based insults or sexists remarks and unwelcome sexual overtones in any manner, touching or brushing against any part of the body, molestation or displaying pornographic or other derogatory pictures or sayings. All these fall under sexual harassment at workplace and are punishable. Well-acclaimed newspaper cites a relevant comment saying that eve teasing denies a

woman her fundamental right to move freely and carry herself with dignity, solely based on her sex.[8]

5. Police Administration concerning Women Issues

The coming millennium will see increased emphasis on ensuring the rights of women and children who have till now suffered social deprivation, economic exploitation and worse, physical violence over the past centuries. Children and women are the weakest segments of society because, generally speaking, they are physically weak in comparison to the adult men. Their mental powers have been proven over the span of recorded history but their inherent physical weakness has made them vulnerable to exploitation in various ways.

Can the police play a more positive role in preventing and in some cases redressing the injustice meted out to them in society? The moot question is whether the police should confine themselves to the tasks assigned to them under the present laws of the country, or they should explore the new ways and methods not specifically spelt out in the legislation to ameliorate the sufferings of women and children to which they have been silent spectators so far. The police or for that matter any institution created by society will have to face up to the challenge thrown up by the increased assertiveness and the righteousness of the demands made by the women and children who together form a huge majority of population.

Policy force exists since time immemorial. They are found almost everywhere in the world. "they are necessary checks against the ambivalence of human nature which makes man need to live in society but want to exercise his wits breaking the most elementary rules designed to protect his fellow citizens, life and property to maintain public order"[9]. Police force is the main instrument of the government for preserving domestic peace, law and order, the freedom & security, safety & liberty of its citizens and enforcing the law, etc.[10] "Police is an improved state of society. Next to the blessings which a nation derives from the excellent Constitution and system of general laws are those advantages which result from a well-regulated and energetic plan of police conducted and enforced with purity, activity, vigilance, and destruction " and" As instrument of social defense, no society can disown its police force or do without them".

In a democratic state, the legislators enact the laws, the police enforce the laws, and the judges run the trails. Thus, in every democratic country in the world the role of police is almost identical: preservation of public order, safety & welfare; prevention & detection of crime & arrest and prosecution of criminals. Police does not make laws it enforces the laws.

Traditionally the 'police profession' was unanimously considered exclusively the man's profession mainly because it involved dealing with criminal and delinquent matters, offences, dangerous vices, etc. But with increasingly rare of crime against women and involvement of women in criminal and delinquent activities, vices and offences, the role of women in police forces has been highly recognized all over the world. Except in few countries such as Egypt, Kuwait, Luxembourg, Mauritius, Senegal, Spain and Syria, most of the countries are encouraging women to join the police profession. Some of the significant benefits such as lesser citizen complaining against police brutality, increased attention to the service, nature of police work and improved capability in a Surveillance situation have been found in developed countries having policewomen playing significant roles in police forces. But they are treated unequally against their male counterparts in terms of recruitment, training, and nature of duty.

6. Results and findings

According to the NFHS III domestic violence is most common in Bihar with 59% followed by Rajasthan 46.3%, Madhya Pradesh 45.8%, Manipur 43.9%, Uttar Pradesh 42.4% etc. ironically the Buddhist women are the largest victims of domestic violence followed by Muslim, Hindu, Sikh, Christian with the lowest among Jain women. Surprisingly 55% thin that spousal violence is warranted in certain circumstances[11].

Widows have a miserable life in all over India right from Vrindavan to Benaras. The present Women and Child Development Minister plans to remarry all the widows yet surprisingly 90% of widows consider it sinful. More than 3000-4000 widows from Benaras, West Bengal stay alone in Vrindavan reports the Municipal Corporation reports[12]. More than this women stay in Mathura, Radhakund, Barsana etc.

Table-1

Incidence & rate of crime committed against women in States, UT's and Cities.[13]

S.No	State/UT	Incidence	Percentage Contribution to all India Total	Rate of total Cog nizable crimes	Rank*
1.	Andhra Pradesh	18921	12.3	24.0	2
2	Arunachal	148	0.1	12.9	16
3	Assam	5700	3.7	20.2	5
4	Bihar	8091	5.2	9.2	24
5	Chattisgarh	3763	2.4	17.0	11
6	Goa	132	0.1	9.0	25
7	Gujarat	6211	4.0	11.6	18

8	Harayana	4276	2.8	19.1	10
9	Himachal Pradesh		823	0.5	13.0
15					
10	Jammu & Kashmir		2208	1.4	20.0
7					
11	Jharkhand	2490	1.6	8.8	26
12	Karnataka	5423	3.5	9.9	21
13	Kerala	6483	4.2	19.7	8
14	Madhya Pradesh	15203	9.9	23.5	3
15	Maharashtra	12169	7.9	12.0	17
16	Manipur	134	0.1	5.3	31
17	Meghalaya	113	0.1	4.7	32
18	Mizoram	91	0.1	9.7	22
19	Nagaland	30	0.0	1.4	35
20	Orissa	5239	3.4	13.7	13
21	Punjab	1955	1.3	7.7	29
22	Rajasthan	13127	8.5	21.7	4
23	Sikkim	49	0.0	8.6	28
24	Tamil nadu	9332	6.0	14.5	12
25	Tripura	670	0.4	20.0	6
26	Uttar Pradesh	15485	10.0	8.7	27
27	Uttaranchal	988	0.6	11.0	19
28	West Bengal	11047	7.2	13.2	14
29	Andaman & Nicobar Islands	27	0.0	7.1	30
30	Chandigarh	188	0.1	19.3	9
31	Dadar & Nagar Haveli	22	0.0	9.2	23
32	Daman & Diu	7	0.0	4.1	33
33	Delhi	3677	2.4	24.1	1
34	Lakshadweep	1	0.0	1.6	34
35	Pondicherry	110	0.1	10.8	20
36	Total states	150301	97.4	14.1	
37	Total UT's	4032	2.6	22.2	
	Total India	154333	100.0		

The clearest indicator of discrimination against Indian women is the skewed sex ratio. There were only 927 females per 1000 males in India (the world average is 990 women per 1000 men), according to 1991 census. However, the trends of 2001 census have improved barely to 933 females per 1000 males, with Kerala at 1058 females with the highest ratio[14].

Table-2

Trends in Sex Ratio in India: A State wise Decomposition

States	1981	1991	2001
Andhra Pradesh	975	972	978
Assam	910	923	935
Bihar	948	907	919
Gujarat	942	934	920
Haryana	870	865	861
Karnataka	963	960	965
Kerala	1032	1036	1058
Madhya Pradesh	921	912	919
Maharashtra	937	934	922
Orissa	981	922	972
Punjab	879	882	876
Rajasthan	919	910	921
Tamil Nadu	977	974	987
Uttar Pradesh	882	876	898
West Bengal	911	917	934
India	934	927	933

* Health: poverty, early marriage, malnutrition and lack of health care during pregnancy are the major reasons for both maternal and infant mortality.
* Women's health tends to be viewed narrowly as reproductive health, whereas many factors need to be considered. For instance, communicable diseases are more of a threat to women than pregnancy. Tuberculosis and not pregnancy is the leading cause of death of a woman in the reproductive age group, followed by burns and suicides.
* Education: National averages in literacy conceal wide disparities. For instance, while 95 per cent of women in Mizoram are literate, only 34 per cent of women in Bihar can read in write (those who are staying within Bihar).
* Employment: most of the work that women do such as collecting fuel, fodder and water, or growing vegetables, or keeping poultry for domestic consumption goes unrecorded in the census counts. Data from National Sample Surveys Records higher work participation by women than census. It is well known that women and children work in huge numbers in bidi-rolling, agarbatti rolling, bangle making, weaving, brassware, leather, crafts and other industries. Yet only 3 per cent of these women are recorded as laborers.[15]

Table-3

Sectoral Profile of Female Workforce Participation Rate in India (in percent)[16]

NSS round Year	RuralPrimary		Secondary		Tertiary
UrbanPrimary	Secondary		Tertiary		
38(1983) 87.5	7.4	4.8	31	30.6	37.6
47(1991) 86.3	7.9	5.8	23.7	28.2	48.1
50(1993) 86.2	8.3	5.5	24.7	29.1	46.2
53(1997) 88.5	7.2	4.2	20	32.4	47.6
55(1999) 85.4	8.9	5.7	17.7	29.3	52.9

* Social status: crime against women has been rising with each year. Violence, both outside and inside the household, is a grim reality of women's lives. The extent of trafficking in women is unknown. The status of tribal women is comparatively better as the female infanticide is lesser there.

Table-4

Over viewing Crime against women (trend in India since 1996[17])

S.No	Crime Head	1996	1997	1998	1999	2000	2010
1	Rape	14846	15330	15151	15468.	16496	16075
2	Kidnapping & Abduction	114877	15617	16351	15926	15023	14645
3	Dowry Death	5513	6006	6975	6699	6995	6851
4	Torture	35246	36592	41376	43823	45778	49170
5	Molestation	28939	30764	30959	32311	32940	34124
6	Sexual Harassment	5671	5796	8054	8858	11024	9746
7	Importation of Girls	182	78	146	1	64	114
8	Sati Prevention Act	0	1	0	0	0	0
9	Immoral Traffic	7706	8323	8695	9363	9515	8796
10	Indecent represe-ntation of women	96	73	190	222	662	1052
11	Dowry Prohibition Act	2647	2685	3578	3064	2876	3222
	Total	115723	121265	131475	135771	141373	143795

7. Conclusion

There is no doubt that we are in the midst of a great revolution in the development of women. The evidence is everywhere; the voice of a woman is increasingly heard in the parliament, Courts and in the streets.

While women in the west fought for over a century to get some of their basic rights with men from the beginning. Unfortunately, women in this country are mostly unaware of their basic rights because of illiteracy and the oppressive traditions. Yet they have always played their part

with absolute sincerity and dedication. Woman - the word and the being is as important as the sun and moon is to the earth. It is as significant as the air and water is to our existence. It is some being so divine without which the entire survival of humanity becomes impossible. It is some being that gives life to term life, yet is she - The Woman- enjoying a quality life. Are the dreams and aspirations of a woman given the respect they deserve? Alternatively, is she still constantly fighting the battle where she has to prove her self-worth even for the most minor of things and on the most insignificant of issues?

Violence against women is not a personal tragedy rather is a serious crime that negatively affects women, men, children, neighborhoods and communities. We must join to address the causes of this crime so that each home can be a place of peace and safety. "The empowerment and autonomy of women and the improvement of women's social, economic and political status is essential for the achievement of both transparent and accountable government and administration and sustainable development in all areas of life .... Achieving the goal of equal partnership of women and men in decision making will provide a balance that more accurately reflects the composition of society and is needed in order to strengthen democracy and promote its proper functioning." (Platform for Action, para 109)

The meaning of gender and sexuality and the balance of power between women and men at all levels of society must be reviewed. Combating violence against women requires challenging the way that gender roles and power relations are articulated in society. In many countries, women have a low status. They are considered as inferior and there is a strong belief that men are superior to them and even owe them.

It is also important in order to prevent violence that non-violent means be used to resolve conflict between all members of society. Breaking the cycle of abuse will require concerted collaboration and action between governmental and non-governmental actors, including educators, health-care authorities, legislators, the judiciary and the mass media.

Endnotes

1 *A release on Criminal law*- Justice K.K Dutta

2 *Brides are not for burning: Dowry Victims* Ranjana Kumari

3 Ram Ahuja, 2010, *Crime Against Women,* Rawat Publications, New Delhi

4 Rita Sood, 2012, Changing Status and Adjustment of Women, New age Publications, New Delhi

5 Ranjana Kumari, Brides are not for Burning: Dowry Victims, New Vishal Publications, New Delhi

6 S Mohanty, 2010, Crime and Criminals [A Socio-economic Survey], Rawat Publications, New Delhi

7 Ram Ahuja, 2010, Crime Against Women, Rawat Publications, New Delhi

8 *Hindu*, August 2, 1998

9 Shamim Aleem, 2012, *Women Police and Social Change*, Jawahar Publishers, New Delhi

10 *Ibid.*

11 *National Family Health Survey III.*

12 *Indian Express*-22nd December, 2012 pg 5.

13 *National Crime Record Beaureu- 2011.*

14 'Sex ratio (females per thousand males) Census India chart-2001-Appendices.

15 *Women and Employment- SEWA.*

16 Source: NSSO (1998), Report No. 442, P 38 and NSSO (1999): *Employment and Unemployment in India 1999-2000* key results NSS 55th Round July 1999- June 2000.

17 *NCRB 2012*

References

1. 'Sex ratio (females per thousand males) Census India chart-2001-Appendices.
2. A release on Criminal law- Justice K.K Dutta
3. Brides are not for burning: Dowry Victims Ranjana Kumari Hindu, August 2, 1998
4. Indian Express-22nd December, 2012 Pg 5.
5. National Crime Record Beaureu- 2011.
6. National Family Health Survey III.
7. NCRB 2012
8. Ram Ahuja, 2010, Crime Against Women, Rawat Publications, New Delhi
9. Ranjana Kumari, Brides are not for Burning: Dowry Victims, New Vishal Publications, New Delhi
10. Rita Sood, 2012, Changing Status and Adjustment of Women, New age Publications, New Delhi
11. S Mohanty, 2010, Crime and Criminals [A Socio-economic Survey], Rawat Publications, New Delhi
12. Shamim Aleem, 2012, Women Police and Social Change, Jawahar Publishers, New Delhi
13. Source: NSSO (1998), report No. 442, pg 38 and NSSO (1999): Employment and Unemployment in India 1999-2000 key results NSS 55th Round July 1999- June 2000.
14. Women and Employment- SEWA.

Democracy and Education - An Interrelationship

*Dr. Devinder Singh

Abstract

The concept of democracy is no longer limited to a narrow meaning of Government or social structure or economic condition. It is all-pervading and has been visualized as a way of life. Democracy has thus undergone changes over centuries and assumed new meanings. However, the modern concept of Democracy is based on certain basic principles. These principles and their relationship to education have been discussed in this paper.

Democracy has a very close relationship with education. The principles of democracy like liberty, equality, fraternity, dignity of the individual, co-operation, sharing responsibility etc. are the dimensions which deeply influence education. On the other hand, education at various stages and dimensions intrinsically motivates a democrative way of life. Democratic values or principles are applied to education to make it more effective, meaningful, relevant and useful[1]. Similarly, without education, democracy cannot be a success as individuals of a civilized society are to know the rights and duties of citizens, if they are to function on a democratic pattern in their daily life. Democracy in order to be a reality, a way of life and a living style has to be introduced from the very beginning of education and its values practiced in schools and colleges[2].

Education is an important and essential activity in the life of man, and thus, it can not keep itself aloof from democracy. Rather, education has to be a potent instrument of social development and progress which are important facts of democracy. Thus, democracy and education have a close interrelationship influencing each other in various ways.

Pestalozzi, one of the early educationists conceived the aim of education as freedom from dependence and achievement of self-reliance. On the role of education in the life of human beings, Pestolozzi states, "Thus and only thus does the man, whom in God's world nobody helps, can help learn to help himself."[3] That is why, self-help is the best that education can render to the individual. It further means that man should be made free and provided with stimuli in education for developing his self-reliance. It implies that education through freedom is emphasized in a democracy and the child is to be educated in an atmosphere of freedom. Democratic principles of liberty, equality, responsibility, justice and cooperation should find full realization in education to make it effective and meaningful.

*Associate Professor & Head, Department of Political Science, S.P.N. College, Mukerian, Distt. Hoshiarpur, Punjab, India.

Democracy has always found education as its greatest support and constant company. Without education, democracy has limited relevance and effectiveness, and without democracy education loses its meaning. Democracy and education bear a reciprocal relation and one cannot thrive without the other. For instance, democracy believes in giving freedom to the people. But if they are not educated, then their freedom may lead to anarchy and indiscipline. The basic aims of education for democracy are development of a balanced and harmonious human personality and building of character (moral and ethical development). It will lead to the training for an efficient and productive existence in a society or culture. It is imperative, therefore, that programmes and practices of educational institutions should be formulated in such a way that the objectives of education in a democratic society can be properly realized[4]. Since the students of today are the citizens of tomorrow, they need to be trained in citizenship for an efficient and productive existence in a democratic society or culture. This involves making judgments on complicated personal, economic, social and political issues and also contributing to society by way to work. To be effective, a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, and must develop a scientific attitude to think objectively and base his conclusions on tested grounds[5]. He should have an open mind responsive to new ideas and not confined within the prison walls of outdated customs, traditions and belief. The development of the capacity for productive work is also an essential recruitment of education for democracy. The entire education system – its aims, curriculum, methodology, class management, school organization, supervision etc. has to be democratized in order to make democracy as well as education a success[6]. The principles of democracy – liberty, equality, fraternity, fellowfeeling, cooperation, sharing responsibility and so on are to be introduced and practiced, so that education will not only be democratic in form but also in spirit[7].

There might be unprecedented expansion of education at all levels leading to greater numbers of people having access to education, but the standards might not be up to the mark. Such an expansion of education would not be of much use to any democratic society. Thus democratization of education has to be considered from the point of view of two dimensions : quantity, and quality. Democratization of education is not merely equality of educational opportunity or increase in the number of individuals enrolled in educational institutions. It also implies standardization of educational facilities[8]. This means that democratization of education would also involve providing at least reasonable

infrastructural facilities, intellectual and technical know-how as well as scope for co-curricular activities to all individuals.

Bereday[9], a critic has laid down certain conditions for the successful democratization of the educational system. These are:

1. A national commitment to develop education to the largest possible segment of the country.
2. A full mobilization of manpower to support and participate in education.
3. A realistic inventory and commitment of resources, and
4. Determination that educational requirements to promote balance between increasing social needs and rising personal aspirations.

Thus democratization of education presupposes a national commitment involving a large morality of people and maximizing of physical, material and intellectual resource. One study by Gall (1973, P205)[10] under the auspices of UNESCO has revealed that democratization of education refers to both equality of opportunity and achievement of ideals. It also implies two things : (i) all should be given opportunity according to one's ability. UNESCO has taken various initiatives in developing and operationalizing the concept of equality of educational opportunity and made different endeavours in order to "arouse sensitivity in responsible educational circles concerning the problems of democratization"[11]. One of the very significant attempts is to improve the quality of education at all levels so that democratization can be possible in the true sense of the term.

In a democracy, the teaching-learning process has to be free, flexible and learner-centred[12]. The needs and interests of students need to be properly taken care of and methods of teaching must be creative and participatory. Educational institutions have to assume the status of community centers. Students' habits, interests and attitudes must be moulded according to democratic principles and values. In class managements and school organization there must be mutual help, cooperation of fellow-feeling, individual initiative, sharing of responsibly, so that true democracy can be functional and operative in institutions of education. Primary schools should, no doubt, provide the training for citizenship during the formative years but high schools and colleges also need to nurture and nourish democratic behaviour and conduct. The organization and management of educational institutions "must be attuned to the democratic spirit and the programmes as well as practices therein should be intended to promote democratic living and learning"[13]. Pupils' government, self-government, staff-meetings, students' participation, students' councils and so on have to be introduced and can be accelerated.

Democracy cannot be established by mere government decrees and directives. Translation of basic tenets of democracy into real life is

very slow process which is possible only through gradual modification of behaviour and continuous social change. Democratization is possible when democracy not only becomes functional, but also gets reflected in the entire educational system and conduct of all persons therein.

Education is considered essential for success of democracy, for desirable social change, for social and national development and peace and progress throughout the world. As early as in 1948, therefore, the International Community charged UNESCO with the responsibility for promoting education throughout the world. In 1948, the UNO proclaimed the Universal Declaration of Human Rights including Right to Education. Article 26(1) says, "Everyone has the right to education. Education shall be, at least, in the elementary and fundamental stages compulsory." Education has thus been made the birth-right of the child, and the school if a democratic society has to play a crucial role in providing education to the child for his progress of the entire society. Such education should also be creative, productive, flexible, need-based and relevant to the child's life, needs and aspirations.

We have now entered the 21st century. But our burden of illiteracy and educational deprivation is too heavy to be carried into this century. The black clouds of illiteracy are still heavy inspite of the implementation of a series of different educational programmes over decades. Now under the aegis of UNESCO and UNICEF, the countries with a high percentage of illiteracy and a great degree of educational backwardness have developed a project "Education for All" that aims at universalization of elementary education and eradication of illiteracy leading to comprehensive democratization of world order. A Summit Conference[14] of nine high population countries of the world-Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan was held at New Delhi in December 1993. In spite of diversities among these nine countries there emerged a few challenges and issues which these countries have resolved to address. These issues are —

1. Access to basic education (primary and adult).
2. Disparity of success (gender being the greatest source of disparity).
3. Quality of education in terms of both access and achievement.
4. Efficient use of resources, and
5. Mobilization of additional resources.

Schools have great role to play in a democratic society. The schools ought to stress the duties and responsibilities of individual citizens. They have to stress the importance of team work and the values of empathy, compassion and sharing, emphasis being on good of the community. The true function of a school in a democracy, therefore, is to provide for enrichment of individual life and the harnessing of individual innovation

and excellence for the progress of the entire society. The schools should help in developing the innate potentialities of children, and produce youth as disciplined, creative, sociable and cooperative members of society[15]. The school in order to discharge its responsibility for citizenship training and optimization of students' capabilities, has to function on democratic lines. The curricular and co-curricular activities should be organized in such a manner that all components of the system (the teachers, the students and the community) work as a coherent whole, and nobody feels left out or repressed. The school management and organization have to be participatory[16]. The methods of teaching should promote congenial discussion in a nurturing atmosphere. The evaluation techniques, methods and processes in the school have to be transparent, flexible, objective and scientific. The climate of school life and the dynamics of human relations, are important factors from which pupils can learn about the way of life and values that influence their inter-personal relations and the all-round development of their personality. Learning experiences in schools make or mark the growth of democratic life. Education is not a preparation for life, education is life itself. School is not the replication of society, it is society itself. At present most of our schools are divorced from society and conditions prevalent in our schools are adverse to the growth of democracy. Dewey has, therefore suggested that the school should be made "a genuine form of active community life"[17], instead of a place for merely imparting lessons.

To sum up, it can be said that democracy is a form of government meant for educated people. The more educated the people, the better the functioning of democracy will be. In the hands of illiterate and undereducated people, democracy is more likely to turn into mobocracy, electionocracy or an autocracy like any other form of government where the elite class rules over the masses without caring about their welfare. In many countries the lack of education or lack of proper education is among the major factors responsible for the failure of democracy or turning democracy into autocracies for all practical purposes. Education is a movement from information to knowledge and from knowledge to wisdom[18]. If this is lacking in a democratic country, a very crucial factor which can be instrumental in the proper functioning of democracy is missing. Alongwith this, democratization of education is also important. That is, the functioning of the centres of learning, syllabus forming, courses to be studied, and decision making should be democratized. This will make the educated people more responsible to democratic functioning of the country and make democracy as well as education a success.[19]

Endnotes

1. Durkheim, Emile, *Moral Education,* Dover, New York, 2002.
2. As Quoted in Dewey, John, *Experience and Education,* Touchstone, New York, 1997.
3. Bourdieu, Pierre, *Reproduction of Education, Society and Culture,* Sage, 1990.
4. Bereday, *Essays on World Education, The Crisis of Supply and Demand,* Oxford University Press, New York, 1969.
5. As quoted in Carlson, D. and Apple, M.W., *Power, Knowledge, Pedagogy: The Meaning* Brubacher, John, *Modern Philosophies of Education,* McGram – Hill Book Co. 1950.
6. Ibid P 208
7. As quoted Blacker, *D.J., Democratic Education Stretched Thin: How Complexity Challenges a Liberal Ideal,* SUNY Press, 2007
8. Hederson, S.V.P. *Introduction to Philosophy of Education,* Chicago Press, London, 1947..
9. Bridge, D., *Education, Autonomy and Democratic Citizenship : Philosophy in a Changing World,* Routledge, 1997.
10. Carlson, D. and Apple, M.W., *Power, Knowledge, Pedagogy: The Meaning of Democratic Education in Unsettling Times,* Westview Press, 1998.
11. Carr, W. and Hartnett, A, *Education and Struggle for Democracy: The Politics of educational ideas,* Open University Press, 1996.
12. Curren, R., *Philosophy of Education*: An Anthology, Blackwell Publishing, 2007..
13. Dewey John, *Democracy and Education,* MacMillan, New York, 1963.
14. Dewey ;John, *The School and Society,* The University of Chicago Press, 1973.
15. Gutmann, A., *Democratic Education,* Princeton University Press, 1999.
16. Held, David, *Models of Democracy,* Stanford: Stanford University Press, 2006.
17. Kelly, A.V., *Education and Democracy: Principles and Practices,* Paul Chapman Publishers, 1995.
18. Nunn, T.P. , *Education: Its Data and First Principles,* Edward Arnold Publishers, London, 1968.
19. Rose, James S. *Groundwork of Education Theory,* George Harre & Sons, London, 1962.

73rd Amendment of the Constitution: An Overview

*Harjinder Singh

Abstract

The passage of the Constitution (73rd Amendment) Act, 1992 marked a new era in the federal democratic set up of the country and provided constitutional status to the Panchayati Raj Institutions (PRIs).This amendment gave a new dimension to the process of rural development in India. The present paper critically examines the functioning of PRIs post seventy-third amendment. It also analyses shortcomings and its impact and suggests the wayout.

Keywords: *Rural Development, Panchayti Raj Institutions, seventy-third amendment.*

The 73rd Constitutional Amendment Act which was passed by the Parliament in April 1993 provided a Constitutional status to the Panchayati Raj Institutions in India and left no discretion with the State governments in several important matters pertaining to these Institutions. Before the 73rd Amendment was made effective, Article 40 of the original Constitution provided for a Directive to the government to take steps to organise village Panchayats and endow them with the powers and authority as may be necessary to enable them to function as units of self-government. But, by mid-eighties it was realised that the said Directive was not sufficient to institutionalise Panchayati Raj in India.

The practice of Panchayati Raj as per the Directive Principles of the State Policy was not to the satisfaction of the policy makers. One of the reasons was that no uniform pattern of Panchayati Raj was being followed by the State governments. While few States followed a two-tier system, the others followed a system of three tiers. Further, many States were not holding regular elections to the PRIs. Since the elections to the PRIs were being held by the State governments themselves, their fairness and independence was seriously doubtful. Moreover, there were no standard guidelines with regard to delegation of powers to such institutions. More important was the need to empower the people in the rural areas as well as the empowerment of women. It was observed that political power had remained in the hands of socially and economically influential people, with the poor man having little participation in political decision-making. The same was true in case of women also, whose percentage in the Parliament has remained between 4 to 7 per cent after independence. The political policy makers then began to think in terms of Amendment to the Constitution to empower the people in the rural areas,

*Assistant Professor, Department of Political Science, Punjab University Constituent College, Balachaur.

more particularly the women, and give a Constitutional status to the PRI, so as to bring uniformity in this regard in the entire country.[1]

The Seventy-third Constitutional Amendment Act was passed in the year 1993 and the State governments were then required to enact revised Panchayati Raj Acts as per the provisions of the amended Constitution. The Amendment Act has become some sort of the saviour of the local self-government in the country. This amendment provides for the basic framework of the structure and functional dynamics of the Panchayati Raj institutions. The most fundamental contribution of this legislation does not lie only in that it afforded the much-sought-after constitutional status to the institution of local self-government but also in identifying the core issues coming in the way of mere survival of these institutions, what to say of their effective functioning. The legislation created separate part in the Constitution, known as Part IX dealing with the Panchayati Raj, in addition to new schedule called Eleventh Schedule, where the functions of rural local bodies have been enumerated to ward off any move on the part of the state governments at questioning the functional domain of these institutions. In a nutshell, this legislation marked out the functional space of the local self-government institutions in black and white, so that they can become the viable units of the government in the country.[2]

Features of the 73rd Amendment

Before the impact of 73rd Amendment is assessed, it would be better to consider the provisions of this Amendment. Articles 243, 243A to 243-O were added as parts of newly inserted Part IX of the Constitution.

Three-tier System:

The Seventy-third Amendment Act provided for a uniform three-tier system of the Panchayati Raj consisting of village, Block and District levels. The electorates at Gram Panchayat level have been named as the Gram Sabha which elects the representatives to Gram Panchayat by way of direct election. Doing away with the system of making the MPs, and the MLAs the essential components of the Panchayati Raj bodies at all levels, the Act laid down the rules for the Gram Sabha in each village endowed with such powers and functions to be performed at the village level as the legislature of a state may provide by law. What is remarkable in this structural pattern of the Panchayati Raj is the provision of the constitutional status for the Gram Sabha.[3]

Reservation of Seats:

Further, Article 243D provides for reservation of seats at all levels for Scheduled Castes (SCs), Scheduled Tribes (STs) and women. While the reservation for the SCs/STs is as per their actual proportion in population of the concerned area, it is provided that not less than one-third of the

total seats in all the tiers will be reserved for women. The States are empowered to reserve the offices of the Chairpersons at all the three tiers. There is a move now to increase the reservation for women to 50 percent.

Empowerment of Women

The landmark 73rd Amendment to the Constitution of India has definitely empowered women in terms of numbers. From the minuscule figure of 2-4 per cent in majority of the Indian states, the Amendment has for the first time brought 33-40 per cent rural women into decision-making. But being in numbers is not enough as reservation provides the possibility of a voice for women, it does not guarantee it. This is also because the backdrop in which the reservation has been introduced in the country is marked by factors such as illiteracy, male dominance, casteism, deep-rooted cultural beliefs and values which do not encourage women's assertion but want them to be in their traditional roles such as dependent spouse, mother and housewife.

Compulsory and Periodic Elections:

The 73rd Amendment Act laid down for the compulsory and periodic elections to the Panchayati Raj bodies. It fixed a uniform term for five years for all the Panchayati Raj bodies, and in case of supersession for any reasons, whatsoever, elections were made mandatory to constitute the superseded bodies before the expiry of a time of six months from the date of supersession.The Constitution now provides that every PRI shall continue for a period of five years.[4]

Financial Resources:

The States have also been empowered to allow the PRIs in their respective legislative Acts to levy, collect and appropriate several tolls and taxes. With this the PRIs at all the tiers will be able to generate financial resources at local-level and make expenditure in the desired field as per locally-felt needs. The State laws may lay down the procedure to be followed, as well as the limits of such taxes/levies. The State governments may also assign to the Panchayats various taxes and duties collected by it.

Provision of State Finance Commission:

The State governments are required to appoint a State Finance Commission to review the financial position of the PRIs and make recommendations with regard to the distribution of net proceeds of taxes between the States and the PRIs, assignment of certain taxes exclusively to the PRIs and the grants-in-aid. The financial viability of these bodies appear to have been streamlined with the constitution of a Finance Commission in every state once in five years to review the financial position of the panchayats and to make suitable recommendations to the state on the distribution of funds between the state and the local bodies.[5]

Provision of State Election Commission:

To ensure free and fair elections to these institutions, the 73rd Amendment provides for setting up of a State Election Commission in every State and the State Election Commissioner is appointed by the Governor of the State concerned. With a view to ensure the independence of the State Election Commission, it is laid down that the State Election Commissioner can be removed only in the same manner and on the same grounds as the Judge of a High Court. Before the 73rd Amendment Act, there was absence of an autonomous body to hold elections for the Panchayati Raj on the pattern of the Election Commission of India to hold elections to the Parliament as well as Legislative Assemblies and the Panchayati Raj bodies remained exclusively dependent on the sweet will of the state government to hold elections for them. However, with the creation of state election commission in each of the states, the state governments' monopoly over holding or not holding elections for these bodies got eliminated and now the elections to these bodies became as regular affairs as the elections for the higher legislative bodies at the state or the national levels.[6]

Shortcomings of PRIs before 73rd amendment:

The PRIs before 73rd amendment suffered from certain drawbacks which led to its ineffectiveness. They are:

- Absence of regular and timely elections;
- Lack of uniformity in the structure and functions of PRIs in different states;

Lack of financial resources;

Lack of political will;

- Lack of training of the elected members on the roles and responsibilities;
- PRIs getting politicised.[7]
- Illiteracy has been one of the most glaring stumbling blocks in achieving the laid down goals of the new Panchayati Raj system. There is a fair chance that many of the women representatives elected to all the three tiers of the PRIs may be illiterate. Further, with several social handicaps, most of the female representatives of these institutions do not feel at ease to visit the government offices for various works and their authority is exercised by others. Many States have not delegated the powers and functions to the PRIs in the true spirit of 73rd Constitutional Amendment. Even if the functions have been delegated, the required powers to execute the said functions are not with the PRIs. There is a general reluctance on part of the bureaucrats and the ministers and MLAs to share their existing powers and authority with the newly created PRIs. As a result, while on paper the delegation has taken place, actually the PRIs are not in a position to perform the assigned functions. In other words, the objective of empowerment of people and women at the village-level has not been

achieved. There is a general lack of manpower in the PRIs, particularly at the village level. With a limited number of officials, even after the complete devolution of powers, it may become difficult for the PRIs to look after all the works assigned to them by the State government. Unless the PRIs are equipped with adequate staff to discharge their functions, the objectives set forth under the 73rd Amendment may not be achieved.

But it would also be wrong to conclude that the situation is hopeless. The objective of empowerment is not far from being achieved. But some procedural and legislative changes may be necessary. Most necessary are the attitudinal changes.[8]

Panchayati Raj after 73rd Amendment: A Critique

The 73rd amendment, which has been framed after taking into account the earlier lacunae, is also being critically reviewed by various scholars. Lack of funds, overwhelming bureaucracy, ineffective participation of women, undue interference by non-members on behalf of women members, irregularity in meetings are some of the commonly reported issues of PRS functioning now.[1] Some have raised doubts on the suitability of introducing a uniform system of Panchayati Raj in the entire country as the history, traditions of different states vary. Also, though the provisions of reservation for the Scheduled Castes, Scheduled Tribes, Backward Castes, and women have no doubt come as a revolutionary step in the right direction, the lack of motivation, training, and guidance of the representatives belonging to these categories have been proving to be a hurdle in the effective functioning of these bodies. The lack of cordial relations between the district level bureaucracy and the elected representatives of the Panchayati Raj bodies has also become the bane of the institutions of rural self-government. Also there has been the lack of adequate financial resources available with these bodies. Though a landmark achievement in this regard has come in the form of the provision for the state finance commission in each state to review the financial position of the Panchayati Raj institutions.

Because of these several factors, the Panchyati Raj institutions could not deliver what was expected from them.[9] Various reports also reiterate the above problems. For example, P.M. Tripathy, chairman of the Association of Voluntary Agencies of Rural Development (AVARD) opines that political leaders or bureaucracy want the PRS to exist since it involves sharing of power.[10] Reports from Andhra Pradesh said that majority of the GPs were not functioning and the common feeling was that the government was not willing to share power. Reports about the misuse of funds were also reported from other states.[11] A PRIA study has found that the panchayat secretaries and the pradhans were seen to take advantage of the ignorance of the villagers and indulge in corruption. Reports from

various states such as Rajasthan, MP, UP and Haryana show that attendance of women members at the GP meetings was low and they were invariably represented by their men. This is supported by reports from other parts of the country.[13] There are reports which say that although the states like Rajasthan has banned the entry of husbands and other male relatives of the women panchayats members into the official meetings as well as their working as proxies of women office bearers, in reality the situation has not improved. In Meerut district (Uttar Pradesh), several women members are simply acting as rubber stamps while their husbands are enjoying the real powers.[14] The agenda items of the tiers are also of concern and received criticism. For instance, the agenda of the GP meetings in various states is seen to focus on construction of roads and community buildings and not other burning issues. As a result, development issues such as health and education invariably take a back seat.[15]

There are positive reports also from various states on the functioning of panchayats. For instance, in MP, many districts have computerised the functioning of the PRS. Similarly, Sirsa district in Haryana is reportedly providing online information on culture, history and geography of the district. Chhattisgarh is boasting of implementing people-friendly electronic governance.[16] Active sarpanches, especially women, are reported to be according more importance to activities such as health, sanitation and pension for widows, elderly or disabled in the village.[17]

The 87th Constitutional Amendment Bill is a result of the dissatisfaction with some of the provisions of the 1993 Act. However, the Bill met with opposition from states like MP, Karnatka, Gujarat and Maharashtra which felt that the present system was functioning properly and that the three levels were already well-connected with each others.[18]

Some concluding remarks

The bleak picture which existed in the pre-1993 times has started to brighten up after the enactment of the Seventy-third Amendment Act. The most obvious lacunae of the structures and functions of the Panchayati Raj bodies have been removed.[19] Notwithstanding the shortcomings of the prevalent system of local governance, the Seventy-third Amendment Act provides an alternative to the state-led and redistributive developmental models. The renewed movement towards democratic decentralisation and citizen-centric government has eroded the bureaucratic monopoly over the development processes and has shifted the locus of power to those who really matter at the grassroots level. With constitutional recognition to rural bodies, state-level election commissions and granting of mandatory status to the gram sabhas, the

bureaucrats are seen as a mere facilitators and promoters of development, and not regulators and directors.[20]

Still a lot has to be done to really making grassroots level governance effective. After the passage of the Seventy-third Constitutional Amendment Act, though the structural shortcomings of the Panchayati Raj institutions have seemingly been removed to a great extent, the real challenge in the successful functioning of these bodies lie in changing the outlook of the power brokers in government towards these institutions. The need, therefore, is for the concerted and sustained efforts on the part of the stakeholders in the successful functioning of the Panchayati Raj institutions to remain ever vigilant against any move to dilute the efficiency of these bodies and start a campaign for further strengthening of the Panchayati Raj system in the country.[21]

Endnotes

1 http://www.competitionmaster.com/ArticleDetail.aspx?ID=c6461335-56d8-4368-ab38-2c82140df759

2 Bidyut Chakrabarty and Rajendra Kumar Pandey, *Indian Government and politics*, Sage publications, New Delhi, 2008, p.273.

3 Ibid.p.275.

4 Bidyut Chakrabarty and Rajendra Kumar Pandey, *Indian Government and Politics*, Sage Publicafions, New Delhi, 2008, p.276.

5 Ibid.pp.280-281.

6 Ibid. p.276.

7 Pamela Singla, *Women's Participation in Panchayati Raj: Nature and Effectiveness*, Rawat Publications, reprint: 2001, pp.101-102.

8 http.//www.competitionmasler.com/ArticleDetail.aspx?ID=c6461335-56d8-ab38-2c82140df759.

9 Pamela Singla, *Women's Participation in Panchayati Raj: Nature and Effectiveness*, Rawat Publications, reprint: 2001, p.104

10 Bidyut Chakrabarty, Rajendra kumar pandey, *Indian Government and politics*, Sage publications, New Delhi, 2008, p.285-287.

11 The Times of India, *Devolution, but no powers for Panchayats*, June 22, 2001

12 Panchayati Raj Update ,Vol. VII, No.4, April, 2000.

13 Rai, M., Nambiar, M., Paul, S., Singh, S.U. and Sahini, S.S., *The state of Panchayats: A Participatory Perspective*, Samskriti, New Delhi, 2001,pp.40-46.

14 Panchayati Raj Update, Vol. VI, No.7, July, 1999.

15 Rai, M., Nambiar, M., Paul, S., Singh, S.U. and Sahini, S.S., *The state of Panchayats: A Participatory Perspective*, Samskriti,

New Delhi, 2001,pp. 49-50
16 Panchayati Raj Update, Vol. VII, No.4, April, 2000.
17 Rai, M., Nambiar, M., Paul, S., Singh, S.U. and Sahini, S.S., *The state of Panchayats: A Participatory Perspective,* Samskriti, New Delhi, 2001.p.49
18 The Times of India, *States oppose changes in Panchayati Raj set up*, June 15, 2000.
19 Bidyut Chakrabarty, Rajendra Kumar Pandey, *Indian Government and politics*, Sage publications, New Delhi, 2008, p.288.
20 *Ibid*, p.290
21 *Ibid*, p.292.

Gender Mainstreaming In Local Governance Of India

*Satinder Kaur

Abstract

In the last two decade, a plethora of activities were undertaken by government of India to strengthen governance, increase transparency and accountability as well as curtail corruption. In the multi-cultural and multi-ethnic Indian society, the parameters of gender, caste, class, and region are crucial in determining in political participation. Gender becomes the all inclusive negative parameter conferring cumulative and competing disadvantages on women. In this context, the 73rd amendment on Indian constitution is a landmark legislation aiming at mainstreaming gender in local governance and providing political space to those called marginalised groups. The paper examines whether the administrative reforms or arrangements mandated by 73rd constitutional amendment have been institutionalized in India, with specific focus on nature, participation of women. The papers depicts how capacity building process has empowered women, make them effective agents of development and are effective in deepening of governance reforms, enhance in transparency and ensure accountability.

Contextualising Local Governance and Gender

Conceptually, the governance process can be seen as outcome of the interactive process or participation among people, elected members and officials. Decentralization is an essentially political tool to stimulate citizen participation and promote local initiatives that facilitate and deepen distributive process. This remained widely engaged issue political discourse over the past two decades in developing countries. Studies pertaining to diverse decentralization experiments in Asia Pacific countries reveal poor governance, limited capacity building, lack of participation, accountability and transparency, etc. are challenges confronting most democracies today. In the last decade, a plethora of activities were undertaken by government in south-pacific region in order to improve the strengthen governance. Priority has been given to increase transparency and accountability with the aim to improve governance through administrative reforms and capacity building process, and curtail corruption practices. Across different countries, efforts have been made to strengthen people's platforms for constructing different visions of

*Assistant Professor, Department of Political Science, Dasmesh Girls College Badal, Punjab.

just and democratic governance. There are best practices emerging in the field of local governance.

In the context of an emerging democratic polity and the ideal of an egalitarian social order, the constitution makers were actually conscious of the hierarchical nature of Indian society, the cumulative disadvantages suffered by certain sections of society and collective nature of the social affiliations. In order to eliminate these disadvantages, education was viewed as an instrument of social change , individual mobility and social equality of all social groups through social justice and of integration and mainstreaming while the minorities needed to be brought in to the mainstream, scheduled castes and scheduled tribes required social justice and equality. Women on the other hand, deserved equality. Thus, constitutional provisions were made to achieve these aims, especially, those relating to the first two categories. As Stephen Castles says, " Top down approaches to understanding social transformation tend to focus on the realities of powerful institutions and privilege groups at both the global and local levels, and may be blind to the differing realities of disempowered groups." Thus, political empowerment of minority women through affirmative action in India. The case of affirmative action India is as the identity of a woman is layered in the various intersecting forces of caste, class, religion and ethnicity and is not manifested only in terms of 'gender'.[1] Hence although women as a group itself can be viewed as a minority, the special conditions surrounding the plight of marginalized women within the large group makes it imperative study minority groups within this minority.

The idea of democracy in its purest form as J.S.Mill argues, is to ensure "a government of the whole body by the whole people, equally represented."[2] Jane Mansbridge highlights three most vital functions of representative because of which the disadvantaged groups may want to be representated by individuals who in their own backgrounds "mirror" the typical experiences and out ward manifestation of belonging to the disadvantaged group.[3] It is argued that the democratic political institutions that are committed to political equality need to resort to specific measures to ensure the representation of those socially deprived groups which would fail to voice its interests and concerns without such measures.[4]

The local government system in India is most well-entrenched and potent form of participatory democracy. The advent of Panchayati Raj system, envisaged as the third tier of government has brought about a silent revolution in India by bringing for reaching changes at grassroots development efforts. The bottom up participation and downward accountability, hallmarks of local government, lead to revitalize grassroots empowerment. The last decade has been one of the great transformations in Indian Politics, not just a breakdown of one-party dominant system and its replacement by a much more heterogeneous situation, but other ways as well. This decade of transformation has witnessed the rise of a number of influential women politicians in their own, because they've had the advantage of political lineage. At present increase the participation of women in politics is supported by constitution of India by the (Article 14,15(1),15(3),16, 39(a),39(d),42,51(A)(e). in view of the effective role played the women in the freedom struggle the framers of the constitution decided to grant them equality with men and debarred the state from making any distinction on the basis of sex.[5] The 73rd amendment to the Indian constitution is a land mark legislation aiming at mainstreaming gender in local governance and providing political space to the so called marginalized groups, thereby, creating new stakeholders and made considerable direct impact on governance. Clause(3) of Article 243-D provides that "not less than one third (including seats reserved for women belonging to the scheduled castes and scheduled tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat". Moreover, the provision under the clause (4) of the said Article which deals with reservation of offices chairpersons in the Panchayats for Scheduled castes and scheduled tribes and women stipulates that "not less than one third of the total number of offices of chairpersons in the Panchayats of each level shall be reserved for women".[6]

Women as an independent group constitute 48% of the country's total population as per the 2001 Census and play a vital role in the development of family, the community and nation. The Directive Principles of State Policy enshrined in the constitution has a special bearing on the status and empowerment of women. After independence, various initiatives and efforts were made to maximise the participation of women both in women specific programmes as well as in general community

development programmes. This is because by maximizing the role and participation of women in different socio-economic, cultural, political process and decision-making processes of the family affairs, it can lead to significant change in their socio-economic status and empowerment. Brining women in to the mainstream of development is a major concern for the Government of India, which is why 2001 had been declared as the 'Year of Women Empowerment'. The constitution (73rd Amendment) Act, 1992, by making it mandatory for reservation of elective posts for women at the local level attempts to change the rural power structure. There is no measure that has empowered women as the 73 and 74 amendment to the constitution has. It provides opportunity to take part in public life, interact with different sections of rural populations, and develop personnel and higher level of leadership quality.[7] It is, in this context, important to stock of the situation and examine role of women elected representatives in deepening democracy in India.

A Critical assessment mainstreaming Gender in Local Governance

The Panchayati Raj Acts provided for mandatory provision that are most critical in strengthening the structure of representative democracy (by brining institutional reforms) and political representation at local level. When the provision for reservation of seats for women being debated in Parliament, several members were doubtful that such large number of women shall came forward to contest the seats. Today, some Indian states elect far more than the mandatory one third women to the village councils. Study on Elected Women Representatives in Panchayati Raj Institutions Commission under Ministry of Panchayati Raj revealed 10 lakh women elected, holding 37% of seats. Facts shows that in 2004, there were at least nine states where going beyond their reserved quota women acquired more than 33% seats.[8]

Table 1

States that have gone beyond the 33% Reservation Quota

State	Percentage (%)
Andhra Pradesh	33.04
Assam	50.38
Chhattisgarh	33.75
Gujarat	49.30

Kerala	57.24
Karnataka	43.6
Tamil Nadu	36.73
Uttar Pradesh	37.85
West Bengal	35.15

Taking a revolutionary step, the Bihar government went on to reserve 50 per cent seats for women in all the three tiers of the PRIs in all categories of seats as against the constitutional requirement of reserving one-third seats. [9]

Women as 'First Generation Learners':

The prevalence of corrupt practices, violence, societal cleavages based on caste/class/religion clubbed with the dominant male discourse in rural Indian society have created a situation where women in political decision making have been reduced to mere 'proxies' thereby impeding the mission of empowering women politically through affirmative action. On the other hand, however, there are several cases of positive changes brought about by the implementation of the quota system where SC/ST women have been observed to bring about socio-economic and political changes.

It may be argued that the women members in the PRIs today are 'first generation learners' who are gradually learning to adjust to the new political conditions. The political knowledge of women is increasing and gradually a sense of confidence is getting instilled in them, as they are now aware of the problems being faced by their locality. However, one has to keep it mind that without the system of reservation women would have had no role to play in grassroots politics in India. As statistics show, 95% of women claimed they would never come to acquire positions in Panchayats, if there were no provision of reserving seats for them.[10] Talking about the non-election of women to PRIs in the general seats in the state of Orissa, Hust (2002) suggest that there could be two explanation for this phenomenon: one, women failed to successfully compete with men in the non-reserved constituencies; or two, women did not compete at all from general non-reserves seats. Men are not willing to let women contest from a general seat and lose their own chance of being in the decision making position. Hence, reservation has at least succeeded in

bringing the womenfolk in rural India into the political forum. Hust's study shows that at least 25% of the elected women could now imagine standing against a man in future.[11]

There are many instances of women members of the Panchayat taking a keen interest and playing a significant role in the workings of grassroots politics. For instance, Jesumary, the President of the Michalepattinam Gram Panchayat in Mudukulanthoor Block of the Ramnathapuram district in Tamil Nadu, was conferred with the Seva Ratna as the best performing Panchayat president by the Tamil Nadu Gram Panchayat Leaders Association.[12] Fatima Bi of Kalve village in Kurnool district in Andhra Pradesh received the UNDP award for the Asia Pacific region for her work in the area of poverty alleviation. In Madhya Pradesh, there is the case of a proactive woman sarpanch who had done remarkable work in the area of maternity and infant care; another woman sarpanch was responsible for checking the high rate of school drop outs in her village and also worked for constructing more class room for girl students.[13] Women Panchayat members in Himachal have been successful in getting all marriages and births registered.[14]

A number of studies conducted in Punjab, Madhya Pradesh, Karnataka and Andhra Pradesh, West Bengal list the cases of various women who used their position in the PRIs to engage in developmental work in their respective localities and bring in positive change.[15] Even tribal women are gradually getting integrated into the village organizations. In fact, it is revealed that as against the prevalent notions, the PRIs in the tribal Madhya Pradesh comprised of young and educated women.[16]

Where women sarpunches are educated panchayats are effective in addressing development relating issues, in directing public policy as well as ensuring social development schemes towards the disadvantaged section to a considerable extent.No doubt, women are constantly under pressure from their family especially the dominant male members), 'village community' or are facing societal restrictions and cleavages in performing their role as Panchayat members. However, in some cases women are gradually learning to hold their own. For instance, in the recent PRIs elections held in Almora, Uttaranchal, Durga Devi, the president of the women's group of Chaura village, was approached by a political party to contest elections under the party banner. The party offered her monetary and logistical support. However, when she realized that she would not be

able to take up programmes for women's development on her own will and would have to follow the party agenda, she refused the party backing and contested the elections with the support of the women's group.

All Women Panchayats have also come up in number of states. In Madhya Pradesh there are nine such villages that have all women Panchayats. There are few villages in Punjab, West Bengal, Karnataka, Maharashtra, Haryana and others, which have all women Panchayats.[17] Moreover, dismantling the argument that claimed majority of the women representatives in the PRIs to be drawn from the rural elite (barring the seats that are reserved for SCs/STs), Hust in her study brings out that since families belonging to the higher strata in the villages are not yet ready to introduce their womenfolk to the public space, it is women belonging to the lower castes or lower class who get entry to the PRIs. In Kotgal Gram Panchayat of Gadchiroli district in Maharashtra, for the first time 11 candidates from the lower castes won the elections in 2002.[18] A study conducted by Centre for Women's Development Studies (1999) also revealed that a large number of women from the poor families and women having no political connections have found their way to PRIs through reservation. Caste wars and violence create hindrances in the participation of women in PRI.[19]

Conclusion

Empowerment of women by bringing them into politics and making them effective leaders of local governance could make a difference on the ground and by implications the importance of 73 Amendment. Above all, the strength and weakness of local governance in the diverse settings can be explained by political economy considerations –the political bargaining strength of local government and citizens. Where systematic capability building and a support system has been put in place, women are aware of their roles, power and functions, and can articulate their needs. Despite all these limitations, we have seen those there places where panchayats as institutions have worked admirably well and where the development machinery has also been facilitative and the poor gains formidably.

In a fractured democracy like India, where the identity of a woman is not manifested only in terms of gender, it would be an error to expect that women would work as a single group towards their empowerment.

Rather, studies should take into account the differential impact of PRI quotasand the role of class, caste, ethnicity and religion. Affirmative action through the 73rd Amendment Act had created a massive rise in the numerical strength of women in PRIs. However, the elected women members continue to suffer under the "dichotomy" of their roles: "their ostensible power in the panchayat and their relative powerlessness within the home". In addition, SC/ST women face structural inequalities that cannot be captured through conventional social scientific methods. Rather, explanations must also look at culture and the mechanisms of social stratification to account for outcomes.

Democratization occurs at many different levels, with substantial differences between each level. In other words, as a process, democratization at the federal level is different from the processes occurring at the level of the states and at the village level. Similarly, within this larger process, the debate over the reservation for women in PRIs, is extremely critical, as in most cases we see women bearing the brunt of unprogressive social practices. Thus, a change in political status may bring about a larger transformation is socio-economic processes.

The paper argues that reservation is of course an important tool in providing space to women in public sphere but true empowerment requires educating them and imparting training to make them aware, responsible and accountable. It can be said that an effective democracy with adequate women's representation and participation may be more effective in deepening democracy.

Endnotes

1. Poornima Vyasulu and Vinod Vyasulu. Women in Panchayati Raj: Grassroots Democracy in India, Experience From Malgudi. Background Paper No.4, *UNDP*, 24-26 March 1999. P. 30 available at http://magnet.undp.org/events/gender/india/VYASULU3.htm
2. J.S. Mill. *Considerations on Representative Government* .Chicago: Reguers, 1962. originally published in 1861 in London by Parker Son and Brown. P.45.
3. Jane Mansbridge. Should Blacks Represent Blacks and Women Represent Women? A Contingent "Yes"," *The Journal of Politics*. (1999) .Vol. 61. No.3. pp.99-100.
4. Iris Marion Young.(2000). *Inclusion and Democracy* .Oxford: Oxford University Press. P.186.

5. Mathew Zachariah. Positive Discrimination in Education for India's Scheduled Castes: A Review of Problems. *Comparative Education Review* 16(1). 1972. p 148.
6. Women's Environment and Development Organization. Women in Local Self Governance...In an Indian Context. *WEDO* 2007. available at – http://www.wedo.org/files/Women%20&%20Local%20self%20governance%20in%20Indian%20Context.doc
7. L.C. Jain (eds.2005). '*Decentralization and Local Governance*', B.S. Baviskar, Impact of Women's Participation in Local Governance in Rural India. New Delhi: Orient Longman. P.93.
8. L.C. Jain (eds.2005). '*Decentralization and Local Governance*', Nirmala Buch, Women and Panchayats: Opportunities, Challenges and Support. New Delhi: Orient Longman.
9. *Uma Prachar*: A Resource Letter on Panchayati Raj. (2006). Vol. 13, No. 1, P.4. available at – http://www.ist-india.org/PDF/UMA%20Prachar%20No.%201%202002
10. Ibid.
11. Abey George & Jyothi Krishnan. From the Other End: Tribals and Democratic Decentralisation in Kerala. *IDPAD*. (2006). available at – http://www.idpad.org/pdf/Abey%20George%20-%2009.pdf.
12. Hust Evelin. Political Representation and Empowerment: Women in the Institutions of Local Government in Orissa after the 73rd Amendment to the Indian Constitution. *South Asian and Comparative Politics*. (August 2002). Working Paper No.6.p.7. available at - http://www.sai.uni-heidelberg.de/SAPOL/HPSACP.htm
13. Uma Prachar. *Op cit*. p.2.
14. Ravi, Venkata (*et al.)*. Women participation in Decentralised Local Self Governance. *South Asia Politics*, (August 2004). Vol. 3. Issue 4. PP. 26-30.
15. Institute of Social Studies Trust, "Women in Leadership Positions: A Scoping Paper", ISST, New Delhi, July 2005. P.14. available at - http://www.isstindia.org/PDF/Women%20in%20Leadership%20Position.pdf
16. Venkata Ravi. *Op cit*.

17. Chauhan, Abha. Women's Participation in Panchayats in Scheduled Areas With Special Reference to Madhya Pradesh. *A Decade of Women's Empowerment Through Local Government in India*. Institute of Social Sciences/South Asia Partnership Canada/International Development Research Centre, October 20-21, 2003. P.18. available at -http://action.web.ca/home/sap/attach/SAP%20W&E%20workshop%20Abha.doc

18. Hust Evelin. Op cit, p.14.

19. George Mathew & Ramesh Nayak. Panchayats at Work: What it Means for the Oppressed?. *Economic and Political Weekly*.(6th July 1996) Vol. XXXI, No. 27. pp. 1765-1771.

Concept Of Representative Democracy

*Mukta Soni

Abstract

All human societies seem to posses an inherent capacity to develop systems of control where by the relations of individuals are adjusted and common interests and desires secured. Such systems are of two general kinds, those which operate spontaneously and automatically, springing directly from the common sense of right of community and enforced by sanctions of social pressure, and those which have acquired indefinite institutional organization and operate by means of legal mandates enforced by different definite penalties.

The nature has entrusted human beings with limitless desires which lead them to the quagmire of conflicts. They need an individual or group power or authority to regulate and resolve their conflicts, which are incompatible with community life. They have always being squarely facing and confronting a basic question i.e. how to harmonize satisfactorily their conflicting interests.[1] "They are endowed with a capacity to reflect on this task and to search for better solutions by conscious thought and deliberation.[2] It has also been rightly observed that: All human societies seem to posses an inherent capacity to develop systems of control where by the relations of individuals are adjusted and common interests and desires secured.

It has been a matter of constant debate as to when; the human beings exactly became aware of the importance of the political institutions. But, it is certain that before opting for a particular form of a government, the framers of the Constitutions of every nation having democratic form of government,[3] thought that the government which is based on the consent of the people, is the best form of government, as a government without consent is inconsistent with personal liberty, human dignity and respect. The government derives their powers from the consent of the people.[4]

Democracy: Historical Perspective

There is no unanimity about the origin of democracy; it has been a subject of much discussions and debate. Greeks were the very first to give a democratic dimension to the question of organized political institutions.[5] In ancient Greece the citizens used to meet and take part in the affairs of the state. For example, voting on proposed laws, steps for the executions of those laws, selection of judges etc, but such a system of direct democracy in which, the will of the state is formulated or expressed

*Assistant Professor, Department of Political Science, SPN College, Mukerian

directly through the medium of delegates or representatives chosen to act for them" –is practical only in those states where it is physically possible to get together. Therefore, when the size of a state is vast and number of citizens is large, such kind of democracy[6] cannot work It may be pointed out that until 1848 direct democracy, prevailed in the cantons of *Zug* and *Schweiz*, with the growth of population and the increasing problems of the government and legislation, it was abandoned and direct representative democracy took its place. Mill too accepted representative democracy, because of its impracticable nature;[7]

The only government which can fully satisfy all the exigencies of the social states, is one, in which the whole people participate; but since all cannot in a community exceeding a single small town, participate personally in any but some very minor portions of the public business, it follows that the ideal type of a perfect government must be representatives.[8] The indirect or representative democracy is the one, in which the people participate in the law making process and in the control of government policies through their elected representatives.[9] They manifest their will through voting at the time of elections regarding the choice of their representatives. In direct or representative democracy, the growth of representative bodies came into exigencies at two levels- one example being Germany, where the representative bodies came into existence, as a result of pressure from the people and the nobles, whereas in case of England, France and Spain such bodies came into existence towards the end of thirteen and beginning of fourteenth centuries and came to be known by various names in different countries like '*Parliament*' in England, '*Estate- General*' in France, *Cortes* in Spain, *Duma* in Russia and *Diet* in Japan. Though, there is no unanimity of opinion among the writers with regard to the origin of representative democracy, in modern world. However, the French revolution laid the foundation of the three corner stone of democracy *Liberty, Equality* and *Fraternity*, which inspired the democratic movements in Europe. But the early beginning of the democratic movement can be traced in England.[10] During seventeenth century the inherent weaknesses of the monarchy paved the way for abdicating the power by the King and transferring the decisions of this representative body were binding on the King. It was England which first developed the modern model of representative democracy in the seventeenth century which later on become model to be emulated by many other countries and afterwards assumed acceptability at the world level. Henry J. Ford expressed his opinion in representative government dated back only to the middle of the nineteenth century.[11] However, the present form of representative democracy which differs from some of the

medieval democracies was result of one act or one effort but a long struggle spread over years in different countries. According to John Stuart Mill:

"Political institutions are the work of men, owe their origin and their whole existence to human will. Men did not wake on a summer morning and find them sprung up".[12]

The concept of democracy and representative institutions were not even new to *Ancient* India. In fact the Mahabharata discourses the topic of Rajdharma discloses that in the very early periods of civilizations, in country great importance was attached to *Dharma* and it was self imposed by individuals. Consequently everyone was acting according to "*Dharma*" and there was no necessity of any authority to compel obedience to the laws. The existence of such an ideal stateless society is graphically described in the following verse: There was neither Kingdom nor the king, neither punishment nor the punishing authority. People were acting according to Dharma and thereby protecting one another.[13]

The above verse gives a clear picture of an ideal state which appears to have been existing in the past. A situation arose, when some persons, out of selfish worldly desires, began to flout *Dharma* there arose the need to search for a remedy. This resulted in the discovery of the institution of king and establishment of his authority.[14] However formation of government in *Ancient* India was a political development of the peculiar social organization of the *Ancient* Hindus. *Kula* was the basic social as well as political unit in Aryans, having oldest male member as its head. The head (*karta*) was empowered to take decisions on behalf of the *Kul* and all other members were to obey his orders. The *vishah* was originally an assembly of the heads of these '*kuls*' to administer the tribe, on the other hand, the king was also elected by these heads. There are many references to the election of the king in Ancient Indian literature. *Rigveda* speaks of a king elected by *vishah*. *Atharvaveda* also makes reference of the elections of the king by a body of the elected persons of all families. *Adiparva* also records the election of the king *Jammejaya* after the death of *Parikshita*.[15] Though, the long list of the successive rulers of various dynasties in *Purans* proved that kingship gradually became hereditary, but it must not be overlooked that the people had the final say in the selection of the king. It is also noteworthy that the popular assemblies like *Sabha* and *Samiti* exercised an effective control over the king.[16] The most important function of *Samiti* was to elect the king. The importance of *Samiti* can be realized from the fact that it could also reelect a king who had been banished from the realm. Though there was election of the king but it used to be unanimous.

The Vedic tradition of democracy found sufficient references in Mahabharata *Papini* and *Arthashastra*. The *shanti parva* of the

Mahabharata contained excellent rules concerning democracy.[17] The king was not the master of his subjects but was subject to his subjects. The coronation oath treated kingship as a dedication of life for the cause of people. The oath narrated in Mahabharata is "I will constantly protect the *Dharma* laid on the Earth by the Vedas in thought, world and deed; I will fearlessly carry out the established laws in accordance with the *Dandniti*; I will never act capriciously".[18] The welfare of the people was his highest *tapsaya*, the State, therefore, was not a personal property of the King, it was a trust and the King was its trustee. The King received his powers from Dharma and was responsible for it. He was in fact a limited or constitutional monarch who was under *Dharma*, *Sabha* and *Samiti*. When these *Sabha* and *Samiti* disappeared, the pious *Rishis* were *patroas* of the sacred law and they were supposed to judge, whether the King was working within the spirit of *Dharma*. This principle of *Dharma* not only worked as a check on the powers of the King but also established *Equality* and *Fraternity* which are the basic principles of the Democracy. No one is superior or inferior. All are brothers and should strive for the interests of all.[19] All have equal rights in articles of food and water. The yolk of chariot of life is placed equally on the shoulders of all and should like the spokes of a wheel of the chariot connecting its rim and hub.

These concepts of democracy expressed by Rig-Veda depict the true nature and spirit of democracy in ancient India which can be a model example for democratic institutions for any modern polity. In addition to the appointment of the King, he was to perform various duties that are proper maintenance of finance, foreign policy, war regulations, village and nagar administrations and provisions regarding council of Ministers and various committees to assist and guide the King were there.[20] *Satapatha Brahma* placed both monarchy and popular assemblies on the same footing as divine institutions. It is, therefore, not strange that monarchy and republics continued to work simultaneously for a long period in Ancient India. Although some of the republican states existed up to Gupta period but they ceased to have a major position in Indian politics after the invasion by *Alexndra*. Though, these republics were strong enough to have a courageous and appreciable fight against the victorious armies of the Greek invader, but this invasion made the Indian mind to feel the pressure for a united Empire to protect the country from the foreign attacks. This was executed by the sway of *Chandergupta Maurya* under the guidance of *Kautilya*.[21] Despite, the movement of unification of republics, it was constitutional monarchy and not the absolute monarchy. In India, as elsewhere, the monarchial state, grew and replaced the republican and other forms of organizations.[22] Besides,

the democratic institutions, the system of autonomous and self sufficient village committees also came into existence. Though during medieval and Muslim regimes, the political system was autocratic and there was no formal election system, yet at grass root level, trade corporations and *gram-panchayats* continued to manage their affairs democratically. During the rule of East India Company, the deep rooted traditions of democracy were dismantled to a great extent. However, minor democratic institutions in the form of customary practices still prevailed, at the village level.[23] So, yet it will not be prudent to evaluate the ancient democratic structure on the parameters of modern democratic patterns which are diverse in many ways.

Sir Aurobindo:

Indian scholars have attempted to read the modern ideas and types of democracy and even a Parliamentary system into the past of India, but this seems to be an ill-judged endeavor. There was strong democratic element, if we use the western terms, in Indian polity and even institutions that present a certain analogy to the Parliamentary form, but in reality these features were of India's own kind and not at all the same thing as modern parliament and democracy.[24] Thus, Parliamentary democracy in the modern sense with all of its sophisticated operational mechanics and formal trappings, were a legacy of the British rule.[25]

Eighteenth century, witnessed the emergence of many democratic movements in various parts of the world, where the people started asserting their right to be governed by their representatives. This upsurge came in sharp focus of various political thinkers and leaders of the world, who due to political awakening and awareness found a new meaning of democracy in self governance. It was mainly, in the 19th century that the freedom movements started in the various parts of the world, and India was no exception. Indian leaders, who were very well informed of democracy of England, saw vision of realizing the same for their own country. For this, they mobilized the masses, and created the public opinions for asserting their rights and thereby started to threatening the colonial regime of the Britishers. Initially they raised a demand for representation in all political institutions of governance and later on, demand culminated for a right of full freedom in the form of freedom movement and independence.[26]

Therefore the Government of India act 1858, by which, the governance of India was transferred from company to Crown, formed the turning point in the political and constitutional history of India. In fact, the act described as "an act for the better government of India" was considered an important milestone on the road to redemocratization. Under this act, an office of the Secretary of State for India was created and a

legislative council of India[27] was also established to assist him who was responsible to the British Parliament. No doubt, the concept of responsible government was introduced but this responsibility was not towards the people who were governed but towards an alien government. Therefore, in spite of a change in government, it was not responsible to the demands and inspirations of the people of India.

In order to establish some link between the rulers and the ruled, the Governor General and Governors were allowed to increase the strength of their *Executive Councils* by nominating not less than six and less than half of the additional members were to be non-officials.[28] A member to be added to the *Executive Council* by Viceroy was to be a person belonging to the legal profession. In this way, an effort was limited to Indian chiefs, nobles and landed aristocracy and did not associate the common man with the governing process. The inroads made for setting up of the democratic process by this act was certainly very limited in scope but still some beginning was made.[29]

Not withstanding the generous sentiments expressed in the proclamation made by Queen Victoria, in practice, the Indian Government, however, followed a repressive policy against the people of India. Therefore, Indians began to feel that they cannot expect justice at the hands of the English and they felt that the Britishers were serving their own interests. It was during in the year 1885 Indian National Congress was founded to fight for the rights of Indian people. It is very first session the Indian National Congress made a demand of greater participation of Indians in the Government and administration.[30]

The British Government passed the Indian Council Act 1892, where the strength of the council was increased. The number fixed for central council was not to be less than ten and not more than sixteen and for provincial councils at Bombay and Madra, it was to be not less than eight and not more than twenty. The number fixed for Bengal was twenty and for the Northern Province and *Oudh* fifteen. Two fifth of the additional members were to be non-officials.[31] Technically non-official members were to be nominated by the Governor General and the Governor, as the case might be, but in fact, only those members were to be nominated who were recommended by the Provincial Councils, Municipal Boards, Trading Associations, Senates of the Universities etc. Four, out of ten non-officials members of Central Council were to be elected by non official members of Provincial Councils of Madras, Bombay, Bengal and North West Provinces and the fifth was to be the representative of Calcutta Chamber of Commerce.[32]

The reforms made in Indian Council Act 1892, didn't give, much satisfaction to the people of India. The only satisfaction however was

that with all its drawbacks, the reforms made in this act had some improvement on the pre-existing states of affairs which paved the way for further improvements. Already dissatisfied with the so called reforms and opinion of Lord Curzon's conviction that Indians were incompetent further aggravated the situation. His repressive actions proved to be counter productive. *National movement*, under the leadership of Indian National Congress gathered momentum and assumed new dimensions.[33] Increasing impact of Congress became a matter of concern for the British rulers, who in turn looked some Muslims leaders having no connection with Indian National Congress. Thus, in implementation of the policy of "*Divide and Rule*" through the effective dose of communalization of politics, the Indian Council Act 1909 was passed. Morley Minto Reforms further, enlarged the size of the Legislative Councils. The number of additional members of Governor Generals Council was increased to a maximum of sixty from sixteen. As regards, Madras, Assam, Eastern Bengal, Bombay, Bihar, Orissa and the Lieutenant Governor of Bengal, the number of members was increased up to fifty and in case of Punjab, Burma and others, it was fixed at thirty. Official and nominated members together constituted the majority, so that, they need not depend upon support of others.[34] One of the features of the Morley Minto Reforms was the approval of the principal of the Communal Representation. The vices of separate electorate showed its impact in a very short span as was desired by its planners.[35] This lead to a slinging competition for promoting selfish community interests entirely on communal bases.

Endnotes

1 Robert A. Dahl, *Democracy in the United States: Promise and Performance*, Chicago: Rand Mc Nally publishing co., 1976, pp. 9-11.

2 J. R. Lucas, *Democracy and Participation*, London: Penguin Books Ltd., 1976, p.10.

3 Joseph A. Schumpeter, *Capitalism, Socialism and Democracy*, London: Fourth Edition 1952, Quoted in Jack Lively Democracy, Oxford: Basic Blackwell, 1975, p. 36.

4 R.M. Maciever, *The Web of Government*, New York: 1947, p. 198, quoted in H. B. Mayo, *An Introduction to Democratic Theory*, New Delhi: Sterling Publishers Pvt. Ltd., 1967, p. 59.

5 *International Encyclopedia of the Social Science*, Vol. IV, New York: Macmillan Company and the Free Press, 1968, p. 112.

6 James Bryce, *Modern Democracies*, Calcutta: The World Press Private Publishers, 1962, p. 26.

7 Henry Sumner Maine, *Popular Government*, London: Liberty Publishers, 1885, p. 23.

8 Menin Bernard, *The Principles of Representative Government*, New York: Cambridge University Press, p. 172.

9 Raisa Ali, *Representative Democracy and Concept of Free and Fair Elections*, New Delhi: Deep and Deep Publications, 1991, pp. 21-22.

10 P. N. Maseladen, *Studies in Political Philosophy*, Bombay: Hindu Khitab Limited, 1951, pp. 2-3.

11. A.V. Dicey, *Law and Opinion in England*, London: Macmillan Publications, 1961, pp. 50-52.

12 J. H. Price, *Comparative Governnment- Four Modern Constitutions*, New Delhi:B. I. Publications, 1974, p. 26.

13 M. Rama Jois, *Legal and Constitutional History of India*, Bombay: Tripathi Publications, 1960, p. 576.

14 N. K. Acharya, *The Cultural Polity of Hindus*, Bikaner: Surya Publications, 1969, p. 69.

15 S. S. More, *Practice and Procedure of Indian Parliament*, Bombay: Theckar Publications, 1960, p. 1.

16 D.C.Sircar, *Studies in the Political and Administrative Systems in Ancient and Medieval India*, New Delhi: Moti Lal Banarsi Dass Publishers, 1974, pp. 236-246.

17 D.S. Jatkas, *Political Theory and Institutions*, Bangalore: Sterling Publishers Pvt. Ltd., 1980, p. 109.

18 D. C. Sircar, *Studies in the Society and Administration of Ancient and Medieval India*, Vol. I, Calcutta: K. L. Mukhopadhyay, 1967, p. 232.

19 A. S. Altekar, *State and Government in Ancient India*, New Delhi: Moti Lal Banarasi Dass Publishers, 3rd edition, 1977, pp. 377-390.

20 Kapur, n.5, p. 312.

21 Narayan Chander, *Development of Hindu Polity and Political Theories*, New Delhi: Manohar Book Service, 1927, pp. 58-64.

22 N. Srinivasan, *Democratic Government in India*, Calcutta: World Press, 1954, pp. 40-41.

23 Tara Chand, *History and Culture*, New Delhi: Manohar Book Service, 1967, pp. 138-143.

24 Subhash C. Kashyap, *Parliament of India*, New Delhi: National Publishing House, 1988, p. 3.

25 A.C. Banarjee, *Indian Constitutional Document*, Calcutta: Somaiya Publications, 1948, pp. 135-140.

26 Dicey, n.14

27 Kieth Arthur Berriedale, A Constitutional History of India, New Delhi: Low Price ublications, 1990, p. 167.

28 Vernon Bogdanor and David Butler (ed.), *Democracy and Elections: Electoral Systems and their Political Consequences*, New York: Cambridge UniversityPress, 1983, p. 3.

29 B. Shivaroy, *The Framing of India's Constitution*, New Delhi: The Indian Institute of Public Administration, 1966, pp. 3-4.

30 Jagdish Saran Sharma, *India's Struggle for Freedom*, New Delhi: S. Chand and Co. Pvt. Ltd., 1962, pp. 340-343.

31 S.L. Sikri, *Indian Government and Politics*, New Delhi: Kalyani Publications, 1989, p. 74.

32 Subhash Shukla, *Issues in Indian Polity*, New Delhi: Anamika Publishers, 2008, p. 213.

33 Jayaprakash Narayan, "Representational Legitimacy and Electoral Reforms", *Seminar*, 539, July 2004, p. 49.

34 J.C. Johri, *Indian Government and Politics*, New Delhi: Sterling Publishers Pvt. Ltd., 1980, p. 44.

35 N. Srinivasan, *Democratic Government in India*, Calcutta: World Press, 1954, pp. 40-41.

Changing Equations of Lok Sabha General Elections

*Jagdeep Kumar

Abstract

The universal use of elections, as a tool for selecting representative in modern democracies, is significant. In India, the elections, since independence, have traveled a long way, and all along, elections have been significant politico-socio-cultural aspects of Independent India.

Since the dawn of democracy in India sixty years ago attitudes and way of life has gone deep into the minds and working of the brain of the people without any kind of tempering. In all democratic countries political parties are the life line of the Governments and protection of these is the priority of government though nothing regulatory systems has been devised in the constitution but these have their origin from the fundamental right i.e right to form association granted by the constitution of the same originated from it. Reciprocal behavior as these political parties would not think of debasing the basic structure of the constitution in any case. Democracy is a concept before it is a fact, and it has no single precise and agreed meaning. It has had very different meanings and connotations in its long history and is understood differently today in the context of different social and economic systems. Two principles flow from the concepts of democracy. The first is that India is governed by her people, i.e. the representation of the people elected by them on the basis of universal adult franchise.[1] This principle is the foundation stone of the system of democratic government. The constitution establishes this both at the centre and the states. Secondly democracy implies the maintenance and preservation of the rights of the citizens. The Indian constitution contains an elaborate list of individual rights in the form of fundamental rights and also provides for their adequate protection by means of constitutional remedies. The constitution seeks to establish a welfare state, based on justice-social, economic and political liberty of thought, expression, belief, faith and worship equality of status and opportunity. It strives to promote fraternity among all citizens assuring the dignity of the individual and unity of the nation.

The process of democracy witnessed during 20th century, transforming diverse manifestation of colonialism, dictatorship and monarchies into the mainstream of democracy has been seen as the ultimate convergence of socio-political higher-order governance in pursuit of a just equitable, harmonious, humanist socio-democratic transformation

*Head, PG Department of Political Science, Khalsa College, Garhdiwala.

the founding fathers of the constitutional democracy in India had entered a footnote that India will be 'role model', both in substantial and procedural terms. Indian constitution had proclaimed to the world that democracy is not merely a mode of good governance and socio-legal re-engineering; it is a means that is the process as much as the end objective of social transformation.[2]

In a democracy an election is taken for granted; there can be no democracy without an election. It is through elections that the authority of government is clothed with legitimacy, peaceful and orderly transfer of power to new rulers is ensured is exercised. Much, however, depends upon how the electoral system operates in practice; whether elections are conducted by impartial, incorrupt and competent administrators free from political predilections.

Political elections are one of the important methods to test the legitimacy of a political system. Elections provide an opportunity to the various segments of society and interest-social classes, professional group and organized political parties, to capture the levers of power and thereby influence decision making. General elections thus are a trial of strength among various social forces competing with one another for capturing the positions of power. Elections also provide an opportunity to the people to exercise their 'choice' regarding their rulers.[3]

Elections are central to the functioning of modern democracy. Democracy today implies not government by the people which is an impossibility but effective control over government by the people. Elections constitute the principle mechanism for exercising this control and it is this that gives special significance to them. Elections determine who should come into power and carry on the government of the country. They are held periodically and those who come to power as a result of one general election hold office only till the next general election. This gives an opportunity to the people to decide whether those who were previously elected to office should be re-elected or whether they should be replaced by another set of rulers. It is through this power of electoral decision that people exercise control over government and the broad lines of policy pursued by it.

An election is the most significant exercise in a democratic system. It is the basis for a popular government. A decision-making process and usual mechanism by which people choose an individual to represent them in Legislature a representative democracy and fills offices in various branches of the governing system, in the executive and Legislature and for regional and local governments. This process apart from political and social organizations is also used in many other private and business organizations, from clubs to voluntary associations and

corporations.[4]

In 1952 Independent India held her first general elections. Two hundred thousand polling stations had to be established and manned and some two and half thousand ballot boxes provided. It was a unique occasion in the world because of largest exercise in democracy. In many parts of the country, separate facilities had to be provided for women voters. There was a problem that a majority of voters, among both men and women were illiterate. There were 14 all-India recognized parties in the election arena. The Congress victory was natural because the opposition parties were grouping in the dark.[5] They had yet not matured nor had they been able to form any acceptable principles. The electorate probably were not prepared mentally to take their manifestos at their face value and therefore inclined to tilt towards the freedom fighters and the Constitution givers among whom were Jawaharlal Nehru, Sardar Vallabhbhai Patel, Dr. Rajendra Prasad, Maulana Abul Kalam Azad and many stalwarts in the galaxy of the hallowed leadership which wielded tremendous influence. The second general elections (1957-1962) were held during a period of three weeks, from 24 February to 14 March 1957. In 1957, the Indian people voted with more confidence and presumably, with greater understanding and judgment they had in 1951-1952.[6]

In the general elections of 1957, the number of seats in the Lok Sabha had increased from 488 to 494, the electorate had increased by 20 million and the number of votes polled also jumped from 103.8 million to over 112.3 million to about 49.8 percent, the total voting capacity of the country.[7]

In 1962, the Congress Party again secured 72.9 percent seats with 44.7 percent of the valid votes cast at the polls. It had 358 members in a House that had a total strength of 499. For the first time in the third general elections, the ballot marking system was introduced. Earlier, the voters had to put their ballots in boxes marked for individual contestants, 1,979 candidates contested the elections for 494 Lok Sabha seats. The death of Nehru in 1964, the war with Pakistan in 1965, and the bad seasons and economic setbacks of the mid-1960s; were dramatically highlighted in the fourth general elections in 1967.[8]

1971 ELECTION VICTORY AND SECOND TERM

In late December 1970s, Mrs. Indira Gandhi decided to hold general elections about a year before the scheduled date, and to appeal to the people for a 'fresh mandate' to ensure the 'proper and effective implementation of our secularist socialist policies and programs through democratic processes'.[9]

The Indian voter, who may be illiterate, seemed politically shrewd. It was for the first time since Independence that the party which had been

in power for 30 years bowed out of office, after the electorate has rejected it. Indira Gandhi resigned as Prime Minister on 22 March 1977, after holding office for 11 years.[10] The defeat of the Congress at the general elections of 1977 occurred immediately after Emergency, which extended over nineteen months from 26 June 1975. The invocation of Emergency by Indira Gandhi and its after effect on civil rights in the country was the major election issue. The nation-wide dissent against the move resulted in the defeat of the Congress Party. The Janata government that held power between March 1977 and July 1979 was a hastily assembled coalition of quiet different opposition groups united namely by their opposition to Mrs. Gandhi and the Emergency.[11] The first ever Non-Congress government at the centre could not survive its full term in spite of its clear majority in the Lok Sabha. Mutual bickerings and clash of personal ambitions led to the fall of the Janata government in a very short period. Fresh elections had to be held in 1.980 and Sint. Indira Gandhi was voted back to power. She formed the Government at the centre and continued till her assassination in 1984.[12]

A sympathy wave swept the country because of assassination of Smt. Indira Gandhi. Her son, Rajiv Gandhi subsequently led the Congress party to a resounding victory, capturing a record number of 415 seats out of 518. The Congress (1) secured 48.12 percent votes in this election. The most significant features of the 1984 general election results were a sweeping victory for the Congress (I). The other significant and perhaps disturbing development was the evidence of increasing hold of regional political parties.[13] As many as 57 percent of the non-Congress candidates were elected from regional political parties. The percentage of votes cast in favor of regional parties also rose from 6.3% in 1962 to 20.8% in 1984. It was the twin issues of Bofors scandal and Ayodhya movement that decided the outcome of 1989 general elections and brought National Front headed by V.P. Singh to power.[14] The government led by V.P. Singh did not last long. When the Congress (1) declined to support the government, he submitted the resignation of his government leading to another General Election to the Lok Sabha. The ninth Lok Sabha did not serve its full term. The House was dissolved on 12 March 1991.[15] The general election to tenth Lok Sabha was held on 20 May 6, 8, 12 and 15 June 1991. The term of the tenth Lok Sabha was up to 8 July 1996. In the 1991 general elections, a sympathy wave generated by the assassination of Rajiv Gandhi helped the Congress to return to power under P.V. Narsimha Rao. In the tenth Lok Sabha elections held in May 1991, voters verdict was fragmented and virtually against a stable, strong and effective central Government. Congress improved its position by gaining 232 seats followed by the BJP with 120 seats.[16] Congress as the

single largest party formed the minority Government under the leadership of Narsimha Government. The Government survived a full term with the support of some smaller parties. The sustenance of this minority Government of Congress by small splinter groups was an indicator of the development to come.[17]

Coalition Politics to Stay

The eleventh general elections (1996-98) ushered in a fractured mandate. When the single largest party, failed to enlist majority support, it had to resign on its own, the mantle fell on the thirteen-party coalition with outside support of the Congress Party. The outcome of 1996 general elections, which the Congress lost, was determined by a variety of factors, Muslim disenchantment against the Congress resulting from the destruction of Babri Masjid, dissidence at all rungs of Congress Party, and growing religious intolerance.[18]

Unprecedented Stability of the NDA Coalition

In (1998-99) BJP, with its allies emerged as the largest party, the combine has overtaken the Congress. Although in 1996, it emerged to squeeze a few more seats which made it the largest party in terms of seats, it appeared stuck at around 20 percent of the vote share, and even with the allies could not reach the 25 percent mark. In 1998, BJP's success was much more apparent. It had broken the 25 percent barrier in its own right. In 1998, BJP with its allies came to power but the government fell after 13 days. Again the BJP and its allies formed a coalition government which lasted only 13 months. The elections result of the 12th Lok Sabha held in February 1998 confirmed the emerging tendency towards coalition Governments and regionalization of Indian politics. The National political parties recognized the importance of electoral alliances with regional parties. On the eve of 1998 elections, BJP decided to change its face, ideology and thrust with a purpose to come to power.[19]

The elections again threw a hung parliament. The BJP, however, not only retain its position as the largest party but also improved its tally to 182 from 161 to 1996. The party lost in most of the states like Rajasthan, Haryana and Maharashtra, where it was in power for sometime, but gained in terms of seats. Share of valid votes registered a more significant increase from 20.29% to 25.59%. The congress, on the other hand, won 141 seats securing 25.82% votes.[20] It was a marginal increase of one seat but along with it a fall of about 4% in the National vote shares in comparison to that of 1996. The United Front's share of the National votes was 21.9% suffering a fall of almost 7% from 28.5% in 1996. BJP led coalition Government was formed on March 19, 1998 under the leadership of Atal Bihari Vajpayee with the support of twelve political parties.[21]

The elections to the 13th Lok Sabha were held in September - October 1999. Before the elections, BJP formed a wider alliance called the National Democratic Alliance (NDA). with 23 parties and adopted a common minimum programme – an agenda for a proud, prosperous India. The elections to the fourteenth Lok Sabha were held in May 2004. Both the BJP and Congress were actively involved in forming electoral alliances. Actually the Congress had been loosing the national political space since the Lok Sabha elections of 1989 and this trend had continued through 1991, 1996, 1998 and 1999. All the five Lok Sabha elections held in the last decade revealed a common trend the Congress decline.[22]

Congress had an emphatic victory in 2009 Lok Sabha elections. Most popular in India Atal Bihari Vajpayee has now retired from active politics. Charismatic leader and face of modern India, Pramod Mahajan was killed in a tragic incident. Stalwarts like Govindacharya and Jaswant Singh were thrown out. Prime Ministerial candidate Murli Manohar Joshi has been made to sit on the sidelines with no influence on national level politics.[23] L.K. Advani is closed to retirement years and fire brand Shushma Swaraj hasn't proved to be a winner yet. That leaves the party with only one leader of mass appeal, Narinder Modi, who may not yet be ready to leave Gujarat and join national level politics. Besides, every one knows Congress will play the anti-minority tag against him quite well. BJP has also destroyed its chances by not forming strategic alliances with other parties in state.[24] It used to achieve an alliance with AIADMK in Tamil Nadu, Mamta Banarjee's TMC in West Bengal and BJD in Orissa, but they have all left BJP group now. BJP's loss has been Congress gain.[25]

Tenure of the Successive Lok Sabhas

Lok Sabha	From	To
First	13 May, 1952	4 April, 1957
Second	10 May, 1957	31 March, 1962
Third	16 April, 1962	3 March, 1967
Fourth	4 March, 1967	27 December, 1970
Fifth	19 March, 1971	18 January, 1977
Sixth	25 March, 1977	22 August, 1979
Seventh	21 January, 1980	31 December, 1984
Eighth	15 January, 1984	27 November, 1989
Ninth	18 December, 1989	13 March, 1991
Tenth	9 July, 1991	10 May, 1996
Eleventh	22 May, 1996	4 December, 1997
Twelfth	23 March, 1998	26 April, 1999
Thirteenth	20 October, 1999	5 February, 2004
Fourteenth	2 June, 2004	11 April, 2009

Endnotes

1 C.P. Bhambhri, Forth general elections in India (ed.), *General Elections and Political Competition in India,* Bombay: Orient longmans Publishers, 1970, p. 2.

2 M. Pattabhiram, *General Elections in India 1967: An exhaustive study of Main Political Trends,* New Delhi: Allied Publishers, 1967, p. 1.

3 Sher Singh, Elections and electoral reforms, S.H. Shekdhar (ed.), *The Constitution and Parliament* in India, New Delhi: Kalyani Publishers, 1976, p. 63.

4 Rajendra Vohra and Suhas Palshikar, *Indian Democracy,* New Delhi: Sage Publishers, 2004, p. 11.

5 Sheela Rai, Democracy: The Gandhian Paradigm, *The Indian Journal of Political Science,* Vol. LXIX, No. 2, April-June 2008, p. 14.

6. Kusumlata Bhandari, India: *Electoral reforms,* New Delhi: The Election archives, 1988, p. 5.

7 Subhash Shukla, *Issues in Indian Polity,* New Delhi: Anamika Publishers, 2008, p. 217.

8 Davesh Kapur, *Diaspora, Development and Democracy,* New Delhi: Oxford University Press, 2010.

9 Arnab Neil Sengupta, Talk about democracy, *Indian Express,* 24 April 2004.

10 O! Democracy, In Thy name, *South Asia Politics,* April 2004.

11 G.R. S. Rao, Violence in Democracy, South Asia Politics, Vol. 2, No. 10, February 2004, p. 34.

12 Vernon Bogdanor and David Butler (ed.), *Democracy and Elections: Electoral systems and Their Political Consequences,* New York: Cambridge University Press, 1983.

13 M.H. Syed, India Decides: *Lok Sabha Elections* 2009, New Delhi: B.R. Publishing Corporation, 2009, p. 1.

14 Balbir K. Punj, Elections: Retrospect, Deccane *Chronicle,* 12 May 2004.

15 Prahladrai L. Avasatthi, Free and Fair Elections: A Need to Strengthen Democracy, *South Asia Politics,* April 2005, p. 37.

16 Kusumlata Bhandari, India: *Electoral Reforms,* New Delhi: The Election Archives Publications, 1998.

17 Aroon Purie, *India Today,* Vol. XIX, No. 3, 26 January 2004, p. 15.

18 Aggarwal and N.K. Chowdhary, *Elections in India,* (1952-96), New Delhi: Shipra Publications, 1996, p. 16.

19 Amulya Ganguli, Genetically Modified, *Tribune,* 12 January 2004.

20 R. Rathnaswamy, India's Electoral System, The Finest in the World, *The Tribune*, 22 August 2004.
21 Asha Lapcha, Economic Reforms under the BJP led Coalitions, *SAP*, Vol. 3, No. 2, June 2004, p. 36.
22 http://www.hindu.com-2004
23 http://en.wikipedia.org/elections_in_India
24 http://smetimes.tradeindia.com/smetimes/general-elections-2009/
25 http://en.wikipedia.org/wiki/indira_gandhi

India Bhutan Ties: A Model for Bilateral Relations

*Dr. Bharti Thakur Sambyal

Abstract

The relations of India and Bhutan are a model for an ideal bilateral partnership. India is a big power and Bhutan is tiny, landlocked country of South Asia, still both have warm, healthy, smooth and harmonious relations at various levels because both sides are extremely sensitive to each other's concerns. Bhutan's geostrategic location, nestled as it is between India and China, is one of the reasons for India's generosity with Bhutan. India is not only Bhutan's main development partner but also its leading trade partner. Although to lesser a degree compared to Bhutan's dependence on it, India also relies on the Bhutan for economic matters. India has also played an important role in Bhutan's ingenious and convivial initiatives in modernization, democracy and Gross National Happiness. Both the countries have set an example of how a small developing nation can live harmoniously with a giant regional superpower. Despite a history of good relations between them there are sensitive issues, e.g. predicament of Bhutanese refugees, presence of militants along the Indo-Bhutanese border and India-Bhutan-China tangle, which should be solved soon. As India is surrounded by unfriendly neighbors, it is in India's best interest to ensure that it retains the only good neighbor it has left. Therefore, a 'special and unique relationship' shared by Bhutan and India needs to be cultivated, developed and nurtured for future course.

In the present paper an attempt has been made to examine the important aspects of bilateral relations between India and Bhutan. This paper makes a brief comparative study of the various treaties signed between them from time to time and focuses on their political, economic, educational, cultural and security relations. In addition to it, it attempts to analyze India's role, efforts and contribution for the development and progress of Bhutan. The paper also tries to find out that does the relationship serve only Indian interests or is it equally beneficial to Bhutan. It also tries to discuss in brief some areas of concern and explore the future policy options for maintaining peace and friendly relations between them.

Bhutan's relations with India are historic and over the years have continued to widen and deepen. Both countries signed first landmark treaty of Sinchula in 1865 which provided for perpetual peace between both the Governments. However, when Bhutan became a monarchy, British India was the first country to recognize it and renewed the treaty in 1910

*The Author has distinguished herself in the field of Human Rights and Women Rights and is involved with many voluntary organizations as a Social Worker, New Delhi

by the treaty of Punakha by which Bhutan became a protectorate of British India allowing the British to 'guide' its foreign affairs and defense. But the same treaty also provided that there would be no interference in the national affairs of Bhutan.

Bhutan was one of the first to recognize India's independence in 1947 and renewed the age old treaty with the new Government in 1949, known as Treaty of Friendship and Cooperation. The ten article treaty focused on the promotion of friendship and peaceful coexistence between the two countries and promotion of free trade and commerce and assured Indian non-interference in the internal affairs of Bhutan with the acknowledgement
that India was to advise Bhutan on matters of external affairs (Article 2). When the controversy regarding Sino-Bhutan boundary arose, Indian Prime Minister Jawahar Lal Nehru wrote to the Chinese, "Under the treaty relationship with Bhutan, the Government of India are the only competent authority to take matters concerning Bhutan's external relations."[1] This treaty also barred Bhutan from import of arms, ammunition, machines, warlike material or stores without assistance and approval of India (Article 6).

The occupation of Tibet by Communist China brought India and Bhutan even closer. During 1958-59, China laid its claim not only on Indian Territory but also upon 2200 square miles of Bhutanese Territory. It was at this defining moment that Nehru declared in the Indian Parliament in 1959 that 'any aggression against Bhutan...would be regarded as an aggression against India'.[2] Furthermore, Nehru advised Bhutan to end its self isolation policy and accept India's economic assistance. Apart from facilitating economic aid the Government of India sponsored Bhutan's first step into an international journey in 1963. Bhutan became the member of Colombo Plan as a result of which it received technical assistance from Japan, Australia, India, Canada, New Zealand and England.

Despite a history of good, friendly and warm relations between Bhutan and India, the Bhutanese Government slowly began to assert an independent attitude in foreign affairs by joining the United Nations in 1971. However Bhutan was admitted to the UN with full assistance of India. In 1972 Bhutan became a member of Economic and Social Council for Asia and Pacific (ESCAP) and one year later, Bhutan and Bangladesh exchanged diplomatic recognition hinting further at Thimphu's independent attitude. A new interpretation of the relationship emerged in 1974 when Bhutan's minister of foreign affairs said that whether or not Bhutan followed India's advice and guidance on foreign policy matters was optional. Also in 1978, Bhutan changed the name of its diplomatic office in New Delhi from Royal Bhutan Mission to the Royal Bhutan

Embassy to further reflect its sovereign status. At the sixth summit of the Non-Aligned Movement in Havana in 1979, Bhutan, unlike India, condemned Vietnam's intervention in Cambodia and when the Cambodia issue came up before the United Nations General Assembly, Bhutan voted with China and some South East Asian countries rather than with India on the issue of allowing Cambodia's Khmer Rouge to be seated at the conference, to exert its independent stance at foreign affairs. In 1985, Bhutan became a member of the South Asian Association for Regional Cooperation (SAARC), providing it yet another forum to expand and conduct its foreign relations.

Areas of Cooperation

Since the time of Jawahar Lal Nehru and King Jigme Dorji, grandfather of the current king, India has invested in Bhutan like it has done in no other South Asian country. Bhutan's geostrategic location, nestled as it is between India and China, is one of the reasons for India's generosity with Bhutan. India has been the largest donor of external aid to Bhutan. Its first Five Year Plan (1961-66) and second FYP (1966-71) were completely funded by India. Over the years, India's assistance has increased steadily from Rs. 107 crores in first five year plan to Rs. 3400 crores in the tenth FYP (2008-13).[3] India has funded most of the Bhutan's major projects, including the airport at Paro, the Bhutan Broadcasting Station, the Bhutan-India microwave link, and all exploration, survey and mapping of mineral resources, Penden Cement Plant, electricity transmission and distribution system, 1020 MW Tala hydroelectric Project, 336 MW Chukha Hydroelectric project, 60 MW Kurichhu Hydroelectric Projects etc.[4] These major hydro projects are already underway, with India committed to buy 10,000 MWs of power from Bhutan by 2020. Thus hydro projects constitute the biggest success story of India-Bhutan relationship. This will bring cheap power to India and 15000 crores of revenue to Bhutan, which is like a win-win situation for both the countries. Moreover, all of Bhutan's 20 districts are now accessible by road, all of them entirely built by India's Borders Roads Organization. In addition, under the 10th FYP, many important projects were executed with the help of India aid which includes construction of Supreme Court, Election Commission, Anti Corruption Commission and Office of Attorney General, widening of roads, scholarships and expansion of tertiary educational institutions. India also just promised 50 billion rupees ($810 million) to assist in the implementation of Bhutan's 11th Five Year Plan. Such efforts by India have been strongly endorsed by Bhutan, which views India as an important neighbor and a great friend.

India is not only Bhutan's main development partner but also its leading trade partner. A free trade regime exists between India and Bhutan.

During 2012, imports from India were of the orders of Rs. 41.7 billion and constituted 79% of Bhutan's total imports and exports to India amounted to Rs. 26.6 billion and constituted 94% of its total exports. It would not be an exaggeration to say that the economic relationship between India and Bhutan is not a unidirectional one. Although to lesser a degree compared to Bhutan's dependence on it, India also relies on the Bhutan for economic matters. Apart from helping Bhutan, its investment in Bhutan survived to boost the economies of the Indian states that boarder Bhutan. Most of the industries in the West Bengal now depend on electricity imported from Bhutan.

Also there is close bilateral cooperation in the educational and cultural fields between India and Bhutan. India provides technical expertise and services of specialists to Bhutan in various fields. The Government of India's scholarships are granted to specific number of Bhutanese students every year in Indian institutions of higher learning. A large number of Bhutanese students study in Indian schools and colleges on private basis. In addition, Bhutan's Sherubtse Degree College, premier institution for tertiary education, is affiliated to Delhi University. The people to people contacts were also diversified. Friendly matches between both countries and cultural programmes were organized several times to deepen and strengthen the ties of friendship.

In the military front, India assured Bhutan of its continued support for a comprehensive modernization package for the Bhutanese army. It has also agreed to increase the military training of Bhutanese army officers in India, in addition to a joint military grid to patrol against the Indian militants. In return, Bhutanese army has also acted to address India's security concerns. A major move was when Bhutan's army, in close cooperation with the Indian army, launched the 'Operation All Clear' to flush out India's northeast militants from Bhutanese territories on 15 December 2003. This was in sharp contrast with the response of Bangladesh, which despite India's requests has simply denied the presence of anti India insurgents on its territory. Nepal, another neighbor of India, has also become an important transit route for smuggling fake currency, terrorists and arms and ammunition into India and, unlike Bhutan, Nepal has routinely done very little to address Indian concerns despite its repeated requests. Bhutan has not been uneasy with India's influence over the country. This bilateral partnership between these two countries can be regarded as the real dawn of the new Indo-Bhutanese strategic partnership.

In fact, Bhutan's relations with India have continued to flourish, going from strength to strength. The King of Bhutan, Jigme Khesar Namgyel Wangchuk, believed, 'whether we speak about our socio-

economic progress or our successful transition towards democracy, India has been a steadfast partner and friend.' It is very essential to notify that India is one of the few countries that Bhutan has allowed to establish a diplomatic presence in Thimpu.

Recent Developments

The Himalayan Kingdom of Bhutan has emerged from 100 years of absolute monarchy to become one of the world's youngest democracies, and doing so without a revolution or civil war. Unlike in Nepal, where the dilution of the Monarch's prerogatives was fiercely resisted by King Gyanendra, the democratic revolution in Bhutan was inspired and shaped by King Jigme Singye Wangchuk, who thought that the way to safeguard Bhutan's sovereignty, given the way Bhutan is sandwiched between China and India, is to give the people of Bhutan a say in the governance of this little country. In 2006, the fourth king voluntarily abdicated in favour of his 26 year old son, paving the way for a constitutional monarchy with multi party democracy in his country. India, as the world's largest democracy, played an important role in Bhutan's transition to a democracy by providing help in conducting its first as well as second democratic elections. This democratic set up has further strengthened trade, military and cultural ties between these two countries.

Another historic development took place in February 2007 when India and Bhutan signed the updated treaty removing the clause that India will 'guide' Bhutan's foreign policy and allowing Bhutan to purchase military equipment from other countries. The revised treaty also strengthens Bhutan's status as a sovereign nation and includes in it the preamble "Reaffirming their respect for each other's independence, sovereignty and territorial integrity", an element that was absent in the earlier version. It also includes fresh provisions for consolidating and expanding economic cooperation for mutual and long-term benefit and cooperation in the fields of culture, education, health, sports and science and technology.[5] This renewed treaty will have great bearing on South Asian geopolitics in general and Indo-Bhutan strategic relations in particular, as Bhutan is strategically important for India as it boarders the Tibet autonomous region of China in the North and shares border of approximately 700km with the Indian state of Sikkim, Arunachal Pradesh, West Bengal and Assam to the South, some of which are insurgency prone. Furthermore, India's decision to revise an unequal treaty with Bhutan exhibited that India has no 'hegemonic ambitions' in the region and a democratic Bhutan will prove to be a trusted ally of India in pursuit of its Look East Policy.

In April 2010, Bhutan successfully hosted the sixteenth SAARC summit in Thimpu. It hosted the SAARC summit for the first time. During

this summit they jointly laid the Foundation Stones for the Punatsangchhu-II and Mangdechhu Hydro Eclectic Projects (HEPs) that have a combined capacity of 1710 MW. They also laid the foundation stone of a state-of-the-art medical college and launched a 'Total Solutions Project' which will provide access to information technology and IT solutions to a significant proportion of Bhutan's population over the next five years, taking the India-Bhutan ties a step further. The summit also aimed to promote people centric development, culture, preservation of environment, better governance for enhancing the region's Gross National Happiness. GNH is the guiding principle of Bhutan's economic development rather than Gross Domestic Product (GDP). Bhutan has seen improvement in many key development indicators, largely because of GNH, which include per capita income, life expectancy, infant and maternal mortality rates, health coverage, school enrollment, literacy rates etc. In fact, Bhutan is, perhaps, the only country to showcase the positive effects of non-industrialization, non-commercialization, non-globalization and a complete harmonious coexistence of man with nature. Bhutan's per capita income is more than that of India. Now Bhutan is propagating this philosophy at international level. Bhutan's interest in developing GNH concept reflects great wisdom.

Areas of Concern

While India and Bhutan share an extraordinary warm relationship, there are some areas of concern between both the countries. The presence of ULFA (United Liberation Front of Assam), NDFB (National Democratic Front of Bodoland) and KLO (Kamtapuri Liberation Organization) militants along the Indo-Bhutanese border is of serious concern to both countries. The Indo-Bhutan border has a zigzag territorial demarcation and militants can easily sneak through the passages to Kokrajhar, Bongaigaon, Barpeta and Nalbari districts. The dense forests along the border provide good 'hiding' places for the militants to regroup and rearm and plan attacks on Indian soil. Since these camps are located on foreign soil India cannot take police action against them as it would amount to incursion into another country. The outlawed ULFA is now believed to have eight camps inside the Kingdom with a total of 1560 cadres. The NDFB, another banned Northeast Indian separatist organization, has about 740 cadres spread over eight camps. And, finally, the KLO has about 430 of its rebels in three or four camps inside Bhutan. Since a decade, these insurgent groups have been demanding independence and separation from India. Keeping the Indo-Bhutanese border free of militants [6] is important in terms of India's relation with Bhutan as India is surrounded by unfriendly neighbors and it is in India's best interest to ensure that it retains the only good neighbor it has left. The ULFA, NDFB and KLO problem is a matter of internal

security and it should make all efforts to resolve it internally. And also Bhutan should develop a paramilitary force along its border area, so that security cooperation with India can be further strengthened.

Predicament of Bhutanese refugees also remains a sensitive issue in India-Bhutan relations which should be solved soon. As Bhutan is close to India's restive northeastern states, any sort of negative development in the Himalayan country is considered critical to India's strategic interest. The refugee crisis in Bhutan started in 1990, with state sponsored mass exodus of Bhutanese of Nepali origin. Initially these refugees took refuge in India but later they were asked to leave Indian Territory and in fact were carried in trucks and dumped near the Nepal border. Nepal Government and Bhutanese refugees showed a great degree of dissatisfaction over India's role in dealing with the refugees. The decision of Indian Government, to a certain extent, was taken because of its reluctance to get entangled in a matter which it considered purely bilateral. It is important to mention here that there are some 107,000 Bhutanese refugees who are staying in the camps outside Nepal and India, which is not conducive to the political health of volatile politics in India's northern frontier. Now the Government of India has changed its stand on this issue by terming it as an international issue and wants an amicable settlement of dispute. A viable and perhaps the most realistic solution would be repatriation to Bhutan for some and resettlement in Nepal for some and third countries for others. And India should use its friendly relations with Bhutan to take a more proactive role in promoting unity in diversity, which is strategically important.

From the past few years India has been increasingly concerned about Chinese interest into the Bhutanese territory. Chumbi Valley, a vital tri-junction between Bhutan, India and China, is only a few kilometers from the Siliguri Corridor or the 'chicken's neck', as it is called, is of geostrategic importance to china because of its shared borderline with Tibet and Sikkim, is an area of concern as china on her part has offered a generous land for land exchange deal to Bhutan for this area. While Bhutan does not have diplomatic relations with China, its contacts with Beijing, direct or otherwise, have been on the increase. However since 1984, the Government of India did not object to Bhutan and china having direct bilateral negotiations regarding the border dispute on the northern side of the border.[6] They have already had many rounds of talks on boundary dispute, particularly close to the Chumbi Valley. Clearly, an agreement between Bhutan and China would leave India with a strategic disadvantage. As India is Bhutan's closest ally, therefore, its government should do everything in its power to help India counter this imbalance. Official agreements and probably contingency plans should be set up

between the two governments, granting India a strategic access to Bhutan, should there be a situation of hostilities between India and China. Therefore, the partnership between Bhutan and India should be directed to a strategic one.

However, there are no disputes or outstanding issues with Bhutan of the kind that affects India's relations with Bangladesh, Nepal and Pakistan. The comparison of Bhutan with these countries is obvious. These countries are also India's neighbors but their relationship with India has always been much more 'intense and fractious'. But it is not just the absence of disputes between India and Bhutan that makes their relationship special usually described as a 'model of inter-state relations' in South East Asian region. It is the mutual empathy and respect the two countries have developed over the half century.

Whether in the UN or in the SAARC, Bhutan has stood by India. It has endorsed India's position on a nuclear weapon free zone in South Asia, the Comprehensive Test Ban Treaty and the 1998 nuclear tests at Pokhran, India's aspirations to be a permanent member of the United Nations Security Council and so on. There also exists bilateral agreement between Bhutanese and Indian Government wherein citizens of both nations can travel freely in other country without passport and visa. It is high time for other countries to follow the path. But India's neighbors are intimidated by its size, and its economic and military power. They should keep aside their apprehensions and come forward to join hands with it. On the other hand, India should also behave gently and carefully while dealing with its sovereignty-sensitive smaller neighbors and play an important role in South Asia to win over other smaller states in the region in the face of the growing challenge to its influence from china.

Bhutan's content relationship with India makes it one of the most satisfying for India, otherwise, surrounded by hostile neighbors. Bhutan too places its friendship with India on a high priority. Its young monarch Jigme Khesar Namgyel Wangchuk said, in one of his visits to India, 'man's most important relationships are forged in his early years. Similarly it was for nations.'[7] An excellent relationship shared by Bhutan and India needs to be cultivated, developed and nurtured for future course. Both the countries have set an example of how a small developing nation can live harmoniously with a giant regional superpower.

Endnotes

1 Manorama Kohli (1993), *From Dependency to Interdependence: A Study of Indo-Bhutan Relations*, New Delhi, Vikas Publishing House, PP 80-81.

2 Kapileshwar Lab (1974), *India and Bhutan*, New Delhi, Sindhu Publications, P 212.

3 General Knowledge Today (2009), *India's Bilateral Relationships: Bhutan*, 26 November, India.

4 The Tribune (2003), *What Bhutan Can Teach Us*, 14 September, Chandigarh.

5 The Hindustan Times (2007), *India Bhutan Sign Friendship Treaty*, 9 February, New Delhi.

6 Ravi Verma (1998), India's Role in the Emergance of Contemporary Bhutan, Delhi, Capital Publishing House, sp.225.

7. The Hindustan Times (2009), *India-Bhutan Relations Model for Bilateral Ties: Bhutanese King*, 23 December, New Delhi.

References

1. Basu, G K. (1996), *hutan: The Political Economy of Development*, Delhi, South Asian Publishers. Coelho, V. H. (1997), *Sikkim and Bhutan*, New Delhi, Vikas Publications.
2. Das, B. S. (1995), *Mission to Bhutan: A Nation in Transition*, New Delhi, Vikas Publishing House.
3. Das, N. (1974), *The Dragon Country: The General History Bhutan*, Bombay, Orient Longman.
4. Domnier, Robert (1999), *Bhutan: Kingdom of the Dragon*, Boston, USA, Shambhala Publications.
5. Dutt, V. P. (1989), India's *Foreign Policy*, New Delhi, Vikas Publications.
6. Gromyko, A. A. (1985), *Peace now, Peace for the Future*, New Delhi, Allied Publishers.
7. Parmanand (1998), *The Politics of Bhutan*, Delhi Pragati Publications.
8. Pradyumna P, Karan (1997), *Bhutan: Environment, Culture and Development Strategy*, Newyork, Intellectual Publishing House.
9. Ram, R. (1971), *Modern Bhutan*, New Delhi, Vikas Publications.
10. Rathore, L. S. (1973), *The Changing Bhutan*, Jodhpur, Jain Brothers Publications.
11. Singh, Nagendra (1972), *Bhutan: A Kingdom in the Himalayas*, New Delhi, Thompson Press India Limited.
12. Sinha, Awadesh Coomar (2001), *Himalayan Kingdom Bhutan: Tradition, Transition and Transformation*, New Delhi, Indus Publishing House.
13. Verma, Ravi (1988), *India's Role in the Emergence of Contemporary Bhutan*, Delhi, Capital Publishing House.
14. Yadav, B. L. (1996), *Indo-Bhutan Relations and China's Intervention*, New Delhi, Anmol Publications.

Indian-Afghan Relations : Future Prospects

*Archana Thakur

Abstract

Afghanistan would be entering into a new phase when the US and its NATO allies withdraw in 2014. It is a period of uncertainly not only for Afghan people but also for the region. India, which has not only invested billions of dollars but also lot of efforts in Afghanistan, is very much concerned about the development taking place or likely to happen in that country. The aim of this paper is to analyses the importance and the impacts that such an initiative would have on India rebuilding of trust and relationship with the neighboring countries and to meet India's long- term goal of becoming a developed nation in the foreseeable future for a better appreciation of the above aspects. It further goes on to discuss about the future challenges India will have to face in wake of the US withdrawal from Afghanistan in 2014.

Historical Back-Ground:

Afghanistan historically has shared close culture and political ties, and the complexities of their diplomatic history reflect this fact. Afghanistan borders the North- West Frontier Province (NWFP) which prior to 1947 was part of British India. [1] After that Afghanistan contains a significant Pashtu population that participated extensively in the Indian independence movement. Everything changed and after 1947 the NWFP become a part of Pakistan, the Republic of India and the modern state of Afghanistan maintained significant cultural and economic links. But India was not too comfortable with the development in Afghanistan from December 1979 onward.

It was out of its wits with the former Soviet Union's invasion of Afghanistan in 1979. India made its displeasure on military intervention to the Soviet Union. India's opposition to the-soviet intervention was based not only on the violation of the principles involved, that is sovereignty and territorial integrity of Afghanistan, as well as the military presence of the major power in the neighboring region. Soviet intervention and presence in Afghanistan has provided legitimacy for United State and Pakistan interference in Afghanistan. A serious implication of the anti-soviet operations in Afghanistan under the US leadership was the rise of Islamic militant groups, that threatened not only the survival of the friendly Afghan government, but also India's own internal peace and

* Assistant Professor, P.G. Department of Political Science, Khalsa College, Garhdiwala, Hoshiarpur.

security.[2]

But the Republic of India was only South Asian nation to recognize the Soviet backed Democratic Republic of Afghanistan and the Soviet Union's military presence in Afghan territories. Following the withdraw of the Soviet armed force from Afghanistan in 1989, the Republic of India and the International Community supported the coalition that took control over Afghanistan, but relations and contacts ended with the outbreak of another civil war, which brought to power the Taliban, an Islamist military, supported by Pakistan.[3]

The rise of Taliban and their capture of Kabul on 27 September 1996, proved to be the greatest setback to India's Afghan policy. The establishment of Taliban over Kabul forced India to withdraw its diplomatic mission. On other side in spite of controlling 90 percent area of Afghanistan, Taliban refuses to acknowledge and adopt policies that will take congnisance of the fact about multi-ethnic factor in Afghan polity. In addition, Taliban indulged in ethnic cleansing in Afghanistan. At another level, Pakistan tried to extend Taliban's Jihad to the north province of the India Union, Jammu and Kashmir.[4]

A major public confrontation between India and Taliban took Place in December 1999. An Air India flight from Kathmandu was hijacked along with the terrorists released from India prisons were escorted by Taliban up to Pak-Afghan border.[5]

Apart from this the destruction of the Bamiyan Buddha monuments (The birth place of Buddism) by Taliban led to outrage and angered procession by India.6 So India becomes one of the Key supporters of the anti-Taliban North Alliance.

During the U.S- led invasion of Afghanistan in 2001, India offered intelligence and other forms of support for the coalition force. The post-September 11, development leading to the overthrow of the archaic Taliban regime along with their AI-Qaeda mentors have opened opportunities for India to re-engage itself with Afghanistan seriously and constructively after more than two decade of confusion and setback.7 India's Assistance to Afghanistan Since the January 2002 Tokyo conference for the Reconstruction of Afghanistan.

Reconstruction of Afghanistan

India has provided USD 650-750 million in humanitarian and economic aid, making it the largest regional provider of aid for Afghanistan, in a wide range of sectors including hydro-electricity, power transmission lines, road construction, agriculture and industry, telecommunications, information assistance, education and health, which have been identified by Afghan government as priority areas for development. There have

been several high level visits from Afghanistan to India and India to Afghanistan. During 2002 visit Hamid Karzai appeal for assistance for reconstruction and as response India Prime Minister announced a grant of us $ 10 million for immediate use by the Afghan government.[8]

Again on March 2003 Hamid Karzai visited India. Then both sides signed a preferential Trade Agreement. Then India Prime Minister announced a financial commitment of US $ 70 million for the reconstruction of Zarani-Delarani road in Afghanistan.[9] Then, once again 2005, on the visit of India, as president of Islamic Republic of Afghanistan, Karzai signed two memoranda of understanding (MoU) on Co-operation in the field of Media and Information.[10] From the India Side, External Affairs Minister Yashwan Sinha had visited Afghanistan in August 2002, Visiting Kabul, Herat, Mazar-e-sharif and Kandanar.[11] Then at the invitation of president Karzi, Prime Minister Dr. Manmohan Singh visited Afghanistan on August 2005. He reaffirmed India's continued commitment toward Afghanistan's reconstruction and pledged an additional financial assistance of Us $ 50 million to Afghanistan.[12]

Since 2001, India has offered $ 1.2 billion for reconstruction. India wants to change the face of Afghanistan by rebuilding its shattered economy. Several thousand India's was working round the clock in Afghanistan to speed up the development process. India handed over the 218 km long road from Zaranj to E'elaram in Afghanistan at a cost of us $ 84 Million. The road will link the Garland Highway to the Iran border through the Milak Bridge and onward to the port of chahbahar in Iran. Tills road could provide Afghanistan a Valuable additional and shorter route, sawing of approximately 1,000 kms to the see access. The road that has taken 339 engineers to complete it in three years will provide on alternative route to supply goods to Afghanistan from India vis Iran, reducing dependence on Pakistan.[13]

Afghanistan is keen to rehabilitate its telecommunication sector. Therefore India initiated a project to restore emerging telecommunication infrastructure in all the provinces in Afghanistan. These telephone networks in all the eleven provinces were formally inaugurated and system is handed over on 10 December 2005. The project involved the installation of a digital telephone exchange with infrastructure facilities like towers, power supply systems, pre-fabricated shelters and air conditioners with the implementation of this project, eleven provincial capitals of Afghanistan would get national and international dialing Facilities through media satellite/microwave connected to the central hub and International gateway at Kabul.[14]

Apart from this, over 400 buses gifted by India can be seen plying in different areas in Afghanistan, 205 buses are operating in Kabul,

35 in Kandahar, 30 in Heart, 20 in Buloh, 17 in Nangarh.[15] India has gifted three airbus aircraft, along with essential spare parts to the Ariana Afghan Airline. The first two aircraft were handover in September and December 2002, and the third in March 2003, 51 Arianna Afghan Airlines officials have been imparted training by Air India. Flight engineers Ground classroom training was provided to eight officials of Ariana Afghan Airlines at the Indian Airlines Training Centre, Hyderabad. The entire cost of training under these schemes.

A memorandum of understanding was signed between Afghanistan and India in the field of civil Aviation on 25 February 2005.[16]

As per this MoU, India shall Co-operate in providing the required experts and manpower for Airport management. Air Traffic control, airport and airline safety, security oversight and maintenance of aircraft. Afghan nationals have been receiving training in diverse field in India under the following programs and schemes of the Government of India:

- Indian Technical and Economic Co-operation (ITEC) programme.
- Technical co-operation scheme of Colombo Plan.
- Training courses at Foreign Service Institute, New Delhi.
- Special Training Programme for Afghan Nationals.

The entire cost of training under these schemes, including international airfare, tuition fees, accommodation, emergence medical treatment, stipend, book allowance and study tour, is borne by the Government of India. Till January2006, more than 1,100 Afghan nationals have attended training courses in various Indian institutions under these programmed.[17]

India also helped Afghanistan in Health Sector, such as Indira Gandhi Institute of child Health (IGICH), Kabul renovated at a cost of US $2.7 million. It also supplied equipment Valued at US $0.5 million to IGICH. Even 23 Afghan doctors of IGICH trained at All India Institutes of Medical Science (AIIMS) in four batches in 2002, 2003 and 2005. Apart this a team of thirteen Indian doctors and Para-medicos is working, in Kabul since 2001, attending to 100,000 patients annually and disbursing free medicines. Along this, a large number of rehabilitation aids like wheel chairs, crutches, hearing aids. auto meters, more than 400 tones of medicines, medical instruments and equipment have been gifted since 2001.[18] In education sector, India reconstructed the Habibia school building. School furniture, Library, Laboratory equipment and computer equipment also provided to Habbia School. Apart this along with 8,600 educational skills, 20,000 desk-cum-benches provided to school in Kabul, Jalalabad and Mazar-e-Sharif.

Even 47 Afghan Teacher; provided in-service-training in leading Indian school in New Delhi, 44 students have been given scholarship for graduate course in various Indian Institutes.

English language also deputed to Afghanistan for teaching English language to Afghan students in Kabul, Mazar-e'Sharif, Heart, Jalalabad and Kandhar.[19] India also contributed for the establishment of democratic Institutions in Afghanistan. For this purpose, India is committed to construct the new parliament building in Afghanistan. The foundation stone of the building was laid on 29 August 2005 by Baba-Millal-Zahir Shah in presence of Prime Minister of India and President of Afghanistan.[20]

To secure rule of Law-in Afghanistan, India has gifted 300 vehicles including troop carriers, transport vehicles, field ambulances and Jeeps to the Afghan National Army. It has also provided 25 tons of winter clothing to the Afghan army. Apart this, It has imparted training to 288 Afghan police officers. Another 38 Afghan police officers attended six differed training programme in India. Beside this, eighteen Afghan Judges and lawyers were trained at the India Law Institute, New Delhi.[21]

In Humanitarian Assistance, India distributed about one million tons of Wheat worth us $100 million to Afghanistan. Apart of this assistance is being converted into high protein biscuits for school Feed programme was supplied through World Food Programme.[22] In furtherance this, the Government of India has offered 500 India council for cultural Relations (ICCR) long-term University Scholarship and 500 short term India Technical and Economic Cooperation (ITEC) training programmes for Afghan nationals. Other major skills development projects include CII project for training 3,000 Afghans in the trades of carpentry, plumbing, welding, masonry and tailoring, as well as SEWA project for technical assistance to women's vocational training centre in Bagh-e-zanana.23 Out of it's over us $650 million assistance package to Afghanistan, India has committed 40 per cent of it to power generation and transmission. In this sector, India constructs the Pul-e-khumri to Kabul transmission line and Kabul substation. It also construct salma Hydel project with an installed capacity of 42 MW and a transmission line to Herat.[24]

Along with these entire projects, India supplies 200 minibuses to upgrade the public transportation facility of Kabul. 26 tubes well also dug in Northern and Western provinces of Afghanistan. India adopted 100 Afghan villages and setup solar electrification and rainwater harvesting unit in term to cater to the electricity and water. In collaboration with International Telecommunication union, Universal postal union and government of Afghanistan, India helped in setting up

12 provisional Multipurpose Communities Tele centers (MCT) in Afghanistan.[25] Apart this entire project, India also supported Afghanistan's bid to become a member of the South Asian Association for Regional Co-operation (SAARC).[26]

India's Interest

If India wants to become a rich and a developed country, it can become so by dint of her own hard work. But if India wants to along its neighbors on the path of economic progress and development. India has a lot of good-will in Afghanistan. The main objective of current development and reconstruction efforts in Afghanistan by India is to help build a stable , democratic and prosperous country that contributes to regional and global security, but apart from this, India's long-term goal also pursue it to do so. As Afghanistan is strategically located amidst countries with surplus energy resources and other with high energy demand, presenting a unique opportunity to capitalize on its status as a land bridge between Central Asia and South Asia. So India can utilize this opportunities through reconstruction from long term perspective, development of the Afghanistan power sector is essential for India's energy security to meet the ever increasing energy supplies through pipelines and electricity transmission system from Central Asian Republics (CAR) countries are economically the most viable option for India. Other important projects that are currently under the active consideration of the concerned governments are the Iran-Pakistan-India, Turkmenistan-Afghanistan-Pakistan -India gas pipeline, certainly get positive direction.[27]

Apart this India's current engagement winning the trust and confidence of the Afghan citizen, as since 2001, India's role favors by 71% of Afghans.[28]

It is important for India to gain good relations in Afghanistan, so that it can play the geo-political game in Afghanistan, as it is a gateway to oil rich centre Asian countries such as Turkmenistan and Kazakhstan.[29] Along this, India has also enjoyed excellent culture and economic relations with Afghanistan as Indian movies are a staple part of the afghan culture, while afghan's shawls and dry fruits are imported to India.[30]

Other factor, India is currently seeking a permanent seat in United Nations Security Council, along with the G-4 nation. For this India has taken part in several United Nation peace keeping mission and it was the second largest troop contributor to the United Nations.[31] In addition, it could also inject more vitality into US-Indian relations. A shift in American policy for close ties with India has already gathered peace. The Indo-US co-operation in the area of "International terrorism "essentially reflected American's concern over Pakistan's involvement in causing the terrorism in Kashmir. India also Saw the Afghan reconstruction as a golden

opportunity to reverse Pakistan's increased influence in Afghanistan. Despite this, too getting the Jihadi base will be a huge boost for India's anti-terrorist operations, especially in Kashmir, both military and JC psychologically.[32] Also, the massive reconstruction plan offers a lot of opportunities for Indian companies. There are more than 4,000 Indian workers and security personnel working on different aid and reconstruction projects in Afghanistan.[33]

Challenges

No doubt, the role of India in reconstruction is appreciated at international level, but road is not so smooth for India. Apart from the political uncertainly in Afghanistan and Indians own resource-limitation, the Indo-Afghan relationship is constrained by its geography and the Pakistan factors. Though India is among the leading regional donors to Afghanistan, but the Indo-Afghan relationship is yet to realize its full potential.

The fact that India don't have border contiguous with Afghanistan put India into a dependency mode. Pakistan's refusal to provide overland transit facilities for Indian goods bound for Afghanistan and further to Iran and the central Asia markets has led to India taking a longer and a circuitous sea route via Iran.[34]

Ignoring the logic of geography, the big challenge for India is as to how India can help Afghanistan to rebuild with limited means of resources. Even if the basic infrastructure to support the above initiatives of the government of Afghanistan is build, through donor assistance, the main challenge that will still remain would be its maintenance, upkeep and management for its long-term sustainability and viability.

Another challenge for India is security and safety of its interest and personnel in Afghanistan. There are more than 4,000 Indian workers, security personnel and about $100 million worth of equipment working on different aid and reconstruction project in Afghanistan.[35] These are becoming increasingly unsafe as attacks have focused specially on Indian targets. The latest attack on February 26, 2010 on a guest house, where many Indian lived. This attack coupled with a car bombing in December 2009, has forced several Indian companies and NGOS to recall their staff, for their safety.[36] Beside this, the Indian Embassy in Kabul was attacked by a suicide car bomb. The bombing killed 58 people and wounded 141. Other on October 18, 2009, the India Embassy in Kabul was attacked again by a car bomb. The attack killed at least 17 people.[37] Following the kidnap and murder of an Indian Engineer by Taliban in 2005.[38] The biggest opposition to India's expanding presence in Afghanistan comes from Pakistan, which is vehemently against India. It is no surprise then that Pakistan see India's growing influence in Afghanistan as a threat. After India opened consulates in Herat, Mazar-e-sharif, Jalahbad and Kandhar,

Pakistan charged that these consulates provide cover for Indian intelligence agencies to run covert operation against Pakistan.[39]

The future way forward

With the drawn-down of the US troop and the ISAF from Afghanistan, expect leaving a small training team and some air effort teams to operate US drones.Thus the situation will be ripe for the formidable Pakistan supported Taliban.There is also a possibility that these elements may fill in the political and security vacuum thus created by President Karzai relinquishing his Presidential post and the US withdrawal. Unstable Afghanistan after 2014 will keep the region destabilized and will remain a staging ground for great game. The impact of such turn of events on India could be nightmare in terms of radicalization and consequent spread of extremism and terrorism as a result an unstable Afghanistan will also invite all kinds of external players into their region, a scenario which would undermine India's owns strategic interests and security.

Military engagement in alliance with the ISAF or Western allies would be suicidal for India, which Indian policy makers are well aware off. India can engage with Afghanistan by rebuilding its army, providing training for Afghan policemen, sharing its experiences in dealing with insurgency. The India-Afghanistan Strategic partnership Agreement signed in October2011 already provides the staging ground for increased military co-operation with Afghanistan.Wheras,China'influence in Afghanistan is steadily increasing.

India realizes that if Pakistan were once again able to make Afghanistan into a client Regime, it would be able to focus its military on the border with India. If Pakistan succeeds in its aim and Taliban comes to power in Afghanistan then faces big danger. All its hard work like building infrastructure, hospitals and schools in Afghanistan will be destroyed by the Taliban.

India must keep open its communication channels with the Pastuns and revive its old linkages with Northern Alliance,Uzbek and hazars.India must move with determination

On a multitude fronts embracing the diplomatic, economic and military to help ensure a Peaceful and smooth transition in Kabul,post Karzai'and US departure from Afghanistan .

Endnotes :

1 Bilgrami, Asghar H. *Afghanistan and British India 1973-1907,* (New Delhi: Streling Publishers) 1972,p.11.

2 Gupta, Bhabani Sen. *The Afghan Syndrome; How to live with soviet power.* (New Delhi: Vikas Publishing), p.205.

3 Bajona, Jayshree." *Indo-Afghanistan Relations* ".web.22 July

Sreedhar."Taliban and External Powers".*The Afghanistan crisis: Issues and perspectives,* Ed. K. Warikoo. Vol. II. New Delhi: Bhavana Books 2002, p. 285.

Maley, William, "Confronting creeping Invasion".*The Afghanistan Crisis: Issues and perspectives.* Ed. K.Warikoo. Vol. II. New Delhi: Bhavana Books 2002, p. 289.

Bajona, Jayshree. *"Indo-Afghanistan Relations"*.web.22 July 2010.http://www.cfr.org/r'ublication/17474/indiaafehanistan-relation.html

Rasgotra, MaharaJakrishna."Afghanistan: the march of Folly" in *The Hindu,* 12 June 2010.

Mehta, Ashok. "India Arrives in central Asia". *The Statesman,* 19 November 2003.

Sreedhar,T."Indian Afghan Policy". *The Hindu* 07-March 2003.

"Indian goods: Karzai to raise issue with Pakistan " Additional.*The Hindu,* 25 Feb 2005,

Asif, A.U."New phase of Indo-Afghan relations". 2002.web.21 sept.2010. http://www.minigazette.com/archives/01012002htm

Varadarajan, Siddharth."Manmohan, Karzai mool gas pipeline". *The Hindu,* 29 August 2005.

Nooruzzaman, Syed. "India in Afghanistan". *The Tribune,* 5 November 2009.

Chandra, Amiya."India and Afghanistan: Renewing Economic Relations". *Afghanistan: The Challenge,* Ed.K. Wankoo. vol III. New Delhi: Bhavana Books 2002.p.184.

Nooruzzaman, Syed. "India in Afghanistan".*The Tribune,* 5 November.

D'souza, Shanthie Mariet, "Afghanistan in South Asia: Regional Co-operation or competition ".*South Asian Survey*, 16(2009):23-42.

"India's Assistance programme in Afghanistan". *"Ministry of External Affair of India.* 2009.web. 31 Aug 2010.

"India Suspends Aid Programmes in Afghanistan, businessmen slash staff'. *The Times of India,* 31 March 2010.

"Rebuilding Afghanistan: India at work". *Ministry of External Affairs, Government of India.*web. 26, Sept 2010. www.scribd.com/doc/163f.3659/indiamafghamstan

Nooruzzaman, Syed."India in Afghanistan: Time for regional Approach to promote peace".*The Tribune,* 5 November 2009.

Chandra,Amiya,"*Op.cit,*p.191.

Muni, S.D." India's Afghan Policy: Emerging from the cold".*The Afghanistan crises: Issues and perspectives.* Ed.k.Warikoo. vol.

II. New Delhi: Bhavana Book, 2002, P.347.
"India's Assistance programme in Afghanistan". *Op. cit.*
23 Raina, D.N. "India and the reconstruction of Afghanistan power
24 sector". *Indian Foreign Affairs Journal,* Vol. 2, No. 2, April-June 2007, p. 113.
Chandra, Amiya, *op.cit* p.192,
25 Gharekhan, Chinmaya R. "Afghanistan: Can India really help?"
26 *The Hindu.* 18 April 2009
Rania,D.N.*Op.cit*,p.113
27 "71% of Afghans say India playing most positive role in country:
28 poll"*The Times of India,* 21 January 2010.
"Why Afghanistan is important to India". 30 August 2005-web.
29 22 July 2010. http://www.redirF.com/news/2005/aug/20soec4.htm
Ibid.
30 Abhyankar, Rajendra." Afghan Strategy of the Us: India must
31 protect its interest".*The Tribune,* 23 February 2010.
Prakash, Ajay, "Rising Indian influence in Afghanistan worries
32 US and Pakistan". 19 November 2009. Web, 25 Aug 2010. http:/
/www.org/articles/2009/nrw2009/indi-nl9.shtml
"Afghanistan Rebuilds"*The Economics Times,* 18 January 2003.
33 Singh, Zorawar Davlet. "Good will in Afghanistan", Geography
34 comes in India's way".*The Tribune,* 11 February 2010.
"India has legitimate interest in Afghanistan".*The Time of India*
35 30 June 2010.
" India and Afghanistan: The way forward". 7 April 2010.web.22
36 July 2010.http://www.turkishweekly.net/op.ed/2655/india-afghanistan...924k'
"Afghanistan-India relations".*Free encyclopedia* from Wikipedia
37 web. 17 July 2010.http://en.wikipedia.org./wjki/afghani£i:an%ez%80%93_indta-relatiQns
Varadaraj, Siddharth."Worker's killing exposes India
38 vulnerability". *The Hindu,* 24 Nov 2005.
Singh, Anita Inder. "Great Game in Afghanistan: India's
39 Constructive Role Should Continue".*The Tribune,* 17 May 2010.

Women And Street Harassment :A Case Study of Working Women In Jalandhar

*Tnu Mahajan

Abstract

Street harassment is any action or comment between strangers in public places that is disrespectful, unwelcome, threatening and/or harassing and is motivated by gender. It is a widespread phenomenon that women from a variety of background ,circumstances and social locations experience on almost a daily basis . It ranges from leers, whistles, honks, kissing noises, and non sexually explicit evaluative comments, to vulgar gestures, sexually charged comments, flashing, and stalking, to illegal actions like public masturbation, sexual touching, assault, and murder. Street harassment hinders women mobility and infringes on their access to public spaces . Street harassment has real consequences in women's lives because it limits their freedom in public and impedes their journey toward equality with men. Street harassment shows us that public spaces are for men and that, as women, we are not always welcome in them. Frequent whistles, honks, sexual gestures, and comments about women's looks (both positive and negative) can make women feel like they are just objects to rate, not human beings to respect. It's not really about any one incident, but about the constant, daily wearing away of your sense of safety. Women are forced to perform a model feminity to retain their respectability in the street .Because of the negative and often severe impacts it has, street harassment is a human rights violation [1].I believe that ending street harassment requires a multi-pronged approach, including education, awareness campaigns, examining its intersection with other social justice issues, and engaging the legal system. Even though women around the world experience street harassment and feel unsafe in public because of their gender, it is largely an invisible societal phenomenon, especially when the actions are less severe than assault. Street harassment for long remained a silent feature for feminist analysis as it was never thought of to be a problematic kind of behavior and since long remained neglected .However with increasing number of crimes being committed against women it is now recognized that public harassment of women affects women s lives in a many ways . This paper explores street harassment & its implications for social change among a small sample of women . The purpose behind the study is to understand the relationship between gender and fear of area by looking into the experiences of working women in form of harassment on streets.

*Assistant Professor, Department of Chemistry, JCDAV College, Dasuya

Keywords: *street harassment, daily, working women, mobility, fear.*

Methodology : Street harassment is a complex issue and requires a means to help conceptualise and convey .In reflecting on the issues of safety it is important to emphasize the politics of safety. Keeping this in consideration ,specific objectives of the present studies were designed as : To study perception of women on safety in public places ,To study how women respond to harassment, Common types of street harassment experienced by women, Detailed study of harasser /situation , Impact of harassment on women , By standers reaction & respond ,Finding places of harassment . A total of 228 working women from various educational institutions ,Banks and corporate sectors of Jalandhar area were involved in this study .They were tested with the help of a semi structured Questionnare.The Questionnare assessed the above written objectives along with suggestions to stop street harassment .The data was then processed, generalized and interpreted.

Findings : Socio demographic profile of respondants and the harassment faced by them was depicted .It was seen that younger respondants faced more harassment than the older respondants . The type of harassment was mostly verbal (87%) followed by physical (19%) in nature .Among the respodants who were harassed only 7% had complained further .

Reaction to Street Harassment : Women Respond to street harassment in a quite different way .About 53% women gave no reaction or pretended the harassment not happened .9.3 %women responded back and assert themselves .31.7% women take another route and stop using that particular area or street .and a very few 3.3% respondants reported police for help .(chart 1)

About 59% respondants said they handle it their own and remaining said they talked with their family /friends/partner/relatives.

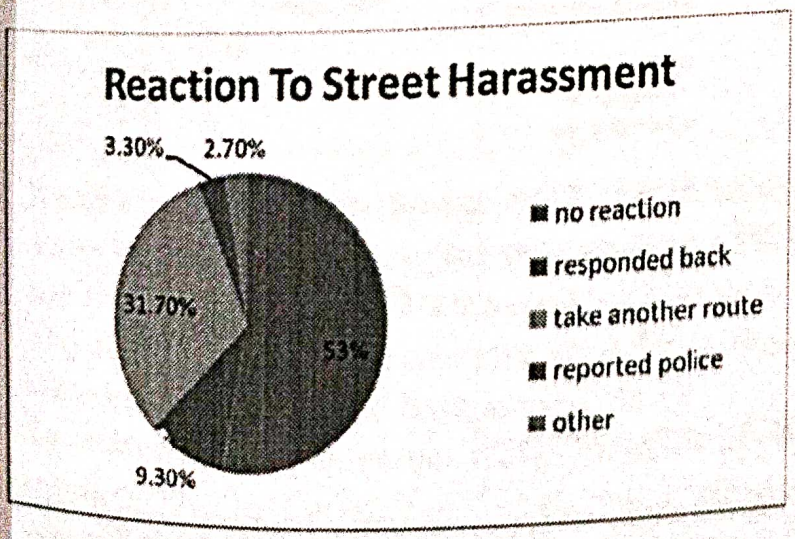


Chart1

Impact of the harassment: Street harassment limits a women peace of mind & freedom in public and impedes their journey toward equality with men .

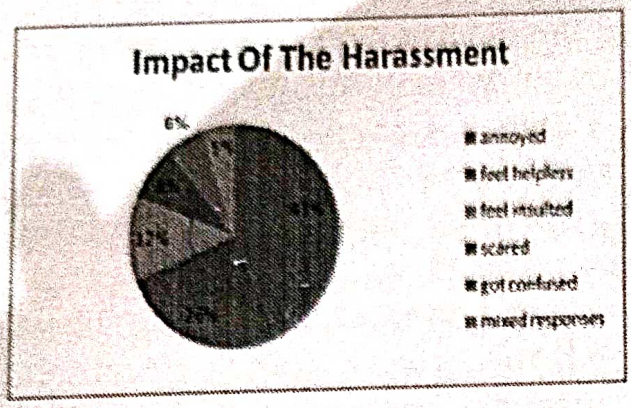


Chart 2.

About 43% women were annoyed when they faced street harassment. 26%Women feel themselves helpless at that particular moment while 12% feel as insulted. 6% got confused for this unwelcome act and about 8% women were scared and a mixed responses for humiliated ,shocked ,dirty ,disgusted, funny options were obtained .(since the respondants can tick more than one option also) . (Chart 2) So fear of street harassment impacts women·s leisure time, hobbies and even her freedom of access shared spaces .Apart from it women may chose to stay home ,avoid going out in public alone ,taker longer routes to destination, hence affecting women· s productivity .

Type of Harassment : The most common type of street harassment is the making a comment (37%),followed by whistling or making kissing noises (21%),following women(18%), staring excessively (14%),touched or grabbed in a sexual way (4%), purposely blocked path (4%). (Chart 3)

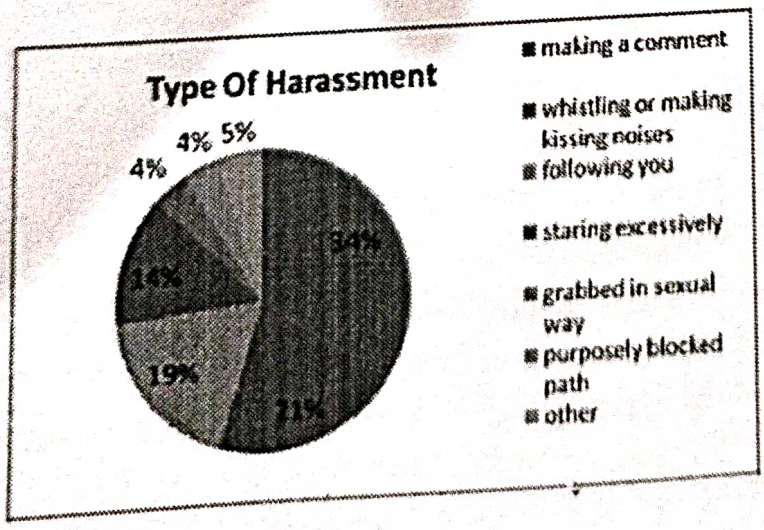


Chart 3

Bystanders reaction : In respond to Questionnare if other people were present ,how did they

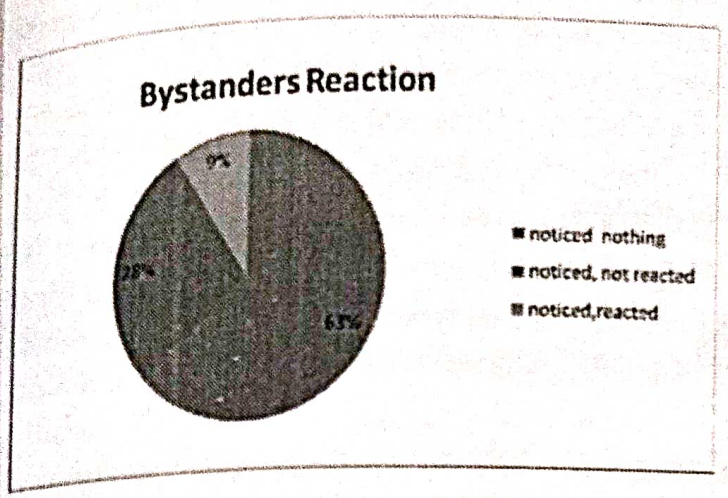


Chart 4

react ,it was observed that only 9% people interfered and supported the respondant .28% noticed what happened but did not react .63% did not notice anything .(Chart 4)

Age of first experience of street harassment

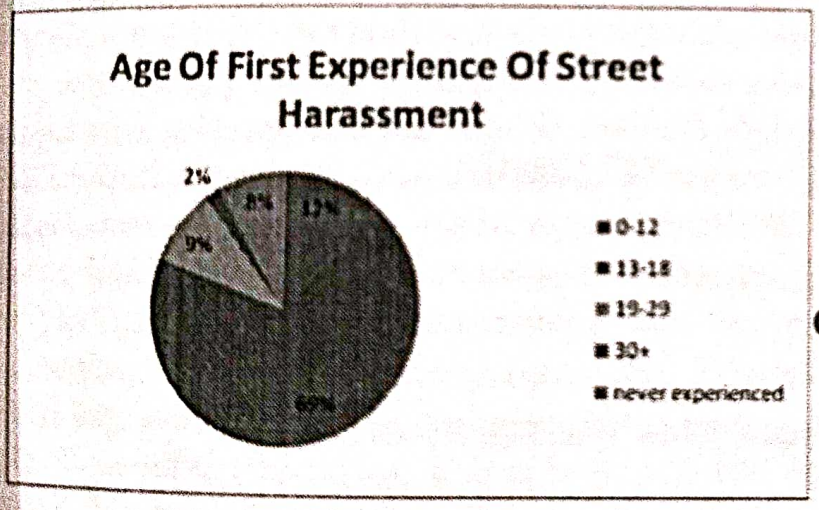


Chart 5

It was observed that in the age of 13 -18 ,most of the women (69%) faces street harassment .A very few respondants (8%) faced no harassment at any stage .Age data of 13-18 indicates that most of the women face first experience of street harassment in their college days and most of the women reported to face harassment daily.

Characteristics of harasser : The harasser or abuser mostly falls in age group of21-30 estimated) (41%),an observation made by the respondants and mostly the harasser seems to be uneducated(71%).The data compiled

in chart 6 indicates that harassment by young people is more as compared to old (50+)(7%).The dominant sex of the harasser is male (98.3%) (Chart 7)

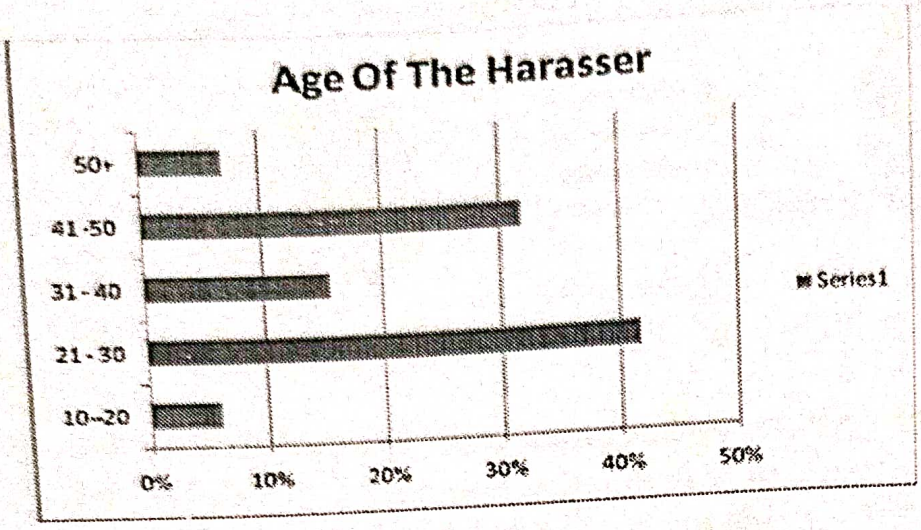


Chart 6

And the harasser is most active when he is alone (49%) followed by in group with his male friends (39%).(Chart 8)

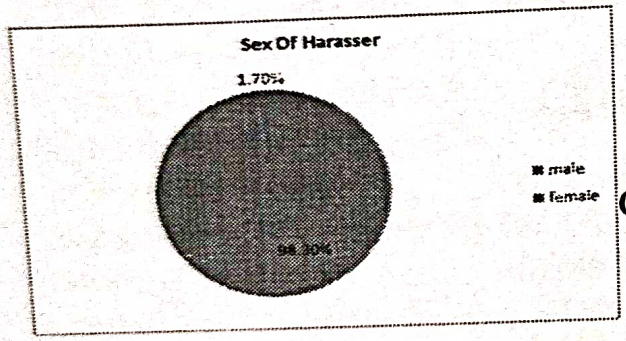


Chart7

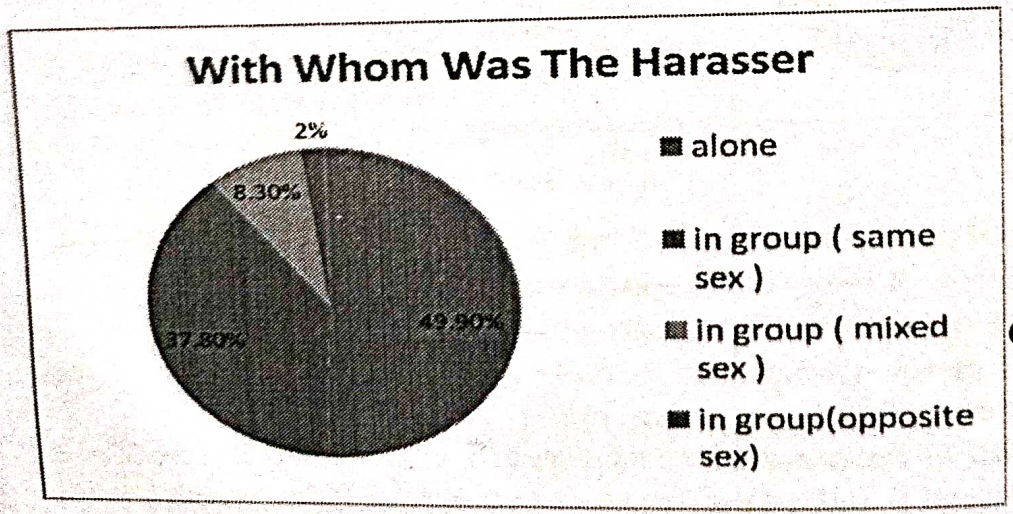


Chart 8

Suggestions : Respondants gave valuable suggestions to stop street harassment . Educate youth and our peers about appropriate, respectful ways to interact in public. Hold harassers accountable through assertive responses(like slapping forcefully at the same moment or beating by involving public, punishing badly) or reporting them immediately . A few respondants gave the suggestion of appointing female constables in the unsafe areas while other stressed on imparting moral education at each and every stage of studies .Raise awareness that street harassment is a problem through sharing stories and through awareness programmes in public.

Conclusion : The study has looked at the extent of harassment against working women in public spaces ,focusing mainly on perception of safety, impact on their lives .Street harassment makes women feel mentally violated. Moreover it underlines the patriarchal culture's definition of women as objects and provides a dirty means of regaining male ownership of public places . In part, street harassment is invisible be-cause it often occurs when women are alone or when people nearby may not notice it happening. Women tend to feel embarrassed and may second guess what happened or blame themselves. A woman who experiences harassment and talks about it may be told that she should be flattered by the attention or that it's her fault because of what she was wearing or doing. As a result, many women keep silent about how often street harassment happens,its severity, and the ways it restricts their freedom in public. Studies around the world show that 80 to 100 percent of women experience street harassment. In a study of 816 women from 23 countries, almost one in four had experienced[10] street harassment by age 12 (22%) and nearly 90% by age 24.Most street harassment affects women the most. It limits women's access to public spaces, leads most women to stay "on guard," when they are alone, and even causes some women to move or change jobs to avoid the behavior. It is a human rights and gender equality issue[11]. Most street harassment occurs as part of homo sociality, which is when men show off or try to impress other men or women show off or try to impress other women. That's why many harassers do so in groups. Depending on the action, some harassers try to purposely humiliate or exert power over someone while others think they're giving compliments. Harrasment is a serious problem that must be addressed by the government in order to ensure a safe working environment for women .

Acknowledgement : My sincere thanks to all the participants of the study .

References

1. Chhun, Bunkosal, "Catcalls: Protected Speech or Fighting Words?" *Thomas Jefferson Law Review* 33, no. 2 (Spring 2011): 273..
2. Cooper, Davina. "Being in Public: The Threat and Promise of Stranger Contact." Law & Social Inquiry 32, no. 1 (March 2007): 203-232. www.humanrights.gov.au/ Chapter 5 -working without fear-result.
3. Day, Kristen. "Constructing Masculinity and Women's Fear in Public Space in Irvine, California." *Gender, Place & Culture: A Journal of Feminist Geography*, Volume 8, Issue 2, 2001.
4. Gardner, Carol Brooks. "Safe Conduct: Women, Crime, and Self in Public Places." *Social Problems* 37, no. 3 (Aug. 1990): 311-328.
5. Lord, Tracy Lynn. "The Relationship of Gender-Based Public Harassment to Body Image, Self-Esteem, and Avoidance Behavior." Ph.D. Thesis at Indiana University of Pennsylvania, 2009.
6. Sheffield, Carole J. "Sexual Terrorism." *Women: A Feminist Perspective, Fifth Edition*, edited by Jo Freeman. Palo Alto, CA: Mayfield Publishing Company, 1995.
7. Vishwanath, Kalpana and Surabhi Tandon Mehrotra.,,Shall We Go Out? Women' s Safety in Public Spaces in Delhi.*Economic and Political Weekly,* 2007, 1542-1548
8. Benard, Cheryl and Edith Schlaffer, The Man in the Street : Why He Harasses, *Feninist Frameworks,* edited by Allison M. Jaggar and Paula S. Rothenbarg, New York, McGraw Hill 198-14

Some Aspects of Ornate Temples of Bundelkhand With Special Reference to Khajuraho

*Dr. Vinay Shrivastava

Abstract

Bundela connections with the Mughal court and the relation with the Rajput princes influenced their indigenous styles in paintings, known as the Bundeli Kalam which was widely popular amongst the rulers and the ruled. The specimens of this Bundeli Kalam may be seen in the palaces of Orchha and Datia. In the present paper attempt is being made to analyse some aspects of ornate temples of Bundelkhand with special reference to Khajuraho.

Bundelkhand forming almost the heartland of the Indian Sub-Continent traditionally lies in between the *Yamuna* in the north, *Narmada* in the South, *Chambal* in the West and Tones in the East.[1] Before the advent of the Bundelas who gave their name to the region in the first half of the 16th century A.D. the land was variously known as *Chedi, Dasharn*[2], *Madhyadesh* and *Jaljakbhukti* or *Jujhoti*.[3] It had a hardy and glorious past and witnessed the rise and fall of the *Chedis, Kalchuries or Hathyas, Nagas, Vakataks, Abhirs and Gurjar-Pratihars* before succumbing to the *Chandelles*[4] who were the immediate predecessors of the Bundelas.[5] The political history of *Bundelkhand* from the ancient times to the modern age was mainly attempted to provide a backdrop to its cultural heritage. The region is not only rich in its historic sites but also fortunate in having Cultural links and references which facilitate a connected narration. The *Bundeli paintings*[6] are marked by their exuberance verve and dynamism-attributes which reach us through a myriad of red, ochre, blue, green, yellow and grey colours and offer fascinating glimpse of the multifaceted world of thoughts and belief that went on to define the various aspects of *Bundeli* Culture-its way of life as well as sometimes what some social anthropologist would call its ways of conflict.[6] The outlines not be as sophisticated as the Mughal style of Paintings, but in their warmth, Vigour and subjective involvement the "*Bundeli-Kalam*" deserves a place of its icon.[7]

History- The *Chandel* period may be called the golden period of the history of *Bundelkhand*. In this period of acquired the political identity under the name of *Jaljakbhukti*, contracted into *Jujhoti or jajahoti*. The *Chandelles* secured for it the natural boundaries of the four rivers, the *Yamuna* in the north, *Narmada* in the South, *Chambal* in the west and

*Professor of History, Editor of CIJHAR (Central India Journal of Historial and Archaeological Research. A Peer Reviewed & International Journal), Chhatrasal Govt.P.G.College, Panna, M.P.-488001

the *Tones* in the east. They controlled the two most coveted forts of *Kalinger* and *Gwalior*, known for their invincibility all over India and held them against the Gazanavide invader *Sultan Mahmud*. The long, tolerant, peaceful and prosperous rule of the four Chandel rulers *Yashodharman, Dhanga, Ganda, and Vidyadhar* which lasted more than a century, proved conducive to the growth of fairly sound economy and administration.[8]

The earlier *Chandella* chiefs were local feudatories of the imperial *Pratihars*, who had gained paramountcy in north India after the breakup of *Harshvardhanas* Empire in the middle of the 7th century.[9]

The *Chandelles* gradually grew in power to emerge as one of the most stable kingdoms of central India. When *Mahmud GJhazni* scythed through upper India in the 11th century, they lost their prized fortress of *Kalinger* to him, but soon recovered it.[10]

Parmardidev or Parmal (1165-1203 A.D.) was the last notable ruler of the Chandel dynasty. He had to contend with *Prithviraj Chauhan and Qutubuddin Aibak*. His confrontations with *Prithviraj* are recorded in the renowned epic *Alhakhand* of *Jagnik* and the madanpur inscriptions of the Chauhan King. The Turk invansions which had started with *Qutubuddin Aibak* in 1202 A.D. , continued unabated till *Shershah Suris* campaign against *Kirti Singh Chandel* in 1545 A.D. The latter was the last *Chandel* ruler to hold the fort of Kalinger. He died during the siege which also claimed the life of *Shershah*. The famous *Rani Durgawati* of Gondwana who attained martyrdom while fighting against the Mughal hordes of Emperor *Akbar* is said to be the daughter of this *Kirti Singh*. "Thus with *Raja Kirat Singh* and his heroic daughter", observes *Cunningham,*" The Chandel Sovereignty came to an end after a brilliant career of seven century and a half, from 800 A.D. to 1545 A.D. and 1563 A.D."[11]

The *Chandelles* were great patrons of art and literature. The *Chandelle* temples and sculptures at *Kalinger* and *Khajuraho, Mahoba, Kalinger Ajaygarh, Madanpur Deogarh, Dudhai, Chandpur and Banpur*.[12]

The tract around Khajuraho was known during ancient times as "Vats", in medieval times as *Jaijakbhukti* and since the fourteenth century as Bundelkhand. This region had played a significant role in Indian Cultural History from 200 B.C., witnessing a remarkable efflorescence of sculptural and architectural arts during the Sung period, with Bharhut as its centre. Again, between fourth and sixth century, during the Gupta reign, there was a resurgence of the arts, with the leading centre of *Bhumihara, Khoh, Nachna and Deogarh*, all of which boast significant temples.

Khajuraho is known for its ornate temples that are among the most beautiful medieval monuments in the country. These temples were built

by *Chandelle* rulers between 900 A.D; to 1130 A.D.[13] The first recorded mention of the *Khajuraho* temples is in the accounts of *Abu-Rihan-al-Barini* (1022A.D.) and the Arab traveler *Ibn-Battuta* (1335 A.D.).

Al-Barini, who visited India with *Mahmud Ghazni* in the early 11th century, speaks of the realm of "*Jejahuti*" with *Khajuraho* as its Capital.[14] *Ibn-Battuta*, who visited India in the 14th century refers to *Khajuraho* as "*Kajarra*" where there is great pond, about a mile in length, near which are temples containing idols that the Muslims had mutilated.[15]

The first notable *Chandelle* prince was Harsh, who shaken by the invasions of the *Rashtrakutas* from the Deccan reinstated his *Pratihara* over *lord Kshitipala* on the throne of *Kannauj* A.D. 917. According to a *Khajuraho* inscription of his son, dated 954 A.D., *Yashovarman* built a magnificent temple of *Vish*nu, Identifiable with *Lakshmana temple* of *Khajuraho*. This was most ornate and evolved temple of its age in central India.[16]

Yashovarman was succeeded by his son *Dhanga* (950-1002 A.D.).His territories extended from *Vidisha to Gwalior* and from *Varanasi to the Narmada*. During his reign two of the finest surviving temples of *Khajuraho* were built the *Vishvanatha temple and the Parsvanatha temple.*[17]

Dhangas son and successor was *Ganda* (1002-1017 A.D.). During his short and peaceful period, without any diminution. The *Vaishnava temple* how known as *Jagdambi temple* and the *Sun temple* now called *Chitragupta*, both situated close to each other in the western group of temples at Khajuraho, can in all probability, he attributed to this King.[18] His son Vidyadhar (1017-1029 A.D.) succeeded Ganda. Under him the *Chandelle kingdom* reached its Zenith. Vidyadhara continued the brilliant building tradition of his predecessors. *Kandariya Mahadeva* temple, is the largest and grandest temple of *Khajuraho.*

After the death of Vidyadhara the power of the *Chandelle* gradually declined, and the importance of Khajuraho also banned. But the artistic momentum of *Khajuraho* was not lost and temples continued to be built here till the twelth century.[19] *Kandariya Mahadeva* temple was followed by a succession of smaller but almost equally artistic temple such as *Vamana, Adinatha, Chaturbhuja, Javari and Dulodeo*, the last erected during the first half of the 12th century.[20] The accounts of *Ibn-Battuta* reveals that the *Khajuraho* temples continued to shine in their glory till 1335 A.D.[21]

Most of the temples at *Khajuraho* confirm to a basic unity of design with the exception of the *chausath Yogini, Brahma and Lalguna Mahadeva temples*. All *Khajuraho* temples are built of a fine grained, sand stone in varying shades of buff, pink or pale Yellow brought from the quarries of

Panna on the east bank of the Ken River.[22] The *Khajuraho* Sculptures can be divided in to five broad categories, but two categories made a special and important to artistic point of view. First category consist of erotic sculptures of *Khajuraho*-according to ancient architectural texts, the depiction of the loving words, animals and human, couples were considered auspicious and was believed to being good luck to the builder and, vicariously to the devotee. Ancient creation myths stress the polarity between the sexes as the source of creation. The physical union of man and women is, indeed, portrayed as the human counterpart of the cosmic function of creation. The sculptures on the temple of *Khajuraho* perhaps him to depict this.[23]

Second category consists of sculptures of animals including the mythical, as a water spout and the chimeras.

Mythical Vyala or *Sardula*, the fabulous *beast* often represented as a rampant horned lion with an armed human rider on its back. Numerous varieties of this basic type are known with heads of elephant, man, parrot, boar etc.[24]

The entrance porch of *Khajuraho* temples is ornate by *Makara Torana* or a profusely caved arched entrance flanked by crocodiles.[25] Stone sculptures or *Grotesque*[26] or *Gargoyle*[27] (Carved stone figure) of the mythological *Makara* and its ancient place in the iconography of Hinduism and *Buddhism* or widely spread through South Asia and South East Asia. *Makara* is a sea - creature in *Hindu* Mythology. It is generally depicted as half terrestrial animal (In the frontal part in animal forms of *elephant or crocodile or stag* or *deer*) and in hind part as aquatic animal, in the tail part as a *fish* tail or also as *Seal*. Sometimes even a *Peacock* tail is depicted. *Makara* is the vahana (Vehicle) of the *Ganga, Varuna* and also love God *Kamdeva*. It is often portrayed protecting entryways to *Hindu* and *Buddhist* temples. *Makara Torana* found in *Lakshmana temple and Kandariya - Mahadeva* in *Khajuraho*.[28] In architectural terms only the creature serving as actual water spout is called a *Gargoyle* otherwise it is known as a *Grotesque*. Makara as a water spout (Gargoyle) find in *Lakshmana temple* in *Khajuraho* world Heritage centre.[29] *Chimeras*[30] are creakeres that are mixing of different types of animals' body parts to create a new creature.[31] some of the more notable *Chimeras* are found in *Khajuraho* -world Heritage center.[32]

According to art historian *Krishna Deva*, the Sculptural art of *Khajuraho* Surpasses the medieval school of *Orissa* in revealing the sensuous charms of the human body.[33]

The *Bundelas* who succeeded to the heritage of the *Chandellas* were also patrons of art and literature. *Raja Rudra Pratap* founded the Bundela capital of *Orchha*. This immediate to successors, *Bharti Chand* and

Madhukar Shah embellished it with the Raj Bhawan and the famous temples of *Shri Chaturbhuj and Shri Raghunath.* The next in importance *Bir Singhdeo Bundela* (1607-1628 A.D. was the greatest and the most powerful among the *Bundela* rulers. He had deeply ingratiated himself in to the favours of Emperor *Jahangir* by removing from his path, *Abul Fazal* who was obstructing his smooth succession to the throne of his father Akbar.[34]

The Bundela rulers of *Chanderi, Datia and Panna* who were collaterals or successors *Bir Singhdeo. Bundela* connection with the *Mughal* court and relation with the Rajput princes influenced their indigenous styles in art and architecture which is clearly visible in the construction of their buildings such as *Jahangiri Mahal, Chaturbhuj temple and Raghunath temple at Orchha*, old place and *Bundela* remains in the fort of Datia. Early *Bundela* rule up to the times of *Bir Singhdeo* and their designs and mixed style formed the models for the later lay outs all over *Bundelkhand.* So was the case with the Bundela style of painting known as the *Bundeli Kalam* which was widely popular amongst the rulers and the ruled. The finest specimens of this *Bundeli Kalam* may be seen in the palaces of *Orchha and Datia.*[35]

Bundeli Kalam- Stylistically, the *Bundeli Kalam* can be said to be influenced on the, one hand by the painting styles of Rajasthan (especially *Udaipur, Bikaner, Bundi and Jodhpur),Malwa*, as well as the *Mughal*, while, on the other hand it has certain distinctive features of its own. The perspective pattern, the selection of flowering and fruit plants and trees, the coloured portrayal of the sky and clouds elongated eyes stretched backwards (as in the Rasleela paintings in the Laxmi temple) and the method of subjective narration employed in the paintings are evident examples of the influence Rajputs style of painting. However the *Bundeli* composition is simpler compared to the paintings are evident examples of the influence of the Rajputs style of paintings.[36]

Conclusion- This hurried survey of the political history of *Bundelkhand* from the ancient times to the medieval age was mainly attempted to a back drop of its cultural heritage. In the two epics - the *Ramayana and the Mahabharata* and the Puranic lore be come across copious references to the places and the rivers of *Bundelkhand. Chedi, Dasharan, Naisada, Chitrakot, Kalinger, Padmawati, Vidisha* etc. and the rivers *Yamuna, Betwa, Dasharn (Dhasan), Tamsa (Tons) and Sindh* all found mention at relevant places. The saint composers *Valmik and Vyas* both were born near *Kalpi* on the *Yamuna* which forms the northern boundary of *Bundelkhand.*

The tract around *Khajuraho* was known during ancient times as vats in medieval times as *Jaijakbhukti* and since the fourteenth century as

Bundelkhand.

Under the *Chandelle* princes, who were great builders and patrons of the arts. The *Chandellas* adorned *Khajuraho* with numerous tanks and scores of lofty temples, each vying with the other in sculptural grace and architectural splendor. Resurgence of *Hinduism* during that period and the temples of *Khajuraho* were a part of the same movement. The *Nagara* or northern style of temple architecture reached its apogee during this period. The *Nagara temple* was focused on a square sanctum which acquired a cruciform shape, on account of transepts on either side. It was also topped by a gently curvilinear sikhara or spire.

Endnotes

1. Bundelkhand Gazetteer, P-1, Channingham's, Ancient Geography of India, P-406, and R.K. Dixit, Chandellas of Jaijakbhukti, PP-10, 11.
2. Dasharn was the region watered by the river Dhasan and the people living nearby were called the Dasharnias- Hemchandra Ray Choudhary," Political History of Ancient India", P-129.
3. R.K.Dixit," Chandellas of Jaijakbhukti", New Delhi, 1977, P-28(It were the Chandellas who named it Jaijakbhukti after their ancestor Jaijak or Jai Shakti) and S.K.Mitra,: Early rulers of Khajuraho, Calcutta,,1958,P-32.
4. Ibn-Rihan-Al-Beruni, Al-Barunis India (Translated by Sachau), Vol, I, P-202. (Abu Rihan -al -Beruni, who visited the region during Mahmud Gaznavis invasion, mentions it by the name of Jajahuti). Ibn - Battuta, Rehla, (English translation-H.A.R.Gibb) Pilgrims Publication, Varanasi, PP-226,363. (Ibn -Battuta, a traveler, who came to India in the reign of Muhammad Tughlaq, refers to its Capital, Khajuraho as Kajarra)
5. Bundeli Paintings, Directorate of Archaeology, Archives and Museums, Govt. of Madhya Pradesh, Bhopal.
6. Ibid.
7. Ibid.
8. S.K.Mitra, Op.Cit; PP-141-184, and N.S.Bose, "History of Chandellas" Calcutta, 1956, PP-116-150.
9. N.S.Bose, Op.Cit; P-116-150, and World Heritage Series, Based on the text of Krishna Deva, Published by ASOI, New Delhi, 2002(Archaeological Survey of India).
10. R.K.Dixit,Op.Cit;P-70-72,76-78,andN.S.Bose,Op.Cit;PP-50-54,57,5960,64,S.K. Mitra,Op.Cit;P-71-75.
11. Dashrath Sharma, Early Chauhan Dynastis,PP-83,84 and K.R.Kanungo,Shershah,PP-334-341;ASR,Vol,XXI,Part I$II.P-

89;Alakhand,Published by Khemraj Shrikrishna Das, Venkateshwar Press, Bombay.

12. N.S.Bose, Op.Cit; PP-162-170,178,179.

13. Krishna Deva, World Heritage Series ,Khajuraho Based on the text of Krishna Deva, ASOI,New Delhi,2002,P-1.

14. Alberuni, Op.Cit; P-202.

15. Ibn- Battuta, Rehla, (English Translation, H.A.R.Gibb), Under the," Travels in Asia and Africa", 1325-1354, Piligrims Publications, Varanasi, P-226-363.

16. Krishna Deva, Op.Cit; P-14.

17. *Ibid,* P-15.

18. *Loccit*

19. *Loccit*

20. Ibid, P-16.

21. Ibn Battuta; Op.Cit; P-226.

22. V.Agrawal, Khajuraho Sculptures and their significance, Delhi, 1964, Quoted from Krishna Deva, Op.Cit; P-95.

23. Krishna Deva, Op.Cit; P-36-37.

24. Ibid, P-32, 33.

25. Ibid, P-25.

26. *Grotesque* Figure is a sculpture and serves only an ornamental or artistic function. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, from U.G.C. New Delhi,2013-2015.(Topic-A Study and Documentation of Historical Monuments and its Decorative features of Medieval Bundelkhand)

27. *Gargoyle*- Work as a water spout. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, from U.G.C. New Delhi,2013-2015.(Topic-A Study and Documentation of Historical Monuments and its Decorative features of Medieval Bundelkhand)

28. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, from U.G.C. New Delhi,2013-2015.(Topic-A Study and Documentation of Historical Monuments and its Decorative features of Medieval Bundelkhand)

29. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, from U.G.C. New Delhi,2013-2015.(Topic-A Study and Documentation of Historical Monuments and its Decorative features of Medieval Bundelkhand)

30. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, from U.G.C. New Delhi,2013-2015.(Topic-A Study

and Documentation of Historical Monuments and its Decorative features of Medieval Bundelkhand)

31. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, from U.G.C. New Delhi,2013-2015.(Topic-A Study and Documentation of Historical Monuments and its Decorative features of Medieval Bundelkhand)

32. Krishna Deva and B.S.Nayal, Archaeological Museum, Khajuraho, New Delhi, 1973.

33. C.E.Luard, Eastern State Gazetteer(Bundelkhand),Orchha section, Reprint,Vol.VI A, Naval Kishore Press,1907,PP-17-24, and Abul Fazal, Akbarnama (English Translation H.Beveridge,Vol.III, LPP,New Delhi, PP-1217-18,1220-21,1223-25.,1239,1252,1256.

34. C.E.Luard, Ibid, P-81-83.

35. Directorate of Archaeology, Archives and Museums, Govt. Of Madhya Pradesh, Bundeli-Kalam (Bundeli Paintings).

36. Ibid.

Social Formation and Ruler Policy Related to Agriculture in Medieval Malwa

*Dr. Asha Shrivastava

Abstract

"Agrarian word related to life science and allied application or agriculture and systems of dividing landed property." In the present paper attempt is being made to analysis of agrarian environment (natural environment) and environmental condition of social formation and ruler policy related to agriculture and agrarian system in Medieval Malwa.

A special feature of the fifteenth century India was the rise of the Provincial kingdoms. The death of *Firoz Tughlaq* marked the end of an epoch. The mild policy of *Firoz Tughlaq* did not create a crisis and more so because he did not disturb the Provincial governors. During the declining years of *Firoz Shah's* life and after the death of his youngest son Prince Muhammad shah finally succeeded in ascending the throne with the title of *Sultan Nasir-ud-din Muhammad Shah*. *Sultan Muhammad Shah* made new appointments to various officers and *Dilawar Khan Ghuri* was appointed *"Muqta" of Dhar*. It was this *Dilawar Khan Ghuri* who later became independent and founded the kingdom of *Malwa*.[1]

Agrarian environment-The *Malwa* proper or the heart of the kingdom of Malwa is almost a triangular tableland with the Vindhya Mountains as its base. The tableland is almost uniform in height and is about two thousand feet above sea level. Providing a climate which is Salubrious, pleasant and invigarating.[2]

Malwa implies the plateau region which formed a political unit like *Magadha, Kalinga* and *Saurashtra*. In the sixth century B.C., it became famous under the name of Avanti but from the fifth century onwards it was largely called *Malava* or Malwa and comprises of the districts of *Dhar, Jhabua, Ratlam, Dewas, Indore, Ujjain, Mandsaur, Sehore, Shajapur, Raisen* and *Vidisha*.[3]

Malwa is drained by three main rivers-the *Chambal, Betwa* and *Narmada*. To the west and North West of this plateau are the Aravalli hills, which is the oldest mountain system on the globe. To the south, it is bounded by the Vindhyas Mountain. South of the Vindhyas and roughly parallel with them are the Satpura Mountains. To the north west of *Malwa* are the Bundi Hills. The *Malwa* Plateau is buckled on the northern fringes,

* Editorial Executive - Central India Journal of Historial and Archaeological Research. A Peer Reviewed & International Journal, Panna (M.P.)

approaching the Ganga Valley, with *Bundelkhand* on its east and Hadauti (Rajasthan) on the west.[4]

In this region the main classes of soil are black, brown and bhatori (stony) soil. The Volcanic clay like soil of the region owes its black colour to the high iron content of the basalt from which it formed. The soil requires less irrigation because of its high capacity for moisture retention. The other two soil types are lighter and have a higher proportion of sand.[5] The black soil, which is very fertile for the cultivation of cotton, wheat, sugarcane, groundnuts etc; this black soil was derived from old lawa deposits . The area round this region is rich in forest.[6]

1. This territory of the *Malwa* region may be divided in to the four natural divisions -1.The central *Malwa* plateau, physically, it may be described as high tableland, consisting of a gently undulating and inclined plain, which is open and highly cultivated , and which is varied by small conica.[7] It is watered by numerous rivers and small streams and favoured with a rich and highly productive soil and a mild climate, conducive to both the health and happiness of men.[8] The central *Malwa* plateau consist of the district of *Rajgarh, Shajapur ,Dewas ,Indore ,Ratlam* and *Dhar*. The rivers system of *Malwa* is very rich. This region is watered by several rivers which are fed by numerous tributaries that intersect and irrigate the area in all direction. Among the principal rivers are the *Chambal*, the *Kalisindh, Sepra, Parvati, Betwa, Mahi and Narmada.*

2. The north-east plateau is narrow outstretch of the great central plateau of *Malwa* which is made distinctive by the wooded ranges of the Vindhyas encircling it from the east, north and south. The region about *Vidisha* was always prosperous and flourishing. In early times, this region was famous under the name of *Dasarana.*[9]

3. The north-west plateau -this comprises of *Mandsaur* and art of the Ratlam district. This tract is hilly and rugged, which aids the development of characteristics required for military way of life and also affording facilities for the erection of edifices in stone. The *Malvas* and the *Aulikars*, who ruled over this region. *Dashpur (Mandsaur*) was the famous city of this region.[10]

4. The *Narmada Valley*-the low lying narrow Valley of this great river is enclosed by the range of the Vindhyas and Satpura to the north and south respectively. The country is flat and fertile and cultivation here is more wide spread and flourishing. Along the Vindhya hills, the country becomes wilder and teak forests predominate in this area. This region was known as Anupa in ancient times.[11]

Social Formation- The physical features of *Malwa* affected the lives and habits of the People, influenced their character and makeup and invested them with distinctive characteristics. In the Valleys of the rivers of

Narmada, Chambal, Betwa and others great centers of culture and civilization gradually developed. To begin with stone is people settled in these Valleys. Afterwards, Chalcolithic people made their homes near the banks of the rivers. *Maheshwar and Navadatoli* sites are very important. In the course of the time, the important towns of *Ujjain, Vidisha, Maheshwar, Mandsaur* etc. sprang up on the banks of these rivers.[12]

Agriculture and Economy- As the climate is good and the soil is fertile in *Malwa*, most of the people took to agriculture and other peaceful pursuits such as cottage crafts. There were easy means of livelihood without a hand struggle. Attracted by the easier way of life, settlers from different parts migrated to this region from time to time.[13]

1. Trade- From the earliest times, this region remained in touch with the different parts of the country by several routes. Three routes met in *Avanti* from the western coast from Deccan and from *Sravasti*. Besides the land route, there was also a water route to the west (The *Narmada* river passing through *Malwa* joins the sea).In early times, goods landed at Broach (Bharukachchha) Ptolemy could be conveniently transported to *Malwa* by river. These facilities of communication led to the development of commerce and trade. As a result this region flourished from the earliest times.[14]In medieval period establishment of trading houses at Multan, Bijapur, Daultabad, Agra port of Surat increased the importance of Malwa region .Lying on the main trade route of Agra-Deccan, Surat, Agra, Bijapur, Ujjain, Malwa became a crossroad of trade. European traders settled on the western coast travelled by Malwa. Chief trading centers in this time of Malwa were Narwar, Mandsaur, Seronj, Gagroan, and chief cities were Ujjain, Chanderi, Dhar, Mandu and Gharamandal.[15]

2. Thus historically Malwa displays a curious duality. The Deccan Lavas provided the only really extensive agriculture base in central India, and so it has retained its individuality. Its frontiers are least persistent in the North. This is, in part at least, inherent in the Geography of Malwa compared to that of its neighboring regions. As it provides by far the best route from Northern India to the Deccan, it has been regarded as a prized possession by all political powers of Northern India and the Deccan. So Malwa was the arena where ambitious rulers fought out their battles for supremacy.[16]

Rulers Policy related to Agrarian system-The death of Firoz Tughlaq the end of an epoch. In the course of a few years the kingdom broke up, and during the first half of the fifteenth century there was no longer a single predominant Moslem power in India. The Deccan and Khandesh, Gujarat Malwa, Bengal and Jaunpur had became independent kingdoms.[17] The information regarding the state income is so scanty. The greater part of the kingdom was granted in *Iqta's* to the officers who were left to make

their own arrangement. A certain part of the kingdom was kept by the Sultans and was known as the *Khalsa land*. In the Khalsa land the revenue administration was directly under the central Government and revenue officers were appointed by the Sultan.[18] The method of assessment is not clear but from the measures taken by Mahmud Khalji and it is clear in his region revenue was paid by the cultivators throughout the revenue officers of the state. The revenue was paid at the harvest time.[19]The officers reported that the receipts in the revenue department were made according to the solar calendar and the payments in the various officers were made according to the *lunar calendar.*[20]

Mahmud Khalji (I) policy for cultivation-Mahmud Khalji (I) fully alert that the prosperity of his kingdom and cultivators. Nothing could be more discouraging to a cultivator than to see the fruits of his labour spoilt. The greatest the danger to which the fields of the cultivators were exposed was the movement of the army. Mahmud (I), therefore, took quite a good deal of precaution to see that the fields of the cultivators were not destroyed. And wherever of their his conquering armies had to march through the cultivated lands of the *ryat* and trampled down the crops under the feet of their horses, Mahmud appointed trustworthy *amins* and honest *mutafahis* to measure all such damage carefully and pay compensation from the treasury for the amount of crop so damaged. Mahmud (I) considered agriculture produce as the real wealth of a country is also borne out by the policy that he adopted when invading the territories of any neighboring kingdom. On many occasions we find that after the entered the enemy territory he gave orders to his army to destroy everything in the fields so completely that even fodder for the cattle was not left. The idea behind such destruction was to render the enemy helpless against him and also to drive home into the minds of the *ryat* the incompetence of their own rulers, who could not protect them. It was something like breaking the morale of an enemy country. After the death of Mahmud khalji (I) the last mentioned source must have ceased to bring in any income, because his successors could *not* pursue his policy.

Conclusion-Agrarian word related to rural or agriculture matters. Agrarian structure will be valuable to ruler class and peasants. The relationship between agrarian transformation and environmental change is very for peacefully important. Nature has provided Malwa proper with ideal atmosphere for peaceful pursuits of life with plenty of scope for material property and ample natural beauty to inspire cultural development. The rulers of Malwa therefore, looked beyond the tableland to such adjacent territories from where any invading army could be checked and at the sometime to establish such relationship as would promote trade and commerce. Malwa in the reign of Al-ud-din-khalji was not immediately

changed to the important centers with a super imposition of Muslim officers. When Muhammad Tughlaq meted out harsh punishment to the centurions in Malwa it was only followed by revolts. These revolts under Muhammad Tughlaq in reality were on expression of the feeling of independence that these officers had imbibed. The mild policy of Firoz Tughlaq did not create a crisis and more so because he did not disturb the provincial governors. Finally Dilawar Khan who cautiously but surely succeeded in proclaiming the independence of Malwa. *Frishta* remarks about the reign the Hindus and the Muslims lived happily and maintained friendly relations with each other. The state of *Malwa* envisaged the protection and welfare of the people as the primary obligation of the state. It is generally held that Shershah was the first ruler who cared for the cultivations, but here in Malwa long before Shershah *Mahmud Khalji* taking positive steps to encourage cultivation. He ordered that no damage to the crop should be caused by the marching armies and if it was caused full compensation from the state treasury was to be given to the cultivators. He also refrained from increasing the revenue demand when agriculture prospered in any part of his kingdom.

Endnotes

1. Barani, "*Tarikh-i-Firozshahi*", (Hindi trans. Athar Abbaas Rizvi under the Uttar Tamur-kaleen Bharat), Vol.2, 1954, pp 66 ,67 ,and Nizamuddeen Ahmad,"Tabkat-I-Akbari", (Eng.trans. Brijandranath and Beniprasad),vol.3,Royal Asiatic Society of Bengal Calcutta,1939,pp, 466,468 (Hindi trans). Rizvi, op.cit., p.57.
2. K.C. Jain, "*Malwa through the Ages from the earliest times to 1305 A.D.*", Motilal Banarsidas, Delhi, 1972 p. 15.
3. S.D.Misra, "*Natural Regions of the Indian sub-continent*", type script, p. 108, quoted, K.C.Jain, ''Malwa through the ages", p. 15.
4. K.C.Jain, *Ibid* p. 15.
5. Malwa-*Wikipedia, the free encyclopedia*, Redirected from Malwa (central India) p.5 of 12.
6. K.C.Jain, *op. cit.* p.16.
7. *Imperial Gazetteer of India,* XVII, p. 98.
8. K.C.Jain, *op. cit.*, pp, 16, 17.
9. D.R.Patil,"Cultural heritage of Madhya Bharat", p.5 and K.C.Jain,*op.cit.*,p.17.
10. K.C.Jain,*op.cit.*pp,10-17,and Deshraj Thakur, 'Jat Itihas"(Hindi), Maharaja Surajmal Smarak Shiksha Samsthan, Delhi, 1934, p.706. and K.C.Jain,op.cit.,p.10.
11. *Ibid,* p.17.

12. K.C.Jain, op.cit. p.18.
13. *Ibid,* p.18.
14. *Ibid,* p.19.
15. Thomas Roe, '*A geographical account of Mughal territories Malwa*".The Embassy of sir Thomas Roe to India,1615-19,vol II, second series, no.2, Ed.by, W.Foster, Hakluyt Society, London,1899,p.460.
16. Upendra Nath Day, *"Medieval Malwa"*, Oriental pub., Delhi, 1965, p.p.4-6.
17. W.H. Moreland, *"Agrarian system of Muslim India"*,L.P.P.,New Delhi,2003,p.62.
18. Maathir-i-Mahamudshahi,fol.,276b,andTarikh-i-Nasirshahi,quated,U.N.Day, *op.cit.*,p.354.
19. *Ibid,* p.354.
20. *Ibid,* p.209

Society After The Green Revolution In Punjab

*Dr . Pushpinder Kumari

Abstract

Green Revolution brought multi-dimensional changes in the rural society of Punjab .New values are emerging .Village life is being urbanized ,Standard of living has been rising.The changes brought about by technological development are not always and wholly beneficial .The Green Revelоution has not proved to be any different.Due to moderization ,the traditional bonds,customs and other recreational sources have been fading out.This has created socio-cultural vaccum in the rural life of Punjab.

The success of Green Revolution in Punjab has attracted lot of attention of the researchers.Scholars belonging to different disciplines attempt to study the progress of the Green Revolutions and its implications. The introduction of high yielding varieties, use of fertilizers, pesticides, insecticides and machinery in agriculture brought significant changes in the agrarian economy of the Punjab. The Green Revolution has changed the socio-economic scene in the village.It has not only brought prosperity to the peasantry of Punjab but also changed its psyche,mindset and pattern of living..It has provided a new value system and new outlook to the human relations at the family and community level.

The traditional pattern of agricultural relations in Punjab were generally known as *Jajmani System*. It was based between landowners on the one hand and tenants, artisans and service castes on the other. One who paid in kind is called a *Jajman* and one who provided services was known as *kamin*. *Kamins* also got special gifts at festivals and other social ceremonies. *Begar* was also performed by these *kamins* under this custom. Work was done without getting any payment.[1]

With the introduction of new agricultural strategy, relationship between the farmers and labourers has become more instrumental and commercial. The traditional *Jajmani System* has lapsed quite fast. The practice of *sepi* and *begar* has nearly gone out except in the less developed parts of the Punjab. Intimacy and personal social relations between the landowners and agricultural labourers have declined. Cash payment has replaced payment in kind.[2]

In the post-Green Revolution period, the social status of agricultural labourer has improved. Most of the degrading discriminatory practices suffered by them before the Green Revolution period have disappeared. They can now enter the village Gurdwaras and fetch the water from village wells. It has reduced the social distance between the castes. .[3]

*Associate Professor, HOD, Department of History, S.P.N. College, Mukerian

Joint Family System carried the farm work smoothly in the traditional agriculture pattern. Maximum family members participated to carry out different farm operations.[4] After the onset of the Green Revolution, the joint family system started breaking away among farming community as well as among low castes agricultural labourers. The aspirations of individual family members have risen and a sense of competition had developed. It has increased the commercialization of the social relations.[5] Single family system started replacing joint family system. The authority of the elders in family has broken. The young ones argue and challenge their authority. The young married couples living separately are common features in the families. Disintegrations of the joint family system and shift to the nuclear family has given serious challenge to the stability of village life.

The security of individual which was assured in the joint family system came under a serious threat. The elimination of individuals from the patriarchal professions has shifted the youths to the non-agricultural occupations within their country as well as abroad in search of better opportunities.[6] The new agricultural strategy has led to individualism. The economic gains as a result of the Green Revolution is leading to family disputes over its proper distribution. The young generation would not like to continue with the joint family system because disputes over land have been increasing day by day.[7]

Before the advent of Green Revolution, the practice of *Trinjan* was a striking force among the women of a joint family. All the women of the family sat together, to do group spinning in the late hours of the night after finishing their meals. The late night get-together helped to create an atmosphere of nearness, respect , helpfulness and love for each other. Misunderstandings would often clear up due to this close gatherings. This practice has vanished because mill-made clothes has taken over as cheap option and the necessity for spinning is not much required.

Economic gains harvested from Green Revolution and the process of substitution of hired labour for family labour has provided opportunities towards of peasantry for education. The new agricultural strategy has provided a new hope for prosperity and economic development. It motivated the farmers to send their children to school. The Government has opened Primary, Middle and Higher Secondary Schools in rural areas. Senior Secondary Schools have increased by 200 percent, High Schools by 115 percent, Middle Schools by 40 percent and Primary Schools by nearly 90 percent.[8] There is increase in the number of educational institutions for higher studies. The number of Arts, Science, Commerce and Home Science Colleges have risen from 122 to 179 in the

period from 1970-71 to 1996-97. In 1971, there were only two engineering, technology and architecture colleges. Their number rose to 16 in 2000.[9] The percentage of school going children has risen in the case of both farmers and farm labourers.[10] Due to higher economic gains of Green Revolution, the rural students were turning up for college education in large number.[11]

Literacy rate in Punjab has increased from 26.7 percent in 1961 to 33.7 percent in 1971 to 40.86 percent in 1981.[12] It has gone up to 52.77 percent in 1991. The male literacy rate has increased from 50.54 percent to 60.71 percent from 1981 to 1991. The female literacy has gone up from 33.52 percent to 43.85 percent during the same period.[13]

In the pre-Green Revolution period, India was a food deficit country. Farmers remained under nourished, which effected the growth and nutritional requirements among the growing children. But now India is a food surplus country. The quality and quantity of food grains have improved. It was observed that a majority of children in the rural areas got only about half to two thirds of the actual requirement of calories of food in the pre-Green Revolution period. The major deficiency was protein-calorie malnutrition. Under the new agricultural strategy, the application of nitrogenous fertilizers has improved protein and lysine contents in cereals.[14]

In the post-Green Revolution period, even the consumption patterns of marginal and small farmers of the Punjab has also changed. They are not much behind middle as well as big farm families in the consumption of essential food items such as cereals, milk, pulses and vegetables. Even, the lowest category of cultivating households in the rural Punjab are able to arrange a required meal.[15]

Average monthly expenditure per villager on food was Rs. 270.67 in 1999. It was Rs. 188.89 at national level. On the other hand, the urban dweller's average monthly expenditure was Rs 309.95 in 1999 where as it was Rs 271.49 at national level for the same time. The consumption basket of an average villager and that of a town dweller displayed same notable differences. While food accounted for 64 percent of the expenditure for a village, the comparative figure for an urban dweller was 45 percent.[16]

The increase in income has also increased the habit of drinking. Liquor consumption is not a new phenomenon in Punjab. But according to Malcolm Darling drink was rarely a cause of debt in Punjab.[17] But as a result of Green Revolution, farmers receive cash throughout the year. The rich farmers have started spending more money on liquor drinking. The consumption of foreign spirits, wine and beer has also increased. Though they also buy inferior quality of liquor.[18] The consumption of liquor both

at domestic level and social gatherings in the Punjab has increased after the onset of Green Revolution. It is becoming the daily habit of the farmers of Punjab. As per the study of S.S. Gill, it was concluded that the consumption of beverages in Punjab during post-Green Revolution period recorded 4.23 to 9.05 percent of the total domestic expenditure.[19] As far as the intoxicants are concerned, the average monthly expenditure of a Punjabi farmer on intoxicants was Rs. 6.18 as compared to Rs. 3 at national level during 1999. In the urban area of Punjab, average monthly expenditure per person was Rs.7.80. On the other hand it was Rs. 2.89 at national level for the same period.[20] Increased use of liquor has created many social problems. Many crimes are done under the influence of liquor. It has led to non-cordial relations within family and between the families. It has also affected the farm efficiency and farm management.

With the overall increase in income of all the categories of the peasantry, the dress habits of the people has also changed. Hand woven khadi clothes were replaced by the synthetic fabrics Traditional shoes are worn by elders only. The young generation has started wearing foot wears of new types. The rich farmers when wear more costly clothes, the children of the poor also want to follow them.[21]

The Green Revolution has not only affected the eating habits and dress of the rural people but also influenced their social and cultural life. A marriage in the village was the affair of the whole village. But in the post-Green Revolution period, the marriage has become practically a family affair. Now a days, social ceremonies have become highly expensive. These are celebrated with lavish parties. However, due to the multiple cropping pattern, marriages have become only one-day affair. But, the dowry system has grown stronger after the Green Revolution period. The social ceremonies have added to tensions of the farming community.The problems over the dowry in the family relationships have also increased. The number of dowry cases reported in 1965-66 were only 15 which increased to 57 in 1986-87.[23]

With the increased income structural changes started taking place in the villages. Katcha houses were progressively converted into cemented and concrete pucca houses. The rich farmers started constructing luxurious houses. Many of them have shifted their residences outside the traditional village boundaries often into the midst of their tree plantations and orchards.[24] In the rural Punjab, the average monthly expenditure per person on rent in 1999 was Rs. 0.60 as compared to national level of Rs. 0.74. It shows the majority of the people in the villages live in their own houses.[25]

Bullocks have vanished from the cemented courtyards of the farmers. The milk cattle are being moved out to new constructed sheds. This new pattern of house and house hold is coming under the influence of urbanization.[26]

There is gradual increase in luxury goods such as television, scooter, refrigerators and cars among the rich farmers. Small and marginal farmers are also buying television or scooter. But they buy luxurious items from allied sources than agriculture. Average monthly expenditure per person on durable goods in rural Punjab was Rs. 11.58 in 1999. It was Rs. 16.12 at national level. In urban Punjab, it was Rs. 37.82 as compared to Rs. 22.89 at national level.[27] As compared with mid sixties, a remarkable change has taken place in the rural life of Punjab in post-Green Revolution period. The standard of living has improved. Every house has been electrified. Almost every house of the farming community has installed a hand pump. The traditional scene, a group of women fetching water from the well has vanished.[28] All the villages are linked with link roads.

Punjab is basically an agrarian state. More than 75 percent of its population depend on agriculture. Agriculture is regarded as the best profession in Punjab. Jat Sikh farmers have been known for their remarkable farming skills. In the post-Green Revolution period, farming has not remained an attractive profession for competent people. Although the Green Revolution increased food grain production and per capita income, but the uncertainty of the market and non-availability of various farm inputs at the required time have given rise to many tensions to the farmers.[29]

All the categories of the peasantry want their children to adopt professions other than agriculture.[30] The increased level of mechanization has changed the attitude of farm families towards labour. The youth from farming families have stopped working in the fields. They limit themselves to driving tractors and attending to other machines. In several families, hired labour performed even these jobs. Work culture mainly manual labour has deteriorated among the peasantry of Punjab. The younger generation of peasantry is very clear about their dislike for agriculture. They want to move ahead in life out of their villages and move to the life of urban middle class and to the comforts of consumer good.[31]

It is also observed that the Green Revolution forced the small farmers to leave farming. It is not a new phenomena. Before Independence, Punjabis migrated to western Punjab and then to Uttar Pradesh in search of bigger farms. They also migrated to America, Canada, England and Australia. About 20 Lakh Punjabi farmers had migrated to these countries by 1911.[30]

Division of holdings has resulted in uneconomically holdings as they cannot give work to all the members of family. It has forced the small and marginal peasant to leave their country for better opportunities in U.S.A., Canada and Australia. A number of Punjabis have also migrated to Arab world, oil rich gulf countries, Africa and South-East Asian countries.[33] Individualism and materialistic attitude has developed among people. Rural youth of Punjab now prefer going abroad than shifting to non-agricultural occupations within the country.[34]

Punjabi families living in other countries continue to regard themselves as full members of their ancestral village in Punjab. They regularly send a large sums of money from their saving to their family members and relatives. Some Punjabis have bought large agricultural holdings with their saving from foreign countries and others have significantly improved them. In some cases, the migrant Punjabi farmers send agricultural machinery to their home. With the help of foreign money, many of the farmers are in a position to buy better quality better implements.[35] Finance capital from abroad has to a remarkable extent, contributed to the success of the Green Revolution. It is reflected from the average per capita deposits in various savings accounts in Banks and Post Offices in the Punjab. As per the 1974 Statistical Abstract of Punjab, it was Rs. 287.8 for Punjab state while the national average was Rs. 152.6 only.[36]

In the post-Green Revolution period, foreign savings have increased the process of expansion of large holdings on the one hand and increase of the landless on the other side. The poor and marginal farmers are compelled to sell their land due to increasing indebtedness. With the help of foreign money, the rich farmers have purchased those land. This is not a new phenomena. Even in the early 20th century, the peasants had gone abroad because of indebtedness. The majority of the *Ghadries* who came from California (USA) to make a revolt in India in 1915 had left the country because of growing indebtedness.[37] But now a new phenomena is visible. It has become a craze among Punjabi youth to go to foreign countries. Small and marginal peasants sell their land for this purpose. Many of them, neither have connections abroad nor employment opportunities. They are generally cheated by foreign travel agents. Ultimately, they return home in most miserable conditions. It has further added to tension in the peasant society.

The Green Revolution has brought over all prosperity to peasantry in Punjab. However, the gains of the new agricultural technology have been distributed more or less in proportion to the initial land holdings position. The marginal and small farmers despite their limited land base, have been able to record almost as much total crop output per

acre as the big farmers. They are able to achieve higher cropping intensity through utilization of their family labour.

Endnotes

1. Harish C. Sharma, *Artisans for the Punjab,* Manohar Publications, New Delhi, 1996 pp. 26-28. Also see, Harish C. Sharma, "The Caste in Transformation : Break up of Jajmani, Caste Associations and Caste Mobility", *Journal of Regional History,* Vol. VII, Guru Nanak Dev University, Amritsar, 2001, pp. 64-65.
2. Harish C. Sharma, *Artisans for the Punjab,* pp. 26-28 and Harish C. Sharma, "The Caste in Transformation : Break up of Jajmani, Caste Associations and Caste Mobility", *Journal of Regional History,* Vol. VII, Guru Nanak Dev University, Amritsar, 2001, pp. 64-65.
3. Himmat Singh, *Green Revolutions Reconsidered,* p.37.
4. See, *Punjab Development Report,* The Government of India, New Delhi, Planning commission New Delhi, 2002, p.152 .
5. Francine R. Frankel, *The Political Challenge of the Green Revolution, Centre for International Studies,* Princeton University, 1972, p. 38 .
6. T.N. Madan, *Indian Society : The Rural Context,* p.73 .
7. Deepak K. Bhandari, *Social Tensions and Political Consciousness as a Result of Green Revolution, p.*103.
8. *Economic Survey of Punjab, 1977-98,* Office of the Economic Adviser to Government of Punjab, Chandigarh, p. 178.
9. *Punjab Development Report,* p. 11
10. *India Today,* August 23, 2010, p.74. Also see, B.D Talib and A Majid, "The Small Farmers of Punjab", *Economic and Political Weekly, 1976* p.A-44.
11. B. Venkateswarlu, *Dynamics of Green Revolution in India,* Agricole Publishing Academy, New Delhi, 1985 p. 14.
12. M.S. Gill, "Green Revolution and Growth of Social Inputs", in B.S. Hansra & A.N. Shukla (eds.), *Social, Economic and Political Implications of Green Revolution,* p. 39.
13. *Economic Survey of Punjab, 1977-98,* Office of the Economic Adviser to Government of Punjab, Chandigarh, 1997-98, p. 178.
14. B. Vankateswarlu, *Dynamics of Green Revolution,* pp. 14-16.
15. GS. Bhalla & GK. Chadha, "Green Revolution and the Small Peasant – A Study of Income Distribution in Punjab Agriculture", in K.S. Dhindsa & Anju Sharma (eds.), *Dynamics of Agricultural Development,* Vol. I; *Land Reforms Growth and Equity,* p. 176.
16. *Punjab Development Report,* 2000, p.44

17. Malcolm Darling, *The Punjab Peasant in Prosperity and Debt*, p. 48.
18. Himmat Singh, *Green Revolutions Reconsidered*, p. 109 ; Deepak K. Bhandari, *Social Tensions and Political Consciousness as a Result of Green Revolution*, pp. 77-78.
19. S.S. Gill & G.S. Momi, "Impact of Green Revolution on Rural Society in Punjab", pp. 72-73.
20. *Punjab Development Report*, 2002, p.44
21. D.K. Gill and S.K. Saini, "Social Implications of Green Revolution" p. 65.
22. M.S. Randhawa, *Green Revolution – A Case Study of Punjab*, Vikas Publishing House, New Delhi, 1974 pp. 187-189.
23. M.S. Dhariwal & Sarabjit Kaur, "Green Revolution, Income Inequalities and Social Tensions in Punjab", p. 3.
24. *Statistical Abstract of Punjab*, 1997, p. 650.
25. *Punjab Development Report*, 2002, p. 44
26. Deepak K. Bhandari, *Social Tensions and Political Consciousness as a Result of Green Revolution*, pp. 43-45.
27. *Punjab Development Report*, 2002, p.44.
28. B. Venkateswarlu, *Dynamics of Green Revolution in India*, p. 14.
29. B. Venkateswarlu, *Dynamics of Green Revolution in India*, p. 256
30. S.S. Grewal & D. S. Sidhu, *Prosperity of Punjab's Farmer- Reality or Myth*, Department of Economics & Sociology, Punjab Agricultural University, Ludhiana, 1979, p. 19.
31. Also see, Bhagwan Dass, "Tutt Chukke Han Punjab De Chhote Kisan" *The Ajit*, January 6, 2009 and *India Today*, 23 August, 2010, p.74
32. T.R. Sharma, "Political Implications of the Green Revolution", in Varinder Grover (ed.). *The Story of Punjab : Yesterday and Today*, p.31.
33. Sangat Singh, *The Sikhs in History*, pp. 546-547.
34. Amarjit Singh, "Maladies of Green Revolution", *in* B.S. Hansra & A.N. Shukla (eds.), *Social, Economic and Political Implications of Green Revolution*, p. 183.
35. Hugh Tinker, *The Banyan Tree*, Oxford University Press, New York, 1977, p.180.
36. *Statistical Abstract of Punjab*, Government of Punjab, Chandigarh, 1974, pp. 434-435.
37. Harish K. Puri, "The Ghadar Movement : A New Consciousness", in Indu Banga (ed.), *Five Punjabi Centuries*, p. 158.

A Study of Historical Writings on Mughal Kashmir

*Showkat Ahmad Dar

Abstract

Since ancient times, the Valley of Kashmir had the privilege of being the cradle of Knowledge and religious philosophy, with Sanskrit as the literally language and the main vehicle of art and expression of thought. With the arrival of Muslims, Persian Language and literature trounced the Sanskrit and the medieval historians took their craft seriously and held a very high view of history. An attempt has been made to study the medieval historical writing on Kashmir; for which a foundation was laid by the Sanskrit Scholar Kalhana.

Key word:-Kashmir, Kalhana, Mughals, Abu-l Fazl and Ain-i- Akbari

Kashmir had a strong tradition of historical writings, and is the only part of India where historical writings flourished in the pre- Muslim era. The tradition of writing history in Sanskrit, in the Valley goes back to the days of Kalhana Pandit, author of the celebrated *Rajatarangini*, a history of Kashmir from the earliest times to 1148-49.[1] It occupies an iconic place in the literary history of Indian subcontinent. Since then it has not only come to stand in for India's historical consciousness, but it has also served as a source to construct the narrative of Indian history. The celebrated writer seems to have consulted major works on the region such as, *Nilmat Purana, Mankhas, Srikantha Carita,* Kshemendra's *Nrpavali,*Helaraja's *parthivavali* and the *Chavillakara etc*. It services as a mine of information on different aspects of the Kashmir. In the first book of his work he gives an account of the legends relating to the creation of Kashmir and its sacred river. [2] According to kalhana, "Kashmir land is Parvati and its king is a portion of Siva. Though he is wicked a wise man who desires his own prosperity will not despise him".[3] Therefore, "kingship in this case is not a divinely ordained institution, but Divinity itself is personified in the form of king. The very land of Kashmir is considered to be a part of deity- land people and kings are made into one entity".[4]

In the centuries after the composition of first Rajatarangani, Rajatarangin-s continued to be written by Jonaraja (*Rajatarangini* 1150-1459 A.D) Srivara (*Jaina Rajatarangini* 1459-1486 A.D) Suka and Prajyabhatta (*Rajatarangini* -1594) in various political circumstances well into the nineteenth centuries. The Rajatarangani as a literary form not only provides a vast untapped resource for the history of Kashmir from

*Research Scholar, Department of History, Guru Nanak Dev University, Amritsar.

the last pre-Islamic rajas, the Sultanate and the Mughals. The main sources on the Mughal rule in Kashmir are mentioned as-

(A).Suka's *Rajatarangini*: - The only contemporary source of information in Sanskrit is Suka's *Rajatarangini* which was further continued by his pupil Prajyabhatta. This book deals with the socio, economic and administrative conditions of the 16th century. It also gives details about the Emperor Akbar's first visit to Kashmir. The measures adopted by the Emperor Akbar to conciliate the Hindus have been adequately worked by the chronicler; it also analyze, how a strong military control was maintained in order to rule the newly conquered state of Kashmir by the Imperial Mughals. According to Suka "the inhabitants of these mountains were struck with fear at the prowess of the emperor, and at the sight of his army" He further states that "as men catch birds by giving them bits of meat as fish is caught in water by means of hooks as Skilful men induce animal to come near by throwing corn at them, even so did Kasema Khana to overcome the inhabitants of the country by distributing wealth amongst them"[5] Similarly, it also gives us an account on the *"Nagar Nagar"* fort at *Hariparbat* constructed by the Emperor Akbar.

(B). Mirza Mohammad Haider Dughlat's ***Tarikh-i-Rashidi***: Mirza Haider Daughlat wrote this famous book in 1550-1551A.D. It is one of the earliest accounts on the geography of Kashmir based on the personal observation. It provides us with a detailed account of Turks of Central Asia. Mirza Haider was well acquainted with the Historians of central Asia like, Sharaf-ud-din Ali Yazdi, and Rashid al Din Fadl Allah as he quotes Yazdi on Kashmir with the comment that the latter has stated as "though Kashmir is one of the most famous sports in the world, yet on account of its secluded position, it is seldom visited by any but those who make they express object of a journey. I have given such details as I have been able to verify; having derived them from trustworthy sources and also from the natives. I have taken its position, size, and extent from geographical works".[6] It also provides information about classification of land, topography, art and crafts; regarding climate Haider was full of the praise for Kashmir as he says "I have neither seen nor heard of any country equal to Kashmir for charm of climate during all the four seasons"[7]. It is written in Persian and has been translated into English by N. Ellison and E. D. Ross.

(C). Sayid Ali's ***Tarik-i-Kashmir***: It is an important source written in Persian Language by Haider Malik in 1579 A.D. Its Urdu translation has been made by Khawaja Ghulam Rasool Bhat. It is one of the most significant works, which offers a detailed account of the history of Kashmir. This source gives us information regarding Pre-Mughal period and also highlight the events leading to the influx of the Sufis from Central Asia

like Sayid Ali Hamadani (RA); similarly it gives an account of numerous rivers, streams and other water bodies that flourished in Kashmir.

(D). Abu-l Fazl's ***Ain-i-Akbari*:-** Abu-l Fazl occupies a place of distinction and has left a mark on the traditions of historical writings in Medieval India, His Ain-i-Akbari is a unique work and a greatest historical account on Mughal India. It was compiled in between 1589-1595 A.D. and has been written in three volumes. It provides minute details on geography, economy, polity, flora and fauna etc. Although topographical information is little bit defective. Ain-i-Akbari paints a complete view of the Akbar's government in its different departments during his rule on Kashmir; although the chapter on the revenue system is exhaustive and general in nature.

(E). Abu-l Fazl's ***Akbar-namah*:-**This manuscript, which belongs to the most outstanding of its time, has received much consideration in the literature- dealing with the art, polity and society, compiled in between 1596-1602 A.D. It provides a significant historical account on Mughal rule in Kashmir. It is divided in 3 volumes and in the third volume we get a detailed account of the relations between the Kashmiris and the Mughals. Abu-l Fazl also provides us an interesting account of Topography, Mughal-Chak relations, and Mirza Haider's rule in Kashmir.

(F). Jahangir's ***Tuzuk-i-Jehangiri*:** It was compiled in 1605-27A.D. It gives us information about Jahangir's accession to the throne and also provides us a best picture of agrarian history as a supplement to the Abu-l Fazl's *Ain-i-Akbari*. The *Tuzuk* offers most delightful description of Kashmir, the author says: If the qualities and merits of Kashmir were to be described (in full) it would fill many registers.[8] Similarly, it gives information about climate, flora and fauna, agricultural products and the social life of Kashmir.

(G). ***Baharistan-i-Shahi*:** A more informative and valuable treatise on Kashmir written by an anonymous writer, tracks down information regarding the events, which occurred from the Hindu rule upto the reign of Jehangir in Kashmir. Nothing concrete is known of the author except that he worked in the service of Baihaqi sayids.[9] This work is written in orate and verbose style. This Chronicle deals with the Mughal rule in Kashmir and explains the relation of native chiefs and Mughal ruling class. It further tells us about annexation of Kashmir and its subsequent loss of Independence. This chronicle is in the form of a manuscript and it has been translated in English by K.N. Pandita.

(H). Haider Malik Chadurah's ***Tarik-i-Kashmir*:** - This work was written in simple and lucid style by Malik in 1620-21 A.D to preserve the memory and the great deeds of the kings of the Kashmir and of his own ancestors.[10] Haider Malik served last Chak ruler (Yusuf Shah) for 25 years and accompanied him in exile to India after the Mughal conquest of Kashmir.

Later on he served Jahangir who conferred him the title of *Chaghatay* and *Rais-ul Mulk*. It is one of the most significant works, which offers a detailed account of the history of Kashmir. This source gives us information regarding Pre-Mughal period. And it gives account of numerous rivers, streams and other water bodies that flourished in Kashmir.

(I). Mohammad Salih Kanbu's ***Shah Jahan-Nama or Amal-I Salih*:** It pertains to the reign of Emperor Shah Jahan. It is in Persian script consisting of four volumes. Its first two volumes describe the geography of Kashmir, its climate, agricultural products, and military expeditions led by chiefs of Tibet.

(J). Muhammad Azam-Diddamari's ***Waqiat-i-Kashmir*: -** It was complied in 1746-47. It narrates the political events that took place in earliest times. It was written by. This is a valuable source of information and deals with a repressive policy adopted by Itiqad Khan, subedar of Kashmir during the reign of Jahangir. *Waqat-i-Kashmir*, gives us detailed information about the rulers on spot (subedars) who were appointed to run the administration. During Akbar's time their number was four, under Jehangir they were seven, and under Shahjehan eight, under Aurangzeb's sixteen, and under Bahadur Shah Zafer there were four, subedars who ruled Kashmir.

(K). Francisco Pelsaert's **Remontrantie: -** This work has been translated into English by Moreland and Geyl under the title of *Jehangir's India*. This work provides important insights on Kashmir's geography, climate and culture, imports and exports and the revenue administration.

(L). Francois Bernier's **Travel in the Mogul Empire: -** An important source on the Mughal Kashmir, he wrote his memoir in the form of a letters which were published in Paris. It gives a vivid picture of seventeenth century Kashmir and her people; spiritually enraptured by the marvel of the natural beauty of Kashmir, he wrote in one of his letters that " the Kashmiris are celebrated for wit and considered much more intelligent and ingenious than the Indians. In poetry and science they are not inferior to the Persians. They are very active and industrious." It provides ample information regarding the irrigation, agricultural production, and the Mughal relation with the tributary chiefs.

Apart from these sources there are various other sources which are useful for writing the Mughal history in Valley of Kashmir.

Endnotes

1 The only Sanskrit composition yet discovered to which the title of History can with any propriety be applied is *Rajatarangani*, a history of Kashmir. See Wilson , *An Essay on the Hindu History of Cashmir*, p.1

2 Kalhana *Rajatarangani*, Book I pp.25-38
3 Kalhana *Rajatarangani*, Book I p.72
4 Krishna Mohan, Early history of Kashmir, p. 72
5 Sukha, *Rajatarangni*, (Eng. Trans.) Kings of Kashmir, J. C. Dutt, Vol. III, Delhi 1990, p .73
6 Mirza Mohammad Haider Dughlat, *Tarikh-i-Rashidi*, p.430
7 *Ibid*, p. 425
8 *Tuzuk-i-Jehangiri*, pp. 303-06
9 Mohibbul Hasan, *Historians of Medieval India*, p.47
10 Haider Malik's *Tarik-i-Kashmir*, f. 3a

A Study on the Role of Stress As A Negative Variable in Healthy Ageing

*Dr. Jasmine Dhaliwal

Abstract

The objective of this study is to examine the effects of stress on healthy ageing both in males and females. ***Method:*** *The primary aim of the present investigation was to identify the effect of stress on Healthy Ageing. For this purpose two indices of Ageing were taken viz., Positive Fitness as an index of Healthy Ageing and Negative fitness as an index of Unhealthy Ageing. The sample comprised of 200 elderly adults.* ***Results:*** *Healthy ageing was found to be negatively related to stress symptoms.* ***Conclusion:*** *This study shows that lower levels of stress in daily life help in positive ageing*

Keywords: Stress, Happiness, Positive Ageing, Negative ageing among elderly males and females.

INTRODUCTION

Ageing is a highly complex and variable phenomenon. Not only do organisms of the same species age at different rates, but the rate of ageing varies within the single organism of any given species. The reasons for this are not fully known. Some theorists argue that individuals are born with a particular amount of vitality - the ability to sustain life - which continually diminishes with advancing age. Environmental factors also mediate the length of life and time of death **(Dychtwald, 1986).**

Understanding the aging process has gained in importance with people's increasing life expectancy. Chronological age is the strongest predictor of chronic diseases, and the scientific community is searching for protective agents that can contribute to preventing or delaying the onset of many agerelated diseases **(Garrido et al, 2013).**

Longevity increased in most countries during the first half of the 20th century mainly as a result of reduced infant mortality from infections and other preventable causes. However, since the 1950s the average lifespan has again increased, mainly because older people with chronic illnesses such as cancer, heart disease, and stroke are living longer. Data showing that the proportion of older people with depression and other mental illnesses will grow disproportionately faster than the overall older population are less well known. One reason for this is a higher risk of these mental illnesses in people born in the post-second world war baby boom than in those born before the war. The changing demographics have been described as a "silver tsunami," pointing to the high healthcare

*Head, Assistant Professor, Department of Psychology, Guru Nanak Khalsa College, Gujarkhan Campus, Ludhiana.

costs of the ageing population. A more constructive socioscientific approach would be to develop means of keeping older adults healthy (Jeste, 2011).

In order that successful ageing does not seem an oxymoron, the concept of ageing must be viewed from three dimensions: decline, change, and development. The term "ageing" can connote decline, and decline is not successful (Woodruff et al, 1997).

AGEING POPULATION IN THE INDIAN CONTEXT

The twentieth century and the beginning of this one have seen an unprecedented demographic transition in the form of population ageing. Globally, life expectancy at birth increased from around 47 years in the 1950s to 67 in 2008, an increase of 20 years in the space of half a century.

The gain has been impressive among less developed regions, i.e. 24 years compared to 10 in developed regions (UN, 2007). In India, the gain has been 21 years (Irudaya Rajan, 2008). India has the second largest number of older persons in the world. On average, an older person is expected to live 18-20 years upon reaching 60.

In a recent study by **Somnath Chatterji et al. (2008)** it was seen that China and India are home to more than a third of the world's population. The population of India will continue to grow through 2050, whereas China's population is expected to plateau by 2035. However, because of increases in life expectancy, the age composition of these two populations is likely to change dramatically. While the proportion of the Chinese sixty-plus age group is likely grow more than threefold (from 10.9 percent to 35.8 percent) over fifty years, its population of those age eighty and older are likely expand nearly fourfold (from 1.8 percent to 6.8 percent). For India, these age groups are likely to grow by nearly the same factors (from 8.4 percent to 22.6 percent and from 0.8 percent to 3 percent, respectively). By 2019 in China and 2042 in India, the proportion of people age sixty and older are likely to exceed that of people ages 0–14. Combined, more than 0.75 billion people age sixty and older are likely to live in China and India in 2050, constituting 38.5 percent of the world's sixty-plus population.

WORLD POPULATION OF THE AGED

According to a recent report published by **WHO (2007)** the world population is likely to see an increase of 2.5 billion over the next 43 years, passing from the current 6.7 billion to 9.2 billion in 2050. This increase is equivalent to the total size of the world population in 1950. The aged population is likely to increase accordingly.

The above figures clearly highlight the need for focusing on the health needs and welfare of the aged- who are going to be a sizable

portion of the population.

The twenty first century is characterized by the successes of modern science which have brought about apparently unlimited materialistic achievements. While people enjoy better health and remarkable means of healing which allow them to live to a much longer age, longevity and the increasing number of elderly have produced new social problems **(Buckwalther et al. 2003).**

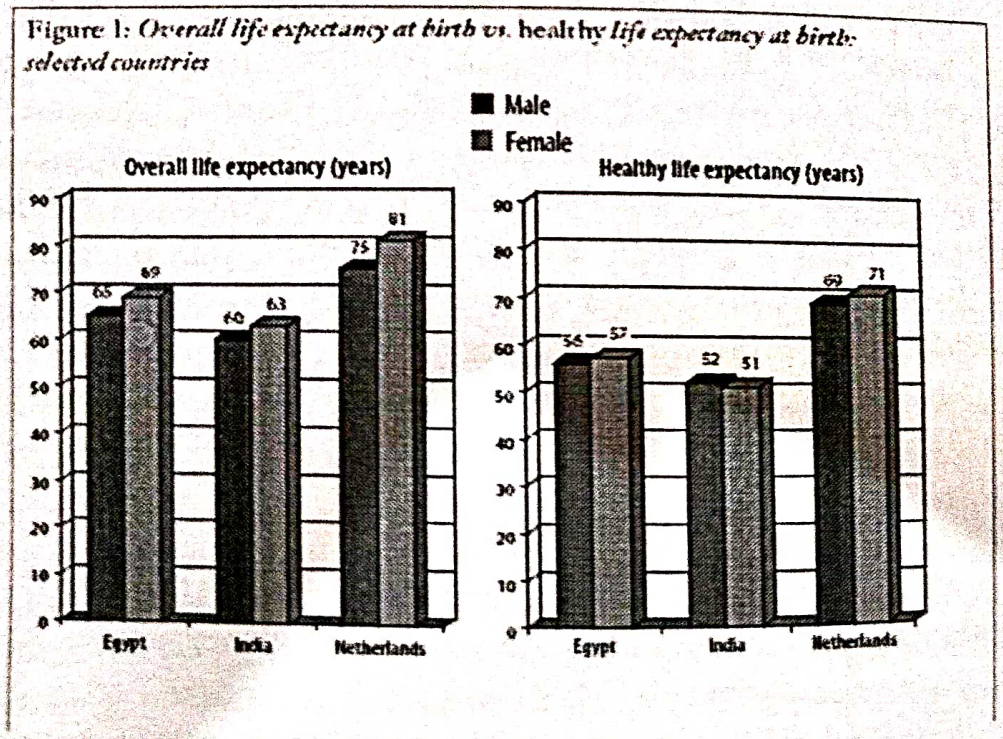
DEFINITION OF HEALTHY AGEING

Healthy Ageing "Ability to continue to function mentally, physically, socially, and economically as the body slows down its processes" **(Hansen-Kyle, 2005)**

According to Quick et al. (2001) THERE ARE SEVEN KEYS TO WELL-BEING IN LATER LIFE. These are:

- **Physical and Mental Fitness**
- **Good Nutrition**
- **Following one's heart's desire helps**
- **Material well being**
- **Healthy relationships**
- **Positive attitude**
- **Spiritual Vitality**

Fig. 1: Overall life expectancy at birth vs. healthy life expectancy at birth among selected countries



Source: Gender, health and ageing **(WHO, 2003).**

There has been a different definition for health: Physical, psychological, social and Spiritual well-being is not only absence of disease or disability (Alma-Ata, 2001). Health can be soundness of body and mind, a state of vigor and vitality that permits one to function effectively physically, psychological-ly and socially. The dimension of health is: Physical, Psychological, Social, Spiritual and Environmental.

Review of Literature

STRESS SYMPTOMS

Tracing the history of the concept of stress, its origin dates back to 1914, when **Cannon** used the term in medicine. **Cannon (1939)** also suggested the term "homeostasis" from the Greek language where "homeo", means similar, and "stasis", means position, for "the coordinated 55 physiologic processes, which maintain most the steady states in the organism".

Pioneering studies into the stress-health relationship have paved the way for more detailed research into possible links between stress and the development of specific conditions such as cardiovascular disease, hypertension, cancer, asthma, backache, arthritis, diabetes and neurosis. According to **Sundstorm and Markegard, (1980),** stress is a nonspecific demand on the individual's body or mind to adapt to a change physically or psychologically.

According to **Houston (1986),** 'stress' may be thought of as a non specific set of responses the body makes to demands that are made upon it, often these demands correspond to those that produce high arousal.

Methodology

SAMPLE

The total sample comprised of 200 elderly adults divided into 4 groups. The age range was 65-80 years. They were randomly selected from the tri city viz. Chandigarh, Punchkula and Mohali. There were 100 males and 100 females which were selected from the following age groups:

Group 1 comprised of 50 males in the age group of 65-74 years.
Group 2 comprised of 50 males in the age group of 74-80 years.
Group 3 comprised of 50 females in the age group of 65-74 years.
Group 4 comprised of 50 females in the age group of 74-80 years.

EXCLUSION CRITERIA

Those subjects with any psychiatric morbidity, physical disability and severe chronic health problems were not included in the

sample. Subjects with either spouse dead were also not included in the sample.

HYPOTHESIS

Based upon the review of literature, the following hypothesis has been proposed:-

Stress Symptoms were expected to be negatively related to the indices of Healthy Ageing in all the groups.

TESTS AND TOOLS

The following standardized test and tools were employed:-

Stress Symptom Scale

Heilbrum and Pepe (1985) constructed the Stress Symptoms Rating Scale which is a response-defined measure of stress in construct to the stimulus – defined measures being used in earlier stress research. The Stress Symptoms Rating Scale is an inquiry into the amount of stress experienced without regard to what provoked them. They selected 25 symptoms of stress from a list that was identified as readily detectable by the individual. The subject is required to rate the frequency of each Stress Symptom (for the previous year) alone on a six-point scale ranging from 'Not at all' to 'More than once per day' (i.e. ranging from 0 to 5). The stress score is the summation of scores obtained over all the ratings.

The alpha reliability for the scale has been found to be 0.93 by **Heilbrum and Pepe (1985)**. Evidence for validity has come from differential elevations of stress found in groups, otherwise identified as more stressful.

The Healthy ageing indices were taken as per **WHO(2002)** reports which are:-

(i) **Index of physical activity** was assessed by a question in the booklet asking whether any physical activity like exercise was followed and it was answered in yes/no.

(ii) **Physical health status** in 8 domains was assessed. Using a rating scale from 1-100.

(a) Role limitations due to physical health problems.
(b) Role limitations due to emotional problems
(c) Limitations in social functioning
(d) Physical functioning problems
(e) Experience of pain
(f) General mental health status
(g) Vitality status
(h) Perception of mental fitness and agility

Physical health status was evaluated by calculating a summary measure by combining scores on the above mentioned negative dimensions of Role limitations due to physical health problems, Role limitations due to emotional problems, Limitations in social functioning, Physical functioning problems and Experience of pain. Positive dimensions of General mental health status, Vitality status and Perception of mental fitness and agility formulate index of healthy ageing viz., Positive Fitness.

(iii) **BMI – (Body Mass Index)**

Body Mass Index which was also known as Quetelet Index for the man who first proposed it over 100 years ago. It was used as a measure of Physical Fitness. The formulae to calculate Body Mass Index was:

$$BMI = \frac{\text{Weight in Kilograms}}{(\text{Height in Meters})^2}$$

(iv) In addition self-rated health status was assessed with a single item that is – In general you would say your health is **Excellent/Very good/good/Fair/Poor** was administered.

Perceived Happiness

A general information schedule was also administered to the respondents for getting their demographic information.

RESULT

The aim of the present study was to study which factors affect Stress symptoms among the aged. For this purpose the sample taken consisted of 200 elderly adults which included 100 males and 100 females. Further these 100 males and females were divided into the younger old (ie 65-70 yrs) and the older old (ie 74-80 yrs) age group. In which 50 were younger old and 50 older old. Correlation was found for both the groups and the results that emerged significant were as follows-

In males it has been seen that stress symptoms were positively co related with Physical Health problems (0.48), Emotional Health Problems (0.46), Social Functioning (0.42), Experience of Pain (0.38), Physical Functioning Limitation (0.34), Negative Fitness (0.47), Body Mass Index (0.54) and negatively Correlated with General Mental Health Status (-0.55), Vitality Status (-0.52), Perception of Mental Fitness and Agility (-0.51), Positive Fitness (-0.55), Happiness (-0.74) and Exercise (-0.61).

In females it has been seen that stress symptoms were positively co relatec with Physical Health problems (0.64), Emotional Health Problems (0.62), Social Functioning (0.62), Experience of Pain (0.60), Physical Functioning Limitation (0.60), Negative Fitness (0.66), Body Mass Index (0.61) and negatively Correlated with General Mental Health Status (-

0.67), Vitality Status (-0.68), Perception of Mental Fitness and Agility (-0.72), Positive Fitness (-0.72), Happiness (-0.69) and Exercise (-0.68).

Table Showing the Correlation Analysis for both Males and Females Stress Symptoms

Variables	Females	Males
Physical Health Problems	0.64	0.48
Emotional Health Problems	0.62	0.46
Social Functioning	0.62	0.42
Experience of Pains	0.60	0.38
Physical Functioning Limitation	0.60	0.34
Body Mass Index	0.61	0.54
Negative Fitness	0.66	0.47
General Mental Health Status	-0.67	-0.55
Vitality Status	-0.68	-0.52
Perception of Mental Fitness and Agility	-0.72	-0.51
Positive Fitness	-0.72	-0.55
Happiness	-0.69	-0.74
Exercise	-0.68	-0.61

Discussion

The substantial increases in life expectancy at birth achieved over the previous century, combined with medical advances, escalating health and social care costs, and higher expectations for older age, have led to international interest in how to promote a healthier old age and how to age "successfully."**(Bowling and Dieppe, 2005)**

It is important to recognize that India being a country of such a large population has a large ageing population as well. Ageing has not always been seen as a very positive part of life but it is needed that attention should be paid on the ways in which healthy ageing can be enhanced, so that the older population lives a healthier life and are not seen as a burden on the society. **(Gokhale, 2003)**

There is overwhelming evidence that stress is a particularly important mediator of health-behavior relationships because it is a common and inevitable aspect of life and its broad effects can influence a range of bodily systems and behaviors. Stress appears to involve more or less simultaneous activation of psychological and biological systems, hence plays a crucial role in the etiology of chronic disorders **(Cohen and Williamson, 1988).**

Psychological stress and lifestyle factors appear to have an impact on the level of oxidation **(Gidron, 2006) (Moller, 1996)**. Stress has been the most extensively studied negative factor in the brain's vulnerability to aging. In contrast, positive environmental factors such as a healthy diet can lead to improvements in aging **(Garrido, 2011)**.

Severely stressful life events can have a substantial impact on those who experience them. For some, experience with a traumatic life

event can leave them confused, withdrawn, depressed, and increasingly vulnerable to the next stressful situation that arises. The clinical literature, for example, has found various stressful life events to be risk factors for the development of depression, anxiety, and in extreme cases, post-traumatic stress disorder (PTSD). For other individuals, a traumatic experience can serve as a catalyst for positive change, a chance to reexamine life priorities or develop strong ties with friends and family (Updegraff, 2000).

CONCLUSION

This study shows the importance of being happy, reducing the amount of stress and following appropriate fitness regimes to age healthy. These finding should be applied on the ageing populations so as to be able to have a healthier aged population in the developed and developing nations.

References

1. Dychtwald, K. (1986). Wellness and Health Promotion for the Elderly. Rockville. MD: Aspen Publications.
2. Garrido, M., Terron, M.P. and Rodriguez, A.B. (2013). Chrono Nutrition Against Oxidative Stress in Ageing. Hindawi Publishing Corporation, Article ID 729804, 1-9.
3. Jeste, D.V. (2011). Promoting Successful Ageing Through Integrated Care. BMJ, 343:d6808 doi:10.1136/bmj.d6808.
4. Woodruff-Pak, D.S.(1997): Neuropsychology of Aging. Malden, Mass,Blackwell.
5. United Nations. (2007). World Population Ageing. New York: United Nations.
6. Irudaya, R. S. (2008): Social Security for the Elderly: Experiences from South Asia, (ed.), Routledge: Taylor and Fransis Group: London, New York, New Delhi.
7. Chatterji, S., Kowal,P., Mathers,C., Naidoo,N., Verdes,E., Smith, J.P. and Suzman, R. (2008). The Health Of Ageing Populations In China And India. Journal of Health Affairs, 27, 4. 1052-1063.
8. World Health Organization (2007). Mental Health: Strengthening Mental Health Promotion. Available online at: www.who.int/mediacentre/factsheets.
9. Buckwalter, J.A., Heckman, J.D. and Petrie, D.P. (2003). Aging of the North American Population: New Challenges for Orthopaedics. Journal of Bone and Joint Surgery, 85-A (4):748–58.
10. Hansen-Kyle, L. (2005). A concept analysis of healthy aging. Nursing Forum, 40(2), 45-57.
11. Quick, S., Hesseldenz, P., Hayhoc, C., Bastin, S and Flashman, R.H. (2001). Ageing Gracefully Making The Most of Your Later

Life Adventure., www.ca.uky.edu/fcs/aging.
12. World Health Organization (2003). Gender, Health and Ageing.
13. Alma-Ata Declaration (2001). World health organization. 27, Geneva.
14. Cannon, W.B. (1939). The Wisdom of the Body, New York: Norton.
15. Sundstrom, K. and Markegard, B. (1980). How to Handle Stress at Work. In Burke, W.W. and Goodstein, L.D. (Eds.), Trend and Issues in Organisational Behavior : Current Theory and Practices. California: University Associates.
16. Houston, J.P. (1986). Motivation. New York: Macmillan Publishing Company.
17. Heilbrun, A. B. and Pepe, V. (1985). Awareness of Cognitive Defenses and Stress Management. *British Journal of Medical Psychology,* 58,9-17.
18. World Health Organization (2002). Active Ageing: A policy Framework.
19. Bowling, A. Dieppe, Paul. (2005). What is Successful Ageing and who should Define it? *British Medical Journal,* 331, 1548-1551.
20. Gokhale, S.D. (2003). Towards a Policy of Aging in India. *Journal Of Aging and Social Policy,* 15: 2, 213.
21. Cohen, S. and Williamson, G. (1988). Perceived Stress in a Probability Sample of the United States. In S. Spacapan and S. Oskamp (Eds.), The Social Psychology of Health: Claremont symposium on Applied Social psychology. CA: Sage.
22. Gidron, Y., Russ, K., Tissarchondou, H. and Warner, J. (2006). "The relation between psychological factors and DNA-damage: a critical review," *Biological Psychology*, vol. 72, no. 3, pp. 291–304.
23. Møller, P., Wallin, H. and Knudsen, L.E. (1996). "Oxidative stress associated with exercise, psychological stress and life-style factors," *Chemico-Biological Interactions*, vol. 102, no. 1, pp. 17–36.
24. Garrido, P. (2011). "Aging and stress: Past Hypotheses, Present Approaches and Perspectives," *Aging and Disease*, vol. 2, no. 1, pp. 80–90.
25. Updegraff, J.A., & Taylor, S.E. (2000). From Vulnerability to Growth: Positive and Negative effects of stressful life events. In J. Harvey & E. Miller (Eds.) Loss and Trauma: General and Close Relationship Perspectives (pp. 3-28). Philadelphia, PA: Brunner-Routledge.

Stoicism in Santiago
The Old Man and the Sea

*B.K. Batra

Abstract

Art does not exist in vacuum. In order to be meaningful, it should have a close correspondence with life. Art emerges out of life and satisfies as fundamental craving for truth and beauty. The concept of art as the representation of reality recognizes the contribution of the artist's creative imagination which transforms amorphous life into meaningful patterns contributing towards a better understanding of reality. Mere transcriptions of the external world will not offer us insight into life. Ernest Hemingway feels that a piece of creative writing gives an aesthetic meaning to life. The purpose of writing, this paper is to explore Hemingway's vision of the Oldman's stoicism achieved through the better reality of life. A deep and powerful response to life brings him closer to the understanding of the human condition which the Scriptures present with religion sanction.

Ernest Hemingway is often spoken of as novelist of creating characters who are wounded — physically and even psychologically. But when we examine the entire corpus of The Old Man and The Sea, ... we come to know that it affirms the values of life through Santiago. The novel shows that a man, feeble or frail he may be, is capable of snatching victory even from the circumstances of despair if he has courage and fortitude, valiances and manlihood, decency and dignity. He instills in man the doctrine of determination to fight against odds with a sense of self-confidence. Santiago, with his simple faith and his love for adventure, emerges out as a character who meets disaster with stoicism and wrests victory from it. He shows his mettle against the marlin and the marauding sharks and the hostile power of nature. Like a tragic hero, he attempts to do the impossible and attains ripeness through stoicism, purgation and self-purification. The Old Man and the Sea is a realistic story, a romance of infinite adventure, a drama of heroic determination and a parable of mankind showing a person's life as a struggle where, through dignity a kind of victory is won in defeat. And for such a man, there is always a silver lining and tomorrow is always another day which is worth living and worth hoping for. He is a symbol of frail humanity for whom incessant struggle has become an external and divine law of existence, while the boy, in Monolin, represents the continuity of human struggle against all the oddities of nature. Manolin is Santiago in making, who keeps the cycle of life moving.

*Formerly Head, Department of English, D.A.V. College, Dasuya.

The creation of art is the process of the intersection of the stream of soul and the stream of history wherein the latter implies the world in its fullest - the social, political, economical and religious dimensions. Out of this confluence emerges a series of responses, and response can be in the form of either reaction to the ways of the world or passive endurance of whatever is fated to come in one's life. Charles Scribner, JR. justifies the apposition of the title of his book keeping in mind the life-philosophy of Hemingway, "The need to endure was central in Hemingway's philosophy of life, and we have chosen the title *The Enduring Hemingway* in recognition of how important it was to him.[2] Endurance is a Stoic virtue, comments J.M. Rist: " There are many actions, such as sweating in hot weather, over which the wiseman has no kind of control whatsoever. Here the will, the judgement and the reason do not operate. Man is under the sway of nature and necessity."[3] What man can do in such situations is to undergo. The cardinal emphasis laid on tolerance in the fiction of Hemingway, points out that he was not only deeply influenced by Stoic philosophy, but had also acquired pondering over, an inveterate faith in this way of life. The object of this paper is to make a study of the Stoic faith as embodied in *The Old Man and the Sea (1952).*

The problem epitomised in *The Old Man and the Sea* : the recognition of a hard existence, a struggle in which man is doomed to discomfiture, is indeed, central in the fiction of Hemingway. Harry Morgan in *To Have and Have Not (1937)* is shot dead at the threshold of a new life – a slip between the cup and the lips. Henry Fredrik in *A Farewell To Arms* is disillusioned of all the four values i.e. Church, vocation, patriotism and love of woman. He admits that none of these values is steadfast when Catherine dies of hemorrhage in a hospital bringing forth a dead child. Robert Jordon *in For Whom the Bell Tolls* (1940) meets a tragic death by bone fracture after having steered clear from a deadly ordeal of blowing up the bridge. He died when love and romance awaited him in Madrid. Santiago, likewise, loses his hard won marlin to the sharks and ashored only the skeleton. "No shark was to come now, because comments the novelist, There was nothing more for them to eat."[4] Having established this thesis time and again in his novels and stories, the author holds firmly that the winner takes nothing. Man is ultimately fated to lose. Life is essentially tragic. "The world not only breaks, it crucifies everyone, and afterwards many are scarred in the hands."[5]

For Hemingway the tragedy of life cannot be met in an escape from reality, nor in any nihilistic attitude, but in a resigned ability to accept things as they come. Man cannot evade his lot, nor he ought to. The way out for him is only to submit, to endure and to suffer like a Stoic. Given the fact of defeat, manhood lies not in pessimism but in resistance.

Santiago has no ill-will for the sharks after his defeat. He makes no complain against fate or nature, instead, he rather attains a state of equanimity usually experienced after witnessing a Shakespearan tragedy. The Oldman's victory has been snatched away and "he knew no shark would come now, for there was only the skeleton left of his great fish." He settles the sack around his shoulders and puts the skiff on her course. "He sailed lightly now and he had no thoughts nor any feelings of any kind. He was past everything now and he sailed the skiff to make his home port as well and as intelligently as he could."[6] Writes Steward Sanderson – "It could be argued that for Hemingway the chief virtue is a resigned ability to take things on the chin."[7] And Santiago takes them as they come.

The Stoic philosophers preach retirement from life. They are in favour of minimizing the participation in the struggle of life. But the American stoic novelist is opposed to such an attitude. He rather sees a scope of progress in man's continued endeavours, towards the realization of the best in him. Making a case for contrast between the Stoic concepts of passivity in Henry James and Epictetus, C.B. Cox writes – "Whereas Epictetus believes that the stoic must passively withdraw from life, James however, believes in the possibility of progress."[8] This comment applies equally to Hemingway as well. Resigned ability to take things as they come, is not an escape from the struggle on the part of Hemingway and so Santiago, rather it is of cardinal impetus for the author and his protagonists. Despite the awareness of his old age, Santiago is firmly disposed to fight, first with the marlin and then with the sharks. He realises repeatedly that he is weak. "No one should be alone in their old age.... But it is unavoidable."[9] And "I wish the boy were here."[10] Still, by putting in the best of one's by putting in the best of one's efforts, to the best of one's ability and then meeting defeat where one cannot help, elevates one to the level of spiritual or moral victory. This triumph in defeat is the realization of the best in man and so a possibility of progress. Says Epictetus – "We must make the best of those things that are in our power, and take the rest as nature gives it."[11]

Santiago is aware that suffering and old age are the common factors in the lot of man within the living conditions. Man should determine to live to the full that he can. This world has many barriers that stand in the way of human aspirations yet, there must be no positive withdrawal from life. Man has no chance of escaping his lot and life but he may deepen his vision of life. "Man must continue in his search for the meaning of experience, for though, the mysterious mixture can never be fully understood; contact with life results in an enlargement of consciousness."[12] Living life as it is, may lead towards a continual

development of a sense of the value of experience. This understanding of values will enable man actively to pursue those types of contact with experience which most effectively realize the noblest and the fullest elements of human character. The mind must be active not in seeking material rewards, which are subject to the flux of life, but in developing its inner resources. It is this stress on understanding by the novelist that Santiago is made to discover the inner resources at the hazards of his material prospects. He endeavours to the fullest of his potentiality. "The Oldman's only fault, if it is a fault, consists in doing to the best of his ability, what he was born to do." [13] Indeed, no defeat, however great, can take hope and his future efforts away from man if he does not give way to pessimism. Says Santiago "A man can be destroyed but not defeated".[14] And "Every day is a new day."[15] He even condemns not to hope as a sin. "It is silly not to hope ... besides I believe it is a sin."[16] It is on this level of existence that Hemingway discovers not only the essentially negative virtues, (because their worth is primarily defensive) like encourage, self discipline and courage, but "also the positive one—joy, love and ability to such from the marrow of the smallest piece of existence, the goodness which is always there."[17]

The vision that the author intends to reflect in *The Old Man and The Sea* is directed to awaken man to the fact that the only victory he can attain lies in a dignified loss. The triumph of Jesus Christ over the evil lies in physical defeat. Nature is physically invincible for man. "The world is at last too much for the individual however plucky he may be."[18] It is evident that the ocean is full of sharks and it is but a chance that man may not have to fight them. Though Santiago has killed many of them when young and energetic, yet he cannot do so for ever. There is the fact of old age with its emancipation. Reconciliation with life can be a better way therefore. Melville had already stressed in *Moby Dick* that man cannot prevail over natural forces, the world is indeed, too much for him. Melville suggests the necessity of submitting to the unconquerable which Ahab could not do and so invite his doom. "The necessity of submitting the will of human individual to the will of God, and of thus achieving reconciliation with life – is the lesson that Ahab never learns, and this is his tragedy."[19] Hemingway has learnt and realized from the experiences of his ancestors the need of reconciling with nature. He is one who inherits the tradition. John A. Jones writes, "Hemingway was not the naturalist critics thought him to be, but a haunted, nocturnal writer in the tradition of Melville...." [20] Santiago knows that it is essential to reconcile with life. Having lost the marlin to the sharks the Oldman examined his skiff in order to ensure whether it is fit to go for fishing the next day. "She is good, he thinks. She is sound and not harmed in any way except for the

tiller. That is easily replaced."[21] This concern with the boat reveals that the oldman had compromised with what has gone back and his thought of replacing the tiller is a hint at his prospect of finishing the next day. When he talks to him Manoline, and the boy proposes to go for finishing with the oldman, Santiago advises him boy – "We must get a good killing lance and always have it on board."[22] Even when he boy asks the oldman to get his hands well, he replies – "I know how to care for them."[23] This shows that Santiago does not brood over the past. For him it is the fight, to the best possible extent which matters and when the occasion has slipped, the only apt attitude is to adjust with life.

Down deep in the world of *The Old Man and The Sea,* we notice the operation of a cyclic existence. When the oldman feels hungry and dissects the body of the dolphin he has caught, he discovers two smaller fish inside its belly. "He (the oldman) feels the maw heavy and slippery in his hands and he slit it open. There was two flying fish inside."[24] The dolphin feeds on the flying fish, (the dolphin) is eaten up by the marlin to keep itself alive and the marlin is killed by man to sustain his body. Man in turn is splashed by the ocean and is devoured by the sharks and the fish. What is hinted at, is a cycle in which everything is eating up everything else to keep itself alive. This contention is propped by Santiago himself when he muses – "Everything kills everything else in some way. Fishing kills me exactly as it keeps me alive."[25] Santiago knows well the man is doomed to a natural cycle and it does not matter who kills who – "come on and kill me". Says Santiago to the fish, "I do not care who kills who."[26] Hence the sharks are not an accident bit a part of the system and it is not abnormal that the marlin is eaten up by them. The recognition of this fact generates a Stoic faith in man. The ancient Stoic philosopher had discovered it. "They reduce every form of causation to the efficient cause which implies the communication of motion from one body to another. Again and again, therefore, only body exists.[27] The communication of motion from one body to another may have some reflection on the scientific thought developed by the Stoics, but it, nevertheless, also suggests the life nourishment supplied by one body to the another and therefore, only the body exists.

It is common in the nature of things that a cause leads to its effect and that success is followed by a necessary still greater struggle. To maintain a success one has to struggle hard. Santiago achieves his strenuous success by killing the marlin but the victory leads to a greater struggle with the sharks. Carlos Baker hints at the same idea when he writes – "It is provided in the essence of things, that from any fruition of success, no matter what shall come forth something to make a greater struggle necessary."[28] Thus man should not attach great importance to

success. It is the action that matters. This is why Santiago fishes because he is born to do so, and he does it to his utmost ability. It is worthwhile to note the reaction in Santiago when the sharks have deprived him of his victory. "Now they have beaten me, he thought.... But I will try it as long as I have the oars and the short club and the tiller."[29] The Stoic surrenders the reward of his labours to the absolute. Santiago loses his fish to the sharks – the all powerful force of nature. The other side of the debate on action and reward is the virtue of humility. To surrender every reward and to accept humbleness. Santiago has learnt it not knowing when. "He was too simple to wonder when he had attained humility."[30]

Humility teaches man that all vanity is useless. Pride and vanity lead man nowhere. Life is a series of fights and struggles wherein man, however courageous he might be, has to surrender. Man must accept pain and suffering. The oldman, dead tired by the noon of the second day of his struggle, expects the fish to start circling. But the fish, instead, jumps out of water and begins to drag the boat at its usual pace. The oldman's hand is cramped. He experiences pain in his body. But he knows that pain and sufferings are inevitable and have to be borne. So "he settles comfortably against the wood and takes his suffering as it comes..."[31] even at the end when he walks to his shack having ashored his skiff, his mast on his shoulders, he falls down and lies flat for some time. He tries to get up, but it is too difficult and he sits there with the mast on his shoulders and looks at the road.[32] This is to make it evident that Santiago knows that life cannot be cleansed of sufferings. This is the warp and woof of existence. Man is born to suffer. He should accept pain even if it leads to corporal death.

The voyage Santiago undertakes seems, in fact, naturally ordered for the illustration of a larger experience of life than is intended even in some of the parables in The New Testament. The meaning of this voyage - the vanity of human wishes has been established long before Carlos Baker says – "Its theme has been well pointed out by the Christian Stoic." The story of Santiago shows not only a natural tragic pattern, as the individual human life may do when seen as a whole, it also can be read as a natural parable. As in this story, so in the life of a man, the battle commences, grows and subsides between one life and the other. It is an essential pattern. There are many forms of both marlins and sharks even in human experience. Between our coming forth in this world and setting back to the unknown, there is much to be struggled and endured and perhaps relatively little to be enjoyed and tasted. What makes Santiago a true Stoic, is the fact of his evanescence against the perennial existence of them, he kills. Men may come and go but nature is always the

same. Hemingway's own passage confirms his faith in the vainness of human wishes and vanity:

> When, on the sea, you are alone with it and know that this gulf stream you are living with, knowing, learning about, and loving, has moved, as it moves, since before man...(then) the things you find out about it, are permanent and of value because that stream will flow as it has flowed, after the Indians, after the Spaniards, after the British, after the American and after all the Cubans and all the system of the governments, the richness, the poverty, the martyrdom, the sacrifice and the venality and the cruelty are all gone as the high piled scow of garbage.[11]

In the Old Man and the Sea, Hemingway by creating Santiago, the invincible optimist, has tried to suggest that man can fight the great odds of natural forces by endurance. The fact of defeat can only be expiated by moral resistance of not admitting it. Hemingway propounds a deep and stable philosophy of life, that in the struggle which is going on in this against the impossible odds of unconquerable

References

(Endnotes)

1. The Enduring Hemingway (New York: Charles Sciber's Sons, 1974), p.29.
2. Stoic Philosophy (Cambridge: Cambridge University Press 1969), p. 42.
3. Hemingway, The Old Man and the Sea (Middlesex : Harmondsworth, 1974), p. 94. Further references are from this edition of the novel.
4. Phillip Young, Ernest Hemingway (New York: Pinehart & Company Inc : 1952, p. 94.
5. The Old Man and The Sea, p. 94
6. Hemingway (London: Oliver & Boyd, 1962), p. 5.
7. "Henry James and Stoicism", Essays and Studies (London : John Murray, 1955), p. 78.
8. Ibid., p. 48.
9. Ibid., p. 71.
10. Epictetus " On Providence" in The Stoic and epicurean Philosophers ed. Whitney J. Oates (New York: The Modern Library, 1940), p. 225.
11. Notes and Reviews by Henry James, ed. Pierre de Chaignon La Rose (Cambridge: Cambridge Univ. Press, 1921), p. 178.
12. Carlos Baker, Hemingway : The Writer as Artist (Princeton : Princeton Univ. Press, 1972), p. 315.
13. The Old Man and The Sea. p. 84.
15. Ibid,. P. 38.

16. Ibid,. P. 85
17. W.R. Macnaught "Maisie's Grace Under Pressure : Some Thoughts on Henry James and Hemingway" Modern Fiction Studies, 22, N0. 2 (Summer 1976) 161.
18. Modern American Narration : Mark Twain, Ernest Hemingway and Faulkner, ed. Randall Steward (Connecticut : Brown Univ. Bethurum, 1954), p. 69.
19. Edward Wagenknecht, Cavalcade of the American Novel (New York : Holt, Rinehart and Winston, 1952), p. 76.
20. "Hemingway : The Critics and the Public Legend", American Literary Scene ed. Manning Howthorne (Bombay : 1962), p. 69.
21. The Old Man and the Sea, p. 94.
22. Ibid., p. 98.
23. The Old Man and the Sea, p. 98.
24. Ibid., p. 68.
25. Ibid., p. 86.
26. The Old Man and the Sea, p. 77.
27 Encyclopedia Britannica: A New Survey of Universal Knowledge Vol. xxi (London: Encyclopedia Britannica Lts.), p. 431.
28 Hemingway : The Writer As Artist, p. 304.
29. Ibid., p. 90.
30. The Old Man and the Sea, p. 26.
31. The Old Man and the Sea p. 58.
32. Ibid., p. 95.
33. Green Hills of Africa (Middlesex England: Harmondsworth, 1972 rept.), pp. 149-50.

TESS: A Victim Of Eternal Silence

*Niharika

Abstract

This paper is an attempt to see how the world looks at woman and how her roles are defined by the society. Women, in different parts of the world are still leading a 'death in life' kind of existence. They are the victims of eternal silence. Thomas Hardy in his novel Tess of the Durbervilles: A Pure Woman beautifully portrays the inner traumas of the heroine and put forth a clear picture of her 'bottled up feelings'. Hardy realistically depicts the torture and conflicts of Tess and her quest for the self or identity.

Even though we have entered the twenty-first century, still our social institutions continue to support the cultural values which force women to occupy unreasonably narrow spaces. According to our social beliefs, every woman must possess and cultivate some unique qualities. Docility, coyness, politeness, bashfulness, modesty, humility, passivity, submission, subordination, softness or tenderness should be the hallmark of the personality of a woman.

Our society has been mainly serving the interests of men. As a result, women have been silenced, dominated and bullied by their male counterparts and they have never been given a chance to prosecute and persecute. The social conditioning and grooming done to the women right from birth, has a pernicious effect. It makes them feminine and hence those women who cross the threshold are considered subversive, neurotics, viragos or whores. The rational faculty, the decision making power and the capability of being the bread earner of family are considered to be male strengths. Man is the sole ruler of the symbolic order and he usurped the freedom of woman. Woman, from her marginalized position, has always been protecting the symbolic order from being invaded by chaos and wilderness present outside.[1]

Many debates and declamations have been held on women's liberation and volumes have been spoken, but the fact remains that woman is the other, the secondary, the subordinate, the subservient, the mute and the subaltern. Even after centuries of struggle, women have not been able to carve their own niche in the patriarchal society because it is a Herculean task to change the conditioning of centuries of servitude.

However, the advent of the Feminist Movement exploded the myth of the softness of woman, when the feminists started a full fledged movement in the late 1960's and advocated the woman's viewpoint.

*Research Scholar, Deptt. of English, Guru Nanak Dev University Amritsar.

Feminist literary criticism seeks to expose the brutality and injustice meted out to women and the marginalized position which they are made to occupy. The feminist also exhort the women to realize that they have a being and an identity of their own. They lay bare the power imbalances and the double standards prevalent in the society. To put it simply, the feminists give voice to the victims of eternal silence.

The lost and forgotten literary works attempted by women are being rediscovered by the feminists. They are thus trying to unveil the female ideology and perspective from all such works which have been relegated to the background. The expression of female experience in these literary works like pain, agony, trauma or ecstasy are being given a panoramic representation. The feminists try 'to dig them out, brush them down and exhibit them.'[2]

Simone de Beauvoir's, the doyen of the Feminist Movement in her book *The Second Sex* posits the existence of the myth that 'woman is man's other' in European thought. This myth subordinates and alienates women who are subordinated on biological rather than on historical grounds. Beauvoir feels that 'woman is, like man, a human being', then why she is not recongnized as a human being. She further says, "Woman is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as apposed to the essential. He is... the Absolute she is the Other".[3]

Simone de Beauvoir wants to see women as equal to men and not as a 'separate militant sisterhood' group. She sees them attaining true independence and yet remaining in their relationship with men, for this is the 'direct, natural, necessary relation of human creatures'.[4] She wants to see women having their own voice, identities and desires.

'Tess', the protagonist of the novel *Tess of the D'urbervillees,* written by Thomas Hardy is a classic example of a victim of eternal silence. In the novel, Hardy has beautifully portrayed Tess as an innocent, young and beautiful girl, namely, she has all those characteristics which make her vulnerable. Alec , the villain in the story, has a heart which flames with devilish lust. He seduces and rapes Tess. Therein starts a life full of trials and tribulations for Tess. The villain is easily exonerated by the society and when he delivers sermons, people come from distant places to attend them and start adoring him as a demi-god. On the contrary, 'Tess' image is badly tarnished as an impure woman and she is made to hear barbed remarks about her bad character. Why is Tess considered a culprit even for the wrong done to her by somebody else? Like a submissive woman, she keeps mum and bear the acute social injustice. So much so that her parents also abandon her and disallow her to baptize her son.

Angel Clare, the person whom Tess marries, also proves to be a nebulous character. He had voluntarily 'plunged into forty-hour dissipation' with an old woman before marriage. It is ironic to see him seeking forgiveness from Tess when he makes his confession and at the same time, questioning Tess' purity when Tess makes her confession. Ideally, he himself is not a pure man as his act was voluntary whereas Tess is a pure woman as she was seduced when she was an innocent girl. It appears strange to find Tess behaving as a devoted wife and maintaining her calm even after she meets callous treatment at the hands of her husband. She is left in the lurch and faces innumerable ordeals all alone.

The physical beauty of Tess becomes a problem for her and as a result, she has to shave her eyebrows and present herself ugly in order to escape the greedy looks of miscreants. Throughout the novel, we find that Tess encounters many challenging situations and her heart aches with deep pain but never does she utter a word of resentment. She bears all the atrocities patiently as there is nobody who can redress her grievances. The character of Tess clearly shows how women have to seal their lips and bear the brunt of male dominated atrocious society.

References

1. Moi, Toril. "Feminist Literary Criticism." *Modern Literary Theory: A Comparative Introduction.* Ed. Anne Jefferson and David Robey, 2nd ed. London: Batsford, 1986, p.213.
2. Singh, Sushila. *Feminist Theory, Criticism, Analysis.* Delhi: Pencraft International, 1977, p.32.
3. De Beauvoir, Simone. *The Second Sex.* Trans. And Ed. H.M. Parshley. Harmondsworth: Penguin, 1982, p.44.
4. ibid., p.17.

Biblography

1. De Beauvoir, Simone. *The Second Sex.* Trans. And Ed. H.M. Parshley. Harmondsworth: Penguin, 1982, p.44.
2. Hardy, Thomas. *Tess of the Durbervilles: A Pure Woman.* London: MacMillan, 1975.
3. Moi, Toril. "Feminist Literary Criticism." *Modern Literary Theory: A Comparative Introduction.* Ed. Anne Jefferson and David Robey, 2nd ed. London: Batsford, 1986, p.213.
4. Singh, Sushila. *Feminist Theory, Criticism, Analysis.* Delhi: Pencraft International, 1977.

T.S. Eliot's Concept Of Living Death

*Dr .Rupakshi Bagga

Abstract

"The Waste Land" is a long poem written by T.S. Eliot. It is widely regarded as one of the most important poem of the 20th Century and a central text in Modernist poetry. It was published in book form in December 1922. Among its famous phrases are "April is the cruelest month", 'I will show you fear in a handful of dust' and the mantra in the Sanskrit language "Shantih Shantih and Shantih". The poem's structure is divided into five sections. The first section, titled 'The Burial of the Dead' introduces the diverse themes of disillusionment and despair. The second title, 'A Game of Chess' employs vignettes of several characters alternating narrations that address those themes experientially. ''The Fire Sermon'' the third section, offers a philosophical mediation in relation to the imagery of death. After a fourth section that includes a brief lyrical petition, the culminating fifth section, "What that Thunder said ''concludes with an image of judgement.

Eliot's *Waste Land* certainly deals with the blindness and numbness of the contemporary consciousness, its sterility, emptiness and aridity, its loss of vital relationship with the ancient values, and in general with the human heritage or tradition. Whether he agrees or, not, but the poem does express the disillusionment of the present century which is heading towards a close in a decade's time. The author has also shown that if human beings today are leading a life which is also death in the emotional and spiritual sense, so was the case with the people in Dante's time. In his Limboo too, death had undone many as it has in the case of modern crowds on London Bridge or for that matter every where in the world Sibyl and Tiresias too, though technically still alive, are withered in the body and are longing for death. And there is no death of Sibyls and Tiresias anywhere. The poem is crammed with the powerful emotion of fear which has been the man's accomplice since ages April inspires fear. Marie is frightened in her moment of sexual delight on her cousin's sledge. It is not much different from Lord Indra's terrorised mind at the time of a similar act with Gautam's Ahalya. The "son of man" is urged to endure the vision of fear in the desert and the lover in the garden is neither living nor dead. Madame Sosostris says, 'Fear death by water". The anxious crowd of Londoners identified with the souls in Dante's poem exhale sighs. Belladonna, her lover and Lill are all afraid. Fear is common to all

*Associate Prof., Deptt. of English, D.A.V College , Hoshiarpur.

times and periods of history. The gods and demons, the 'surs' and 'asurs' cause terror and get terrorised. Fear has been responsible for good actions and bad. It has acted as a motive, it does so even today, and tomorrow too, its force is not going to be enfeebled. If human consciousness is to acquire an equilibrium, which is a sine qua non of seeing the world in the correct perspective, man has to acquire Buddha's or Gandhi's fearlessness. Eliot has thus a practical lesson to place before the world philosophies.

Eliot in his *Waste Land* has very successfully and forcefully cast his vision of the contemporary erotic and spiritual aridity into a general perspective beyond barriers of historical times or geographical boundaries. The framework of the myth and the recurrent allusions to it throughout the poem, the juxtaposition of the modern and the Elizabethan scenes in 'The Fire Sermon', the portrayal of monologuing characters, the images of dryness and absence of water, the literary reminiscences and quotations from numerous philosophic works – all these contribute to just one fact, the want for spirituality, spiritual thinking and spiritual living.

The most astounding image, created by Eliot is the reexpression of the truth of the concept of living death. Life in the Waste Land takes on the colour and nature of a living death. The concept is not new, but the perspective is surely novel. The image of Stetson's 'sprouting corpse' is significant.

> That corpse you planted last year in your garden.
> Has it begun to sprout? Will it bloom this year?
>
> (The Burial of the Dead)

Again,

> "Your arms full, and your hair wet, I could not speak,
> and my eyes failed, I was neither living nor dead,
> and I knew no thing".
>
> (The Burial of the Dead)

Is not the man, by and large, oscillating between life and death? Life seems to struggle out of death: "lilacs out of the dead land", "branches out of stony rubbish" and "I will show you fear in a handful of dust" are meaningful philosophies.

The Sibyl had asked for as many years of life as the number of grains of sand in her hand and to Ezekiel, too, dust is a symbol of bodily mortality (dust upto dust is a Biblical phrase).

In the Wasteland, the fear of death has become the fear of life itself. Unlike the Sibyl, the inhabitants of the Waste Land are too afraid to want to die but like her they are in a state of unwanted life. And unwanted life is no better than death.

The Fire sermon which is a purely Indian picture shows fear and anxiety paling into apathy, no less terrible, of the lovely woman stooping to folly with an indifferent lover. There is also the apathy of the Thames maidens-

"On Margate sands
I can connect
Nothing with nothing
The broken finger nails of dirty hands
My people humble people who expect
Nothing".

Terror is diminished only in 'What the Thunder said':

"We who were living are now dying
with a little patience".

But fear again returns when questions are raised and answers are attempted, the reality of knowledge is challenged violently:

Who is the third?
Who is that?
What is that sound?
Who are those hooded hordes?
What is the city?

The climax is reached when Eliot points out

"A woman drew her long black hair out tight
And fiddled whisper music on those strings
And bats.....
And voices singing out of empty cisterns and
exhausted wells".

The responses to the command of the thunder are no less fearful:

'Blood shaking my heart
The awful daring of a moment's surrender"

and

"Each in his prison
Thinking of the key".

And finally, fear is the impulse behind the sharing up of fragments to ward off total ruin:

"These fragments I have shored against my ruins
Why then lie fit you".

Where is the solace then? The reply is contained in the last one word, repeated thrice, after each of the three words said by Thunder ....Data, Dayadhvam and Damayata: Shantih, Shantih, Shantih.

Some may find no peace because the image of destruction in the Wasteland is overpowering; others may find peace resulting from the

realization that a new life can be achieved through self-sacrifice, self-control and sub-mission to God. We can then live life by living and not by dying. Eliot leaves the 'choice' with the people.

REFERENCES

1) The Waste Land – by T.S. Eliot
Published by Horace Liveright 1922.

2) Eliot, T.S. (1988): The Letters of T.S. Eliot, Vol. I, Harcourt, Brce Jovanovich.

3) Wilhem James. J (1990): Ezra Pound in London and Paris, 1908-1928, Pennsylvania, State University Press.

4) Eliot, T.S., (2001): The Waste Land
New York: W.W. Narton.

5) Brihadaranyale Upanishad & Ishvasya Upanishad.

ਜ਼ਿੰਦਗੀ ਦੇ ਮੂਲ ਸੱਚ ਦਾ ਕਵੀ ਵਾਰਿਸ ਸ਼ਾਹ

*ਡਾ. ਸੁਰਿੰਦਰ ਮੰਡ

Abstract

ਵਾਰਸ ਸ਼ਾਹ ਪੰਜਾਬੀ ਕਿੱਸੇ ਦੀ ਸਿਖਰ ਹੈ। ਜਨਤਾ ਤੱਕ ਇਸਦੀ ਕਵਿਤਾ ਦਾ ਗਾਇਆ ਅਤੇ ਪੜਿਆ ਜਾਣਾ ਇਸਦੀ ਕਵਿਤਾ ਦੀ ਮੁੱਖ ਵਿਲਖਣਤਾ ਹੈ ਕਵਿਤਾ ਨੂੰ ਇਸਨੇ ਘਰ-ਘਰ ਪਹੁੰਚਾਇਆ ਹੈ। ਇਸਦੇ ਕਿੱਸੇ ਦਾ ਅੰਤ ਭਾਵੇਂ ਦੁਖਾਂਤ ਹੈ ਪਰ ਇਸਨੂੰ ਪ੍ਰਵਾਨਗੀ ਨਾਇਕ ਨਾਇਕਾਵਾਂ ਦੀ ਜਿੱਤ ਵਰਗੀ ਹੈ। ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਸਾਰੇ ਅਹਿਮ ਪਹਿਲੂਆਂ ਦੇ ਦਰਸ਼ਨ ਇਸਦੀ ਰਚਨਾ ਵਿੱਚੋਂ ਹੁੰਦੇ ਹਨ। ਮੇਰਾ ਮੁੱਖ ਮੰਤਵ ਇਹ ਦੱਸਣਾ ਹੈ ਕਿ ਹੀਰ ਵਾਰਿਸ ਕੋਈ ਹੀਰ ਰਾਂਝੇ ਦੀ ਪ੍ਰੇਮ ਕਹਾਣੀ ਵੱਲੋ ਦਾਇਰੇ ਨੂੰ ਆਪਣੀ ਬੁੱਕਲ ਵਿੱਚ ਲੈਣ ਵਾਲੀ ਰਚਨਾ ਹੈ ਤੇ ਇਸੇ ਕਾਰਣ ਇਤਿਹਾਸਕਾਰਾਂ ਨੇ ਇਸ ਵਿਚਲੇ ਅਮੀਰ ਸੱਭਿਆਚਾਰਕ ਖ਼ਜਾਨੇ ਵੱਲ ਸੰਕੇਤ ਕੀਤਾ ਹੈ। ਸਾਸਤਰੀਆਂ ਨੇ ਇਸ ਨੂੰ ਭਾਸ਼ਾ ਜਾਂ ਸ਼ਬਦਾਂ ਦਾ ਭੰਡਾਰ ਕਿਹਾ ਹੈ। ਨੌਜਵਾਨਾਂ ਨੇ ਇਸ ਰਚਨਾ ਵਿੱਚੋਂ ਰੁਮਾਂਟਿਕਤਾ ਦਾ ਅਨੰਦ ਵੀ ਲਿਆ ਹੈ। ਅਧਿਆਤਮਕ ਦ੍ਰਿਸ਼ਟੀ ਵਾਲੇ ਲੋਕ ਇਸ ਵਿੱਚ ਦੈਵੀ ਅਰਥ ਵੀ ਲੱਭ ਲੈਂਦੇ ਹਨ। ਇਸ ਰਚਨਾ ਦੇਨਾਇਕ ਨਾਇਕਾ ਨੂੰ ਸੂਫ਼ੀ ਕਵੀਆਂ ਅਤੇ ਇਥੋਂ ਤੱਕ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜਾ ਨੇ ਵੀ ਆਪਣੇ ਸ਼ਬਦ ਮਿੱਤਰ ਪਿਆਰੇ ਨੂੰ ਵਿੱਚ ਹੀਰ ਰਾਂਝੇ ਪ੍ਰਤੀਕ ਨੂੰ ਹਾਂ ਪੱਖੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਵੇਖਿਆ ਹੈ। ਨਿਰਸੰਦੇਹ ਇਹ ਉਤਮ ਕਾਵਿ ਰਚਨਾ ਦਾ ਪ੍ਰਮਾਣ ਹੈ। ਹੱਥਲਾ ਖੋਜ ਪੱਤਰ ਹੀਰ ਵਾਰਿਸ ਦੇ ਬਹੁਚਰਚਿਤ ਪੱਖਾਂ ਦੀ ਬਜਾਏ ਇੱਕ ਬਹੁਤ ਅਹਿਮ ਪੱਖ ਜਿਸ ਨੂੰ ਅੱਜ ਤੱਕ ਜ਼ਿਆਦਾ ਗੌਲਿਆ ਨਹੀ ਗਿਆ ਉਸ ਉੱਤੇ ਕੇਂਦਰਿਤ ਹੈ ਅਤੇ ਉਹ ਹੈ ਹੀਰ ਵਾਰਿਸ ਵਿੱਚ ਜ਼ਿੰਦਗੀ ਦੇ ਮੂਲ ਸੱਚ ਨੂੰ ਫੜਨ ਦੀ ਕਲਾ ਅਤੇ ਦ੍ਰਿਸ਼ਟੀ।

ਚੜ੍ਹਦੇ ਲਹਿੰਦੇ ਪਾਸੀਂ ਵਸਦੇ ਸਾਡੇ ਪੰਜਾਬੀ ਭਰਾਵਾਂ ਨੂੰ ਸਾਹਿਤਕ ਅਤੇ ਸੱਭਿਆਚਾਰਕ ਪੱਧਰ ਉੱਤੇ ਜੋੜਨ ਵਾਲੇ ਲੇਖਕਾਂ ਵਿਚੋਂ ਵਾਰਿਸ ਸ਼ਾਹ ਸਿਰਮੌਰ ਹੈ। ਉਸਦੀ ਇਕੋ ਇਕ ਪ੍ਰਾਪਤ ਸ਼ਾਹਕਾਰ ਰਚਨਾ 'ਹੀਰ ਵਾਰਿਸ' ਦੀ ਵਡਿਆਈ ਨੂੰ ਸਾਰੀ ਦੁਨੀਆਂ ਮੰਨਦੀ ਹੈ।

ਔਰਤਾਂ,ਮਰਦ, ਨੌਜਵਾਨ, ਉਮਰੋਂ ਸਿਆਣੇ, ਰਗੀਬ, ਅਮੀਰ, ਆਸਤਿਕ, ਨਾਸਤਿਕ, ਪੜ੍ਹੇ ਲਿਖੇ, ਅਨਪੜ੍ਹ ਅਤੇ ਸਾਰੇ ਧਰਮਾਂ ਦੇ ਲੋਕ ਵਾਰਿਸ ਸ਼ਾਹ ਦੇ ਪ੍ਰਸ਼ੰਸ਼ਕ ਹਨ। ਉਸਦੀ ਰਚਨਾ 'ਹੀਰ ਵਾਰਿਸ' ਲੋਕ ਕਾਵਿ ਵਰਗਾ ਦਰਜਾ ਹਾਸਿਲ ਕਰ ਗਈ ਹੈ। ਵਾਰਿਸ ਸ਼ਾਹ ਦੀਆਂ ਕਾਵਿ ਸਤਰਾਂ ਹਨ

ਯਾਰਾਂ ਅਸਾਂ ਨੂੰ ਆਣ ਸੁਆਲ ਕੀਤਾ, ਇਸ਼ਕ ਹੀਰ ਦਾ ਨਵਾਂ ਬਣਾਈਏ ਜੀ।
ਏਸ ਪ੍ਰੇਮ ਦੀ ਝੋਕ ਦਾ ਸਭ ਕਿੱਸਾ, ਜੀਭਾ ਸੋਹਣੀ ਨਾਲ ਸੁਣਾਈਏ ਜੀ। (ਬੰਦ 6)

ਇਹ ਸਾਬਿਤ ਕਰਦੀਆਂ ਹਨ ਕਿ ਕਿੱਸਾ ਲਿਖਣ ਤੋਂ ਪਹਿਲਾਂ ਵੀ ਉਹ ਲੋਕਾਂ ਦੀ ਨਜ਼ਰ ਵਿਚ ਏਨਾ ਸਮੱਰਥ ਸ਼ਾਇਰ ਸੀ ਜੋ ਦਮੋਦਰ, ਅਹਿਮਦ ਅਤੇ ਮੁਕਬਲ ਤੋਂ ਅੱਗੇ ਦੀ ਅਤੇ ਨਵੀਂ ਗੱਲ ਕਰ ਸਕਦਾ ਸੀ। ਪਰ ਕਿਹੜੀਆਂ ਰਚਨਾਵਾਂ ਨੇ ਉਸਦੀ ਇਹ

*ਮੁਖੀ, ਪੋਸਟ ਗ੍ਰੈਜੂਏਟ ਪੰਜਾਬੀ ਵਿਭਾਗ, ਮਹੰਤ ਰਾਮ ਪ੍ਰਕਾਸ਼ ਦਾਸ ਸਰਕਾਰੀ ਕਾਲਜ ਤਲਵਾੜਾ, ਜ਼ਿਲ੍ਹਾ ਹੁਸ਼ਿਆਰਪੁਰ

ਸਮਰੱਥਾ ਮਨਵਾਈ ਸੀ। ਇਹ ਅਜੇ ਤਕ ਇਕ ਭੇਦ ਹੈ।

ਹੀਰ ਵਾਰਿਸ ਦੀ ਰਚਨਾਤਮਕ ਖੂਬਸੂਰਤੀ ਬਾਰੇ ਬਹੁਤ ਕੁਝ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ। ਕਿਹਾ ਗਿਆ ਵੀ ਹੈ। ਜਿਵੇਂ ਕਿ ਇਹ ਵਿਸਥਾਰਮਈ ਸ਼ੈਲੀ ਵਿਚ ਲਿਖੀ ਨਿਵੇਕਲੀ ਰਚਨਾ ਹੈ। ਇਹ ਸੱਭਿਆਚਾਰਕ ਵਰਨਣ ਦੇ ਖਜਾਨੇ ਪੱਖੋਂ ਬੜੀ ਅਮੀਰ ਹੈ। ਉਸ ਵਰਗਾ ਹੀਰ ਦੀ ਸੁੰਦਰਤਾ ਦਾ ਵਰਨਣ ਅੱਜ ਤੱਕ ਕਿਸੇ ਨੇ ਨਹੀਂ ਕੀਤਾ। ਇਹ ਹੀਰ ਰਾਂਝੇ ਦੀ ਕਰੁਣਾਮਈ ਵੇਦਨਾ ਨੂੰ ਪੇਸ਼ ਕਰਦੀ ਇੱਕ ਉੱਤਮ ਦੁਖਾਂਤ ਰਚਨਾ ਹੈ। ਵਾਰਿਸ ਸ਼ਾਹ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਬੜੀ ਹੀ ਪਾਰਖੂ ਹੈ ਅਤੇ ਛੁਪੇ ਸੱਚ ਨੂੰ ਸਾਹਮਣੇ ਲਿਆਉਣ ਵਾਲੀ ਹੈ। ਉਹ ਖੂਬਸੂਰਤ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਸ਼ਬਦ ਭੰਡਾਰ ਦੀਆਂ ਦੌਲਤਾਂ ਨਾਲ ਮਾਲਾਮਾਲ ਹੈ। ਹੀਰ ਵਾਰਿਸ ਵਿਚ ਬੈਂਤ ਛੰਦ ਸਿਖਰ ਉਤੇ ਪੁੱਜਾ ਹੈ। ਇਸ ਕਿੱਸੇ ਵਰਗੇ ਸੰਵਾਦ ਬੜੇ ਦੁਰਲੱਭ ਹਨ। ਮਨਬਚਨੀ ਵਾਲੇ ਬੰਦ ਤਾਂ ਕਾਲਜੇ ਨੂੰ ਧੂਹ ਪਾਉਣ ਵਾਲੇ ਹਨ। ਖੁਦ ਨਾਲ ਘੁਲਦੇ ਪਾਤਰਾਂ ਅੰਦਰ ਵਾਰਿਸ ਦੀ ਝਾਕਣ ਦੀ ਕਲਾ ਦਾ ਕੋਈ ਸਾਨੀ ਨਹੀਂ। ਇਸ ਰਚਨਾ ਨੂੰ ਜਿਹੜਾ ਕੋਈ ਵੀ ਪੜ੍ਹੇ ਉਸਨੂੰ ਇਸ ਵਿਚੋਂ ਆਪਣੇ ਮਤਲਬ ਦਾ ਬੜਾ ਕੁਝ ਮਿਲਦਾ ਹੈ। ਇਹ ਉਸਦੀ ਕਲਾ ਹੀ ਤਾਂ ਹੈ ਕਿ ਇਕ ਇਸ਼ਕ ਵਰਗੀ ਵਰਜਿਤ ਕਦਰ ਦੀ ਪੇ੍ਰਤਾ ਕਰਨ ਵਾਲਾ ਕਿੱਸਾ ਉਸਨੇ ਐਸੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਲਿਖਿਆ ਕਿ ਉਸਦੇ ਪਾਤਰ ਨਾਇਕ ਦਾ ਦਰਜਾ ਹਾਸਿਲ ਕਰ ਗਏ। ਪ੍ਰਤੀਕ ਬਣ ਗਏ। ਸਾਡੇ ਵਾਲੇ ਪਾਸੇ ਤਾਂ ਇਹ ਕਹਾਵਤ ਹੈ ਕਿ ਕਾਹਦਾ ਗਾਇਕ ਬਣਿਆ ਫ਼ਿਰਦਾ ਜਿਹੜਾ ਹੀਰ ਨਹੀਂ ਗਾ ਸਕਦਾ।

ਇਨਾਂ ਸਾਰੇ ਉਪਰੋਕਤ ਪੱਖਾਂ ਬਾਰੇ ਬੜੀ ਵਿਸਥਾਰ ਵਿਚ ਗੱਲ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਪਰ ਮੈਂ ਅੱਜ ਹੀਰ ਵਾਰਿਸ ਦੇ ਇਕ ਐਸੇ ਪਹਿਲੂ ਵੱਲ ਧਿਆਨ ਦਿਵਾਉਣਾਂ ਚਾਹੁੰਦਾ ਹਾਂ। ਜਿਸਦੀ ਕਦੀ ਨਿੱਠ ਕੇ ਚਰਚਾ ਨਹੀਂ ਹੋਈ।

ਮੇਰਾ ਮਨ ਕਹਿੰਦਾ ਹੈ ਕਿ ਵਾਰਿਸ ਸ਼ਾਹ ਦੀ ਇਸ ਰਚਨਾ ਦੇ ਸਦੀਵੀਂ ਮਹੱਤਵ ਵਾਲਾ ਬਣ ਜਾਣ, ਏਨਾ ਮਕਬੂਲ ਅਤੇ ਹਰੇਕ ਵੱਲੋਂ ਪ੍ਰਵਾਨ ਹੋ ਜਾਣ ਦਾ ਵੱਡਾ ਕਾਰਨ ਇਹ ਹੈ ਕਿ ਇਹ ਰਚਨਾ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਮੂਲ ਦੀਆਂ ਤੰਦਾਂ ਨਾਲ ਬੱਝੀ ਹੈ। ਮੂਲ, ਜੋ ਆਦਿ ਜੁਗਾਦੀ ਹੈ, ਕਦੀ ਬਦਲਦਾ ਨਹੀਂ। ਇਸ ਮੂਲ ਦੀ ਕਲਾਤਮਕ ਪੇਸ਼ਕਾਰੀ ਇਸ ਰਚਨਾ ਦੀ ਖੂਬਸੂਰਤੀ ਹੈ। ਇਹ ਉਹ ਪੱਖ ਹਨ ਜੋ ਰਚਨਾ ਦੀ ਵਿਚਾਰਧਾਰਾ ਸ਼ਕਤੀ ਹੁੰਦੇ ਹਨ। ਅਤੇ ਜਿਨਾਂ ਕਰਕੇ ਰਚਨਾ ਦੀ ਸੁੰਦਰਤਾ ਵੀ ਹੋਰ ਦਮੁਕਾਂ ਮਾਰਦੀ ਹੈ। ਜਿਵੇਂ ਸਿਆਣਪ ਅਤੇ ਚੰਗਿਆਈ ਨਾਲ ਮਨੁੱਖ ਦਾ ਬਾਹਰੀ ਸੁਹੱਪਣ ਵੀ ਕਈ ਗੁਣਾਂ ਵਧ ਜਾਂਦਾ ਹੈ।

ਸਭਿਆਚਾਰ ਸਮਕਾਲੀਨ ਸੱਚ ਹੈ। ਇਹ ਸਮੇਂ ਦਾ ਸੱਚ ਵੀ ਬੜਾ ਬਲਵਾਨ ਹੁੰਦਾ ਹੈ। ਇਸਦੇ ਮਗਰ ਸਮਾਜ, ਕਾਨੂੰਨ ਅਤੇ ਮਜ਼ਹਬ ਦੇ ਸੰਸਥਾਗਤ ਰੂਪ ਦੀ ਸ਼ਕਤੀ ਹੁੰਦੀ ਹੈ।

ਪਰ ਮਨੁੱਖ ਦੇ ਅੰਦਰਲੀ ਮੂਲ ਪ੍ਰਕਿਤੀ ਦਾ ਸੱਚ ਜੋ ਉਸਨੂੰ ਧੁਰੋਂ ਬਖਸ਼ਿਸ਼ ਹੋਇਆ ਹੈ। ਉਸਦੀ ਤਾਕਤ ਦਾ ਵੀ ਕੋਈ ਮੇਚ ਬੰਨਾ ਨਹੀਂ। ਇਸਦਾ ਵਾਹਨ ਮਨ ਹੈ। ਜਿਸਨੂੰ ਅੱਜ ਤੱਕ ਕੋਈ ਬਾਹਰਲੀ ਸ਼ਕਤੀ ਕਾਬੂ ਨਹੀਂ ਕਰ ਸਕੀ। ਇਥੋਂ ਤੱਕ ਕਿ ਵਿਅਕਤੀ ਖੁਦ ਵੀ ਆਪਣੇ ਮਨ ਨੂੰ ਉਹ ਆਦੇਸ਼ ਨਹੀਂ ਮੰਨਵਾ ਸਕਦਾ ਜਿਹੜਾ ਉਸਦੀ ਮੂਲ ਪ੍ਰਕ੍ਰਿਤੀ ਦੇ ਮਤਾਬਕ ਨਾ ਹੋਵੇ। ਮਨ ਸਾਡੇ ਮੂਲ ਦਾ ਸਭ ਤੋਂ ਸੁਹਿਰਦ ਪਹਿਰੇਦਾਰ ਅਤੇ ਮਿੱਤਰ ਹੈ। ਇਸਦੇ ਕਾਰਨ ਹੀ ਮਨੁੱਖ ਦੀ ਅਜੇ

ਤਕ ਹੋਂਦ ਬਚੀ ਹੈ। ਵਾਰਿਸ ਸ਼ਾਹ ਨੇ ਹੀਰ ਰਾਂਝੇ ਦੀ ਕਹਾਣੀ ਨੂੰ ਮਨੁੱਖੀ ਜੀਵਨ ਦੀ ਮੂਲ ਪ੍ਰਕ੍ਰਿਤੀ ਦੇ ਥੰਮ੍ਹਾ ਉੱਤੇ ਖੜਾ ਕੀਤਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਉਸਦੀ ਰਚਨਾ ਦੀ ਇਮਾਰਤ ਸਦੀਵੀਂ ਮਿਨਾਰ ਵਰਗੀ ਬਣ ਗਈ ਹੈ।

ਇਸ ਰਚਨਾ ਵਿਚ ਸਮੇ ਦੇ ਸੱਚ ਅਤੇ ਮੂਲ ਸੱਚ ਨੂੰ ਆਪੋ ਵਿਚ ਖਹਿੰਦਿਆਂ, ਚੰਗਿਆੜੇ ਛੱਡਦਿਆਂ ਵਖਾਇਆ ਗਿਆ ਹੈ। ਇਸ ਖਹਿ ਵਿਚ ਸਮੇ ਦਾ ਸੱਚ ਜਿਤਿਆ ਜਰੂਰ ਪਰ ਮੂਲ ਸੱਚ ਨੇ ਹਾਰ ਨਹੀਂ ਮੰਨੀ। ਇਸੇ ਲਈ ਉਹ ਨਾਇਕ ਬਣਿਆ। ਅਤੇ ਦੁਨੀਆਂ ਦੇ ਸਮਰਥਨ ਨਾਲ ਉਹ ਫਿਰ ਇਕ ਤਰਾਂ ਨਾਲ ਵਿਜਈ ਹੋ ਗਿਆ। ਮੂਲ ਸੱਚ ਦੀ ਬਾਤ ਪਾਉਂਦੀ ਖੂਬਸੂਰਤ ਰਚਨਾ ਸਮਕਾਲੀ ਕਦਰਾਂ ਵੰਨੇ ਐਲਾਨੇ ਸੱਚ ਦੇ ਜੰਗਲ ਬੀਆਬਾਨ ਵਿਚੋਂ ਲੰਘਦਿਆਂ ਉਸ ਵਿਚ ਗਵਾਚਦੀ ਨਹੀਂ। ਸਮਕਾਲੀ ਸੱਚ ਤੋਂ ਪਾਸਾ ਵੱਟ ਕੇ ਲੰਘਣ ਦੀ ਬਜਾਏ ਉਸ ਨਾਲ ਖਹਿੰਦੀ ਹੈ ਪਰ ਇਸ ਖਹਿ ਵਿਚ ਵੀ ਉਹ ਜੀਵਨ ਦੇ ਮੂਲ ਪ੍ਰਤੀ ਆਪਣੀ ਸੁਹਿਰਦਤਾ ਨੂੰ ਆਂਚ ਨਹੀਂ ਆਉਣ ਦਿੰਦੀ। ਇਹੀ ਪਹਿਲੂ ਕਿਸੇ ਰਚਨਾ ਨੂੰ ਦੇਸ਼-ਕਲਾ ਦੀਆਂ ਹੱਦਾਂ ਤੋਂ ਪਾਰ ਖੜਕੇ ਹਮੇਸ਼ਾਂ ਲਈ ਅਤੇ ਸਭਨਾਂ ਲਈ ਸਾਰਥਕ ਬਣਾ ਦਿੰਦਾ ਹੈ।

ਅਸੀਂ ਇਸ ਰਚਨਾ ਨੂੰ ਪੜ੍ਹਦਿਆਂ ਸੁਣਦਿਆਂ ਜਾਣੇ ਅਣਜਾਣੇ ਆਪਣੇ ਆਲੇ ਦੁਆਲੇ ਨੂੰ, ਆਪਣੇ ਅੰਦਰਲੇ ਮੂਲ ਨੂੰ ਹੀ ਪੜ੍ਹ ਰਹੇ ਹੁੰਦੇ ਹਾਂ।

ਹੀਰ ਵਾਰਿਸ ਨੂੰ ਪੜਨਾ ਸ਼ੁਰੂ ਕਰੋ ਤਾਂ ਸਭਿਆਚਾਰਕ ਤੌਰ ਉਤੇ ਬਣੀ ਸੋਚ ਅੱਗਲਵਾਂਢੀ ਆਣ ਮਿਲਦੀ ਅਤੇ ਕਹਿੰਦੀ ਹੈ ਕਿ ਔਰਤ ਮਰਦ ਦਾ ਵਿਆਹ ਸਬੰਧਾਂ ਵਿਚ ਬੱਝਣ ਬਗੈਰ ਇਸ਼ਕ ਸਬੰਧ ਇਕ ਸਮਾਜਕ ਤੌਰ ਤੇ ਵਰਜਿਤ, ਨਿੰਦਾਯੋਗ ਅਤੇ ਨਾ-ਕਾਬਲੇ ਬਰਦਾਸ਼ਤ ਗੁਨਾਹ ਹੈ ਪਰ ਵਾਰਿਸ ਇਸ ਸੋਚ ਉਤੇ ਆਰੰਭ ਵਿਚ ਹੀ ਸੱਟ ਮਾਰਦਾ ਹੈ। ਅਤੇ ਉਹ ਵੀ ਰੱਬ ਅਤੇ ਧਰਮ ਦੇ ਹਥਿਆਰ ਨਾਲ। ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਜੀਵ ਰੱਬ ਨੇ ਬਣਾਏ ਹਨ। ਨਰ ਮਾਦਾ ਦੀ ਖਿੱਚ ਹੀ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਬਣਨ ਅਤੇ ਚੱਲਣ ਦਾ ਮੂਲ ਹੈ। ਇਸ਼ਕ ਤਾਂ ਪੀਰਾਂ ਫਕੀਰਾਂ ਦੇ ਪਾਏ ਦੀ ਚੀਜ਼ ਹੈ। ਸੋ ਇਸ਼ਕ ਤਾਂ ਸੰਸਾਰ ਦਾ ਮੂਲ ਹੈ।

ਅੱਵਲ ਹਮਦ ਖੁਦਾਇ ਦਾ ਵਿਰਦ ਕੀਚੇ, ਇਸ਼ਕ ਕੀੜਾ ਸੂ ਜੱਗ ਦਾ ਮੂਲ ਮੀਆਂ।
ਪਹਿਲਾਂ ਆਪ ਹੈ ਰੱਬ ਨੇ ਇਸ਼ਕ ਕੀਤਾ, ਤੈ ਮਸ਼ੂਕ ਹੈ ਨਬੀ ਰਸੂਲ ਮੀਆਂ।
ਇਸ਼ਕ ਪੀਰ ਫਕੀਰ ਦਾ ਮਰਤਬਾ ਹੈ, ਮਰਦ ਇਸ਼ਕ ਦਾ ਭਲਾ ਰੰਜੂਲ ਮੀਆਂ।
(ਬੰਦ ਨੰ1)

ਇਹ ਸ਼ਬਦ ਕਹਿ ਕੇ ਉਹ ਆਪਣੇ ਸਭਿਆਚਾਰਕ ਤੌਰ ਉੱਤੇ ਵਰਜਿਤ ਪੈਂਤੜੇ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਦੀ ਲੜਾਈ ਵਿਚ ਅਧਿਆਤਮਕ ਢਾਲ ਦੀ ਓਟ ਲੈ ਲੈਂਦਾ ਹੈ। ਐਸਾ ਕਰਕੇ ਉਹ ਇਕੋ ਝਟਕੇ ਨਾਲ ਹੀ ਇਸ਼ਕ ਦੀ ਪਾਕ ਪਵਿੱਤਰਤਾ ਉਤੇ ਵਕਤ ਦੀਆਂ ਕਦਰਾਂ ਦੇ ਹਮਲਿਆਂ ਨੂੰ ਚਿੱਤ ਕਰ ਦਿੰਦਾ ਹੈ। ਅਤੇ ਮਨੁੱਖ ਦੇ ਇਸ ਮੂਲ ਜਜਬੇ ਦੇ ਹੱਕ ਵਿਚ ਵਕੀਲ ਬਣ ਖਲੋਂਦਾ ਹੈ।

ਔਰਤ ਮਰਦ ਸਬੰਧ ਕੁਦਰਤੀ ਹੈ। ਸਹਿਜ ਹੈ। ਜਜ਼ਬਿਆਂ ਦੀ ਸਾਂਝ ਦੇ ਮੇਲ ਨਾਲ ਇਹ ਬਹੁਤ ਜੋਰਦਾਰ ਰੂਪ ਲੈ ਲੈਂਦਾ ਹੈ। ਪਰ ਇਹ ਕੁਦਰਤੀ ਸੱਚ ਵਕਤ ਦੀਆਂ ਸਭਿਆਚਾਰਕ ਕਦਰਾਂ ਅਤੇ ਕਾਨੂੰਨਾ ਦੇ ਸੰਗਲਾਂ ਨਾਲ ਬੱਝਾ ਹੋਇਆ ਹੈ। ਸਮਾਜ ਧੁਦੀਦਾ ਘੜੀਸੀਦਾ ਤੁਰਿਆ ਜਾਂਦਾ ਹੈ। ਵਿਚੋਂ ਹੀ ਕੋਈ ਅੜ ਖਲੋਂਦਾ ਹੈ। ਕਹਿੰਦਾ ਹੈ ਕਿ ਜਿੰਦਗੀ ਬਤੀਤ ਕਰਨ ਵਾਲੇ ਸਾਥੀ ਦੀ ਚੋਣ ਕਰਨਾ ਮੇਰਾ ਅਧਿਕਾਰ ਹੈ।

ਹੀਰ ਰਾਂਝਾ ਇਹੀ ਕਰਦੇ ਹਨ।

ਇਹ ਵਿਅਕਤੀ ਅਤੇ ਸਮਾਜ ਦਾ ਭੇੜ ਹੈ। ਹੀਰ ਰਾਂਝਾ ਬਾਹਰਲੀ ਲੜਾਈ ਵੀ ਲੜਦੇ ਹਨ ਤੇ ਆਪਣੇ ਅੰਦਰਲੀ ਦੋਚਿਤੀ ਨਾਲ ਵੀ ਯੁੱਧ ਕਰਦੇ ਹਨ। ਦੋਚਿਤੀ ਜੀਵ ਜੰਤੂਆਂ ਵਿਚ ਬਹੁਤ ਘੱਟ ਹੈ। ਉਥੇ ਹਾਂ ਜਾਂ ਨਾਂਹ ਹੈ। ਪਰ ਮਨੁੱਖ ਸਭਿਆਚਾਰਕ ਪ੍ਰਾਣੀ ਹੈ। ਬੁੱਧੀ ਬਾਹਰਲੀਆਂ ਸਭਿਆਚਾਰਕ ਕਦਰਾਂ ਦੀ ਵਕਾਲਤ ਕਰਦੀ ਹੈ। ਮਨ ਅੰਦਰਲੇ ਮੂਲ ਸੱਚ ਦੇ ਨਾਲ ਹੈ। ਸੋ ਸਮਾਜ ਅੰਦਰ ਰਹਿੰਦੇ ਵਿਅਕਤੀ ਵਿਚ ਦੁਬਿਧਾ ਦੀ ਮਾਨਸਿਕਤਾ ਇਕ ਸਚਾਈ ਹੈ।

ਕਦੇ ਹੀਰ ਦਾ ਮਨ ਕਿਧਰੇ ਦੂਰ ਚਲੇ ਜਾਣ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਤੇ ਰਾਂਝਾ ਬੁੱਧੀ ਦੇ ਆਖੇ ਲੱਗ ਕੇ ਵਰਜ ਦਿੰਦਾ ਹੈ ਤੇ ਕਦੀ ਰਾਂਝਾ ਕਹਿੰਦਾ ਹੈ ਤੇ ਹੀਰ ਵਰਜ ਦਿੰਦੀ ਹੈ। ਮਨੁੱਖ ਦੇ ਮਨ ਅਤੇ ਬੁੱਧੀ ਦੇ ਤਕਰਾਰ ਦਾ ਯਥਾਰਥ ਅਤੇ ਦੋ ਚਿੱਤੀ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਦੀ ਖੂਬਸੂਰਤੀ ਵੇਖੋ।

ਪਹਿਲਾਂ ਹੀਰ ਕਹਿੰਦੀ –

ਹੀਰ ਆਖਦੀ ਰਾਂਝਣਾ ਬੁਰਾ ਹੋਇਆ, ਏਥੋਂ ਉੱਠ ਕੇ ਚੱਲ ਜੇ ਚੱਲਣਾ ਈ।
ਦੇਵੇਂ ਉੱਠ ਕੇ ਲੰਮੜੇ ਰਾਹ ਪਈਏ, ਕੋਈ ਅਸਾਂ ਨੇ ਦੇਸ਼ ਨਾ ਮੱਲਣਾ ਈ।

(ਬੰਦ 175)[3]

ਪਰ ਰਾਂਝਾ ਕਹਿੰਦਾ –

ਹੀਰੇ ਇਸ਼ਕ ਨਾ ਮੂਲ ਸਵਾਦ ਦੇਂਦਾ, ਨਾਲ ਚੋਰੀਆਂ ਅਤੇ ਉਧਾਲਿਆਂ ਦੇ।

(ਬੰਦ 176)[4]

ਮਗਰੋਂ ਜਦੋਂ ਅਦਲੀ ਰਾਜੇ ਵਲੋਂ ਹੀਰ ਸੌਂਪ ਦੇਣ ਦੇ ਰਾਂਝਾ ਪਿੰਡ ਜਾਣ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਤਾਂ ਹੀਰ ਕਹਿੰਦੀ ਹੈ–

ਹੀਰ ਆਖਿਆ ਇਵੇਂ ਜੇ ਜਾਇ ਵੜਸਾਂ, ਰੰਨਾਂ ਆਖਸਣ ਉਧਲ ਕੇ ਆਈਏ ਨੀ

(ਬੰਦ 597)[5]

ਅਜਿਹੀ ਦੁਬਿਧਾ ਗੁਰੂ ਜੋਗੀ, ਸਹਿਤੀ, ਰਾਂਝੇ ਦੇ ਭਰਾ ਭਰਜਾਈਆਂ, ਹੀਰ ਦੇ ਮਾਂ ਬਾਪ ਆਦਿ ਨਾਲ ਜੁੜੇ ਪ੍ਰਸੰਗਾਂ ਵਿਚ ਵੀ ਵੇਖਣ ਨੂੰ ਮਿਲਦੀ ਹੈ।

ਹੀਰ ਰਾਂਝਾ ਇੱਕ ਦੂਜੇ ਨੂੰ ਮੁਹੱਬਤ ਕਰਦੇ ਹਨ। ਇਸ ਮੁਹੱਬਤ ਨੂੰ ਪੰਜ ਪੀਰਾਂ ਦੀ ਥਾਪਨਾ ਦੇ ਰੂਪ ਵਿਚ ਰੱਬੀ ਅਤੇ ਕੁਦਰਤੀ ਪ੍ਰਵਾਨਗੀ ਹਾਸਲ ਹੈ। ਮੁਹੱਬਤ ਦੀ ਚਾਹਤ ਹਰੇਕ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਪਿਆ ਹੋਇਆ ਕੁਦਰਤੀ ਜ਼ਜ਼ਬਾ ਹੈ। ਇਹ ਮਨੁੱਖ ਦੇ ਮੂਲ ਦਾ ਸੱਚ ਹੈ।

ਵਿਆਹ ਪ੍ਰਬੰਧ ਸਭਿਆਚਾਰਕ ਸੱਚ ਹੈ। ਉਹ ਆਪਣੇ ਪਿਆਰ ਸਬੰਧ ਨੂੰ ਵਿਆਹ ਪ੍ਰਬੰਧ ਵਿਚ ਬੰਨ੍ਹਣਾ ਚਾਹੁੰਦੇ ਹਨ। ਭਾਵ ਇਸ ਸਬੰਧ ਨੂੰ ਸਮਾਜ ਦੀ ਪ੍ਰਵਾਨਗੀ ਚਾਹੁੰਦੇ ਹਨ। ਜੋ ਨਹੀਂ ਮਿਲਦੀ। ਉਨਾਂ ਨੂੰ ਪਤਾ ਸੀ ਕਿ ਇਹ ਪ੍ਰਵਾਨਗੀ ਨਹੀਂ ਮਿਲਣੀ।

ਹੀਰ ਰਾਂਝਾ ਇਕ ਦੂਜੇ ਨਾਲ ਆਪਣੀ ਆਰਥਕ ਸਥਿਤੀ ਦੀ ਚਰਚਾ ਨਹੀਂ ਕਰਦੇ। ਇਹ ਸੱਚੀ ਸੁੱਚੀ ਮੁਹਬੱਤ ਦਾ ਮੂਲ ਸੱਚ ਹੈ। ਦੁਨਿਆਵੀ ਵਸਤੂਆਂ ਇਸਦੇ ਸਾਹਮਣੇ ਕੁੱਝ ਵੀ ਨਹੀਂ। ਪਰ ਆਰਥਕਤਾ ਸਮਾਜਕ ਪ੍ਰਬੰਧ ਵਿਚ ਖਾਸ ਮੁਕਾਮ ਰੱਖਦੀ ਹੈ। ਇਸ ਲਈ ਉਹਨਾਂ ਦੇ ਵਿਆਹ ਵਿਚ ਆਰਥਕ ਅਸਾਵਾਂਪਨ ਤੁਕਾਵਟ ਹੈ–

ਨਾਲ ਰਾਂਝਿਆਂ ਕਦੇ ਨਾ ਸਾਕ ਕੀਤਾ, ਨਹੀਂ ਕੀਤੀਆਂ ਅਸਾਂ ਕੁੜਮਾਈਆਂ ਵੇ।
ਕਿਥੋਂ ਰੁਲਦਿਆਂ ਗੋਲਿਆਂ ਆਇਆਂ ਨੂੰ, ਦੇਸੋ ਏਹ ਸਿਆਲਾਂ ਦੀਆਂ ਜਾਈਆਂ ਵੇ।

ਪਰ ਵਾਰਿਸ ਸਮਝਦਾ ਹੈ ਕਿ ਮਨੁੱਖ ਦੇ ਮੂਲ ਜ਼ਜ਼ਬੇ ਨਾਲ ਟਕਰਾਓ ਵਿਚ ਸਭਿਆਚਾਰਕ ਕਦਰ ਦਾ ਇਹ ਪੈਂਤੜਾ ਨਾਂਹ ਪੱਖੀ ਹੈ ਜੋ ਸਭ ਕੁਝ ਨੂੰ ਸਾੜ ਕੇ ਸੁਆਹ ਕਰ ਦੇਵੇਗਾ–

ਵਾਰਿਸ ਸ਼ਾਹ ਮੀਆਂ ਅੰਗਿਆਰੀਆਂ ਵੀ, ਕਿਸੇ ਵਿਚ ਬਰੂਦ ਛਪਾਈਆਂ ਵੇ।
(ਬੰਦ 170)

ਇਹ ਆਪਣੀ ਥਾਂ ਹਕੀਕਤ ਹੈ ਕਿ ਮਨੁੱਖ ਸਰੀਰ ਨੂੰ ਵੱਜੀ ਸੱਟ ਝੱਲ ਲੈਂਦਾ ਹੈ। ਆਰਥਕ ਸੱਟ ਵੀ ਝੱਲ ਲੈਂਦਾ ਹੈ ਤੇ ਭੁੱਲ ਵੀ ਜਾਂਦਾ ਹੈ। ਪਰ ਜਜ਼ਬਿਆਂ ਨੂੰ ਵੱਜੀ ਸੱਟ ਸਭ ਕੁਝ ਸਦਾ ਲਈ ਖਤਮ ਕਰ ਦਿੰਦੀ ਹੈ। ਫਿਰ ਉਹ ਗੱਲ ਨਹੀਂ ਬਣਦੀ।

ਮੁਹੱਬਤ ਦੇ ਜਜ਼ਬਿਆਂ ਦੇ ਹੜ੍ਹ ਦਾ ਵੇਗ ਸਭ ਕੁਝ ਰੋੜ੍ਹ ਕੇ ਲੈ ਜਾਂਦਾ ਹੈ। ਜਿਹੜਾ ਰਿਸ਼ਤਾ ਵੀ ਇਸਦੇ ਰਸਤੇ ਵਿਚ ਆਉਂਦਾ ਹੈ ਉਸਦਾ ਕੁਝ ਨਹੀਂ ਬਚਦਾ। ਇਹ ਜਜ਼ਬਾ ਆਪਣੇ ਉਲਟ ਖਲੋਤੇ ਹਰੇਕ ਰਿਸ਼ਤੇ ਨੂੰ ਮਲ ਸੁੱਟਣਾਂ ਚਾਹੁੰਦਾ ਹੈ। ਵਾਰਿਸ ਸ਼ਾਹ ਕਹਿੰਦਾ ਹੈ –

ਤਾਬ ਇਸ਼ਕ ਦੀ ਝੱਲਣੀ ਖਰੀ ਔਖੀ, ਇਸ਼ਕ ਗੁਰੂ ਤੇ ਜਗਤ ਸਭ ਚੇਲੜਾ ਈ।
(ਬੰਦ 68)

ਜਜ਼ਬਾਤਾਂ ਦੀ ਸਾਂਝ ਔਰਤ ਮਰਦ ਦੇ ਰਿਸ਼ਤੇ ਦੀ ਸਭ ਤੋਂ ਮਜ਼ਬੂਤ ਕੜੀ ਹੈ। ਔਰਤ ਮਰਦ ਦੀ ਮੁਹੱਬਤ ਇਕ ਦੂਜੇ ਦੇ ਜਜ਼ਬਿਆਂ ਦੀ ਕਦਰ ਕਰਨ ਉਤੇ ਟਿਕੀ ਹੁੰਦੀ ਹੈ। ਵਾਰਿਸ ਹੀਰ ਅਤੇ ਰਾਂਝੇ ਦੀ ਜਜ਼ਬਾਤੀ ਸਾਂਝ ਨੂੰ ਬਾਰ ਬਾਰ ਉਭਾਰਦਾ ਹੈ। ਹੀਰ ਰਾਂਝੇ ਦੀ ਜਜ਼ਬਾਤੀ ਸਾਂਝ ਭਾਂਵੇ ਪਹਿਲੀ ਤਕਣੀ ਦੇ ਪਿਆਰ ਵਿਚੋਂ ਹੀ ਪੈਦਾ ਹੋਈ ਸੀ। ਪਰ ਇਹ ਬਚਕਾਨਾ ਨਹੀਂ ਸੀ ਤੇ ਦੁਨਿਆਵੀ ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਤੋਂ ਉਪੱਰ ਸੀ। ਉਹਨਾਂ ਦੇ ਸਾਥ ਜੀਣ ਅਤੇ ਸਾਥ ਮਰਨ ਦੇ ਵਾਇਦੇ ਮਹਿਜ਼ ਭਾਵੁਕਤਾ ਵਸ ਦਿੱਤੇ ਬਿਆਨ ਨਹੀਂ ਸਨ। ਇਹ ਮਨੁੱਖੀ ਹੋਂਦ ਦੀ ਏਨੀ ਵੱਡੀ ਸਚਾਈ ਵਰਗੇ ਸਨ ਕਿ ਜਦ ਰਾਂਝੇ ਨੂੰ ਹੀਰ ਦੀ ਮੌਤ ਦੀ ਖਬਰ ਮਿਲਦੀ ਹੈ ਤਾਂ ਉਸ ਵੇਲੇ ਹੀ ਸਦਮੇਂ ਨਾਲ ਉਸਦੀ ਜਾਨ ਨਿਕਲ ਜਾਂਦੀ ਹੈ। ਉਸ ਲਈ ਆਪਣੀ ਉਸ ਜਿੰਦਗੀ ਦਾ ਕੋਈ ਮਾਇਨਾ ਹੀ ਨਹੀਂ ਸੀ ਜਿਸ ਵਿਚ ਹੀਰ ਨਾ ਹੋਵੇ।

ਮਨੁੱਖਾਂ ਵਿਚ ਜਾਗ੍ਰਿਤ ਬੁੱਧੀ ਅਤੇ ਮਨ ਹੈ ਜਿਸ ਕਰਕੇ ਇਹ ਆਪਣੇ ਜਿਣਸੀ ਰਿਸ਼ਤੇ (ਸੇਕਸੂਅਲ ਸਬੰਧ) ਵਿਚ ਸੁਹਜ ਤ੍ਰਿਪਤੀ ਨੂੰ ਬੁਨਿਆਦੀ ਅਹਿਸਾਸ ਵਜੋਂ ਵੇਖਦੇ ਹਨ। ਇਸ ਸੁਹਜ ਤ੍ਰਿਪਤੀ ਲਈ ਮਨ ਮਿਲਣੇ ਜਰੂਰੀ ਹਨ। ਸੁਭਾਅ ਦੀ ਇਕਸਾਰਤਾ ਲਾਜ਼ਮੀ ਹੈ। ਸ਼ਕਲ ਚੰਗੀ ਲੱਗਣੀ ਅਨਿਵਾਰੀ ਹੈ ਅਤੇ ਸਮਰਪਣ ਵਰਗੀ ਮਿਲਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਹ ਸਾਰੇ ਮਿਲ ਕੇ ਮੁਹੱਬਤ ਦਾ ਰੂਪ ਬਣ ਸਕਦੇ ਹਨ। ਜਾਂ ਮੁਹੱਬਤ ਦੇ ਅਹਿਸਾਸ ਵਿਚ ਇਹ ਪ੍ਰਗਟ ਹੋ ਸਕਦੇ ਹਨ। ਇਹ ਸਾਰੇ ਪੱਖ ਹੀਰ ਅਤੇ ਰਾਂਝੇ ਦੇ ਸਬੰਧਾਂ ਵਿਚ ਸਾਨੂੰ ਮਹਿਸੂਸ ਹੁੰਦੇ ਹਨ। ਅਜਿਹਾ ਸਬੰਧ ਹੁੰਦਾ ਹੀ ਤਦ ਹੈ ਜਦ ਕੁਦਰਤ ਉਨਾਂ ਨੂੰ ਇਕ ਦੂਜੇ ਵਰਗਾ ਬਣਾਉਂਦੀ ਹੈ। ਇਕ ਦੂਜੇ ਅਨੁਸਾਰ ਬਣਾਉਂਦੀ ਹੈ।

ਹੀਰ ਵਾਰਿਸ ਦਾ ਸਮਕਾਲੀ ਵਿਆਹ ਪ੍ਰਬੰਧ ਦਾ ਵਰਤਾਰਾ ਇਸ ਅਹਿਸਾਸ ਦੀ ਕਦਰ ਕਰਨ ਵਾਲਾ ਨਹੀਂ ਸੀ। ਸੋ ਇਸੇ ਅਹਿਸਾਸ ਦੀ ਖਿੱਚ ਹੈ ਜੋ ਮਰਜੀ ਦੇ ਵਰ

ਹੀ ਬੰਦ ਦੀ ਸੋਚ ਨੂੰ ਜਨਮ ਦਿੰਦੀ ਹੈ।

ਪਰ ਜੇ ਕਿਸੇ ਨੂੰ ਜਬਰਦਸਤੀ ਕਿਸੇ ਨਾਲ ਨਰਜ਼ ਵੀ ਦਿੱਤਾ ਜਾਵੇ ਤਾਂ ਇਸਦਾ ਕੋਈ ਹੰਢਣਸਾਰ ਭਵਿਖ ਨਹੀਂ ਕਿਆਸ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਹੀਰ ਅਤੇ ਖੇੜੇ ਦੇ ਸਬੰਧ ਨੂੰ ਇਸੇ ਨੁਕਤੇ ਤੋਂ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਹੀਰ ਰਾਂਝੇ ਦਾ ਮਰਨ ਦੀ ਹੱਦ ਤੀਕ ਸਾਂਝ ਵਾਲਾ ਜਜ਼ਬਾਤੀ ਸਬੰਧ, ਜੋ ਪਰਖ ਦੀ ਕਸਵੱਟੀ ਉੱਤੇ ਵੀ ਖਰਾ ਉਤਰਿਆ, ਉਹ ਤਾਂ ਹੋ ਹੀ ਤਦ ਸਕਦਾ ਹੈ ਜਦ ਕੁਦਰਤ ਉਹਨਾ ਨੂੰ ਪਹਿਲਾਂ ਇਕ ਦੂਜੇ ਵਰਗਾ ਅਤੇ ਇੱਕ ਦੂਜੇ ਦੇ ਅਨੁਸਾਰ ਸੋਚਣ ਸਮਝਣ ਵਾਲਾ ਬਣਾਵੇ। ਫਿਰ ਉਹ ਮਿਲਣ ਤੇ ਇਕੱਲੇ ਸਰੀਰ ਨਾ ਮਿਲਣ, ਉਹਨਾ ਦੇ ਵਿਚਾਰ ਵੀ ਮਿਲਣ। ਕਿਉਂਕਿ ਜੇ ਵਿਚਾਰ ਨਾ ਮਿਲਣ ਤਾਂ ਸਰੀਰਾਂ ਦਾ ਨੇੜ ਵੀ ਕਾਇਮ ਨਹੀਂ ਰਹਿ ਸਕਦਾ। ਵਿਚਾਰਾਂ ਦੇ ਮੇਲ ਤੋਂ ਬਿਨਾਂ ਜਜ਼ਬਾਤੀ ਸਾਂਝ ਹੋ ਹੀ ਨਹੀਂ ਸਕਦੀ।

ਹੀਰ ਤੇ ਰਾਂਝੇ ਦੇ ਵਿਚਾਰ ਮਿਲਦੇ ਹਨ। ਹੀਰ ਤੇ ਰਾਂਝਾ ਬਿਲਕੁਲ ਲਾਲਚੀ ਨਹੀਂ ਹਨ। ਉਹ ਆਪਸੀ ਮਿਲਣ ਚਾਹੁੰਦੇ ਹਨ। ਹੋਰ ਕੁੱਝ ਨਹੀਂ। ਹੀਰ ਖੇੜਿਆਂ ਦੀ ਦੌਲਤ ਦਾ ਤਿਆਗ ਕਰਕੇ ਇਸਨੂੰ ਸਾਬਤ ਕਰਦੀ ਹੈ। ਜੇ ਮਿਲਣ ਨਹੀਂ ਤਾਂ ਜਿਊਣਾ ਵੀ ਨਹੀਂ। ਰਾਂਝਾ ਹੀਰ ਦੀ ਮੌਤ ਦੀ ਖਬਰ ਸੁਣਨ ਸਾਰ ਆਪਣੀ ਜਾਨ ਦੇ ਕੇ ਇਸਦੀ ਪੁਸ਼ਟੀ ਕਰਦਾ ਹੈ। ਔਰਤ ਮਰਦ ਦਾ ਅਜਿਹਾ ਪਿਆਰ ਮਨੁੱਖ ਦਾ ਹਮੇਸ਼ਾਂ ਆਦਰਸ਼ ਰਿਹਾ ਹੈ। ਹੀਰ ਵਾਰਿਸ ਇਸਦੀ ਜਿਊਂਦੀ ਜਾਗਦੀ ਤਸਵੀਰ ਹੈ।

ਹੀਰ ਵਾਰਿਸ ਮਨੁੱਖੀ ਜੀਵਨ ਦੀ ਇਸ ਬੁਨਿਆਦੀ ਸਚਾਈ ਦੀ ਪੁਸ਼ਟੀ ਕਰਦੀ ਹੈ ਕਿ ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝ ਹੀ ਰਿਸ਼ਤਿਆਂ ਵਿਚਲੀ ਅਸਲ ਸ਼ਕਤੀ ਹੈ। ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝ ਵਾਲੇ ਰਿਸ਼ਤੇ ਨੂੰ ਤੋੜਨ ਵਾਲਾ ਅੱਜ ਤਕ ਕੋਈ ਹਥਿਆਰ ਨਹੀਂ ਬਣਿਆ। ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝ ਨਹੀਂ ਤਾਂ ਕਿਸੇ ਵੀ ਰਿਸ਼ਤੇ ਦੀ ਹੰਢਣਸਾਰਤਾ ਨਹੀਂ।

ਹੁਸਨ ਪਰੀ, ਤਾਕਤ ਦੇ ਗੁਮਾਨ ਨਾਲ ਭਰੀ ਅਤੇ ਬੰਦੇ ਨੂੰ ਬੰਦਾ ਨਾ ਸਮਝਣ ਵਾਲੀ ਹੀਰ ਨਾਲ ਪਹਿਲੀ ਹੀ ਮਿਲਣੀ ਵਿਚ ਰਾਂਝਾ ਉਸਨੂੰ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨਾਲ ਕਾਇਲ ਕਰਕੇ ਹੀ ਤਾਂ ਪ੍ਰਭਾਵਿਤ ਕਰਦਾ ਹੈ। 'ਕਿ ਇਹ ਫਾਨੀ ਸੰਸਾਰ ਹੈ। ਇਸ ਵਿਚ ਹੁਸਨ ਦੌਲਤ ਦਾ ਹੰਕਾਰ ਕਾਹਦਾ? ਮੁਹਬੱਤ ਤੋਂ ਉਪਰ ਕੁੱਝ ਵੀ ਨਹੀਂ' –

ਰਾਂਝਾ ਆਖਦਾ ਇਹ ਜਹਾਨ ਸੁਫਨਾ, ਮਰ ਜਾਵਣਾ ਈ ਨੈਣਾ ਵਾਲੀਏ ਨੀ।
ਤੁਸਾਂ ਜਿਹਾ ਪਿਆਰਿਆਂ ਇਹ ਲਾਜ਼ਮ, ਆਏ ਗਏ ਮੁਸਾਫਰਾਂ ਪਾਲੀਏ ਨੀ।

(ਬੰਦ 60)[9]

ਮਾਣ ਮੱਤੀਏ ਰੂਪ ਗੁਮਾਨ ਭਰੀਏ, ਅਠਖੇਲੀਏ ਰੰਗ ਰੰਗੀਲੀਏ ਨੀ
ਆਸ਼ਕ ਭੌਰ ਫਕੀਰ ਤੇ ਨਾਗ ਕਾਲੇ, ਬਾਝ ਮੰਦਰੋਂ ਮੂਲ ਨਾ ਕੀਲੀਏ ਨੀ,
ਇਹ ਜੋਬਨਾ ਠੱਗ ਬਾਜਾਰ ਦਾ ਈ, ਟੁਣੇਹਾਰੀਏ ਛੈਲ ਛਬੀਲੀਏ ਨੀ
ਵਾਰਿਸ ਸ਼ਾਹ ਬਿਨ ਕਾਰਦੋਂ ਜਬ੍ਹਾ ਕਰੀਏ, ਬੋਲ ਨਾਲ ਜੁਬਾਨ ਰਸੀਲੀਏ ਨੀ।

(ਬੰਦ 62)[10]

ਤੇ ਫਿਰ ਰੂਪ ਮੱਤੀ, ਗੁਮਾਨ ਭਰੀ ਹੀਰ ਨੇ ਆਪਣੇ ਆਪਨੂੰ ਇਸ਼ਕ ਦੀ ਭੱਠੀ ਵਿਚ ਸੁੱਟ ਦਿੱਤਾ। ਜਿਸ ਦਾ ਸੇਕ ਏਨਾ ਸੀ ਕਿ ਇਸ ਵਿਚ ਮੁਹਬੱਤ ਤੋਂ ਬਾਹਰਾ ਸਭ ਕੁੱਝ ਸੁਆਹ ਹੋ ਗਿਆ। ਦੋਜ਼ਖ ਦੀ ਅੱਗ ਦਾ ਭੈਅ ਵੀ ਜਾਂਦਾ ਰਿਹਾ। ਜਦ ਉਹ ਕਾਜੀ ਨੂੰ

ਕਹਿੰਦੀ ਹੈ –

ਜਿਹੜੇ ਇਸ਼ਕ ਦੀ ਅੱਗ ਦੇ ਤਾਓ ਤਪੇ, ਤਿਨ੍ਹਾ ਦੋਜਖਾਂ ਨਾਲ ਕੀ ਵਾਸਤਾ ਈ।
ਜਿੰਨਾ ਇਕ ਦੇ ਨਾਉਂ ਤੇ ਸਿਦਕ ਬੱਧਾ, ਉਹਨਾ ਫਿਕਰ ਅੰਦੇਸੜਾ ਕਾਸਦਾ ਈ।
(ਬੰਦ 207)।।

ਇਸ ਅੱਗ ਨੇ ਹਉਮੈ ਨੂੰ ਸਾੜ ਕੇ ਸੁਆਹ ਕਰ ਦਿੱਤਾ।

ਉਥੇ ਖੁਦੀ ਗੁਮਾਨ ਮਨਜ਼ੂਰ ਨਾਹੀਂ, ਸਿਰ ਦੇਈਏ ਤੇ ਭੇਤ ਪਾ ਲਈਏ
ਵਾਰਿਸ ਸ਼ਾਹ ਮਹਿਬੂਬ ਨੂੰ ਤਦੋਂ ਪਾਈਏ, ਜਦ ਆਪਣਾ ਆਪ ਗਵਾ ਲਈਏ।।

ਅੱਜ ਦੇ ਪਦਾਰਥਕ ਦੌੜ ਦੇ ਯੁੱਗ ਵਿਚ ਔਰਤ ਮਰਦ ਦੇ ਰਿਸ਼ਤੇ ਨੂੰ ਜਿਹੜੀ ਸਵਾਰਥ ਅਤੇ ਹਉਮੈ ਦੀ ਮਾਰ ਪਈ ਹੈ, ਇਸ ਯੁੱਗ ਲਈ ਵਾਰਿਸ ਸ਼ਾਹ ਦੀ ਉਪਰੋਕਤ ਉਕਤੀ ਹੀ ਆਪਣੇ ਅਸਲੇ ਤੋਂ ਭਟਕੀਆਂ ਰੂਹਾਂ ਨੂੰ ਰਾਹੇ ਪਾ ਸਕਦੀ ਹੈ। ਇਹ ਮਹਿਜ਼ ਦੋ ਸਤਰਾਂ ਨਹੀਂ ਹਨ। ਇਹ ਔਰਤ ਮਰਦ ਦੇ ਰਿਸ਼ਤੇ ਦੇ ਮੂਲ ਦਾ ਨਿਚੋੜ ਹੈ।

ਹੀਰ ਤੇ ਰਾਂਝਾ ਵਿਆਹ ਪ੍ਰਬੰਧ ਨਾਲ ਜੁੜੀਆਂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਨੂੰ ਤੋੜਨਾ ਨਹੀਂ ਸਗੋਂ ਬਦਲਨਾ ਚਾਹੁੰਦੇ ਹਨ। ਮਨੁੱਖ ਦੀ ਸੁਹਜ ਭੁੱਖ ਦੀ ਪੂਰਤੀ ਦੇ ਅਨੁਕੂਲ ਇਸਨੂੰ ਬਣਾਉਣਾ ਚਾਹੁੰਦੇ ਹਨ। ਜੇ ਅਜਿਹਾ ਨਾ ਚਾਹੁੰਦੇ ਤਾਂ ਦੌੜ ਸਕਦੇ ਸਨ। ਮਨੋ ਆਵਾਜ ਆਈ ਵੀ ਸੀ ਪਰ ਉਹਨਾਂ ਅਜਿਹਾ ਨਾ ਕਰਕੇ ਸਮਾਜਕ ਪ੍ਰਬੰਧ ਦੇ ਗੈਰ ਮਾਨਵੀ ਤੇ ਕਰੂਪ ਮਖੌਟੇ ਉਤੋਂ ਆਖਰੀ ਪਰਦਾ ਲਾਹ ਦੇਣ ਲਈ ਆਪਣੀ ਆਹੂਤੀ ਦੇ ਦਿੱਤੀ।

ਇਸ ਤਰਾਂ ਉਹਨਾ ਦੀ ਇਹ ਲੜਾਈ ਜਿਹੜੀ ਉਨ੍ਹਾਂ ਨਿੱਜੀ ਪੱਧਰ ਉੱਤੇ ਲੜੀ, ਉਸਦਾ ਸੁਭਾਅ ਸਮੂਹਿਕ ਹੋ ਗਿਆ। ਉਹ ਮੁੱਹਬਤ ਦੀ ਖਾਤਰ ਦੁੱਖ ਝੱਲਣ ਅਤੇ ਕੁਰਬਾਨ ਹੋ ਜਾਣ ਦੇ ਪ੍ਰਤੀਕ ਬਣ ਗਏ ਅਤੇ ਮਾਛੀਵਾੜੇ ਦੇ ਜੰਗਲਾਂ ਵਿਚ ਸਭ ਕੁਝ ਨਿਛਾਵਰ ਕਰਕੇ ਲੰਮੇ ਪਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੂੰ ਆਪਣਾ ਆਪਾ ਹੀਰ ਵਰਗਾ ਜਾਪਦਾ ਹੈ। ਮੁੱਹਬਤ ਦੀ ਖਾਤਰ ਦੁਸ਼ਵਾਰੀਆਂ ਨੂੰ ਖਿੜੇ ਮੱਥੇ ਗਲ ਲਾਉਣ ਵਾਲੀ ਹੀਰ ਉਹਨਾਂ ਲਈ ਨਾਇਕਾ ਦਾ ਪ੍ਰਤੀਕ ਬਣ ਜਾਂਦੀ ਹੈ। ਜਦ ਉਹ ਕਹਿੰਦੇ ਹਨ –

ਮਿੱਤਰ ਪਿਆਰੇ ਨੂੰ, ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ।

.....

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸੱਥਰ ਚੰਗਾ, ਭੱਠ ਖੇੜਿਆਂ ਦਾ ਰਹਿਣਾ।
(ਸ਼ਬਦ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ)

ਜਿਣਸੀ ਰਿਸ਼ਤਾ ਕੁਦਰਤੀ ਵਰਤਾਰੇ ਦੀ ਸਭ ਤੋਂ ਪਿਆਰੀ ਅਤੇ ਵੱਡੀ ਸਚਾਈ ਹੈ। ਇਸ ਰਿਸ਼ਤੇ ਰਾਹੀਂ ਕੁਦਰਤ ਆਪਣੇ ਆਪ ਨੂੰ ਪ੍ਰਗਟ ਕਰਦੀ ਹੈ। ਜਿਊਦੀ ਜਾਗਦੀ ਹੈ। ਇਸ ਵਿਚ ਸੁਹਜ ਭਰਦੀ ਹੈ। ਉਪਰ ਉਸਾਰ (ਸੁਪਰ ਸਟਰਕਚਰ) ਦੇ ਰੂਪ ਵਿਚ ਮਨੁੱਖ ਨੇ ਆਰਥਕਤਾ, ਰਾਜਨੀਤੀ ਅਤੇ ਸਮਾਜ ਸਭਿਆਚਾਰ ਦੇ ਰੂਪ ਵਿਚ ਜੋ ਕੁੱਝ ਸਿਰਜਿਆ ਹੈ ਉਸਨੇ ਇਸ ਰਿਸ਼ਤੇ ਦੀ ਮੂਲ ਭਾਵਨਾ ਉੱਤੇ ਵੱਡੀ ਸੱਟ ਵੀ ਮਾਰੀ ਹੈ। ਹੀਰ ਵਾਰਿਸ ਉਸ ਮੂਲ ਭਾਵਨਾ ਨੂੰ ਜਗਾਉਣ ਦੀ ਧੁਰੀ ਦੁਆਲੇ ਉਸਰੀ ਸਾਹਿਤ ਰਚਨਾ ਹੈ।

ਹੀਰ ਤੇ ਰਾਂਝਾ ਭਾਵੇਂ ਨਾਇਕ ਹਨ ਪਰ ਵਾਰਿਸ ਉਹਨਾ ਨੂੰ ਸਧਾਰਨ

ਮਨੁੱਖਾਂ ਵਾਲੇ ਗੁਣਾਂ ਔਗੁਣਾ ਸਹਿਤ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਆਪਣੀ ਪੜਚੋਲਵੀਂ ਪਹੁੰਚ ਨਾਲ ਮਨਾ ਅੰਦਰ ਛੁਪੇ ਕੌੜੇ ਸੱਚ ਉਤੋਂ ਪਰਦਾ ਲਾਹੁਣ ਤੋਂ ਵੀ ਗੁਰੇਜ਼ ਨਹੀਂ ਕਰਦਾ।

ਹੀਰ ਰਾਂਝੇ ਨੂੰ ਦੁਬਾਰਾ ਹਾਸਲ ਕਰਨ ਲਈ ਸੱਪ ਲੜਨ ਦਾ ਬਹਾਨਾ ਕਰਦੀ ਹੈ। ਰਾਂਝਾ ਜੋਗੀ ਬਣਨ ਦਾ ਦੰਭ ਕਰਦਾ ਹੈ। ਉਹ ਜੋਗ ਲੈਣ ਲੱਗਿਆ ਤਾਂ ਬੜੀ ਨਿਮਰਤਾ ਦਾ ਵਖਾਵਾ ਕਰਦਾ ਹੈ –

ਟਿੱਲੇ ਜਾਇ ਕੇ ਜੋਗੀ ਦੇ ਹੱਥ ਜੋੜੇ, ਸਾਨੂੰ ਆਪਣਾ ਕਰੋ ਫਕੀਰ ਮੀਆਂ।
ਤੇਰੇ ਦਰਸ ਦੀਦਾਰ ਦੇ ਵੇਖਣੇ ਨੂੰ, ਆਏ ਦੇਸ ਪਰਦੇਸ ਨੂੰ ਚੀਰ ਮੀਆਂ।
ਸਿਦਕ ਧਾਰ ਕੇ ਨਾਲ ਯਕੀਨ ਆਏ, ਅਸੀਂ ਚੇਲੜੇ ਤੇ ਤੁਸੀਂ ਪੀਰ ਮੀਆਂ।
(ਬੰਦ 247)[13]

ਜੋਗੀ ਛੱਡ ਜਹਾਨ ਉਜਾੜ ਮੱਲਣ, ਏਸ ਜੱਗ ਵਿਚ ਬਹੁਤ ਖਵਾਰੀਆਂ ਨੇ।
ਉਹ ਪੁਰਖ ਨਿਰਬਾਣ ਪਦ ਜਾਇ ਪਹੁੰਚੇ, ਜਿੰਨ੍ਹਾਂ ਪੰਜੇ ਹੀ ਇੰਦਰੀਆਂ ਮਾਰੀਆਂ ਨੇ।
ਜੋਗ ਦਿਓ ਤੇ ਕਰੋ ਨਿਹਾਲ ਮੈਨੂੰ, ਕੇਹੀਆਂ ਘੁੰਡੀਆਂ ਜੀਭ ਤੇ ਚਾੜ੍ਹੀਆਂ ਨੇ।
(ਬੰਦ 253)[14]

ਜਦ ਜੋਗ ਮਿਲ ਜਾਂਦਾ ਹੈ ਤੇ ਗੁਰੂ ਜੋਗੀ ਕੁੱਝ ਨੇਮਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨ ਨੂੰ ਕਹਿੰਦਾ ਹੈ ਤਦ ਰਾਂਝੇ ਦਾ ਆਪਣਾ ਕੰਮ ਨਿਕਲ ਜਾਣ ਤੋਂ ਬਾਅਦ ਵਤੀਰਾ ਵੇਖੋ-

ਰਾਂਝਾ ਆਖਦਾ ਪਵੋ ਨਾ ਮਗਰ ਮੇਰੇ, ਕਦੇ ਕਹਿਰ ਦੀ ਵਾਗ ਹਟਾਈਏ ਜੀ।
ਗੁਰੂ ਮੱਤ ਤੇਰੀ ਸਾਨੂੰ ਨਹੀਂ ਫੱਬਦੀ, ਗਲ ਘੁੱਟ ਕੇ ਚਾਇ ਲੰਘਾਈਏ ਜੀ।
(ਬੰਦ 270)[15]

ਸਾਬਤ ਹੋਏ ਲੰਗੋਟੜੀ ਸੁਣੀ ਨਾਥਾ, ਕਾਇ ਝੁੱਗੜਾ ਚਾਇ ਉਜਾੜਦਾ ਮੈਂ।
ਜੀਭ ਇਸ਼ਕ ਥੋਂ ਰਹੇ ਜੇ ਚੁੱਪ ਮੇਰੀ, ਕਾਏ ਏਡਡੇ ਪਾੜਨੇ ਪਾੜਦਾ ਮੈਂ। (ਬੰਦ 272)[16]

ਨਾਥਾ ਜਿਉਂਦਿਆਂ ਮਰਨ ਹੈ ਖਰਾ ਔਖਾ, ਸਾਥੋਂ ਇਹ ਨਾ ਵਾਅਦੇ ਹੋਣਨੇ ਨੀ।
ਅਸੀਂ ਜੱਟ ਹਾਂ ਨਾੜੀਆਂ ਕਰਨ ਵਾਲੇ, ਅਸਾਂ ਕੱਚਕੜੇ ਨਹੀਂ ਪਰੋਵਨੇ ਨੀ।
(ਬੰਦ 274)[17]

ਇਸੇ ਤਰਾਂ ਜਦ ਹੀਰ ਰਾਂਝੇ ਨੂੰ ਰੰਗ ਪੁਰ ਖੇੜੀ ਆ ਕੇ ਮਿਲਣ ਅਤੇ ਲੈ ਜਾਣ ਨੂੰ ਕਹਿੰਦੀ ਹੈ ਤਾਂ ਉਹ ਆਪਣਾ ਸੈਦੇ ਖੇੜੇ ਨਾਲ ਪਤੀ ਪਤਨੀ ਵਾਲਾ ਕੋਈ ਵੀ ਰਿਸ਼ਤਾ ਨਾ ਹੋਣ ਦੀ ਸੂਚਨਾ ਦਿੰਦੀ ਹੈ ਪਰ ਰਾਂਝਾ ਇਸ ਉਤੇ ਯਕੀਨ ਨਹੀਂ ਕਰਦਾ। ਉਹ ਇਸਦੀ ਪੁਸ਼ਟੀ ਸੈਦੇ ਖੇੜੇ ਕੋਲੋਂ ਵੀ ਕਰਦਾ ਹੈ। ਜਦ ਉਹ ਬਾਗ ਵਿਚ ਜੋਗੀ ਰਾਂਝੇ ਕੋਲ ਹੀਰ ਦੇ ਇਲਾਜ ਦੀ ਫਰਿਆਦ ਨਾਲ ਲੈ ਕੇ ਆਉਂਦਾ ਹੈ।

ਹੀਰ ਵਾਰਿਸ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਦਾ ਮੁਜੱਸਮਾ ਹੈ। ਇਥੋਂ ਤੱਕ ਕਿ ਮਿਥਿਹਾਸ ਦੀ ਜਾਣਕਾਰੀ ਨੂੰ ਵੀ ਕਲਾਵੇ ਵਿਚ ਲਈ ਬੈਠੀ ਹੈ। ਪੰਜਾਬੀ ਜਨ ਜੀਵਨ ਦਾ ਕੋਈ ਐਸਾ ਪੱਖ ਨਹੀਂ ਜਿਸਨੂੰ ਉਸਨੇ ਛੂਹਿਆ ਨਾ ਹੋਵੇ, ਚੱਖਿਆ ਨਾ ਹੋਵੇ ਅਤੇ ਉਸਦੇ ਸਵਾਦ ਬਾਰੇ ਆਪਣੀ ਰਾਏ ਨਾ ਦਿੱਤੀ ਹੋਵੇ।

ਅਤੇ ਅਸਲ ਗੱਲ ਇਹ ਹੈ ਕਿ ਹੀਰ ਵਾਰਿਸ ਮਹਿਜ਼ ਕੋਈ ਹੀਰ ਰਾਂਝੇ ਦੀ ਪ੍ਰੇਮ ਕਹਾਣੀ ਦਾ ਦੁਖਾਂਤ ਮਾਤਰ ਨਹੀਂ ਹੈ। ਸਗੋਂ ਇਹ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਬਹੁਤ ਵੱਡੇ

ਦਾਇਰੇ ਨੂੰ ਆਪਣੀ ਬੁੱਕਲ ਵਿਚ ਲੈਣ ਵਾਲੀ ਰਚਨਾ ਹੈ -

ਜਿਹੜੀਆਂ ਲੈਣ ਉਡਾਰੀਆਂ ਨਾਲ ਬਾਜਾਂ, ਉਹ ਬੁਲਬੁਲਾਂ ਥੱਕ ਮਰੀਦੀਆਂ ਨੇ।
ਉਹਨਾਂ ਹਰਨੀਆਂ ਦੀ ਉਮਰ ਹੋ ਚੁੱਕੀ ਪਾਣੀ ਸ਼ੇਰ ਦੀ ਜੂਹ ਵਿਚ ਪੀਂਦੀਆਂ ਨੇ।
ਉਹ ਕਵਾਰੀਆਂ ਜਾਣ ਖ਼ਰਾਬ ਹੋਈਆਂ, ਜਿਹੜੀਆਂ ਗੱਭਰੂਆਂ ਨਾਲ ਖਡੀਂਦੀਆਂ ਨੇ।
ਥੋੜ੍ਹੀ ਕਰਨ ਸੁਹਾਗ ਦੀਆਂ ਉਹ ਆਸਾਂ, ਜਿਹੜੀਆਂ ਧਾੜਵੀਆਂ ਨਾਲ ਮੰਗੀਂਦੀਆਂ ਨੇ।
ਦਿਲ ਮਾਲ ਦੀਜੈ ਲੱਖ ਕੈਂਜਰੀਆਂ ਨੂੰ, ਕਦੀ ਦਿਲੋਂ ਮਹਿਬੂਬ ਨਾ ਥੀਂਦੀਆਂ ਨੇ।
ਜਿਨਸਾਂ ਆਪਣੇ ਆਪਣੇ ਜੌਹਰ ਦੱਸਣ, ਜਦੋਂ ਉਘੱਲੀ ਘੱਤ ਛੜੀਂਦੀਆਂ ਨੇ।
ਵਾਰਿਸ ਸ਼ਾਹ ਜੋ ਲਿਖੀਆਂ ਤੋੜ ਦੀਆਂ, ਨਹੀਂ ਕਿਸੇ ਤੋਂ ਮੂਲ ਪਰਤੀਂਦੀਆਂ ਨੇ।
ਜੀਵਨ ਦੀਆਂ ਮੂਲ ਅਤੇ ਅਟੱਲ ਸਚਾਈਆਂ ਦੇ ਅਜਿਹੇ ਚਿੱਤਰਾਂ ਨਾਲ ਹੀਰ ਵਾਰਿਸ ਭਰੀ ਪਈ ਹੈ।

(ਬੰਦ 366)[11]

ਕੁੱਝ ਵਿਦਵਾਨਾਂ ਨੇ ਵਾਰਿਸ ਸ਼ਾਹ ਦੀ ਇਸ ਸ਼ਾਹਕਾਰ ਰਚਨਾ ਵਿਚ ਉਸ ਵਕਤ ਦੇ ਰਿਵਾਜ (ਰੂੜ੍ਹੀ) ਅਨੁਸਾਰ ਇਸਤਰੀ ਨਿੰਦਿਆ ਕਰਨ ਦੀ ਖਾਮੀ ਵੇਖੀ ਹੈ। ਇਸ ਲਈ "ਤੁਸੀਂ ਛੱਤਰੇ ਮਰਦ ਬਣਾਇ ਦਿੱਤੇ, ਸੱਪ ਰੱਸੀਆਂ ਦੇ ਕਰੋ ਡਾਰੀਓ ਨੀ" ਵਾਲੇ ਬੰਦ ਦੀ ਉਦਾਹਰਣ ਹਵਾਲੇ ਵਜੋਂ ਦਿਤੀ ਜਾਂਦੀ ਹੈ।

ਉਸ ਜਮਾਨੇ ਵਿਚ ਵੀ ਔਰਤ ਦੇ ਹੱਕ ਵਿਚ ਖਲੋਤੇ ਮਹਾਨ ਸ਼ਾਇਰ ਬਾਰੇ ਇਸ ਤਰਾਂ ਦੀ ਧਾਰਨਾ ਨਾਲ ਮੇਰਾ ਮਨ ਕਦੀ ਵੀ ਸਹਿਮਤ ਨਹੀਂ ਹੋਇਆ। ਮੈਂ ਆਪਣੇ ਪੀ. ਐਚ. ਡੀ. ਦੇ ਵਿਸ਼ੇ 'ਹਾਸ਼ਮ ਦੀ ਕਿੱਸਾਕਾਰੀ' ਉੱਤੇ ਕੰਮ ਕਰਦਿਆਂ 1985 ਵਿਚ ਵਾਰਿਸ ਬਾਰੇ ਕੀਤੀ ਜਾਂਦੀ ਇਸ ਟਿੱਪਣੀ ਨੂੰ ਗਹੁ ਨਾਲ ਘੋਖਿਆ ਅਤੇ ਜਾਣਿਆ ਕਿ ਵਾਰਿਸ ਉੱਤੇ ਇਸਤਰੀ ਨਿੰਦਿਆ ਕਰਨ ਦਾ ਇਲਜ਼ਾਮ ਗਲਤ ਹੈ।

ਵਾਰਿਸ ਦੀ ਲਿਖਣ ਸ਼ੈਲੀ ਵਿਚ ਪਾਤਰਾਂ ਵਿਚਲੇ ਸੰਵਾਦ/ਵਾਰਤਾਲਾਪ ਬੜਾ ਯਥਾਰਥਕ ਰੰਗ ਭਰਦੇ ਹਨ। ਵਿਚਾਰਾਂ ਦੇ ਭੇੜ ਵਿਚੋਂ ਇਕ ਦੂਜੇ ਪ੍ਰਤੀ ਚੰਗੇ ਮੰਦੇ ਸਭ ਯਨੀ ਸੱਤੇ ਰੰਗ ਨਿਖਰਦੇ ਹਨ। "ਤੁਸੀਂ ਛੱਤਰੇ ਮਰਦ ....." ਵਾਲਾ ਸੰਵਾਦ ਤਾਂ ਰਾਂਝਾ ਭਾਬੀਆਂ ਨੂੰ ਸੰਬੋਧਨ ਕਰਦਾ ਹੋਇਆ ਬੋਲਦਾ ਹੈ, ਵਾਰਿਸ ਸ਼ਾਹ ਨਹੀਂ। ਜਦਕਿ ਵਾਰਿਸ ਨੇ ਆਪ ਆਪਣੇ ਵੱਲੋਂ ਜੋ ਬੋਲਣ ਚਾਹੁੰਦਾ ਹੈ ਉਹ 'ਕਲਾਮ ਸ਼ਾਇਰ' ਵਜੋਂ ਬੋਲਦਾ ਹੈ।

ਜੇ ਆਪਾਂ ਪਾਤਰਾਂ ਦੁਆਰਾ ਬੋਲੇ ਵਾਕਾਂ ਨੂੰ ਸਿੱਧਾ ਵਾਰਿਸ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਜੋੜਨ ਤੁਰ ਪਏ, ਫਿਰ ਤਾਂ ਹੀਰ ਦੇ ਮਾਪਿਆਂ ਦੁਆਰਾ ਬੋਲੇ ਸ਼ਬਦਾਂ ਦੇ ਆਧਾਰ ਉੱਤੇ ਆਪਾਂ ਵਾਰਿਸ ਨੂੰ ਹੀਰ ਦਾ ਕਾਤਲ ਕਹਿਣ ਲੱਗ ਪਵਾਂਗੇ।

ਇਸਤਰੀ ਨਿੰਦਿਆਂ ਦੀ ਦੁਹਾਈ ਪਾਉਣ ਵਾਲਿਆਂ ਦੀ ਸਮਝ ਵਿਚ ਕਮੀ ਜਾਂ ਸੋਚ ਵਿਚ ਖੋਟ ਮੈਨੂੰ ਇਸ ਕਰਕੇ ਵੀ ਲਗਦੀ ਹੈ ਕਿ ਜੇ ਪਾਤਰਾਂ ਦੇ ਸੰਵਾਦਾਂ ਨੂੰ ਵਾਰਿਸ ਦੇ ਜੁੰਮੇ ਹੀ ਪਾਉਣਾਂ ਹੈ ਤਾਂ ਫਿਰ ਉਹਨਾਂ ਦਾ ਸਹਿਤੀ ਦੁਆਰਾ ਜੋਗੀ ਰਾਂਝੇ ਨੂੰ ਬੋਲੇ ਇਹਨਾ ਸ਼ਬਦਾਂ ਵੱਲ ਕਦੀ ਧਿਆਨ ਕਿਉਂ ਨਹੀਂ ਗਿਆ?-

ਜਿਸ ਮਰਦ ਨੂੰ ਸ਼ਰਮ ਨਾ ਹੋਵੇ ਗੈਰਤ, ਉਸ ਮਰਦ ਥੀਂ ਚੰਗੀਆਂ ਤੀਵੀਆਂ ਨੇ।

ਘਰ ਵੱਸਦੇ ਔਰਤਾਂ ਨਾਲ ਸੋਹਣ, ਸ਼ਰਮਵੰਦ ਤੇ ਸਤਰ ਦੀਆਂ ਬੀਵੀਆਂ ਨੇ।
ਇਕ ਹਾਲ ਵਿਚ ਮਸਤ ਘਰ ਬਾਰ ਅੰਦਰ, ਇਕ ਹਾਰ ਸਿੰਗਾਰ ਵਿਚ ਖੀਵੀਆਂ ਨੇ।
ਵਾਰਿਸ਼ ਸ਼ਾਹ ਹਯਾਓ ਦੇ ਨਾਲ ਅੰਦਰ, ਅੱਖੀਂ ਹੇਠ ਜ਼ਮੀਨ ਦੇ ਸੀਵੀਆਂ ਨੇ।

(ਬੰਦ 477)[19]

ਜਾਂ

ਮੀਆਂ ਤ੍ਰੀਮਤਾਂ ਨਾਲ ਵਿਆਹ ਸੋਹਣ, ਅਤੇ ਮਰਨ ਦੇ ਸੋਂਹਦੇ ਵੈਣ ਮੀਆਂ।
ਘਰ ਬਾਰ ਦੀ ਜੇਬ ਤੇ ਹੈਣ ਜੀਨਤ, ਨਾਲ ਤ੍ਰੀਮਤਾਂ ਸਾਕ ਤੇ ਸੈਣ ਮੀਆਂ।
ਇਹ ਤ੍ਰੀਮਤਾਂ ਸੇਜ ਦੀਆਂ ਆਰਸੀ ਨੇ, ਅਤੇ ਦਿਲਾਂ ਦੀਆਂ ਦੇਣ ਤੇ ਲੈਣ ਮੀਆਂ।
ਵਾਰਿਸ਼ ਸ਼ਾਹ ਇਹ ਜੋਰੂਆਂ ਜੋੜਦੀਆਂ ਨੇ, ਅਤੇ ਮਹਿਰੀਆਂ ਮਹਿਰ ਦੀਆਂ ਹੈਣ ਮੀਆਂ।

(ਬੰਦ 479)[20]

ਵਾਰਿਸ ਨੇ ਮਨੁੱਖੀ ਜੀਵਨ ਦੀਆਂ ਮੂਲ ਸਚਾਈਆਂ ਨੂੰ ਕੇਂਦਰ ਬਿੰਦੂ ਵਿਚ ਰੱਖ ਕੇ ਹੀਰ ਰਾਂਝੇ ਦੀ ਕਥਾ ਦੇ ਬਿਰਤਾਂਤ ਨੂੰ ਕਿੱਸੇ ਦਾ ਰੂਪ ਇਸ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਦਿੱਤਾ ਹੈ ਜੋ ਉਸਦੀ ਡੂੰਘੀ ਮਾਨਵੀ ਪਹੁੰਚ ਦਾ ਲਖਾਇਕ ਹੋ ਨਿਬੜਿਆ ਹੈ। ਉਹ ਆਪਣੀ ਪ੍ਰਗਤੀਸ਼ੀਲ ਸੋਚ ਨੂੰ ਸਾਬਤ ਕਰ ਗਿਆ ਹੈ ਕਿਉਂਕਿ ਸਮਾਜ ਨੇ ਆਪਣੀ ਵਿਕਾਸ ਯਾਤਰਾ ਓਧਰ ਨੂੰ ਹੀ ਕੀਤੀ ਹੈ ਜਿਧਰ ਨੂੰ ਜਾਣ ਦਾ ਵਾਰਿਸ ਹਮਾਇਤੀ ਸੀ। ਮਨੁੱਖ ਦੀ ਸੁਤੰਤਰਤਾ ਅਤੇ ਬਰਾਬਰੀ ਦੀ ਲੜਾਈ ਵਿਚ ਉਸਦਾ ਯੋਗਦਾਨ ਬੜਾ ਵੱਡਾ ਹੈ। ਉਸਦੀ ਰਚਨਾ ਦੀ ਕਲਾਤਮਕ ਖੂਬਸੂਰਤੀ ਬਾਰੇ ਤਾਂ ਜਿੰਨਾ ਕਹੋ ਓਨਾ ਥੋੜਾ ਜਾਪਦਾ ਹੈ।

ਇੰਡੀਅਨ ਹਿਸਟਰੀ ਕਾਂਗਰਸ ਦੇ ਸਾਬਕਾ ਪ੍ਰਧਾਨ ਅਤੇ ਸਾਬਕਾ ਵਾਈਸ ਚਾਂਸਲਰ ਡਾ. ਜਗਤਾਰ ਸਿੰਘ ਗਰੇਵਾਲ ਦੀ ਹੀਰ ਵਾਰਿਸ ਬਾਰੇ ਕੀਤੀ ਟਿੱਪਣੀ ਨਾਲ ਆਪਣੀ ਗੱਲ ਖਤਮ ਕਰਾਂਗਾ ਕਿ ਜੇ ਤੱਕੜੀ ਦੇ ਇਕ ਛਾਬੇ ਵਿਚ ਇਕੱਲੀ ਹੀਰ ਵਾਰਿਸ ਰੱਖ ਲਈਏ ਤੇ ਦੂਜੇ ਛਾਬੇ ਵਿਚ ਮੇਰੀ ਅਤੇ ਮੇਰੇ ਸਾਥੀ ਇਤਿਹਾਸਕਾਰਾਂ ਵੱਲੋਂ ਪੰਜਾਬੀਆਂ ਬਾਰੇ ਕੀਤੀ ਸਾਰੀ ਖੋਜ ਇਕਠੀ ਕਰਕੇ ਰੱਖ ਦੇਈਏ ਤਾਂ ਹੀਰ ਵਾਰਿਸ ਵਾਲ ਛਾਬਾ ਫਿਰ ਵੀ ਝੁਕਦਾ ਹੀ ਰਹਿੰਦਾ ਹੈ।

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

1. ਜੀਤ ਸਿੰਘ ਸ਼ੀਤਲ (ਸੰ) ਹੀਰ ਵਾਰਿਸ ਪੰਨਾ 2
2. ਉਹੀ ਪੰਨਾ 2
3. ਉਹੀ ਪੰਨਾ 42
4. ਉਹੀ ਪੰਨਾ 43
5. ਉਹੀ ਪੰਨਾ 164
6. ਉਹੀ ਪੰਨਾ 41
7. ਉਹੀ ਪੰਨਾ
8. ਉਹੀ ਪੰਨਾ 16
9. ਉਹੀ ਪੰਨਾ 14
10. ਉਹੀ ਪੰਨਾ 15
11. ਉਹੀ ਪੰਨਾ 51

12. ਉਹੀ ਪੰਨਾ
13. ਉਹੀ ਪੰਨਾ 61
14. ਉਹੀ ਪੰਨਾ 63
15. ਉਹੀ ਪੰਨਾ 67
16. ਉਹੀ ਪੰਨਾ 68
17. ਉਹੀ ਪੰਨਾ 69
18. ਉਹੀ ਪੰਨਾ 99
19. ਉਹੀ ਪੰਨਾ 129
20. ਉਹੀ ਪੰਨਾ

ਫਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦੇ ਸਰੋਕਾਰ

*ਡਾ ਜਸਵੰਤ ਸਿੰਘ

Abstract

ਖੇਤਰ: ਸਾਹਿਤਕ ਆਲੋਚਨਾ

ਵਿਸ਼ੇਸ਼ ਖੇਤਰ:ਨਵ-ਮਾਰਕਸਵਾਦੀ ਸਾਹਿਤਕ ਆਲੋਚਨਾ ਦੀ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ। ਫਰੈਂਕਫਰਟ ਸਕੂਲ ਦੇ ਵਿਸ਼ੇਸ਼ ਹਵਾਲੇ ਹਨ ਜੋ ਕਿ ਨਵ-ਮਾਰਕਸਵਾਦ ਦੀ ਇਕ ਸ਼ਾਖਾ ਹੈ।

ਕੇਂਦਰੀ ਨੁਕਤਾ: ਨਵ-ਮਾਰਕਸਵਾਦ ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਦੀ ਵਰਤਮਾਨ ਸਥਿਤੀ ਨੂੰ ਵਿਚਾਰਿਆ ਗਿਆ ਹੈ।

ਖੋਜ-ਵਿਧੀ :ਇਤਿਹਾਸਕ ਅਤੇ ਆਲੋਚਨਾਤਮਿਕ ਹੈ।

ਖੋਜ-ਤੱਥ: ਪੰਜਾਬੀ ਮਾਰਕਸਵਾਦੀ ਸਾਹਿਤਕ ਆਲੋਚਨਾ ਵਿਚ ਹੁਣ ਵਿਸ਼ਵੀ ਸਰੋਕਾਰਾਂ ਦੀ ਚਰਚਾ ਹੋ ਰਹੀ ਹੈ। ਨਵੇਂ ਆਲੋਚਕ ਵਿਸ਼ਵੀ ਸੰਕਲਪਾਂ ਦੇ ਅਧਿਐਨ ਪ੍ਰਤਿ ਰੁਚਿਤ ਹਨ।

ਫਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦੇ ਸਰੋਕਾਰ

ਮਾਰਕਸਵਾਦ ਇੱਕ ਦਰਸ਼ਨ ਹੈ। ਸਮਾਜ ਵਿਗਿਆਨ ਹੈ। ਇਹ ਇਕ਼ ਰਾਜਨੀਤਕ ਅੰਦੋਲਨ ਵੀ ਹੈ। ਇਹ ਬੁਨਿਆਦੀ ਤੌਰ 'ਤੇ ਉਨਵੀਂ ਸਦੀ ਦੇ ਪ੍ਰਸਿੱਧ ਜਰਮਨ ਦਾਰਸ਼ਨਿਕ ਕਾਰਲ ਮਾਰਕਸ {1818-83} ਅਤੇ ਉਸ ਦੇ ਪਰਮ ਮਿੱਤਰ ਫਰੈਡਰਿਕ ਏਂਗਲਜ਼ ਦੇ ਦਰਸ਼ਨ, ਆਰਥਿਕਤਾ, ਇਤਿਹਾਸ, ਰਾਜਨੀਤਕ - ਆਰਥਿਕਤਾ, ਸਾਹਿਤ ਅਤੇ ਸਭਿਆਚਾਰ ਬਾਰੇ ਵਿਚਾਰਾਂ ਦਾ ਸਮੂਹ ਹੈ। ਇਸ ਚਿੰਤਨ ਦੀ ਨੀਂਹ ਉਪਰੋਕਤ ਦੋਵਾਂ ਦਾਰਸ਼ਨਿਕਾਂ ਨੇ ਸੰਸਾਰ ਪੱਧਰ 'ਤੇ ਪਹਿਲਾਂ ਹੋਏ ਚਿੰਤਨ ਦੇ ਆਲੋਚਨਾਤਮਕ ਵਿਰੋਧ ਅਤੇ ਨਿਖੇਧ ਤੋਂ ਬਾਅਦ ਆਪਣੀ ਸਾਲਾਂ ਬੱਧੀ ਮਿਹਨਤ ਤੋਂ ਬਾਅਦ ਰੱਖੀ। ਮਾਰਕਸਵਾਦ ਦੇ ਖੇਤਰ ਦਾ ਇਕ ਸਿਰਾ ਦਰਸ਼ਨ ਦੇ ਬੁਨਿਆਦੀ ਪ੍ਰਸ਼ਨ ਨੂੰ ਹੱਲ ਕਰਦਾ ਹੋਇਆ ਪਦਾਰਥ ਦੀ ਵਿਗਿਆਨਕ ਵਿਆਖਿਆ ਕਰਦਾ ਹੈ ਅਤੇ ਚੇਤਨਾ ਨਾਲ ਇਸ ਦੇ ਦਵੰਦਾਤਮਕ ਰਿਸ਼ਤੇ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਦਾ ਹੈ। ਮਾਰਕਸਵਾਦ ਦਾ ਦੂਸਰਾ ਸਿਰਾ ਵੱਖ-ਵੱਖ ਸਮਾਜਿਕ ਦੌਰਾਂ ਵਿੱਚ ਪੂੰਜੀ ਦੇ ਵਿਗਿਆਨਕ ਵਿਸ਼ਲੇਸ਼ਣ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ। ਇਸ ਵਿਸ਼ਲੇਸ਼ਣ ਵਿੱਚ ਇਤਿਹਾਸ ਦੀ ਪਦਾਰਥਵਾਦੀ ਵਿਆਖਿਆ ਦਵੰਦਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਹੋਈ ਹੈ। ਮਾਰਕਸਵਾਦ ਇਕ ਅਜਿਹਾ ਦਰਸ਼ਨ ਹੈ ਜੋ ਸੰਸਾਰ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਸਮੁੱਚੀ ਮਨੁੱਖਤਾ ਦੇ ਉਚੇਰੇ ਵਿਕਾਸ

*ਐਸੋਸੀਏਟ ਪ੍ਰੋਫੈਸਰ, ਜੀ.ਜੀ.ਡੀ.ਐਸ.ਡੀ ਕਾਲਜ, ਹਰਿਆਣਾ

ਲਈ ਇਸ ਨੂੰ ਬਦਲਣ ਦੇ ਲੇਖ ਅਤੇ ਪ੍ਰੇਰਨਾ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਸਾਹਿਤ ਅਤੇ ਕਲਾ ਬਾਰੇ ਵੀ ਮਾਰਕਸ ਅਤੇ ਏਂਗਲਜ਼ ਨੇ ਆਪਣੀਆਂ ਬੁਨਿਆਦੀ ਧਾਰਨਾਵਾਂ ਆਪਣੀ ਜਗਤ ਪ੍ਰਸਿੱਧ ਪੁਸਤਕ {ਕਲਾ ਅਤੇ ਸਾਹਿਤ} ਵਿੱਚ ਦਰਜ਼ ਕੀਤੀਆਂ ਹਨ। ਪਰ ਉਨ੍ਹਾਂ ਦੇ ਚਿੰਤਨ ਦੇ ਖੇਤਰ ਦਾ ਕੇਂਦਰ ਕਲਾ ਅਤੇ ਸਾਹਿਤ ਨਹੀਂ ਸੀ। ਇਸ ਲਈ ਕਈ ਸਾਹਿਤਕ-ਰਚਨਾਵਾਂ ਬਾਰੇ ਗੱਲ ਕਰਨ ਦੇ ਬਾਵਜੂਦ ਕਿਸੇ ਸਾਹਿਤ-ਵਿਗਿਆਨ ਦੀ ਸਿਰਜਣਾ ਮਾਰਕਸ ਦਾ ਪ੍ਰਯੋਜਨ ਨਹੀਂ ਸੀ। ਪਰ ਮੋਟੇ ਸੂਤਰ ਨੂੰ ਫੜਦਿਆਂ ਮਾਰਕਸ ਨੇ ਸਾਹਿਤ ਅਤੇ ਕਲਾ ਨੂੰ ਚੇਤਨਾ ਦਾ ਇਕ ਰੂਪ ਮੰਨ ਕੇ ਇਸ ਨੂੰ ਕਿਸੇ ਸਮਾਜ ਦੀ ਨੀਂਹ{ਆਰਥਿਕਤਾ} ਦੇ ਅਨੁਸਾਰੀ ਹੀ ਸਵੀਕਾਰ ਕੀਤਾ ਭਾਵੇਂ ਬਾਅਦ ਵਿੱਚ ਆਪਣੀਆਂ ਚਿੱਠੀਆਂ ਵਿੱਚ ਮਾਰਕਸ ਨੇ ਸਾਹਿਤ ਦੀ ਨੀਂਹ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰ ਸਕਣ ਦੀ ਸ਼ਕਤੀ ਬਾਰੇ ਵੀ ਸਪੱਸ਼ਟੀਕਰਣ ਦਿੱਤਾ ਸੀ। ਪਰ ਮੁੱਢਲੀ ਮਾਰਕਸ਼ਵਾਦੀ ਪੰਜਾਬੀ ਆਲੋਚਨਾ {ਖ਼ਾਸ ਕਰ ਸੰਤ ਸਿੰਘ ਸੇਖੋਂ} ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਨੀਂਹ-ਉਸਾਰ ਦੇ ਸੂਤਰ ਰਾਹੀਂ ਹੀ ਨਿਰਖਦੀ ਪਰਖਦੀ ਹੈ। ਨਵ-ਮਾਰਕਸਵਾਦ ਨੇ ਵੀਹਵੀਂ ਸਦੀ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ਗਤਾ ਦਾ ਰਾਹ ਫੜਦੇ ਹੋਏ ਸਾਹਿਤ ਅਤੇ ਕਲਾ ਦੇ ਬੁਨਿਆਦੀ ਪ੍ਰਸ਼ਨ ਨੂੰ ਸੰਬੋਧਨ ਕੀਤਾ ਹੈ। ਸਾਹਿਤ ਅਤੇ ਸਮਾਜ, ਸਾਹਿਤ ਅਤੇ ਭਾਸ਼ਾ, ਸਾਹਿਤ ਅਤੇ ਸਭਿਆਚਾਰ, ਸਾਹਿਤ ਅਤੇ ਲੇਖਕ ਦਾ ਮਨੋਵਿਗਿਆਨ ਅਤੇ ਭਾਸ਼ਾ ਵਿਗਿਆਨ ਦੇ ਨਵੇਂ ਅਧਿਆਨ ਮਾਡਲ ਨਵ-ਮਾਰਕਸਵਾਦ ਦਾ ਅਧਿਐਨ ਖੇਤਰ ਜੋ ਮਾਰਕਸਵਾਦ ਦੇ ਬੁਨਿਆਦੀ ਸਿਧਾਂਤਾਂ 'ਤੇ ਟੇਕ ਰੱਖਦਿਆਂ ਨਵੇਂ ਮਾਰਕਸੀ ਚਿੰਤਕਾ ਨੇ ਵਿਸ਼ਵ ਅੱਗੇ ਰੱਖੇ ਹਨ। ਇਸ ਕੰਮ ਲਈ ਉਨ੍ਹਾਂ ਭਾਸ਼ਾ ਵਿਗਿਆਨ, ਮਨੋਵਿਗਿਆਨ ਅਤੇ ਸਭਿਆਚਾਰ ਦੀਆਂ ਨਵੀਨਤਮ ਪਹੁੰਚਾਂ/ਖੋਜਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਸਾਹਿਤ ਨਾਲ ਜੁੜੇ ਤਮਾਮ ਪ੍ਰਸ਼ਨਾ ਦੀ ਨਵੇਂ ਸਿਰੇ ਤੋਂ ਵਿਆਖਿਆ ਪੇਸ਼ ਕੀਤੀ ਹੈ। ਇਹ ਵਿਆਖਿਆ ਅਕਸਰ ਸਨਾਤਨੀ ਮਾਰਕਸਵਾਦ ਦੇ ਨੀਂਹ-ਉਸਾਰ ਦੇ ਸੂਤਰ ਤੋਂ ਬਾਹਰ ਵੀ ਝਾਕਦੀ ਹੈ। ਇਸੇ ਪ੍ਰਵਿਰਤੀ ਕਾਰਨ ਨਵ- ਮਾਰਕਸਵਾਦ ਦੇ ਮਾਰਕਸਵਾਦੀ ਹੋਣ ਦੇ ਸ਼ੰਕੇ ਵੀ ਨਾਲੋਂ-ਨਾਲ ਚੱਲਦੇ ਰਹੇ ਹਨ। ਨਵ-ਮਾਰਕਸਵਾਦ ਦੇ ਅੱਗੇ ਕਈ ਸ਼ਾਖ਼ਾਵਾਂ ਹਨ ਜੋ ਮੋਟੇ ਤੌਰ 'ਤੇ ਅਸਤਿਤਵਵਾਦ ਨੂੰ ਜਾ ਲੱਗਦੀਆਂ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਹੀ ਫ਼ਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦੀ ਆਪਣੀ ਅਹਿਮੀਅਤ ਹੈ।

ਫ਼ਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦਾ ਇਤਿਹਾਸ- ਫ਼ਰੈਕਫ਼ਰਟ ਸਕੂਲ ਇੱਕ ਸੁਤੰਤਰ ਖੋਜ ਕੇਂਦਰ ਹੋਇਆ ਹੈ। ਇਹ ਫ਼ਰੈਂਕਫ਼ਰਟ ਯੂਨੀਵਰਸਿਟੀ ਨਾਲ ਸੰਬੰਧਿਤ ਸੀ। ਫ਼ਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦੇ ਵਿਦਵਾਨਾਂ ਦੀ ਇੱਕ ਢਾਣੀ ਸੀ ਜਿਸ ਦਾ ਕੰਮ ਮਾਰਕਸਵਾਦੀ ਸਿਧਾਤਾਂ ਨੂੰ ਆਧਾਰ ਬਣਾ ਕੇ ਸਮਾਜਿਕ ਤਾਸੀਰ ਵਾਲੀ ਖੋਜ ਕਰਨਾ ਸੀ। ਇਸ ਦੇ ਉਦੇਸ਼ਾਂ ਨੂੰ 1937 ਵਿੱਚ ਹੋਰਖੇਮਰ ਨੇ 'ਆਲੋਚਨਾਤਮਕ ਸਿਧਾਤ' {**Critical theory**} ਦਾ ਨਾਂ ਵੀ ਦਿੱਤਾ।

ਸਥਾਪਤੀ- ਫ਼ਰੈਂਕਫ਼ਰਟ ਸਕੂਲ ਦੀ ਸਥਾਪਨਾ 1923 ਵਿੱਚ ਕਾਰਲ ਗਰੁਨਬਰਗ ਨੇ ਕੀਤੀ। ਇਸ ਦੀ ਸਥਾਪਨਾ ਲਈ ਫ਼ਲੈਕਸ ਵੇਲ ਨਾਂ ਦੇ ਇੱਕ ਮਾਰਕਸਵਾਦੀ

ਵਿਦਵਾਨ ਨੇ ਧਨ ਜੁਟਾਇਆ। ਇਸ ਦੇ ਪਿਤਾ ਦਾ ਨਾਂ ਹਰਕਨ ਵੇਲ ਸੀ ਜੋ ਕਿ ਇੱਕ ਅਮੀਰ ਵਪਾਰੀ ਸੀ। ਅਸਲ ਵਿੱਚ 1922 ਨੂੰ ਫ਼ਲੈਕਸ ਵੇਲ ਨੇ ਮਾਰਕਸਵਾਦ ਉੱਤੇ ਸੱਤ ਦਿਨਾਂ ਸੈਮੀਨਾਰ ਕਰਵਾਇਆ। ਜਿਸ ਵਿੱਚ ਪ੍ਰਸਿੱਧ ਵਿਦਵਾਨ ਜਾਰਜ ਲੁਕਾਚ ਵੀ ਹਿੱਸਾ ਲੈਣ ਆਇਆ। ਇਸ ਸਕੂਲ ਨਾਲ ਐਰਿਕ ਫ਼ਰਾਮ, ਮੈਕਸ ਹਰਕਹਾਇਮਰ, ਹਰਬਰਟ ਮਾਰਕੂਜ਼ੇ, ਲੀਉ ਲੋਂਥਲ, ਥੀਡਰ ਅਡੋਰਨੋ ਅਤੇ ਵਾਲਟਰ ਬੈਂਜ਼ਾਮਿਨ ਵਰਗੇ ਸਾਹਿਤ ਚਿੰਤਕ, ਦਾਰਸ਼ਨਿਕ, ਮਨੋਵਿਗਿਆਨੀ ਅਤੇ ਸਮਾਜ ਵਿਗਿਆਨੀ ਸੰਬੰਧਿਤ ਰਹੇ ਹਨ। ਇਸ ਸਕੂਲ ਦਾ ਕੰਮ ਮਾਰਕਸਵਾਦੀ ਸਿਧਾਂਤਾਂ ਦਾ ਵਿਕਾਸ ਅਤੇ ਤਤਕਾਲੀ ਸਥਿਤੀਆਂ ਮੁਤਾਬਿਕ ਉਨ੍ਹਾਂ ਦੀ ਘੋਖ ਕਰਨਾ ਹੈ। ਇਸ ਸਕੂਲ ਉੱਤੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਪੜ੍ਹਾਉਣ ਦੀ ਕੋਈ ਬੰਦਿਸ਼ ਨਹੀਂ ਸੀ। ਖੋਜ-ਕਾਰਜ ਵਿੱਚ ਮਾਰਕਸਵਾਦੀ ਵਿਚਾਰਾਂ ਨੂੰ ਹੀ ਬੁਨਿਆਦ ਬਣਾ ਕੇ ਕੰਮ ਕਰਨਾ ਇਸ ਸਕੂਲ ਦਾ ਪ੍ਰਥਮ-ਕਾਰਜ ਸੀ। ਇਸ ਦੀ ਸਥਾਪਨਾ ਪਿੱਛੇ ਇੱਕ ਸੋਚ ਹੋਰ ਵੀ ਸੀ। ਜਿਸ ਤਰ੍ਹਾਂ ਮਾਸਕੋ ਵਿੱਚ ਮਾਰਕਸ-ਏਂਗਲਜ਼ ਸੰਸਥਾ ਸਥਾਪਿਤ ਹੋਈ ਸੀ ਇਸੇ ਤਰ੍ਹਾਂ ਦਾ ਮਾਡਲ-ਧਿਆਨ ਵਿੱਚ ਰੱਖਕੇ ਇਸ ਸਕੂਲ ਦੀ ਸਥਾਪਨਾ ਹੋਈ ਸੀ। ਫ਼.ਸ. ਦੇ ਕਈ ਵਿਦਵਾਨਾਂ ਨੇ ਕਲਾਸੀਕਲ (ਪਰੰਪਰਾਵਾਸੀ) ਮਾਰਕਸਵਾਦ ਦੇ ਕਈ ਆਲੋਚਨਾਤਮਕ ਨਿਖੇਧ ਪੇਸ਼ ਕੀਤੇ ਹਨ। ਫ਼.ਸ. ਅਤੇ ਪਰੰਪਰਾਵਾਦੀ ਮਾਰਕਸਵਾਦੀਆਂ ਵਿੱਚ ਸਭਿਆਚਾਰ ਸੰਬੰਧੀ ਸੰਕਲਪ ਵਿੱਚ ਵੀ ਅੰਤਰ ਪਾਇਆ ਜਾਂਦਾ ਹੈ। ਮਾਰਕਸਵਾਦੀ ਸੋਚ ਦਾ (ਕਲਾਸਕੀ ਸੰਕਲਪ) ਸਭਿਆਚਾਰ ਨੂੰ ਜਮਾਤੀ ਹਿੱਤਾਂ ਦਾ ਸਿੱਧੜ ਪ੍ਰਤੀਬਿੰਬ ਮੰਨਦੇ ਹਨ ਜਦਕਿ ਫ਼.ਸ. ਦੇ ਚਿੰਤਕ ਇਸ ਧਾਰਨਾ ਦੇ ਨਹੀਂ ਹਨ। ਉਹ ਸਮਝਦੇ ਹਨ ਕਿ ਸਭਿਆਚਾਰ ਸਮਾਜ ਦੀ ਨਾਂ-ਬਰਾਬਰੀ ਨੂੰ ਇੱਕ ਤਰ੍ਹਾਂ ਨਾਲ ਵਾਜ਼ਬ ਠਹਿਰਾਉਂਦਾ ਹੈ।[1] ਇਥੇ ਇਹ ਗੱਲ ਜ਼ਿਕਰਯੋਗ ਹੈ ਕਿ ਫ਼.ਸ. ਦੇ ਵਿਦਵਾਨਾਂ ਦੇ ਅਧਿਐਨ ਦਾ ਮੁੱਖ ਆਧਾਰ ਸਮਾਜ-ਵਿਗਿਆਨ ਸੀ। ਇਸ ਸਕੂਲ ਦੇ ਕੰਮ ਨੂੰ ਸੰਜ਼ੀਦਗੀ ਨਾਲ ਲੈਣ ਦੀ ਲੋੜ ਹੈ।

ਜਦੋਂ ਫ਼.ਸ. ਜਰਮਨ ਸੀ ਤਾਂ ਉਸ ਸਮੇਂ ਸਕੂਲ ਵਿੱਚ 16 ਕਮਰੇ, 100 ਸੀਟਾਂ ਵਾਲਾ ਸੈਮੀਨਰ ਹਾਲ ਤੋਂ ਇਲਾਵਾ 75 ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਵਾਲੀ ਲਾਇਬ੍ਰੇਰੀ ਸੀ। ਇਸ ਲਾਇਬ੍ਰੇਰੀ ਵਿੱਚ ਵੱਖ-ਵੱਖ ਦੇਸ਼ਾਂ ਦੀਆਂ ਮਜ਼ਦੂਰ-ਜਮਾਤ ਦੇ ਕੀਤੇ ਸੰਘਰਸ਼ਾਂ ਦੇ ਦਸਤਾਵੇਜ਼ ਸਨ।[2]

ਹਿਟਲਰ ਦੇ ਸਮੇਂ ਦਾ ਫ਼ਰੈਂਕਫ਼ਰਟ ਸਕੂਲ- ਜਰਮਨ ਵਿੱਚ ਨਾਜ਼ੀਆਂ ਨੂੰ 30 ਜਨਵਰੀ 1933 ਵਿੱਚ ਸੱਤਾ ਉੱਤੇ ਕਬਜ਼ਾ ਪ੍ਰਾਪਤ ਹੋ ਗਿਆ। ਇਥੇ ਇਹ ਦੱਸਣਾ ਦਿਲਚਸਪ ਹੋਵੇਗਾ ਕਿ ਜਿਸ ਦਿਨ ਹਿਟਲਰ ਨੇ ਰਾਜ ਸੰਭਾਲਿਆ ਉਸੇ ਦਿਨ ਹੀ ਫ਼.ਸ. ਦੀ ਇਮਾਰਤ ਵਿੱਚ ਛਾਪਾ ਮਾਰ ਕੇ ਸਾਰੀ ਜਾਇਦਾਦ ਨੂੰ ਜਬਤ ਕਰ ਲਿਆ ਅਤੇ ਹੋਰਖ਼ੇਮਰ ਵਰਗੇ ਵਿਦਵਾਨਾਂ ਨੂੰ ਤਾੜਨਾ ਦਿੱਤੀ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਸੰਸਥਾ ਦੀਆਂ ਗਤੀਵਿਧੀਆਂ ਨੂੰ ਦੇਸ਼ ਵਿਰੋਧੀ ਵੀ ਕਿਹਾ ਗਿਆ। ਫ਼.ਸ. ਬੰਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਹੋਰਖ਼ੇਮਰ ਨੇ ਭਾਸ਼ਣ ਦੇਣੇ ਬੰਦ ਕਰ ਦਿੱਤੇ ਅਤੇ ਉਹ ਸਵਿਟਜ਼ਰਲੈਂਡ ਚਲਾ ਗਿਆ। ਲਾਇਬ੍ਰੇਰੀ ਦੀਆਂ 60 ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਸਰਕਾਰੀ

ਕਬਜ਼ੇ ਵਿੱਚ ਚੱਲੀਆ ਗਈਆਂ। 13 ਅਪ੍ਰੈਲ 1914 ਵਿੱਚ ਹੋਰਖ਼ੇਮਰ ਨੂੰ ਫ਼ਰੈਂਕਫ਼ਰਟ ਯੂਨੀਵਰਸਿਟੀ ਤੋਂ ਬਰਖ਼ਾਸਤ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸੇ ਦੌਰਾਨ ਕਾਫੀ ਸਟਾਫ਼(ਮੈਂਬਰ) ਵੀ ਸਕੂਲ ਛੱਡ ਗਿਆ ਸੀ। ਹਿਟਲਰ ਦੇ ਜ਼ਾਲਮ ਰਵੱਈਏ ਦੇ ਡਰੋਂ ਇਸ ਸਕੂਲ ਦੇ ਵਿਦਵਾਨ 1930 ਵਿੱਚ ਵਿਦੇਸ਼ਾਂ ਵਿੱਚ ਖਿੰਡ-ਪੁੰਡ ਗਏ ਸਨ। ਅਡੌਰਨੋ ਨੇ ਜਰਮਨ ਛੱਡਣ ਤੋਂ ਬਾਅਦ ਚਾਰ ਸਾਲ ਇੰਗਲੈਂਡ ਦੇ ਇੱਕ ਕਾਲਜ ਵਿੱਚ ਲਗਾਏ। ਲਿਉਂ ਲੈਂਥਲ, ਮਾਰਕੂਜ਼ੇ ਅਤੇ ਹੋਰਖ਼ੇਮਰ ਕੈਨੇਡਾ ਚਲੇ ਗਏ। ਫਰਵਰੀ1933 ਨੂੰ ਜਨੇਵਾ ਵਿੱਚ 21 ਮੈਂਬਰਾਂ ਨਾਲ ਫ਼.ਸ. ਮੁੜ ਸ਼ੁਰੂ ਹੋਇਆ। ਇਸੇ ਸਾਲ ਇਸ ਦੀਆਂ ਪੈਰਿਸ ਅਤੇ ਲੰਦਨ ਵਿੱਚ ਦੋ ਹੋਰ ਸ਼ਾਖਾਵਾਂ ਵੀ ਖੁੱਲ੍ਹ ਗਈਆਂ। ਪਰ ਲੰਦਨ ਵਿੱਚਲੀ ਸ਼ਾਖਾ 1938 ਵਿੱਚ ਬੰਦ ਹੋ ਗਈ। ਕੁਝ ਦੇਰ ਇਹ ਸਕੂਲ ਅਮਰੀਕਾ ਵਿੱਚ ਵੀ ਚੱਲਦਾ ਰਿਹਾ। ਫ਼. ਸ. ਦੀ ਸ਼ਰਨਾਰਥੀਆਂ ਵਾਲੀ ਹੈਸੀਅਤ ਹੋਣ ਦੇ ਨਾਲ-ਨਾਲ ਸ਼ੁਰੂ ਤੋਂ ਇਸ ਦੀ ਮਜ਼ਦੂਰ ਲਹਿਰ ਨਾਲ ਦੂਰੀ ਰਹਿਣ ਕਾਰਨ ਅਤੇ ਅਮਰੀਕਾ ਦਾ ਇਕ ਸਰਮਾਏਦਾਰੀ ਮੁਲਕਾਂ ਦੇ ਵੀ ਸਰਦਾਰ ਹੋਣ ਕਾਰਨ ਇਸ ਦੀਆਂ ਅਮਰੀਕਾ ਵੇਲੇ ਦੀਆਂ ਲਿਖਤਾਂ ਵਿੱਚ ਉਹ ਤਿੱਖਾਪਣ ਨਹੀਂ ਹੈ ਜੋ ਮਾਰਕਸਵਾਦੀ ਲਿਖਤਾਂ ਵਿੱਚ ਜਮਾਤੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਨੂੰ ਦਰਸਾਉਣ ਲਈ ਲੋੜੀਂਦਾ ਹੁੰਦਾ ਹੈ। ਇਹੀ ਕਾਰਨ ਸੀ ਬੈਨਜ਼ਾਮਿਨ ਵਰਗੇ ਸਿੱਧੀ ਭਾਸ਼ਾ ਵਿੱਚ ਦੁਸ਼ਮਣਾਂ ਬਾਰੇ ਲਿਖਣ ਵਾਲੇ ਦੀਆਂ ਲਿਖਤਾਂ ਅਡੌਰਨੋ ਵਰਗੇ ਵਿਦਵਾਨਾਂ ਦੁਆਰਾ ਕੱਟੀਆਂ-ਵੱਡੀਆਂ ਜਾਂਦੀਆਂ ਰਹੀਆਂ ਸਨ। ਬੈਜ਼ਾਮਿਨ ਦੇ ਲੇਖ **'Paris the capital of nineteenth century'** ਬਾਰੇ ਕਾਫੀ ਵਿਵਾਦ ਰਿਹਾ। ਅਡੌਰਨੋ ਇਸ ਲੇਖ ਨੂੰ ਦਵੰਦਵਾਦੀ ਪਹੁੰਚ ਤੋਂ ਭਟਕਿਆ ਹੋਇਆ ਮੰਨਦਾ ਹੈ। ਲਿਉ ਲੈਂਥਲ ਅਤੇ ਹੋਰਖੇਮਰ ਦੇ ਆਪਸੀ ਪੱਤਰ-ਵਿਹਾਰ ਤੋਂ ਵੀ ਇਸ ਤੱਥ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ।[3]

1940 ਦੇ ਦੌਰਾਨ ਫ਼.ਸ. ਦੇ ਕਈ ਚਿੰਤਕਾਂ ਨੇ ਅਮਰੀਕਾ ਦੇ ਪ੍ਰਚੱਲਿਤ ਸਭਿਆਚਾਰ ਉੱਤੇ ਕਈ ਖੋਜ-ਕਾਰਜ਼ ਕੀਤੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਰੇਡਿਓ ਉੱਤੇ ਕੰਮ ਵੀ ਸ਼ਾਮਿਲ ਸੀ। ਇਹਨਾਂ ਵਿੱਚ ਸਮਾਜ-ਵਿਗਿਆਨ ਅਤੇ ਦਰਸ਼ਨ ਦੇ ਅਧਿਐਨ ਵੀ ਸ਼ਾਮਿਲ ਹਨ ਅਤੇ ਲੈਜ਼ਰਫਲੈਂਡ **{Lazarrfled}** ਦਾ ਪ੍ਰਸ਼ਾਸਨਿਕ ਅਤੇ ਆਲੋਚਨਾਤਮਕ ਸੰਚਾਰ ਵੀ ਜ਼ਿਕਰਯੋਗ ਹੈ। ਇਸ ਖੇਤਰ ਵਿੱਚ ਲਿਉਂ ਲੈਂਥਲ ਦਾ ਕੰਮ ਕਾਫੀ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਉਸਨੇ ਨਾਟਕੀ ਸਾਹਿਤ ਉਤੇ ਕਈ ਆਲੋਚਨਾਤਮਕ ਨਿਬੰਧ ਲਿਖੇ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਉਹ ਸੁਹਜ ਦੇ ਸੁਆਲਾਂ ਉੱਤੇ ਵੀ ਲਿਖਦਾ ਰਿਹਾ। ਸ਼ੁਰੂ-ਸ਼ੁਰੂ ਵਿੱਚ ਉਸਨੇ ਦਾਸਤੋਵਸਕੀ, ਇਬਸਨ ਅਤੇ ਮੇਅਰ ਬਾਰੇ ਵੀ ਮਹੱਤਵਪੂਰਨ ਸੰਕਲਪ ਪੇਸ਼ ਕੀਤੇ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਜਰਮਨ ਦੇ ਜੀਵਨੀ-ਸਾਹਿਤ ਉੱਤੇ ਵੀ ਉਸਦਾ ਕੰਮ ਹੈ। ਲਿਉ ਲੈਂਥਲ ਦੀ ਮਸ਼ਹੂਰ ਕਿਤਾਬ **Literature popular culture of society** ਵੀ ਹੈ ਜੋ ਕਿ 1961 ਵਿੱਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ। ਇਸ ਪ੍ਰਕਾਰ ਫ਼.ਸ. ਦੇ ਵਿਦਵਾਨਾਂ ਨੇ ਸਾਹਿਤ ਸਭਿਆਚਾਰ ਦੇ ਸੁਆਲਾਂ ਉੱਤੇ ਸਾਲਾਂ ਬੱਧੀ ਕੰਮ

ਕੀਤਾ। ਇਸ ਗੰਭੀਰਤਾ ਦਾ ਪ੍ਰਮਾਣ ਲੈਂਥਲ ਅਤੇ ਹੋਰਖੇਮਰ ਦਾ ਉਹ ਪੱਤਰ-ਵਿਹਾਰ ਹੈ ਜਿਸ ਵਿੱਚ ਜੀਵਨੀ, ਫ਼ਿਲਮ, ਰੇਡੀਓ ਅਤੇ ਸਭਿਆਚਾਰ ਦੇ ਸੁਆਲ 'ਤੇ ਲੰਮੀ ਬਹਿਸ ਹੋਈ ਹੈ। ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਦਾ ਇਤਿਹਾਸ ਇਕ ਸਦੀ ਪੁਰਾਣਾ ਹੈ। ਪੰਜਾਬੀ ਆਲੋਚਨਾ, ਸੇਵਾ-ਸੰਭਾਲ ਦਾ ਦੌਰ, ਪ੍ਰਗਤੀ ਦਾ ਦੌਰ, ਪ੍ਰਯੋਗਾਂ ਦਾ ਦੌਰ, ਸਾਹਿਤਕਤਾ ਦਾ ਦੌਰ, ਸਾਹਿਤ-ਸਿਧਾਂਤ ਦਾ ਦੌਰ,ਮਾਰਕਸਵਾਦ ਦਾ ਦੌਰ ਅਤੇ ਨਵ-ਮਾਰਕਸਵਾਦ ਦਾ ਦੌਰ ਅਤੇ ਹੋਰ ਦੌਰਾਂ ਵਿਚੋ ਲੰਘ ਰਹੀ ਹੈ। 'ਮਾਰਕਸਵਾਦ' ਮਨੁੱਖੀ ਸਮਾਜ ਨੂੰ ਸਮਝਣ,ਘੋਖਣ ਅਤੇ ਬਦਲਣ ਲਈ ਇਕ ਵਿਗਿਆਨਕ ਵਿਚਾਰਧਾਰਾ ਹੈ। ਜਿਸ ਨੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਵੀ ਕਾਫ਼ੀ ਪ੍ਰਭਾਵਿਤ ਕੀਤਾ। "ਪੰਜਾਬੀ ਸਾਹਿੱਤ ਉੱਤੇ ਮਾਰਕਸਵਾਦ ਦਾ ਗੂੜਾ ਪ੍ਰਭਾਵ ਪਿਆ। ਸਿਰਜਨਾਤਮਕ ਸਾਹਿਤਕਾਰਾਂ ਨੇ ਵੀਹਵੀਂ ਸਦੀ ਦੀ ਪਹਿਲੀ ਚੌਥਾਈ ਤੋਂ ਪਿਛੋਂ ਲਗਭਗ ਸਾਹਿਤ ਦੇ ਹਰ ਰੂਪ ਵਿੱਚ ਇਸ ਸਿਧਾਂਤ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕੀਤਾ ਹੈ। ਪੰਜਾਬੀ ਸਾਹਿਤ ਆਲੋਚਨਾ ਦੇ ਖੇਤਰ ਵਿੱਚ ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਨਾ ਇੱਕ ਪ੍ਰਮੁੱਖ ਪ੍ਰਣਾਲੀ ਹੈ ਜਿਸ ਦੇ ਬਾਨੀ ਪ੍ਰੋ. ਸੰਤ ਸਿੰਘ ਸੇਖੋਂ ਹੈ"। ਪੰਜਾਬੀ ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਨਾ ਦੇ ਮੋਢੀ ਸੰਤ ਸਿੰਘ ਸੇਖੋਂ ਨੂੰ ਮੰਨਿਆ ਜਾਦਾ ਹੈ। ਇਸ ਸੰਦਰਭ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੀ ਪੁਸਤਕ 'ਸਹਿਤਿਆਰਥ' ਬੁਹਤ ਪ੍ਰਸਿੱਧ ਹੈ।ਪਰ ਸੇਖੋਂ ਉੱਤੇ ਇਹ ਦੋਸ਼ ਲਗਾਇਆ ਜਾਂਦਾ ਹੈ ਕਿ ਉਸ ਦੀ ਆਲੋਚਨਾ ਸਿੱਧੜ ਹੈ। ਸੇਖੋਂ ਤੋਂ ਇਲਾਵਾ ਪੰਜਾਬੀ ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਨਾ ਉੱਤੇ ਅਤਰ ਸਿੰਘ, ਕਿਸ਼ਨ ਸਿੰਘ ਆਦਿ ਦਾ ਕੰਮ ਵੀ ਕਾਫ਼ੀ ਮਹੱਤਵਪੂਰਨ ਹੈ।ਪਰ ਟੀ.ਆਰ.ਵਿਨੋਦ,ਕੇਸਰ ਸਿੰਘ, ਰਵਿੰਦਰ ਸਿੰਘ ਰਵੀ, ਹਰਿਭਜਨ ਸਿੰਘ ਭਾਟੀਆ, ਸੁਰਜੀਤ ਸਿੰਘ ਭੱਟੀ, ਡਾ.ਜਸਵਿੰਦਰ ਸਿੰਘ, ਪ੍ਰੋ.ਜਗਬੀਰ ਸਿੰਘ, ਸੁਤਿੰਦਰ ਸਿੰਘ ਨੂਰ, ਸਰਬਜੀਤ ਸਿੰਘ, ਡਾ. ਭੀਮ ਇੰਦਰ ਸਿੰਘ, ਡਾ. ਸੁਰਜੀਤ ਅਤੇ ਡਾ. ਰਾਜਿੰਦਰ ਪਾਲ ਸਿੰਘ ਅਤੇ ਹੋਰ ਨਵੇਂ ਆਲੋਚਕ ਹਨ ਜੋ ਨਵ-ਮਾਰਕਸਵਾਦੀ ਸਾਹਿਤ ਅਧਿਐਨ ਮਾਡਲਾਂ ਨਾਲ ਸੰਵਾਦ ਵਿੱਚ ਹਨ। ਨਵ-ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਨਾ ਪ੍ਰਣਾਲੀ ਮੂਲ ਰੂਪ ਵਿੱਚ ਕਲਾਸੀਕਲ ਮਾਰਕਸਵਾਦ ਦੀ ਹੀ ਨਿਰੰਤਰਤਾ ਹੈ ਅਤੇ ਉਸਦੀਆਂ ਦਾਰਸ਼ਨਿਕ ਸਥਾਪਨਾਵਾਂ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰਦੀ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਸੰਰਚਨਾਵਾਦ ਅਤੇ ਉੱਤਰ-ਸੰਰਚਨਾਵਾਦ ਦਾ ਪ੍ਰਭਾਵ ਵੀ ਗ੍ਰਹਿਣ ਕਰਦੀ ਹੈ। ਇਸ ਲਈ ਇਸ ਨੂੰ 'ਸੰਰਚਨਾਵਾਦ ਮਾਰਕਸਵਾਦ' ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ।ਅਸਲ ਵਿੱਚ ਨਵ-ਮਾਰਕਸਵਾਦ ਨੇ ਕਲਾਸੀਕਲ ਮਾਰਕਸਵਾਦ ਦੀਆਂ ਧਾਰਨਾਵਾਂ ਨੂੰ ਸੰਰਚਨਾਵਾਦੀ ਚਿੰਤਨ ਦੀ ਰੋਸ਼ਨੀ ਵਿੱਚ ਸੋਂਪਣ ਅਤੇ ਵਿਸਥਾਰਨ ਦਾ ਕੰਮ ਕੀਤਾ ਹੈ।ਪਰ ਫਿਰ ਨਵ-ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਕ ਕਲਾਸਕੀ ਮਾਰਕਸਵਾਦੀ ਆਲੋਚਨਾ ਦੀ ਆਲੋਚਨਾ ਕਰਦੇ ਹਨ। "ਨਵ-ਮਾਰਕਸਵਾਦੀ ਚਿੰਤਨ ਇਸ ਗੱਲੋਂ ਇਸ ਸਿਧਾਂਤ ਦੀ ਆਲੋਚਨਾ ਕਰਦਾ ਹੈ ਕਿ ਇਸ ਵਿੱਚ ਮਨੁੱਖੀ ਮਧਿਅਸਥਤਾ(**mediation**) ਜਾਂ ਦਖ਼ਲ-ਅੰਦਾਜ਼ੀ ਦਾ ਕੋਈ ਸੰਕੇਤ ਪ੍ਰਾਪਤ ਨਹੀ ਹੁੰਦਾ"।[4]

ਨਵ-ਮਾਰਕਸਵਾਦੀ ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਨਵੀਆਂ ਆਰਥਿਕ

ਨੀਤੀਆਂ,ਵਿਸ਼ਵ ਵਪਾਰ ਸੰਸਥਾ, ਗੈਟ ਸਮਝੌਤਾ ਤੇ ਬਾਅਦ ਵਿੱਚ ਨਿੱਜੀਕਰਨ, ਵਿਸ਼ਵੀਕਰਨ ਤੇ ਉਦਯੋਗੀਕਰਨ ਦੀਆਂ ਨੀਤੀਆਂ ਉਪਰੰਤ ਬਦਲਦੇ ਸਮਾਜਿਕ ਮਹੌਲ 'ਚੋਂ ਪੈਦਾ ਹੋਏ ਸਾਹਿਤ ਅਤੇ ਉਸ ਦੀ ਹੋਣੀ ਨੂੰ ਸਮਝਣ ਵੱਲ ਵੀ ਧਿਆਨ ਕਰਦੀਆਂ ਹਨ। ਇਸ ਯਤਨ ਤਹਿਤ ਸੁਰਜੀਤ ਭੱਟੀ ਵਰਗੇ ਆਲੋਚਕ ਗੁਰਬਾਣੀ ਅਤੇ ਵਿਸ਼ਵੀਕਰਣ ਦੇ ਅਧਿਐਨ ਤਹਿਤ ਗੁਰਬਾਣੀ ਸੰਬੰਧੀ ਅਜਿਹੇ ਨੁਕਤੇ ਉਭਾਰਦੇ ਹਨ ਜੋ ਨਿਸਚਿਤ ਤੋਰ ਤੇ ਸੋਖੋਂ ਦੌਰ ਵਾਲੀ ਆਲੋਚਨਾਂ ਤੋਂ ਵੱਧ ਵਿਕਸਿਤ ਹਨ।[5]

ਵਿਚਾਰਾਂ ਦਾ ਪ੍ਰਵਾਹ ਅਮੁੱਕ ਅਤੇ ਅਮੋੜ ਹੁੰਦਾ ਹੈ। ਤਬਦੀਲੀ ਦੇ ਨਿਯਮ ਦੀ ਅਟੱਲਤਾ ਮਾਰਕਸਵਾਦ ਦਾ ਸੁਨਹਿਰੀ ਅਸੂਲ ਹੈ। ਮਾਰਕਸ ਨੇ ਆਪਣੇ ਇਨਕਲਾਬੀ ਚਿੰਤਨ ਦੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਖ਼ੁਦ ਕਿਹਾ ਸੀ ਕਿ " ਉਨ੍ਹਾਂ ਤੋ ਬਾਅਦ ਹੋਰ ਚਿੰਤਕ ਪੈਦਾ ਹੋਣਗੇ ਜੋ ਉਨ੍ਹਾਂ ਦੇ ਚਿੰਤਨ ਨੂੰ ਜੀਵਨ ਦੀ ਗਤੀਸ਼ੀਲਤਾ, ਨਵੇ ਜੀਵਨ-ਅਨੁਭਵ ਅਤੇ ਸਮਾਜਿਕ,ਇਤਿਹਾਸਕ ਪ੍ਰਸਥਿਤੀਆਂ ਦੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਅਗਲੇਰੇ ਵਿਕਾਸ ਹਿੱਤ, ਅਲੋਚਨਾਤਮਕ ਚਿੰਤਨ ਰਾਹੀਂ ਰੱਦ ਕਰਨਗੇ ਅਤੇ ਅੱਗੇ ਤੋਰਨਗੇ"।[6] ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਦੇ ਮਾਰਕਸਵਾਦੀ ਚਿੰਤਨ ਵਿਸ਼ਵ-ਪੱਧਰ ਦੇ ਸਰੋਕਾਰਾਂ ਨੂੰ ਸਮਝਣ ਦੇ ਯਤਨਾ ਵਿੱਚ ਹਨ।ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਨੂੰ ਮਾਰਕਸਵਾਦੀ ਪੰਜਾਬੀ ਆਲੋਚਨਾ ਨੂੰ ਅੱਗੇ ਲੈ ਕੇ ਜਾਣਾ ਹੈ।

ਟਿੱਪਣੀਆਂ ਅਤੇ ਹਵਾਲੇ

1. **David Gartman, Culture, class and society, Routledge ,2013 Pp1**
2. **Rolf Wiggershaurs, The Frankfurt School Page no.-29**
3. ਆਲੋਚਨਾ-ਮਾਰਕਸਵਾਦੀ ਸਾਹਿਤ ਚਿੰਤਨ ਅਤੇ ਸਮਕਾਲੀ ਸਰੋਕਾਰ। ਅੰਕ 20(ਵਿਸ਼ੇਸ਼ ਅੰਕ) ਅਪ੍ਰੈਲ-ਜੂਨ 2003 ਪੰਨਾ-42
4. ਭੱਟੀ ਸੁਰਜੀਤ,ਚਿੰਤਨ ਚੇਤਨਾ, ਚੇਤਨਾ ਪ੍ਰਕਾਸ਼ਨ ਲੁਧਿਆਣਾ 2010
5. **Martin jay,the dialectical imagination, university of California press,pp 206**
6. ਭੱਟੀ, ਸੁਰਜੀਤ,ਆਲੋਚਨਾ(ਰਸਾਲਾ)ਅੰਕ 201,ਅਪਰੈਲ-ਜੂਨ.2003.ਪੰਨਾ 41

ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਦੀ ਪੜਨਾਂਵ ਸ਼ਬਦਾਵਲੀ: ਸ਼੍ਰੇਣੀ, ਵਰਤੋਂ ਤੇ ਪ੍ਰਕਾਰਜ

*ਪ੍ਰੋ.ਸੀਤਲ ਸਿੰਘ

Abstract

'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਕੇਵਲ ਸਿੱਖ ਧਰਮ ਦਾ ਹੀ ਨਹੀਂ ਬਲਕਿ ਸਮੁੱਚੇ ਵਿਸ਼ਵ ਭਾਈਚਾਰੇ ਦਾ ਮਹਾਨਤਮ ਗ੍ਰੰਥ ਹੈ ਜਿਸਦਾ ਸੰਕਲਨ ਤੇ ਸੰਪਾਦਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ 1604 ਈਸਵੀਂ ਵਿਚ ਕੀਤਾ। ਜਿਸ ਵਿਚ 36 ਬਾਣੀਕਾਰਾਂ 6 ਗੁਰੂ ਸਾਹਿਬਾਨ, 15 ਭਗਤਾਂ, 11 ਭੱਟਾਂ ਤੇ 4 ਗੁਰੂ ਘਰ ਦੇ ਨੇੜਲੇ ਸੰਬੰਧੀਆਂ ਦੀ ਬਾਣੀ ਦਰਜ ਹੈ। ਇਸ ਵਿਚ ਜਿਨ੍ਹਾਂ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਨੂੰ ਦਰਜ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ ਵੱਖ ਵੱਖ ਧਰਮਾਂ, ਜਾਤਾਂ, ਕੁ-ਖੰਡਾਂ, ਭਾਸ਼ਾਵਾਂ, ਕਿੱਤਿਆਂ ਅਤੇ ਵੱਖੋ-ਵੱਖਰੇ ਸਮਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਹਨ ਜਿਸ ਕਾਰਨ ਭਗਤ ਬਾਣੀ ਵਿਚ ਵੱਖ-ਵੱਖ ਭਾਸ਼ਾਈ ਰੰਗਤ ਵਾਲੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਮਿਲਨਾ ਸੁਭਾਵਿਕ ਹੈ ਬੇਸ਼ੱਕ ਇਨ੍ਹਾਂ ਭਗਤਾਂ ਵੱਲੋਂ 'ਸਾਧੂ/ਸਾਧੁੱਕੜੀ' ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜੋ ਉਸ ਸਮੇਂ ਸਮੁੱਚੇ ਉਤਰੀ ਭਾਰਤ ਵਿਚ ਬੋਲੀ ਜਾਂਦੀ ਸੀ ਪਰੰਤੂ ਇਸ ਦੇ ਨਾਲ ਨਾਲ ਉਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਆਪਣੇ ਇਲਾਕੇ ਦੀ ਭਾਸ਼ਾ/ਉਪਭਾਸ਼ਾਈ ਰੂਪ ਦੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਮਿਲਨਾ ਵੀ ਸੁਭਾਵਿਕ ਹੈ।ਜਿਥੋਂ ਤੱਕ ਭਗਤ ਕਬੀਰ ਜੀ ਦਾ ਸੰਬੰਧ ਹੈ , ਉਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਦੀ ਭਾਸ਼ਾ ਸਾਧੁੱਕੜੀ ਹੈ ਜਿਸ ਵਿਚ ਪੰਜਾਬੀ, ਅਵਧੀ, ਖੜੀ ਬੋਲੀ, ਬ੍ਰਿਜ ਭਾਸ਼ਾ ਅਤੇ ਭੋਜਪੁਰੀ ਆਦਿ ਵਿਭਿੰਨ ਭਾਸ਼ਾਵਾਂ ਦੀ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਉਹਨਾਂ ਦੇ ਵਿਭਿੰਨ ਵਿਆਕਰਨਕ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜਿਸ ਕਰਕੇ ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਇਨ੍ਹਾਂ ਭਾਸ਼ਾਵਾਂ ਦੀ ਪੜਨਾਂਵੀ ਸਬਦਾਵਲੀ ਅਤੇ ਵੱਖ-ਵੱਖ ਵਿਆਕਰਨਕ ਰੂਪਾਂ ਦੀ ਭਰਮਾਰ ਹੈ। ਬਾਣੀ ਵਿਚ ਜਿੱਥੇ ਪੁਰਾਣੀ ਭਾਸ਼ਾ ਦੇ ਪੜਨਾਵਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਉੱਥੇ ਕੁਝ ਪੜਨਾਂਵ ਅਜੋਕੇ ਰੂਪ ਵਿਚ ਵੀ ਵਰਤੇ ਗਏ ਹਨ ਪ੍ਰੰਤੂ ਉਹਨਾਂ ਦੀ ਵਰਤੋਂ ਦੇ ਨਿਯਮ ਵੀ ਕਈਆਂ ਹਾਲਾਤਾਂ ਵਿਚ ਅੱਜ ਨਾਲੋਂ ਫ਼ਰਕ ਵਾਲੇ ਹਨ। ਪੰਜਾਬੀ ਦੇ ਆਪਣੇ ਵਿਲੱਖਣ ਪੜਨਾਂਵ 'ਅਸੀਂ" ਤੇ ਤੁਸੀਂ" ਦੀ ਥਾਂ ਪੂਰਬੀ ਹਿੰਦੀ ਵਾਲੇ 'ਹਮ' ਤੇ 'ਤੁਮ' ਵਰਤੇ ਗਏ ਹਨ। ਪਹਿਲਾ ਪੁਰਖ ਤੇ ਦੂਜਾ ਪੁਰਖ ਦੇ ਸੂਚਕ ਪੜਨਾਵਾ ਵਚਨ ਦੇ ਪੱਖ ਤੋਂ ਇਕ ਵਚਨ ਤੇ ਬਹੁਵਚਨ ਦੇ ਸੂਚਕ ਹਨ ਅਤੇ ਸਾਧਾਰਨ, ਸੰਬੰਧਕੀ, ਸੰਪਰਦਾਨ ਅਤੇ ਅਪਾਦਾਨ ਕਾਰਕ ਅਨੁਸਾਰ ਹਮ, ਤੁਮ, ਮੋਹਿ, ਮੁਝ, ਮੇਰਾ, ਮੇਰੇ, ਮੋਰੇ, ਹਮਹੁ, ਹਮਾਹ, ਹਮਾਰਾ, ਹਮਰੋ, ਹਮਰੈ, ਹਮਰੀ ਆਦਿ ਅਨੁਸਾਰ ਰੂਪਾਂਤਰਤ ਹੁੰਦੇ ਹਨ। ਤੀਜਾ ਸੂਚਨ ਪੜਨਾਂਵ ਲਈ 'ਉਹ' ਅਤੇ 'ਇਹ' ਦੋਵੇ ਰੂਪ ਮਿਲਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਤੀਜਾ ਪੁਰਖ ਤੇ ਨਿਸ਼ਚੈਵਾਚਕ ਪੜਨਾਂਵ ਵਜੋਂ ਹੋਈ ਹੈ। ਵਚਨ ਅਤੇ ਕਾਰਕ ਅਨੁਸਾਰ ਇਹ 'ਉਹ, ਓਹੁ, ਓਹ, ਉਨਿ, ਇਹ, ਏਹ, ਏਹੁ, ਓਇ, ਓਹਿ, ਏਹਿ ਤੇ ਇਨ' ਆਦਿ ਅਨੁਸਾਰ ਰੂਪਾਂਤਰਤ ਹੁੰਦੇ ਹਨ।

*ਐਸੋਸੀਏਟ ਪ੍ਰੋਫ਼ੈਸਰ, ਜੇ ਸੀ ਡੀ ਏ ਵੀ. ਕਾਲਜ, ਦਸੂਹਾ।

ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਵਿਚ ਅਨਿਸ਼ਚੇ ਵਾਚਕ ਪੜਨਾਵਾਂ 'ਕੋਈ, ਕੋਇ,ਕੋਊ, ਕਿਆ, ਸਭ, ਸਭੂ, ਸਭਿ, ਸਭੈ, ਸਭ ਕੋਈ, ਅਵਰ, ਅਨੇਕ, ਸਗਲ, ਸਗਲਿਆ' ਆਦਿ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਅਜੋਕੀ ਪੰਜਾਬੀ ਵਿਚ ਪੜਨਾਂਵ ਲਿੰਗ ਭੇਦ ਨਹੀਂ ਹੁੰਦਾ ਪ੍ਰੰਤੂ ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਵਿਚ ਕੁਝ ਪੜਨਾਂਵ ਅਜਿਹੇ ਵੀ ਮਿਲਦੇ ਹਨ ਜਿਹਨਾਂ ਵਿਚ ਲਿੰਗ ਭੇਦ ਹੈ ਜਿਵੇਂ 'ਅਵਰੁ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਹੈ। 'ਕੋਈ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਕਾਈ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਅਤੇ 'ਸਭੁ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਸਭ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਅਤੇ 'ਸਭਿ' ਬਹੁਵਚਨ, ਪੁਲਿੰਗ ਤੇ ਇਸਤਰੀ ਲਿੰਗ ਵਰਤੇ ਗਏ ਹਨ। ਸੰਬੰਧ ਵਾਚਕ ਪੜਨਾਵ ਦੇ 'ਜੋ' ਜਿਨਿ, ਜਿ, ਜਿਤੁ, ਜਿਨ, ਜਿਸੇ ਪ੍ਰਸ਼ਨਵਾਚਕ ਪੜਨਾਂਵ ਲਈ ਕਉਨ, ਕਵਨ, ਕਵਨੁ, ਕਉ ਤੇ ਕਤ ਆਦਿ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਕਬੀਰ ਬਾਣੀ ਵਿਚੋਂ ਪੜਨਾਂਵੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਵਿਲੱਖਣ ਤੇ ਵਿਭਿੰਨ ਭਾਸ਼ਾਵਾਂ ਦੇ ਪੜਨਾਂਵ ਰੂਪਾਂ ਦਾ ਵਰਤਾਰਾ ਮਿਲਦਾ ਹੈ।

'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਕੇਵਲ ਸਿੱਖ ਧਰਮ ਦਾ ਹੀ ਨਹੀਂ ਬਲਕਿ ਸਮੁੱਚੇ ਵਿਸ਼ਵ ਭਾਈਚਾਰੇ ਦਾ ਮਹਾਨਤਮ ਗ੍ਰੰਥ ਹੈ ਜਿਸਦਾ ਸੰਕਲਨ ਤੇ ਸੰਪਾਦਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ 1604 ਈਸਵੀਂ ਵਿਚ ਕੀਤਾ। ਜਿਸ ਵਿਚ 36 ਬਾਣੀਕਾਰਾਂ 6 ਗੁਰੂ ਸਾਹਿਬਾਨ, 15 ਭਗਤਾਂ, 11 ਭੱਟਾਂ ਤੇ 4 ਗੁਰੂ ਘਰ ਦੇ ਨੇੜਲੇ ਸੰਬੰਧੀਆਂ ਦੀ ਬਾਣੀ ਦਰਜ ਹੈ। ਇਸ ਵਿਚ ਜਿਨ੍ਹਾਂ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਨੂੰ ਦਰਜ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ ਵੱਖ ਵੱਖ ਧਰਮਾਂ, ਜਾਤਾਂ, ਭੂ-ਖੰਡਾਂ, ਭਾਸ਼ਾਵਾਂ, ਕਿੱਤਿਆਂ ਅਤੇ ਵੱਖੋ-ਵੱਖਰੇ ਸਮਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਹਨ ਜਿਸ ਕਾਰਨ ਭਗਤ ਬਾਣੀ ਵਿਚ ਵੱਖ-ਵੱਖ ਭਾਸ਼ਾਈ ਰੰਗਤ ਵਾਲੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਮਿਲਨਾ ਸੁਭਾਵਿਕ ਹੈ ਬੇਸ਼ੱਕ ਇਨ੍ਹਾਂ ਭਗਤਾਂ ਵੱਲੋਂ 'ਸਾਧੂ/ਸਾਧੁੱਕੜੀ' ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜੋ ਉਸ ਸਮੇਂ ਸਮੁੱਚੇ ਉਤਰੀ ਭਾਰਤ ਵਿਚ ਬੋਲੀ ਜਾਂਦੀ ਸੀ ਪਰੰਤੂ ਇਸ ਦੇ ਨਾਲ ਨਾਲ ਉਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਆਪਣੇ ਇਲਾਕੇ ਦੀ ਭਾਸ਼ਾ/ਉਪਭਾਸ਼ਾਈ ਰੂਪ ਦੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਮਿਲਨਾ ਵੀ ਸੁਭਾਵਿਕ ਹੈ। ਜਿਥੋਂ ਤੱਕ ਭਗਤ ਕਬੀਰ ਜੀ ਦਾ ਸੰਬੰਧ ਹੈ ਉਹਨਾਂ ਨੇ ਆਪਣਾ ਸੰਦੇਸ਼ ਜਨ ਸਾਧਾਰਨ ਦੀ ਲੋਕ ਭਾਸ਼ਾ ਤੇ ਲੋਕ ਮੁਹਾਵਰੇ ਰਾਹੀਂ ਦੇਣ ਦਾ ਯਤਨ ਕੀਤਾ। ਉਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਜਿਥੇ ਸਾਧੂ ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਉੱਥੇ ਅਵਧੀ, ਪੰਜਾਬੀ, ਖੜੀ ਬੋਲੀ, ਬ੍ਰਿਜ ਭਾਸ਼ਾ ਤੇ ਭੋਜਪੁਰੀ ਆਦਿ ਭਾਸ਼ਾਵਾਂ/ਉਪਭਾਸ਼ਾਵਾਂ ਦੀ ਵੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜਿਸ ਕਰਕੇ ਉਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਵਿਚੋਂ ਵੱਖ-ਵੱਖ ਸ਼ਬਦ ਸ਼੍ਰੇਣੀਆਂ ਨਾਂਵ, ਪੜਨਾਂਵ, ਕਿਰਿਆ, ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ, ਸੰਬੰਧਕ ਤੇ ਯੋਜਕ ਆਦਿ ਭਾਸ਼ਾਵਾਂ/ਉਪਭਾਸ਼ਾਵਾਂ ਦੇ ਅਨੇਕਾਂ ਰੂਪ ਮਿਲਦੇ ਹਨ ਪਰ ਇੱਥੇ ਖੋਜ-ਪੱਤਰ ਦੀ ਸੀਮਾਂ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖਦਿਆਂ ਕੇਵਲ ਉਨ੍ਹਾਂ ਦੀ ਪੜਨਾਂਵੀ ਸ਼ਬਦਾਵਲੀ ਦੀ ਵਰਤੋਂ ਤੇ ਪ੍ਰਕਾਰਜ ਸੰਬੰਧੀ ਹੀ ਅਧਿਐਨ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਗਿਆ ਹੈ।

'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਵਿਚ ਜਿਨ੍ਹਾਂ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਨੂੰ ਦਰਜ ਕੀਤਾ ਗਿਆ ਹੈ ਇਹ ਵੱਖ-ਵੱਖ ਧਰਮਾਂ, ਜਾਤਾਂ, ਭੂ-ਖੰਡਾਂ, ਕਿੱਤਿਆਂ ਅਤੇ ਵੱਖੋ ਵੱਖਰੇ ਸਮਿਆਂ ਨਾਲ ਸੰਬੰਧਿਤ ਹਨ। ਜਿਸ ਕਾਰਨ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਵੱਖ-ਵੱਖ ਭਾਸ਼ਾਈ

ਰੰਗਤ ਵਾਲੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਮਿਲਨਾ ਸੁਭਾਵਿਕ ਹੈ। ਡਾ. ਬਲਦੇਵ ਸਿੰਘ ਚੀਮਾ ਅਨਸੁਾਰ:

ਭਾਸ਼ਾ ਦੇ ਪੱਖ ਤੋਂ ਬਾਣੀਕਾਰਾਂ ਦੇ ਭਾਸ਼ਾਈ ਵਖਰੇਵੇਂ ਅਤੇ ਪੰਜ ਸਦੀਆਂ ਦਾ ਅੰਤਰਾਲ ਇਕ ਮਹੱਤਤਾ ਵਾਲਾ ਵਿਸ਼ਾ ਹੈ ਕਿਉਂਕਿ ਸਮੇਂ ਵਿਚਲਾ ਅੰਤਰ ਭਾਸ਼ਾ ਦੇ ਨਵੇਂ ਰੂਪ ਸਿਰਜਨ ਵਿਚ ਵੱਡਾ ਕਾਰਨ ਬਣਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਰਚਨਾ ਦੀ ਭਾਸ਼ਾਈ ਵਿਭਿੰਨਤਾ ਸਮੇਂ ਦੇ ਨਾਲ ਨਾਲ ਬਾਣੀਕਾਰਾਂ ਦੇ ਸਥਾਨ ਵਖਰੇਵਿਆਂ ਕਰਕੇ ਵੀ ਹੈ। ਖੇਤਰੀ ਅਤੇ ਸਮੇਂ ਦਾ ਸਦੀਆਂ ਵਿਚ ਫ਼ੈਲਿਆ ਹੋਣਾ ਗੁਰਬਾਣੀ ਦੀ ਭਾਸ਼ਾ ਵਿਚਲੀ ਵੰਨ-ਸੁਵੰਨਤਾ ਦਾ ਸੋਮਾ ਬਣਦੀ ਹੈ। ਖੇਤਰ ਦੇ ਪੱਖ ਤੋਂ ਇਸ ਵਿਚਲੇ ਬਾਣੀਕਾਰ ਮਹਾਰਾਸ਼ਟਰ, ਮੱਧ ਭਾਰਤ, ਰਾਜਸਥਾਨ ਸਿੰਧ ਅਤੇ ਪੰਜਾਬ ਦੇ ਵਿਭਿੰਨ ਖੇਤਰਾਂ ਨਾਲ ਜੁੜੇ ਹੋਏ ਹਨ।[1]

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਭਾਸ਼ਾਈ ਪੱਧਰ ਤੇ ਅਧਿਐਨ ਕਰਨ ਤੋਂ ਇਹ ਤੱਥ ਉਭਰ ਕੇ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੈ ਕਿ ਇਸ ਮਹਾਨ ਗ੍ਰੰਥ ਵਿਚ ਭਾਰਤੀ ਭਾਸ਼ਾਵਾਂ ਤੇ ਖੇਤਰੀ ਉਪਭਾਸ਼ਾਵਾਂ ਦੇ ਅਨੇਕਾਂ ਨਮੂਨੇ ਮਿਲ ਜਾਂਦੇ ਹਨ। ਡਾ. ਟ੍ਰੰਪ (TRUM) ਦਾ ਕਥਨ:

ਇਹ ਗ੍ਰੰਥ ਪ੍ਰਾਚੀਨ ਹਿੰਦਵੀ ਬੋਲੀਆਂ ਦਾ ਅਮੁੱਕ ਖ਼ਜ਼ਾਨਾ ਹੈ। ਇਹਨਾਂ ਬੋਲੀਆਂ ਦੇ ਪ੍ਰਾਚੀਨ ਨਮੂਨੇ 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਵਿਚ ਭਲੀ ਪ੍ਰਕਾਰ ਸੁਰਖਿਅਤ ਹਨ ਜੋ ਕਿਤੇ ਹੋਰ ਨਹੀਂ ਮਿਲਦੇ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਪ੍ਰਾਪਤ ਭਾਸ਼ਿਕ ਸਾਮਗਰੀ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਅਸੀਂ ਪੁਰਾਤਨ ਤੇ ਨਵੀਨ ਪ੍ਰਚਲਿਤ ਤੇ ਅਪ੍ਰਚਲਿਤ ਬੋਲੀਆਂ ਦੀ ਖੋਜ ਕਰ ਸਕਦੇ ਹਾਂ ਜਿਨ੍ਹਾਂ ਵਿਚ ਸਾਡੀਆਂ ਅਜੋਕੀਆਂ ਆਰੀਆਂ ਭਾਸ਼ਾਵਾਂ ਉਤਪੰਨ ਹੋਈਆਂ ਹਨ। ਇਸ ਅਧਿਐਨ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਆਰੀਆ ਭਾਸ਼ਾ ਪਰਿਵਾਰ ਦੇ ਵਿਕਾਸ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਆਇਆ ਖੱਪਾ ਚੰਗੀ ਤਰ੍ਹਾਂ ਪੂਰਿਆ ਜਾ ਸਕਦਾ ਹੈ।[2]

ਇਉਂ ਸ੍ਰੀ ਗ਼ੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਦਰਜ ਪੂਰਵ ਨਾਨਕ ਕਾਲ ਦੇ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਆਧੁਨਿਕ ਭਾਰਤੀ ਆਰੀਆ ਭਾਸ਼ਾਵਾਂ ਦੇ ਮੁਢਲੇ ਦੌਰ ਵਿਚ ਰਚੀ ਗਈ ਸੀ ਉਸ ਸਮੇਂ ਤੱਕ ਇਹ ਭਾਸ਼ਾਵਾਂ ਖੇਤਰੀ ਅਤੇ ਉਪ ਖੇਤਰੀ ਰੂਪ ਧਾਰਨ ਕਰਕੇ ਆਪਣਾ ਨਵਾਂ ਰੂਪ ਅਖ਼ਤਿਆਰ ਕਰ ਰਹੀਆਂ ਸਨ ਅਤੇ ਇਸ ਕਰਕੇ ਇਸ ਸਮੇਂ ਦੀ ਭਾਸ਼ਾ ਵਿਚ ਪ੍ਰਾਕ੍ਰਿਤਾਂ ਤੇ ਅਪਭ੍ਰੰਸ਼ਾਂ ਦੇ ਨਕਸ਼ ਵੇਖੇ ਜਾ ਸਕਦੇ ਹਨ ਜਿਹੜੇ ਇਹਨਾਂ ਦੀ ਸੰਰਚਨਾ ਵਿਚੋਂ ਮਿਲਦੇ ਹਨ। ਕੋਈ ਵੀ ਨਵ ਭਾਸ਼ਾ ਆਪਣੇ ਸਰੋਤ, ਪੂਰਵ ਇਤਿਹਾਸ ਅਤੇ ਸਮਕਾਲ ਤੋਂ ਟੁੱਟੀ ਹੋਈ ਨਹੀਂ ਹੁੰਦੀ ਇਸ ਕਰਕੇ ਜਿਥੇ ਆਧੁਨਿਕ ਭਾਰਤੀ ਆਰੀਆਂ ਭਾਸ਼ਾਵਾਂ ਆਪਣੇ ਰੂਪ ਦੀ ਸਥਾਪਤੀ ਕਰ ਰਹੀਆਂ ਹਨ ਉਥੇ ਉਹਨਾਂ ਦੇ ਜੁੱਸੇ ਵਿਚ ਸਰੋਤ ਅਤੇ ਇਤਿਹਾਸ ਦੀਆਂ ਭਾਸ਼ਾਵਾਂ ਦੇ ਭਾਸ਼ਾਈ ਰੂਪ ਵੀ ਜੁੜੇ ਹੁੰਦੇ ਹਨ ਜਿਹੜੇ ਭਗਤ ਬਾਣੀਕਾਰਾਂ ਦੀ ਭਾਸ਼ਾ ਤੋਂ ਭਲੀ ਭਾਂਤ ਵੇਖੇ ਜਾ ਸਕਦੇ ਹਨ।[3]

ਬੇਸ਼ੱਕ ਵੱਖ-ਵੱਖ ਭਗਤਾਂ ਵਲੋਂ ਆਪਣੇ ਇਲਾਕੇ ਦੀ ਭਾਸ਼ਾ ਤੇ ਉਪਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਪਰੰਤੂ ਇਹਨਾਂ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਸਭ ਤੋਂ ਵੱਧ 'ਸਾਧੂ ਭਾਸ਼ਾ'/ 'ਸਾਧੁੱਕੜੀ ਭਾਸ਼ਾ' ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਜੋ ਉਸ ਸਮੇਂ ਸਮੁੱਚੇ ਉਤਰੀ ਭਾਰਤ ਵਿਚ ਬੋਲੀ ਜਾਂਦੀ ਸੀ ਜਿਸ ਵਿਚ ਬ੍ਰਿਜ ਭਾਸ਼ਾ, ਖੜੀ ਬੋਲੀ, ਹਿੰਦੀ ਅਵਧੀ, ਫ਼ਾਰਸੀ ਤੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾਵਾਂ ਦੇ ਅੰਸ਼ ਵੱਡੀ ਪੱਧਰ ਤੇ ਮਿਲ ਜਾਂਦੇ ਹਨ। ਇਸ ਸਾਧੂ ਭਾਸ਼ਾ ਦਾ ਕੋਈ ਸਟੈਂਡਰਡ ਰੂਪ ਨਹੀਂ ਸੀ। ਇਸ ਦਾ ਪਿੰਡਾ ਹਿੰਦੀ ਵਾਲਾ ਸੀ ਅਤੇ ਸ਼ਬਦਾਵਲੀ ਦਾ ਕੁਝ ਹਾਲਤਾਂ ਵਿਚ ਆਮ ਮੁਹਾਵਰਾ ਹਰ ਗੁਰੂ ਵਿਅਕਤੀ ਜਾਂ ਹਰ ਭਗਤ ਦਾ ਆਪੋ ਆਪਣਾ ਸੀ।[4] ਪਰੰਤੂ ਜਦੋਂ ਇਹ ਭਗਤ ਵਿਚਾਰਧਾਰਕ ਸੰਵਾਦ ਰਚਾਉਂਦੇ ਸਨ ਉਸ ਸਮੇਂ ਇਹੋ ਜਿਹੀ ਭਾਸ਼ਾ ਵਰਤਦੇ ਸਨ ਜਿਹੜੀ ਆਮ ਲੋਕਾਂ ਨੂੰ ਸਮਝ ਆ ਸਕੇ ਇਸ ਦੇ ਨਾਲ ਹੀ ਇਹਨਾਂ ਦੀ ਭਾਸ਼ਾ ਵਿਚ ਆਪਣੀ ਮਾਤ ਭਾਸ਼ਾ ਦਾ ਪ੍ਰਭਾਵ ਸਪੱਸ਼ਟ ਦਿਖਾਈ ਦਿੰਦਾ ਸੀ ਜਿਵੇਂ ਭਗਤ ਰਵਿਦਾਸ ਦੀ ਭਾਸ਼ਾ ਉਪਰ ਪੂਰਬੀ ਹਿੰਦੀ ਦਾ ਪ੍ਰਭਾਵ, ਭਗਤ ਨਾਮਦੇਵ ਦੀ ਭਾਸ਼ਾ ਉਪਰ ਮਰਾਠੀ ਦਾ ਪ੍ਰਭਾਵ, ਭਗਤ ਜੈਦੇਵ ਦੀ ਭਾਸ਼ਾ ਉਪਰ ਸੰਸਕ੍ਰਿਤ ਅਤੇ ਭਗਤ ਰਾਮਾਨੰਦ ਦੀ ਭਾਸ਼ਾ ਉਪਰ ਬ੍ਰਿਜ ਦਾ ਪ੍ਰਭਾਵ ਸਪੱਸ਼ਟ ਦਿਖਾਈ ਦਿੰਦਾ ਹੈ। 'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਵਿਚ ਦਰਜ ਜਿਸ ਤਰ੍ਹਾਂ ਵੱਖ-ਵੱਖ ਵਿਚਾਰਧਾਰਾਵਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਬਾਣੀਕਾਰਾਂ ਦੀ ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਇਕਸੁਰਤਾ ਤੇ ਇਕਮੁੱਠਤਾ ਹੈ ਬਿਲਕੁਲ ਉਸ ਤਰ੍ਹਾਂ ਹੀ ਬਹੁ ਭਾਸ਼ਕਤਾ ਦੇ ਬਾਵਜੂਦ ਵਿਲੱਖਣ ਭਾਸ਼ਾਈ ਇਕਸਾਰਤਾ ਵੀ ਹੈ।

ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਦੀ ਭਾਸ਼ਾ 'ਸਾਧੁੱਕੜੀ' ਹੈ ਪ੍ਰੰਤੂ ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਪੰਜਾਬੀ, ਖੜੀ ਬੋਲੀ, ਬ੍ਰਿਜ ਭਾਸ਼ਾ ਤੇ ਭੋਜਪੁਰੀ ਆਦਿ ਵਿਭਿੰਨ ਭਾਸ਼ਾਵਾਂ ਦੀ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਉਹਨਾਂ ਦੇ ਵੱਖ-ਵੱਖ ਵਿਆਕਰਨ ਰੂਪ ਵੀ ਮਿਲਦੇ ਹਨ ਉਹਨਾਂ ਦੀ ਮਾਤ ਭਾਸ਼ਾ 'ਅਵਧੀ' ਸੀ ਇਸ ਕਰਕੇ ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਅਵਧੀ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਵਿਭਿੰਨ ਵਿਆਕਰਨਕ ਰੂਪਾਂ ਦਾ ਵੀ ਆ ਜਾਣਾ ਸੁਭਾਵਿਕ ਸੀ। ਜਿਥੋਂ ਤੱਕ ਪੜਨਾਂਵੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਸੰਬੰਧ ਹੈ ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਇਹਨਾਂ ਭਾਸ਼ਾਵਾਂ ਦੀ ਪੜਨਾਂਵੀ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਇਹਨਾਂ ਦੇ ਵਿਭਿੰਨ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜਿਵੇਂ ਅਵਧੀ ਭਾਸ਼ਾ ਦੇ ਮੋਰ, ਮੋਰੇ, ਮੋਰਾ, ਹਮਾਰਾ, ਹਮਰੀ, ਤੋਰ ਤੇ ਆਪਣ ਆਦਿ, ਬ੍ਰਿਜ ਭਾਸ਼ਾ ਦੇ ਮੇਰੋ, ਮੇਰੀ, ਹਮਾਰੋ, ਤੇਰੋ ਤੇ ਅਪਨੋ ਆਦਿ ਖੜੀ ਬੋਲੀ ਦੇ ਮੇਰਾ, ਮੇਰੀ, ਹਮਾਰਾ, ਹਮਾਰੀ, ਹਮਾਰੈ, ਤੇਰਾ ਆਦਿ। ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਪੰਜਾਬੀ ਦੇ ਪੜਨਾਂਵ 'ਅਸੀਂ', 'ਤੁਸੀਂ' ਦੀ ਥਾਂ 'ਹਮ', 'ਤੁਮ' ਵਰਤੇ ਗਏ ਹਨ। ਜਿਸ ਤਰ੍ਹਾਂ ਅਜੋਕੀ ਪੰਜਾਬੀ ਵਿਚ ਪੜਨਾਂਵੀ ਲਿੰਗ ਭੇਦ ਨਹੀਂ ਹੁੰਦਾ ਪ੍ਰੰਤੂ ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਦੇ ਕੁਝ ਪੜਨਾਵਾਂ ਵਿਚ ਲਿੰਗ ਭੇਦ ਸਪੱਸ਼ਟ ਹੈ। ਜਿਵੇਂ 'ਅਵਰੁ' ਇਕ ਪੁਲਿੰਗ ਹੈ, 'ਅਵਰਿ' ਬਹੁਵਚਨ ਅਤੇ 'ਅਵਰ' ਪੁਲਿੰਗ ਤੇ ਇਸਤਰੀ ਲਿੰਗ। 'ਕੋਈ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਕਾਈ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ, ਅਤੇ 'ਸਭੁ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ ਰੂਪ, 'ਸਭ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਅਤੇ 'ਸਭਿ' ਬਹੁਵਚਨ, ਪੁਲਿੰਗ ਤੇ ਇਸਤਰੀ ਲਿੰਗ ਵਜੋਂ ਵਰਤੇ ਗਏ ਹਨ।

ਪੁਰਖਵਾਚੀ ਪੜਨਾਂਵ

ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ ਪੁਰਖਵਾਚਕ ਪੜਨਾਂਵ ਦੇ ਤਿੰਨ ਰੂਪਾਂ ਪਹਿਲਾ ਪੁਰਖ, ਦੂਜਾ ਪੁਰਖ ਤੇ ਤੀਜਾ ਪੁਰਖ ਪੜਨਾਂਵਾਂ ਦੀ ਹੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ।

ੳ) ਪਹਿਲਾ ਪੁਰਖ

ਜਿਥੇ ਗੁਰਬਾਣੀ ਵਿਚ ਪਹਿਲਾ ਪੁਰਖ, ਇਕ ਵਚਨ ਕਰਤਾ ਕਾਰਕ ਲਈ 'ਮੈ' ਅਤੇ 'ਹਉ' ਰੂਪ ਵਰਤੇ ਗਏ ਹਨ ਉਥੇ ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ ਵੀ ਇਕ ਵਚਨ ਕਰਤਾ ਕਾਰਕ ਪੜਨਾਂਵ ਲਈ 'ਮੈ' ਅਤੇ 'ਹਉ' ਰੂਪ ਵਰਤਿਆ ਗਿਆ ਹਨ। ਆਧੁਨਿਕ ਪੰਜਾਬੀ ਅਤੇ ਹਿੰਦੀ (ਸਾਰੀਆਂ ਉਪ ਭਾਸ਼ਾਵਾਂ ਵਿਚ) ਵਿਚ ਮੈ/ਮੈਂ ਪੜਨਾਂਵੀ ਰੂਪ ਤਾਂ ਮਿਲ ਜਾਂਦਾ ਹੈ ਪਰ 'ਹਉ/ਹੋ ਰੂਪ ਕੇਵਲ ਆਮ ਬੋਲਚਾਲ ਦੀ ਬ੍ਰਜ ਭਾਸ਼ਾ(ਪੱਛਮੀ ਹਿੰਦੀ ਦੀ ਉਪਭਾਸ਼ਾ) ਵਿਚ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਵਿਚੋਂ 'ਹਉ' ਨੂੰ ਪਹਿਲੇ ਭਾਸ਼ਾਈ ਪੜਾਅ ਅਤੇ 'ਮੈ' ਨੂੰ ਪਿਛਲੇ ਭਾਸ਼ਾਈ ਪੜਾਅ ਦਾ ਪੜਨਾਂਵੀ ਰੂਪ ਸਵੀਕਾਰ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।[5] ਉਦਾਹਰਨ ਵਜੋਂ:

ਕਹੁ ਕਬੀਰ ਮੈ ਰਾਮ ਕਹਿ ਛੂਟਿਆ॥ ਪੰਨਾ 329

ਤਿਸੁ ਪਿਤਾ ਪਹਿ ਹਉ ਕਿਉ ਕਰਿ ਜਾਈ ॥ ਪੰਨਾ 476

ਤੂੰ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ ॥ ਪੰਨਾ 323

'ਮੈ' ਦੇ ਸੰਬੰਧਕੀ ਰੂਪਾਂ ਵਿਚ 'ਮੋਹਿ' 'ਮੁਝ' ਤੇ 'ਮੋ' ਦੀ ਵਰਤੋਂ ਹੋਈ ਮਿਲਦੀ ਹੈ:

ਅਬ ਮੋਹਿ ਮਿਲਿਓ ਹੈ ਜੀਆਵਨਹਾਰਾ ॥ ਪੰਨਾ 325

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਸੰਪੈ ਮੋ ਮਾਹੀ ॥ਪੰਨਾ 971

ਸੰਬੰਧ ਕਾਰਕ ਇਕ ਵਚਨ ਪੜਨਾਂਵ ਲਈ 'ਮੇਰਾ, ਮੇਰੀ, ਮੇਰੇ, ਮੇਰੋ, ਮੋਰ, ਮੋਰਾ' ਆਦਿ ਵਰਤੇ ਗਏ ਹਨ।ਡਾ. ਪਰਮਜੀਤ ਸਿੰਘ ਸਿੱਧੂ ਅਨੁਸਾਰ:

> ਮੱਧਕਾਲ ਦੇ ਭਗਤੀ ਸਾਹਿਤ ਵਿਚ ਸੰਬੰਧ-ਬੋਧਕ ਪੜਨਾਂਵਾਂ ਦੇ ਰੂਪਾਂ ਵਿਚ ਕਾਫ਼ੀ ਵਖਰੇਵੇਂ ਅਤੇ ਭਿੰਨਤਾਵਾਂ ਨਜ਼ਰ ਆਉਂਦੀਆਂ ਹਨ। ਹਿੰਦੀ ਦੀਆਂ ਉਪਭਾਸ਼ਾਵਾਂ ਵਿਚ ਅ-ਅੰਤਿਮ ਅਤੇ-ਉ-ਅੰਤਿਕ ਸੰਬੰਧ ਬੋਧਕ ਪੜਨਾਂਵਾਂ(ਮੇਰਾ, ਮੋਰੋ) ਦਾ ਸਪੱਸ਼ਟ ਵਖਰੇਵਾਂ ਮਿਲਦਾ ਹੈ। ਪੱਛਮੀ ਹਿੰਦੀ ਦੀਆਂ (ਖੜੀ ਬੋਲੀ, ਹਰਿਆਣਵੀ ਅਤੇ ਦੱਖਣੀ ਹਿੰਦੀ) ਉਪਭਾਸ਼ਾਵਾਂ ਵਿਚ-ਆ-ਅੰਤਿਕ ਰੂਪਾਂ ਦੀ ਰਾਜਸਥਾਨੀ ਅਤੇ ਪਹਾੜੀ ਹਿੰਦੀ ਵਿਚ ਵੀ -ਉ-ਅੰਤਿਕ ਰੂਪ ਹੀ ਵਰਤਿਆਂ ਜਾਂਦਾ ਹੈ। ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ 'ਮੇਰਾ' ਅਤੇ 'ਮੇਰੋ' ਦੇ ਨਾਲ-ਨਾਲ 'ਮੋਰ' ਅਤੇ 'ਮੋਰਾ' ਰੂਪ ਵੀ ਵਰਤੇ ਹੋਏ ਮਿਲਦੇ ਹਨ... 'ਮੋਰ' ਅਤੇ 'ਮੋਰਾ' ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਬਿਹਾਰੀ ਹਿੰਦੀ (ਭੋਜਪੁਰੀ, ਮਰਾਹੀ ਅਤੇ ਮੈਥਲੀ) ਵਿਚ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਬਾਣੀ ਵਿਚ

'ਮੇਰਾ' ਸੰਬੰਧ ਬੋਧਕ ਤੋਂ ਇਕ ਵਚਨ ਸੰਬੰਧਕੀ ਮੇਰੇ ਅਤੇ 'ਮੇਰੇ' ਰੂਪ ਬਣਾਏ ਗਏ ਹਨ।[6]

ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚੋਂ ਉਦਾਹਰਨਾਂ:

ਮੇਰੇ ਰਾਜਨ ਮੈ ਬੈਰਾਗੀ ਜੋਗੀ ॥ ਪੰਨਾ 334

ਮੇਰਾ ਬਟੂਆ ਸਭੁ ਜਗੁ ਭਸਮਾਧਾਰੀ ॥ ਪੰਨਾ 334

ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ ਪਹਿਲਾ ਪੁਰਖ ਬਹੁਵਚਨ ਕਰਤਾ ਪੁਰਖ ਲਈ 'ਹਮ' ਤੇ 'ਹਮਹੁ' ਵਰਤੇ ਗਏ ਹਨ। 'ਹਮਹੁ' ਕੇਵਲ ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ ਹੀ ਵਰਤਿਆ ਗਿਆ ਹੈ:

ਜਬ **ਹਮ** ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥ ਪੰਨਾ 324

ਸੋ ਸੁਖੁ **ਹਮਹੁ** ਨ ਮਾਂਗਿਆ ਭਾਵੈ ॥ ਪੰਨਾ 330

ਪਹਿਲਾ ਪੁਰਖ ਬਹੁਵਚਨ ਦੇ ਸੰਬੰਧ ਵਾਚਕ ਲਈ 'ਹਮਾਰਾ', ਹਮਰਾ, ਹਮਰੈ, ਹਮਰੋ, ਹਮਾਰੀ, ਹਮਰ ਤੇ ਹਮਰੈ ਵਰਤੇ ਗਏ ਹਨ:

ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ **ਹਮਾਰਾ** ॥ ਪੰਨਾ 330

ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ **ਹਮਾਰੈ** ॥ ਪੰਨਾ 324

ਦੂਜਾ ਪੁਰਖ:

ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚੋਂ ਦੂਜਾ ਪੁਰਖ ਪੜਨਾਂਵ ਦੇ ਬਹੁਤ ਸਾਰੇ ਰੂਪ 'ਤੂ ਤੂੰ, ਤਉ, ਤੈ, ਤੁਹੀਂ' ਆਦਿ ਵਰਤੇ ਗਏ ਹਨ ਜਿਵੇਂ:

ਬਾਵਰੇ **ਤੈ** ਗਿਆਨ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥ ਪੰਨਾ 793

ਤੂੰ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ ॥ ਪੰਨਾ 324

ਪਾਨ ਕਪੂਰ ਸੁਬਾਸਕ ਚੰਦਨ ਅੰਤਿ **ਤਉ** ਮਰਨਾ ॥ ਪੰਨਾ 477

ਇਨ੍ਹਾਂ ਦੇ ਕਰਮ ਕਾਰਕੀ ਰੂਪ 'ਤੁਝ, ਤੋਹਿ, ਤੁਝਹਿ' ਰੂਪ ਵਰਤੇ ਗਏ ਹਨ:

ਤੁਝ ਬਿਨੁ ਸੁਰਤਿ ਕਰੈ ਕੋ ਮੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ਖੋਲਿ੍ ਕਿਵਾਰ ॥

ਪੰਨਾ 856

ਉਨ ਕੀ ਗੈਲਿ **ਤੋਹਿ** ਜਿਨਿ ਲਾਗੈ ॥ ਪੰਨਾ 484

ਚਲੁ ਰੇ ਬੈਕੁੰਠ **ਤੁਝਹਿ** ਲੇ ਤਾਰਉ ॥ ਪੰਨਾ 329

ਦੂਜਾ ਪੁਰਖ ਇਕ ਵਚਨ ਪੜਨਾਂਵ ਵਿਚ ਸੰਬੰਧ ਕਾਰਕ ਦੇ 'ਤੇਰਾ, ਤੇਰੀ, ਤੇਰੇ, ਤੋਰ ਅਤੇ ਤੋਰਾ'ਆਦਿ ਰੂਪ ਵਰਤੇ ਗਏ ਹਨ:

ਹਉ ਪੂਤੁ **ਤੇਰਾ** ਤੂੰ ਬਾਪੁ ਮੇਰਾ ॥ ਪੰਨਾ 476

ਘੂੰਘਟੁ ਕਾਢਿ ਗਈ ਤੇਰੀ ਆਗੈ ॥ ਪੰਨਾ 484

ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥ ਪੰਨਾ 199
ਤੂੰ ਪਿੰਜਰੁ ਹਉ ਸੂਅਟਾ ਤੋਰ ॥ ਪੰਨਾ 323
ਅਬ ਕਹੁ ਰਾਮ ਭਰੋਸਾ ਤੋਰਾ ॥ ਪੰਨਾ 328

ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ ਦੂਜਾ ਪੁਰਖ ਬਹੁਵਚਨ ਪੜਨਾਂਵ ਲਈ ਪੰਜਾਬੀ ਪੜਨਾਂਵ 'ਤੁਸੀਂ' 'ਤੁਸਾਂ' ਦੀ ਥਾਂ ਹਿੰਦੀ ਵਾਲਾ ਪੜਨਾਂਵ 'ਤੁਮ' ਵਰਤਿਆ ਗਿਆ ਹੈ:

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ॥
ਪੰਨਾ 324

'ਤੁਮ' ਦੇ ਸੰਬੰਧ ਕਾਰਕ ਵਾਲੇ ਰੂਪ ਤੁਮਰਾ, ਤੁਮਾਰੀ, ਤੁਮਾਰ, ਤੁਮ੍ਹਰੇ, ਤੇਰੋ ਅਤੇ ਤੁਮਰੋ ਆਦਿ ਅਨੇਕਾਂ ਰੂਪ ਮਿਲਦੇ ਹਨ:

ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ ॥ ਪੰਨਾ 870

ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ ॥ ਪੰਨਾ 484

ਤੀਜਾ ਪੁਰਖ ਪੜਨਾਂਵ:

ਪੁਰਖਵਾਚੀ ਪੜਨਾਵਾਂ ਵਿਚ ਤੀਜਾ ਪੁਰਖ ਇਕ ਵਚਨ ਤੇ ਬਹੁਵਚਨ ਪੜਨਾਂਵ ਰੂਪ ਕਾਫ਼ੀ ਭੁਲੇਖਾ ਪਾਉਂਦੇ ਹਨ। ਇਹ ਪੜਨਾਂਵ ਹਨ- 'ਏਹ/ਇਹੁ ਅਤੇ ਉਹ/ਓਹ'। ਇਹ ਦੋਵੇਂ ਵਿਆਕਰਨਕ ਸਥਿਤੀਆਂ ਵਿਚ ਆਉਂਦੇ ਹਨ-ਤੀਜਾ ਪੁਰਖ ਪੁਰਖਵਾਚੀ ਪੜਨਾਂਵ, ਨਿਸ਼ਚੈ ਬੋਧਕ ਪੜਨਾਂਵ ਅਤੇ ਨਿਸ਼ਚੇਬੋਧਕ ਵਿਸ਼ੇਸ਼ਣ।[7] ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ 'ਉਹ' ਅਤੇ 'ਇਹ' ਦੋਵੇਂ ਰੂਪ ਵਰਤੇ ਗਏ ਹਨ ਜਿਸਦੀ ਵਰਤੋਂ ਤੀਜਾ ਤੇ ਪੁਰਖ, ਨਿਸ਼ਚੈ ਬੋਧਕ ਪੜਨਾਂਵ ਵਜੋਂ ਹੋਈ ਹੈ। ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਇਕ ਵਚਨ 'ਸੋ, ਸਾ, ਉਹੁ, ਓਹੁ, ਓਹ, ਉਹ, ਉਨਿ, ਸੋਈ, ਇਹ, ਏਹ, ਏਹੁ, ਇਹੁ ਆਦਿ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ:

ਸੋ ਜਲੁ ਬਿਨੁ ਭਗਵੰਤ ਨ ਪਾਈਐ ॥ ਪੰਨਾ 323
ਇਹੁ ਮਨੁ ਬਡਾ ਕਿ ਜਾ ਸਉ ਮਨੁ ਮਾਨਿਆ ॥ ਪੰਨਾ 331

ਬਹੁਵਚਨ ਪੁਲਿੰਗ ਲਈ 'ਓਇ, ਓਹਿ, ਏਹਿ, ਉਨ, ਇਨ' ਆਦਿ ਰੂਪ ਵਰਤੇ ਗਏ ਹਨ:

ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ ॥ ਪੰਨਾ 329

ਇਸ ਤਰ੍ਹਾਂ ਤੀਜਾ ਪੁਰਖ ਪੁਰਖਵਾਚੀ ਪੜਨਾਂਵ ਤੇ ਨਿਸ਼ਚੇ ਬੋਧਕ ਪੜਨਾਵਾਂ ਵਜੋਂ ਹੋਈ ਹੈ। ਜਿਹੜੀਆਂ ਇਕ ਵਚਨ ਤੇ ਬਹੁਵਚਨ ਦੀਆਂ ਉਦਾਹਰਨਾਂ ਦਿੱਤੀਆਂ ਹਨ ਉਹਨਾਂ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਇਕ ਵਚਨ ਰੂਪ ਵਿਚ ਲਿੰਗ ਭੇਦ ਹੈ- ਏਹੁ, ਓਹੁ ਇਕ ਵਚਨ ਪੁਲਿੰਗ ਅਤੇ 'ਏਹ, ਓਹ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ। ਪ੍ਰੰਤੂ 'ਏਹਿ ਤੇ ਉਹਿ' ਪੁਲਿੰਗ ਕਈ ਵਾਰੀ ਪੁਲਿੰਗ ਅਤੇ ਇਸਤਰੀ ਲਿੰਗ ਦੋਹਾਂ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ।

ਅਨਿਸ਼ਚਿਤ ਵਾਚਕ ਪੜਨਾਂਵ

ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਵਿਚ ਅਨਿਸ਼ਚੇਵਾਚਕ ਪੜਨਾਂਵਾਂ ਦੀ ਅਨੇਕਾਂ ਰੂਪਾਂ ਵਿਚ ਵਰਤੋਂ ਹੋਈ ਮਿਲਦੀ ਹੈ। ਇਕ ਵਚਨ ਪੁਲਿੰਗ ਵਿਚ ਕੋ, ਕੋਈ, ਕੋਇ, ਕਉਣ, ਕੋਊ, ਕਾ, ਕਿਆ, ਕਿਹੁ, ਕਿਛੁ, ਕਛੁ, ਸਭ, ਸਭੁ, ਸਭ ਕੋਈ, ਸਭੁ ਕੋਇ, ਸਭੁ ਕੋ, ਅਵਰ, ਬਹੁ, ਏਕ, ਏਕੈ, ਇਕੁ, ਕਿਸੁ, ਕਿਸੈ ਆਦਿ ਵਰਤੇ ਗਏ ਹਨ:

ਇਸੁ ਮਨ ਕਉ **ਕੋਈ** ਖੋਜਹੁ ਭਾਈ ॥ ਪੰਨਾ 330
ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇ ਸਿਉ ਕਹੀਐ ਐਸਾ **ਕੋਇ** ਬਿਬੇਕੀ॥

ਪੰਨਾ 333

ਅਨਿਸ਼ਚੇਬੋਧਕ ਪੜਨਾਂਵ ਵਿਚ ਬਹੁਵਚਨ ਲਈ ਸਭਿ, ਸਭੈ, ਅਵਰਿ, ਅਨੇਕ, ਸਗਲ, ਸਗਲੇ, ਸਗਲਿਆ, ਅਉਰਨ, ਅਵਰਨ, ਅਵਰੈ, ਬਹੁਤ, ਥੋੜ੍ਹੇ ਆਦਿ ਵਰਤੇ ਗਏ ਹਨ:

ਜਉਪੈ ਰਾਮ ਰਾਮ ਰਤਿ ਨਾਹੀ॥ ਤੇ **ਸਭਿ** ਧਰਮ ਰਾਇ ਕੈ ਜਾਹੀ॥
ਪੰਨਾ 324

ਤਾ ਫਲ ਫੰਕ **ਸਭੈ** ਤਨ ਫਾਰੈ ॥ ਪੰਨਾ 341

ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ 'ਕੋਈ' ਦੇ ਕਈ ਰੂਪ ਮਿਲਦੇ ਹਨ ਜਿਹੜੇ ਲਿੰਗ ਵਚਨ ਅਨੁਸਾਰ ਬਦਲਦੇ ਹਨ, 'ਕੋਈ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਕਾਈ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਹੈ:

ਜਸੁ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ **ਕੋਈ** ॥ ਪੰਨਾ 340

ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ **ਕਾਈ** ॥ ਪੰਨਾ 324

'ਸਭੁ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਸਭ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਅਤੇ 'ਸਭਿ' ਬਹੁਵਚਨ ਹੈ ਜਿਵੇਂ:

ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ **ਸਭੁ** ਹੋਗੁ ॥ ਪੰਨਾ 324
ਏਕ ਭਾਇ ਦੇਖਉ **ਸਭ** ਨਾਰੀ ॥ ਪੰਨਾ 327

ਸਾਕਤ ਮਰਹਿ ਸੰਤ **ਸਭਿ** ਜੀਵਹਿ ॥ ਪੰਨਾ 326

ਇਸੇ ਤਰ੍ਹਾਂ 'ਅਵਰੁ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ ਹੈ, ਅਵਰਿ ਬਹੁਵਚਨ ਅਤੇ 'ਅਵਰ' ਪੁਲਿੰਗ ਤੇ ਇਸਤਰੀ ਲਿੰਗ ਦੋਵੇਂ ਰੂਪਾਂ ਵਿਚ ਵੀ ਆ ਜਾਂਦਾ ਹੈ। ਇਸਤੋਂ ਇਲਾਵਾ ਬਾਣੀ ਵਿਚ ਇਸ ਦੇ ਅਉਰਾ, ਅਉਰੋ, ਅਉਰਨ, ਅਵਰਨ, ਅਵਰੈ ਆਦਿ ਰੂਪ ਮਿਲਦੇ ਹਨ।

ਸੰਬੰਧਵਾਚਕ ਪੜਨਾਂਵ:

ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ 'ਜੋ' ਪੁਲਿੰਗ, ਇਸਤਰੀ ਲਿੰਗ, ਇਕ ਵਚਨ ਤੇ ਬਹੁਵਚਨ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। 'ਜਿਨ, ਜਿਨਿ, ਜਿਨੀ, ਜਿਨਹਿ, ਜਿਹ, ਜਿਤੁ, ਜਿਸੁ, ਜਿਸਹਿ ਆਦਿ ਸੰਬੰਧਕੀ ਰੂਪ ਵਰਤੇ ਗਏ ਹਨ। 'ਸੋ' ਦੇ ਤਿਰਛੇ ਰੂਪ 'ਤ' ਨਾਲ ਆਰੰਭ ਹੁੰਦੇ ਹਨ ਇਸ ਦੇ ਤਿਸੁ, ਤਾਸੁ, ਤਿਸਹਿ, ਤਿਨਿ, ਤਿਸਿ, ਤਾਹਿ, ਤਿਸੁ, ਤਿਤੁ, ਤਿਹਿ ਤੇ ਤਿਨ ਆਦਿ ਸੰਬੰਧ ਕਾਰਕੀ ਰੂਪ ਵਧੇਰੇ ਵਰਤੇ ਗਏ ਹਨ। ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ ਕਰਤਾ ਕਾਰਕ ਇਕ ਵਚਨ ਲਈ 'ਤਿਨਿ ਤੇ ਜਿਨਿ' ਅਤੇ 'ਤਿਨ ਤੇ ਜਿਨ' ਬਹੁਵਚਨ ਵਜੋਂ ਵਰਤੇ ਗਏ ਹਨ:

ਜਿਨਿ ਪੀਆ ਤਿਨਿ ਜਾਨਿਆ ॥ ਪੰਨਾ 333

ਤਿਨ ਕਉ ਦਇਆ ਸੁਪਨੈ ਭੀ ਨਾਹੀ॥ ਪੰਨਾ 324

ਮਰਿ ਮਰਿ ਜਾਤੇ ਜਿਨ ਰਾਮੁ ਨ ਜਾਨਿਆ ॥ ਪੰਨਾ 327

ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਜਿਸੁ, ਜਿਸਹਿ, ਤਿਸੁ, ਤਿਸੈ, ਤਾਹਿ ਇਕ ਵਚਨ ਕਰਮ ਕਾਰਨ ਵਜੋਂ ਵਰਤੇ ਗਏ ਹਨ:

ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ ॥ ਪੰਨਾ 479

ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ਬਿਨੁ ਬੂਝੇ ਕਿਉ ਰਹੀਐ ॥ ਪੰਨਾ 334

'ਜਾਸੁ, ਜਾਕੈ, ਤਿਸ, ਤਾਸੁ, ਤਿਸਹਿ, ਤਿਹ ਤੇ ਤਿਨ' ਆਦਿ ਰੂਪ ਸੰਬੰਧ ਕਾਰਕ ਵਜੋਂ ਵਰਤੇ ਗਏ ਹਨ:

ਤਿਸ ਕੀ ਭਾਉ ਭਗਤਿ ਨਹੀ ਸਾਧੀ ॥ ਪੰਨਾ 971

ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ ॥ ਪੰਨਾ 485

ਤਿਨ ਕੀ ਪਗ ਪੰਕਜ ਹਮ ਧੂਰਿ ॥ ਪੰਨਾ 328

ਕਬੀਰ ਬਾਣੀ ਵਿਚ 'ਤਿਹਿ' ਤੇ 'ਤਾਸੁ' ਅਧਿਕਰਣ ਕਾਰਕ ਇਕ ਵਚਨ ਵਜੋਂ ਵਰਤਿਆ ਗਿਆ ਹੈ:

ਆਂਧੀ ਪਾਛੈ ਜੋ ਜਲੁ ਬਰਥੈ ਤਿਹਿ ਤੇਰਾ ਜਨੁ ਭੀਨਾਂ ॥ ਪੰਨਾ 332

ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਵਹਿ ਤਾਸੁ ਬਸਹਿ ਮੋਰੇ ਪ੍ਰਾਨਾਨਾਂ ॥ ਪੰਨਾ 339

ਪ੍ਰਸ਼ਨਵਾਚਕ ਪੜਨਾਂਵ:

ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ ਪ੍ਰਸ਼ਨਵਾਚਕ ਪੜਨਾਂਵਾਂ ਵਿਚ 'ਕਉਨੁ, ਕਵਨੁ, ਕਉਨ, ਕਵਨ, ਕਵਨਾ, ਕਨਹਿ, ਕੈਸੇ, ਕਿਛੁ, ਕਿਆ, ਕਿਉ, ਕੈ, ਕਉ, ਕਤ, ਕਹਾ, ਕਿਨਹੂ, ਕੋਊ, ਕਾ, ਕਿਸੁ, ਕਿਨੈ, ਕਤਹਿ ਆਦਿ ਪ੍ਰਸ਼ਨ ਵਾਚਕ ਪੜਨਾਂਵੀ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ:

ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ॥ ਪੰਨਾ 326

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ ॥ ਪੰਨਾ 92

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥ ਪੰਨਾ 9

ਨਿਜਵਾਚਕ ਪੜਨਾਂਵ:

ਨਿਜਵਾਚਕ ਪੜਨਾਂਵ ਅਜੋਕੀ ਭਾਸ਼ਾ ਵਿਚ ਸਿਰਫ਼ 'ਆਪ' ਹੈ ਜਿਸਦੇ ਕਈ ਵਿਆਕਰਨਕ ਰੂਪ ਵੀ ਵਰਤੋਂ ਵਿਚ ਹਨ। ਗੁਰਬਾਣੀ ਵਿਚ ਵੀ ਇਹ ਪੜਨਾਂਵ ਮੌਜੂਦ ਹੈ। ਇਹ ਅਪਭ੍ਰੰਸ਼ ਵਿਚੋਂ ਆਇਆ ਹੈ ਜਿਥੇ ਇਸ ਦੇ 'ਆਪਣ', 'ਆਪਣੁ', 'ਆਪਣਿ' ਤੇ 'ਆਪਣੇ' ਮਿਲਦੇ ਹਨ।[8] ਭਗਤ ਕਬੀਰ ਬਾਣੀ ਵਿਚ 'ਆਪਿ, ਆਪੇ ਤੇ ਆਪੈ' ਆਦਿ ਰੂਪ ਕਰਤਾ ਕਾਰਕ ਵਜੋਂ ਵਰਤੇ ਗਏ ਹਨ:

ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ ॥ ਪੰਨਾ 327

ਆਪੇ ਪਾਵਕੁ ਆਪੇ ਪਵਨਾ ॥ ਪੰਨਾ 329

ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪ ॥ ਪੰਨਾ 343

'ਆਪ, ਅਪਨਾ,ਆਪਨਾ, ਆਪਨ, ਆਪਨੈ' ਆਦਿ ਸੰਬੰਧ ਕਾਰਕ ਵਜੋਂ ਵਰਤੇ ਗਏ ਹਨ

ਜਲ ਥਲ ਮਾਹੇ ਆਪਹਿ ਆਪ ॥ ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪ॥ ਪੰਨਾ 343

ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ॥ ਪੰਨਾ 327

ਅਪਨੈ ਬੀਚਾਰਿ ਅਸਵਾਰੀ ਕੀਜੈ ॥ ਪੰਨਾ 329

ਉਪਰੋਕਤ ਸਮੁੱਚੀ ਚਰਚਾ ਤੋਂ ਬਾਅਦ ਅਸੀਂ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਦੀ ਭਾਸ਼ਾ ਸਾਧੁੱਕੜੀ ਹੈ ਜਿਸ ਵਿਚ ਪੰਜਾਬੀ, ਅਵਧੀ, ਖੜੀ ਬੋਲੀ, ਬ੍ਰਿਜ ਭਾਸ਼ਾ ਅਤੇ ਭੋਜਪੁਰੀ ਆਦਿ ਵਿਭਿੰਨ ਭਾਸ਼ਾਵਾਂ ਦੀ ਸ਼ਬਦਾਵਲੀ ਅਤੇ ਉਹਨਾਂ ਦੇ ਵਿਭਿੰਨ ਵਿਆਕਰਨਕ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜਿਸ ਕਰਕੇ ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿਚ ਇਨ੍ਹਾਂ ਭਾਸ਼ਾਵਾਂ ਦੀ ਪੜਨਾਂਵੀ ਸਬਦਾਵਲੀ ਅਤੇ ਵੱਖ-ਵੱਖ ਵਿਆਕਰਨਕ ਰੂਪਾਂ ਦੀ ਭਰਮਾਰ ਹੈ। ਬਾਣੀ ਵਿਚ ਜਿੱਥੇ ਪੁਰਾਣੀ ਭਾਸ਼ਾ ਦੇ ਪੜਨਾਵਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਉੱਥੇ ਕੁਝ ਪੜਨਾਂਵ ਅਜੋਕੇ ਰੂਪ ਵਿਚ ਵੀ ਵਰਤੇ ਗਏ ਹਨ ਪ੍ਰੰਤੂ ਉਹਨਾਂ ਦੀ ਵਰਤੋਂ ਦੇ ਨਿਯਮ ਵੀ ਕਈਆਂ ਹਾਲਾਤਾਂ ਵਿਚ ਅੱਜ

ਨਲੋਂ ਫ਼ਰਕ ਵਾਲੇ ਹਨ। ਪੰਜਾਬੀ ਦੇ ਆਪਣੇ ਵਿਲੱਖਣ ਪੜਨਾਂਵ 'ਅਸੀਂ' ਤੇ 'ਤੁਸੀਂ' ਦੀ ਥਾਂ ਪੂਰਬੀ ਹਿੰਦੀ ਵਾਲੇ 'ਹਮ' ਤੇ 'ਤੁਮ' ਵਰਤੇ ਗਏ ਹਨ। ਪਹਿਲਾ ਪੁਰਖ ਤੇ ਦੂਜਾ ਪੁਰਖ ਦੇ ਸੂਚਕ ਪੜਨਾਵਾ ਵਚਨ ਦੇ ਪੱਖ ਤੋਂ ਇਕ ਵਚਨ ਤੇ ਬਹੁਵਚਨ ਦੇ ਰੂਪਕ ਹਨ ਅਤੇ ਸਾਧਾਰਨ, ਸੰਬੰਧਕੀ, ਸੰਪਰਦਾਨ ਅਤੇ ਅਪਾਦਾਨ ਕਾਰਕ ਅਨੁਸਾਰ ਹਮ, ਤੁਮ, ਮੋਹਿ, ਮੁਝ, ਮੇਰਾ, ਮੇਰੇ, ਮੋਰੇ, ਹਮਹੁ, ਹਮਾਹ, ਹਮਾਰਾ, ਹਮਰੋ, ਹਮਰੈ, ਹਮਰੀ ਆਦਿ ਅਨੁਸਾਰ ਰੂਪਾਂਤਰਤ ਹੁੰਦੇ ਹਨ। ਤੀਜਾ ਸੂਚਨ ਪੜਨਾਂਵ ਲਈ 'ਉਹ' ਅਤੇ 'ਇਹ' ਦੋਵੇ ਰੂਪ ਮਿਲਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਤੀਜਾ ਪੁਰਖ ਤੇ ਨਿਸ਼ਚੈਵਾਚਕ ਪੜਨਾਂਵ ਵਜੋਂ ਹੋਈ ਹੈ। ਵਚਨ ਅਤੇ ਕਾਰਕ ਅਨੁਸਾਰ ਇਹ 'ਉਹ, ਓਹੁ, ਓਹ, ਉਨਿ, ਇਹ, ਏਹ, ਏਹੁ, ਓਇ, ਓਹਿ, ਏਹਿ ਤੇ ਇਨ' ਆਦਿ ਅਨੁਸਾਰ ਰੂਪਾਂਤਰਤ ਹੁੰਦੇ ਹਨ। ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਵਿਚ ਅਨਿਸ਼ਚੈ ਵਾਚਕ ਪੜਨਾਵਾਂ 'ਕੋਈ, ਕੋਇ,ਕੋਊ, ਕਿਆ, ਸਭ, ਸਭੁ, ਸਭਿ, ਸਭੈ, ਸਭ ਕੋਈ, ਅਵਰ, ਅਨੇਕ, ਸਗਲ, ਸਗਲਿਆ' ਆਦਿ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਅਜੋਕੀ ਪੰਜਾਬੀ ਵਿਚ ਪੜਨਾਂਵ ਲਿੰਗ ਭੇਦ ਨਹੀਂ ਹੁੰਦਾ ਪ੍ਰੰਤੂ ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਵਿਚ ਕੁਝ ਪੜਨਾਂਵ ਅਜਿਹੇ ਵੀ ਮਿਲਦੇ ਹਨ ਜਿਹਨਾਂ ਵਿਚ ਲਿੰਗ ਭੇਦ ਹੈ ਜਿਵੇਂ 'ਅਵਰੁ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਹੈ। 'ਕੋਈ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਕਾਈ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਅਤੇ 'ਸਭੁ' ਇਕ ਵਚਨ ਪੁਲਿੰਗ, 'ਸਭ' ਇਕ ਵਚਨ ਇਸਤਰੀ ਲਿੰਗ ਅਤੇ 'ਸਭਿ' ਬਹੁਵਚਨ, ਪੁਲਿੰਗ ਤੇ ਇਸਤਰੀ ਲਿੰਗ ਵਰਤੇ ਗਏ ਹਨ। ਸੰਬੰਧ ਵਾਚਕ ਪੜਨਾਵ ਦੇ 'ਜੋ' ਜਿਨਿ, ਜਿ, ਜਿਤੁ, ਜਿਨ, ਜਿਸੇ ਪ੍ਰਸ਼ਨਵਾਚਕ ਪੜਨਾਂਵ ਲਈ ਕਉਨ, ਕਵਨ, ਕਵਨੁ, ਕਉ ਤੇ ਕਤ ਆਦਿ ਰੂਪਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਕਬੀਰ ਬਾਣੀ ਵਿਚੋਂ ਪੜਨਾਂਵੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਵਿਲੱਖਣ ਤੇ ਵਿਭਿੰਨ ਭਾਸ਼ਾਵਾਂ ਦੇ ਪੜਨਾਂਵ ਰੂਪਾਂ ਦਾ ਵਰਤਾਰਾ ਮਿਲਦਾ ਹੈ।

ਨੋਟ: ਖੋਜ ਪੱਤਰ ਵਿਚ ਦਰਜ ਕਬੀਰ ਬਾਣੀ ਦੀਆਂ ਉਦਾਹਰਨਾਂ 'ਸ਼ਬਦਾਰਥ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' (ਪਹਿਲੀ ਤੋਂ ਚੌਥੀ ਪੋਥੀ ਤੱਕ) ਸ੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਅੰਮ੍ਰਿਤਸਰ, 1987' ਵਿਚੋਂ ਲਈਆਂ ਗਈਆਂ ਹਨ।

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

1. ਡਾ. ਬਲਦੇਵ ਸਿੰਘ ਚੀਮਾ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ: ਜੁਗਤ ਤੇ ਪਾਸਾਰ, 2008, ਪੰਨਾ 20.

2. ਉਧਰਿਤ, ਡਾ. ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਸਿੰਘ, ਰਾਸਟਰੀ ਏਕਤਾ ਦੇ ਸੰਦਰਭ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਮਹੱਤਵ, 'ਗੁਰਮਤਿ ਸਾਹਿਤ: ਬਹੁਪੱਖੀ ਅਧਿਐਨ', 2006, ਪੰਨਾ 254.

3. ਡਾ. ਬਲਦੇਵ ਸਿੰਘ ਚੀਮਾ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ: ਜੁਗਤ ਤੇ ਪਾਸਾਰ, 2008, ਪੰਨਾ 26- 27.

4. ਡਾ. ਹਰਕੀਰਤ ਸਿੰਘ, ਗੁਰਬਾਣੀ ਦੀ ਭਾਸ਼ਾ ਤੇ ਵਿਆਕਰਨ, 1997, ਪੰਨਾ 26.

5. ਡਾ. ਪਰਮਜੀਤ ਸਿੰਘ ਸਿੱਧੂ ਤੇ ਕੰਵਲ ਪ੍ਰੀਤ ਕੌਰ, 'ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਭਾਸ਼ਾ ਵਿਚ ਨਾਂਵੀ ਰੂਪ', ਕਬੀਰ ਬਾਣੀ ਪਾਠ ਤੇ ਪ੍ਰਸੰਗ, 2000, ਪੰਨਾ 72.

6. ਉਹੀ, 72-73.

7. ਡਾ. ਹਰਕੀਰਤ ਸਿੰਘ, ਗੁਰਬਾਣੀ ਦੀ ਭਾਸ਼ਾ ਤੇ ਵਿਆਕਰਨ, 1997, ਪੰਨਾ 157.

8. ਉਹੀ, 172.

ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਅਤੇ ਇਸ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਤੇ ਸਮੀਖਿਆ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਤੇ ਮੁਲਾਂਕਣ

* ਡਾ. ਅਮਰਜੀਤ ਕੌਰ

Abstract

ਅਲੀ ਹੈਦਰ ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ ਧਾਰਾ ਦਾ ਸਮਰਥਾਵਾਨ ਪਰ ਅਣਗੌਲਿਆ ਕਵੀ ਹੈ। ਜੇਕਰ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਦਾ ਡੂੰਘਾਈ ਵਿਚ ਜਾ ਕੇ ਅਧਿਐਨ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਸਪਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ ਉਹ ਸ਼ਾਹ ਹੁਸੈਨ ਅਤੇ ਬੁਲ੍ਹੇਸ਼ਾਹ ਵਰਗੇ ਪ੍ਰਸਿੱਧ ਸੂਫ਼ੀ ਕਵੀਆਂ ਨਾਲੋਂ ਕਿਸੇ ਪੱਖੋਂ ਵੀ ਘੱਟ ਨਹੀਂ ਹੈ। ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ ਦਾ ਅਧਿਐਨ ਕਰਦਿਆਂ ਮੈਨੂੰ ਮਹੱਤਵਪੂਰਨ ਜਾਪਿਆ ਕਿ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਰਚਨਾ ਦੇ ਸਾਹਿਤਕ ਗੌਰਵ ਦੀ ਪਛਾਣ ਕੀਤੀ ਜਾਵੇ ਅਤੇ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਦਾ ਵੀ ਪੰਜਾਬੀ ਵਿਚ ਬਣਦਾ ਸਥਾਨ ਨਿਸ਼ਚਿਤ ਕੀਤਾ ਜਾ ਸਕੇ। ਸੰਬੰਧਿਤ ਖੋਜ-ਕਾਰਜ (ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਰਚਨਾ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਤੇ ਸਮੀਖਿਆ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਤੇ ਮੁਲਾਂਕਣ) ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ, ਵਡਿਆਈ ਤੇ ਪਰਿਵਾਰ ਸੰਬੰਧੀ ਜਾਣਕਾਰੀ ਦੇਂਦਿਆਂ ਉਸ ਦੀ ਕਾਵਿ ਰਚਨਾ ਸੰਬੰਧੀ ਵਿਆਖਿਆਕਾਰ, ਆਲੋਚਕਾਂ ਤੇ ਸਾਹਿਤ ਇਤਿਹਾਸਕਾਰਾਂ ਦੇ ਮਤਾਂ ਦਾ ਜ਼ਾਇਜਾ ਲਿਆ ਗਿਆ ਹੈ। ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਰਚਨਾ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਕਾਰਜ ਦਾ ਘੇਰਾ ਉਂਜ ਹੀ ਬਹੁਤ ਸੀਮਤ ਹੈ। ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਖੋਜਾਰਥੀ, ਆਲੋਚਕ ਵਿਆਖਿਆਕਾਰ, ਇਤਿਹਾਸਕਾਰ, ਅਲੀ ਹੈਦਰ ਦੀ ਤੁਲਨਾ ਵਿਚ ਫਰੀਦ, ਸ਼ਾਹ ਹੁਸੈਨ, ਬੁਲੇਸ਼ਾਹ ਆਦਿ ਸੰਬੰਧੀ ਅਧਿਐਨ ਤੇ ਖੋਜ ਕਰਨ ਪ੍ਰਤਿ ਵਧੇਰੇ ਰੁਚਿਤ ਹਨ। ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਰਚਨਾ ਸੰਬੰਧੀ ਖੋਜ ਕਾਰਜ ਅਜੇ ਚਾਰ ਪੁਸਤਕਾਂ :ਉਜਾਗਰ ਸਿੰਘ (ਅਲੀ ਹੈਦਰ ਰਚਨਾਵਲੀ), ਉਤਮ ਸਿੰਘ ਭਾਟੀਆ (ਅਲੀ ਹੈਦਰ ਜੀਵਨ ਤੇ ਰਚਨਾ), ਡਾ. ਗੁਰਦੇਵ ਸਿੰਘ ਸਿੱਧੂ (ਕਲਾਮ ਅਲੀ ਹੈਦਰ) ਰੁਮਿੰਦਰ ਕੌਰ (ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਕਲਾ) ਅਤੇ ਕੁਝ ਇਕ ਸਾਹਿਤ ਇਤਿਹਾਸਾਂ ਵਿਚੋਂ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਸੰਖਿਪਤ ਜਾਣਕਾਰੀ ਤਕ ਹੀ ਸੀਮਤ ਹੈ। ਉਪਰ ਵਰਣਿਤ ਪਹਿਲੀਆਂ ਤਿਨੂੰ ਪੁਸਤਕਾਂ ਦੇ ਲੇਖਕਾਂ ਨੇ ਬੜੀ ਮਿਹਨਤ ਨਾਲ ਖੋਜ ਕਰਦੇ ਹੋਏ ਵਿਭਿੰਨ ਸਰੋਤਾਂ ਤੋਂ ਸਮੱਗਰੀ ਇੱਕਤਰ ਕਰਕੇ ਅਲੀਹੈਦਰ ਦੇ ਜੀਵਨ ਤੇ ਰਚਨਾ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਏਸੇ ਤਰ੍ਹਾਂ ਰੁਮਿੰਦਰ ਕੌਰ ਵਲੋਂ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿਕਾਰੀ ਦੀ ਗਹਿਨ ਸੰਰਚਨਾ ਦੀਆਂ ਪਰਤਾਂ ਨੂੰ ਫਰੋਲਣ ਦਾ ਯਤਨ ਵੀ ਆਪਣੀ ਸਾਰਥਕਤਾ ਰੱਖਦਾ ਹੈ।

ਅਲੀ ਹੈਦਰ ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ-ਧਾਰਾ ਦਾ ਸਮਰੱਥਾਵਾਨ ਪਰ ਘੱਟ ਗੌਲਿਆ ਕਵੀ ਹੈ। ਉਸ ਦੇ ਸਮੇਂ ਤੱਕ ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ-ਧਾਰਾ ਦੇ ਮੋਢੀ ਬਾਬਾ

*ਐਸੋਸੀਏਟ ਪ੍ਰੋਫ਼ੈਸਰ, ਜੀ.ਟੀ.ਬੀ. ਖਾਲਸਾ ਕਾਲਜ ਫਾੱਰ ਵਿਮੈਨ, ਦਸੂਹਾ।

ਫ਼ਰੀਦ ਤੋਂ ਮਗਰੋਂ ਸ਼ਾਹ ਹੁਸੈਨ, ਸੁਲਤਾਨ ਬਾਹੂ, ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ ਆਦਿ ਸੂਫ਼ੀ ਕਵੀ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਦੁਆਰਾ ਪੰਜਾਬੀ ਲੋਕ-ਮਾਨਸ ਤੇ ਲੋਕ-ਜੀਵਨ ਵਿਚ ਰਚਮਿਚ ਚੁੱਕੇ ਸਨ। ਇਹ ਉਹ ਸਮਾਂ ਸੀ ਜਦੋਂ ਸੂਫ਼ੀ-ਕਾਵਿ ਦੀ ਪਰੰਪਰਾ ਦੇ ਨਾਲ ਗੁਰਮਤਿ-ਕਾਵਿ ਦੀ ਪਰੰਪਰਾ ਵੀ ਸਥਾਪਤ ਹੋ ਚੁੱਕੀ ਸੀ ਅਤੇ ਪੰਜਾਬੀ ਦੀ ਕਿੱਸਾ ਕਾਵਿ-ਧਾਰਾ ਵੀ ਸਿਖਰਾਂ ਛੋਹ ਰਹੀ ਸੀ। ਪੰਜਾਬੀ ਕਿੱਸਾ ਕਾਵਿ-ਧਾਰਾ ਦਾ ਪ੍ਰਮੁੱਖ ਕਵੀ ਵਾਰਿਸ ਸ਼ਾਹ (1722-1798 ਈ.) ਸੂਫ਼ੀ ਕਵੀ ਅਲੀ ਹੈਦਰ ਦਾ ਸਮਕਾਲੀ ਸੀ। ਅਲੀ ਹੈਦਰ ਦੇ ਜੀਵਨ-ਕਾਲ ਸੰਬੰਧੀ ਭਰੋਸੇਯੋਗ ਸਮਗੱਰੀ ਇਕੱਤਰ ਕਰਨ ਵਿਚ ਖੋਜਕਾਰਾਂ ਨੂੰ ਕਾਫ਼ੀ ਮੁਸ਼ਕਿਲਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਰਿਹਾ ਹੈ ਅਤੇ ਉਹ ਰਚਨਾ ਦੇ ਅੰਦਰਲੇ ਅਤੇ ਬਾਹਰਲੇ ਪ੍ਰਮਾਣਾਂ ਦੇ ਆਧਾਰ 'ਤੇ ਹੀ ਸਿੱਟੇ ਕੱਢਣ ਦੇ ਯਤਨ ਕਰਦੇ ਰਹੇ ਹਨ।

ਅਲੀ ਹੈਦਰ ਦੀ ਜਨਮ-ਮਿਤੀ ਸੰਬੰਧੀ ਖੋਜ ਕਰਨ ਦੇ ਯਤਨਾਂ ਵਿਚ ਪਹਿਲ ਕਰਨ ਵਾਲੇ ਵਿਦਵਾਨ ਮਲਿਕ ਫ਼ਜ਼ਲਦੀਨ ਕੱਕੇਜ਼ਈ ਅਨੁਸਾਰ ਅਲੀ ਹੈਦਰ ਦਾ ਜਨਮ ਪਹਿਲੀ ਸ਼ਬਾਨ 1101 ਹਿਜਰੀ ਨੂੰ ਹੋਇਆ ਅਤੇ 15 ਸ਼ਬਾਨ 1199 ਹਿਜਰੀ ਨੂੰ ਉਹ ਇਸ ਦੁਨੀਆਂ ਤੋਂ ਰੁਖ਼ਸਤ ਹੋਏ। ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਮੁਢਲੇ ਇਤਿਹਾਸਕਾਰ ਬਾਵਾ ਬੁੱਧ ਸਿੰਘ ਨੇ ਵੀ ਇਨ੍ਹਾਂ ਮਿਤੀਆਂ ਨਾਲ ਸਹਿਮਤੀ ਪ੍ਰਗਟਾਈ ਹੈ ਅਤੇ ਡਾ. ਗੋਪਾਲ ਸਿੰਘ ਦਰਦੀ ਨੇ ਵੀ ਅਲੀ-ਹੈਦਰ ਦਾ ਜੀਵਨ-ਕਾਲ 1690 ਈ. ਤੋਂ 1785 ਈ. ਤੱਕ ਦਾ ਮੰਨਿਆ ਹੈ।

ਪੰਜਾਬੀ ਦੇ ਹੋਰ ਸਾਹਿਤ-ਇਤਿਹਾਸਾਂ ਵਿਚ ਵੀ. ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ ਅਤੇ ਵਫ਼ਾਤ ਦੀਆਂ ਮਿਤੀਆਂ ਇਹ ਹੀ ਦਰਸਾਈਆਂ ਗਈਆਂ ਹਨ। ਇਨ੍ਹਾਂ ਤਾਰੀਖਾਂ ਦਾ ਸੋਮਾ ਅਲੀ ਹੈਦਰ ਦੇ ਵੰਸ਼ਜ ਹਜ਼ਰਤ ਫ਼ਕੀਰ ਗ਼ੁਲਾਮ ਮੀਰ ਕਾਜ਼ੀਆ ਵਾਲੇ ਵਲੋਂ ਦਿੱਤੀ ਰਾਇ ਮੁਤਾਬਿਕ ਸਹੀ ਹਨ। ਅਲੀ ਹੈਦਰ ਦੀਆਂ ਸਾਰੀਆਂ ਕਿਰਤਾਂ ਦਾ ਹੱਥ ਲਿਖਤ ਰੂਪ ਇਨ੍ਹਾਂ ਤੋਂ ਲੈ ਕੇ ਹੀ ਮਲਿਕ ਫਜ਼ਲਦੀਨ ਲਾਹੌਰ ਵਾਲਿਆਂ ਨੇ ਮੁਕੰਮਲ ਕਰਵਾ ਕੇ 'ਮਜਮੂਆ ਆਬਿਆਤ ਅਲੀ ਹੈਦਰ' ਦੇ ਨਾਂ ਹੇਠ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਵਾਇਆ ਸੀ। ਇਸ ਤਰ੍ਹਾਂ ਅਲੀ ਹੈਦਰ ਦਾ ਜੀਵਨ ਕਾਲ 1101 ਹਿਜਰੀ ਤੋਂ 1199 ਹਿਜਰੀ ਭਾਵ 1690 ਈ. ਤੋਂ 1785 ਈ. ਤੱਕ ਦਾ ਮੰਨਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ-ਸਥਾਨ ਬਾਰੇ ਵੀ ਭਿੰਨ-ਭਿੰਨ ਰਾਵਾਂ ਪੇਸ਼ ਕੀਤੀਆਂ ਗਈਆਂ ਹਨ। ਮੌਲਾ ਬਖਸ਼ ਕੁਸ਼ਤਾ ਨੇ ਅਲੀ ਹੈਦਰ ਦਾ ਪਿੰਡ ਕਾਜ਼ੀ ਗਾਲਿਬ ਜ਼ਿਲ੍ਹਾ ਮੁਲਤਾਨ ਦੱਸਿਆ ਹੈ1 ਜਦਕਿ ਡਾ. ਲਾਜਵੰਤੀ ਰਾਮਾ ਕ੍ਰਿਸ਼ਨਾ ਨੇ ਉਸ ਦੇ ਜਨਮ-ਸਥਾਨ ਪਿੰਡ ਚੌਂਤਰਾ ਜ਼ਿਲ੍ਹਾ ਮੁਲਤਾਨ ਨੂੰ ਮੰਨਿਆ ਹੈ2 ਜਿਥੇ ਉਸ ਦਾ ਮਜ਼ਾਰ ਵੀ ਮੌਜੂਦ ਹੈ। ਅਲੀ ਹੈਦਰ ਦੀ ਰਚਨਾ ਵਿਚਲੀਆਂ ਗਵਾਹੀਆਂ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਉਹ ਸੂਫ਼ੀਆਂ ਦੇ ਕਾਦਰੀ ਸਿਲਸਿਲੇ ਨਾਲ ਸੰਬੰਧਿਤ ਸੀ।

ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ

ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ ਸਮੇਂ ਅਤੇ ਜਨਮ-ਸਥਾਨ ਵਾਂਗ ਉਸਦੀ ਕਾਵਿ-ਰਚਨਾ ਸੰਬੰਧੀ ਵੀ ਸਥਿਤੀ ਪੂਰੀ ਸਪਸ਼ਟ ਨਹੀਂ ਹੈ। ਗੁਰਦੇਵ ਸਿੰਘ ਸਿੱਧੂ ਨੇ ਅਲੀ ਹੈਦਰ ਦੀਆਂ ਰਚਨਾਵਾਂ ਦੀ ਸੂਚੀ ਵਿਚ ਸੀਹਰਫ਼ੀਆਂ, ਨਜ਼ਮ, ਅੱਲਾਹ ਦੇ ਦਰਬਾਰ ਮੈਂ ਕੂਕਾਂ, ਕਿੱਸਾ ਹੀਰ ਵ ਰਾਂਝਾ ਸ਼ਾਮਿਲ ਕੀਤਾ ਹੈ[3] ਅਤੇ ਮੌਲਾ ਬਖਸ਼ ਕੁਸ਼ਤਾ ਨੇ ਉਸਦੀ ਰਚਨਾ ਵਿਚ ਸੀਹਰਫ਼ੀਆਂ, ਹੀਰ, ਬਾਰਹਮਾਹ, ਫੁਟਕਲ ਬੈਂਤ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ[4] ਜਦਕਿ ਬਾਵਾ ਬੁੱਧ ਸਿੰਘ ਨੇ ਅਲੀ ਹੈਦਰ ਦੁਆਰਾ ਰਚਿਤ ਸੀਹਰਫ਼ੀਆਂ, ਕਾਫ਼ੀਆਂ ਤੇ ਵਾਰਤਾਲਾਪ ਬਾਰੇ ਵੀ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ[5] ਡਾ. ਉਜਾਗਰ ਸਿੰਘ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਅਲੀ ਹੈਦਰ ਰਚਨਾਵਲੀ ਪੁਸਤਕ ਵਿਚ ਉਸ ਦੀਆਂ ਜਿਹੜੀਆਂ ਰਚਨਾਵਾਂ ਨੂੰ ਸੂਚੀਕ੍ਰਿਤ ਕੀਤਾ ਗਿਆ ਹੈ ਉਨ੍ਹਾਂ ਦਾ ਵੇਰਵਾ ਨਿਮਨਲਿਖਿਤ ਹੈ :

1. ਸੀਹਰਫ਼ੀਆਂ ਛੇ
2. ਨਜ਼ਮ
3. ਦੀਵਾਨ
4. ਫੁਕਟਲ ਸ਼ਿਅਰ
5. ਅੱਲਾਹ ਦੇ ਦਰਬਾਰ ਮੈਂ ਕੂਕਾਂ
6. ਕਿੱਸਾ ਹੀਰ ਵ ਰਾਂਝਾ

ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ

ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ-ਕਾਵਿ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਦੇ ਮੁਕਾਬਲੇ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਬਹੁਤ ਥੋੜੀ ਹੈ। ਇਹ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਕੁਝ ਇਤਿਹਾਸਾਂ ਅਤੇ ਚਾਰ ਕੁ ਖੋਜ-ਪੁਸਤਕਾਂ ਤੱਕ ਹੀ ਸੀਮਿਤ ਹੈ। ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਨੂੰ ਨਿਮਨਲਿਖਿਤ ਦੋ ਵਰਗਾਂ ਵਿਚ ਰੱਖ ਕੇ ਵਿਚਾਰਿਆ ਜਾ ਸਕਦਾ ਹੈ :

1. ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸਾਂ ਵਿਚ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ।
2. ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਮੌਲਿਕ ਤੇ ਸੰਪਾਦਿਤ ਪੁਸਤਕਾਂ ਦੇ ਰੂਪ ਵਿਚ ਪ੍ਰਾਪਤ
ਖੋਜ।

1. ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸਾਂ ਵਿਚ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ

ਪੰਜਾਬੀ ਦੇ ਜਿਹੜੇ ਸਾਹਿਤ-ਇਤਿਹਾਸਾਂ ਵਿਚ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਬਾਰੇ ਕੁਝ ਜਾਣਕਾਰੀ ਮਿਲਦੀ ਹੈ, ਉਨ੍ਹਾਂ ਦਾ ਪ੍ਰਕਾਸ਼ਨ ਕਾਲ-ਕ੍ਰਮ ਅਨੁਸਾਰ ਵੇਰਵਾ ਇਸ ਤਰ੍ਹਾਂ ਹੈ:

— ਡਾ. ਮੋਹਨ ਸਿੰਘ, ਏ ਹਿਸਟਰੀ ਆਫ਼ ਪੰਜਾਬੀ ਲਿਟਰੇਚਰ, ਭਾਰਤ ਪ੍ਰਕਾਸ਼ਨ,

ਜਲੰਧਰ, 1971.
— ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੋਹਲੀ, ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਇਤਿਹਾਸ (ਭਾਗ ਤੀਜਾ), ਪੰਜਾਬੀ
ਯੂਨੀਵਰਸਿਟੀ, ਚੰਡੀਗੜ੍ਹ, 1987.
— ਡਾ. ਜੀਤ ਸਿੰਘ ਸੀਤਲ ਤੇ ਸੇਵਾ ਸਿੰਘ, ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਅਲੋਚਨਾਤਮਕ ਇਤਿਹਾਸ (ਆਦਿ ਕਾਲ ਤੋਂ 1990 ਤੱਕ), ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1992.
— ਡਾ. ਪਰਮਿੰਦਰ ਸਿੰਘ, ਕਿਰਪਾਲ ਸਿੰਘ ਕਸੇਲ, ਡਾ. ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਂਬਾ, ਪੰਜਾਬੀ
ਸਾਹਿਤ ਦੀ ਉਤਪਤੀ ਤੇ ਵਿਕਾਸ, ਲਾਹੌਰ ਬੁੱਕ ਸ਼ਾਪ, ਲੁਧਿਆਣਾ, 1996.
— ਡਾ. ਈਸ਼ਰ ਸਿੰਘ ਤਾਂਘ, ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸ ਦਾ ਪੁਨਰ ਮੁਲਾਂਕਣ
(1998 ਈ. ਤੱਕ ਸੰਪੂਰਨ), ਅਮਰ ਗਿਆਨ ਪ੍ਰਕਾਸ਼ਨ, ਪਟਿਆਲਾ, 1999.
— ਡਾ. ਧਰਮਪਾਲ ਸਿੰਗਲ, ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਇਤਿਹਾਸ, ਲੋਕਗੀਤ ਪ੍ਰਕਾਸ਼ਨ,
ਚੰਡੀਗੜ੍ਹ, 2006.

ਉੱਪਰ-ਵਰਣਿਤ ਸਾਹਿਤ-ਇਤਿਹਾਸਾਂ ਵਿਚ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਨਾਲ ਸੰਬੰਧਿਤ ਜਾਣਕਾਰੀ ਬਹੁਤ ਹੀ ਸੰਖਿਪਤ ਰੂਪ ਵਿਚ ਦਰਜ ਹੈ। ਡਾ. ਮੋਹਨ ਸਿੰਘ ਅਲੀ ਹੈਦਰ ਦੀਆਂ ਸੀਹਰਫ਼ੀਆਂ, ਕਾਫ਼ੀਆਂ ਤੇ ਗੋਸ਼ਟਾਂ ਦੀ ਵਜੀਦ ਦੇ ਸਲੋਕਾਂ ਤੇ ਸ਼ਬਦਾਂ ਨਾਲ ਤੁਲਨਾ ਕਰਦੇ ਹੋਏ, ਇਨ੍ਹਾਂ ਨੂੰ ਸਰੋਦੀ ਭਾਸ਼ਾ ਦੀ ਵੰਨਗੀ ਅਤੇ ਅਮੀਰ ਲਹਿੰਦੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਵਧੀਆ ਪ੍ਰਗਟਾਵਾ ਸਵੀਕਾਰ ਕਰਦੇ ਹਨ।[6]

ਡਾ. ਧਰਮਪਾਲ ਸਿੰਗਲ ਦੁਆਰਾ ਲਿਖਿਤ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ ਤੇ ਵਫ਼ਾਤ ਤੋਂ ਇਲਾਵਾ ਉਸ ਦੀ ਰਚਨਾ ਦੇ ਅਹਿਮ ਪੱਖਾਂ ਜਿਵੇਂ ਇਸ਼ਕ ਦੇ ਸੰਕਲਪ, ਸ਼ਰ੍ਹਾ ਤੇ ਕੁਫ਼ਰ, ਇਸ਼ਕ, ਨਾਮ ਸਿਮਰਨ, ਅਗਮ ਦੇਸ਼ ਦਾ ਜ਼ਿਕਰ, ਨੈਤਿਕਤਾ, ਨਾਸ਼ਮਾਨਤਾ, ਦੇਸ਼ ਭਗਤੀ ਆਦਿ ਬਾਰੇ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ। ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਹੋਰ ਇਤਿਹਾਸਕਾਰਾਂ ਜਿਵੇਂ ਪਰਮਿੰਦਰ ਸਿੰਘ, ਕਿਰਪਾਲ ਸਿੰਘ ਕਸੇਲ ਤੇ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਂਬਾ, ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੋਹਲੀ, ਜੀਤ ਸਿੰਘ ਸੀਤਲ ਤੇ ਸੇਵਾ ਸਿੰਘ, ਈਸ਼ਰ ਸਿੰਘ ਤਾਂਘ ਆਦਿ ਨੇ ਆਪਣੇ ਸਾਹਿਤ-ਇਤਿਹਾਸਾਂ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਬਾਰੇ ਸੰਖਿਪਤ ਜਾਣਕਾਰੀ ਹੀ ਦਿੱਤੀ ਹੈ।

ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਮੌਲਿਕ ਤੇ ਸੰਪਾਦਿਤ ਪੁਸਤਕਾਂ ਦੇ ਰੂਪ ਵਿਚ ਪ੍ਰਾਪਤ ਖੋਜ

ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਨਾਲ ਸੰਬੰਧਿਤ ਖੋਜ-ਪੁਸਤਕਾਂ ਦੀ ਗਿਣਤੀ ਵੀ ਬਹੁਤ ਸੀਮਿਤ ਹੈ, ਜਿਨ੍ਹਾਂ ਦਾ ਪ੍ਰਕਾਸ਼ਨ ਕਾਲ ਦੇ ਕ੍ਰਮ ਅਨੁਸਾਰ ਵੇਰਵਾ ਇਸ ਤਰ੍ਹਾਂ ਹੈ:

— ਉਜਾਗਰ ਸਿੰਘ (ਸੰਪ.), ਅਲੀ ਹੈਦਰ ਰਚਨਾਵਲੀ, ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪਟਿਆਲਾ,
1966.
— ਉਤਮ ਸਿੰਘ ਭਾਟੀਆ, ਅਲੀ ਹੈਦਰ ਜੀਵਨ ਤੇ ਰਚਨਾ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ,
ਪਟਿਆਲਾ, 1985.
— ਡਾ. ਗੁਰਦੇਵ ਸਿੰਘ ਸਿੱਧੂ, ਕਲਾਮ ਅਲੀ ਹੈਦਰ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ,
ਪਟਿਆਲਾ, 1997.
— ਰੁਮਿੰਦਰ ਕੌਰ, ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਕਲਾ, ਪੰਜਾਬੀ ਪਬਲਿਸ਼ਰਜ਼,
ਜਲੰਧਰ,
2004.

ਉਜਾਗਰ ਸਿੰਘ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਪੁਸਤਕ ਅਲੀ ਹੈਦਰ ਰਚਨਾਵਲੀ, ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ ਵਲੋਂ ਪਹਿਲੀ ਵਾਰ 1966 ਈ. ਅਤੇ ਦੂਜੀ 1972 ਈ. ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਪੁਸਤਕ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਸੰਪੂਰਨ ਕਾਵਿ-ਰਚਨਾ ਗੁਰਮੁਖੀ ਲਿਪੀ ਵਿਚ ਅੰਕਿਤ ਕੀਤੀ ਗਈ ਹੈ ਜਦਕਿ ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਅਲੀ ਹੈਦਰ ਦੀ ਬਹੁਤ ਥੋੜ੍ਹੀ ਕਾਵਿ-ਰਚਨਾ ਹੀ ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ ਸੀ। ਇਸ ਪੁਸਤਕ ਵਿਚ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਦਾ ਆਲੋਚਨਾਤਮਕ ਅਧਿਐਨ ਵੀ ਕੀਤਾ ਗਿਆ ਹੈ। ਪੁਸਤਕ ਦੀ ਭੂਮਿਕਾ ਵਿਚ ਲੇਖਕ ਵਲੋਂ ਮਲਿਕ ਫ਼ਜ਼ਲਦੀਨ ਕੱਕੇਜ਼ਈ, ਬਾਵਾ ਬੁੱਧ ਸਿੰਘ ਆਦਿ ਦੀ ਖੋਜ ਦੇ ਆਧਾਰ 'ਤੇ ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ ਦੇ ਸਮੇਂ ਤੇ ਸਥਾਨ, ਪਰਿਵਾਰਕ ਪਿਛੋਕੜ ਤੇ ਉਸਦੀ ਕਾਵਿ-ਰਚਨਾ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਇਸ ਉਪਰੰਤ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਦੇ ਵਿਸ਼ੇ-ਵਸਤੂ ਪੱਖ ਉੱਪਰ ਵਿਚਾਰ ਕਰਦਿਆਂ ਇਸ ਵਿਚ ਪੇਸ਼ ਸੂਫ਼ੀ ਵਿਚਾਰਧਾਰਾ ਜਿਵੇਂ ਤਸਵੁੱਫ਼ ਦਾ ਅੰਸ਼, ਇਸ਼ਕ ਦਾ ਵਰਣਨ, ਤੌਹੀਦ, ਇਸਤਗ਼ਨਾ, ਸੂਫ਼ੀ ਤੇ ਸ਼ਰ੍ਹੀਅਤ, ਤਲਬ/ਸਿੱਕ ਆਦਿ ਸੰਬੰਧੀ ਉਸਦੇ ਵਿਚਾਰਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਗਈ ਹੈ। 'ਅਲੀ ਹੈਦਰ ਦੀ ਰਚਨਾ ਦਾ ਕਲਾ-ਪੱਖ' ਸਿਰਲੇਖ ਹੇਠ ਉਸ ਦੀ ਰਚਨਾ ਦੇ ਛੰਦ, ਅਲੰਕਾਰ ਤੇ ਭਾਸ਼ਾ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਉਪਰੰਤ ਛੇ ਸੀਹਰਫ਼ੀਆਂ, ਨਜ਼ਮ, ਦੀਵਾਨ, ਪੈਂਤੀ ਫੁਟਕਲ ਸ਼ੇਅਰ, ਅੱਲਾਹ ਦੇ ਦਰਬਾਰ ਮੈਂ ਕੂਕਾਂ ਤੇ ਕਿੱਸਾ ਹੀਰ ਵ ਰਾਂਝਾ (ਗੁਫ਼ਤਗੂ ਏ ਹੀਰ ਬਾ ਮਾਦਰ) ਸਿਰਲੇਖਾਂ ਹੇਠ ਅਲੀ ਹੈਦਰ ਦੀ ਸੰਪੂਰਨ ਰਚਨਾ ਦਾ ਪਾਠ ਅੰਕਿਤ ਕੀਤਾ ਹੈ। ਰਚਨਾ-ਪਾਠ ਦੇ ਹਰ ਪੰਨੇ ਉੱਪਰ ਔਖੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ ਵੀ ਅੰਕਿਤ ਹਨ। ਇਸ ਪੁਸਤਕ ਦਾ ਸੰਪਾਦਨ ਕਰਕੇ ਉਜਾਗਰ ਸਿੰਘ ਨੇ ਪੰਜਾਬੀ ਦੇ ਸੂਫ਼ੀ-ਸਾਹਿਤ ਦੇ ਪਾਠਕਾਂ ਤੇ ਖੋਜੀਆਂ ਲਈ ਇਕ ਸਾਰਥਕ ਉਪਰਾਲਾ ਕੀਤਾ ਹੈ। ਆਪਣੇ ਇਸ ਖੋਜ-ਪ੍ਰਬੰਧ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੇ ਕਲਾਮ ਦੇ ਹਵਾਲੇ ਦੇਣ ਲਈ ਮੈਂ ਇਸ ਪੁਸਤਕ ਨੂੰ ਹੀ ਆਧਾਰ ਬਣਾਇਆ ਹੈ।

ਉੱਤਮ ਸਿੰਘ ਭਾਟੀਆ ਦੀ ਪੁਸਤਕ ਅਲੀ ਹੈਦਰ ਜੀਵਨ ਤੇ ਰਚਨਾ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ ਨੇ 1985 ਈ. ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ। ਇਸ ਪੁਸਤਕ ਦੇ ਛੇ ਅਧਿਆਇਆਂ ਵਿਚੋਂ ਪਹਿਲਾ ਅਧਿਆਇ ਅਲੀ ਹੈਦਰ ਦੇ ਜੀਵਨ ਤੇ ਸ਼ਖਸੀਅਤ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ, ਜਿਸ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਜਨਮ-ਮਿਤੀ, ਜਨਮ-ਸਥਾਨ ਅਤੇ ਮਾਂ-ਬਾਪ, ਉਸਦੀ ਸਿੱਖਿਆ-ਦੀਖਿਆ ਆਦਿ ਸੰਬੰਧੀ ਵੇਰਵੇ ਵਿਭਿੰਨ ਸ੍ਰੋਤਰਾਂ ਤੋਂ ਇਕੱਤਰ ਕਰਕੇ ਪੇਸ਼ ਕੀਤੇ ਗਏ ਹਨ। ਅਲੀ ਹੈਦਰ ਦੀ ਰਚਨਾ ਵਿਚ ਰਾਜਨੀਤਕ ਚੇਤਨਾ ਦਾ ਵਰਣਨ ਕਰਦਿਆਂ ਲੇਖਕ ਨੇ ਅਲੀ ਹੈਦਰ ਨੂੰ ਇਕ ਸੂਫ਼ੀ ਕਵੀ ਤੋਂ ਇਲਾਵਾ ਇਕ ਦੇਸ਼ ਭਗਤ ਕਵੀ ਵਜੋਂ ਵੀ ਦਰਸਾਇਆ ਹੈ। ਅਲੀ ਹੈਦਰ ਦੇ ਸਮਕਾਲੀਆਂ ਵਿਚ ਉਸ ਨੇ ਸੁਲਤਾਨ ਬਾਹੂ (1631-1691 ਈ.), ਵਾਰਿਸ ਸ਼ਾਹ (1772-1798 ਈ.), ਸ਼ਾਹ ਸ਼ਰਫ (1640-1724 ਈ.), ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ (1680-1785 ਈ.) ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ। ਇਸ ਪੁਸਤਕ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀਆਂ ਕਾਵਿ-ਰਚਨਾਵਾਂ ਸੰਬੰਧੀ ਦਿੱਤੀ ਗਈ ਜਾਣਕਾਰੀ ਪੰਜਾਬੀ ਸੂਫ਼ੀ-ਕਾਵਿ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਭਿੰਨ ਪੁਸਤਕਾਂ ਅਤੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਵਿਭਿੰਨ ਇਤਿਹਾਸਾਂ ਉੱਪਰ ਆਧਾਰਿਤ ਹੈ। ਪੁਸਤਕ ਦੇ ਦੂਸਰੇ ਅਧਿਆਇ 'ਰਚਨਾ ਪਰਿਚਯ' ਵਿਚ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਜਾਣਕਾਰੀ ਚਾਰ ਸਿਰਲੇਖਾਂ ਹੇਠ ਦਰਜ ਕੀਤੀ ਗਈ ਹੈ: ਸੀਹਰਫ਼ੀਆਂ, ਕਾਫ਼ੀਆਂ, ਵਾਰਤਾਲਾਪ ਅਤੇ ਫੁਟਕਲ ਕ੍ਰਿਤੀਆਂ। ਲੇਖਕ ਅਨੁਸਾਰ ਅਲੀ ਹੈਦਰ ਦੀਆਂ ਸੀਹਰਫ਼ੀਆਂ ਪਿਆਰ ਦੀ ਤੀਬਰਤਾ, ਮੇਲ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਅਤੇ ਵਿਛੋੜੇ ਦੇ ਦੁਖੜੇ ਬਿਆਨ ਕਰਨ ਦਾ ਵਸੀਲਾ ਬਣੀਆਂ ਹਨ। ਇਹ ਮੁਹੰਮਦ ਅਤੇ ਰਾਂਝੇ ਦੀ ਇਕਮਿਕਤਾ, ਨਬੀ ਦੀਆਂ ਸਿਫਤਾਂ, ਅੱਲਾਹ ਦੇ ਫਰਜ਼, ਕਰਮ ਦੀ ਦਾਤ ਮੰਗਣ ਆਦਿ ਦੇ ਭਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟਾਉਂਦੀਆਂ ਹਨ। ਅਲੀ ਹੈਦਰ ਰਚਿਤ 'ਦੀਵਾਨ' ਦੀਆਂ ਕਾਫ਼ੀਆਂ ਦੀ ਗਿਣਤੀ ਦੋ ਸੌ ਛੱਤੀ ਦੱਸੀ ਗਈ ਹੈ ਜਿਨ੍ਹਾਂ ਵਿਚੋਂ ਹਰ ਕਾਫ਼ੀ ਮਾਰਫ਼ਤ ਦੇ ਰੰਗ ਵਿਚ ਰੰਗੀ ਹੋਈ ਹੈ। ਕਿੱਸਾ 'ਹੀਰ ਵ ਰਾਂਝਾ' ਸਿਰਲੇਖ ਹੇਠ ਅਲੀ ਹੈਦਰ ਨੇ ਹੀਰ ਅਤੇ ਉਸਦੀ ਮਾਂ ਦੀਆਂ ਗੱਲਾਂ ਨੂੰ ਆਪਣੇ ਖਾਸ ਸੂਫ਼ੀ ਰੰਗ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਹੈ। 'ਫੁਟਕਲ ਕ੍ਰਿਤੀਆਂ' ਸਿਰਲੇਖ ਹੇਠ ਅਲੀ ਹੈਦਰ ਦੀਆਂ ਕੁਝ ਨਜ਼ਮਾਂ, ਕੁਝ ਸੀਹਰਫ਼ੀਆਂ ਅਤੇ ਕੁਝ ਫੁਟਕਲ ਸ਼ਿਅਰਾਂ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਗਿਆ ਹੈ।

ਪੁਸਤਕ ਦੇ ਤੀਸਰੇ ਅਧਿਆਇ 'ਵਿਚਾਰਧਾਰਾ' ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਰਚਨਾ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਵਿਭਿੰਨ ਪੱਖਾਂ ਜਿਵੇਂ ਬ੍ਰਹਮ, ਜੀਵ, ਮਾਇਆ, ਜਗਤ ਆਦਿ ਬਾਰੇ ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ। ਲੇਖਕ ਦੀ ਨਜ਼ਰ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਸੂਫ਼ੀ-ਸਾਧਨਾ ਦਾ ਮੁੱਖ ਮਕਸਦ ਈਸ਼ਵਰ ਦਾ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰਨਾ ਹੈ, ਜਿਸਦੇ ਲਈ ਤਬਲ, ਸ਼ਰ੍ਹੀਅਤ, ਤਰੀਕਤ, ਮਾਰਫ਼ਤ ਤੇ ਹਕੀਕਤ ਦੇ ਵੱਖ-ਵੱਖ ਪੜਾਵਾਂ ਵਿਚੋਂ ਗੁਜ਼ਰਨਾ ਪੈਂਦਾ ਹੈ। ਚੌਥੇ ਅਧਿਆਇ 'ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ ਅਤੇ ਅਲੀ ਹੈਦਰ' ਵਿਚ ਸੂਫ਼ੀ ਸ਼ਬਦ, ਮੁਢਲੇ ਸੂਫ਼ੀ ਸਾਧਕ, ਸੂਫ਼ੀ ਸੰਪਰਦਾਵਾਂ ਦਾ ਜ਼ਿਕਰ ਕਰਦਿਆਂ ਬਾਬਾ ਫ਼ਰੀਦ, ਸ਼ਾਹ ਹੁਸੈਨ, ਸੁਲਤਾਨ

ਬਾਹੂ, ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ, ਸ਼ਾਹ ਸ਼ਰਫ਼ ਆਦਿ ਸੂਫ਼ੀ ਕਵੀਆਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਗਈ ਹੈ ਅਤੇ ਇਸ ਦੇ ਪਿਛੋਕੜ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਰਚਨਾ ਬਾਰੇ ਵਿਚਾਰ ਪੇਸ਼ ਕੀਤੇ ਗਏ ਹਨ। 'ਪੰਜਾਬੀ ਸਾਹਿਤ, ਸਭਿਆਚਾਰ ਅਤੇ ਭਾਸ਼ਾ ਨੂੰ ਦੇਣ' ਅਧਿਆਇ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਨੂੰ ਯੋਗਦਾਨ ਦਾ ਖੁਲਾਸਾ ਕਰਦਿਆਂ ਲੇਖਕ ਨੇ ਉਸ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਵਿਚ ਆਏ ਪੌਰਾਣਿਕ ਪ੍ਰਸੰਗਾਂ ਅਤੇ ਸੰਕੇਤਾਂ, ਭਾਰਤੀ ਪਰੰਪਰਾ ਦੇ ਪ੍ਰਸੰਗਾਂ, ਸੰਕੇਤ ਅਤੇ ਲੋਕ-ਸਾਹਿਤ ਦੇ ਵੇਰਵਿਆਂ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ। ਲੇਖਕ ਅਨੁਸਾਰ ਉਸ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਵਿਚ ਪੇਸ਼ ਸਤਿ ਕਥਨ, ਕਹਾਣੀਆਂ, ਸੰਕੇਤ, ਮੁਹਾਵਰੇ ਅਤੇ ਅਖਾਉਤਾਂ ਅਲੀ ਹੈਦਰ ਦੇ ਡੂੰਘੇ ਜੀਵਨ-ਤਜ਼ਰਬੇ ਦੀ ਹਾਮੀ ਭਰਦੇ ਹਨ ਅਤੇ ਉਸਦੀ ਰਚਨਾ ਵਿਚ ਦੇਸ਼-ਪਿਆਰ ਅਤੇ ਦੇਸ਼-ਦਰਦ ਦਾ ਵਰਣਨ ਉਸ ਨੂੰ ਇਕ ਚੇਤੰਨ ਅਤੇ ਜਾਗਰੂਕ ਕਵੀ ਸਿੱਧ ਕਰਦਾ ਹੈ। ਅਖੀਰ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦਾ ਚੌਣਵਾਂ ਕਾਵਿ ਛੇ ਸੀਹਰਫ਼ੀਆਂ, ਦੀਵਾਨ, ਕਿੱਸਾ ਹੀਰ ਵ ਰਾਂਝਾ ਅਤੇ ਕੁਝ ਫੁਟਕਲ ਕ੍ਰਿਤੀਆਂ ਦਰਜ ਕੀਤੀਆਂ ਹਨ। ਇਹ ਪੁਸਤਕ ਅਲੀ ਹੈਦਰ ਤੇ ਉਸਦੇ ਕਾਵਿ ਸੰਬੰਧੀ ਤਥਮੂਲਕ ਜਾਣਕਾਰੀ ਦੇਣ ਦੇ ਨਾਲ-ਨਾਲ ਇਸ ਕਾਵਿ ਦੀ ਪ੍ਰਕਿਰਤੀ ਨਾਲ ਸਾਂਝ ਪੁਆਉਣ ਦਾ ਕਾਰਜ ਨਿਭਾਉਂਦੀ ਹੈ।

ਗੁਰਦੇਵ ਸਿੰਘ ਸਿੱਧੂ ਦੁਆਰਾ ਸੰਪਾਦਿਤ ਪੁਸਤਕ ਕਲਾਮ ਅਲੀ ਹੈਦਰ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ ਵਲੋਂ 1979 ਈ. ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਗਈ ਹੈ ਜੋ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ.ਪਾਠ-ਸੰਪਾਦਨ ਦਾ ਇਕ ਜ਼ਿਕਰਯੋਗ ਉੱਦਮ ਹੈ। ਇਸ ਪੁਸਤਕ ਦੀ ਭੂਮਿਕਾ ਵਿਚ ਲੇਖਕ ਨੇ 'ਜੀਵਨ ਪਰਿਚਯ' ਸਿਰਲੇਖ ਅਧੀਨ ਅਲੀ ਹੈਦਰ ਦੇ ਜਨਮ ਦੇ ਸਮੇਂ ਤੇ ਸਥਾਨ ਅਤੇ ਉਸਦੇ ਸੂਫ਼ੀ ਸਿਲਸਿਲੇ ਬਾਰੇ ਆਪਣਾ ਮਤ ਪੇਸ਼ ਕਰਦਿਆਂ, ਉਸ ਦੀ ਰਚਨਾ ਵਿਚੋਂ ਪ੍ਰਾਪਤ ਹਵਾਲਿਆਂ ਰਾਹੀਂ ਇਸਦੀ ਪੁੜਤਾ ਕੀਤੀ ਹੈ। ਅਲੀ ਹੈਦਰ ਦੀ ਸਾਹਿਤ-ਰਚਨਾ ਬਾਰੇ ਗੱਲ ਕਰਦਿਆਂ ਉਸ ਦੇ ਸਮਕਾਲੀ ਕਵੀਆਂ ਸੰਬੰਧੀ ਜਾਣਕਾਰੀ ਵੀ ਦਰਜ ਕੀਤੀ ਗਈ ਹੈ। ਅਲੀ ਹੈਦਰ ਦੇ ਸੂਫ਼ੀ ਕਲਾਮ ਦਾ ਅਧਿਐਨ ਕਰਦੇ ਹੋਏ ਲੇਖਕ ਨੇ ਉਸ ਦੇ ਰੂਹਾਨੀ ਸਫ਼ਰ ਨੂੰ 'ਵਾਦੀ-ਇ-ਤਲਬ' ਤੋਂ ਸ਼ੁਰੂ ਹੋ ਕੇ ਵਾਦੀਓ-ਵਾਦੀ ਹੁੰਦਾ ਹੋਇਆ 'ਫਨਾ-ਫੀ-ਅੱਲਾਹ' ਜਾਂ 'ਬਕਾ ਬ ਅੱਲਾਹ' ਤੱਕ ਪੁੱਜਦੇ ਦੱਸਿਆ ਹੈ। ਉਸ ਦੀ ਰਚਨਾ ਵਿਚ ਪੇਸ਼ ਇਤਿਹਾਸਕ ਤੇ ਪੌਰਾਣਿਕ ਹਵਾਲਿਆਂ ਦਾ ਰਚਨਾ ਉੱਪਰ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰਭਾਵ, ਇਸਦੇ ਛੰਦ-ਪ੍ਰਬੰਧ, ਇਸ ਦੀ ਭਾਸ਼ਾ ਆਦਿ ਦਾ ਅਧਿਐਨ ਵੀ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਰਚਨਾ ਵਿਚ ਸਮਕਾਲੀ ਸਮਾਜਕ ਤੇ ਰਾਜਨੀਤਕ ਯਥਾਰਥ ਦੀ ਪੇਸ਼ਕਾਰੀ ਸੰਬੰਧੀ ਵੀ ਵਿਚਾਰ-ਚਰਚਾ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਵਿਸਤ੍ਰਿਤ ਭੂਮਿਕਾ ਉਪਰੰਤ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ 'ਅੱਲਾਹ ਦੇ ਦਰਬਾਰ ਮੈਂ ਕੂਕਾਂ', 'ਨਜ਼ਮ', 'ਸੀਹਰਫ਼ੀਆਂ', 'ਫੁਟਕਲ ਸ਼ਿਅਰ', 'ਹੀਰ ਤੇ ਮਾਂ ਦਾ ਸੰਵਾਦ' ਤੇ 'ਦੀਵਾਨ' ਦਾ ਮੂਲ ਪਾਠ ਅਰਥਾਵਲੀ ਸਮੇਤ ਅੰਕਿਤ ਕੀਤਾ ਗਿਆ ਹੈ।

ਰੁਮਿੰਦਰ ਕੌਰ ਦੀ ਪੁਸਤਕ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਕਲਾ, 2004 ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਈ। ਇਸ ਪੁਸਤਕ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਨੂੰ ਸੂਫ਼ੀ-ਕਾਵਿ ਦੇ ਇਤਿਹਾਸਕ ਕ੍ਰਮ ਵਿਚ ਰੱਖਦੇ ਹੋਏ ਉਸਦੀ ਰਚਨਾ-ਦ੍ਰਿਸ਼ਟੀ, ਰਚਨਾ-ਸਿਧਾਂਤ, ਸਮਾਜਕ, ਸਭਿਆਚਾਰਕ ਸਰੋਕਾਰਾਂ ਤੇ ਕਾਵਿਕਾਰੀ ਦੀ ਪ੍ਰਸਤੁਤੀ ਦੇ ਸ਼ਾਬਦਿਕ ਤਿੱਖੇਪਨ ਕਰਕੇ ਇਸ ਰਚਨਾ ਨੂੰ ਪੂਰਵਲੇ ਸੂਫ਼ੀ ਕਵੀਆਂ ਦੀ ਰਚਨਾ ਨਾਲੋ ਵੱਖਰੀ ਤੇ ਵਿਲੱਖਣ ਸੁਰ ਵਾਲੀ ਦਰਸਾਇਆ ਗਿਆ ਹੈ।

ਪੁਸਤਕ ਦੇ ਪਹਿਲੇ ਅਧਿਆਇ 'ਸੂਫ਼ੀਵਾਦ ਅਤੇ ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ' ਵਿਚ ਸੂਫ਼ੀਵਾਦ ਦੇ ਸਿਧਾਂਤਕ ਪੱਖਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਦੇ ਕੇ ਦੂਸਰੇ ਅਧਿਆਇ 'ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਾਵਿ ਅਤੇ ਅਲੀ ਹੈਦਰ' ਵਿਚ ਅਲੀ ਹੈਦਰ ਤੋ ਪੂਰਵਲੇ ਸੂਫ਼ੀ ਕਵੀਆਂ, ਬਾਬਾ ਫ਼ਰੀਦ, ਸ਼ਾਹ ਹੁਸੈਨ, ਸੁਲਤਾਨ ਬਾਹੂ ਤੇ ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ ਦੇ ਕਲਾਮ ਅਤੇ ਉਸ ਸਮੇਂ ਦੀ ਸਮਾਜਕ, ਰਾਜਨੀਤਕ, ਸਭਿਆਚਾਰਕ ਅਵਸਥਾ ਦਾ ਵਰਣਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਅਗਲੇ ਅਧਿਆਇ 'ਅਲੀ ਹੈਦਰ ਕਾਵਿ ਦੀ ਪ੍ਰਕਿਰਤੀ' ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਦੀ ਸ਼ਬਦ-ਜੜਤ, ਭਾਸ਼ਾ ਅਤੇ ਅਲੰਕਾਰ-ਸਿਰਜਣਾ ਦੇ ਆਧਾਰ 'ਤੇ ਇਸ ਨੂੰ ਹੋਰ ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਵੀਆਂ ਨਾਲੋ ਨਿਵੇਕਲੇ ਅੰਦਾਜ਼ ਵਾਲੀ ਰਚਨਾ ਪ੍ਰਮਾਣਿਤ ਕੀਤਾ ਹੈ। ਲੇਖਕ ਅਨੁਸਾਰ ਇਹ ਰਚਨਾ ਪੰਜਾਬੀ ਜਨਜੀਵਨ ਦੀ ਸਦਾਚਾਰਕ ਅਗਵਾਈ ਪ੍ਰਦਾਨ ਹੋਈ ਅਧਿਆਤਮਕ ਮੰਡਲਾਂ ਦੀ ਸੈਰ ਵੀ ਕਰਵਾਉਂਦੀ ਹੈ। ਇਸ ਰਚਨਾ ਦੇ ਕਾਵਿਕ ਗੁਣਾਂ ਸਦਕਾ ਹੀ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿਕਾਰੀ ਸ਼ਾਹ ਹੁਸੈਨ ਤੇ ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ ਦੀ ਕਾਵਿਕਾਰੀ ਤੋਂ ਅਗਲੇਰੇ ਪੜਾਅ ਦੀ ਲਖਾਇਕ ਬਣਦੀ ਹੈ।

'ਅਲੀ ਹੈਦਰ ਕਾਵਿ ਦਾ ਕਾਵਿ-ਸਿਧਾਂਤ' ਅਧਿਆਇ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੇ ਕਾਵਿ-ਸਿਧਾਂਤ ਤੇ ਉਸਦੀ ਕਾਵਿ-ਦ੍ਰਿਸ਼ਟੀ ਸਥਾਪਤ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦੀ ਪੁਨਰ-ਸਥਾਪਨਾ ਦਾ ਕਾਰਜ ਕਰਦੀ ਦਰਸਾਈ ਗਈ ਹੈ ਭਾਵੇਂ ਕਿ ਇਸ ਕਾਵਿਕਾਰੀ ਦਾ ਮੂਲ ਸਰੋਕਾਰ ਪ੍ਰਤੱਖ ਧਰਮ-ਪ੍ਰਚਾਰ ਨਾ ਹੋ ਕੇ ਆਤਮ-ਪ੍ਰਗਟਾਵੇ ਨੂੰ ਮੰਨਿਆ ਗਿਆ ਹੈ। 'ਅਲੀ ਹੈਦਰ ਕਾਵਿ ਦਾ ਪ੍ਰਤੀਕ-ਵਿਧਾਨ' ਸਿਰਲੇਖ ਹੇਠ ਇਸ ਰਚਨਾ ਵਿਚ ਸਿਰਜੇ ਪ੍ਰਤੀਕਾਂ ਨੂੰ ਪੰਜਾਬੀ ਲੋਕ-ਜੀਵਨ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਦਾ ਮਹੱਤਵਪੂਰਨ ਅੰਗ ਸਵੀਕਾਰਿਆ ਗਿਆ ਹੈ। ਇਸ ਪੁਸਤਕ ਦੇ ਅੰਤਲੇ ਅਧਿਆਇ 'ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਦ੍ਰਿਸ਼ਟੀ' ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਦ੍ਰਿਸ਼ਟੀ ਦੀ ਮੂਲ ਸਥਾਪਨਾ, ਉਸਦੀ ਕਾਵਿਕਾਰੀ ਦੀ ਰਚਨਾ-ਜੁਗਤ, ਉਸਦੀ ਧਰਮ-ਸਾਧਨਾ ਅਤੇ ਉਸ ਦੀ ਧਾਰਮਿਕ ਪ੍ਰਤਿਬੱਧਤਾ ਦੇ ਅੰਤਰ-ਸੰਬੰਧਾਂ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਵਿਚ ਨਿਰਧਾਰਿਤ ਕੀਤੀ ਗਈ ਹੈ। ਰੁਮਿੰਦਰ ਕੌਰ ਅਨੁਸਾਰ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿਕਾਰੀ ਜਿੱਥੇ ਕੱਟੜਪੰਥੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਵਿਸਥਾਪਨ ਕਰਦੀ ਹੈ, ਉੱਥੇ ਪੰਜਾਬ ਦੀ ਮਿੱਟੀ ਦੀ ਭਰੀਪੂਰੀ ਮਮਤਾ ਨੂੰ ਪਛਾਣਨ, ਸਮਝਣ ਅਤੇ ਸਾਂਸਕ੍ਰਿਤਕ ਵਿਰਾਸਤ ਨੂੰ ਹੋਰ ਪੱਕਿਆਂ ਕਰਨ ਲਈ ਕਾਰਜਸ਼ੀਲ ਹੈ। ਲੇਖਕ ਦਾ ਮਤ ਹੈ ਕਿ ਅਲੀ ਹੈਦਰ ਦੀ

ਕਾਵਿਕਾਰੀ ਨੇ ਪੰਜਾਬ ਦੇ ਜਨ-ਜੀਵਨ ਨੂੰ ਅਤੇ ਪੰਜਾਬ ਦੀ ਲੋਕ-ਮਾਨਸਿਕਤਾ ਦੀਆਂ ਧੁਰ ਡੂੰਘਾਣਾਂ ਵਿਚ ਵਸਦੀ ਅੰਤਰ ਆਤਮਾ ਨੂੰ ਭਰਪੂਰ ਸ਼ਿੱਦਤ ਅਤੇ ਪ੍ਰਬਲਤਾ ਨਾਲ ਟੁੰਬਿਆ ਵੀ ਹੈ ਅਤੇ ਰਹੱਸਮਇਤਾ ਵੀ ਪ੍ਰਦਾਨ ਕੀਤੀ ਹੈ।[7] ਰੁਮਿੰਦਰ ਕੌਰ ਨੇ ਆਪਣੀ ਇਸ ਪੁਸਤਕ ਵਿਚ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਨੂੰ ਇਸਦੇ ਰਚਨਾਤਮਕ ਸਰੋਕਾਰਾਂ ਰਾਹੀਂ ਸਮਝਦੇ ਅਤੇ ਇਸ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਦੇ ਹੋਏ ਇਸ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਨੇਮ ਉਜਾਗਰ ਕੀਤੇ ਹਨ ਅਤੇ ਇਸ ਦੇ ਪਾਠ-ਅਧਿਐਨ ਤੋਂ ਇਸਦੇ ਸਾਂਸਕ੍ਰਿਤਕ ਮੁੱਲਾਂ ਨੂੰ ਪਛਾਣਿਆ ਹੈ। ਇਸ ਪਖੋਂ ਇਹ ਪੁਸਤਕ ਅਲੀ ਹੈਦਰ-ਕਾਵਿ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਖੋਜ ਵਿਚ ਵਿਸ਼ੇਸ਼ ਮਹਤਵ ਦੀ ਲਖਾਇਕ ਹੈ।

ਪੰਜਾਬੀ ਸਾਹਿਤ ਕੇ ਕਈ ਵਿਦਵਾਨਾਂ ਨੇ ਸੂਫ਼ੀ-ਕਾਵਿ ਦੇ ਹੱਥਲਿਖਤ ਖਰੜਿਆਂ ਦੀ ਖੋਜ ਕੀਤੀ ਹੈ ਅਤੇ ਇਨ੍ਹਾਂ ਦੇ ਪਾਠ-ਸੰਪਾਦਨ ਦੀਆਂ ਮੁੱਖ ਸਮੱਸਿਆਵਾਂ ਜਿਵੇਂ ਲਿਪੀਅੰਤਰਣ ਦੀ ਸਮੱਸਿਆ, ਕਾਲ-ਨਿਰਧਾਰਣ ਦੀ ਸਮੱਸਿਆ, ਪਾਠ ਦੀ ਸ਼ੁੱਧਤਾ ਤੇ ਪ੍ਰਮਾਣਿਕਤਾ ਨਿਰਧਾਰਿਤ ਕਰਨ ਦੀ ਸਮੱਸਿਆ ਆਦਿ ਦਾ ਹੱਲ ਲੱਭਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਸੂਫ਼ੀ ਕਵੀਆਂ ਦੀ ਕਿੰਨੀ ਕੁ ਰਚਨਾ ਨੂੰ ਪ੍ਰਮਾਣਿਕ ਮੰਨਿਆ ਜਾਵੇ, ਇਸ ਬਾਰੇ ਵੀ ਵਿਭਿੰਨ ਰਾਵਾਂ ਪ੍ਰਗਟਾਈਆਂ ਗਈਆਂ ਹਨ। ਇਸ ਪ੍ਰਸੰਗ ਵਿਚ ਡਾ. ਉਜਾਗਰ ਸਿੰਘ, ਡਾ. ਉੱਤਮ ਸਿੰਘ ਭਾਟੀਆ ਅਤੇ ਡਾ. ਗੁਰਦੇਵ ਸਿੰਘ ਸਿੱਧੂ ਦੇ ਨਾਂ ਵਰਣਨਯੋਗ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਬੜੀ ਮਿਹਨਤ ਨਾਲ ਖੋਜ ਕਰਦੇ ਹੋਏ ਵਿਭਿੰਨ ਸਰੋਤਾਂ ਤੋਂ ਸਮਗੱਰੀ ਇੱਕਤਰ ਕਰਕੇ ਅਲੀ ਹੈਦਰ ਦੇ ਜੀਵਨ ਤੇ ਰਚਨਾ ਬਾਰੇ ਪ੍ਰਮਾਣਿਕ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਰੁਮਿੰਦਰ ਕੌਰ ਵਲੋਂ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿਕਾਰੀ ਦੀ ਗਹਿਨ-ਸੰਰਚਨਾ ਦੀਆਂ ਪਰਤਾਂ ਨੂੰ ਫਰੋਲਣ ਦਾ ਯਤਨ ਵੀ ਆਪਣੀ ਸਾਰਥਕਤਾ ਰੱਖਦਾ ਹੈ ਪਰ ਕੁਲ ਮਿਲਾ ਕੇ ਅਲੀ ਹੈਦਰ ਸੰਬੰਧੀ ਖੋਜ-ਕਾਰਜ ਅਜੇ ਬਹੁਤ ਥੋੜਾ ਅਤੇ ਸੀਮਿਤ ਪ੍ਰਕਿਰਤੀ ਵਾਲਾ ਹੈ ਅਤੇ ਇਸ ਖੇਤਰ ਵਿਚ ਹੋਰ ਖੋਜ ਕਰਨ ਲਈ ਢੇਰ ਸਾਰੇ ਉਪਰਾਲਿਆਂ ਅਤੇ ਉੱਦਮ ਦੀ ਉਮੀਦ ਪੂਰੀ ਹੋਣੀ ਅਜੇ ਬਾਕੀ ਹੈ।

ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਕਵੀ ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਸੰਬੰਧੀ ਹੋਈ ਖੋਜ ਦੇ ਵਿਭਿੰਨ ਪੱਧਰਾਂ ਜਿਵੇਂ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸਾਂ ਅਤੇ ਮੌਲਿਕ ਤੇ ਸੰਪਾਦਿਤ ਪੁਸਤਕਾਂ ਉਤੇ ਆਧਾਰਿਤ ਇਸ ਵਿਚਾਰ-ਚਰਚਾ ਤੋਂ ਸਪਸ਼ਟ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਇਸ ਸੂਫ਼ੀ ਕਵੀ ਦੀ ਕਾਵਿ-ਰਚਨਾ ਪ੍ਰਤਿ ਖੋਜਾਰਥੀਆਂ ਦੀ ਪਹੁੰਚ ਕਿਹੋ ਜਿਹੀ ਹੈ ਅਤੇ ਇਸ ਖੇਤਰ ਵਿਚ ਉਪਲਬਧ ਖੋਜ ਕਾਰਜ ਅਜੇ ਬਰੂਹਾਂ ਉੱਪਰ ਖੜਾ ਹੈ। ਇਸ ਲਈ ਇਸ ਖੇਤਰ ਵਿਚ ਖੋਜ ਕਾਰਜ ਕਰਨ ਦੀ ਬੇਹੱਦ ਸੰਭਾਵਨਾ ਅਤੇ ਅਵਸ਼ਕਤਾ ਹੈ।

ਹਵਾਲੇ ਅਤੇ ਟਿੱਪਣੀਆਂ

1. ਮੌਲਾ ਬਖ਼ਸ਼ ਕੁਸ਼ਤਾ, ਪੰਜਾਬੀ ਸ਼ਾਇਰਾਂ ਦਾ ਤਜ਼ਕਰਾ, ਪੰਨਾ 91.
2. ਡਾ. ਲਾਜਵੰਤੀ ਰਾਮ ਕ੍ਰਿਸ਼ਨਾ, ਪੰਜਾਬੀ ਸੂਫ਼ੀ ਪੋਇਟਸ, ਪੰਨਾ 92.
3. ਅਬਦੁਲ ਗ਼ਫੂਰ ਕੁਰੈਸ਼ੀ, ਪੰਜਾਬੀ ਅਦਬ ਦੀ ਕਹਾਣੀ, ਪੰਨਾ 274.

4. ਮੌਲਾ ਬਖ਼ਸ਼ ਕੁਸ਼ਤਾ, ਪੰਜਾਬੀ ਸ਼ਾਇਰਾਂ ਦਾ ਤਜ਼ਕਰਾ, ਪੰਨਾ 91.
5. ਬਾਵਾ ਬੁੱਧ ਸਿੰਘ, ਹੰਸ ਚੋਗ, ਪੰਨਾ 321.
6. ਡਾ. ਮੋਹਨ ਸਿੰਘ, ਏ ਹਿਸਟਰੀ ਆਫ਼ ਪੰਜਾਬੀ ਲਿਟਰੇਚਰ, ਪੰਨਾ 97.
7. ਰੁਮਿੰਦਰ ਕੌਰ, ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਕਲਾ, ਪੰਨੇ 77-78.

ਪੁਸਤਕ ਸੂਚੀ

ਪੰਜਾਬੀ ਪੁਸਤਕਾਂ :

— ਉਜਾਗਰ ਸਿੰਘ (ਸੰਪ.), ਅਲੀ ਹੈਦਰ ਰਚਨਾਵਲੀ, ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ,
ਪਟਿਆਲਾ, 1966.

— ਗੁਰਦੇਵ ਸਿੰਘ, ਕਲਾਮ ਅਲੀ ਹੈਦਰ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1997.

— ਬਾਵਾ, ਬੁੱਧ ਸਿੰਘ, ਹੰਸ ਚੋਗ, ਲਾਹੌਰ ਬੁੱਕ ਸ਼ਾਪ, ਲਾਹੌਰ, ਚੌਥੀ ਵਾਰ 1934.

— ਭਾਟੀਆ, ਉੱਤਮ ਸਿੰਘ, ਅਲੀ ਹੈਦਰ ਜੀਵਨ ਤੇ ਰਚਨਾ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1985.

— ਰੁਮਿੰਦਰ ਕੌਰ, ਅਲੀ ਹੈਦਰ ਦੀ ਕਾਵਿ ਕਲਾ, ਪੰਜਾਬੀ ਪਬਲਿਸ਼ਰਜ਼, ਜਲੰਧਰ,
2004.

ਖੋਜ ਪੱਤ੍ਰਿਕਾਵਾਂ :

— ਆਲੋਚਨਾ, 'ਭਾਰਤੀ ਸੂਫ਼ੀ ਸਾਹਿਤ ਵਿਸ਼ੇਸ਼ ਅੰਕ', ਪੰਜਾਬੀ ਸਾਹਿਤ ਅਕਾਦਮੀ,
ਲੁਧਿਆਣਾ, ਮਾਰਚ 2010.

'वैदिक–पंजाबी भाषा में समानता': एक अध्ययन

(शोध–पत्र)

*प्रोफेसर (डॉ.) मुकेश कुमार अरोड़ा

पंजाबी भाषा के सम्पूर्ण इतिहास के अध्ययनोपरांत तथ्य सामने आता है कि पंजाबी अपनी आदि रूप में प्राचीन एवं मध्यकालीन भारतीय आर्य–भाषा के पूर्व रूप के अंदर, बीज रूप में, अपने सम्पूर्ण स्वरूप के साथ दृष्टिगोचर होती है।

पंजाबी भाषा उस धरती की भाषा है, जहाँ ऋषियों–मुनियों द्वारा पवित्र वेद–मन्त्रों की रचना हुई तथा ये वेद मंत्र युगों–युगों से गूँजते हैं। वैदिक युग की संस्कृत भाषा प्राचीन काल में पंजाब के स्थानीय जनसाधारण की भाषा रह चुकी है; क्योंकि "आज से कई हज़ार वर्ष पहले हमारे बुजुर्ग उत्तर की ओर किसी क्षेत्र में से किसी कारण से निकल पड़े। इन लोगों को आर्य कहा गया। इनकी एक शाखा पश्चिम दिशा की ओर जाकर यूरोप में फैल गई। इस परिवार की यूरोपीय भाषाएँ इन लोगों की ही बोलियाँ हैं। आर्यों की दूसरी शाखा पूर्व दिशा की ओर बढ़ी तथा ईरान, अफगानिस्तान में से होती हुई हिन्दुस्तान पहुँची। सब से पहले आर्य लोग पंजाब के क्षेत्र में आबाद हुए। तब उनकी भाषा संस्कृत की पुरानी रूप थी, जिसको अब 'वैदिक भाषा' कहते है; क्योंकि वेदों की रचना इसी भाषा में हुई है। इसी कारण कई लोग संस्कृत को 'प्राचीन पंजाबी' कहते है।"[1] इस प्रकार यहाँ यह कहना अतिश्योक्ति नहीं कि पंजाबी भाषा वैदिक तथा लौकिक संस्कृत की वारिस है। पंजाबी भाषा का यह बीज रूप वैदिक–लौकिक संस्कृत के अतिरिक्त अन्य प्राचीन भाषाओं में भी द्रष्टव्य होता है। क्योंकि इन पुरातन भाषाओं के बहुत सारे भाषायी तत्त्वों में आधुनिक पंजाबी भाषा की सामानताएँ तथा सम्बन्ध झलकता प्रतीत होता हैं।

शब्द संरचना और शब्द रचना का पारस्परिक प्रारूप:

संस्कृत और पंजाबी की शब्द संरचना और शब्द रचना में बहुत बड़ा सम्बन्ध यह है कि इन दोनों के शब्द निर्माण का मूल प्रारूप एक जैसा उपलब्ध होता है। शब्दकोष के तुलनात्मक अध्ययन के लिए यह बहुत जरूरी है कि पंजाबी की केवल वही शब्दावली तुलना अधीन की जा सकती है जो शब्दावली मूल है, केन्द्रीय है और Core शब्दावली है।

"Evidence for possible genetic relationship thus should consist of correspondences which pervade the vocabulary and which include most of the basic vocabulary".[2]

("संभवतः वंशानुगत सम्बन्ध के सबूत ऐसी सम्बन्ध समानताओं पर निर्भर होने चाहिए जो कि विशेषतौर पर बहुत सारी मूल शब्दावली में व्याप्त हो।")

विभागाध्यक्ष–हिन्दी व शोध–केन्द्र संयोजकीय एस.सी.डी.राजकीय महाविद्यालय, लुधियाना।

पंजाबी शब्दावली के बनावटी ढाँचे का अगर विश्लेषण करें तो पंजाबी शब्द– संरचना का प्रारूप भी संस्कृत के तुल्य ही मिलता है उदाहरणस्वरूप – पंजाबी के अनेकों शब्द लिये जा सकते हैं जिनकी आन्तरिक बनावटी विश्लेषण से ही निःसंदेह साबित हो जाता है कि इनकी संस्कृत के साथ संरचनात्मक और रूपात्मक घनिष्ठ सम्बन्ध हैं।

संस्कृत और पंजाबी शब्द रचना पारस्परिक प्रारूप

रूप विज्ञान के शब्द–रचनात्मक पक्ष को दो भागों में बाँटा जा सकता है–

रूप विज्ञान

1. व्युत्पत्ति (derivation) 2. विभिक्तिकरण (inflection)

व्युत्पत्ति मूलक शब्द–रचना एक ऐसी प्रक्रिया है जिसके द्वारा धातु के मूलाधार से उपसर्ग। प्रत्यय (affixes) के संयोग से किसी नये शब्द की रचना की जाती है। नई शब्द रचना आमतौर पर संज्ञा, विशेषण, क्रिया, क्रिया–विशेषण आदि ' ' (मुक्त) श्रेणियों की संभव होती हैं। जिन्हें Lexical items कहा जाता है क्योंकि इन शब्द श्रेणियों के साथ ही नित्य नये सदस्य जुड़ते हैं। धातु मूलांश के साथ जो affixes (उपसर्ग/प्रत्यय) जुड़ते हैं उनको व्युत्पत्तिमूलक affixes कहा जाता है। विभिन्न व्युत्पत्तिमूलक उपसर्ग। प्रत्यय के संयोग से ही संस्कृत की तरह पंजाबी शब्द व्युत्पन्न होते हैं।

व्युत्पत्तिमूलक रूप–विज्ञान उन नियमों का अध्ययन करता है जो नये शब्दों की रचना–प्रक्रिया में क्रियाशील होते हैं परन्तु इस प्रक्रिया में नये रचित शब्दों के किसी व्याकरणिक भूमिका की कोई आवश्यकता नहीं होती। जो भूमिका वह (शब्द) किसी वाक्य सरंचना में अदा करने में समर्थ होते हैं।

वैदिक एवं पंजाबी भाषा के शाब्दिक संबंधः–

पंजाबी भाषा के शब्द वैदिक साहित्य में प्रयुक्त कुछ ऐसे हैं जो वैदिक साहित्य की भाँति ही लौकिक साहित्य में आमतौर पर देखने को मिलते हैं तथा वे ही शब्द पंजाबी भाषा में या तो उसी रूप में देखने को मिलते हैं अथवा कुछ विकृत रूप में। इस सन्दर्भ में ऋग्वेद के प्रारम्भिक मंत्रों को लिया जा सकता है–

अग्निमीले पुरोहित यज्ञस्य देवमषित्वजम्।
होतांर रत्नधातमम्।।?
अग्नि पूर्वेभिर्ऋषिभिरीडयो नूतनैरन्त।

उपर्युक्त मन्त्रों में आने वाले 'अग्नि', 'ऋषि', 'पुरोहित', 'यज्ञ', 'देव', 'रत्न' आदि शब्द लौकिक संस्कृत की भाँति थोड़े बहुत अन्तर या विकृत रूप में पंजाबी भाषा में भी देखने को मिलते हैं। परन्तु यहाँ यह स्पष्ट कर देना आवश्यक है कि

कुछ ऐसे भी शब्द है जो वैदिक साहित्य की भाँति लौकिक–संस्कृत साहित्य में देखने तो मिलते हैं परन्तु वर्तमान पंजाबी भाषा में इनका प्रयोग दिखाई नहीं देता। इसके अतिरिक्त वैदिक साहित्य के कुछ ऐसे भी शब्द हैं जिसका प्रयोग लौकिक साहित्य में तो नही हुआ परन्तु वर्तमान पंजाबी भाषा में आज भी उपलब्ध हैं। वैदिक तथा पंजाबी साहित्य में मिलने वाले ये शब्द इस बात के साक्ष्य हैं कि संसार की समस्त भाषाओं की अपेक्षा पंजाबी भाषा का वैदिक भाषा के साथ अत्यन्त समीप का सम्बन्ध । है। यह उल्लेखित है कि भारत की भौगोलिक संरचना के आधार पर भी पंजाबी भाषा के क्षेत्र में ही वैदिक साहित्य की रचना हुई है। अतः वैदिक भाषा की भूमि होने के नाते इस धरती की मातृभाषा वैदिक भाषा है जो प्रकारांतर से पंजाबी का रूप ग्रहण करती है।

लकार संबंधी समानताएँः–

पंजाबी भाषा का गहनता से अध्ययन करने के पश्चात् यह तथ्य सामने आते है कि वेद सम्बन्धी ऐसे लेट् लकार जो कि इच्छा तथा कभी–कभी भविष्यत् अर्थ को प्रकट करने के लिए प्रयोग में लाया जाता था। वे लौकिक संस्कृत में तो उपलब्ध नहीं है परन्तु पश्चिमी पंजाबी में आज भी कायम है। यथा– **गच्छसी–जासी, करसी, होसी** इत्यादि पंजाबी रूपों के मूलभूत वैदिक लेट लकार (मध्यम पुरूष) के रूप क्रमशः **गच्छसि, यासि, करासि, भवासि** इत्यादि हैं। ये पंजाबी तथा वैदिक रूप समान रूप से भविष्यत् अर्थ के सूचक तथा वैदिक रूप समान रूप से भविष्यत् अर्थ के सूचक हैं। इसे इस प्रकार सारणीवद्ध किया जा सकता है–

पंजाबी	वैदिक
गच्छसी	गच्छसि
जासी	यासि
करसी	करसि
होसी	भवसि

उपर्युक्त पंजाबी शब्द प्रथम तथा मध्यम पुरूषों में समान रूप से प्रयोग में लाये जाते हैं। जिस प्रकार वेद में 'करन्' (वे करें), गच्छान् (वे जाएँ) आदि लेट् लकार (प्रथम पुरूष बहुवचन) मिलते है ठीक उसी प्रकार पंजाबी में 'ओह करण' (वे करें) ओह जाण (वे जाएँ) इत्यादि वाक्यों में उन रूपों का प्रयोग द्रष्टव्य होता है।

पंजाबी	वैदिक	पंजाबी	वैदिक
(ओह) भरण	भरन्	(ओह) चरण	चरन्, चरान
(ओह) तरण	तरन्	जीवण	पुच्छान्
(ओह) जाण	यान्	सिक्खण	शिक्षान्

<u>त्तन तद्धित प्रत्यय संबंधी समानताएँ–</u>

वैदिक साहित्य में 'भाव' के अर्थ को व्यक्त करने के लिए संज्ञाओं तथा विशेषणों के अन्त में 'त्वन्' तद्धित प्रत्यय प्रयोग में लाया जाता है। यथा–

कवि का भाव कविपन – कवित्वन्

पत्नी का भाव या पत्नीपन – जनित्वन्

इसी प्रकार पतिपन हेतु पतित्वन्, बड़प्पन हेतु कहित्वन्, मैत्री हेतु, सखित्यन् प्रयुक्त होते हैं।

ठीक इसी प्रकार वेदों से सम्बन्ध रखनेवाले यह त्वन् थोड़े–बहुत विकृत रूप में पंजाब भाषा में ही प्रयोग में लाए जाते हैं। यथा – चौड़पन या चौड़ापन के लिए चुड़त्तण या चौड़त्तण, बालपत या बचपन के लिए बालत्तण आदि शब्दों में 'त्तण' रूपों में प्रयुक्त होता है, जो पंजाबी भाषा और वैदिक भाषा के निकट–वर्त्ती संबंध को दर्शाता है।

इसी प्रकार संस्कृत के शब्दों एवं पंजाबी भाषा के शब्दों से संबंधित उपसर्ग एवं प्रत्यय सम्बन्धी समानताएँ भी देखी जा सकती है। यथा– पंजाबी में प्रयुक्त होने वाले शब्दों – असंख, अगिआन, सदेह, सुपत्ति, समूर्धा के उपसर्ग संबंधी संस्कृत के क्रमशः असंख्य, अज्ञान, संदेह, सुपुत्रा, समूर्धा शब्दों को देखा जा सकता है। इसी प्रकार प्रत्यय संबंधी समानताओं के लिए पंजाबी के कीत्ता, खेल्लिया, फलिया, मोहिया शब्द संस्कृत के क्रमशः कष्तः खेलितः, फलितः, मोहितः शब्द से मेल खाते प्रतीत होती हैं।

"संसार की समस्त भाषाओं की अपेक्षा पंजाबी भाषा का वेद के साथ अत्यन्त समीप का सम्बन्ध है। ये शब्द ललकार कर घोषणा कर रहे हैं कि वैदिक भाषा पंजाब की मातृभाषा रह चुकी है, तथा वेदों की रचना करने का गौरव मेरी इस पंजाब की भूमि को प्राप्त है।"[7]

वैदिक साहित्य के शब्द जो पंजाबी में आज भी देखने को मिलते हैं, इस प्रकार

❖ **अक्कणा** (पंजाबी में) –तंग होना, थकना, ऊब जाना, सन्तप्त होना।[8]

अकम् (वैदिक में) – दुःख, खुशी का अभाव।

यह शब्द पंजाबी के अकाऊ, अकाउ, अकेवाँ आदि शब्दों का भी मूल रूप है।

❖ **आण्डी** (पंजाबी में) जवान, बलवान, बड़े–बडे अण्डकोषों वाला (घोड़ा आदि)।[9]

आण्ड (वैदिक में) – अण्डकोश

❖ **ऐहरन, अहिरन्,** (पंजाबी में) – लोहार का लोहे का पत्थर जिस पर रख वह हथौड़े आदि से वस्तुओं को कूटता, पीटता या काटता है।[10]

अधिकरणी (वैदिक में)

❖ **रेत, रेता** (पंजाबी में) – बालू

इतः (वैदिक में) – नदी का प्रवाह, नदी। (11)

❖ पिलपिला (पंजाबी में) – नरम, पोला, गुदगुदा।

पिलपिल (वैदिक में) – फिसलन युक्त। (12)

❖ पल्ली (पंजाबी में) – बोरियों द्वारा बनाई गई एक चादर सी, जिसमें घास आदि बाँध कर लाते हैं, तप्पड़।

पल्य (वैदिक में) – बोरी।(13)

❖ विच (पंजाबी में)

विच–अन्दर (वैदिक में)

विच– (जुदा करना), विचाल (मध्यान्तर) (14)

❖ समान (पंजाबी में) – मालअसबाब

समान् (वैदिक में)

इसी प्रकार और हज़ारों वैदिक शब्द ऐसे हैं, जो तत्सम्, तद्भव आदि रूपों में पंजाबी भाषा के ढाँचे को मजबूत करने के साथ–साथ किसी रत्न की भाँति देदीप्यमान् कर रहे हैं। पंजाबी भाषा में प्रयुक्त इन शब्दों में की संयोजित कर उनके अर्थों तथा प्रयोगों के आधार पर हम वेदों के वास्तविक अर्थों को समझने में सहायता ले सकते है। इस प्रकार देखा जा सकता है कि पंजाबी में प्रयुक्त होने वाले ये शब्द प्रकारान्तर से वेदों से सम्बन्ध रखते हैं। अतः यहाँ यह कहना अतिश्योक्ति नहीं होगी कि पंजाबी भाषा का वैदिक भाषा के साथ घनिष्ठ सम्बन्ध है।

सन्दर्भ ग्रन्थ सूची

1. सिंह, हरकीरत और ज्ञानीलाल, कॉलेज पंजाबी व्याकरण, 1980, पृ8–9.
2. सिंह, डॉ. प्रेम प्रकाश, पंजाबी भाषा दा स्त्रोत ते बनतर, पटियाला, पब्लिकेशन ब्यूरो पंजाबी यूनिवर्सिटी, 1996, पृ168.
3. पूर्वोक्त, पंजाबी भाषा ता स्त्रोत ते बनतर, 1996.
4. पाराशर, डॉ. श्याम देव, संस्कृत तथा पंजाबी के सम्बन्ध होश्यारपुर, विश्वेश्वरानन्द वैदिक शोध संस्थान, 1990. पृ.33
5. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ40
6. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ41
7. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ33
8. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ34
9. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ34
10. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ39
11. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ37
12. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ37
13. पूर्वोक्त, संस्कृत तथा पंजाबी के सम्बन्ध, पृ39

दलित साहित्य का स्वभावगत सामाजिक और सांस्कृतिक पाठावलोकन फर्श से हर्ष तक

*डॉ॰ लीम चन्द

सण्टि मुनीवर मनीषियों, तेजस्वी ऋषियों, लोक धर्मी व जनधर्मी महामनों, ओजस्वी समाज सुधारकों तथा चिंतनशील पुरोधाओं की अनुभूतिगत प्रगल्भता-प्रवीणता, चेतनागत क्षीप्रता-तीव्रता, अभिव्यक्तिगत अर्थगाम्भीर्य- संवेगगत व संवेदनागत मौलिकता प्रगाढ़ता गम्भीरता व महर्णि चिन्तन विशिष्टताओं की कर्मगति, सद्गति से सुसज्जित सुव्यवस्थित रूपायित एक अद्वितीय व अनोखी परमेश्वरीय है। इतिहास की सुदीर्घ लीक का यदि अन्वेषणात्माक गवेषणात्मक अंकन करें तो साबित होता है कि मनुष्य ने उस काल से ही फर्श से हर्ष तक के उल्लास, उन्नत मार्ग व जीवन मूल्य को पूरी तल्लीनता, व दतचित्त भाव से आत्मसात व हृदयंग करने की एक सुचेष्टा की है साहित्य ने मानव जाति की इस मनुष्योचित्त भाव सम्पदा व भाव संवेदना की सपाटता, सरलता सहजता, पारदर्शिता व परिपक्व रूप से बहुआयामी बहुप्रतापी मींमासा की है। साहित्य सामाजिक उत्थान सांस्कृतिक बद्धर्न, राजनीतिक गतिशीलता- परिवर्तनशीलता व आर्थिक सम्पन्नता- निकटता को शब्दवद्ध करने वाला एक उल्था है अर्थात् इसमें तनिक भी संकोच नहीं है- साहित्य समाज का दर्पण है। हिन्दी साहित्य के प्रांगण में कुछ समय से दलित साहित्य पल्लवित एंव पुष्पित हो रहा है। आज यह साहित्य अंकुरित होकर पौध का रूप धारण कर बेसहारा शोषित, पीड़ित घृणित लोगों को छाया-प्रतिछाया देने मे सक्षम है।

दलित साहित्य हिन्दी का वह प्रकरण है जहाँ सामाजिक सांस्कृतिक और आर्थिक प्रतिपाद्य व प्रबन्ध पर आरोप, प्रत्यारोप घात-प्रतिघात, मूल्यन-अवमूल्यन तर्क-वितर्क व स्वस्थ तथा स्वच्छ वाद विवाद परिसंवाद होते रहते हैं। दलित साहित्य प्रभुकण्त सण्टि में समानता की जोरदार वकालत करता है। दलित दलन शोषण प्रताड़ित, घृणित कुण्ठित, हीन, नीरस व कौशल विहीन एक ऐसे समाज को संबोधित इंगित करने वाला शब्द है जो अपने आपमें बहुसन्दर्भो, बहुसंवेगों का एक मूर्तरूप है। जहाँ इस भवसागर के पीड़ितों की आवाज़ है, शोषण अत्याचार के विरूद्ध आक्रोश आवेग व उच्च शोषण वाले शब्द हैं जहाँ वर्ण जाति श्रेण्ठत्व का प्रवीण कार्य विरोध है, सामाजिक और सांस्कृतिक असमानता के प्रति हल्ला बोल है जहाँ कृकृत्यों के प्रति एक टीस है वही दलित साहित्य है। माता प्रसाद का मत है, जो साहित्य दलितों में स्वाभिमान जागृत करे, अपने ऊपर होने वाले अन्याय का प्रतिकार करे, ऊँच नीच वर्ण जाति के भेदभाव सामाजिक आर्थिक असमानता को दूर करने में सहायक हो, कर्मकाण्ड पाखण्ड, पुनर्जन्म, भाग्यवाद, तथा अवतारवाद का विरोध हो वह दलित साहित्य कहलाता है। दलित साहित्य में समाजगत व संस्कृत्तिगत्त असन्तुलन के प्रति एक दर्पण है, संघर्षकामी चेतना है, असहनीय वेदना है। समाजतन्त्र एवं लोकतन्त्र के

*असिस्टेंट प्रोफेसर , राजकीय स्नातकोत्तर महाविद्यालय, सैक्टर-11, चण्डीगढ़

प्रति नैराश्य की भावना पूरित, संतप्त एवं साहित्य दलित चेतनावादी साहित्य है। इस विशिष्ट साहित्य ने दलितों के उत्थान हेतु व दलित समाज की चहूमुखी बहूमुखी उन्नति व समृद्धि के लिए एक विशाल धरातल निर्मित किया है। बाबूराम बागूल की अवधारणा है मनुष्य की मुक्ति को स्वीकार करने वाला मनुष्य को महान मानने वाला वर्ण जाति का विरोध करने वाला साहित्य ही दलित साहित्य है।

दलित साहित्य का रचनात्मक उभार सन् 1970 के दशक से देखने को मिलता है। सन् 1970 से आज तक दलित साहित्य की श्रीवृद्धि की परिधि को रूपाकार देने में अनेकश: दलित मनीशी चिन्तकों ने अपनी प्रशस्तिपरक भूमिका निभाई है- ओम प्रकाश वाल्मीकी, माता प्रसाद, ण्योराज सिंह बेचैन, प्रेम कुमार मणि, चन्द्रशेखर कर्ण, डा. एन. सिंह, राम णिरोसणि, जयप्रकाण कर्दम, अरविन्द राही, सलखान सिंह, रघुवीर सिंह ए. आदि मेधावी एंव प्रतापी मननशील चिंतकों ने दलित साहित्य के रूपांकन व चित्रांकन में तन मन से अभूतपूर्व बहुआयामी योगदान दिया है। इन दलित प्रेरकों व साहित्कारों को प्रतिष्ठा, आत्मसम्मान को जगाने वाले डा. भीमराव अम्बेदकर ज्योतिबा फूले, ई.वी. रामास्वामी परियार, नारायण स्वामी गुरू अच्युत्यानन्द मंगूराम व नायकर की समाजोत्थान व मानव प्रगतिवादी संवेदना विरासत में मिली। इन्होनें मानवीय त्रासदी व लहूलुहान चेतना का निर्मम उद्घाटन किया है दलित साहित्य अम्बेदकर,फूले और बौद्ध से आप्लावित प्रभावित साहित्य है ये एक ऐसे शक्तिपुंज व वीर्य पुरूष थे जिनमे आगामी दलित मसीहों ने शक्ति अर्जित की है। अंबेदकरवाही विचार दलितों के लिए प्रेरणापुंज रहे हैं। अम्बेदकर ने पीड़ा को झेला व महसूस किया है। इसलिए अम्बेदकर ब्राह्मवादी सामाजिक व सांस्कृतिक संरचना पर कुठाराघात करते हैं दलित चिन्तक कम्बल भारती का मत है, आधुनिक हिन्दी दलित साहित्य वह है जो दलित मुक्ति के सवालों पर पूरी अम्बेकरवाही है। सामाजिक आर्थिक और राजनीतिक क्षेत्रों में उसके सरोकार वे हैं जो अम्बेदकर के थे। 3

दलित साहित्य, दलित चेतना व दलित आन्दोलन के प्रारम्भिकाण महाराष्ट्र में दलित पैंथर में दखने को मिलते हैं। दलित क्रान्ति आक्रोश व आक्रमण की चिन्गारी धीरे धीरे सुलगती हुई एक महागोले का रूप कर चुकी है। इस सामाजिक संघर्ष भरी सुगबुगाहट में अनेक वीर पुरूषों व पुरूषों व दलित चिन्तकों का सराहनीय योगदान रहा है। इनके समक्ष ये चुनौतियाँ थी दलित विषयक चेतना, दलितोद्धार की समस्या और दलितों में चेतना। इन समस्याओं के समाधान में अम्बेदकरीय चेतना का मूद्र्धन्य स्थान रहा है। इन्होनें समतामूलक, समानतावादी, समन्वयादी समाज को स्थापित करने का संकल्प लिया था। इसके लिए जिन्होंनें समाज एवं संस्कृति में व्याप्त प्राचीन मूल्यों पर अपनी अर्वाचीन सोच से प्रहार एवं प्रतिकार किया है। उषा शंकर का मानना है दलितों ने विषम हिन्दू समाज के विरूद्ध असंतोष व्यक्त किया है इस असंतोष के जन्म का कारण अम्बेदकरवादी सोच है। 4

अंबेदकर व जयोतिबा फूले चिन्तन शोषक वर्ग पर भारी पड़ता है। दलित साहित्य में इन मीलस्तंभों की गूँज हर दिशा में गुंजायमान है। इन्होंने अपनी चैतन्य पराकाष्ठा व उत्कृष्टता से बाहुवल ताकतों की मन:श्चेतना को पहचानते उनकी साजिशों को पूरी

प्रखर चेतना के द्वारा निःस्तेज, निष्प्राण, निष्प्राण व शिथिल किया है बानगी के रूप में में पक्तियाँ दृष्टव्य हैं।

सारी विचारधाराएँ अब सड़ गयी है
कोई भी अब विस्तार से नहीं देखता
क्या बेकार है क्या महान है
समझा नहीं जा सकता। ण्5

हिन्दी साहित्य में अम्बेदकरवादी सोच को विश्लेषित एंव संश्लेशित करने में गैर दलित लेखकों का कम योगदान हीं है। इन्होनें दलित रचना, लेखक व सन्दर्भ वाल्मीकि को अपेक्षित समान सन्दर्भ एवं पहचान दी है। कबीर रैदास, नानक रामधारी सिंह दिनकर, नागार्जुन आदि ने हजारों सालों से मूक बने जनमानस को वाणी दी है। इन्होंने विचारों की सादगी और सार्थकता के साथ परम्परागत सामाजिक और सांस्कृतिक मापदण्डों पर उँगली उठाकर चुनौती दी। अन्य गैर दलित लेखकों में अमृतलाल नागर नाच्यौ बहुत गोपाल प्रेम चन्द्र का रंगभूमि, कर्मभूमि, गोदान, गिरिराज, परिशिष्ट, जगदीश चन्द्रकांत धरती धन न अपना संजीव का सूत्रधार श्री लाल शुक्ल का राग दरबारी, उदयप्रकाश की पीली छतरी वाली लड़की कहानी विवेकीराय का बबूल आदि में दलित विर्मश पूरी निष्ठा के साथ आलोकित प्रकाशित हुआ है।

प्रेमचंद और अम्बेदकर में आपसी विचारधारा समानता देखने को मिलती है। प्रेमचंद समतामूलक समाज के लिए सामाजिक एवं सांस्कृतिक गौरव के परिवर्तन एवं परिवर्द्धन के पक्ष में थे। इसलिए इन्होंने अपनी अनेक कृतियों में सभी वर्गो के चित्र उकेरे हैं। सामाजिक अन्तर्विरोधों से उपजी विसंगतियों ने समाज के शोषित वर्ग में गहन नैराश्य पैदा किया था। ऐसे समय में प्रेमचंदाय साहित्य मानवीय संवेदनाओं के सरोकारों से जुड़कर समतावादी समाज की स्थापना करता है। डा. सुभाषचन्द्र का मत है, प्रेमचंद की समाज के दलित पीड़ित वर्गो के प्रति स्पष्ट पक्षधरता रही है। अपनी रचनाओं में वास्तविक स्थितियों का चित्र खींचते हुए शोषित वर्गो के प्रति सहानुभूति दर्शाते हुए शोषकों के प्रति तीखी लताड़ लगायी है।6

दलित बुद्धिजीवियों का सामाजिक और सांस्कृतिक आचरण संस्कारवान व मूल्यवान है। इन्होंने सामाजिक और सांस्कृतिक परिदृश्य के मानवीय सरोकारों और संवेदना की यथार्थवादी अभिव्यक्ति की है। दलित विमर्श एक ऐसा आक्रोश जनित, विरोधजनित सर्वसंघर्ष है जो मानवीय मूल्यों की अस्मिता, नैतिक आदर्शो की स्थापना, पुरातन मूल्यों के परिष्करण सनातन मूल्यों पर सन्देह करके सामाजिक समरसता स्थापित करने का हिमायती है। यह सामाजिक मूल्यों की अस्मिता तेजस्विता तेजोदीप्त भावनाओं की रक्षा सुरक्षा हेतु विशेष पहल करता है। इसी कारण दलित रचनाओं ने अपनी कलम को एक हथियार की संज्ञा दी है अपनी कलम शक्ति से उर्जित होकर इन्होंने अपना सर्वस्व सामाजिक सरोकारों से अर्न्तसंबंध किया है। दलित लेखनी इस निष्कर्ष पर पहुँची है कि स्वतन्त्रता की चाहत रखना अपराध है जीवन को सक्षम नहीं अक्षम जीना चाहिए। यही अपराध बोध दलित समाज व

परिवेश में घृणा, कुण्ठा, अवसाद, निराशा के भाव भरता है। पी.एम.सिंह का मत है कि, दलित लेखन अपने समाज को विकासशील अस्मिता के रूप में न देखकर एक शाश्वत् विक्टिम के रूप में देखता है। 7

यह दलित साहित्य का स्वभाव है कि वह समाज के हर एक के प्रति एक प्रखर दृष्टि रखता है। क्योंकि दलित साहित्कारों का दलित विवेक सामाजिक जीवनानुभवों और चिन्तन की आंच में तपकर परिपक्व होकर मजबूत हुआ है। इसीलिए वह कलावादी साहित्य कम जीवन संघर्ष से आप्लावित जीवनवादी व लीलावादी साहित्य अधिक है।

यह मानवीय संवेदनाओं के सरोकारों सामाजिक एवं सांस्कृतिक प्रतिबद्धता स्थापित करता है। दलित चिन्तक आक्रोश विद्रोह आक्रमण से पूरित सामाजिक व्यवस्था और सांस्कृतिक मूल्यों के विरूद्ध एक स्वस्थ चिन्तन है जो अपनी चैतन्यानुभूति, प्रगल्भानुभूति के द्वारा समाज में समानता, समरसता, सम्पन्नता, सौहार्द्रपूर्ण परिवेश निर्मित करने के पक्ष में है। इसके लिए दलित रचनाकार मर्यादा की सीमा को लांघने में तनिक भी संकोच नहीं करते। अम्बेधकर बराहर यह कहते हैं-

इस दुनियाँ को बदलने के लिए
हाथ में एक हथौड़ा लें
हाथी क्यों बैठा हुआ है
दासता की इस कीचड़ में।

1980-1990 के दशकों में दलित साहित्य का खूब पल्लवन हुआ है। इस काल की रचनाओं में मनीषी प्रेरकों ने नीर क्षीर विवेक से समाज पर घात-प्रतिघात कर निम्न वर्ग के प्रति अपनी सहानुभूति के भाव व्यक्त किये हैं। माता प्रसाद-भीमणतक 1985, रघुवीर सिंह बयान वाहर 1985, पीज़ै जो चीख उठी, भारतीय दलित साहित्य मंच, कर्मशील भारती-दलित मंजरी 1988, ओम प्रकाश बाल्मीकि सदियों का सन्ताप 1989, जूठन, मोहनदास नैमिणराय- बयान 1989, ण्योराजसिंह बेचैन नयी फसल 1989, सोहनपाल सुमनाक्षर-सिन्धु घाटी बोल उठी 1990 आदि अनेक ऐसी कृतियाँ हैं जो दलित जीवन के प्रति समर्पण भाव को लेकर लिखी गयी हैं इनमें दलितों की आशा, आकांक्षा दुश्चिन्ताओं का पूरी निष्ठा से वर्णन हुआ है।

इन दलित रचनाओं ने इस प्रसंग पर अर्थभरा व दृष्टिपात किया है कि हम जिस समाज में रहते है वह कितना स्वार्थभरा, अर्थलोलुपतावादी, राजनीतिक मौकापरस्त व कितना अमानुष्कि है। यही मर्मभेदिनी दृष्टि इनके द्वारा उद्धृत समाज के आयने को निस्संकोच प्रस्तुत करने में सक्षम है जहाँ समाज के अक्षम लोगों की क्षमाशीलता को रूपायित एवं विवेचित किया गया है। इसलिए समाज की यह वर्ग एक ऐसा वर्ग है जो आम जनता की बेहतरी के लिए पहाड़ की तरह खड़ा है। जो इससे टकराने की कोशिश करेगा वह अस्तित्वहीन शून्य व चूर-चूर होगा इसके लिए समाज के हर वर्ग को अपनी सामाजार्थिक व सांस्कृतिक मूल्यों में अपनी सोच में परिवर्तन करना होगा। अम्बेदकर ने शिक्षा दी है अपनी साहित्यिक

रचनाओं में उदात्त जीवन मूल्यों और सांस्कृतिक मूल्यों को शामिल कीजिए। अपना मत सीमित मत रखिए अपनी कलम की रोशनी को इस तरह से परिवर्तित कीजिए कि गांव देहातों का अंधेरा दूर हो।

आधुनिक हिन्दी साहित्य में दलित साहित्य जीर्ण की ओर अग्रसर है। आज हिन्दी के स्थापित शिखर लेखकों का दलितवादी व अम्बेदकरीय मूल्यांकन भी हो रहा है। अम्बेदकरवादी विचारधारा को प्रमुख मानने वाले दलित साहित्यकारों ने एक ऐसे समाज की इच्छा की है जो स्वाधीनता, भाईचारा, तथा समानता साहित्यकारों ने एक ऐसे समाज की इच्छा की है जो स्वाधीनता, भाईचारा, तथा समानता पर आधारित हो जहाँ दलितों के लिए भविष्योन्मुख योजनाएं हो, जीवन मुक्ति का महासंग्राम हो और थोथी नैतिकता का अभाव हो। दलित साहित्यकार दलित साहित्य को हिन्दी साहित्य से अलग मानते हैं क्योंकि हिन्दी साहित्य की अपनी संवेदना तथा सामाजिक और सांस्कृतिक मूल्य हैं जबकि दलित साहित्य के सरोकार भिन्न हैं। मोहनदास की अवधारणा है कि, मैं हिन्दी दलित साहित्य को हिन्दी साहित्य का अंग नहीं मानता हूँ क्योंकि अगर वह अंग होता तो दलित साहित्य ता स्वरूप हिन्दी साहित्य अलग नहीं होता।

दलित साहित्य नकार साहित्य सामाजिक और सांस्कृतिक विश्वासों के प्रति तीखे तेवरों से घोर विरोध का साहित्य है जिजीविषा व स्पन्दन का संघर्षवादी साहित्य है। मानवीय गरिमा व मानवीय स्पर्धा वाला साहित्य है अर्थात् दलित संवेदना एवं साहित्य मानववादी सोच से परिपूर्ण साहित्य है। दलित साहित्य आज हर विधा में लिखा जा रहा है हर विधा साहित्य से साक्षात्कार करती प्रतीत हो रही है। यहाँ यह साहित्य दिन प्रतिदिन मानवीय सौन्दर्यवादी, व आशावादी साहित्य का पर्याय बनता जा रहा है। तमाम विपरीत परिस्थितियों, विसंगतियों, विकृतियों विषमताओं को नकारने वाला दलित साहित्य क्षमता ऊर्जा सम्भावना, सामाजिक तथा सांस्कृतिक वैभव को कायम रखने वाला साहित्य है। भविष्य का साहित्य है और मनुष्य की स्वतन्त्रता, समता, सम्पन्नता तथा बन्धुत्व की भावना को सर्वोपरि मानने वाला साहित्य है।

आज के इस प्रौद्योगिकी के युग में साहित्यिक सृजनात्मकता, समाजवादी व सांस्कृतिक सोच में निखार सुधार परिष्कार की नितान्त आवश्यकता है। साहित्य में रचनाकारों को सामयिक संदर्भो का पुनर्मूल्यांकन बिना लागलपेट से करना चाहिए। सामाजिक मूल्यों एंव सांस्कृतिक विशिष्टताओं के परिकरण में अहम योगदान देना चाहिए। दलित साहित्य में परिशुद्धता सामाजिक व सांस्कृतिक प्रांसगिकता लाने के लिए इसके नवीनीकरण की आवश्यकता है। दलितों का समाजशास्त्र व सौंदर्यशास्त्र तभी बदल सकता है। राम आहूजा का मत है कि, "युगों की दासता बेड़ियों को तभी समाप्त किया जा सकता है जब दलित स्वयं को शिक्षित और कुशल बना लें और आधुनिक समाज में प्रभावी ढंग से स्पर्धा करें। मात्र कानून बनाने से उनकी निर्योग्यताएं समाप्त नहीं होगी।

इस प्रकार उपर्युक्त अनुशीलनोपरांत यह तथ्य ध्यातव्य प्रतीत होता है कि दलित साहित्य में दलित का समाजगत व सांस्कृतिक संघर्ष काफी लम्बा बहुआयामी बहुविवेचित

व बहुस्तरीय है। आज दलित साहित्य दलित की फर्श से हर्ष तक की उल्लासमयी सांगोपांग अभिव्यक्ति करने में बेहद सक्षम है। हिन्दी साहित्य में दलित साहित्य का शीर्षस्थ स्थान बनाने के लिए अभी दलित महामनीषियों को सामाजिक और सांस्कृतिक आलोड़न-बिलोड़न की अति आवश्यकता है तांकि एक समुन्नत व व्यवस्थित समाज के निर्माण करने वाली स्वस्थ परम्परा प्रारम्भ हो। दलित शब्द आज एक महाप्रण बना हुआ है जिसका अन्त सम्बन्ध सामाजिक व सांस्कृतिक अन्तकलह संगुफित है। यह सामाजिक सरोकार व सामाजिक मुक्ति का हल ढूंढने वाला एक महाप्रण है अत: इसके महासमाधान के लिए एक महाचिन्तन समाजोपयोगी व जीवनोपयोगी सद्गति की परमावश्यकता है। दलित साहित्य समाज में बुनियादी परिवर्तन लाने का संकल्प है इससे करोड़ों-करोड़ों लोगों को आशा उम्मीद व विश्वास है दलित साहित्य को अपनी भूमिका पूरी निष्ठा से निभानी होगी। तभी एक सुखी, समृद्ध, सम्पन्न व वैभवशाली समाज निर्मित होगा। साथ में दलित संवेदना का फर्श से हर्ष तक पहुँचने का सपना व शोषणमुक्त समाज की परिकल्पना साकार होगी इसमें न केवल दलित मुक्ति की सम्भावना है बल्कि पूरे भवसागर की मुक्ति के लिए भी गुंजाइश है। यहाँ सामाजिक और सांस्कृतिक एकता, सम्पन्नता, शुद्धता के साथ ही राजशाही, लोकशाही, सामंतशाही, वर्गशाही, पूंजीपति व साम्राज्यवादी प्रवृत्तियां स्वत:ही क्षीण व निस्तेज होगी।

पाद टिप्पणी

1. डा. रामगोपाल भारतीय, दलित साहित्य के यक्ष प्रश्न, पृ.।।
2. ओमप्रकाश वाल्मीकि, दलित साहित्य और सौंदर्यशास्त्र, पृ. 16
3. ---------वही---------- पृ. 30
4. उषा शंकर, दलित विमर्श, 34.
5. गेल ओमवेट, दलित और प्रजातांत्रिक क्रांति, पृ. 95
6. डा. सुभाष चन्द्र, दलित मुक्ति आन्दोलन, पृ. 25
7. पी. एन. सिंह, अम्बेदकर चिन्तन और हिन्दी दलित साहित्य, पृ. 165
8. ----------वही---------- पृ. 199
9. गिरिराज किशोर, दलित विमर्श सन्दर्भ गांधी पृ. 25
10. उमा शंकर, दलित विमर्श, पृ. 161
11. राम आहूजा, भारतीय समाज, पृ. 81

सन्दर्भ ग्रंथ सूची:

1. गिरिराज किशोर, दलित विमर्श
2. डा. रामगोपाल भारतीय, दलित साहित्य के यक्ष प्रश्न
3. पी. एन. सिंह अम्बेदकर चिन्तन और हिन्दी दलित साहित्य
4. आलोक कुमार महात्मा ज्योतिबा फूले दलित संघर्ष गाथा
5. हसंराज सुमन, दलित समाज दशा और दिशा
6. रूपचन्द गौतम, आज़ाद भारत में दलित

अन्तः स्फुरित सलिला की प्रकर्षात्मक भावात्मक और साधनात्मक रहस्यवाद से अनुप्रेरित कबीर वाणी

*डॉ समीर महाजन

हिन्दी साहित्य कोशकार के अनुसार "अपनी अन्त स्फुरित अपरोक्ष अनुभूति द्वारा सत्य, परमत्व अथवा ईश्वर का प्रत्यक्ष साक्षात् करने की प्रवृत्ति रहस्यवाद है।" इसे मनुष्य की श्रेष्ठतम एंव उदात्ततम अनुभूति माना जाता है। साथ ही इसकी अभिव्यक्ति को देश-कालातीत स्वीकार किया गया है।

रहस्यवाद का एक पहलू यह है कि बुद्धि की समस्त भाग दौड़ के उपरान्त परमतत्व में रहस्य का ऐसा अंश शेष रह जाता है जो उसके लिए अगम्य है और जिसे अन्तः स्फुरित सहज ज्ञान के द्वारा ही जाना जा सकता है। जहां ईश्वर 'ज्ञेय' नहीं रहता उसकी अनुभूति होती है और इस रहस्यानुभूति में 'ज्ञाता' और 'ज्ञेय' एक हो जाते हैं। पर दूसरा पहलू योग के द्वारा परमतत्व की प्राप्ति का है। यहां हठयोग की प्रक्रियाओं पर पूरा बल है। इस प्रकार रहस्यवादी साधक का क्षेत्र बहुत व्यापक है। इनमें उपनिषदों के निगुण ब्रह्मवादी, सगुण ईश्वर के उपासक, वेदान्ती, शंकर, प्लोटिनस, एकहार्ट, लाओत्से, ईसाई, मुसलमान, सन्त, योग साधक आदि का समावेश हो जाता है।

रहस्यवाद और रहस्यवादी साधना का प्रमुख देश भारत रहा है। उपनिषदों को भारतीय रहस्यवाद का हृदय माना जाता है। पश्चिम में अंडरहिल जैसी चिन्तिका ने रहस्यवाद के कई चरणों पर प्रकाश डाला है। कहना होगा कि उनके द्वारा निरूपित ये चरण भावनात्मक रहस्यवाद से संबंध रखते हैं। इनमें जिज्ञासा, विरह और मिलन के तीन चरण अत्यन्त प्रमुख है।

शुक्ल जी की मान्यता है- "जब अद्वैतवाद का आधार लेकर कल्पना या भावना उठ खड़ी होती है अर्थात् जब उसका संचार भाव क्षेत्र में होता है तब उच्च कोटि के भावात्मक रहस्यवाद की प्रतिष्ठा होती है।" पर यहीं वे स्पष्ट करते हैं कि "रहस्यवाद दो प्रकार का होता है- भावात्मक रहस्यवाद और साधानात्मक रहस्यवाद। हमारे यहां का योग मार्ग साधानात्मक रहस्यवाद है। यह अनेक अप्राकृतिक और जटिल अभ्यासों द्वारा मन को अव्यक्त तथ्यों का साक्षात्कार कराने तथा साधक को अनेक अलौकिक सिद्धियां प्राप्त कराने की आशा देता है।" रहस्य साधना का संबंध मूलत साधनात्मक रहस्यवाद के साथ है।

साधनात्मक रहस्यवाद की स्थितियां सिद्धों और नाथों के यहां प्राप्त होती है। इसका मूलाधार हठयोग, योग-दर्शन में योग की व्याख्या करते हुए स्पष्ट किया गया है कि "योग चितवृत्तियों का निरोध है।" इनसे संसार की ओर जाने से मन को रोका जाता है। हठयोग का मूलाधार कुण्डिलनी शक्ति है। मानव शरीर में जो मेरूदण्ड है उस के नीचे कुण्डिलनी की स्थिति है। मेरूदण्ड में सात चक्र होते हैं। चक्र का एक पारिभाषिक कमल भी है। शरीर में गुदा के समीप मूलाधार चक्र है। इसमें चार दल होते हैं। उससे थोड़ा ऊपर हृदय से नीचे मणिपूरक नाम का चक्र है। इसमें दस दल होते हैं। हृदय के साथ अनाहत चक्र

*अध्यक्ष हिन्दी विभाग, एस.पी.एन. महाविद्यालय, मुकेरियां

है। इसमें बारह दल हैं। इसके ऊपर कण्ठ के चक्र की स्थिति है। इसमें सोलह दल होते हैं। इसके ठीक ऊपर नासिका से ऊपर और दोनों भौहों के बीच में आज्ञाचक्र स्थित है। इसमें दो दल हैं। यह स्थान त्रिकुटी भी कहलाता है। यहां पहुंच जाने पर साधक को दिव्य-दृष्टि प्राप्त होती है और उसे नीचे गिरने का भय नहीं रहता। इन छह चक्रों का भेदन करती हुई कुण्डलनी मस्तिष्क के सबसे ऊपरी भाग में स्थित सहस्रारचक्र पर पहुंचती है। इसे सहस्रदल कमल भी कहते हैं। साधकों ने इसे कई अन्य नामों से भी पुकारा है:- शून्य चक्र, सून्य मण्डल, गबन मण्डल, आकाश मण्डल, बेगमपुर, कैलास और मान-सरोवर। जो कुण्डलनी मूलाधार चक्र के पास साढ़े तीन चक्रों में वलियत होकर सोयी रहती है, उसे रहस्य साधना वाले योगियों को जगाना पड़ता है। मेरूदण्ड के दोनों ओर बाएं और दाएं दोनों दिशाओं से वक्राकार लिपटी दो-दो नाड़ियां ऊपर चढ़ती चली गयी हैं, वे ही क्रमश: इड़ा-पिंगला, वामा-दक्षिणा और चन्द्रा-सूर्या हैं। मूलाधार से यह जाग्रत शक्ति ऊपर बढ़ती हुई दूसरे चक्र पर अर्थात् स्वादिष्ठान पर पहुंचती हैं। वहां से मणिपूरक उससे अनाहत और अनाहत फिर वहां से आज्ञा और आज्ञा से सहस्त्रार तक पहुंचती है। इसी सहस्त्रार पर ब्रह्म की प्राप्ति होती है। यहां साधक की 'तारी' लग जाती है। इन चक्रों में साधक स्वादिष्ठान से बंधन-रहित तथा भय-मुक्त होता है। मूलाधार का रंग जहां पीला है, वहां स्वादिष्ठान का रंग लाल है। मणिपूरक का रंग सुनहला है। इससे पाताल सिद्धि मिलती है। अनाहत चक्र का रंग लाल है और इसे सिद्ध करने वाला योगी त्रिकालाज्ञ हो जाता है। चक्र का रंग दीप्त सोने के समान है और आज्ञाचक्र का रंग सफेद कुण्डिलनी शक्ति प्राणवायु के द्वारा उद्‌भूत होती है। उस समय स्फोट होता है जिसे नाद भी कहते हैं। यही नाद मूलाधार से उठ कर सहस्रार में लय हो जाता है। वहां सुतमनाविवर है। इसके मूल में ब्रह्मरन्ध्र में ब्रह्म की स्थिति है। इसके छह दरवाजे हैं, जो जाग्रत् कुण्डिलनी के द्वारा ही खुलते हैं। यहां वायु का संचार प्राणायाम के द्वारा होता है। कुछ हठयोगी साधक अपनी हठ-साधना में पांच अंगों की साधना करते हैं। कुछ आसन और मुद्राओं की साधना करते हैं, कुछ वायु की साधना करते हैं तथा कुछ वायु- शोधन और स्वर-साधना हैं, कुछ इन्द्रिय-निग्रह पर बल देते हैं और कुछ मन की साधना भी करते है, जहां ध्यान धारण करने की प्रक्रिया चलती है।

कबीर की स्पष्ट घोषणा है- "जो पिण्डे ब्रह्मण्डे जान, मानसरोवर कर स्नान।" अर्थात् जो हमारे शरीर में है वहीं ब्रह्माण्ड में भी है। इसलिए हमें अपने घट में व्याप्त परमतत्व को खोजना जाहिए। कबीर ने मन की साधना पर बहुत बल दिया है:-

मन मे आसन, मन में रहना, मन का जप-तप मन सो कहना
मन में खपरा, मन में सींगी, अनहद बेन बजावे रींगी।

कबीर ने सहस्रार चक्र पर कुण्डिलनी को ले जाने पर बहुत बल दिया है। साधक प्राणायाम को मूल बंधा के साथ स्थित कर मन को केन्द्रित करता है। सुष्मना को वायु से भरता है। इस साधना द्वारा काम-क्रोधादि नष्ट होते हैं (शक्ति जाग्रत होती है और मन केन्द्रीभूत होकर अमृत पीने लगता है। अज्ञान का निराकरण होता है, सिद्धी होती है और आनन्द मिलता है। इसलिए कबीर कहते हैं कि- हे अवधू ब्रह्मन्ध्रा में अपना मन-प्राण स्थित करों और वहां से निरन्तर झरने वाले अमृत रस का पान करो-

अवधू गगन मण्डल धार की जै

अमृत झरे सदा सुख उपजे, बकं नालि रस पीजै
मूल बांधि सर गगन समाना, सुष्मन ज्यों तंन लागी
काम क्रोध दोउ भय तलिता, तहां योगिनी जागी।
मनवो जाइ दरीवे बैठा, मगन भया रसि लागा
कहे कबीर जिव संसा नांही, सबद अनाहद बागा।

इसी तरह वे इस साधना के प्रति अपने मतवाले मन की साधनात्मक स्थिति स्पष्ट करते हुए कहते हैं-

मेरा मन मतवारा
उनमनि, चद्या गगन रस पीये, त्रिभुवन भया उनियारा
गुड करि ग्यानं धयान करि महुआ, भव माटी करि मारा
सुष्मनि नारी सहज समानी, पीव पीवन हारा।

कबीर इस साधानात्मक रहस्यवाद की प्रक्रिया को और स्पष्ट करते हैं। पवन की साधना षट-चक्रों का बेधन, मूल शक्ति को ब्रह्मरन्ध्र तक पहुंचाना। अनहद नाद का श्रवण होना, मन का एकाग्रीकरण तथा शून्य में विलया फिर आनंद ही आनंद का रसपान और घोष-

"उलटे पवन चक्र षट् वेध्या, मेर दण्ड सर पूरा
गगन गरजि मन सून्य समाना, बाजे अनहदे तूरा।"

कबीर की रहस्य साधना के संदर्भ में उनकी प्रसिद्ध साखी इसी रसदशा को दर्शाती है-

"गगन गरजि बरसै अमी, बादर गहरि गंभीर।
चहुं दिसि दमके दामिनी, भीजै दास कबीर।।"

रहस्य साधना की इस प्रक्रिया में कबीर के यहां योगी द्वारा सुनने वाले अनहद नाद का भरपूर उल्लेख मिलता है। उपर्युक्त साखी में गगन की गर्जना ही अनहद नाद है। कबीर की रहस्य साधना में खेचरी मुद्रा का भी महत्व है। योगी साधना प्रक्रिया में अपनी जिह्वा को उलट लेता है और तालु के पीछे ऊपर की ओर रन्ध्र से सटा देता है। 'ख' का अर्थ होता है- 'आकाश' और 'खे' का अर्थ है- 'आकाश में'। चरी का अर्थ है चलने वाली, लगने वाली अर्थात् योगी की जो मुद्रा आकाश में लग जाती है उसे 'खेचरी' मुद्रा कहते हैं। इस मुद्रा में ऊपर से, चन्द्रमा से झरने वाले अमृत-रस का योगी निरन्तर पान करता रहता है। आचार्य रामचन्द्र शुक्ल ने कबीर की रहस्यवादिता को साधनात्मक खाते में ही रखा है-

उन्होंने हठयोगियों के साधानात्मक रहस्यवाद के कुछ सांकेतिक शब्दों चन्द, सूर्य, नाद, बिंदु, अमृत, औंधा कुआ को लेकर अद्भुद रूपक बांधे हैं जो सामान्य जनता की बुद्धि पर पूरा आतंक जमाते हैं-

"सूर समाना चन्द में दुंहु किया धर एक
मन का चिन्ता तब भया कहु पुरबिला लेख
आकासे मुखि औंध कुंआं, पताले पनिहार
ताका पानी को हंसा पीवे विरला आदि विचारि।"

इस प्रकार कबीर की रहस्य- साधना का वह स्वरूप स्पष्ट हो जाता है जो मूलतः हठयोग पर आधारित है। पर इसके अतिरिक्त कबीर के काव्य में राजयोग, मंत्रयोग, सहजयोग आदि की स्थितियां भी निरूपित हुई हैं। उनके यहां सुरति-निरति, उन्मणी आदि

परिभाषाओं का बहुविध निरूपण प्राप्त होता है। सहज की व्याख्या करते हुए उन्होंने लिखा है- हाले डोले सुरति में, ज्यों गागर पनिहार। इसी तरह सुरति-निरति का विवेचन करते मनसा करले बाती। और फिर सहज हर कोउ कहै, सहज न चीन्है कोउ। जा सहजै विषय तजी सहज कहीजै सोउ।।

इसी प्रकार कबीर वाणी का एक महत्वपूर्ण भाग ब्रह्म-चिन्तन और ब्रह्म तादात्म्य के सबंध में उनकी रहस्य-साधना का है, जिसके पारिभाषित और प्रतीक सिद्धकवि ही नाथों और सिद्धो के यहां से आये हैं।

साधानात्मक रहस्यवाद के अतिरिक्त कबीर के यहां भावात्मक रहस्यवादिता की भी चरम परिणति प्राप्त होती है। अतः इतिहासकारों का मानना है कि कबीर के यहां साधानात्मक रहस्यवाद और जायसी के यहां भावात्मक रहस्यवाद मिलता है निरा एकांगी दृष्टिकोण है। कबीर ने प्रेम तत्व को मूल में रखकर जीव और ब्रह्म की विरहानुभूति और मिलन की आनन्द विहल स्थिति को दर्शाने के लिए मधुरा भक्ति का सहारा लिया है। ब्रह्म उनके लिए पुरूष पति और जीव नारी/पत्नी है और उनके बीच दाम्पत्य सम्बन्ध है। कबीर अपने त्रिगुणातीत, निर्विकल्पक ब्रह्म को अविचल पुरूष, कर्त्ता, भर्तार के "आठ पहर का दांझणा मोसो सहा न जाए
क्योंकि हरि मेरा पिउ मैं राम की बहुरिया।"
प्रिय के विरह की चोट की जीवात्मा प्रिया झेलती है-
"विरह भुअंगम तन डसूया, मंत्र न लागे कोई
राम वियोगी न जिये जिये जो बाउर होइ।"
उसके वियोग में उसका नाम पुकारते-पुकारते आंखों से आंसू बहते है और जीभ पर छाले पड़ जाते हैं। विरह का यह मूलभूत मंत्र उन्होनें सूफियों से लिया है। इस विरह का उनके यहां बड़ा महत्व है-

बासरि सुख न रैणि सुख, न सुख सुपनहिं माहि।
कबीर बिछुड़ा राम सौ ना सुख धूप न छांहि।।
बहुत दिनन की जोवती बाट तुम्हारी राम।
जिय तरसे तुझ मिलन को मन नाहीं बिसराम।.
यह तन जारौ मसिं करौ लिख् राम का नाउ।
लेखनी करउ करंक की लिखि लिखि राम पठाउ।।
यह तन जारौ मसि करौ ज्यों धूवा जार सरगि।
मति वे राम दया करै, बरस बुझाये अग्नि।।
सब रग तांत रबाव तन बिरह बजावे नित।
और न कोई सुन सके कै साई के चित्त।।
रोंऊ तो बल घटे हंसो तो राम रिसाई।
मन ही महि बिसूरना ज्यों घुण काठि खाई।।
नैना नीझर लाइआ रहट बहे दिन याम।
पपीहा ज्युं पिव-पिव करो, कबहूं मिलहुंगे राम।।

कबीर की यह विरह-वेदना बड़ी तीखी और स्वानुभूत है। यह सहज और

अकृत्रिम है।

उनकी भावात्मक रहस्यवादिता का दूसरा पक्ष मिलन का है। यदि विरह में 'बालम आव हमारे गेहरे' की पुकार है तो मिलन का यह पल जीवात्मा के पूरे उल्लास को अनुभूत कराने वाला है:-

"दुल्हिनी गावहुं मंगलाचार। हम घरि आए राजा राम भरतार
तन रत करि मैं मन रत करिहुं पंच तत्व बाराती
राम देव मोहे पहुने आए मैं यौवन में मदमाती
सरीर सरोवर बेदी करिहुं ब्रह्म वेद उचार
राम देव संग बावरी लैहूँ धनि धनि भाग हमारा।
सुर तैंतीसो कोटिक आए मुनिवर सहस अठिआसी
कहै कबीर हम ब्याही चले हैं पुरूष एक अविनासी।"

इसी तरह- "साईं मेरे साज गई एक डोली।" मैं भी मिलन का चित्र है। इस मिलन लिए नायिका उत्साह से भरपूर श्रृंगार करना जानती है-

किया श्रृंगार मिलन के तायी, काहे न मिलो राजा राम गोसाई। इस मिलन का उनके यहां इतना वेग है कि कबीर को कहना पड़ता है-

नैना अन्दर आंव तू ज्यों ही नैन झपेहुँ।
न मैं देखौ और कूँ न तुझ देखन देहुँ।।
नैनन की करि कोठरी, पुतली पलँग बिछाय।
पलकों की चिक डारि के पिय को लिया रिझाय।।

कबीर के यहाँ भावानात्मक रहस्यवादी प्रेम की यह चिक्कण, अन्त सलिला विरह-मिलन के दोनों तटों को छूती हुई जब उनकी वाणी में प्रवाहित होती है तब उनका भावात्मक रहस्यवाद अपने प्रकर्ष पर पहुंच जाता है। कहना होगा कि उनके काव्य में जहां साधना रहस्य की सुव्यवस्थित गति है वही रहस्य साधना की स्थाई स्थिति भी है।

संदर्भ ग्रन्थः-

हिन्दी साहित्य कोश 'धीरेन्द्र वर्मा'
हिन्दी साहित्य की भूमिका 'आ रामचन्द्र शुक्ल'
मानव हिन्दी कोश 'रामचन्द्र वर्मा'
सर्वदर्शन संग्रह उमा शंकर शर्मा'
पान्तजल योग-दर्शन 'राजवीर शास्त्री'
भारतीय दर्शन 'राधाकृष्णन'
कबीर वाणी 'डॉ. पारस नाथ तिवारी'
कबीर प्रतीककोश 'डॉ. ब्रह्मजीत गौतम'
कबीर का स्त्री दृष्टिकोण 'सेवा सिंह'
कबीर साहित्य चिंतामणि 'आ परशुराम चतुर्वेदी'
हिन्दी साहित्य का इतिहास 'आ रामचन्द्र शुक्ल'
हिन्दी साहित्य का भक्तिकाल 'यज्ञदत्त'

'आधे-अधूरे' का रचना विधान : एक नज़र

*डॉ. तिलक राज

मोहन राकेश के नाटक 'आधे-अधूरे' के महत्त्व को रेखांकित करने के लिए जहाँ इसे 'नील का पत्थर' माना गया है। वहाँ साथ ही यह भी कहा गया है कि इसमें विशद समस्या का अभाव है तथा यह सीमित परिवेश का नाटक है। किन्तु इसमें कोई सन्देह नहीं कि आज के बदले परिवेश में मध्यवर्ग के सामान्य और बेरोजगारों के अभावपूर्ण जीवन, आपसी तनावपूर्ण सामान्य स्थितियों के बीच में से ही 'आधे-अधूरे' नाटक ने रूप लिया है। कथ्य के धरातल पर इस नाटक का महत्त्व समसामयिक चिन्तन धारा को नाटक की इस महत्त्वपूर्ण विधा के माध्यम से अभिव्यक्ति देने में है और शिल्प के धरातल पर नाटक की शास्त्रीय मान्यताओं पर प्रश्न चिन्ह लगाने में है।

यह कहना इसके साथ अन्याय करना होगा कि यह मानसिक रूप से बीमार सम्पत्ति के आसामंजस्य का नाटक है, या इसमें भारतीय जीवन की पहचान आधी और अधूरी है, या इसकी आधुनिकता आरोपित सी लगती है।[1] जबकि असलियत यह है कि उद्योगिकीकरण के परिणामस्वरुप महानगर में रहने वाले मध्यवर्गीय परिवार के आपसी सम्बन्धों में आ जाने वाले बदलाव को इस नाटक में बड़ी कुशलता से आंका गया है। वर्तमान स्थिति में अस्तित्व बोध के संकट की यातना जितनी 'आधे-अधूरे' में परिलक्षित होती है उतनी ही हिन्दी के अन्य किसी नाटक में नही होती। इस का कारण यह है कि इस नाटक में कथावस्तु के चयन में आधुनिक नगर के मध्यवर्गीय परिवारों की चेतना, संघर्ष और विद्रोह का यथार्थ अंकन है। परम्परागत संस्कार शीलता और नैतिकता के बन्धनों के टूटने की कहानी है। कलहपूर्ण वातावरण और अभावग्रस्त अर्थव्यवस्था के कारण बौने बने व्यक्तियों के क्षोभ, आक्रोश और संत्रास का चित्रण है, उनकी दिशाहीन निरर्थकता और अस्तित्व अन्त में टूटने की करुण गाथा है।[2] इतना ही नही एक अन्य स्तर पर यह व्यक्तियों की विभिन्नता के बावजूद मानवीय अनुभव की समानता का दिग्दर्शक है और मानवीय सन्तोष के अधूरेपन का नाटक है।

संरचनात्मक दृष्टि से देखा जाए तो आज के भारतीय नगर के मध्यवर्गीय परिवार के दिन-प्रतिदिन के सामान्य जीवन की तनावपूर्ण स्थितियों तथा आपसी टकराव में प्रयुक्त शब्दावली के गिर्द इस नाटक की रचना हुई है। इन्हीं शब्दों के माध्यम से नाटककार ने मध्य-वर्गीय जीवन की विसंगतियों तथा परिवेशजन्य विषमताओं को उजागर किया है। यह नाटक एक ऐसे मध्यवर्गीय घर से सम्बन्धित है जिसकी सारी समस्याओं के मूल में कहीं आर्थिक अभाव को आंका जा सकता है। आज भारत के नगर के मध्यवर्गीय जीवन में आय के सीमित साधन और स्तर को ऊँचा करने की होड़ ने एक बेकली तथा विवशता को ही जन्म नही दिया अपितु इसके परिणामस्वरुप सारी सामाजिक और नैतिक मान्यताएँ चटकती जा रही है। यही स्थिति इस परिवार की भी है। घर बसाने पर भी अधूरापन खत्म नही हुआ। घर से बाहर उस अधूरेपन की पूर्ति का प्रयत्न है। मगर इस प्रयत्न में सारा घर ही धीरे-2

*अध्यक्ष, स्नातकोत्तर हिन्दी-विभाग, महंत राम प्रकाश दास राजकीय महाविद्यालय, तलवाड़ा (जिला होशियारपुर)

सिमटता रहा है। आर्थिक अभाव की यह छाया एक-दूसरे से कटे हुए और अपने आप में अकेले रहने वाले इन सभी पात्रों पर मंडरा रही है। किन्तु प्रश्न उठता है कि मध्यवर्ग के जीवन में असफल झल्लाहटों के अतिरिक्त है ही क्या? परिस्थितियों की प्रतिकूलता से टकराकर इनकी आशंसाएं क्या झल्लाहटों का रुप नहीं धारण करतीं। इस तरह से कहा जा सकता है कि 'आधे-अधूरे' इस बहुत बड़े मध्यवर्ग के जीवन से बहुत सीधे रुप से जुड़ा हुआ नाटक है। रंगमंच पर इसकी सफलता का भी यही कारण है। इसकी आधुनिकता भी आरोपित नहीं। आज का मध्यवर्गीय व्यक्ति इन्हीं विसंगतियों में ही रच रहा है। पुरुष एक महेन्द्रनाथ अपने ही घर में एक विसंगत स्थिति को जी रहा है। स्त्री और पुरुष दो के संवादों में भी विसंगति का बोध है।[1]

स्त्री मध्यवर्ग तथा पुरुष 'दो' एक ऐसे उच्च वर्ग के प्रतिनिधि है जिनके बीच संवाद समाप्त हो चुका है किन्तु स्वार्थपरता के धरातल पर भी एक-दूसरे को मिलते है। इन संवादों की बेतुकी बातों के माध्यम से लेखक सिंघानियाँ के वर्ग पर व्यंग्य द्वारा चोट करना चाहता है। इस वर्ग के प्रति लेखक की घृणा के परिणामस्वरुप यह पात्र एक 'केरीकेचर' सा बन गया है। सिंघानियाँ का इस रुप में चित्रण सोद्देश्य है। लेखक इस वर्ग के खोखलेपन, घटियापन पर चोट करना चाहता है और इसमें उसे सफलता मिली है।

अधिकांश आलोचकों ने प्रस्तावना को नाटक का संश्लिष्ट अंग नहीं माना। उनका कहना है कि यह आरोपित है, और नाटक से चिपकी हुई है, उसका अभिन्न अंग नहीं। इसके द्वारा लेखक की नाटक की सार्वभौमिकता एवं पात्रों की सार्विकता की महत्वकांक्षा पूरी नहीं हो पाई। प्रस्तावना ही नाटक को एक ऐसा परिप्रेक्ष्य देती है जिसमें इसकी सारी स्थितियों को समझा जा सकता है। एक ही अभिनेता द्वारा चार भूमिकाएँ करवाने की युक्ति द्वारा नाटककार दो बात कहना चाहता है वह प्रस्तावना के बिना स्पष्ट ही नहीं हो सकती। अलग-2 परिस्थितियों के दबाव से बने मुखौटों के पीछे का एक चेहरा दिखाने के उद्देश्य से ही इस युक्ति का प्रयोग किया गया है। जैसा कहा गया है, कि इसमें व्यक्तियों की विभिन्नता के बावजूद मानवीय अनुभव की समानता का दिग्दर्शन है।[2] साथ ही "बिल्कुल एक-से है आप लोग। अलग-अलग मुखौटे, पर चेहरा? - चेहरा सबका एक है।" सावित्री की इस उक्ति में ही नाटक की मूल संवेदना है। इसका सम्बन्ध एक अभिनेता द्वारा चार भूमिकाएं करवाने की युक्ति के साथ है। चौंकाने के लिए प्रयुक्त नहीं हुई।

शिल्प के धरातल पर भी इसे सही मायने में आधुनिक नाटक कहा जा सकता है। कथावस्तु एवं चरित्र चित्रण की शास्त्रीय मान्यताओं पर इसने प्रश्न चिन्ह लगाया है। कहा गया है कि ' 'सीधे-सादे कथ्य का यह नाटक जिस गति से खुलता है उसी गति से बढ़ता हुआ उसी पर समाप्त हो जाता है। नाटक में कहीं कसाव, तनाव या उठान नहीं आता। न ही एक ताल, एक लय पर चलते हुए नाटक के कार्य व्यापार का अन्दाज़ ही बदलता है।''[3] वस्तुतः कथानक की प्रचलित धारणा की दृष्टि से इस नाटक को समीक्षा की जाए तो कहना उपयुक्त ही है कि इसमें कसाव, विकास और उठान नहीं है। किन्तु इस नाटक का रचना विधान ही दूसरी प्रकार का है। नाटककार ने मध्यवर्ग के घर की स्थिति के लिए उत्तरदायी जो भी घटनाएँ है, उन सबकी चर्चा इसमें है: महेन्द्रनाथ का जुनेजा के साथ

बर्बाद करना और असफल रहना। सावित्री की एक पूरे आदमी की तलाश में जुनेजा, सिंघानिया, जगमोहन, मनोज आदि से सम्बन्ध स्थापित करना। बिन्नी का चुपचाप अपने दोस्त अमरजीत, जगमोहन, मनोज आदि से सम्बन्ध स्थापित करना। बिन्नी का चुपचाप अपने पिता की प्रेमी मनोज के साथ एक रात भाग जाना। इतना कुछ घटित होने के पश्चात् इस घर की स्थिति बड़ी विस्फोटक है। तनावपूर्ण विस्फोटक स्थिति से ही नाटक आरम्भ होता है। बरसों से इस नाटक के पात्र इसी स्थिति को जी रहे है। बरसों से महेन्द्रनाथ से अपने आपको छुड़ाने की कोशिश में लगी सावित्री अन्ततः इस घर को छोड़ने का निश्चय कर ही लेती है। किन्तु इस कोशिश में उसकी असफलता और महेन्द्रनाथ का घर लौट आना तथा जीवन वहीं इसी स्थिति को जीने के लिए विवश होना ही इस नाटक की त्रासदी है। किन्तु इन स्थितियों में इन पात्रों के जीवन की सच्चाईयों को उद्‌घाटित करने की क्षमता है। इस कारण से आधे-अधूरे की सीमाओं की ओर इंगित करते यह कथन कि "स्थितियों के माध्यम से कुछ घटता बढ़ता नही है - न नाटक न चरित्र। सभी चरित्र एक स्तरीय बने रहते है, हाड़-मांस के जिन्दा लोग नहीं जान पड़ते,"[2] उपर्युक्त नही। वस्तुतः बिना कसाव और उठान के नाटक की रचना के मूल में जहाँ प्राचीन शास्त्रीय धारणाओं पर प्रश्न चिन्ह लगाने की क्षमता है वहाँ आज की विकट जीवन स्थितियों को अभिव्यक्ति देने के लिए नटो नाट्य शिल्प की तलाश का भी प्रयास है। इस नाटक के पात्रों के सम्बन्ध में भी यही बात दोहराई गई है कि इसमें गति नही है। मध्यवर्गीय परिवार के घर के ठहराव को अभिव्यक्ति देने वाले पात्रों में गति का अभाव वास्तविक या स्वाभाविक है। जब नाटक में कुछ घटता ही नही तो भला पात्रों में गति और विकास का प्रश्न ही नही। वस्तुतः इस नाटक के पात्रों की मनः स्थितियों के उद्‌घाटन द्वारा ही उनके व्यक्ति का परिचय प्राप्त होता है। मध्यवर्गीय परिवार के विघटन के साथ-साथ इसके सदस्यों की टूटन एवं पीड़ा का परिचय अनेक रंग युक्तियों से दिया गया है। सावित्री न घर को छोड़ सकती है और न घर उसको छोड़ सकता है। 'सब अपने-अपने में खण्डित, त्रस्त और पस्त है। वे अपना बोझ उठा सकने में अ-समर्थ है। पर एक-दूसरे के बिना गति भी नही है। अखबार की रस्सी बनाना महेन्द्रनाथ की भीतरी कसमसाहट को प्रकट करता है। बिन्नी का हवा का जिक्र इस घर के विषाक्त वातावरण को रुप देता है। घर का यह वातावरण परिवार के सभी सदस्यों के जीवन को दूभर बनाए है। आर्थिक अभाव, अतृप्त आकांक्षाओं और मानसिक कुण्ठाओं ने इस घर को और वातावरण को 'नरक' के समान बना रखा है।'

मोहन राकेश ने पात्रों की भावनात्मक स्थितियों को अनेक रंग प्रतीकों द्वारा अभिव्यक्ति दी है। किन्नी के भीतर से किवाड़ बन्द कर लेना इसी प्रकार का एक भाव-स्थिति को मूर्त रुप देने वाला प्रतीक है। फाइलों से धूल उड़ाना, पैंट में कीड़ा घुस जाना, कैंची से कुतरना आदि रंग प्रतीकों से नाटक को नहराई मिली है। 'आधे-अधूरे' में स्थल और अनेक मोड़ लेने वाली घटनाओं से कथानक का संयोजन न करके सामान्य जीवन की सामान्यतर घटनाओं के आधार पर नाटक को निर्मित किया है। यही नाटक की उपलब्धि है। नाटकीय स्थितियों और पात्रों की भाव स्थितियों में संश्लिष्टता है। रंग युवतियाँ और रंग प्रतीक भी नाटक की भाव-वस्तु का अभिन्न अंग बन कर आए है।

'आधे-अधूरे' नाटक के सम्बन्ध में यह भी कहा गया है, 'संवादों का बढ़िया

चयन और खानगी ने कथ्य की खामियों की तरह चरित्र की घटना हीनता और विकास के अभाव में समाकर उन्हें अभिनेय बना दिया है। इसके संवादों और भाषा की प्रायः प्रत्येक आलोचक ने प्रशंसा की है। यह कहने में संकोच नहीं किया गया कि भाषा और संवादों के कारण इसके कथ्य और इसके शिल्प की सारी दुर्बलताएं छिप जाती है। विघटन की प्रक्रिया में एक मध्यवर्गीय परिवार के जीवन खण्ड का चित्रण करने के लिए बोल चाल की सामान्य जीवंत भाषा का प्रयोग इस नाटक में किया गया है। ये भाषाएं इस वर्ग के जीवन से जुड़ी हुई है। निरन्तर अनेक संदर्भो में प्रयुक्त होते रहने से वे घिसे हुए शब्द है। उन्हीं में ऐसी क्षमता होती है। इनके ध्वनि बिम्ब पूरे नाटक की भाव-स्थिति को दृश्य बिम्बन बन कर ग्राह्या बनाते है। वस्तुतः मोहन राकेश ने नाटक में कथानक और चरित्र चित्रण की रुढ़ धारणाओं पर प्रश्न चिन्ह लगाते हुए, बिना कथानक के कसाव और विकास के तथा चरित्र-चित्रण के उतार-चढ़ाव के मध्यवर्ग के नित्य प्रति आपसी तनावों और पात्रों के मनः स्थितियों के बीच उन्हीं द्वारा प्रयुक्त भाषा में नाटक को रुप दिया है। कुछ के शब्द मध्यवर्ग की "पूरी सच्चाई" को साफ तौर से सामने रखने की क्षमता रखते है, जैसे-'किटपिट-किटपिट-किटपिट'।

इस नाटक की भाषा को देखते हुए यह महसूस किया जाने लगा है कि नाट्य शब्द का अलग अस्तित्व है। विभिन्न सन्दर्भो में निरन्तर प्रयुक्त होने के पश्चात् घिसा हुआ शब्द जो अनेक स्तरों पर अनुगूँज लिए हुए हो, वही नाटक के लिए उपयुक्त है। असल में 'आधे-अधूरे' नाटक से ही हिन्दी समीक्षकों का ध्यान नाट्य शब्द की ओर गया है। मुझे लगता है कि इस नाटक के रचना विधान में नाट्य शब्दों की महत्वपूर्ण भूमिका है। संवादों का तीखापन और तल्खी मन को चीरती जाती है। ध्वनिबिम्ब, दृश्यबिम्ब में बदलते हुए जो कुछ मंच पर देख रहे है, उससे कहीं व्यापक जीवन वास्तव का साक्षात्कार कराते चलते है। इसी में नाटक की भाषा की सफलता है।

लेखक की रंग-चेतना ने ही इस नाट्य रुप को नियोजित किया है। कथ्य सम्प्रेषण के लिए मोहन राकेश ने उपरोक्त अनेक रंग-युक्तियों के अतिरिक्त रंग संयंत्रों तथा अन्य रंग उपकरणों का प्रयोग बड़ी कुशलता से किया है। दृश्यबन्ध में प्रयुक्त सज्जा के उपकरण मध्यवर्गीय प्रवृत्ति को स्पष्ट करते है। शुरु में लिखा है एक चीज का दूसरी चीज से रिश्ता तात्कालिक सुविधा की मांग के कारण लगभग टूट चुका है। फिर भी लगता है कि वह सुविधा कई तरह की असुविधाओं से समझौता करके की गयी है। बल्कि कुछ सुविधाओं में ही सुविधा खोजने की कोशिश की गयी है। यह रंग संकेत नाटककार की रंग चेतना का परिचय देता है। मंच सज्जा के सभी उपकरण नाटक की भाव वस्तु से जुड़े हुए है। सबसे पहले डायनिंग टेबल आलोकित होता है और फिर स्टडी टेबल। मध्यवर्ग का सारा संघर्ष क्या रोटी और शिक्षा को लेकर नही है। अपने अस्तित्व को बनाए रखने और रोटी चलाने का सारा संघर्ष पूरे नाटक पर छाया रहता है। एक अभिनेता द्वारा अनेक भूमिकाएं करने की युक्ति नाटक के मूल कथ्य का संश्लिष्ट अंग है। महेन्द्रनाथ द्वारा फाईलें बनाना, झाड़ना, बिन्नी द्वारा डिब्बा नही खुल पाना, किन्नी का भीतर से कुण्डी बन्द कर लेनी आदि ऐसी रंगचर्याएं है जो भाव-सम्प्रेषण में समर्थ है। पात्रों के कार्य -व्यापार भाव-सम्प्रेषण की दृष्टि से महत्वपूर्ण है। सावित्री जगमोहन के साथ जाने का निश्चय कर लेती है, उस समय के

कार्य व्यापार' सावित्री के तनाव को अभिव्यक्ति देने में समर्थ है। स्पष्ट है कि यदि संरचनात्मक दृष्टि से देखा जाय तो इस नाटक की बनावट और बुनावट से स्पष्ट हो जाता है कि लेखक रंगमंच की क्षमताओं और सीमाओं से परिपूर्ण है।

शास्त्रीय नाटकों की अवहेलना करते हुए मोहन राकेश ने 'आधे-अधूरे' नाटक द्वारा नये शिल्प की तलाश की है। इस तलाश में उसकी रंगचेतना ने समुचित सहायता की है। वस्तु-सम्प्रेषण के लिए रंग-उपकरणों, रंग-संयंत्रों, रंग-सज्जा का समुचित प्रयोग उसकी रंगचेतना की गवाही देता है। केवल इतना ही नही भाव-सम्प्रेषण के लिए मोहन राकेश ने खुले-मंच और मुखर-मौन का भी बहुत कुशलता से प्रयोग किया है। विशेष रुप से सावित्री के जगमोहन के साथ चले जाने के पश्चात् कुछ क्षणों के लिए रंगमंच के खाली रह जाने पर उस घर का उजड़ापन-सूनापन दिलो दिमाग पर छा जाता है। जुनेजा और बिन्नी के संवादों के बीच-बीच का मौन भी मुखर है। 'आधे-अधूरे' में अनेक स्थलों पर मुखर मौन की योजना है।

'आधे-अधूरे' का कथ्य जहाँ एक ओर मध्यवर्ग के जीवन में आ गये अन्तर्विरोधों और विसंगतियों को चित्रित करता है। वहाँ दूसरी ओर गहरे उतर कर परिस्थिति जन्य विवशता में जीते हुए त्रस्त और पस्त मनुष्य की तस्वीर सामने रखता है। यह उस मध्यवर्गीय आम आदमी की तस्वीर है जो अपनी अतृप्त आकांक्षाओं के कारण परिस्थितियों से टकराता है किन्तु उनका चक्रव्यूह तोड़ नही पाता। विवश स्थिति को जीने के सिवा कोई और चारा ही नही। उसके सामने और कोई चुनाव ही नही है। एक बार फिर से वही शुरुआत शुरु का यह वाक्य अन्त में अनायास मन में गूँजने लगता है। इस से नाटक की गति वृत्ताकार बन जाती है। शिल्प की दृष्टि से नाटकीय स्थितियों की वृत्ताकार गति भी कथ्य से जुड़ी हुई है। यह गति भंवर के उस वृत्त की तरह है जिसमें मध्यवर्ग का सामान्य आदमी अपनी अतृप्त आकांक्षाओं के कारण कुलबुलाता हुआ डूब जाता है। इस नाटक के तनाव की स्थितियाँ और पात्रों की टकराहट इसी प्रकार की है। विवश-स्थितियों में जीते हुए भी मरे हुए के समान रहना उसकी सबसे बड़ी त्रासदी है। इस विचार से त्रासदी की रंगत और गहरी हो जाती है जब पता चलता है कि उसके पास इस तरह जीने के सिवा और कोई चारा भी नहीं है।

इस प्रकार 'आधे-अधूरे' मध्यवर्ग के सामान्य मनुष्य के जीवन की रोज बरोज घटने वाली त्रासदी की सफल अभिव्यक्ति है।

1. नटरंग - 10-11 पृ. 49-50
2. नटरंग - 21
3. नटरंग - 10-11
4. नटरंग - 10-11
5. नटरंग - 10-11
6. नटरंग - 10-11

व्यंग्य–स्रष्टा का साहित्यिक अवदान–'राग दरबारी' की प्रासंगिकता के संन्दर्भ में

*सौरभ कुमार

(शोध–पत्र)

साहित्य मनुष्य की एक विशिष्ट चेष्टा है। सामाजिक जीवन की अनुभूतियों का प्रतिबिम्ब उसमें सतत उभरता रहता है और उसके जरिए मनुष्य अपने भावकोष की अभिवृद्धि करता है। साहित्य–सर्जक भले ही कितना भी व्यक्तिवादी क्यों न हो वह अंततः सामाजिक प्राणी ही है, वैसे ही जैसे "व्यंग्य की ध्वन्यात्मकता समाजोन्मुखी होती है परन्तु आलम्बनत्व धर्म व्यक्ति उन्मुख होता है।"[1] वह अपनी अनुभूतियों को अवश्य ही अपने आसपास के जीवन अर्थात् समाज से ग्रहण करता है। अतः यह कहा जा सकता है कि साहित्य व समाज का एक दूसरे से घनिष्ट सम्बन्ध है। साहित्य और समाज का सम्बन्ध ढूँढने की जैसी प्रबल चिंता समालोचकों में पायी जाती है, वैसी साहित्य–सर्जक कलाकारों में नहीं। साहित्यकारों की कृत्तियों में समाज की झलक भिन्न–भिन्न अनुपात में आलोचकों को मिलती है। हिन्दी में इस प्रकार के अनुसंधान की चेष्टा ही साहित्य की प्रांसागिकता, इसकी उपादेयता संबंधी जिज्ञासाओं को शांत करती है।

मानव के जीवन को मूलतः समाज की परिधि में रखा जाता है। यहीं इसका जन्म व मृत्यु दोनों होता है। संभवतः तभी तो मनुष्य को सामाजिक प्राणी माना जाता है। समाज स्वयं में धर्म–नीति, आचार–विचार, रीति–रिवाज, भाषादि की एक पूरी परंपरा धारण कर मानवीय मनोभूमि का निरंतर निर्माण करती चलती रहती हैं। **"परिवर्तन ही जीवन है और जीवन ही संसार का मूल है तथा इसी की आवश्यकता–पूर्ति हेतु ज्ञान का उदय होता है।"** इस ज्ञान ने न सिर्फ समाज को परिवर्तित किया बल्कि मध्यकालीन परिस्थितियों से आधुनिकता और फिर उत्तर आधुनिकता की दहलीज पर लाकर मनुष्य को खड़ा कर दिया। परम्परा, धर्म, विश्वास आदि इस युग में मनुष्य के लिए सहायक नहीं वरन् अवसेधक तत्त्व बन गए। "साहित्य समाज के नैतिक सत्य की चिंता है। लेकिन जहाँ समाज में सही दिशाओं के चिंतन के बदले परिणामों की त्वरता हावी होने लगती है, वहाँ साहित्य और समाज दोनों के रिश्ते की क्षमता क्षीण होती हैं। फिर भी, साहित्य समाज की दूरगामी वृत्तियों का न केवल प्रतिरोधक बल है, बल्कि रक्षक तत्त्व भी है। यही कारण है कि इतनी कशमकश के बाद भी यह रिश्ता कायम रहता आया है, चाहे समाज उन तत्त्वों से लबालब भरा हो, जो साहित्य विरोधी है।"[2] मनुष्य चूँकि समाज व इन सब अवरोधक तत्त्वों के केन्द्र में रहता है अतः इसका संघात भी मनुष्य को ही झेलना था। ऐसी परिस्थितियों से उपन्यास का जन्म होता है। तभी तो उपन्यास मानव जीवन

*पंजाब विश्वविद्यालय,लुधियाना

की व्याख्या है। इसमें मानव जीवन का जितना व्यापक, सत्य व जीवन्त चित्रण हो सकता है शायद साहित्य के किसी अन्य विधा में नहीं।

आधुनिक हिन्दी साहित्य में 'व्यंग्य' एक सशक्त धारा के रूप में प्रवाहित होता रहा है, जो कि न सिर्फ पद्य–साहित्य बल्कि गद्य साहित्य में भी लिखा जा रहा है।"शास्त्रीय दृष्टि से व्यंग्य मानव तथा जगत की मूर्खताओं तथा अनाचारों को प्रकाश में लाकर उनके उपहास्य अथवा घृणोत्पादक रूप पर आलोचनात्मक प्रहार करने में समर्थ एक साहित्यिक अभिव्यक्ति है।"[3]

गद्य के क्षेत्र में हरिशंकर परसाई, नरेन्द्र कोहली, रवीन्द्रनाथ त्यागी रचनाकारों ने स्वातन्त्र्योत्तर हिन्दी साहित्य में ढेर सारे व्यंग्य–निबंध, व्यंग्य–कहानी, व्यंग्य–उपन्यास आदि लिखे और समकालीन विद्रूपताओं को व्यंग्य के माध्यम से प्रस्तुत किया। इस क्षेत्र को समृद्ध करने वाले प्रमुख हस्ताक्षरों में एक नाम और आता है और वह है– श्रीलाल शुक्ल । शुक्ल जी ने भी इस परम्परा को आगे बढ़ाते हुए अपनी अप्रतिम प्रतिभा से व्यंग्य साहित्य को समृद्ध किया। उनका व्यंग्य लेखन संख्यात्मक एवं गुणवत्ता दोनों दृष्टियों से महत्त्वपूर्ण है।

"कोई भी कथाकार तभी सफल होता है जब वह मनुष्य की बुनियादी निर्यात से हमारी पहचान कराता है, उपेक्षितों और अभिशप्तों की ओर से बोलकर हमारी संवेदना का विस्तार करता है। साहित्य सर्जक से यह अपेक्षा की जाती है कि वह मानव जीवन का पथ प्रकाशित करे।"[4]

व्यंग्य–साहित्य–स्रष्टा श्रीलाल शुक्ल के साहित्य का रचनात्मक कलेवर भी एक बहुआयामी विराटकाय कृतित्त्व का दिग्दर्शन कराता है। श्रीलाल जी में साहित्य–सृजन के बीज किशोरावस्था से ही विद्यमान थे, जिन्हें गाँव के साहित्यिक माहौल में पनपने का उचित अवसर मिला। धनाक्षरी सवैये तो उन्होंने 12–13 वर्ष की आयु से ही लिखना प्रारंभ कर दिया था। वे अक्सर कवि सम्मेलनों में हाईस्कूल और इण्टर के दिनों से ही जाते थे जहाँ से कभी–कभी महीने का खर्च चलाने भर का रूपया मिलने लगा था, लोगों से साहित्य अध्ययन की प्रेरणा भी मिली। पढ़ाई के दौरान ही उन्होंने 'शहीद' नामक कहानी लिखी जो वर्षों बाद निकष–2 में छपी। प्रशासनिक सेवा में आने के बाद भी वे आधुनिक हिन्दी और अंग्रेजी साहित्य बराबर पढ़ते रहे। इसी दौरान इन्होंने 'स्वर्णग्राम और वर्षा' नाम की एक घोर यथार्थपरक व्यंग्यपूर्ण रचना लिखी जिसे धर्मवीर भारती ने निकष–1 में स्थान दिया। इसके बाद पाठकों की चिट्ठियों से इनका स्वागत साहित्य जगत् में होने लगा। वे स्वीकार करते हैं कि उसके बाद भारती, विजयदेवनारायण साही और केशवचंद्र वर्मा जैसे मित्रों के प्रोत्साहन से इन्होंने नियमित लेखन शुरू कर दिया, वास्तव में इनका उपन्यास 'सूनी घाटी का सूरज' इन्हीं मित्रों को समर्पित है। यह इनकी पहली औपन्यासिक कृति है जो सन् 1957 में प्रकाशित हुई। इसके बाद तो वे रूके ही नहीं, ताउम्र लिखते रहे। इनके साहित्य सुप्रभात, राष्ट्रवाणी, ज्ञानोदय, धर्मयुग आदि पत्र–पत्रिकाओं में

छपने लगा। उसके बाद हास्य–व्यंग्य, निबंध, सामान्य लेख, कहानियाँ तथा उपन्यास–अंश साप्ताहिक हिन्दुस्तान, कल्पना, नई कहानियाँ, धर्मयुग, माध्यम सारिका आदि लब्ध प्रतिष्ठित पत्र–पत्रिकाओं में प्रकाशित होने लगे। 'अंगद का पाँव' नामक हास्य व्यंग्य संग्रह सन् 1968 में तथा 'अज्ञातवास' उपन्यास सन् 1962 में प्रकाशित हुआ। सन् 1968 में प्रकाशित 'राग दरबारी' उपन्यास ने उन्हें हिन्दी के वरिष्ठ और विशिष्ट कथाकार बना दिया। उन्हें इसी कालजयी कृति पर, जिसका हिन्दी से इतर भारत की लगभग सभी प्रमुख भाषाओं में व अंग्रेजी भाषा में अनुवाद हो चुका है ।

"व्यंग्य समाज की तत्कालीन विसंगतिपूर्ण परिवेश की वह तल्ख अभिव्यक्ति है, जो प्रहार कर व्यक्ति, वस्तु तथा समाज की पोल खोलने का एक अस्त्र है।"[5] व्यंग्यकार ने आज की ऐसी अनेक ज्वलंत समस्याओं को, जिनमें लोगों का दम घुट रहा है, इस व्यंग्य कृति के माध्यम से उठाया है। इसमें राजनीतिज्ञों पर करारी चोट करने के साथ–साथ समाज के विभिन्न आधारभूत अंगों जैसे पुलिस, कर्मचारी, अफसर व अन्य प्रकार के सेवा–कार्यों में लगकर अपने स्वार्थ–पूर्ति करने वाले लोगों को निशाना बनाया है।

स्वातन्त्र्योत्तर हिन्दी कथा साहित्य में निस्संग और उद्देश्यपूर्ण व्यंग्य के लिए विख्यात व्यंग्यकार श्रीलाल शुक्ल ने केवल विद्रूप एवं असंगतियों का विध्वंस ही करते हैं बल्कि मानवीय मूल्यों का सृजन भी करते हैं । श्री लाल शुक्ल के व्यंग्य की प्रमुख प्रेरणा का स्त्रोत है उनके स्वयं के सामाजिक परिवेश की विडम्बनाओं से परिपूर्ण परिस्थितियाँ। इनके साहित्य का अवलोकन करने पर यह स्पष्ट होने लगता है कि इनकी मूल लेखकीय दृष्टि व्यंग्यात्मक रही, चाहे वह निबंध हो या कहानी, नाटक हो या उपन्यास, इनके भीतर का व्यंग्यकार हर जगह परिचय देता है। उन्होंने अपने व्यंग्यों में सबसे ज्यादा उस वर्ग की खबर ली है, जो सबसे अधिक ज्ञानी, विद्वान है और बुद्धि का प्रयोग करके प्रतिष्ठा प्राप्त कर लेता है – बुद्धिजीवी। उनकी दृष्टि में बुद्धिजीवी वर्ग का ही सबसे अधिक पतन हुआ है। जो जितना बुद्धिजीवी है वह उतना ही खोखला है। ढोंग और पाखंड बुद्धिजीवी के भीतर प्रवेश कर चुके हैं। वह तटस्थ रहकर स्वार्थ सिद्ध करने लगा है। विसंगतियों के विरूद्ध उत्पन्न कटाक्ष हैं, विराट अनुभूति के व्यंग्यकार श्री लाल शुक्ल परिवेश से विषय को चुनते हैं और दैनिक घटनाओं को राष्ट्रीय या सांस्कृतिक संकट से जोड़ देते हैं।

"उपन्यास आज की सर्वाधिक प्रभावशाली विधा है।"[6] यद्यपि उपन्यासकार मानवीय जीवन के यथार्थ की अभिव्यक्ति ही करता है किन्तु अभिव्यक्ति प्रक्रिया में "यथार्थ पर मजबूत पकड़ होनी चाहिए।"[7] हिन्दी उपन्यास में जीवन के सामाजिक, सांस्कृतिक तथा मानव प्रकृत्ति से आबद्ध सभी क्षेत्रों के फलक पर विस्तारित हुआ

है। उपन्यास को गद्य की अन्य विधाओं के अपेक्षित समाज के अधिक निकट व प्रासंगिक देखा जा सकता है।

किसी भी रचना (उपन्यास) को प्रांसगिक तभी माना जाता है जब उसकी उपयोगिता, उस समय जब वह लिखी गई तथा वर्तमान समय में भी, लगभग समान हो। इस दृष्टि से हिन्दी साहित्य का कालजयी उपन्यास 'राग दरबारी' का विश्लेषण करना अधिक समीचीन होगा। श्रीलाल शुक्ल कृत 'राग दरबारी' सन् 1968 में प्रकाशित हुई जो स्वातंत्र्योत्तर भारत की सामाजिक यथार्थ, मूल्यहीनता, संस्कारहीनता, भ्रष्टाचार, अन्याय स्वशोषण आदि विद्रूपताओं को परत–दर–परत उघाड़ती है। इस कृति की कथावस्तु परंपरागत ढंग से प्रस्तुत नहीं किया गया है। ऐसा शायद इसलिए कि कृतिकार 'शिवपाल गंज' के माध्यम से देश की वर्तमान वास्तविकता का उद्घाटन करना चाहते है। 'शिवपाल गंज' जो कि कथ्य के केन्द्र में है, प्रकृत्ति सौन्दर्य से विपन्न, जीवन के रमणीय शोभा–मंडल व्यवहारों से रहित है। यह हाल न सिर्फ तत्कालीन 'शिवपालगंज' का था बल्कि वर्तमान उत्तर–आधुनिकतावादी युग का भी है। इस युग में भी ऐसे सैकड़ों शिवपालगंज देखे जा सकते हैं जो न शहर है और न ही देहात। यही वज़ह है कि वह शहरी व देहाती दोनों प्रकार की विकास संबंधी योजनाओं से रहित है। उसे न शहरी विकास योजना का लाभ मिल पाता है और न ही देहाती विकास योजना का।

'राग दरबारी' उपन्यास में उपन्यासकार ने जिस प्रकार गिरते मानवमूल्य को दिखाया है वह आज भी विद्यमान है। उपन्यास में वैद्य जी (एक पात्र) जिस प्रकार अपने पुत्र को गलत रास्ते पर चलने को प्रेरित करता है उसी प्रकार वर्तमान समय में भी ऐसे पिता मिल जाते हैं जो अपने पुत्र को अपने नक्शेकदम (ग़लत रास्ते) पर चलने की प्रेरणा देते हैं, उसके हर प्रकार के कुकृत्यों पर पर्दा डालते हैं। उपन्यास में यह भी दिखाया गया है कि पिता–पुत्र में लड़ाई होती है और पुत्र पिता को पीट–पीटकर लहु–लुहान कर देता है। आज के समाज में भी इस प्रकार से टूटते मानव मूल्यों को देखा जा सकता है। इस दृष्टि से भी यह उपन्यास प्रासंगिक प्रतीत होता है।

श्री लाल शुक्ल ने बड़े संयम और धैर्य से भ्रष्ट राजनीति, सामाजिक व्यवस्था, दफ्तरशाही, पूँजीवादी व्यवस्था, टूटते मानव मूल्यों आदि समस्याओं को व्यंग्य के माध्यम से इस प्रकार उद्घाटित किया है, मानों कि ये सभी समस्याएँ आज के समाज की समस्याएँ हैं। वैद्य जी के रूप में जो व्यक्ति उभरता है वह पाठकों को अपने आस–पास देखने को मिल सकता हैं, जो आज के स्थापित नेता हैं। सभी प्रकार की अनैतिकता, भ्रष्टाचार, बुराईयों की जड़ में रहकर इनके मुख से 'सभी जगह शांति है' जैसी उक्ति ही निकलती है। इसी प्रकार ऐसी अनेक बातें है जो 'रागदरबारी' को आज के समाज के अधिक निकट पाती है और इसकी प्रासंगिकता सिद्ध करती है।

सरलता, सहजता, सादगी, नम्रता, निश्छलता, विनय, सागर-हृदय, जैसे न जाने कितने ही विशिष्ट गुणों को धारण करने वाले श्रीलाल शुक्ल अपने लेखन में विभिन्न विधाओं को अपनाया, सिवाय काव्य के। हालांकि उन्होंने लेखन की शुरूआत काव्य से ही की थी। उन्होंने अपने गद्य-लेखन में वैयक्तिक पारिवारिक, सामाजिक, धार्मिक और राजनीतिक जीवन की विसंगतियों को भाषाबद्ध किया। समकालीन हिन्दी साहित्य में सन् 1963 से प्रारम्भ हुई श्रीलाल शुक्ल जी की लेखन यात्रा अनेक मोड़ों, पड़ावों से गुज़रते हुए अग्रसर होती रही। उनका परलोक-गमन इस यात्रा पर चिरस्थायी रूप से पूर्णविराम लगा देता है। अंतिम यात्रा तक उनकी लेखनी जिस निस्संग व्यंग्यात्मकता से समकालीन सामाजिक यथार्थ को परत-दर-परत उघाड़ती है, ऐसा अन्यत्र मिलना असंभव ही है।

(Footnotes)

1 अवस्थी, डॉ. ओम् प्रकाश, 'आलोचना की फिसलन', कानपुरः पुस्तक संस्थान, प्र. सं.-1976, पृ.30.

2 वधान, डॉ. अमर सिंह, 'भाषा साहित्य और संस्कृतिः दिल्लीः भावना प्रकाशन, प्र.सं-2003, पृ.116.

3 मेंहदीरत्ता, डॉ. वीरेन्द्र, 'व्यंग्य का स्वरूप', परिशोध (दूसरा अंक), चण्डीगढ़, पृ.32.

4 जैन, डॉ. गरिमा, 'कृष्णा सोबती कृत ''ऐ लड़की'' में नारी चेतना: नई दिल्लीः संजय प्रकाशन, प्र.सं.-2003, पृ.11

5 देसाई, प्रा. डॉ. बापूराव धोंडू, 'हिन्दी व्यंग्य विधाः शास्त्र और इतिहासः कानपुरः चिन्तक प्रकाशन, प्र.सं.-1990, पृ.18.

6 सिंह, बच्चन, 'उपन्यास का काव्य शास्त्र', नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं., 2008, पृ.15

7 सिंह, बच्चन, 'उपन्यास का काव्य शास्त्र', नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं., 2008, पृ.21

An Analysis of Employment Generation through MGNREGA in Punjab

*Dr. Balbir Singh

Abstract

This paper discusses the functioning of Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) during its implementation in all districts of Punjab. The objective is to examine the change in pace and nature of work being undertaken during the study period. The achievements in terms of the employment generation across different caste and gender groups, quantity of work done along with its quality and usefulness of the work has also been presented in this paper. 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

India has three decades of experience in implementing employment generation programmes. The concept of creating employment in public works is not new: the Maharashtra model of rural employment has existed since the 1970s. The most critical difference now is that people's entitlement, by law, to employment, is mandated through MGNREGA for the entire country. Not much has changed in the form and substance of the public work programmes in the past 30-odd years, however. In many ways the MGNREGA is a replication of earlier schemes in letter and spirit, of course, with a legal guarantee. So past failures do haunt the MGNREGA.

The MGNREGA is an Indian job guarantee scheme, enacted by legislation on 25 August, 2005. The scheme provides a legal guarantee for at least one hundred days of employment in every financial year to adult members of any household willing to do public work related unskilled manual work at the statutory minimum wage of Rs120 per day in 2009 prices. If they fail to do so the government has to pay the salary at their homes. The central government outlay for scheme is Rs4,000 billion in FY2010.

This act was introduced with an aim of improving the purchasing power of the rural people, primarily semi or unskilled work to people

*Associate Professor &Head, Department of Economics, Desh Bhagat College, Bardwal- Dhuri, Punjab

living in rural India, whether or not they are below the poverty line around one- third of the stipulated work force in women. The law was initially called the NREGA but was renamed on 2 October, 2009.

The act directs state governments implement MGNREGA "schemes". Under the MGNREGA the central government meets the cost towards the payment of wage, ¾ of material costs and some percentage of administrative cost of State Council. Since, the state governments pay the unemployment allowance, they are heavily incentivised to offer employment to workers.

However, it is up to the state government to decide the amount of unemployment allowance, subject to the stipulation that is not be less than ¼ the minimum wage for the first 30 days, and not be less than ½ the minimum wage thereafter. 100 days of employment per household must be provided to able and willing workers every financial year.

Apart from the objective of providing guaranteed employment to the rural poor for a specific number of days, MGNREGA has many other dimensions, which can directly or indirectly the influence the rural livelihoods, income, employment and income distribution.

SECTION-II

Reininger, K., and Y Liu (2010) have used the date from some 2500 household in Andhra Pradesh who were surveyed in 2004 before NREGS had been conceived, in 2006 when implementation had just started and in 2008 when NREGS operated state wide. These are combined with detailed administrative data on NREGS well-out and work records. The empirical result suggested that NREGS targets the poor. However, a higher propensity of participation for household playing a leadership role in the village point towards some influence of village leaders in allocation of work. A lower participation propensity for illiterate and female leaded households also suggests that awareness of the Programme or other constraints on the ability to supply labour continue to be relevant. The authors results also point towards significant and positive impacts of NREGS participation on consumption expenditure, intake of energy and protein and asset accumulation which suggest that the short term effect of NREGS on participating household were positive and grater than programme cost.

Singh Sukhdev, Neha Wasal and Nirmal S. Jaura (2011) examined the role of NREGA in socio-economic development of Punjab. The study revealed that village Sarpanches proved to be the main source of awareness about the programme and were instrumental in getting them employed in NREGA activities. Rural connectivity, cleanliness of village ponds and plantation and water conservation were the major employment activities under NREGA. There is need to generate more employment

opportunities under NREGA in future to ensure greater participation on rural people. Provision of better worksite facilities will further help in improving the effectiveness of NREGA.

Ahirrao (2012) analysis that MNREGA is indeed a unique programme for poverty alleviation through employment generation and asset creation and which has elicited world-wide attention. It is based on the genius of using public works to play the role of a safety net by providing stabilization benefit to the rural poor women who lack skills of any kind except perhaps passes physical stamina. It has enabled the deployment of labour of the poor to build infrastructure for development. Its preponderant and immediate benefit every year, especially during times of distress due to droughts, is the effect of enabling the poor to handle the risk of decrease in consumption.

Biju Paul Abraham, Bhaskart Chankarbarti, Reghabendra Chattopadhyoy ans Suman Nath (2013) studied the impact of MGNREGES on the beneficiaries and analysed 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. Howerver, 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 pressurise gram panchayats to initiate populer errands which makes it difficult to match village needs with demands.

The above mentioned studies have thrown a light on the employment generation through MGNREGA in different parts of the country. The present study can be seen as a continum in the same direction where the focus is on the analysis of employment generation through MGNREGA in Punjab

Section III

DATA AND METHDOLOGY

This paper is based on the study conducted in different districts of Punjab. The data for the study was collected from the website of the Mahatma Gandhi National Rural Employment Guarantee Act 2005 (www.nrega.nic.in) 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, various categories of projects completed under MGNREGA such as rural connectivity, water conservation and harvesting,

micro irrigation, irrigation facilities, renovation of traditional water bodies etc.

The study has been divided into five sections. Section-I 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 provided through MGNREGA in Punjab is discussed in Section-IV. Concluding remarks are carried out in Section-V.

SECTION-IV

Employment Provided Through MGNREGA in Punjab

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 will further add value to the analysis.

A cumulative number of more than 9 lakh cards were issued by 2012 -13. The number of job card issued was 8.26 lakh by 2010-11 which then increased substantially to about 9.13 lakh by 2012-13. The proportion of scheduled caste households in the total number of job cards issued always remained above 76 precent. It shows that the job cards are being issued largely to the poor rural households with larger concentration of the scheduled castes but even the other poor also seemed to get the job cards issued for getting assured wage employment for 100 days. The number of job cards issued in various districts of Punjab varied between 16 thousand to more than 1.13 lakh in 2012-13 .The number of job cards increased by 34.9 percent in Punjab during 2010-11 to 2012-13 with the rate of increase in various districts varying between 12 to 42 percent. Highest rate of growth in the issuance of job cards was observed in Ferozpur, Hoshiarpur and Ludhiana, it was the lowest in Pathankot, SAS Nagar and Kapurthala. All the district of Punjab where MGNREGA was implemented in the third Phase registered comparatively higher growth in the number of job cards during the period of 2010-11to 2012-13. While the proportion of scheduled caste in the total number of job cards issued was as high as about 92 percent in Jalandhar, such proportion was between 80-90 percent in more than12 districts.

Further, of all the household issued job cards in Punjab, about 2.46 lakh household demanded employment in 2012-13. These households accounted for 27.01 percent of the total number of households to whom the job cards were issued. Almost all the households demanding

employment during a given year were provided employment which seems to be quite encouraging.

65.21 lakh person days of employment were generated through MGNREGA activities in 2012-13. Out of the total employment generated during 2012-13, 78.53 percent belonged to scheduled caste and 21.44 percent to other castes. The extent of employment generation among women was 46.45 percent. The employment generation was highest (8.16 lakh person days) in Ludhiana during 2012-13. The smallest number of employment generation in 2012-13 took place in SAS Nagar at 48,390 person days. There was a significant change in the employment generation at the district level during 2010-11 to 2012-13. Districts of Faridkot, Muktsar, Moga, Pathankot and Nawanshahr have shown significant increase in employment generation during this period, while the performance of Hoshiarpur, Amritsar, Ferozepur, Barnala, Sangrur and Kapurthala decrease significantly. There is a need to explore the causes of such performance in order to boost the employment generation in Punjab and achieve the objective of providing at least 100 days of wage employment to every rural household.

As the scheduled castes dominated among issuance of job cards with about 77 percent share in the job cards, this share in the total employment generation through MGNREGA was about 78 percent. All the districts experienced similar kind of distribution of employment generation with a very small difference between the share of job cards issued and the share in total employment generated under MGNREGA.

SECTION-V

Conclusion:

The study analyses the employment generation through MGNREGA in Punjab. On the basis of data it was found that 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, there are significant variation in the share of women in total employment generation through MGNREGA across various districts in Punjab. The share of women in total employment generation was the highest at the 67.68 percent in Fatehgarh Sahib, it was the lowest at the 7.73 percent in Roop Nagar during 2012-13. It is expected that MGNREGA

will help in improving the households incomes not only by providing employment opportunities to the rural males but also by encouraging increased female work participation when the males start getting more remunerative employment opportunities outside the MGNREGA ambit. There has been a consistent increase in the female share in total employment in almost all the districts.

References

* Ahirrao Jitendra (2012), 'A Brief Scanning of MGNREGA' *Kurukshetra*, Vol. 60, No. 9, July.
* 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
* Reininger, K. and Y. Lui (2010), 'Poverty impact of Indian's National Rural Employment Guarantee Scheme: Evidence from Andhra Pradesh, 'Paper prepare for presentation at the Agriculture and Applied Economics Association, Colorad.
* Singh Sukhdev, Neha Wasal and Nirmal S. Jaura (2011), 'Role of NREGA in Socio-Economic Development of Punjab, '*Journal of Agriculture Development Policy*, Vol. 21(2): PP.87-94.

Debt-Equity Mix-A Traditional Approach: An Empirical Evidence From The Indian Firms

*Gurnam Singh Rasoolpur

Abstract

This empirical paper attempts to study the behaviour of selected firms from different industries of the Indian corporate sector in planning their capital structure during the period under study. The study is limited to top 35 firms from different industries, where number of firms are unrepresentative, out of the list of top 500 manufacturing firms from the Indian corporate sector selected on the basis of the turnover for the year 2004-2005 which covers the time span of eleven years commencing from 1995-96 to 2005-06. The study reveals that two-third (68.03 percent) of the selected firms in these industries are in 0-100 percent capital structure range which means that the firms in these industries are using a very lesser amount of borrowed capital as compared to their own capital which is below the well-established standard of 2:1 during the period under study. It has also been observed that around one fifth of the selected firms (18.31 percent) in these industries are lying in 100-200 percent capital structure range during the period under study. So, these firms are using more amount of debt in their capital structure than their own capital but less than the well-established standard range of 200 percent (2:1) during the period under study. However, number of firms in 200-300 and more than 300 percent capital structure ranges are considerably less i.e.13.66 percent. Further, it is found that only a few (1.36 percent) of the selected firms in these industries are lying in 190 to 210 percent (1.90:1 to 2.10:1) capital structure range which are approaching to the well-established standard range of 200 percent (2:1) during the study period. Thus, it is observed that firms in these industries are following traditional approach of financing through debt during the study period. However, debt capital is a cheaper source of finance, thus, the use of debt may maximize the value of wealth of shareholders.

Key Words :- Debt-Equity Mix, Capital Structure, Shareholders

*Assistant Professor, P.G Department of Commerce & Business Management Guru Nanak College, Sukhchainana Sahib, Phagwara, Punjab, India

The capital structure will be planned initially when a company is incorporated. The financial manager has also to deal with an existing capital structure. Every time when funds have to be procured, the financial manager weighs the pros and cons of various sources of finance and selects the most advantageous sources keeping in view the target capital structure. Thus, the capital structure decision is a continuous one and has to be taken when ever a firm needs additional finances. As the objective of a firm should be directed towards the maximization of the value of the firm, the capital structure, or leverage, decision should be examined from the point of view of its impact on the value of the firm. If the value of the firm can be effected by capital structure or financing decision, a firm would like to have a capital structure which maximizes the market value of the firm. So, the financial manager should plan an optimum capital structure for his company. The optimum capital structure is obtained when the market value per share is maximum.

"A company can finance its investments through debts/or equity. The company may also use preference capital. Thus, capital structure is the mix of debt, equity and preference securities that are used to finance a company's assets. Leverage is generally measured by the ratio called debt-equity ratio. This ratio indicates the relationship between the borrowed funds and owners' funds in the capital structure of a company.

Long-Term financing is closely linked up with the capital structure trends as reflected by the debt-equity ratio in various industries. Various all India financial institutions generally observed the debt-equity norm of 2:1 for financing the firms in private sector. Relaxation is made in certain cases e.g. in the case of capital-intensive industries like fertilizer, aluminum, petrochemical, electricity supply undertakings, steel and cement plants of the private sector, the permitted ratio is around 3:1. In the case of the shipping industry, the ratio of 6:1 or even higher is permitted. However, the choice between debt and equity from the point of view of shareholders as well as from the point of view of lenders is an important one.

But, debt is riskier. It enhances the financial risk. Also, if interest and principal payments on debt are not promptly met when due, bankruptcy, loss of control for the owners may occur. It will turn out that use of some debt by the firm is desirable and a strong case can be made

for the existence of an optimal capital structure, or debt/equity mix. Finally, the conclusion that some debt, but not 100 percent debt financing, is optimal will be reached by introducing various market imperfections. As far as preference share capital is concerned, it offers benefits only if the profits are available to the issuing company. Preference shareholders bear the risk being the owner of the company. At the same time, preference capital is used as a part of owners' stake for trading on equity.

The main purpose of a firm for using financial leverage is to magnify the shareholders' return under favourable economic conditions with the ultimate aim of increasing the value of each share.

The role of financial leverage in magnifying the return of the shareholders is based on the assumptions that the fixed charges funds such as preference share capital, debentures and term-loans can be obtained at a cost lower than the firm's rate of return on its total assets. Thus, when the difference between the earnings generated by assets financed by the fixed charges funds and costs of these funds is distributed to the shareholders, the earnings per share or return on equity capital increases. It will contribute towards shareholders' wealth if cost of equity capital increases at a lower rate. However, earnings per share or return on equity will fall if the company obtains the fixed charges funds at a cost higher than the rate of return on the firm's assets. It should be therefore clear that earnings per share, return on equity capital and cost of equity share capital are the important figures for analyzing the impact of financial leverage ." (Pandey, I. M., 2010, p. 320).

The paper is organized into five sections. Section I provides the introduction about the capital structure. Section II deals with data source, sample size & research methodology to be followed in the study. Section III presents reports and analysis of the empirical results of the study. Section IV summarizes and concludes the study. Section V describes the suggestions & scope for further research.

Section II – Data Source, Sample Size & Research Methodology

In order to examine the behaviour of firms from the different industries of the Indian corporate sector in planning their capital structure, the firm level panel data is taken into consideration and it is collected from the corporate data base PROWESS maintained by the Center for Monitoring the Indian Economy (CMIE). This database contains the detailed

information on the financial performance of all the public listed companies in all the segments in India, compiled from various sources such as profit and loss accounts and balance sheets, stock price data, the annual reports etc. The database also contains background information including ownership pattern, products, profit, plant location, new investment and so on for the companies. This is a reliable source of information and many researchers in India have used the data for their empirical analysis. The data used in the analysis consists of the manufacturing firms listed on the Bombay Stock Exchange (BSE). We have also restricted our analysis to firms that have no missing data continuously for eleven years. So the sample size is a function of available data. Finally, we ended up with top 35 firms from different industries, where firms are unrepresentative, of the Indian corporate sector out of the list of top 500 private sector manufacturing firms published in the Business Today, on the basis of sales turnover for the year 2004-05. So, these top 35 firms from different industries, where the number of firms are unrepresentative i.e. a few firms, constitute sample for our empirical study. The study covers time span of eleven years commencing from 1995-96 to 2005-06.

In the present study, the ratio of total borrowings to net worth is being used for measuring the capital structure (debt–equity ratio) of a firm. Here, borrowings include all forms of debt-interest bearing or otherwise. All secured and unsecured debt is included under total borrowings. Thus, total borrowings include debt from banks (short term as well as long term) and financial institutions, inter-corporate loans, fixed deposits from public and directors, foreign loans, loan from government, etc. Funds rose from the capital market through the issue of debt instruments such as debentures (both convertible and non-convertible) and commercial paper are also included here while net worth includes equity share capital, preference share capital and reserve & surpluses minus revaluation reserves & miscellaneous expenses not written off. Preference share capital is irredeemable in nature. So, it is considered as a part of net worth. Short-term borrowings are included in the debt or total borrowings because it is observed that short-term borrowings are being used as a long-term source of finance in the Indian contest. The capital structure has been divided into thirty one ranges during the period for empirical study. Further these capital structure ranges are classified into four broader categories – i.e. 0-100 percent, 100-200 percent, 200-300 percent and more than 300 percent for analytical analysis.

Table reveals information related to companies (11.68 percent of the total number of sample companies) lying in different industries which includes 366 observations from the years 1995-96 to 2005-06 over a period under study. Capital structure wise analysis reveals that highest number of companies (19.95 percent) is in 0-10 percent capital structure range, followed by 7.38 percent of companies in 20-30 percent capital structure range, while no company is lying in 280-290 percent capital structure range during the period under study. Yearly analysis reveals that highest number of companies (26.47 percent) is in 0-10 percent capital structure range in the years 2002-03 and 2005-06. It may be noted that 68.03 percent companies are in 0-100 percent, 18.31 percent companies in 100-200 percent, 7.65 percent companies in 200-300 percent and 6.01 percent companies in more than 300 percent broadly classified capital structure ranges during the period under study. So, it has been observed that more than two third of the selected companies (68.03 percent) are in 0-100 percent capital structure range. It means that in this industry, such companies are following conservative approach of financing through debt. These companies are using lesser amount of debt in their capital structure as compared to even their own capital also, although it is a cheaper source of finance. Similarly, it has also been observed that around one fifth of the companies (18.31 percent) are in 100-200 percent capital structure range. Such companies are following liberal approach of financing through debt. These companies are using more amount of debt in their capital structure than their own capital but less than the well-established standard range of 200 percent (2:1). It has been observed that around 14 percent of the companies (13.66 percent which means that 7.65 percent in 200-300 percent and 6.01 percent in more than 300 percent capital structure ranges) are in more than 200 percent capital structure ranges. It means that such companies are using debt freely as a source of finance. Such companies are using debt beyond the well-established standard range of 200 percent (2:1). But, in this industry, only 1.36 percent companies are in 190 to 210 percent (1.90:1 to 2.10:1) capital structure range which is near to the well-established standard range of 200 percent (2:1)

Table Percentage Distribution of 35 Companies under Different Industries

Capital Str.(%)	Year 1995-96	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	Avg.
00-10	9.38	9.38	16.67	18.75	20.59	17.14	23.53	26.47	25.71	23.53	26.47	19.06
10-20	0	3.13	6.67	9.38	8.82	5.71	8.82	5.88	5.71	14.71	8.82	7.16
20-30	12.50	12.50	10	0	5.88	11.43	8.82	5.88	5.71	2.94	5.88	7.38
30-40	9.38	3.13	3.33	6.25	2.94	5.71	2.94	5.88	5.71	5.88	5.88	5.19
40-50	0	6.25	0	3.13	5.88	8.57	2.94	0	8.57	5.88	8.82	4.64
50-60	3.13	12.50	10	9.38	5.88	2.86	5.88	5.88	0	0	0	4.92
60-70	12.50	3.13	6.67	9.38	5.88	5.71	11.76	5.88	8.57	5.88	0	6.83
70-80	12.50	12.50	3.33	3.13	2.94	2.86	2.94	8.82	5.71	2.94	2.94	5.46
80-90	3.13	6.25	10.00	3.13	2.94	2.86	0	8.82	0	2.94	5.88	4.10
90-100	3.13	3.13	0	0	0	0	0	0	2.86	8.82	8.82	2.46
100-110	0	0	3.33	3.13	2.94	2.86	0	0	8.57	2.94	2.94	2.46
110-120	6.25	6.25	0	6.25	2.94	5.71	0	0	0	0	2.94	2.73
120-130	9.38	0	3.33	0	0	2.86	2.94	5.88	0	0	0	2.19
130-140	0	3.13	3.33	6.25	8.82	0	5.88	0	2.86	0	0	2.73
140-150	0	0	0	0	0	2.86	0	5.88	0	2.94	0	1.09
150-160	0	0	3.33	3.13	0	2.86	0	0	0	2.94	0	1.09
160-170	3.13	3.13	0	0	0	0	0	0	0	2.94	0	0.82
170-180	0	3.13	6.67	0	2.94	0	5.88	0	5.71	0	0	2.19
180-190	0	3.13	0	3.13	5.88	2.86	2.94	0	0	2.94	0	1.91
190-200	3.13	3.13	0	0	2.94	2.86	0	0	0	0	0	1.09
200-210	0	0	0	0	0	2.86	0	0	0	0	0	0.27
210-220	3.13	0	6.67	3.13	0	0	0	0	2.86	0	0	1.37
220-230	0	0	0	0	0	2.86	5.88	0	0	0	2.94	1.09
230-240	0	0	0	0	0	0	2.94	2.94	2.86	2.94	0	1.09
240-250	0	0	0	0	0	0	0	2.94	0	0	0	0.27
250-260	0	0	0	3.13	2.94	5.71	0	0	0	0	8.82	1.91
260-270	0	0	0	0	0	0	0	0	0	0	2.94	0.27
270-280	0	3.13	0	0	2.94	0	0	0	2.86	2.94	0	1.09
280-290	0	0	0	0	0	0	0	0	0	0	0	0
290-300	0	0	0	0	2.94	0	0	0	0	0	0	0.27
>300	9.38	3.13	6.67	9.38	2.94	2.86	5.88	8.82	5.71	5.88	5.88	6.01
Total %	100	100	100	100	100	100	100	100	100	100	100	100
0-100	65.63	71.88	66.67	62.5	61.76	62.86	67.65	73.53	68.57	73.53	73.53	68.03
100-200	21.88	21.88	20	21.88	26.47	22.86	17.65	11.76	17.14	14.71	5.88	18.31
200-300	3.13	3.13	6.67	6.25	8.82	11.43	8.82	5.88	8.57	5.88	14.71	7.65
>300	9.38	3.13	6.67	9.38	2.94	2.86	5.88	8.82	5.71	5.88	5.88	6.01

Overall, it is found that majority of the companies under different industries are using lesser amount of debt in their capital structure during the study period.

Section IV – Summary and Conclusions

This paper analyses the behaviour of firms from different industries of the Indian corporate sector in planning their capital structure during the period under study. The study is limited to top 35 from different industries, where firms are unrepresentative, out of the top 500 private sector manufacturing firms selected on the basis of sales turnover for the year 2004-2005, published in Business Today, which covers time span of eleven years commencing from 1995-96 to 2005-06. The following are the conclusion and findings of the behaviour of firms in planning the capital structure of the top 35 firms from different industries of the Indian Corporate Sector.

1. It is found that two-third (68.03 percent) of the selected companies in these industries are lying in 0-100 percent capital structure range during the period under study. So, it means that in these industries, such companies are following high degree conservative approach of financing through debt. These companies are using lesser amount of debt capital as compared to their own capital in their capital structure during the period under study which is below the well-established standard of 2:1. However, debt capital is a cheaper source of finance, thus, the use of debt may maximize the value of wealth of shareholders.
2. It has also been observed that around one fifth of the selected companies (18.31 percent) in these industries are lying in 100-200 percent capital structure range during the period under study. So, in these industries, such companies are following liberal approach of financing through debt. These companies are using more amount of debt in their capital structure than their own capital but less than the well-established standard range of 200 percent (2:1).
3. It is found that only a few (1.36 percent) of the selected companies in these industries are lying in 190 to 210 percent (1.90:1 to 2.10:1) capital structure range which are approaching to the well-established standard range of 200 percent (2:1) during the study period.
4. It is observed that one-fifth (19.95 percent) of the selected companies in these industries are lying in 0-10 percent capital structure range during the period under study. It means that such companies in

these industries are using negligible amount of debt in their capital structure during the period under study.

5. It has been observed that 13.66 percent of the companies (which means that 7.65 percent in 200-300 percent and 6.01 percent in more than 300 percent capital structure ranges) are lying in more than 200 percent capital structure ranges during the study period. It means that such companies are using debt freely as a source of finance. Such companies are using debt beyond the well-established standard range of 200 percent (2:1). However, the number of companies in these capital structure ranges are considerably less.

To sum up, the study reveals that all the firms in different industries are following conservative approach of financing through debt during the study period.

Section V- Suggestions & Scope for Further Research

Debt and equity are the backbone of the business world. Equilibrium is needed between them in order to maximize the value of a firm consequently the wealth of share holders. In the present study, conservative approach of financing through debt in all the firms of different industries in the Indian Corporate Sector is observed. Further research can be carried out for finding out the factors which are responsible for such conservative behaviour of firms in the different industries of the Indian corporate sector in planning their capital structure

References

1. Bevan, Alan A. and Danbolt, Jo, "***Capital Structure and Its determinants in the UK—— A Decompositional Analysis,***" Applied Financial Economics, Vol.12, No.3, March, 2002, pp. 159-170.
2. Bhaduri, Samitra N., "***Determinants of Capital Structure Choice: A Study of the Indian Corporate Sector***" Applied Financial Economics, Vol. 12, No. 9, Sept., 2002, pp. 655-665.
3. Bhatt, Rakesh K., "***Determinants of Financial Leverage: Some Further Evidence,***" The Chartered Account, Vol. 29, No. 6, Dec., 1980, pp. 451-56.
4. Bradley, Jarrell and Kim, "***On the Existence of an Optimal Capital Structure: Theory and Evidence,***" The Journal of Finance, July, 1984, Vol. XXXIX, No. 3, pp. 857-878.

Gupta, Manak C., *"The Effect of Size, Growth and Industry on the Financial Structure of Manufacturing Companies,"* The Journal of Finance, Vol. 24, No. 3, June, 1969, pp. 517-529.

Khan, M.Y. & Jain, P.K., (1983), *"Financial Management,"* Tata McGraw Hill, New Delhi.

Kumar, Raj, *"Ethical Paradoxes in Business in Neoliberal Economic Framework,"* PCMA Journal of Business, Vol. 3, No.2, June, 2011, pp. 150-164.

Lord, Richard A. and Farr, W.Ken, *"Collusion and Financial Leverage: An Analysis of the Integrated Mill Steel Industry,"* Financial Management, Spring, 2003, pp.127–148.

Mahakud, Jitendra, *"Testing the Packing Order Theory of Capital Structure: Evidence from the Indian Corporate Sector"*, The Icfai Journal of *Applied* Finance, Vol.12, No. 11, 2006, pp. 17-26.,

Narender and Sharma, *"Determinants of Capital Structure in Public Enterprises,"* Finance, Vol. 12, No. 7, 2006, pp. 14-28.

Pandey, Dr. Indra Mohan, *"Leverage, Risk and the Choice of Capital Structure,"* The Management Accountant, Vol. 13, No.3, March, 1978, pp. 203-208.

Pandey, Indra Mohan, *"Impact of Corporate Debt on the Cost of Equity,"* The Chartered Accountant, Vol. 27, No. I, July, 1978, pp. 14-20.

Pandey, I.M., *"The Effect of Liquidity Structure and Leverage on the Cost of Equity of a DFI: A Case Study of ICICI,"* The Chartered Accountant, Vol. 28, April, 1979, pp. 922-928.

Pandey, I.M. Ranjit, Manoj K. and Chotigent, T., *"Capital Structure Choices in an Emerging Capital Market: A Case of Thailand,"* Management & Change, Vol. 4, No.1, Jan-June, 2000 pp. 1-32.

Saravanan Palaisamy, *"Ownership Pattern and Debt Equity Choice of Corporates in India: An Empirical Extension,"* Applied Finance, May, 2006, pp. 29-47.

Taub, Allan J., *"Determinants of the Firm's Capital Structure,"* The Review of Economics and Statistics, Vol. 57; 1975, pp. 410-16.

17. Titman, S., & Wessells, R., ***"The Determinants of Capital Structure Choice,"*** The Journal of Finance, Vol. XLIII, No. 1, March, 1988, pp. 1-19.

Effect of GATS On Higher Education Sector In Northern India

*Ajay Sharma

Abstract

India has a very ancient culture and civilization. Closely associated with this ancient and rich heritage are the values of liberalism and internationalism that is best epitomised in the concept "Vasudhaiva Kutumbakam". Much in tune with this principle, Ancient Indian Educational Institutions used to accept students from all over the world. Nalanda and Taxila were famous centres of higher learning, which used to attract students from all around. Their eminence was so pronounced that scholars of eminence like Huen Tsang and Fa-hien willingly became their students. The conditions of the middle ages had its vitriolic effect on Indian education. The stigma against international travel did not help its cause. Further, existing knowledge was sought to be cocooned up in the nursery of a few selected classes/castes. Research and development was totally ignored and knowledge ceased to be updated. While Europe grappled with the nuances of physical sciences in the wake of enlightenment, India sought to be regressive in its approach to education. The spirit of internationalization was thus lost in India.

Even though India has a strong tradition of higher education since ancient times, western and secular education, with an emphasis on scientific inquiry came to India only with the British.

Introduction

In early 20th Century, Higher Education Institutions were goal oriented at the time they were created due to social movements like Arya Samaj, Sanatanists etc. But with passage of time, they have dominant population of task oriented people and thus turning them into task-oriented institutions. Task oriented institutions have extremely high probability of losing touch with environment and slide to sick category. It is apparent that Indian Higher Education Institutions are now unable to maintain good-fit with environmental changes, over a period of time. In the ever-changing environment, there is always a need for continuous updating; redesigning and developing the institutions to enable them to meet the demands of the changed environment.

*Assistant Professor, PG Deptt. Of Commerce, GGDSD College, Chandigarh

Number of Colleges in 2002 & 2006

S.No.	Category	As on January 1.2002	As on March 31. 2005	% of previous row	March 31. 2006	% of previous row
1	Total	15.437	17.625		18.064	
2	Under UGC purview (Arts. Science & Commerce)	11.128	14.000	79.4	14400	79.72
3	Included u/s 2(f) UGC Act		5.589	39.9	6109	42.42
4	Included u/s 12(B) UGC Act		5.273	94.4	5525	90.44
5	Funded by UGC Xth plan		4.870	92.4	5068	91.73
6	Accredited by NAAC		2.780	37.1		

Source : Eleventh Five Year Plan (2007-2012). http:// planningcommission.nic.in/plans/planrel/11thf.htm

Expansion of the Higher Education System: The Current Status

Since independence, the higher education system has grown rapidly. By 1980, there were 132 universities and 4738 colleges in the country enrolling around five percent of the eligible age group in higher education.

Today, India is the third largest higher education system in the world (after China and the USA) in terms of enrollment. However, in terms of the number of institutions, India is the largest higher education system in the world with 17973 institutions (348 universities and 17625 colleges).

Student enrolment grew at an estimated rate of 7 per cent between 1987 and 1993 but has now declined to 5.5 per cent compound rate of growth. Today, there are 10.5 million students enrolled in all higher education institutions, with the teaching staff numbering 321,000. **In spite of this phenomenal growth, the total enrolment forms only about 11 percent of the relevant age-group (17-23) population.** Tables 2 and 3 illustrate the status of various educational institutions in India.

Growth of higher education institutions and enrolment in India

HEI Higher education institution Year	Universities	Colleges	Total HEIs	Enrolment (in Million)
1947-48	20	496	516	0.2
1950-51	28	578	606	0.2
1960-61	45	1,819	1,864	0.6
1970-71	93	3,277	3,370	2.0
1980-81	123	4,738	4,861	2.8
1990-91	184	5,748	5,932	4.4
2000-01	266	11,146	11,412	8.8
2005-06	348	17,625	17,973	10.5

Source: UGC (Universities include central, state, private and deemed-to-be universities as also institutions of national importance established both by the central and the state legislatures.)

While India is endowed with a large and growing base of skill professionals (21.4 million graduate workers in 2000), there are conflicting views about the quality of its endowment. According to McKinsey (2005), only 25% of Indian engineers, 15% of its finance and accounting professionals and 10% of Indian professionals with general degrees are suitable to work for multinational companies. The fact that many Indian professionals do not possess the global skill and quality is also evident from the fact that, despite large pool of middle managers available at home, some Indian firms are beginning to recruit them from abroad. The issues concerning scarcity of quality human resource have come out clearly in our consultations with various professional associations and industry bodies, particularly NASSCOM. There is a consensus in these consultations that reforms in higher education are required since this would lead to better human resource development. To address issues relating to higher education in the wider context of promoting trade in services, the Department of Commerce has been having extensive consultation with all other stakeholders, including Ministry of Human Resource Development and private sector players. The last such consultation was held on 28.8.2006.

Given that India's public spending, GER levels and private sector participation are low, even when compared to developing countries, there appears to be a case for improving the effectiveness of public spending and increase the participation of private players, both domestic and foreign.

Today, Higher Education sector in India is characterized by unimaginable advances in knowledge and synthesis of knowledge, triggering major changes in the objectives, contents, and methods of higher education. The future of Higher Education Institutions would be largely determined by their abilities to compete in a global market where 'industrial based economies' are giving way to 'knowledge based economies'. Growth and survival of Higher Education Institutions depends heavily on the knowledge, insight, foresight and competence of the decision makers (Governments, Education Administrators, Teachers and other stakeholders) of today. The Higher Education System in India has been facing many challenges for the past several years, like:

- Unachieved goals of National Education Policies like: size, access, equity, relevance and quality.
- Steady decline in the financial support available from the Government, both at the Central and the State levels;

· Advances in Information and Communication Technology (ICT) and their deep penetration in Higher Education Sector;
· Globalization of Higher Education and entry of foreign Universities in the country in order to be partners of local institutions or to establish independent campuses.

Review of Research Studies in the Subject:

Globalization is a 'qualitatively new phenomenon, of multi-dimensional nature posing a variety of 'complex trends' in the economic, social and cultural fabrics of all societies. It has placed formidable challenges and changing demands of lasting consequences everywhere; almost all people feel powerless to check the proliferating effects; there is a bewildering mixture of risk, uncertainty, insecurity, division and yet opportunity; millions of people move across borders in search of a better life.

Modes of Trade in Services.

The GATS defines four ways in which a service can be traded, known as 'modes of supply'. These four modes of trade apply to all service sectors in GATS. Chart one provides a generic definition for each mode, applies them to the education sector and comments on the relative size of the market supply and demand. It is important to note that the current use of the term 'borderless education' covers all four modes of supply.

CHART: MODE OF SUPPLY

Mode of supply according to GATS	Explanation	Examples of Higher Education	Size/Potential of Market
1. Cross Border Supply	- the provision of a service where the service crosses the boarder (does not require the physical movement of the consumer)	- distance education - e-learning - virtual universities	- currently a relatively small market - seen to have great potential through the use of new ICTs and especially the Internet
2.Consumption Abroad	- provision of the service involving the movement of the consumer to the country of the supplier	- students who go to another country to study	- currently represents the largest share of the global market for education services.
3.Commercial Presence	- the service provider establishes or has presence of commercial facilitates in another country in order to render service.	- local branch or satellite campuses - twinning partnerships - franchising arrangements with local institutions	- growing interest and strong potential for future growth - most controversial as it appears to set international rules on foreign investments.
4.Presence of Natural Persons.	- persons traveling to another country on a temporary basis to provide service.	- professors, teachers, researchers working abroad.	- potentially a strong market given the emphasis on mobility of professionals.

Bose, P.K., Banerjee P.K., and Mukherjee, S.P. (1973)[1], "Case study of Seven big colleges in Calcutta: Their academic administrative and financial affairs: Department of Statistics, Calcutta Uni., 1973: The study was to examine academic and financial aspects as well as administrative arrangement of the seven big colleges in Calcutta. The study revealed that the colleges spent more than their income on maintenance of teaching and non-teaching staff alone, the colleges were obliged to spend very little on maintenance of building furniture, library and laboratories.

M.L. Sharma[2] (1975) in a critical study of the role and contribution of private enterprise in education in Panjab: Ph.D. thesis submitted to Panjab University, Chandigarh: The objective of study was to highlight the purposes with which the private agencies entered the field of education in Punjab and to create awareness for the significant contribution made by the private enterprise in education in Punjab. He concludes that the questions of control of education by the religious authority versus the state and the state versus the non-religious organization have not yet been settled to a logical conclusion.

Sindhi, H.C.[3] (1984), "A Study of College Administration in Punjab," Ph.D., Edu., GNDU, 1984. revealed that number of members of managing bodies varies from 14 to 30. There was no participation of students in the meeting of the managing committees. 95% of the teachers are confirmed on the expiry of their probation period. Most of the principals had good retations with students and members of the staff.

Dr J.L . Azad, Senior Fellow (ICSSR)[4] in his study titled " **Financing of Higher Education in India States : A Case Study of Andhra Pardesh**", Gujrat , Haryana and Orissa examined the following questions:

a) What is the broad policy framework under which financial assistance is made available to institutions.

b) What are the dimensions of state assistance for university institutions? Are they adequate and equituos , both from the point of view of institution and socio-economic groups.

Mukesh Ambani and Kumarmangalam Birla (2002)[5], in their Report on "A Policy Framework for Reforms in Education" submitted to the prime minister's Council on Trade and Industry in April 2000 considered education as a very profitable market. These two industrialists made a case for full cost recovery from students and immediate privatisation of several segments of higher education. The report recommended the following should be the broad directions for India.

(a) Globalization and a shift to market-led, knowledge based economy demands that education must become the cornerstone of development.

(b) Education deserves the highest priority on the govt. agenda.

(c) Education must shape adaptable, competitive workers who can readily acquire new skills and innovate.

Mr. Sam Pitoreda[6] in National Knowledge Commission Report (2007) recommended for opening up alteast 15 hundred universities, creation of national level examination board, strengthen of research at universities levels, modernization of libraries and opening up of Higher Education sector for foreign universities.

Though these themes affect countries and regions differently, all are relevant internationally, and that a research on their implications can lead to understanding that will be useful for both comparative and national analysis as given below:-

a. **The privatization of higher education** is a worldwide phenomenon of considerable importance.
b. **The academic profession is in crisis** almost everywhere. There is a rapid growth of part-time faculty members in many countries, and traditional tenure systems are under attack.
c. **Accountability is a contemporary watchword** in higher education. Demands by funding sources, mainly government, to measure academic productivity, control funding allocations, etc. is increasingly a central part of the debate on higher education.
d. **Access and equity remain central factors,** but in the current policy context are sometimes ignored.

Research Methodology:

Objectives

1. To study the impact and implications of GATS on Higher Education Institutions in Northen India.
2. To comprehend perception of college teachers and preparedness of Higher Educational Institutions to meet.the challenges of Internationalization of Higher Education.

Methodology

Methodology part of a 'research endeavours' is the most crucial one as it determines the quality, validity and reliability of the conclusions reached at. Rigour of research methodology is the guarantee that the researcher has gone about his job seriously and qualitatively. This study will be conducted within an interpretive paradigm.

Universe and Sample of the Study

Affiliated colleges, Government colleges, Private aided colleges, Private unaided colleges and Women colleges situated at Northen India constitute the universe of the study. Conveyance sampling has been used. The is collected from the co-participants of the refresher course only.

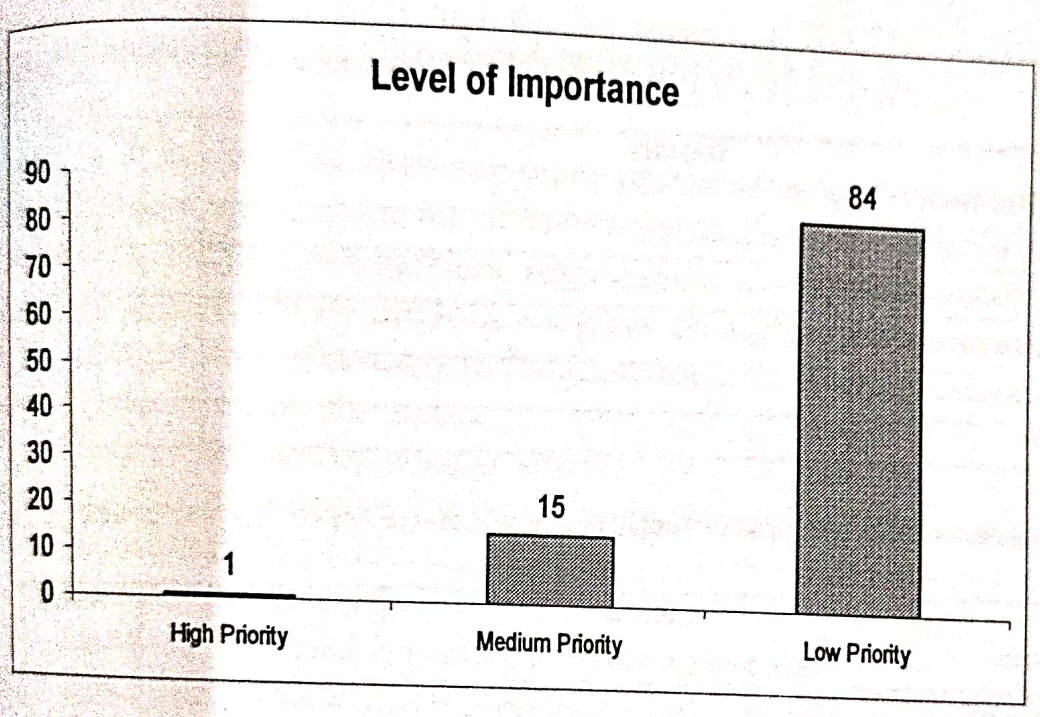
Database and Data Collection

Questionnaire to be prepared for getting information from different stakeholders in Higher Education Sectors i.e. College and University Teachers is sources of information and data collection along with an examination of international and national higher education policy documents to identify major issues.

RESULTS OF THE SURVEY

Section I – Importance, Rationales, Risks and Benefits

1. Level of Importance



Bar Graph-I illustrates that none of respondents believe that internationalization is a priority at their institution.

2. Why Internationalization is a Priority?

Worth mentoring is that most respondents described their reasons for internationalization in terms of providing opportunities for specific activities as opposed to the outcomes or benefits of the activities.

Top reasons for Internationalization

1. Mobility and Exchanges for students and teachers.
2. Diversity Income Generation
3. Teaching and Research Collaboration

4. Promotion and Profile of Institution
5. Diversity Source of Faculty and Students.
6. International and Intercultural Understanding
7. Strengthen Education Export industry.
8. Build country's human resource capacity.
9. Develop strategic alliances (political, cultural, academic & trade)

The analysis of rationale has traditionally been based on four generic categories : academic, economic, political and social cultural. It is revealing to mote that the top four rationales in this survey relate to the academic based rationales; probably because respondents are teachers.

3. Benefits and Risks

The respondents were invites to identify, in their own words, the benefits and risks currently attached to the process of internalizations. Those most frequently mentioned fell into 6 different categories of benefits and 5 categories of risks.

Charts 2: Benefits of internationalization-Level of Importance

Benefits	Rank
More internationally oriented students and staff	1
Innovation in curriculum, teaching and research	2
Improved academic quality	3
Strengthen research and knowledge	4
Increased academic qualities	5
Brain Gain	6

Charts 3: Risks of internationalization-Level of Importance

Risks	Rank
Brain Drain	1
Increased Cost	2
Loss of Cultural identity	3
Language problem	4
No Risk	5

Section II – Organizational Factors

4. Existence or Policy/Strategy, Office, Budget and Monitoring Framework.

Respondents were asked whether their institution has developed a policy or strategic plan for internationalization, 100% respondents replied that there is no policy/strategy in place. So the questions in regard to

implementation, evaluation framework, benchmarks, intercultural dimensions of curriculum, collaborations, joint/double degree abroad, visiting international scholars become irrelevant.

In respect to those aspects of internationalization who are most quickly expanding, the respondents gave expected response that presently, no institutionalized efforts are made in regard to aspects like intercultural dimensions of curriculum, international research collaborations, outgoing mobility opportunities for students/faculty, establishment of branch campuses abroad.

Thus, no institutionalized efforts are made to either promote or adopt or adapt as per challenges of internationalization.

Section III – KEY DRIVERS, OBSTACLES and major factors.

In response to the key drivers for increased internationalization, the respondents feel students and faculty members are key drivers. None opted for international office or administration as key drivers.

It is clear that there are many barriers facing the successful and sustainable implementation of internationalization. To gain a better understanding of these barriers, respondents were asked to indicate the level of importance for the following key obstacles and to list others.

1. Lack of policy/strategy to facilitate the process.
2. Lack of financial support.
3. Lack of interest by management.
4. Insufficiently trained or qualifies staff to guide the process.
5. Administrative difficulty.
6. Competiting priority.
7. Issue of non-recognition of work done abroad.
8. Lack of reliable and comprehensive information.

In response to the question of the major factors affecting internationalization of higher education; the respondents feel that the following is the level of impact.

High Impact factor
Immigration
Employment
National / state Govt.
Funding bodies. Agencies.

Medium Impact factor
Foreign Affairs. External relations
Quality Assurance Agencies
Industry

The following are the main Findings/Conclusion:

1. Majority of respondents believe that internationalization of higher education is a low priority area at their institutional level.
2. The main reasons for internationalization of higher education include mobility and exchange for students and teachers, income generation, research collaborations and profile of institution.
3. The main merits of internationalization of higher education include international exposure to students and staff, innovation and curriculum, teaching research and improved quality education.
4. The main risks perceived include brain drain, enhanced cost, loss of cultural identity and language problem.
5. The key of obstacles in internalization of higher education include lack of strategy, financial support, interest by management and training facilities.

References

1. **Bose, P.K., Banerjee P.K., and Mukherjee, S.P.,** "Case Study of Seven big colleges in Calcutta: Their academic administrative and financial affairs: Department of Statistics, Calcutta Uni., **1973.**
2. **M.L. Sharma** A critical study of the role and contribution of private enterprise in education in Panjab: Ph.D. thesis submitted to Panjab University, Chandigarh, **1975.**
3. **Sindhi, H.C.,** "A study of college administration in Punjab, Ph.D., Edu., GNDU, **1984.**
4. **Dr J.L . Azad, Senior Fellow (ICSSR)** in his study titled " **Financing of Higher education in India States : A case study of Andhra Pardesh"**, Gujrat , Haryana and Orissa
5. **Mukesh Ambani and Kumarmangalam Birla,** in their Report on **"A Policy Framework for Reforms in Education" (2002)** text available at http://indiaimage.nic.in/pmcouncils /reports/ education.html
6. **Mr. Sam Pitoreda in National Knowledge Commission Report (2007)**

Microfinance: An Introduction From Indian Perspective

*Kuldeep Kaur

Abstract

More than subsidies poor need access to credit. Absence of formal employment make them non 'bankable'. The studies show that mandatory and dedicated subsidised financial programmes, implemented through banking institutions, have not been fully successful in meeting their social and economic objectives. The formal financial institutions have not been able to reach the poor households and particularly women in the unorganised sector. Mechanism of microfinance has been developed across the world to enhance credit to poor even in the absence of formal mortgage. The present paper discusses the conceptual framework of a microfinance institutions in India. This paper has highlighted the importance of microfinance in rural background. GOI and RBI has framed different guiding principles to give a strength in the field of microfinance. Guiding principles have been tailored according to the circumstances and the local needs. Accordingly, both the Government and Reserve Bank of India have taken several initiatives from time to time such as nationalisation of banks, prescription of priority sector lending norms and concessional interest rates for the weaker sections. The emerging rate of MFIs as institutions other than banks engaged in providing financial services to the poor is being recognised and the banking sector has been extending loans to MFIs for on-lending to SHGs. Recognizing the potential of micro-finance to positively influence the development of the poor, Reserve Bank, NABARD and SIDBI have taken several initiatives over the years to give a further fillip to the microfinance movement in India.

INTRODUCTION

India with the 1.20 billion people represents a huge market with tremendous opportunities for expanding financial access, especially among its poor. The microfinance sector in India has been rapid growth during the last few years. In fact, microfinance is the provision of thrift, credit and other financial services and product of very small amount to the poor for enabling them to raise their income levels and improve their living standards. The Bangladesh Grameen Bank Model is Pioneer for financing the poor and downtrodden. According to Nobel Laureate Mohammed Yunus, Microfinance is a form in social business that can eradicate poverty, "You can provide microcredit to poor people so they can create their jobs through self-employment". Today, microfinance is

*Assistant Professor, Guru Nanak Khalsa College for Women, Ludhiana.

very much in the agenda of public policy to improve the productive capacity of the rural and urban poor, enhance their economic standing which alleviates the level of poverty and to improve development of the national economy.

Objectives of Micro Finance

- Reduction of poverty to the minimum by financing for the development of skills of the rural folks.
- Providing employment opportunity to the poorest of the poor.
- Cultivating the habit of saving from the little earning.
- Providing the credit at the affordable rate of interest.
- Disbursing the credit amount in short notice.
- Eliminating the collateral security for providing credit.
- Eliminating the informal money lenders from the credit link.
- Encouraging the rural folks especially women entrepreneur.
- Providing better living to rural folks.
- Ultimately to provide better social status to the rural households.

Concept of Microfinance

Today, the concept of microfinance has become a major credit disbursement mechanism in many parts of the world. It covers the following activities.

1. **Microcredit :** It is a small amount of money lent to a client by a bank or other institution. Microcredit can be offered, often without collateral, to an individual or through group lending. Micro Finance (Development and Regulation) Bill 2010 defines micro-credit not to exceed ' 50,000 Rs. per borrower'
2. **Microsavings :** These are deposit services that allow one to save small amounts of money for future use. Often without minimum balance requirements, these saving accounts allow households to save in order to meet unexpected expenses and plan for future investments.
3. **Microinsurance :** It is a system by which business and other organizations make a payment to share risks. Access to insurance enables entrepreneurs to concentrate more on developing their businesses, while mitigating other risks that could affect the business.
4. **Remittances :** These are transfer of funds from people in one place to people in another usually across borders to family and friends. Compared with other sources of capital that can fluctuate depending on the political or economic climate, remittances are a relatively steady source of funds.

IMPORTANCE OF MICROFINANCE IN RURAL DEVELOPMENT

The data discloses that inspite of vast banking network comprising of 1,50,000 retail rural outlets 36% rural disadvantaged section has to still depend on informal credit channel viz. money lenders, shopkeepers,

merchant relatives etc. for meeting their credit needs. They find it difficult to access the financial services from the formal financial system.

Since 1950, various governments in India have experimented with a large number of grants and subsidy based poverty alleviation programmes. The studies show that these mandatory and dedicated subsidised financial programmes, implemented through banking institutions, have not been fully successful in meeting their social and economic objectives. The formal financial institutions have not been able to reach the poor households and particularly women in the unorganised sector.

Accordingly, both the Government and Reserve Bank of India have taken several initiatives from time to time such as nationalisation of banks, prescription of priority sector lending norms and concessional interest rates for the weaker sections. The emerging rate of MFIs as institutions other than banks engaged in providing financial services to the poor is being recognised and the banking sector has been extending loans to MFIs for on-lending to SHGs. During the year 2006-07, banks loans amounting to Rs. 1,152 crores were disbursed to 334 MFIs, taking the total loans outstanding to Rs. 14425.84 crores to 2042 MFIs as on March 2013.[1] There are several instances in other years also of SHG that have made a positive impact as income and employment situation of the poor.

GUIDING PRINCIPLES OF MICROFINANCE

As such the guiding principles have been tailored according to the circumstances and the local needs. In this heading an attempt has been made to trace out the guiding principles evolved in India. These are as follows.

1. In January 1993, SHGs, registered or unregistered were allowed to open savings bank account with banks.
2. In 1994 , Reserve Bank constituted a working group on NGOs and SHGs. Financing of SHGs should be included by banks as part of their lending to weaker sections and that SHG lending should be reviewed at the state level bankers committee (SLBC) level and by the banks at regular intervals.
3. In 1998, the banks were advised by RBI that SHGs which were engaged in promoting the savings habit among their members would be eligible to open saving bank accounts and such SHGs need not necessarily have availed of credit facilities from banks before opening saving bank accounts.
4. Subsequent to monetary and credit policy announcement for the year 1999-2000, the banks were also advised that interest rates applicable to loans given by banks to micro-credit

organisations or by the microcredit organisations to SHG member beneficiaries would be left to their discretion.

5. The Reserve Bank as a member of Task Force looked into the entire gamut of issues related to microfinance, particularly regulatory framework issues.

6. Recognising the growing importance of microfinance, the Reserve Bank constituted a micro-credit special cell in the bank in 1999 to suggest measures for mainstreaming micro credit and accelerating flow of credit of MFIs.

7. Several non-banking finance companies (NBFCs) and Residuary non banking companies (RNBCs) also started entering the micro finance sector in January 2000, were advised by RBI that those who were engaged in micro financial activities, licensed under section 25 of companies Act, 1956 and which were not accepting public deposits were exempted from the purview of section 45-1A (registration), 45-1B (Maintenance of liquid assets) and 45-1C (Transfer of a position of profit to reserve fund) of the Reserve Bank of India Act, 1934.

8. In February 2000, the Reserve Bank issued comprehensive guidelines to banks for mainstreaming micro-credit and enhancing the outreach of micro credit providers. These guidelines inter alia, stipulated that micro credit extended by banks to individual borrowers directly, or through any intermediary, would from them onwards be reckoned as part of their priority sector lending. Banks were given freedom to formulate their own models or choose any intermediary for extending micro credit.

9. It was announced in the Annual Policy Statement for the year 2004-05 that in view of the need to protect the interest of depositors, MFIs would not be permitted to accept public deposits unless they complied with the regulatory framework of Reserve Bank.

10. Banks were permitted in January 2006, to use the services of NGOs / SHGs, MFIs (other than NBFCs) and other civil society organisations as intermediaries in providing financial and banking services through business facilitators.

11. In 2008-09, the Union Budget of the RBI instructed the Banks to meet the entire credit requirements of self-help group members.

12. NABARD, recently undertaken a thorough assessment of SHGs bank linkage programe and issued revised guiding principles in March 2012 on the SHG Bank Linkage Programme (SHG 2) to all scheduled commercial banks and Regional Rural Banks in SHGs, NABARD has made the following changes in the product design.

Allowing voluntary savings

(i) Purpose of bank loans i.e. income generation, housing, education, marriage etc.

(ii) Cash credit / overdraft facility for SHGs.

(iii) Enabling joint liability group (JLGs) within SHGs.

(iv) Improving risk mitigation system

(v) Building second tier institution

(vi) Strenghtening the monitoring mechanism

(vii) Addressing training requirements

(viii)

MICRO FINANCE IN INDIAN PERSPECTIVE

Emergence

According to the planning commission of India around 40,000 crores have been spent on Poverty Alleviation Programmes (PAPs). One of the major steps in this direction was the review of the cooperative structure undertaken in the mid 1950s, following the report of the All India Rural credit survey. The decade of the 1960s also continued to focus on institutional credit source including cooperatives. The decade of the 1970s was marked by directed lending following the nationalization of banks in 1969 and the introduction of the lead bank scheme. Since the early 1990s, there have been many significant state initiatives in the institutional and policy spheres to facilitate access to financial services by more poverty stricken groups. Growth in the micro finance sector in terms of outreach has also meant institutional growth. Private equity players are making investment in the burgeoning microfinance sector. Microfinance sector continues to have a disproportionate presence in the South of the country with MFIs in AP, Tamil Nadu and Karnataka accounting for 52 per cent of the clients and 59 per cent of the outstanding loans.

Prospects

Due to the nature of the expansion of banking services in the country and constraints on banking entities, microfinance activities of banks and SHGs need to be grown to new heights. Despite vast network of bank branches only 27 percent of the total farm households have access to bank finance and there continues to be wide gap in the availability of banking services in rural areas as the scheduled commercial banks covered only 18.4 per cent of the rural population in deposit accounts and 17.2 per cent by way of loan account. The basic reasons for rural poor servicing excluded from banking system were (i) high transaction cost at client level. (2) cumbersome documentation and procedures at the formal sector (3) lack of awareness (4) small size loan (5) availability of door step services from informal sector and (6) indifference of formal banking system.

Recognizing the potential of micro-finance to positively influence the development of the poor, Reserve Bank, NABARD and SIDBI have taken several initiatives over the years to give a further fillip to the microfinance movement in India. Reserve Bank of India through NABARD (The National Bank for Agriculture and Rural Development), introduced a Pilot Project in 1992, for purveying microcredit to the rural poor by linking about 500 Self Help Groups (SHGs) with commercial banks, cooperative banks and Regional Rural Banks across the country. SHGs are small, economically homogenous affinity groups of rural poor (10-20 members each), voluntarily formed to save and mutually contribute to a common fund to be lent to its members as per the group member's decision. The SHGs can, therefore be called member-run mini banks. For banks it was a way of reducing their transaction costs by dealing with groups of people rater than individuals and reducing their risks through 'peer pressure' and making people save. This project played a key role in initiating the unique SBLP model as a cost effective mechanism for providing financial services to our country's unreached and underserved poor. In Union Budget of 1999, the Govt. of India accorded national priority to SHG movement and in 2011, announced a proposal to create a women's SHGs Development Fund with a corpus of INR 500 million to empower women and promote their SHGs[1]. In India, at present, a little over 80 percent of the SHGs linked to banks are exclusive women groups, a distinguishing feature of the microfinance sector in India. Over the past two decades, the SHGs have empowered rural women especially, in South India. SHG banking which started in 1992, has already resulted in setting up of about 7.5 million Self Help Groups so far and more than ninety million households have been linked to banks.

Structure of Microfinance in India

Currently in India, players in the microfinance sector can be classified as following in two major groups.

a) SHG Bank Linkage model accounting for about 58 per cent of the outstanding portfolio.

b) MFIs accounting for the rest of the 42 per cent of the outstanding portfolio.

MICROFINANCE— PRESENT SCENARIO

Microfinance Institutions (MFIs) in India exist in a variety of forms like trust registered under the Indian Trust Act 1882, Public Trust Act 1920; Societies registered under the Societies Registration Act 1860; Cooperatives registered under the Mutually Aided Cooperative Societies Act of the States and non-banking Financial Companies (NBFC)-MFIs, which are registered under Section 25 of the Companies Act 1956 or NBFC registered with the Reserve Bank of India.

In January 2006, the Reserve Bank permitted banks to utilise the services of NGOs, MFIs (other than NBFCs) and other Civil Society Organisations as intermediaries in providing financial and banking services through the use of business facilitator and business correspondent. This allows banks to do "Cash in-cash out" transactions at a location much closer to the rural population. In 2008-09, the Union Minister permitted to engage retired bank employees, ex-serviceman and retired government employees as business correspondents (BCs) with effect from April 24, 2008.

NABARD has been playing a crucial developmental role for the microfinance sector in India. NABARD has been organising/sponsoring training programmes and exposure visits for benefit of bank officials, NGOs, SHGs and government agencies to enhance their effectiveness in the field of microfinance. NABARD also provides support for capacity building, exposure and awareness building of SHGs and NGOs. In addition NABARD also provides promotional grant support to NGOs, RRBs, DCCBS, farmers Clubs and individual volunteers and assists in developing capacity building of various partner agencies. NABARD has been making efforts to increase the number of partner institution as self-help promoting institutions.

SIDBI was one of the first institution that identified and recognised NGO/MFI route as an effective delivery channel for reaching financial services to those segments of the population not reached by the formal banking network. As a result of bulk lending funds provided, coupled with the intensive capacity building support to the entire microfinance sector, it has come to occupy a significant position in the Indian microfinance sector. Today, SIDBI is one of the largest providers of microfinance through the MFIs.

CONCLUSION

Banking on the poor can be a profitable business. The solidarity group pressure and sequential lending provide strong repayment motivation and produce extremely low default rates. In order to be sustainable, microfinance lending should be grounded on market principles because large scale lending cannot be accomplished through subsidies. A main conclusion of this paper is that microfinance can contribute to solving the problem of inadequate housing and urban services as an integral part of poverty alleviation programmes. Microfinance can match the multiple credit requirements of the low income borrowers without imposing unbearably high cost of monitoring to its end-use upon the lenders. GOI, RBI, NABARD , SIDBI have taken many initiatives for the regulation and implementation of microfinance activities in India.

References

* Barry, N.(1995), "The Missing Links: Financial System that Works for the Majority," Women's World Banking, New York.
* Barry, Nancy, Armacost, Nicola and Kawas Celina (1996) "Putting Poor people's Economics at the Center of Urban Strategies," Women's World Banking, New York.
* Chriseten, R.Peck Rhyne, Elisabeth and Vogel, Robert C (1994) "Maximizing the Outreach of Microenterprise Finance: The Emerging Lessons of Successful Programs," September IMCC, Arlington, Virginia.
* Churchill, C.F. (1996)," An Introduction to Key Issues in Microfinance: Supervision and Regulation, Financing Sources, Expansion of Microfinance Institutions," Microfinance Network, Washington, D.C. February.
* Ghate, P. et.al.(1992) Informal Finance: Some Findings from Asia, Oxford University Press, Hong Kong.
* Grameen Trust (1995) Grameen Dialogue No.24, Dhaka, October.
* Ghate, Prabhu, 'Microfinance in India – A state of the Sector Report, 2006'
* Government of India (1997): 'All India Debt and Investment Survey, 1991-92: Indebtedness of Rural Households as on June 30, 1991', Report 2 (Part-1), NSS 48th Round, National Sample Survey Organisation, Delhi.
* Government of India (2002): Report of the Working Group to Suggest Amendments in the Regional Rural Banks Act, 1976, Ministry of Finance, Delhi.
* Kim Kyung-Hwan (1995) "Access to Credit, Term of Housing Finance and Affordability of Housing," Housing Finance International 9(4), June 22-27.
* Mahajan, Vijay, 'The Microfinance and Poverty Alleviation', (mimio), New Delhi, 2006.
* Otero, M. and Rhyne, E.(1994) The New World of Micro-enterprise Finance -Building Healthy Financial Institutions for the Poor, Kumarian Press, West Harford; Connecticut.
* Phelps, P.(1995) "Building Linkages Between the Microenterprise and Shelter Sectors: An Issues Paper," GEMINI, Betuesda, Maryland.
* Sriram ,M.S,' Microfinance and the State Exploring Areas and Structures of Collaboration', Economi and Political Weekly, April 23, 2005.
* Thorat, Y.S.P., 'Microfinance in India : Perspective and Challenges' (monograph), Conference on Microfinance India,

Mumbai, 2005.
UNCHS and ILO (1995) Shelter Provision and Employment Generation, Geneva. Vikraman, A, 'SIDBI's Initiatives in Micro Finance – Experience, Concerns and Way Forward', Lucknow, 2006.
Women's World Banking (1994) "United Nations Expert Group on Women and Finance," New York.
Source - The Journal of Indian Institute of Banking & Finance, October - December 2011 PP. 54
All India Debt and Investment Survey 1991.
Source
–STATUS OF MICROFINANCE IN INDIA 2012-13, NABARD..
Source: The Indian Banker Vol. VII No. 7, July 2012, P. 23

Factors Contributing to Quality of Work Life in Education Sector-Analysis on the Basis of Review of literature

*Kawaljit Kaur
**Dr. Dhiraj Sharma

Abstract

The purpose of this study is to evaluate what factors are responsible for quality of work life. Study is done on the basis of Review of literature. The factors such as Job satisfaction, Motivation, Work stress, are the most important factors which affect quality of work life. Organization must satisfy the requirement of the employees to help them to progress and involve them in decision making. The study is exploratory in nature.

Keywords- Quality of work life, Education sector, Decision making.

Defining Quality of Work Life with respect to Indian Educational Sector

The quality of work life in education sector can be defined as the bond between the teachers and working environment of the universities. Organization must satisfy the requirement of the employees to help them progress and involve them in decision making.

Objective of study

To study what factors affect quality of work life in higher education sector

Review of Literature on the basis of factors

Factors that affect quality of work life of people working in Indian education sector

Teacher is self-efficiency can be abstracted as belief of each one in their own ability to design, shape, and carry those action that are needed to reach goal of education.

The following are the some of the key factors that affects the quality of work life of faculties working in Indian education sector.

Job Satisfaction

Weiss (2002), defined job satisfaction as the way teachers assess their jobs which could be constructive or destructive. It is a measure of how people have understood the current work and how they analyze their job under various circumstances.

Berg (2002) job satisfaction is one of the significant factors that impact relationship between teachers and students. Unless the teachers are happy with their current job, they might not be able to demonstrate their commitment in delivering the contents efficiently.

Job satisfaction also pays a key role in attrition due to which the students might not be having continuity which is very essential when we deal

*Assistant Professor, Khalsa College for women, Amritsar
**Assistant Professor, School of Management Studies, Punjabi University Patiala.

defined subjects. Teachers who have high job satisfaction can pay more attention to the wellbeing of students. Teachers with low job satisfaction get irritated and stressed which impacts student's education in a negative way.

Occupational Stress

Emotional fatigue, depression and less individual achievement are due to long term occupational stress and affect the academic growth of the students (Jennett, Harris and Mesibov 2003).

Occupational mental-health programmes dealing with stress is a new concept and an important function of QWL. This is significant as an individual with high occupational stress will not be able to concentrate his personal life which would eventually hit his performance at work (Koonmee and Virakul, 2007; Wyatt and Wah, 2001). This stress can be caused due to too much of work at home or at college, unable to manage time effectively thereby missing deadlines.

Job Security

The most contented teachers are the ones who feel their jobs are secure and they are treated as experts by the community. This is one of the key factors as this ensures that they are capable of delivering the student requirement. Teachers, whose jobs are secure, are more likely to have prospects for professional development, interact cohesively with peers, and greater parental involvement in their schools.

Moses (1999) suggested that though university might not be able to guarantee the job, they can help lecturers to sustain their talents and remain viable in job market.

Job insecurity makes teachers to choose other careers which are less stressful and secure (Moen 2000). Young people are more prone to switching their teaching job to other careers than older people who have more experience and recognized.

Rewards and Benefit

Rewards and benefits serve as a motivating factor for teachers to perform well in the colleges (Pranee 2010). This also creates a healthy competition between teachers and strives to increase the overall standard of the college. Lowe et al. (2003) piloted a study to identify the relationship that exists between work-life experiences and personal life of employees and observed that the factors, reasonable demands, good intrinsic and extrinsic rewards, good peer support, social stability, management's ability to involve teachers in their decision making helps them to steer towards self-esteem. This in turn reduces attrition ratio bringing overall quality into the education imparted in the college.

Thus recognition of effort the teacher has spent through rewards would create a positive environment and helps the college in meeting its objectives.

Compensation

Compensation plays a pivotal role in effectiveness of the university. Lesser compensation would not attract skilled people and would not help in achieving the quality, while higher compensation might be an overhead with costs running more than the desired.

While rewards and benefits helps the university in motivating the teachers to perform better, compensation pays a vital role in attracting more talent into the university and retaining them (Zingheim and Schuster, 2001).

Compensation also weighs when management needs demand for specific skill which is not readily available in the market, position of the management and urgency of the firm in filling up the desired skilled resource.

Work Environment:

This is a critical factor when we talk about social relations of an employee. University should strive to provide opportunity for every team member to showcase their talent, skills and abilities. Utilizing teacher's capacities in areas other than their present position will help them to understand that management appreciates and identifies all that the staff could provide to the university. This can also provide work variety and helps to break up the everyday grind of work.

As per (Carr et.al 2003), teachers will be dissatisfied if rational climate doesn't exist for them to differentiate work from family. The universities demand shouldn't be interfering with teacher's family responsibilities.

Thus the work environment which includes quality, critical and cognitive drives as one of the important factor in retaining the best talent in the university. This helps to raise the overall standard of education.

Commitment:

Faculties feel that university has made commitment with them offering good pay and welfare package and assisting in compensating for teacher's higher training fee, following a systematic schedule and keeping the tutors updated with current trend of teaching methodology and developing their knowledge with the latest technologies (Huang et.al, 2007). When the universities are keeping their promise with faculties, the faculties in turn fixed to their commitment. Commitment shown by university is returned in the form of commitment from faculties.

Owens (2006) faculties with higher level of commitment also had a higher level of turnover cognitions. Commitment has a major and constructive influence on job performance and on retaining workforce. More committed tutor will perform better at his job.

It is better if university creates a good work environment where faculties are involved and committed to express innovative ideas, decisions and to manage task. Motivation and leadership improves commitment to the university which leads to better performance (Ohe and Martins 2010).

Employee Evaluations:

Aldakhilallah and Parente (2002) have established a performance assessment process, called TQMPE (Total Quality Management Performance Evaluation) which serves as revised version of the outdated methods of performance evaluation that fits with the idea of TQM.

An effective assessment is a collaborative practice where the university gives feedback on the performance of the faculty and letting the faculties to express their view about what they have learned and updated all over the year. The university must then plan for the upcoming year, how to advance the level of faculties to the next stage, which helps in improving the standard of education.

Productivity& Quality:

One of the most noticeable opinions for longer work hours of up to 50-hour weeks is increased output. However working for more hours actually decreases the productivity due to increased fatigue, high resentment and low morale (Amaram, 2005). When a faculty believes that working for longer hours is affecting his personal life, he is more prone to mistakes and rework which in turn affects the performance of him which would propagate to students directly. Lesser working hours, would help them to concentrate more on their work without any stress thereby increasing the quality of deliverables (Guthrie, 2001; Noe et al., 2003). The institution should be able to help faculties strike work-life balance such that productivity is higher.

Hosseini and Jorjatki (2010) contend that work satisfaction, achievement and work balance are the important variables to achieve quality in deliverables. He also updates that these methods motivates the employees and contribute significantly to job enrichment.

Rose et.al (2006) says QWL programs will help both faculty and institution. It helps faculty by providing them improved work environment, assist them in managing their personal work and improving the work environment. It also helps institutions in achieving their goals easily as motivated employees would exhibit improved performance and quality.

Absenteeism:

The growth of any institution depends on the regularity of workers. Institution must be notified well in advance of the absenteeism to aptly schedule the required task. This is not practiced regularly, because of employee fear and employer reaction.

Institution should also concentrate on healthy work atmosphere and that faculties are not being overworked. They can offer incentives for teachers who keep a good attendance record.

Aswathappa (2002) suggests that absenteeism could be avoided through increased financial support, good working environment and transportation facilities to commute. Developing infrastructure facilities like crèche nearby office would also help female staff to avoid absenteeism.

A reasonable level of attendence by faculties at work is essential to achieve goals and targets by a university. Absenteeism happens when a faculty fails to come to work due to organized time off, sickness, grievance, financial, marital problems or any other reason. The cost of absenteeism to educational sector is usually expressed in terms of lost continuity and effectiveness in the teaching.

Discipline:

Discipline is a method of following a set of predefined rules or procedures which would help in achieving the goals of the institution. From education front, discipline is all the more important with faculties as the same has to be enforced by them on students to cultivate it as a practice. Employees would be able to adhere to discipline only when organization stands by its commitment towards employees, peer groups are cohesive and discipline among the peer group is good. Organization should facilitate these factors to their employees in order to achieve discipline.

Participative Climate:

Participative climate provides the employees the ability to participate in decision making of the organization and provides them the feeling of ownership psychologically towards the organization (Huang et al., 2007; Sirgy et al., 2001: Pranee, 2010).This also enables the employees to absorb part of organization's issues as they also feel responsible for not providing the necessary ideas to eliminate these issues.

Ozler et.al, (2008) did their research on psychological ownership which constitutes of academic and administrative staff from a university and their findings states that participative climate will build the feelings of ownership held by employees towards their organization. This increases their commitment towards work and provides them the chance of self-development and motivates them for long term employment.

Transparent Management style:

The employees in any organization are expected to act very quickly to the rapidly changing and increasingly competitive work environment. To be able to proactively identify solutions and to act very quickly, the employees would need access to different information and expertise. The organization which is not so transparent leaves its employees handicapped when it comes to faster decision making.

Conclusion

On the basis of review important factors affecting quality of work life are job satisfaction, salary, proper working conditions, work life balance, work load on the job. Promotional opportunities are very important. Absence of the above factors will negatively affect employees' performance Productivity decreases when the workers are not satisfied by the organization. The workers should be sufficiently paid and appreciated for what they work. The quality of work improves when employees are stress free and are able to balance their official and personal work. The expectation from employees is that the employers would help them in achieving their work life balance, to be able to do their job efficiently.

References

1. Rethinam S G and Ismail M (2008): *Constructs of Quality of Work Life: A Perspective of Information and Technology Professionals,* University Putra Malaysia, Malaysia.
2. Saraji N G and Dargahi(2006):*Study of Quality of Work Life* (QWL), Department of Health Care Management, School of Allied Medicine, Tehran University of Medical Sciences, Iran.
3. Weiss (2002): *Deconstructing job satisfaction:* separating *evaluations, beliefs and affective experiences.* Human Resource Management Review.
4. Berg D V (2002): *Teachers' meaning regarding educational practice,* Review of Educational Research.
5. Jennett, Harrisand Mesibov (2003): *Commitment to philosophy, teacher efficacy, and burnout among teachers of children with autism.* Journal of Autism and Developmental Disorders.
6. Moses (1999): Career planning mirrors social change. The Globe and Mail [On-Line]. Retrieved January 18, 2001 from the World Wide Web: http://www.bbmcareerdev.com/careerplan.html
7. Owens(2006): *One more reason not to cut your training budget: The relationship between training and organizational outcomes.* Public Personnel Management.
8. Aldakhilallah and Parente (2002): *Redesigning A Square Peg:* Total Quality Management Performance Appraisals,Total Quality Management.
9. Rose C R, Beh L, Uli J and Idris K(2006): *Quality Of Work Life: Implications Of Career Dimensions,* University of Malaya, Malaysia.
10. Hosseini M S and Jorjatki M G (2010): *Quality of work life(QWL) and Its relationship with performance,* University Of Firouzkouh Branch,Tehran.
11. Aswathappa(2002): *Human Resource and Personnel Management,* Second edition, Tata Mc Graw Hill Publishing Company, New Delhi.

12. Pugalendhi, Subburethina Bharathi, Umaselvi, Nakkeeran and Senthil kumar (2010): *Quality of work life: Perception of college teachers.* Published in: Indian Journal of Commerce & Management Studies.
13. Skaalvik M E and Skaalvik S (2010): *'Teacher self-efficacy and teacher burnout: A study of relations'*, Norwegian University of Science and Technology, 7491 Trondheim, Norway.
14. Ellisand Pompli (2002): *Quality of working life for nurses:* Commonwealth Department of Health and Ageing. Canberra.
15. Worrall, Cooper (2006): *The quality of working life: a survey of managers' health.* Chartered Management Institute, Research Report (London: Chartered Management Institute).
16. Carr, Jennifer Z, Schmidt, Aaron M, Ford J K, Deshon and Richard P (2003): Climate Perceptions Matter: A Meta-Analytic Path Analysis Relating Molar Climate, Cognitive, and Affective States, and Individual Level Work Outcomes. Journal of Applied Psychology.
17. Banerjee A, Cole, Duflo E and Linden L (2003): Remedying Education: Evidence from Two Randomized Experiments in India, mimeo, Department of Economics, MIT.
18. Duflo, Esther and Hanna R (2005): *Improving Teacher Attendance in Rural India,* mimeo, Poverty Action Lab, MIT.
19. Mehta and Arun (2005): "Elementary education in unrecognized schools in India: A study of Punjab based on DISE 2005 data", NIEPA, New Delhi.
20. Trani P Eand Holsworth D R (2010): The Indispensable University: Higher Education, Economic Development, and the Knowledge Economy, Rowman & Little field Publisher, United Kingdom.
21. Frincke and Jessica (2006): 2006 U.S. Job Retention: Poll Findings, Published by the Society for Human Resource Management.
22. O'Neal, Sandra and Gebauer J (2006): *Talent Management in 21st Century: Attracting, Retaining and Engaging* Employees of Choice, World at Work Journal.
23. Zingheim, Patricia K and Schuster R J (2007): *High-Performance Pay: Fast Forward to Business Success. Scottsdale*, Ariz: World at Work.
24. Zingheim K P and Schuster R J (2008) : *Managing total compensation to achieve multiple objectives,* Article published in M World, Spring 2008, Volume 7 No. 1.
25. Jain, Mukesh Trehan, Ranju Trehan (2009): *Indian Economy and Business Environment* (For BBA Part 3), V. K Publications, New Delhi.
26. Lokanadha, Mohan (2010): *Quality of work life of employees: emerging dimensions,* Asian journal of management research.

Research Paper On. Identity Theft - A Crime Of The New Millennium

(A study conducted in Ludhiana City)

*Ms. Priya Ahuja
**Ms. Minakshi

Abstract

Indian industry is in the midst of an IT revolution. Today almost all businesses are connected online and net banking has become a buzzword. A combination of regulatory and competitive reasons has led to increasing importance of total automation of various processes. The growing competition and expectations led to increased awareness amongst customers on the role and importance of technology in their routine workings like internet banking, E-commerce. Revolution in IT has not only decreased the operating costs but made the graph of fraud on rise. A major growing problem due to IT revolution is identity theft which has been referred to as the crime of the new millennium. Identity theft is the stealing and use of someone's personal information used primarily for financial or monetary gain. In this research paper an attempt has been made to bring out the real problems associated with Identity theft like its awareness, consequences and provide some countermeasures to cope up with this problem. For this purpose a research study is conducted on 100 respondents distributed into three categories like businessmen, working professionals and students in Ludhiana city, in which it is found that internet banking is more risk prone for identity theft. The main reason behind this is lack of awareness and less use of security software. Identity theft is not only a concern of one individual but the responsibility of the concerned institution too. So measures are required to be taken for protecting the identity and data of the online customers.

Keywords: *internet banking, cyber crime, security software.*

IDENTITY THEFT

Identity theft is stealing personal information of another person, and using it for fraudulent purposes. It is a crime where fraudster impersonating a victim for the purpose of financial gain or other personal gain. The imposter/fraudster collects key pieces of their personal information, in order to impersonate someone else. The victim could be an individual or a business. With increased financial transactions online,

*Assistant Professor in Commerce, MTSM College for women, Ludhiana, Punjab
**Assistant Professor in Commerce, MTSM College for women, Ludhiana, Punjab

fraudsters have started using the internet and emails as a bait to lure people into providing them with their personal data.

DATA THAT HACKERS ATTEMPT TO OBTAIN

In identity theft cases it is not the identity as a whole but selected Identity-related data that the perpetrators attempt to obtain in cyber crime. The type of data varies, but unlike in individually designed attacks, the approach is to obtain data by automated attacks (like phishing or spy ware) target common data.

Some examples are:

- Date of birth, address and phone numbers
- Passwords for non-financial accounts
- Financial account information

Everyone should be careful regarding the confidential details by keeping them in safe place and not to disclose them to everyone

The most common forms of identity theft are:

1. Credit Card Fraud- Here a new credit card account is opened with a victim's name and address or an existing credit card account is "taken over" by a fraudster, who charges items using a victim's name and account number with no intention of paying the bill.

2. Communications Services Fraud- In this type of Fraud identity theft starts telephone, cellular, or other utility service in the victim's name.

3. Bank Fraud- Here a fraudster opens a checking or savings account in a victim's name, and/or writes fraudulent checks.

4. Fraudulent Loans- These cases involve the identity thief procuring a loan, such as a car loan, in a victim's name.

5. Internet Fraud- In this type of fraud identity thief uses Web sites, e-mail and off-line methods to try to steal someone's identity and make off with their assets. Once an ID theft is in the works, the Internet can make the job considerably easier.

BASIC STEPS TO PREVENT IDENTITY THEFT

Step 1: Don't keep the copy of PIN in your wallet. Better learn and keep it in mind.

Step 2: Don't keep shared documents such as receipts, credit card reports, loan applications and other documents which contain your personal information. Better use shredder or tear the paper in such a way so that nobody can read and make sense out of it, before throwing.

Step 3: Get a copy of Credit card report from bank regularly. Check them and if fraudulent, report it immediately.

Step 4: In case Credit Card or Debit Card or ATM Card is lost or stolen. Report it to bank immediately.

Step 5: Keep check on your mails (not email), are they coming regularly. If not, kindly check. It may be that criminal have taken some of your mails and used it to get your personal data.

RESEARCH METHODOLOGY

This paper is based on information collected from primary data. After the detailed study an attempt has been made to know that how much public is aware of identity theft. The collection the data and information has been from businessman, working professionals and students, in Ludhiana.

Objectives of study:

- To study the awareness level of respondents towards identity theft.
- To find the risk exposed sectors for identity theft
- To study the causes of identity theft
- To study the role of technology revolution for identity theft
- To analyse the role of government in controlling identity theft
- To know whether respondents are taking precautionary measures to save themselves from identity theft.

Limitations of the study:

- The study is limited to Ludhiana city only.
- Limited time for the study.
- Sample size was limited to 100.
- Biasness by the respondents.

SAMPLE DESIGN

A sample of 100 respondents was taken on the basis of convenience.

Sampling technique:

A stratified random sampling has been used i.e Universe was firstly divided in three categories businessman, working professionals and students. Then random sampling was used to collect data.

Research instrument

This work is carried out of self administered questionnaires. The questions included close ended and multiple choices.

DATA COLLECTION

1. **Primary source**

The primary source comprises information survey of the "identity theft". The data has been collected from respondent with help of structured questionnaires.

2. **Secondary source**

The secondary source comprises of information or data which is collected from Internet journals, and books.

3. **Data analysis:** The data was presented in the **Tabular form and percentages has been calculated** to it make more understandable.

DATA ANALYSIS AND INTERPRETATION

Below were the questions through which data was obtained in statistical form. These could be used in studying the possibilities of how the respondents managed to save themselves from the effects of Identity theft.

1. Awareness level:

This question was asked to find out the awareness level of the respondents regarding identity theft. Following table depicts their responses according to the selected categories.

Table 1: showing awareness level

Sr. no.	Category	Businessman	Working professional	Students	Total no. of respondents	% age
1.	Yes	7	42	11	60	60
2.	No	28	8	4	40	40
	total	35	50	15	100	100

Overall awareness level was 60%. Working professionals i.e. 42 out of 50 were aware about identity theft, in case of business men only 7 were aware. This shows that awareness level of people regarding identity theft was significant.

2. Risk averse sectors

This question was framed to know the sectors which the respondents felt more exposed to this specific risk.

Table 2: showing the risk averse sectors

Sr. no.	Sector	Businessman	Working professional	Students	Total no. of respondents	% age
1	Banking	28	30	7	65	65%
2	Insurance	5	12	2	19	19%
3.	Online shopping	2	8	6	16	16%
	total	35	50	15	100	100%

The study revealed that according to respondents banking sector was highly prone to identity theft (65%) Major reason lined out was use of internet banking. Where as online shopping was considered to be least risk prone.

3. Face off with identity theft

The consequences can be figured out in precised way only when it is faced in reality. This question was asked to know that how many respondents had faced this type of risk.

Table 3:showing face off with identity theft

Sr. no.	Response	Businessman	Working professional	Students	Total no. of respondents	%age
1	Yes	7	22	4	33	33%
2	No	28	28	11	67	67%
	total	35	50	15	100	100%

It can be observed from above table that 67% respondents have never faced identity theft in any kind of online transaction. Where as 33% of the respondents have came across with this crisis.

4. Incidences of Identity Theft

In this era of technology, users often face challenges while using internet. The purpose of this question was to know the incidences where the respondents fell in the trap of identity hacker

Table 4: showing the areas where the respondents were trapped

Sr.no.	Categories	No. Of responses	%age
1.	Answering fake emails	10	20
2.	Lack of IT literacy of the users	5	10
3.	Cloning of credit/debit card	10	20
4.	While using internet banking	15	30
5.	Hacking of site	10	20
	total	50	100

* Note: In this question the respondents were allowed to tick more than one option.

It is evident from above table that majority of respondents i.e. 30% faced it while using internet banking. Only 10% thought that the reason was their meager knowledge of IT concepts.

5. Security software:

Installation of security software can be a savior in adverse situation. It is always said, precaution is better than cure .To check whether respondents followed this saying or not this question was asked. Responses of same are given below :-

Table 5 Installation of security software

Sr. no.	Security soft wares	Businessman	Working professional	Students	Total no. of respondents	% age
1.	Firewall	12	25	6	43	43
2.	Antivirus	3	16	9	28	28
3.	Antispyware	2	5	-	7	7
4	Don t know	18	4	-	22	22
	total	35	50	15	100	100

It is clear from the table that top used software was firewall (43%), and also showed that 22% respondents had no knowledge about protection software. Main reason behind it was lack of familiarity with them.

6. Monthly Expenditure on security software:

To find how the money spent by respondents on purchasing security software this question was framed. The responses are given in table below:

Table 6: showing the expenditure on security software

Sr. no.	Amount	No respondents	of % age
1.	Less than 1000	30	38.5
2.	1000-2000	28	35.9
3.	More than 2000	12	15.4
4.	Depending on security suite	8	10.3
	Total	78	100

It is evident from above table that 38.5% of respondents were spending less than Rs. 1000 on internet security suite. It implied that respondents were not ready to spend a handsome amount on security measures.

7. Technology revolution as main reason:

Technology is changing everyday and there is dire need to adopt it concisely. But still some experts think that this revolution is empowering hackers. Taking this in consideration this question was framed, whether the respondents also thought that technology revolution was the main reason behind increased incidences of identity theft. The responses are compiled in form of agree, disagree and can't say.

Table 7: showing the attitude of respondents

Sr. no.	Attitude	Businessman	Working professional	Students	Total no. of responses	%age
1.	Agree	10(25)	22(55)	8(20)	40	40
2.	Disagree	13(34.2)	20(52.6)	5(13.2)	38	38
3.	Can t say	12(54.5)	8(36.4)	2(9.1)	22	22
	total	35	50	15	100	100

***The figures in brackets are the percentages of the specific row.**

Most of respondents 40% agreed with the fact that technology revolution was mainly responsible for identity-theft, in which 55% were working professionals; only 20% of students felt technology should be blamed for this. Whereas 22% respondents were unable to express their views on this fact.

8. Role perception of government

Role of government is of pivotal importance hence can't be ranked low. As only government can make a full proof law to stop or punish the hackers. This question highlighted, what the respondents felt about the role played by authorities. A statement was asked "Is the government playing a positive role". Following are their responses

Table 8:showing the role perception of government

Sr. no.	Attitude	No. Of responses	%age
1.	Strongly Agree	24	24
2.	Agree	28	28
3.	Neutral	14	14
4.	Disagree	16	16
5.	Strongly Disagree	18	18
	Total	100	100

Most of the respondents agreed that government is playing a positive role. But 18% disagreed and said that governmental role is not up to the mark.

9. Measures to control identity theft:

This question was asked from the respondents to explore the various precautionary measures that should be adopted. Following are the probable solutions suggested by the respondents.

Sr. no.	category	No. of response	%age
1.	'Secured environment by service provider	20	20
2.	Increasing Awareness level	30	30
3.	'Vigilant approach	20	20
4.	'Strict actions against hackers	15	15
5.	Less use of online payment	15	15
	Total	100	100

30% of respondents believed increasing awareness level can be a best precautionary measure. However 20% of respondents were of the view that it could be controlled if the service provider and user both remain vigilant.

RECOMMENDATIONS:

When a data breach has occurred and a risk of identity theft has been determined, measures should be taken by both the affected individual and the agency to minimize the abuse of the information. Identity theft should be tackled at three levels – primary, secondary, and tertiary. The primary level includes victim's self-help measures, the secondary level involves private-party architecture solutions, and the tertiary level includes public law enforcement efforts

Individual actions may include:

- Be cautious when using the ATM.
- Closing affected financial accounts
- Monitoring financial accounts
- Requesting and monitoring their credit report
- Placing a fraud alert with the credit bureaus
- Be cautious when sharing computers
- Guard your laptop, cell phone and other technology against theft.
- Treat mail with care.
- Increasing identity theft awareness by watching for criminals offering credit assistance who may just be attempting to obtain more PII(Personally identifiable information).
- Make sure websites are secure.

Agency actions may include:

- Report the crime
- Notifying banks if government authorized credit cards or government payments are involved.
- Perform data breach analysis to determine whether a data breach has resulted in identity theft

- Provide credit monitoring services to affected individuals.
- Notification to law enforcement officials.

CONCLUSION

The gravity of identity theft is immense, and it can have disastrous consequences. It can demolish the image, reputation, credibility and health of the victim. It can also lead to humongous monetary losses to banks and financial institutions, which will lead to unjust enrichment. It possesses the potential to destroy the online economy and deprive it of any faith and trust from the general public and the users of internet. The concept of identity theft which was more known in the Western world is making its presence felt in developing economies like India. But unlike USA, we are not having such legal system to control it. It can open up a Pandora box for the criminals, provide them an invisibility cloak, and cause disturbing problems of law and order It is high time that India fulfils this obligation by matching with the most modern and developed laws regulating identity theft. Self defense is the best medicine for it. Thus finally we can conclude that 'Fighting identity theft is a cat and mouse game – there's always room for improvement!'

References:

- D. Vijaya Geeta: Online identity theft – an Indian perspective, (2011) ;Journal of Financial Crime, Vol. 18 Iss: 3, pp.235 – 246
- Arunachalam Dr.P. Economic Impact of Identity Theft in India: Lessons from Western Countries, "International Journal of Marketing and Trade Policy" vol.12 (2011)
- Ahmed Dr. Farooq, cyber law in india, 334 (4th ed., 2011)
- Seth Karnika, computers, internet and new technology laws 342 (lexis nexis Butterworths Wadhwa, 2012)
- Sharma, Vakul information technology – law and practice 186 (3d ed.,2011)
- Production house becomes victim of identity theft, Amrapali Sharma, Mumbai Mirror Dec 15, 2011
- Indians more willing to share personal info than others: Study, PTI May 19, 2013, TIMES OF INDIA, India business (http://timesofindia.indiatimes.com)
- Cyber crime: Beware of Identity theft, January 28, 2012 |.Vidyalaxmi , ET Bureau
- 20 percent Indians victims of online phishing: Microsoft index, IANS Feb 11, 2014, THE ECONOMIC TIMES
- http://www.ncjrs.gov
- *Online identity theft – an Indian perspective, D. Vijaya Geeta, (2011)*

* *Production house becomes victim of identity theft, Amrapali Sharma, Mumbai Mirror Dec 15, 2011*
* http://www.ncjrs.gov
* *Indians more willing to share personal info than others: Study, PTI May 19, 2013, Times of India , India business.(* http://timesofindia.indiatimes.com)
* *5.20 percent Indians victims of online phishing: Microsoft index, IANS Feb 11, 2014, THE ECONOMIC TIMES*
* *Seth Karnika, computers, internet and new technology laws 342 (lexis nexis Butterworths Wadhwa, 2012)*
* *Sharma, Vakul information technology – law and practice 186 (3d ed., 2011)*
* *Cyber crime: Beware of Identity theft, January 28, 2012. Vidyalaxmi , ET Bureau*
* *Ahmed Dr. Farooq, cyber law in india, 334 (4th ed., 2011)*
* *Economic Impact of Identity Theft in India: Lessons from Western Countries, Dr.P.Arunachalam (2011)*

Sustainable Development: Evaluation of Economic, Social and Environmental Dimensions of Tata Motors

*Dr. Mona Gupta

Abstract

A sustainable enterprise intends to achieve the objectives of sustainable development. It is committed towards social development, economic development and environment protection. It requires continuous monitoring of the environment and the activities of the enterprise is required so as to develop plans for avoiding non-sustainable development. we have studied the efforts being made by Tata Motors, the largest Automobile manufacturer of India, for the sustainable development. Tata Motors has been contributing towards the development of the Indian economy since its inception. Considering its social responsibility, TATA Motors has been making continuous efforts for the social, economic and community development. It is committed towards the conservation of energy. Considering Dunphy's six phase model of Sustainability, the Company is operating at Phase 5.As it is not possible for an enterprise to be at Phase 6, so in order to remain at Phase 5, Tata Motors is making efforts by contributing various factors necessary for sustainable development and it will have to continue to do so.

Sustainable Development

In the last half of twentieth century, four key themes gained great importance from the collective concerns and aspirations of the world's people- peace, freedom, development and environment. These four key issues continue to demand great importance. In 1970s and 1980s, World Commissions of notables (like Independent Commission on Disarmament and Security Issues, Independent commission on International Development Issues) were constituted to discuss these issues and find out the solution to the problems arising thereon. Sustainable Development, with its dual emphasis on environment as well as development was typical of its nature. ***(Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz, 200,p8-21.)***

The World Commission on Environment & Development chaired by then Prime Minister of Norway Gro Brundtland was initiated which was popularly known as Brundtland Commission. The commission published its report in 1947. As per Brundtland, environment and development are inseparable. Environment is where we live and development is what we all do in attempting to improve our lot within that

*Assistant Professor, Department of Commerce, D.A.V. College, Chandigarh

adobe. The Commission gave a standard definition of Sustainable Development which is still accepted.

"Sustainable Development is ability to meet the needs of present without compromising the ability of future generations to meet their own needs." ***(Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz, 200,p8-21.)***

As per this definition, the development can be said to be sustainable if present generation carries on its activities of development without degrading the natural resources so that the future generation should not be deprived of these resources.

Board on Sustainable Development of U.S. National Academy of Sciences conducted a study which developed the definition of Sustainable Development as a linkage between what is to be sustained and what is to be developed. What is to be sustained includes broader categories namely, Nature, Life Support and Community. What is to be developed includes People, Economy and Society. Development is said to be sustainable if a proper balance is maintained between these two. ***(Board on sustainable development, p.23.)***

Another way to define Sustainable Development is in the form of the goals which it wants to achieve. These goals are classified as Short Term (2015) goals of Millennium declaration, the two generation Goals (2050) of Sustainability Transition of the board on Sustainable Development and the Long term (beyond 2050) goals of Great Transition of the Global Scenario Group. ***(Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz, 200,p8-21)***

Another way to define Sustainable development is the measurement of it. Various indicators have been developed to measure Sustainable Development. These days the GRI (Global Reporting Initiative) indicators are very popular which measure sustainability of the enterprise. Various scholars have tried to define sustainable development in their own way. Still there is need of a universally acceptable definition. Brundtland Commission's definition of Sustainable development has been the base for evolving the guiding principles and values to meet the needs of present as well as future generations for human, economic and social development. Sustainable development is not an individual's activity. It however, requires the participation of the stakeholders to achieve the sustainable goals, values and actions.

Finally it can be said that Sustainable development is a concept representing efforts at local to global level to have a positive vision of the world in which basic human needs are met without destroying the natural resources.

Sustainability Monitoring

According to *Hans M. Gregerson & Allen L. Lundgren ,1989,p.3 & 4* Increasing global warming and other environmental issues have been giving greater importance to the monitoring of the sustainability. According to Cross Borders Group, Corporate sustainability is enabler for increasing shareholders value. Sustainable development of the enterprise provides various types of benefits in the form of lower costs, creating values, enhanced reputation, increasing stock prices and competitive advantage etc. Therefore it becomes necessary for the enterprises to have a continuous sustainability monitoring and assessment system.

Monitoring and assessment activity is an important element in making policies for the development of the enterprise in order to avoid non-sustainable development. It is needed by the policy makers that they should know the warning indicators of the processes that may lead to non-sustainability and they need them to take corrective actions in time. Appropriate Monitoring system provides the following benefits:

- Appropriate monitoring and assessment activity can inform many of the potential significant negative impacts associated with various development projects.

- Monitoring activity might inform early warning signs of non-sustainability such as inadequate local participation, accelerating decline of local resources, too much imported technology, materials and personnel.

- Proper Monitoring activity can identify the potential non sustainable development both within the enterprise as well as within the larger environment in which the enterprise fits.

- It also provides warning signs as early as possible of the unforeseen or unplanned changes.

Sustainability Indicators

According to **Clark A Miller ,2007,p3** an indicator means anything that gives an indication as to the key feature or state of human or environment system. Best example of indicator is Speedometer. A speedometer shows to the driver the speed at which the driver is driving so that he can make appropriate decision as to increase the speed or not. In the same way, a good indicator enables to take important decision by providing valuable information.

In order to operationalise the activities regarding the promotion of sustainable development , the process of creating the indicators becomes very important. A community needs to make important and valuable decisions about the kind of indicators which are needed to assess the efforts of achieving sustainable development. IISD (International Institute for Sustainable Development) offered criteria for judging the value of an indicator as follows: ***(Clark A Miller ,2007,p7)***

- A good indicator should be as much relevant as it can be easily linked to the critical decisions and policies.

- The information should be capable of being presented in simple and understandable form.

- The information should be easily verifiable and should be collected in a systematic manner using specific scientific techniques.

- The indicator should be based of time series data.

- Good quality data should be available at an affordable cost.

- A good indicator should be able to detect a very small change in the system.

- A good indicator should provide reliable information and lead different researchers to same conclusions.

- A good indicator should be able to be understood by a lay man also.

- It must be able to contribute to the creation of a community that encourages sustainable growth and development.

Presently, the GRI indicators are the most popularly used.

Sustainable Enterprise

As per Dexter Dunphy an enterprise is said to be sustainable if it promotes sustainable development. A sustainable enterprise emphasizes on reducing its footprints, lowering GHG emissions, reducing pollution, and becoming carbon neutral. They take actions to make positive contribution to healthy biosphere. They are committed towards contribution to the environment protection, social development and economic development. A sustainable enterprise has the following key characteristics:

- Recycling / remanufacturing material products.

- No wastage

- Fostering dematerialization.
- Replacement of products by services wherever possible.
- Conservation of resources.
- Reduction of embedded energy.
- Innovation.
- Building human capital by developmental education, training and mentoring programmes.
- Constructive culture of openness, debate, innovation and participation.
- Contribution to the growth of knowledge based economy.
- Supports sustainability initiatives.

Dexter Dunphy and Jodie Benveniste of Sydney have devised a way of estimating where the companies stand as regards the sustainability. They have given a six phase model of sustainability which is known as **Dunphy's Six Phases of Sustainability**. These Six Phases include:

Phase I: Rejection.
Phase II: Non-responsiveness.
Phase III: Compliance.
Phase IV: Efficiency.
Phase V: Strategic Sustainability.
Phase VI: Ideological Commitment.

TATA MOTORS

Tata Motors is India's largest Automobile Company. According to Tata Motors Annual Report 2012-2013, it influences a comprehensive global distribution network by operating in 182 countries across the world. It has 6600 sales and service touch points. It has over 62000 consolidated work force. Tata Motors is leader in commercial vehicles in each segment. It is the fifth largest Truck manufacturer and 4th largest bus manufacturer in the world. Today, over 8 million Tata vehicles ply on Indian roads after having rolled out 1st truck in 1954. The company has shown a consolidated revenues of INR 188,818 crores (34.7 billion USD) during the year 2012-13.Tata Motors is fulfilling its corporate social responsibility as a globally renowned automobile manufacturer.

The vision of the company is, ***"to be the most admired by our customers, employees, business partners and shareholders for the experience and value they enjoy from being with us."***

The vision statement of Tata Motors indicates clearly that the company is committed towards the well being of its stakeholders. Since it rolled out its first truck in 1954, the company has been dedicated towards providing newer, innovative, energy efficient and eco-friendly vehicles to its customers thereby fulfilling its social responsibility. The Company deals in various types of commercial and passenger vehicles.

Vehicles		
Commercial Vehicles	Small	Ace/Super Ace/ Ace Zip/ Magic/ Magic Iris
	Pick Ups	Rx Pick Up/ Xenon Pick Up
	Medium & Heavy	LPT2523/ LPT3723/Novus/Prima Truck/ Construck Tippers & Tractors
	Large	407/1109/Ultra Range/ Winger/ Winger Platinum/ City Ride Lp709
Passenger Vehicles	Buses	Globus/Starbus/Starbus Ultra/ Hispano/Marcopolo/ Divo
	Micro	Nano
	Compact	Indica (eV2), Indigo(eCS), Vista D90
	Mid-Size	Indigo/ Manza
	Utility Vehicles	Sumo Gold/ Sumo Grande/Safari Strome/ Safari Dicor/ Aria/Xenon XT
	Vans	Venture
	Premium & Luxury	Jaguar(XF, XJ, XK) Land Rover(Free Lander, Defender, Discovery, Range Rover, Range Rover Sport, Evogue)

For its continuous and sustainable growth, Tata Motors is always committed to continuous research and development. It has established 12 Research & Development centers across the world. It is committed towards the launch of innovative products which contribute to the principle of sustainable growth of the company.

Highlights of Tata Motors

Market Capitalisation as on March 31,2013	Rs. 79,274 Crores
Consolidated Revenue during 2012-13	Rs.188,818 Crores
Consolidated Profits for the year 2012-13	Rs. 9,893 Crores
Debt Equity Ratio	1.42 times
EBITDA margin	14.07%
Net Cash from operations	Rs.22,062 Crores
Engineering Team Strength	4500+
Work Force Strength	62,000+
Sales & Service Points across the world	6600+

Evaluation of Economic, Social and environmental dimensions of Tata Motors

Economic Performance

According to Tata Motors sustainability Report 2012-2013 company contributes to the national development beyond the generation of profits for its share holders. Apart from the direct economic impacts by providing various products and services, the company also contributes to the indirect economic impacts. The vast chain of vehicles manufactured and distributed by the company help transport people and goods thereby helping people, enterprises and institutions realize new possibilities. The company has contributed to the economic development of the country. During the year 2012-13, it was able to generate Rs.188,818 Crores of consolidated revenue thereby resulting into a consolidated profits of Rs.9,893 crore. It has marked its global appearance by dealing in 182 countries of the world.

The company enjoys 22% market share in Indian Automobile market. The company is also well contributing to the exports of the country. It enjoys 57% market share in exports.

Product Responsibility

Product Safety, Innovation and Marketing Initiatives

Tata motors is continuously engaged in activities relating to the innovations in the products with regard to the measures of safety and customer benefit. It has 12 Research and development centers. The company claims that its vehicles are best suited to the conditions of Indian Roads, driving habits and local climate. The company has been providing various energy efficient products. This is evident from the

launch of TATA Motors Fuel Cell Bus Program, TATA Motors CNG Hybrid Bus Program, TATA Motors Diesel Hybrid Manza Program, TATA Motors Indica EV Program and TATA Motors Ace EV Program. The basic purpose of all these programs is reduction of carbon footprints in the environment by the use of alternate fuels. The company is also very conscious of the product safety. A new Micro Bullet Proof Vehicle was unveiled at DEFEXPO India 2012. The company has also launched the new TATA Safari Strome with increased safety features. Company has also launched heavy trucks with lowest cost of ownership, best in fuel efficiency and enhanced driving comfort levels.

TATA Motors tend to create products which are environment friendly and use sustainable technology. The company has introduced innovative vehicles which have alternate fuel based engines instead of conventional fuel combustion engines. Tata Motors is the only passenger vehicle manufacturer in India which is self sufficient in design. It has continuously engaged in development of the vehicles as per the requirements of its customers. In this regard the company launched TATA Nano which brought the joy of car within the reach of thousands of families due to its lowest cost of ownership. During the year 2012-13, it spent INR 17.59 billion on research and development activities.

All the regulatory measures relating to safety, emissions product labeling and other clauses of Central Motor Vehicle Rules of India and bureau of Indian Standards are proactively complied with. All vehicle stickers and manuals are as per the standards set by the laws of land where the company sells its products. The Advertising Standards Council of India code for marketing related communication is completely adhered to. The endorsement of the products is based on justifiable and proven facts.

Environment Protection and development:

Tata Motors is fully committed towards the environment sustainability. Towards its endeavor to encourage sustainability, the company takes various steps.

1. The Company has authorized a Biogas Plant at Pune which is expected to generate electricity from biogas to power the pumps. The plant has capacity to poduce 420-450 m3/day of biogas.
2. The company has also invested in renewable energy. With the use of 293,218 GJ of renewable energy, emission of 63,530 t CO2 was avoided during the year 2012-13.
3. The company has taken initiatives to implement ENCON at its plants leading to 86,239GJ of energy savings and 15,878 CO2 emissions during the year 2012-13.
4. Installation of CFL, LED bus bar indicators has been undertaken.

5. Use of LED street lights
6. Energy Savers in lighting circuits have been installed.
7. Unwanted AC systems have been removed.
8. Wind Ventilators are used.
9. The company monitors continuously air emissions. It uses zero ozone depleting potential as a refrigerant in its vehicles.
10. TATA Motors has also initiated the steps to construct Green Factory Buildings.
11. The company lays emphasis on reducing waste generation, recycling waste generated and disposing waste in environmentally sound manner.
12. The company also uses water management policies. It has implemented rain water harvesting system and water recycling system in its plants.
13. The company has completed a Water Foot printing exercise in association with Water Footprints Network and International Finance Corporation for all manufacturing locations in India.
14. The company also tries to ensure that the biodiversity value of areas in which its plants are situated, is maintained and enhanced.

Community Development

The four pillars of Community development programme of TATA Motors are Health(Arogya), Education(Vidyadhanam), Employability (Kaushalya) and Environment(Vasundhara).During the year the company invested INR148.66 million towards community development initiatives.

Arogya

Under the scheme of Arogya, medical camps are organized. It tends to provide preventive health services to the villages through mobile clinics. The company in association with UNICEF, has established 16 bedded malnutrition treatment centre.

Amrutdhara

In order to provide safe drinking water , Tata Motors undertook Safe Drinking Water Project which was jointly funded by the company and its employees.

Vidyadhanam

Under this programme, educational assistance is provided to the needy students. The features of this programme include providing scholarship assistance to meritorious students, organizing coaching classes for weaker students, improving school infrastructure and organizing workshops and training programmes. The company also supports kids with special ability in learning basic skills necessary to lead a normal life.

Kaushalya

Under this programme, training is provided in agricultural and allied activities. A major part of CSR programs of the company is considered to be the skill development of the youth. For this company has been associated with 135 ITIs across 19 states. About 1,000 students have been trained through these ITIs. Another effort in this direction is Professional Driver Training Program providing driver training to 554 drivers.

Vasundhara

Tata Motors intends to achieve the following two objectives through this model

1. Reductions of environment pollution & regular pollution control
2. Restoration of Ecological balance.

Under this model, the company has installed 5 biogas units in two villages of Manipur and Melasana. It has formed 'Go Green Group' for school students and 'Green Club' for village youth which educate the villagers about climate change and sustainability. The 'Green Club' also encourages tree plantation in villages.

In addition,TATA motors is also running an **Affirmative Action Program** which focuses on Education, Employment, Employability and Entrepreneurship. During the year 2012-13, direct employment was provided to 3464 people out of whom 975 people belonged to SC/ST category. Soft skill training was provided to 302 SC/ST youth to make them employable. In the same year, company extended 537 scholarships to SC/ST students. The company has added 4SC/ST entrepreneurs in its supply chain mechanism.

Here, we have considered only few indicators which clearly depict that TATA Motors is contributing a lot towards the sustainable development. Other than these indicators, the company has made efforts in regard to other indicators also.

Evaluation

From the above study, it is quite clear that TATA Motors is committed towards the sustainable development. Considering Dunphy's six phase model, TATA Motors is operating at Phase 5. The company is proactively engaged in formulating environmental strategies. It continuously conducts researches in order to bring new energy efficient technology. It lays strong emphasis on production of environmentally friendly products. It has been involved in various community development projects. It is committed towards the product redesign and reuse and recycle. It is also involved in various projects for the protection of environment.

Conclusion

Sustainable development has attained a great importance these days due to increasing global warming and environmental threats. **Dunphy's Six Phase Model** lays down criteria for the evaluation of the sustainability efforts of the enterprise. Sustainable development cannot be an individual activity. It is a group endeavor .Tata Motors has been making a good effort towards the sustainable development. However, a lot is required to be done in order to conserve natural resources so that the future generations are not deprived of these resources.

References:

- Dunphy, D. (n.d.). THE SUSTAINING CORPORATION:. *The environment Institute*, Retrieved from http://media.theenvironmentinstitute.com/Climate/seminars/climate2030_dexterdunphy.pdf
- Gregerson, H. M., & Lundgren, A. L. (1989,september). Linking Monitoring and Assessment To Sustainable Development. Forestry For Sustainable Development, 3 & 4. Retrieved from http://www.forestry.umn.edu/prod/groups/cfans/@pub/@cfans/@forestry/documents/asset/cfans_asset_184863.pdf
- Kates, R. W., & Board on Sustainable development (1999). *Our Common Journey: A transition Towards Sustainability*. Retrieved from http://rwkates.org/pdfs/b1999.01.pdf
- Kates, R. W., Parris, T. M., & Leiserowitz, A. A. (n.d.). What is sustainable Development?. *Science and Policy for Sustainable Development*, *47*, 8-21. Retrieved from http://www.hks.harvard.edu/sustsci/ists/docs/whatisSD_env_kates_0504.pdf
- Miller, C. A. (2007, September). Creating Indicators of Sustainability . *7 International Institute for Sustainable Development*, Retrieved from http://www.iisd.org/pdf/2007/igsd_creating_indicators.pdf
- Motors, T. (n.d.). *TATA Motors 68th Annual Report.* Retrieved from http://www.tatamotors.com/investors/annualreports-pdf/Annual-Report-2012-2013.pdf
- Motors, T. (n.d.). *Tata Motors Sustainability report.* Retrieved from http://www.tatamotors.com/sustainability/pdf/annualSustainabilityReport2012-13.pdf

Risk Management In Banking Sector Some Emerging Issues

*Mohit Kumar
**Arun Kumar

Abstract

In this era of liberalisation, privatisation and globalisation where competition is becoming a buzzard. This banking sector in emerging economies in witnessing a radical change due to fast changing financial environment. The banking sector is exposed to a number of risks. Hence concept of risk and management are core of financial enterprise. The financial sector especially in most emerging economies including India is passing through a risk of change. Rising global competition, increasing deregulation, introduction of innovative products and delivery channels have pushed risk management to the forefront of today's financial landscape. Ability to gauge the risk and take appropriate position will be the key to success. The paper attempts to discuss in depth, the importance of risk management process in this context of Indian banking sector.

Introduction:

Indian Economy is passing through a transformation process for becoming a world class economy. The Indian banking sector is making great advancement in terms of quality, quantity, expansion and diversification in keeping up with the updated technology , ability, stability and thrust of financial system to keep up with the pace of development in the emerging context . The commercial banks play a very important role to emphasize the very special need of a strong and effective control system with extra concern for the risk involved in the business. Globalisation, liberalisation and privatisation have opened up new methods of financial transactions where risk level is very high. In banks and financial institutions risk is considered to be the most important factors of earning. Therefore they have to balance the relationship between risk and returns. In reality it can be said that management of financial institutions risk is nothing but a managing financial risk systematically and professionally. Rising global competition, increasing deregulation , introduction of innovative products and delivery channels have pushed risk management to the forefront of today's financial landscape.(Sathya Swaroop, Deboshish (2001*) "Indian Banking System"* page no. 104) Ability to gauge the risk and take appropriate position will be the key to success. The risks arise due to the uncertainties which in turn arise due to changes taking place in prevailing

*Assistant Professor, A.S. College. Khanna
**Assistant Professor, A.S. College. Khanna

economic, social and political environment and lack of non-availability of information concerning such changes. Risk can be defined as an exposure to a transaction with loss, which occurs with some probability and which can be expected, measured, and minimised. ('Talwar, S.P. "*Emerging Trends in Banking Supervision*" page no. 63) Managing financial risk systematically and professionally has become an important task for the managers. It is very important how managers gauge the risks and take appropriate measure to minimise the risk for the success of the organisation. Today banks are facing various types of risks that financial intermediaries are exposed to in the course of their business. There are various types of risks faced by the banks which are discussed below:-

A. Financial risks **B. Non financial risks**

A. Financial risks

1. **Credit risks:** (Kanchu, Thirupathi, Kumar Manoj M.(2013) "*International Journal of Marketing, Financial Services and Management*" Vol. 2, no. 2 page no.147) Credit risk can be defined as the risk associated with the possibilities of the borrowers defaulting in their payment of loans taken by them from the bank. In the banks portfolio losses can arise due to outside defaults because of the inability or unwillingness of the customer or the counter party to meet commitment, such losses may also lead to the reduction in portfolio value arising from actual or perceived deterioration in credit quality. Thus credit risk can be defined as possibility of losses associated with decrease in credit quality of the borrowers.

2. **Market risks:** Market risk can be defined as the risk of incurring losses associated with the movement of market price on all positions held by the bank. Forex risk is the risk of loss arise due to bank suffering on account of adverse exchange rate movement against uncovered position in foreign currency. Liquidity risk of the bank arise due to the funding of long term assets with short term sources or deposits.(Singh, Balwinder (2007) ***National Conference held at HPU***) The changes in the interest rate can significantly affect the net interest income. The risk of adverse impact of net interest income due to variations in interest rate is called interest rate risk.

B. Non financial risks : Non financial risk can be segregated into operational risk, strategic risk, funding risk, political risk and legal risk. Operational risk is the risk of losses arising due to the failures of internal system and process. Strategic risk is defined as the risk associated with failure to implement appropriate business plans, strategies and decisions with regarding to the allocation of resources or adaptability of the business

in this age of dynamic changes in environment. The political and legal risk arise due to rapid changes in the political and legal environment that the banks are exposed.

Managing risks:

Risk management is one of the essential functions of any banking service. It should be the central plan for any bank's strategic management. Risk management may be defined as the process whereby the banks methodically addresses the bank attaching to their activities with the goal of achieving sustained benefits within each activity and across the portfolios of all activities.

The focus of good risk management are on identifying and treatment of the risks and add maximum sustainable value to all activities of the organisation. (Jalan, B. *"Agenda for Banking in the New Millennium, RBI Bulletin"* page no. 5) It increases the probability of success and reduces the probability of failures to achieve the bank's goals and objectives. Risk management should be continuous and developing process which runs through the bank's strategy and implementation of such strategy. It should address methodically all the risks surrounding the organisation activities- past, present as well as future. It must translate strategy into tactical and operational objectives assigning responsibility throughout the organisation with each manager and employee responsible for management of risk as a part of their job description. It must be integrated into the culture of the organisation with an effective policy and programmed led by senior management and should support accountability, and performance management and thus reward operational efficiency at all levels.

Thus, basic objective of risk management is to maximise the stakeholder's value by maximising the profits and optimising the capital funds for ensuring long term solvency of the banking organisation.

Manage risk in banks: A Process

(Das, A. (2002) *"Risk and Productivity Changes of Public Sector Bank"* page no. 204) A proper risk management process should be employed in the banking organisation to properly manage the risk involved so as to achieve and fulfil organisational objectives and goals. The various steps involved in risk management process can be summarized as:

- Ø Risk identification.
- Ø Risk description.
- Ø Risk quantification/ measurement.
- Ø Monitoring and review.
- Ø Role of technology in risk management.

Step 1: Risk identification

Risk identification set out to identify the organisation's exposure to uncertainity. It should be approached in a more systematic and methodical manner to ensure that all the significant activities in the banking organisation have been identified and all the risks flowing from such activities are defined. All the associated volatility are identified and categorized properly.

The risk identification involves:

- Understanding the nature of various kinds of risk.
- The circumstances that result in a situation to become a risky situation.
- Various causes due to which the risk can arise.

Step 2: Risk Description

The objective of risk description is to display the identified risk in a structured format, say, by using a table. The use of well-designed structure is necessary to ensure comprehensive risk identification, assessment and description process. Some of the variables that can be used in risk description are: name of the risk, nature of the risk, risk tolerance etc.

Step 3: Risk Quantification/ Measurement

Though the exact measurement of risk is not possible but the level of the risk can be determined by different risk rating models. Risk quantification is a very important step in risk management process as it is an assessment of degree of risk which a particular activity or transaction is exposed to.

Step 4: Risk Control

Risk control is a step where bank can take various measures to control risks associated with different activities:

- Securitization and Reconstruction
- Diversification of Business
- Insurance and Hedging
- Fixation of exposure ceiling

Step 5: Risk Monitoring and Review

Effective risk management process requires a monitoring and review structure to ensure that risks are properly identified and assessed and that proper control and response are in place. The monitoring process should provide assurance that there are appropriates controls in place for the banking organisation's activities and that the procedures are understood and followed. In risk monitoring and review the bankers have to fix up the parameters on which the transaction have to be tested to be sure that there is no risk in the viable existence in the financial units or investment of the banks. **(Pathania Kulwant** (2010) *National Conference held at HPU*) Thus an effective and efficient risk management policy in the bank should integrates the various tools and techniques for use in various stages of business process and also set out responsibility of risk

management throughout the organisation. In this regards role of board of directors assumes great importance for determining the strategic direction of bank and for creating the environment and structure if risk management is to operate efficiently and effectively.

Step 6: Role of technology in risk management

(**Svata, Vlasda.** , Fleishifchmann, Martin (2011) "*IT Risk Management in Banking Sector*") Seldom one recognizes that the risk management is primarily about people- how they think and how they interact with one another. Technology is just a tool like knife in the wrong hands. It is not only useless but dangerous. But applied appropriately, it can transform an organisation. Technology can reshape corporate cultures and facilitate innovative procedures. Technology can provide the information but it is processed, analyzed or acted upon. The right information first be made available at the right time to the systems and individuals who need it- to work on the same and avoid the risk on time . Before an enterprise can attempt to manage risk on an enterprise- wide basis, it first must collect and communicate all necessary information relating those risks. Today, technology makes it possible to effectively communicate information- across departments, and across globe. This technology is called data aggregation.

Basel Committee: An Approach

(Ballabh, J. "*The Indian Banking Sector Challenges Ahead*" page no. 74) In order to help the bank to recognize the different kinds of risks and to take adequate steps to overcome the under capitalization of banks assets and reduce the credit and operational risks faced by banks, Banks of International Settlement (BIS) set up Basel Committee on banking supervision in 1988, which issued guidelines for updating risk management in banks. These guidelines brought about standardization and universalization among the global banking committee for risk management and seek to protect the interest of the depositors/ shareholders of the banks. As per the guidelines issued, capital adequacy considered panacea for risk management and all the banks were advised to have Capital Adequacy Ratio. CAR is the ratio of capital to risk weighted assets and it provides the cushion to the depository in case of bankruptcy. In January 1999, the Basel Committee proposed a new accord which is known as Basel II.

A sound framework for measuring and quantifying the risk associated with banking operation put by it. The emphasis of new Basel accord is on flexibility, efficient operations and higher revenues for banks with full acknowledgement of risks. The new accord make clear distinction between the credit risk, market risk and operational risk stipulating assessment of risk weightage covering all the three categories separately.

The finalised Basel II accord was released in June 2004. The Baseli II accord was structured on following three pillars:

i) Minimum capital requirement
ii) Supervisory review
iii) Market discipline

i) **Minimum capital requirement** is set up by the capital ratio which is defined as (total capital- tier 1 + tier 2 + tier 3) / credit risk + market risk + operational risk).

ii) The **Supervisory review** process is required to ensure adequacy as well as to ensure integrity by the risk management process. The Basel Committee has started four key principles of Supervisory review as under:

a) Bank should have a process for accessing its overall capital adequacy in a relation to its risk profile.
b) Supervisor expects banks to operate above the minimum regulatory capital ratio and ensure banks hold capital in excess of the minimum.
c) Supervisory should review bank's internal capital adequacy assessment and strategy.
d) Supervisor shall seek to intervene at an early stage to prevent capital from falling below prudent levels.

iii) **Effective Market discipline** requires retable and timely information that enables counterparty to make well establish risk management.

CHALLENGES in the INDIAN context:

Basel II is intended to improve safety and soundness of the financial system by placing increased emphasis on bank's own internal control and risk management processes and models. Basel II yet helps the banks to assess the risk associated with the business effectively. More so, it facilitates the banks to produce quantified and more realistic measure of the risk. Basel II enables the banks to handle business with more confidence and make better business decisions. But the techniques and the methods suggested in the new accord would pose considerable implementation challenges for the bank especially in a developing country like India. Some of them are described as under:

- Implementation of the new frame work will require substantial resources and commitments on the part of both banks and supervisors.
- The new norms will increase the capital requirement in all the banks due to introduction in multiple risk weights with preferential treatment for higher rated assets.
- Risk Management is extremely data intensive. Accurate, reliable and timely availability of data id crucial for proper risk management.

- To provide the basis for forecasting and building of models in respect of various activities such as loaning, securities and foreign exchange transactions, a lot of historical data is required. In the Indian context major handicap is the absence of data series, particularly, related to the transaction in individual loan accounts.
- The new capital accord assign risk weight of sovereign at 0-50%.
- Yet another requirement for establishing risk management system is trained and skilled manpower. These managers should understand both the theory and practice of risk.

CONCLUSION:

Risk is an opportunity as well as a threat and has different meanings for different users. The banking sector is exposed to different risks such as forex volatility, risk, variable interest rate risk, market play risk, operational risks, credit risk etc. This can adversely affect its profitability and financial health. Risk Management has thus emerged as a new and challenging area in banking. Basel II intended to improve safety and soundness of the financial system by placing increased emphasis on bank's own internal control and risk management process and models. The supervisory review and market discipline in order to, to enable the calculation of capital requirements under the new accord requires a bank to implement a comprehensive risk management framework. Over a period of time, the risk management improvements that are the intended may be rewarded by lower capital requirements. However, these changes will also have wide–ranging effects on a bank's information technology system, process, people and business, beyond regulatory compliance, risk management and finance function. The task of integrating Basel II is challenging. Indian banks have come a long way since independence and more so after LPG era, however, still they have to cover some distance so as to be bench marked with the best banks globally. But one thing is sure that the reform process is on and the Indian banks are in the right direction. They have adopted best structures, processes and technologies available worldwide and have moved from strength to strength. Still the future poses various challenges for the banking industry. Thus there should be proper coordination and implementation of risk management process in the banks so as to increase the efficiency, growth and profitability of the banking organization.

References:

* Ballabh, J. *"The Indian Banking Sector Challenges Ahead"* Page no. 74.
* Das, A. (2002), "*Risk and Productivity Changes of Public Sector Banks*" Page no.204.

Jalan, B. "*Agenda for Banking in the new millennium, RBI Bulletin*" Page no. 5.

Kanchu, Thirupathi, Kumar, Manoj M.(2013) "International Journal of marketing, Financial Services and Mnagement" Vol. 2, no. 2 Page no. 147)

Talwar, S.P. "*Emerging Trends in Banking Supervision*".

Sathya Swaroop, Deboshish(2001) "*Indian Banking System*"*Page no.104.*

Svata, Vlasda., Fleishifehmann, Martin (2011) "*IT Risk Management in Banking Sector*"

Vashisht, A. K. "*Commercial Banking in Globalised Environment*", *Political Economy Journal of India.*

Role of Corporate Sector in Rural Markets

*Ramanpreet Kaur

Abstract

Rural markets are defined as those segments of overall market of any economy, which are distinct from other types of markets like stock market, commodity market or labour economices. The Indian rural market generates about 50 per cent of the country's gross domestic product (GDP). Rural India comprises around 840 million people, and growing income levels and greater ambitions are progressively driving demand there. In the period 2009–2012, rural consumption per person increased annually at 19 per cent, according to data from National Sample Survey Organisation (NSSO).

Key Words : GDP (Gross Domestic Product) , NSSO (National Sample Survey Organisation)

INTRODUCTION:

Rural markets are green pastures for any marketer provided his marketing plans are attuned to specialties of rural markets. The rural markets are estimated to be growing fastly compared to the urban markets. Being a new market it could be easily mended provided the manufacturers develop insights into the behavioural patterns of rural consumers. The potentiality of rural markets is said to be like a "woken up sleeping giant". The Indian rural market, with its vast size and demand base, offers great opportunities to marketers. More than 70 per cent of the country's consumers are in rural markets and more than half of the national income is generated here. As per NSS data of 2003-04, 62 per cent of consumer expenditure in the country comes from rural markets and 38 per cent from urban markets. If we consider growth rates in per capita income, rural India again has been more or less matching than urban. On account of the green revolution in India, the rural areas are consuming a large quantity of industrial and urban manufactured products. In this context, a special marketing strategy, namely, *rural marketing* has taken shape. Rural marketing facilitates flow of goods and service from rural producers to urban consumers at possible time with reasonable prices, and agriculture inputs/ consumer goods from urban to rural.

RESEARCH METHODOLOGY:

In present study an attempt has been made to examine different initiatives taken by almost all the companies which are listed on BSE index comprising Banking, Insurance, Automobile, Telecommunication, Electrical product and Soft drink companies.

*Assistant Professor, Department of Commerce and Business Administration, S.D.P.College for Women, Ludhiana.

OBJECTIVES OF PRESENT STUDY:

the present study has following objectives:-

(1) To study the various problems and challenges associated with rural markets.

(2) To study the factors effecting selection of rural markets.

(3) To study the role of corporate sector in rural markets.[1]

Analysis Part of Present Study

MAJOR PROBLEMS AND CHALLENGES:

In this part an analysis has been done regarding different problems and challenges which are mostly faced by rural markets; which are as follows:-

- Distribution logistics, storage, transport and handling facilities.
- Location and degree of concentration of demands.
- Dealer's attitude and motivation.
- Consumer motivation and buying habits.
- Mass communication media, their reach and influence.
- Organizational alternatives.
- Poor infrastructure.
- Poor availability of shops.
- Poor literacy rate.
- Poor media penetration.

FACTORS EFFECTING RURAL MARKET SELECTION:

A variety of factors, acting in concert, have brought about the big growth and welcome composition shift in the rural demand. If we meet a sales executive today and ask which market you prefer to serve, the answer would be immediate, "Rural Markets". A number of factors have been recognized as responsible for the rural market boom to come into existence:-

- Increase in population and hence increase in demand.
- A marked increase in the rural income due to agrarian prosperity.
- Large inflow of investments for rural development programmers from government and other sources.
- Increased contact of rural people, with their urban counterparts due to development of transport and wide communication network.
- Increase in literacy and educational level and resultant inclination to sophisticated lives by rural folks.
- Inflow of foreign remittances and foreign made goods into rural areas.[2]

ROLE OF CORPORATE SECTOR IN RURAL MARKETS:

In this part an attempt has been made to examine the role of corporate sector in rural markets. The role has been checked by way of different initiatives taken by almost all the companies selected under study. After analysis following results are derived:-

• ***SBI:-*** The State Bank of India (SBI) has started a zero-balance bank account program for villagers, called the SBI Tiny account. There are no physical branches or officials, just a paid volunteer who is equipped with a small box and a cell phone. The box enables biometric measurements (fingerprints), at the time of opening the account to confirm the account holder's identity. The cell phone enables communication with the zonal office to check on available balance. Payments under programs such as the NREGS and pensions are made directly to these accounts.

• ***HDFC Bank and Indian Oil:-*** HDFC BANK announced a tie-up with Indian Oil Corporation Ltd. where its rural petrol pump outlets Kisan Seva Kendras (KSKs) will act as the Bank's Business Correspondents (BCs). Beginning with Pilibhit, HDFC Bank plans to cover 1000 KSKs in a phased manner and each of these outlets will be able to serve around 1,500 customers. The Kisan Seva Kendra outlets will offer banking services such as preliminary processing of loan applications, disbursal and collection of small value deposits, sale of micro-insurance, mutual funds and other investment instruments. Commenting on the tie-up, Mr. Michael Andrade, Head, Agri Business, HDFC Bank said, "HDFC Bank has more than 75% of its total branches in tier 2 and tier 3 towns and cities.This initiative in partnership with IOCL is yet another step towards taking banking to the enterprising Indians in the hinterlands. Given IOCL's broad network of rural retail outlets and our bouquet of banking products, this partnership is a win-win for our customers." Kisan Seva Kendra is a retail outlet model pioneered by IOCL to cater to the needs of customers in the rural segment. Today, KSK outlets have emerged as dominant players in the rural markets, riding on the rapid growth of upcoming second and third tier roads in the rural areas.This tie-up will allow HDFC Bank to leverage our well-established retail network for the benefit of customers in rural areas and create new avenues for inclusive growth," said Mr. Atul Bhatnagar, DGM, Retail Sales Head, UPSO - 2, Indian Oil Corporation Ltd.

• ***Maruti Suzuki:-*** Maruti Suzuki, India's leading automobile manufacturer, today sells 30% of its vehicles in the rural markets.[3]

• ***Tata*** :- The Tatas have launched a mass-market jewellry brand — GoldPlus. The Tatas train unemployed youth and send them to the villages as brand ambassadors.Tata also launched Tata Nano car as a cheapest car to fulfill the requirements of low income earned rural people.

• ***Honda Motor cycle and Scooter India Pvt Ltd*** :- It is focusing on rural India with plans to sell more of its entry-level motorcycles. The company is also looking to increase its distribution network in the market by the end of 2014. It intends to sell two out of every five of its motorcycle models in the rural regions, focusing mainly on models from its popular Dream series. As of October 31, 2013, Honda had sold a combined 570,000

units of Dream Yuga and Dream Neo in the rural market. Before their launch, the market contributed 25–28 per cent of the company's total sales; that contribution is now 35 per cent with the capacity to reach 40 per cent by the end of fiscal 2014.

• ***Nokia:-*** Nokia had earlier launched a basic handset with a torch (large parts of rural India don't have electricity) and an alarm clock. In December 2008, it went one step further with the launch of Nokia Life Tools. "Nokia Life Tools is a range of agriculture, education and entertainment services designed especially for the consumers in small towns and rural areas of emerging markets," says the company.

• ***BSNL:-*** Out of two million BSNL mobile connections, 50 per cent went to small towns and villages.[4]

• ***Godrej:-*** Godrej introduced three brands of Cinthol, Fair Glow and Godrej (soap) in 50-gram packs, priced at 10 cents.

• ***LG Electronics:-*** It developed a customized TV (cheap and capable of picking up low-intensity signals) for the rural markets and christened it Sampoorna. It sold 100,000 sets in the first year. It has decided to make substantial investment in the sector by identifying 16 states including UP, Punjab, Andhra Pradesh and Maharashtra. Without specifying the amount earmarked, Verma said, "We find the rural markets in 16 states quite encouraging...We give equal importance to the rural markets in the eastern region, West Bengal in particular, where we have already planned our marketing strategy."Verma said that LG electronics registered 32 to 35 per cent growth in revenue generation this year, but refused to divulge details. LG electronics' manufacturing unit at Greater Noida is one of the most eco-friendly units among its facilities worldwide, he said.

• ***Whirlpool:-*** Although Whirlpool is already present across price points, the company says it could look at launching cheaper products to gain traction in the large rural India market."In these smaller towns, a number of barriers that existed earlier are now disappearing. For instance, the acceptance of washing machines was very low earlier, but now this is changing," Shantanu Das Gupta, vice-president, corporate affairs & strategy, Asia South, said.Whirlpool says entry into smaller markets would mainly be driven through refrigerators. In the urban market, there will be a significant push in the water purifier space, which the company made a foray into last year. The company is looking at an investment of over Rs 100 crore over the next three years, and will significantly strengthen its distribution network in the rural markets.Whirlpool, which reported around 6% topline growth in the last fiscal, expects to double this to 12% this financial year as it sees a revival in sales. "We did single-digit growth in

sales in April, but from May we expect it to be in double digits," Mr Das Gupta added.[5]

• ***Dabur:***- Its marketing head, foods, Praveen Jaipuriar said, "We are seeing category share from rural markets growing as penetration increases in the hinterland." The maker of Hommade condiments and Vatika hair oil has extended its 'fibre-enriched' fruit beverage range to a couple of newer variants, besides stepping up distribution of juices to rural markets. Dabur, which leads the juices category, with a share of about 54%, according to data from market researcher Nielsen, is not alone in spotting the opportunity.

• ***HLL:***- Hindustan Lever's drive into rural India was prompted in part by growing competition. When the Indian economy opened up in early 1990s, multinationals such as Procter & Gamble stepped up their activities, forcing Hindustan Lever to seek higher revenues and growth by reaching into villages with 1,000 or fewer residents. Launched in 2001, Project Shakti was an important part of this strategy. It involved working with rural self-help groups (SHGs) to educate rural women, while also making them part of the company's marketing network. Market leader HLL saw its brands, Clinic and Sunsilk, clock a rise in market share to 48per cent in November '05 from 46.8per cent in November '04. Clinic's growth in volumes on a quarter-on-quarter basis was 33.2per cent in Q3 of '06 from 33per cent in Q206 whereas Sunsilk grew from 11.6per cent in Q206 to 12.4per cent in Q3

• ***Coke:***- The cola giant is slowly adopting a localised marketing strategy with local brand ambassadors and localised marketing campaigns to reach out to the rural consumers."Nearly 30% of our sales come from the rural markets. The management has decided to focus on the rural markets to give a significant boost to the entire sales," Mr Sunil Gupta, vice-president, public affairs and communication, of Coca-Cola India, told ET. Coca-Cola has already roped in southern matinee idols Chiranjeevi and Simran as local brand ambassadors for the company. "We are going to organise a promotion campaign in Andhra Pradesh, called 'Chiru Spoorthi' after Chiranjeevi for the Thums Up brand," Mr Gupta added.Coca-Cola's first regional television commercial in India will go on air from Thursday, May 13, in West Bengal for pushing the company's highest selling brand, Thums Up, accounting for 33% of the entire sales. "We are also connecting with local festivals and culture to reach out to the semi-urban and rural consumers. The consumer acceptability differs from area to area and it is in the domain of product acceptability that the company will now focus on," Mr Gupta said.The company has also decided to increase its retail network by 24% during the current financial year taking the total numbers

to 1.24 million across the country. "We would be increasing our reach in rural markets by reaching out to at least 40,000 villages in 2004. Currently, we reach out to 1.70 lakh villages in India," Mr Gupta said.

• *Bharti Axa*:- Bharti Axa General Insurance Company Limited has decided to give special focus on rural markets in its total business plans. Speaking to ET, Mr George Kurien, chief financial officer, Bharti Axa General Insurance Company Ltd said that the penetration of general insurance companies is low in the rural markets probably because it is difficult to service. "The market is also marked by the absence of big ticket business", he said adding that it is more of a volume driven market. The company hopes to source 15 % of its business from the rural market in 4 to 5 years. To service the rural markets the company The number will go up to 70 by the end of the calendar year. He said that the company will also introduce add on products. "In fact we are awaiting IRDA approval for nearly a dozen such products", he said. The company also announced the launch of their operations in Kerala by opening its office in the city. He said that four more branches would be opened in the state before the end of 2009.

• **Aegis Media** :-Aegis Media has launched Carat Fresh Rural, a rural marketing specialist for the Indian market. The agency will operate as a separate division within Carat Fresh, Aegis's activation wing. After a soft launch, Carat Fresh Rural counts BayerBSE 0.43 % Crop Science, Godrej Consumer ProductsBSE 1.21 %, PidiliteBSE 1.45 %, Mahindra & Mahindra and Sony Max among its clients. It is headed by Keshav Chandorkar, whose previous experience includes stints with Linterland (the rural division of Lintas) and Dun & Bradstreet. The current team strength is 30 people across seven offices. Carat Fresh Rural will also be working with 1,500 operators who are in charge of implementing rural marketing programmes.[6]

CONCLUSION:

It is evident from above analysis that rural markets are full of fascinating opportunities as well as daunting challenges. It is also growing steadily and is relatively less competitive and less saturated as well. Marketers can therefore, certainly hope for big rewards from the market, at the same time, the rural market certainly poses several problems and hurdles. But government and most of the companies have taken initiatives to remove these hurdles and uplift the standard of living of rural peoples. For instance, Government schemes like NREGS [National Rural Emplöyment Guarantee Scheme, which guarantees 100 days of employment to one member of every rural household] reduced rural underemployment and raised wages. Also, farmers benefited from loan waivers. P&G has come up with a new

addition to its marketing strategy in the form of a character called Sangeeta Bhabhi, a dedicated housewife. The personality was conceived to push P&G's leading brands, Tide and Head & Shoulders as a dual proposition called 'kamyab jodi' in rural areas of the country.

Endnotes

1 Corporate sector has played cruical role in the development of rural markets by introducing new products at cheap rates. for example: Tata Motors launched NANO as low priced car for lower income group people.

2 Kotler et al.(2009) argue that while taking marketing decision in any rural markets, marketers usually consider the inflow of remmitance and goods in such rural markets by forign companies.

3 In addition to this, MSI Chairman R C Bhargava, Says that "We have been giving emphasis on rural markets. Last year, we had covered 44,000 villages and till November this year, we have presence in 0,000 villages and by March next year, we will have a presence in one lakh out of a total of 6.51 lakh villages in India,"

4 Bharat Sanchar Nigam Ltd (BSNL) rope in National Fertilizers Limited (NFL) for marketing of its telecom product and services in the rural segment.

5 The information in this section is drawn from http:// articles.economictimes.indiatimes.com/keyword/rural-markets

6 Aegis is starting a pure play rural agency at a time when many in the business are opting out of the segment or merging it with urban activation. Ashish Bhasin, chairman - Aegis, India, remains bullish: "Many categories are near saturation in urban areas. Rural markets make sense given good monsoons, and government schemes that provide greater disposable income.

References

- Ramaswamy,V.S. and Namakumari, S, "Marketing Management", Macmillan publishers India Ltd, New Delhi,2009.
- Sontakki, C.N,"Marketing Management",kalyani publishers, New Delhi,2005.
- Saxena Rajan,"Marketing Management",Tata MCgrew-Hill publishing company,1998.

Gupta,C,B. and Rajannair, N,"Marketing Management",Sultan Chand & Sons, New Delhi, 2012.
Kotler,Keller,Koshy and Jha," Marketing Management",Dorling Kindersley (India) pvt ltd, 2009
Daneil,W.Lamb,"Principles of Marketing",South Western C learning India pvt ltd, New Delhi, 2011
Sarangi.S.K.,"Marketing Management", Asian Books private limited, New Delhi, 2009
Sherlekar.S.A."Marketing Management",Himalaya publishing House New Delhi,2010
Badi, R.V and Badi ,N.V, "Rural marketing environment," Himalaya Publishing House,Mumbai,2006
Gopalaswamy, T.P,"Rural Marketing Environment, problems and strategies," VikasPublishingHouse,2008
Kashyap, Pradeep and Raut, Siddhartha,"The Rural Marketing",Biztantra, new delhi,2007.
http://articles.economictimes.indiatimes.com/2004-05-13/news/27409925_1_coca-cola-india-rural-markets-cola-giant
http://www.ibef.org/industry/consumer-markets/indian-rural-market.aspx
http://articles.economictimes.indiatimes.com/2009-06-04/news/27663836_1_rural-markets-shantanu-das-gupta-whirlpool
http://articles.economictimes.indiatimes.com/2013-12-17/news/45296110_1_aegis-media-ashish-bhasin-linterland
http://articles.economictimes.indiatimes.com/2013-12-25/news/45540818_1_maruti-suzuki-india-rural-markets-gujarat-plant
http://articles.economictimes.indiatimes.com/keyword/rural-markets
http://telecomtalk.info/bsnl-rope-in-nfl-for-marketing-of-telecom-product-in-rural/16697/

Women's Empowerment will Lead to the Social Development

*Varinder Kaur

Abstract

In India, today, women appear to rule the roost. India as a nation is revered in a feminine form i.e. 'the Bharat Mata', the first citizen of our country presently is a woman, many important government posts are occupied by women and educated women are pouring into the professional workforce with profound implications for national and multinational corporations. However, ironically, these are accompanied by news about dowry killings, female infanticide, domestic violence against women, sexual harassment, rape, illegal trafficking and prostitution and myriad others of the same ilk. Gender discrimination prevails in almost all areas, be it social, cultural, economic or educational. An effective remedy for these evils needs to be sought in order to ensure the Right to Equality guaranteed by the Constitution of India, to the fairer sex. Gender equality facilitates the empowerment of women. Since education begins at home, the upliftment of women would be accompanied by the development of the family, the society and in turn, would lead towards a holistic development of the nation.

"To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves". Pandit Jawaharlal Nehru.

Introduction

You might be listening to news, reading newspaper or magazine, you would have gone through incidents and accidents with women in India. While any other article on women's empowerment in India will take a look at our rich heritage and enlightened societies of the past where women were treated as equals, the concept of "India" itself evolved quite recently, relative to the sum of its parts' histories. But the TRUTH is that in the modern India, the woman has always been a second grade citizen, no matter what its esteemed leaders have said or done.

It is hard to fathom how slow moving the cultural exchange of the world is when you find out that there are several places across the country where harmful customs of the ancient world coexist with modern appliances and thought. However that may come as hardly any surprise to anyone who has lived in India – the dichotomy of society is something

*Assistant Professor, G.T.B. Khalsa College of Education, Dasuya (Hoshiarpur).

that can only be explained by a refrain from an old Bollywood song: "It happens only in India!"

Yes, it is only in India that glaring and brutal gang rapes occur frequently in a state that is headed by a woman Chief Minister. Gender discrimination is the least of worries for women in India, known otherwise as the fourth most dangerous country in the world for women. Other instances of violence against women has an astonishing and grim variety to it – with acid throwing, domestic violence stemming out of dowry, rape, harassment and an assortment of others.

In the simplest of words it is basically the creation of an environment where women can make independent decisions on their personal development as well as shine as equals in society.

Women want to be treated as equals so much so that if a woman rises to the top of her field it should be a commonplace occurrence that draws nothing more than a raised eyebrow at the gender. This can only happen if there is a channelized route for the empowerment of women.

Thus it is no real surprise that women empowerment in India is a hotly discussed topic with no real solution looming in the horizon except to doubly redouble our efforts and continue to target the sources of all the violence and ill-will towards women.

Status of Women in India

Now the women in India enjoy a unique status of equality with the men as per constitutional and legal provisions. But the Indian women have come a long way to achieve the present position. First, According to studies, women enjoyed equal status and rights during the early Vedic period. However in approximately 500 B.C., the status of women began to decline, and with the Islamic invasion of Babur and the Mughal empire and Christianity later worsened women's freedom and right. Although reform movements such as Jainism allowed women to be admitted to religious orders, by and large women in India faced confinement and restrictions. The practice of child marriages is believed to have started around the sixth century. Secondly, Indian women's position in society further deteriorated during the medieval period, when child marriages and a ban on remarriage by widows became part of social life in some communities in India. The Muslim conquest in the Indian subcontinent brought purdah to Indian society. Thirdly, traditions such as sati, jauhar, and devadasi among some communities have been banned and are largely

defunct in modern India. However, some instances of these practices are still found in remote parts of India. The purdah is still practised by Indian women in some communities, and child marriage remains prevalent despite it being illegal under current Indian law.

The early twenty century, it was rise of the National Movement under the leadership of Mahatma Gandhi who was in favour of removing all the disabilities of women. At the same time, Raja Ram Mohan Rai, Iswar Chandra Vidyasagar and various other social reformers laid stress on women's education, prevention of child marriage, withdrawals of evil practice of sati, removal of polygamy etc. The National Movement and various reform movements paved the way for their liberations from the social evils and religious taboos. In this context, we may write about the Act of Sati (abolish) 1829, Hindu Widow Remarriage Act' 1856, the Child Restriction Act, 1929, Women Property Right Act, 1937 etc.

After independence of India, the constitution makers and the national leaders recognized the equal social position of women with men. The Hindu Marriage Act 1955 has determined the age for marriage, provided for monogamy and guardianship of the mother and permitted the dissolution of marriage under specific circumstances. Under the Hindu Adoptions and Maintenance Act, 1956, an unmarried women, widow or divorce of sound mind can also take child in adoption. Similarly, the Dowry Prohibition Act of 1961 says that any person who gives, takes, or abets the giving or taking of dowry shall be punished with imprisonment, which may extend to six months or fine up to Rs.5000/ or with both. The Constitution of India guarantees equality of sexes and in fact grants special favours to women. These can be found in three articles of the constitution. Article 14 says that the government shall not deny to any person equality before law or equal protection of the law. Article 15 declares that government shall not discriminate against any citizen on the ground of sex. Article 15 (3) makes a special provision enabling the state to make affirmative discriminations in favour of women. Article 42 directs the state to make provision for ensuring just and human conditions of work and maternity relief. Above all, the constitution regards a fundamental duty on every citizen through Articles 15 (A), (E) to renounce the practices derogatory to the dignity of women.

Women Empowerment

Kabeer (1999) has attempted to construct the indicators of the empowerment of women, by using three-dimensional conceptual framework: (a) the 'resources' as part of the pre-conditions of empowerment; (b) the 'agency' as an aspect of process; and lastly (c) the

'achievements' as a measure of outcomes. The study shows that the most probable indicators for empowerment of women are: family structure, marital advantage, financial autonomy, freedom of movement, and lifetime experience of employment participation in the modern sector.

According to **Scribner (2000)** only by the empowerment of women that favour teachers, can the future generation emulate and learn from their mentors. So it has become a basic necessity to get the women teachers empowered economically, socially and politically.

The study by **Malhotra (2002)** identifies the methodological approaches in measuring and analyzing the empowerment of women. The various indicators for measuring empowerment of women given in the study are: domestic decision-making; finance and resource allocation; social and domestic matters; child related issues; access to or control over resources; freedom of movement; and so on.

Stine and Karina (2003) explain the term 'empowerment' as a process by which the disempowered individuals and groups gain the power to control their lives and the ability to make strategic life choices. The study finds that one of the important determinants of the low average income of women is their intermittent labour force participation, which is a consequence of their time spent on unpaid work such as childcare, housework and food production.

Mahendra (2004) has studied the female work participation using occupational data from the National Family Health Survey (NFHS) data set, and compared the same with the 2001 Census and the National Sample Survey Organization (NSSO) data. The study finds that: (a) larger the family size the lesser is the chance for female work participation; (b) education has a positive relation with urban female work participation.

Steps Undertaken in India for Women Empowerment

The Constitution Framers were very much conscious of the problem of women empowerment hence they ensured that the Principle of Gender Equality is enshrined in the Indian Constitution in its Preamble, Fundamental duties and Directive Principles. The various articles mentioned in the earlier paragraph are meant for ensuring gender equality. Moreover the Constitution also empowers the states to adopt measures of positive discrimination in favour of women. The real impetus for this movement was gained when under the Priministership of Mrs. Indira

Gandhi, a scheme known as Indira Mahila Yojana was launched, UNDP also incorporated issues of women upliftment as Primary objective. Various Schemes were later on launched for the empowerment of women such as Rashtriya Mahila Kosh, Mahila Samridhi Yojana, Self help groups at Panchayat level and many more. The establishment of National Women's Commission and State Women's Commissions were important milestones in the direction of Women Empowerment in India.

The National Policy for the Empowerment of women (2001) was an important step taken by the Government of the time for accelerating the pace of women empowerment. The policy was aimed at ensuring women empowerment through positive economic and social policies for the full development of women. So that they could realize their full potential. The policy assured equal access to women to health care, quality education, participation and decision making in Social, Political and Economical life of the nation.

The National Policy also aims at strengthening legal system for eliminating discrimination against Women. It also visualizes strengthening partnership with Civil Society, particularly Women's organizations. States have also taken various measures for empowerment of women.

Why is there still a Need for Women Empowerment?

In spite of the various measures taken up by the government after Independence and even during British rule the Women haven't been fully empowered. We may be proud of women in India occupying highest offices of President, Prime Minister, Lok Sabha Speaker, Leader of the Opposition or women like Ms. Chandra Kochar occupying highest positions in the Corporate Sector but the fact remains that we still witness dowry deaths, domestic violence and exploitation of women. The female foeticide is not an uncommon phenomenon. The male female ratio though improved over last few years is still far from satisfactory. It is women per 1000 men for India in some states it is as much lower as 877. These are the states where female foeticide is maximum. The female literacy rate is also lower than the male literacy rate. The ground reality is deprivation, degradation and exploitation of women specially women from rural areas and those belonging to deprived sectors of the society. The Urban elite class women have no doubt been benefited by the efforts of women empowerment. Dr. Dashrath Bhuyan in his article titled "Empowerment of Indian Women : A challenge of 21st century" writes "Women are being brutalized,

Social Empowerment of Women

Under the social empowerment of women steps needs to be taken to improve the health status of women, reduce maternal mortality especially in the areas which do not have good medical facilities. A

programme for checking the spread of sexually transmitted diseases like HIV / AIDS and infections / communicable diseases like T.B. need to be launched. Women face high risk of malnutrition hence focussed attention would have to be given to meet the nutritional needs of women at all stages of their life cycle. The problem in the country is serious about the women belonging to disadvantaged groups. They are the most exploited lot. The Social activist should keep a vigile on the atrocities committed on women belonging to weaker sections and help them to fight the legal battle for obtaining justice. Schemes need to be introduced for helping women who are victims of marital violence, who are deserted and those engaged in sex professions. Awareness programmes need to be organised for creating awareness among women especially belonging to weaker sections about their rights. Government has to be vigilant for ensuring that there is no discrimination against the girl child and her rights are protected. The social stigma like child marriage. Female foeticide, child abuse and child prostitution must be eradicated immediately.

Education and Women Empowerment

Education is a powerful tool of social transformation. Hence, education for Women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. A watch has to be kept on drop out rate of girls and corrective measures should be taken to check the drop out rates.

Role of NGO's in Women Empowerment

Governmental Organizations are formal agencies working for the empowerment of women. But this work requires multidimensional approach and hence a large number of voluntary organizations / NGO's have gained increased attention in the field from grass – root level to national & international level. Their role is so impressive because they work with missionary zeal and commitment. The working style of NGO's is open, transparent and personal. So, they are more effective in this direction. They organize seminars, conferences and workshops for the awakening of the masses. They prepare urban and rural uneducated women for self – employment, which is vital for the economic empowerment of the women. In short, all these programs and functions of NGO's contribute towards the realization of sustainable community development and hence women empowerment.

Conclusion

The Empowerment of women has become one of the most important Concerns of 21st century not only at national level but also at the international level. Efforts by the Govt. are on to ensure Gender equality but Government initiatives alone would not be sufficient to achieve this

goal. Society must take initiative to create a climate in which there is no gender discrimination and Women have full opportunities of Self decision making and participating in the Social, Political and Economic life of the Country with a sense of equality. Then only the Vedic verse (Wherever Women is respected, God resides there) would come true.

References

* **Ankerbo, Stine and Hoyda, Karina, (2003).** "Education as a Means to Women's Empowerment", Cpgave, Approaches to Development (U-landslære), Aarhus University.
* **Bright, P. S. (2010).** Competition Refresher, August, 2010, New Delhi.
* **Desai, N. and U. Thakkar (2007).** "Women and Political Participation in India"; *Women in Indian Society,* New Delhi, National Book Trust.
* **Hasnain, N. (2010).** Indian Society and Culture. Jawahar Publishers and Distributors. New Delhi.
* **Kabeer, N., (1999).** "The Conditions and Consequences of Choice: Reflections on the Measurement of Women's Empowerment", UNRISD Discussion Paper No. 108, August.
* **Kar, P. K. (2000).** Indian Society. Kalyani Publishers, Cuttack.
* **Kidwai, A. R. (2010).** Higher Education, issues and challenges, Viva Books, New Delhi.
* **Mahendra,. S. D., (2004).** "Female Work Participation Using Occupational Data From NFHS Data Set", Economic & Political Weekly, February 14.
* **Malhotra Anju, Schuler, S. R., and Boender. C., (2002).** "Measuring Women's Empowerment as a Variable in International Development", Background Paper Prepared for the World Bank Workshop on Poverty and Gender: New Perspectives.
* **Rao Shankar, C. N. (2005).** Indian Society, S.Chand & Company Ltd, 2005, New Delhi.
* **Scribner, J. P., Allen, D. T, and Hager, R. D., (2000).** "An Exploratory Study of Career and Technical Education Teacher Empowerment: Implications for School Leaders", University of Missouri-Columbia.
* **Seth, M. (2004).** "*Women and Development- The Indian Experience*", Sage Publication, New Delhi.
* **Sridevi, T.O. (2005).** "Empowerment of Women-A Systematic Analysis" IDF Discussion Paper.
* **The World Bank (2001).** "Engendering Development: Through Gender Equality in Rights, Resources, and Voice," World Bank Policy Research Report No. 21776.

INSTRUCTIONS FOR AUTHORS

1. Authors should submit one soft copy of their manuscript clearly typed with 1.5 line spacing, in font 12, in Times New Roman for English, Kruti Dev for Hindi and Satluj for Punjabi. The article can be Interdisciplinary, Analytical and Philosophical.
2. A soft copy of the manuscript should be sent as MS-word file through e-mail on dgc_ijohm14@rediffmail.com.
3. The length of article should be between 2000-3000 words including abstract of 150-200 words.
4. Articles should be prepared strictly according to the latest MLA style manual.
5. The cover page shall contain the title of the manuscript, the author's name and affiliation {designation, organisation name, postal address, phone, fax & e-mail} including acknowledgment, if any.
6. **Endnotes/References** in the text must be numbered consecutively and typed on a seperate page, double- spaced.
7. **Tables** must be numbered consecutively with Roman numerals. Please check that your text contains a reference to each table. Type each table on a seperate page. Authors must check tables to make sure that amounts add up to the totals shown and that the titles, column headings, captions etc. are clear and to the point. Necessary Notes and Sources must be mentioned at bottom.
8. **Figures** must be titled and numbered consecutively with Arabic numerals. Necessary Notes and Sources must be mentioned at bottom.
9. **Equations**-All but very short mathematical expressions should be displayed on a seperate line and centered. Equations must be numbered consecutively on the right margin, using Arabic numerals in parentheses.
10. Please check your manuscript for clarity, grammar, spellings, punctuation and consistency of references to minimize editorial changes.
11. All articles accepted for publication should accompany a submission fee of Rs. 1100/-.
12. It will be assumed that your paper has not been published already and is not being considered by any other journal.
13. Neither the editors nor the publisher accepts the responsibility for the views of authors expressed in their papers.

Profile of The College

Dasmesh Girls College, Chak Alla Baksh, Mukerian which was started in 2000 got affiliated to Panjab University Chandigarh in 2006 with BA I (Humanities). Headed by the buoyant energy, the faculty is the moral force behind this seat of holistic learning. With the constructive and expressive soul, the teachers have always been providing the wings of adventure to chisel the different dimensions of the college. At present , this college stands at its apex by virtue of being the greatest institute and has become the nucleus of academic centre in Commerce , Science, Computer Science and Humanities. With 1850 students on its rolls ,this college has B.C.A, B.B.A, B.Com, B.Sc(Non-med), B.A(Computer Science), B.A(Humanities) and B.A Honours in (History) with PG in Hindi and History. This year , we plan to induct M.A(Music). This college has a galaxy of scholarly icons who win laurels for their alma-mater.

Besides brilliance in academics , this college hosted two mega Zonal Youth Festivals in 2009 and 2012 respectively. In the year 2013, as many as 40 coveted prizes have been won by the college to be followed by the overall Trophy by trouncing all the established colleges of the Zone. In academics , Rajinder Kaur stood first in University in M.A(History). Sapna was 2nd in the University in 2nd semester to be followed by Manisha Devi who bagged Gold medal in B.A Hons(History). Ramandeep Kaur stood second in University in B.A Hons (History). At Under-graduate level,Dolly Sharma of B.B.A III and Ramandeep Kaur Multani B.C.A II clinched 6th and 5th positions in the University respectively. In Sports , too ,this year we have won Gold and Silver Medals by Preeti to be followed by Amandeep Kaur who got Bronze medal in Long Jump in Inter-College Championship at Panjab University.

This college has a bright future . It will grow from strength to strength in the years to follow.

Dasmesh Girls College

(Affilliated to Panjab University, Chandigarh)

Chak Alla Baksh, Mukerian (Hoshiarpur)

Managed by : Sri Guru Gobind Singh Educational Trust (Regd.)

Ph. : 01883-247895, M.: 94651-37136 Fax : 01883-247995

E-mail : dgc_chakallabaksh17@rediffmail.com Website : www.dgcmukerian.org