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Chak Alla Baksh Mukerian

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VISION: An International Journal of Humanities and Management is a Multi-disciplinary international annual journal published by Dasmesh Girls College, Chak Alla Baksh Mukerian. Its mission is to become the voice of researchers deeply involved in the field of research and academics. The journal is dedicated towards dissemination of knowledge related to the latest developments in the academic field and research. The prestigious editorial board reflects the diversity of subjects covered in the journal. The present journal is addressed to both practicing professionals and researchers in the field of social sciences, Management and literature, professionals in academics, former researchers and students.

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SOCIAL ENTREPRENEURSHIP IN INDIA

Ms. Nayandeep Kaur

ABSTRACT

Social entrepreneurs provide a growing platform to India by providing employment opportunities, development, and sustainable development. Social entrepreneurship has attracted the intention of academicians because of its unique approach for finding solutions to the societal and developmental problems. Although, there is no universally acceptable definition of social entrepreneurship and social enterprises is because different countries use different legal definitions for defining social enterprises. Social entrepreneur is expected to be the next big thing to improve the GDP growth of India as the country. This paper attempts an analytical, critical and systematic examination of Social Entrepreneurship in India.

INTRODUCTION

- A social entrepreneurship is the use of the techniques by startup companies and other entrepreneurs to develop fund and implement solutions to social, cultural or environmental issues.
- Each social entrepreneur presents ideas that are user friendly understandable, ethical and engage widespread support in order to maximize the number of local people that will standup, seize their idea and implement with it.
- Day by day the progress of social entrepreneurship is increased in India.

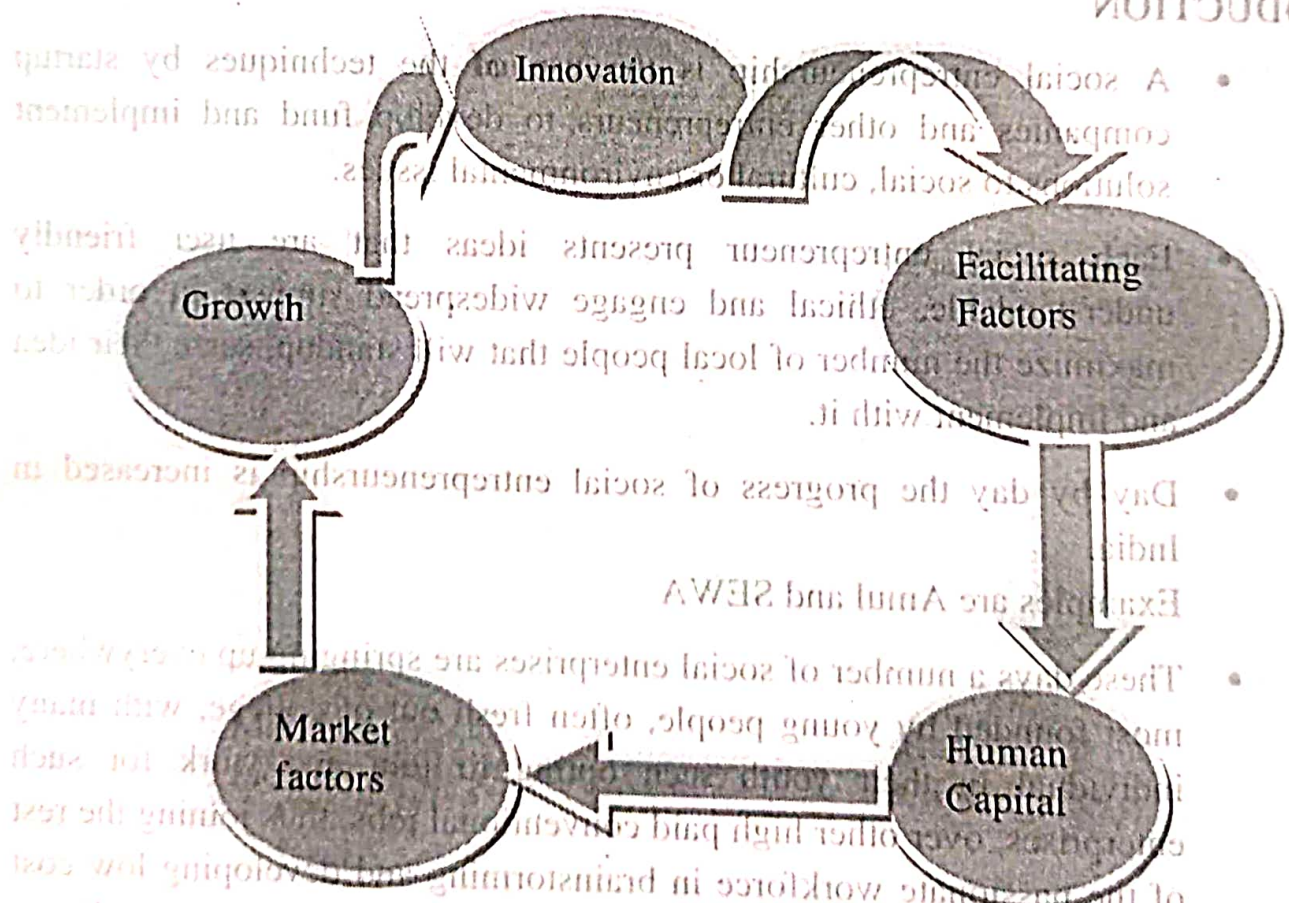
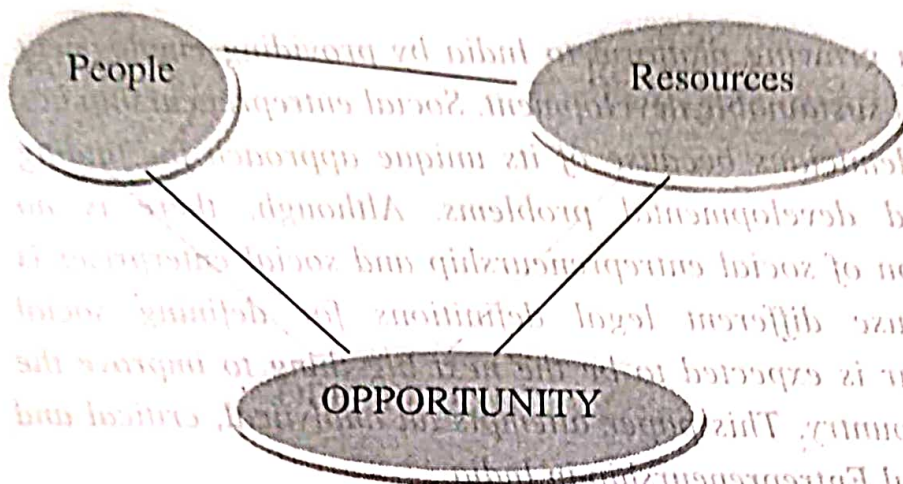
Examples are Amul and SEWA

- These days a number of social enterprises are springing up everywhere, most founded by young people, often fresh out of college, with many individual in their youth seen opting to join and work for such enterprises, over other high paid conventional jobs, thus joining the rest of the passionate workforce in brainstorming and developing low cost innovative solutions for providing rural employment, improving living standards.
- More and more organizations in corporate sector looking towards social

* Department of Management, Victoria Islands, Lagos, Nigeria.

enterprises as a means of carrying out their corporate social responsibility and improving their public image

SOCIAL ENTERPRISE MODEL

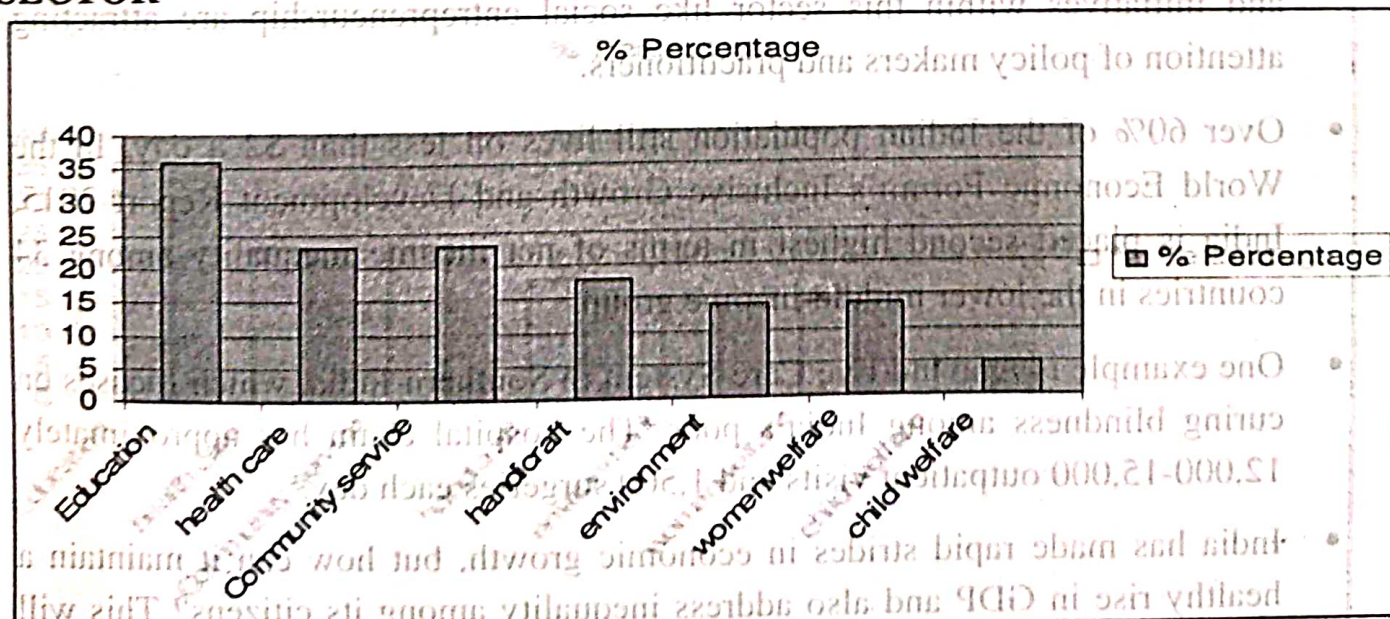


More and more organizations in corporate sector looking towards social

EXAMPLES OF SOCIAL ENTREPRENEURSHIP IN INDIA

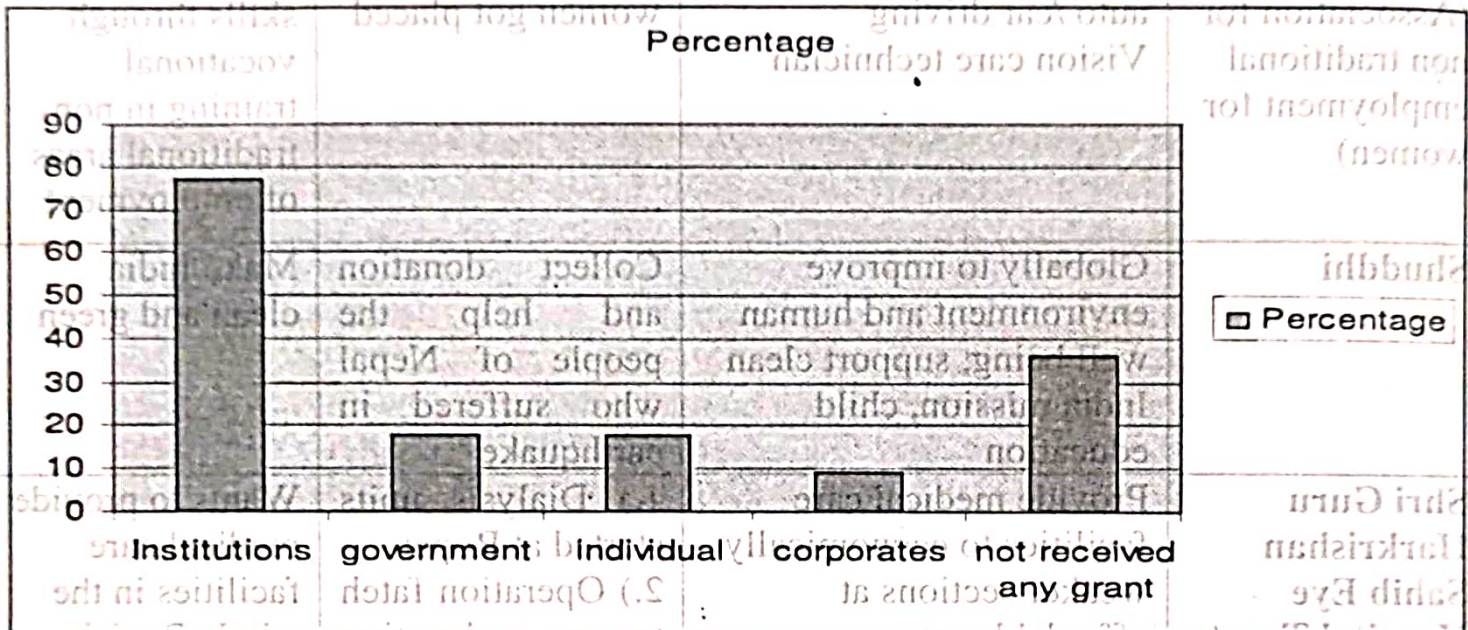
Social enterprises	Activities	Impacts	Future Plans
Anew (Association for non traditional employment for women)	Home nursing, IT skills, auto /car driving Vision care technician	Thousand of women got placed	Provide required skills through vocational training in non traditional areas of employment
Shuddhi	Globally to improve environment and human well-being, support clean India mission, child education	Collect donation and help the people of Nepal who suffered in earthquake	Make India clean and green
Shri Guru Harkrishan Sahib Eye Hospital Trust.	Provide medical care facilities to economically weaker sections at affordable rates To establish drugs free society	1.) Dialysis units started at Ropar 2.) Operation fatch to cover education and health in rural area of Punjab. 250 villages cover under this scheme	Wants to provide medical care facilities in the whole Punjab
Narayan hospital India	Affordable medical care to poor people	5000 bed facilities	Wants to establish 30000 bed facility

PROGRESS REPORT OF SOCIAL ENTREPRENEURSHIP IN INDIA (IN SECTOR



- Education sector has highest social entrepreneurs growth as compare to other sectors

GRANT RECEIVED



- This table shows that maximum grants come from institutions rather than Government and Corporate.

TREND OF SOCIAL ENTREPRENEURSHIP IN INDIA

- Though India has a positive growth of social entrepreneurship but still it faces the problem in the development of social entrepreneurship which also affects its growth rate.
- Ideally human life in Indian society was organized on the basis of four Sector and initiatives within this sector like social entrepreneurship are attracting attention of policy makers and practitioners.
- Over 60% of the Indian population still lives on less than \$2 a day. In the World Economic Forum's Inclusive Growth and Development Report 2015, India is placed second highest in terms of net income inequality among 34 countries in the lower middle-income group.
- One example is Aravind Eye Care System in Southern India, which focuses on curing blindness among India's poor. The hospital chain has approximately 12,000-15,000 outpatient visits and 1,500 surgeries each day.
- India has made rapid strides in economic growth, but how can it maintain a healthy rise in GDP and also address inequality among its citizens? This will

require structural changes and investment in growth-spurring areas, such as human capital. But it will also require equal opportunities for citizens: access to basic nutrition, education, energy and finance, as well as job and entrepreneurship opportunities.

- India's young people are critical agents for replicating social enterprise ideas throughout the country – with half of its population under 25 years of age, India has an unrivalled youth demographic.
- Mostly young people are participating in social entrepreneurship as they have innovative ideas and current knowledge.
- Most of Indian colleges offer course in social entrepreneurship. Best example is Thapar University Patiala

REASONS BEHIND THE PROBLEM OF INDIAN ENTREPRENEURS

- **Funding:** Social entrepreneur will never say that they have enough funds. And it is true. But it is not because there is a lack of funding; rather there is a lack of proper distribution of this funding. While big Social entrepreneurs have relatively low levels of public awareness as entrepreneurs find difficult to attract qualified staff
- **Lack of skilled man force:** It is easy for every social entrepreneur to find volunteers. Set up a stall outside any college and you will easily get 100 volunteers. The challenge is to have volunteers who are really talented in what they are expected to do. For example, you want to go and teach accountancy in an orphanage. However, there is no use of your 180 volunteers if they themselves are not fluent with computers. Talented man force is a major concern from most small Social Entrepreneurs. You require dedicated, hardworking, committed people who understand your ideologies. Generally, there is very little training required working in an Social Entrepreneurs, hence it is important that takes the Social Entrepreneurs initiative to train their volunteers because only then, you can get the best out of them.
- **Lack of a Central Agenda:** Many Social Entrepreneurs in India try to focus on everything. Everything is their agenda. SHUDDHI (NGO) is the best example of this What they don't realize is that if you really want to do something useful, you need have one central agenda and all your work needs to be focused around it. A Social Entrepreneur working for child education should focus purely on child education and not try and fight for rape victims

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- Social enterprises have relatively low levels of public awareness as entrepreneurs find difficult to attract qualified staff
- Social entrepreneur continues to have difficulty in getting government contracts.
- Other reasons are Gender Parity. Women's participation is another area in which India still lags behind
- Some of the social entrepreneurs fail due to regional imbalance. U.P and Bihar are the best example of this. Entrepreneur of this state don't get the facilities to run their business
- Social entrepreneur also fails in India as they don't have much knowledge that require running the business. This is due to lack of education knowledge.

RECOMMENDATION AND CONCLUSIONS

- Social entrepreneur should guide their staff regarding the techniques of social entrepreneurship.
- I believe that it is very important for every Social Entrepreneur to have a business model, so that they will get funding according to their business model.
- Government provides the cheap loan facilities to the social entrepreneurs. So that they can run their businesses easily.
- Training and education center will be opened for the development of social entrepreneurship.
- Government should have to provide new schemes that encourage women's participation in social entrepreneurship.
- Government provides more and more contracts to social entrepreneurship as this will increase social entrepreneurship.
- Social entrepreneurs in India need to gear up and work toward the common goal we all have of the India of our dreams. While there are some brilliant ventures out there, changing India in a small way every day, there is still a lot of places in the country that can do with a social entrepreneur courageous and brave enough to go out there and try and change the world.

EMPIRICAL ANALYSIS OF SOCIAL RESPONSIBILITY IN HIMACHAL PRADESH UNIVERSITY

* Dr. Rekha Gupta

ABSTRACT

This paper examines the social responsibility in Himachal Pradesh University. In order to this object fifty respondent has been added. For this purpose percentage, charts and graphs have been used. The result indicates that that majority of respondent are favoring the significant area of university Governance and favoring the policy towards employee.

INTRODUCTION

There is a growing interest in social responsibility of the corporations among academicians and practitioners. Companies now are not only expected to be responsible to their shareholders but to society in general. Universities, as the centers of knowledge generation and sharing, play a very important role in solving world's problems by ensuring a sustainable tomorrow. However, it is questionable whether world leading universities are concerned about CSR and if they do, to what extent they are committed to their social responsibilities. This research elaborates on this issue by exploring the website content and annual reports of the world top 10 universities. The findings of this research show that world leading universities are committed to their social responsibility and they provide sufficient information on most of the core areas of corporate social responsibility (CSR).

The concept of CSR has evolved during the past few decades. While the main focus has been put on large corporations at the beginning, later on with more evolved definitions, it went beyond large corporations and other organizations such as small firms also got involved in it. The growing importance and significance of CSR is being driven by owners, investors, managers, customers, and even employees. Therefore organizations are also monitored based on their responsible behaviors and reporting and are expected to show transparency and accountability. In their book entitled 'Corporate social responsibility', Crowther and Aras (2008) insisted that the

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rekhaguptauna@gmail.com

entitled 'Corporate social responsibility', Crowther and Aras (2008) insisted that the central tenet of social responsibility is the social contract between all the stakeholders to society, which is an essential requirement of civil society. According to them, social responsibility is not limited to the present members of the society, but should also be expanded to its future members, as well as environment since it will have implications for members of society, both now and in the future. Organizations are not operating in vacuum and apparently their operation will affect their external environment. According to Crowther and Aras (2008), this effect can take the following forms:

- (i) "The utilization of natural resources as a part of its production processes
- (ii) The effect of competition between itself and other organizations in the same market
- (iii) The enrichment of a local community through the creation of employment opportunities
- (iv) Transformation of the landscape due to the raw material extraction or waste product storage
- (v) The distribution of wealth created within the firm to the owners of that firm (via dividends) and the workers of that firm (through wages) and the effect of this upon the welfare of individuals.
- (vi) More recently the greatest concern has been with climate change and the way in which the emission of greenhouse gases are exacerbating this.

In the context of universities, previous research shows that higher education institutions can cause "significant environmental impacts" (Jabbour, 2010). As argued by Alshuwaikhat and Abubakar (2008), many of them as a result of their large size, expressive movement of people and vehicles, high consumption of materials, and strong development of complex activities, may even be considered as "small towns". Therefore it is inferred that universities should be responsible toward society and their stakeholders. Stakeholders provide organizations with a range of resources such as capital, customers, employees, materials and legitimacy (Deegan, 2002). They also provide the "license to operate" to the organizations in return for the provision of socially acceptable, or legitimate, actions (Dowling and Pfeffer, 1975; Guthrie and Parker, 1990; Suchman, 1995). To strengthen this social contract which allows organization to continue operations (Deegan, 2002), they need to be socially responsible. This can be an underlying reason why we would expect universities to be involved in CSR and reporting it to society. However, as discussed by Leal Filho (2000) although there is a high level of acceptance on the importance of pursuing sustainability - with its economic, social and environmental dimensions - there is a

significant misunderstanding regarding the meaning this term and a considerable portion of this terminological confusion is generated in university field. There are a number of studies which have tackled the issue of sustainability in higher education. A recent study by Wright (2010), examined how a cohort of university presidents and vice-presidents in Canadian universities conceptualize sustainable development, sustainable universities, the role that universities play in achieving a sustainable future, key issues facing the university and the barriers to implementing sustainability initiatives on campus. They showed that although the majority of participants were well versed in the concept of sustainable development, they were less familiar with the concept of a sustainable university. However, as the author mentioned, majority of them were dedicated to having their university become more sustainable. The participants also listed "financial predicaments", "lack of understanding and awareness of sustainability issues amongst the university population", and "a resistance to change" as the main barriers in the path of sustainability. Pollock et al. (2009) also insisted that "complex and ineffective governance, traditional disciplinary boundaries, and the lack of a shared vision at academic institutions often hinder university's progress toward leading the world to a more sustainable and desirable future". In another recent effort, Nejati et al. (2010) investigated the issue of environmental sustainability in universities by examining the website content of the world top ten universities. The authors showed that top ten world universities are aware of their environmental impacts and have taken necessary steps toward sustainability. Their findings, on the one hand, showed that all of the studied universities practiced "reduction of greenhouse gas emissions", "reduction in the use of fossil fuels and increase in the use of renewable resources", "running a specialized environmental centre/network", and "increase of environmental awareness among staff and students". The least practiced environmental behavior among universities, on the other hand, was "minimization of environmental impact due to travel" with only three universities having it as their written environmental policy.

OBJECTIVES OF THE STUDY

The main objective of the study is to discuss on corporate social responsibility in Himachal Pradesh University.

DATA

This paper has been based on primary data. In order to this study questionnaire has been used. In which we have included seven questions. Data has been taken from Himachal Pradesh University Students, non-teaching and teachers. For these purpose fifty respondents has been included in this study.

DISCUSSION

Table-1 indicates that forty per cent teachers, thirty per cent students and thirty per cent non-Teaching staff members are included in this study. It shows that in this study majority of respondents are teachers and number of teachers and non-teaching staff is equal.

TABLE-1
NUMBER OF DIFFERENT VARIABLE

Sr. No	Variables	Number	percentage
1	Teachers	20	40
2	students	15	30
3	Non-teaching staff	15	30
Total		50	100

FIGURE-1
NUMBER OF DIFFERENT VARIABLE

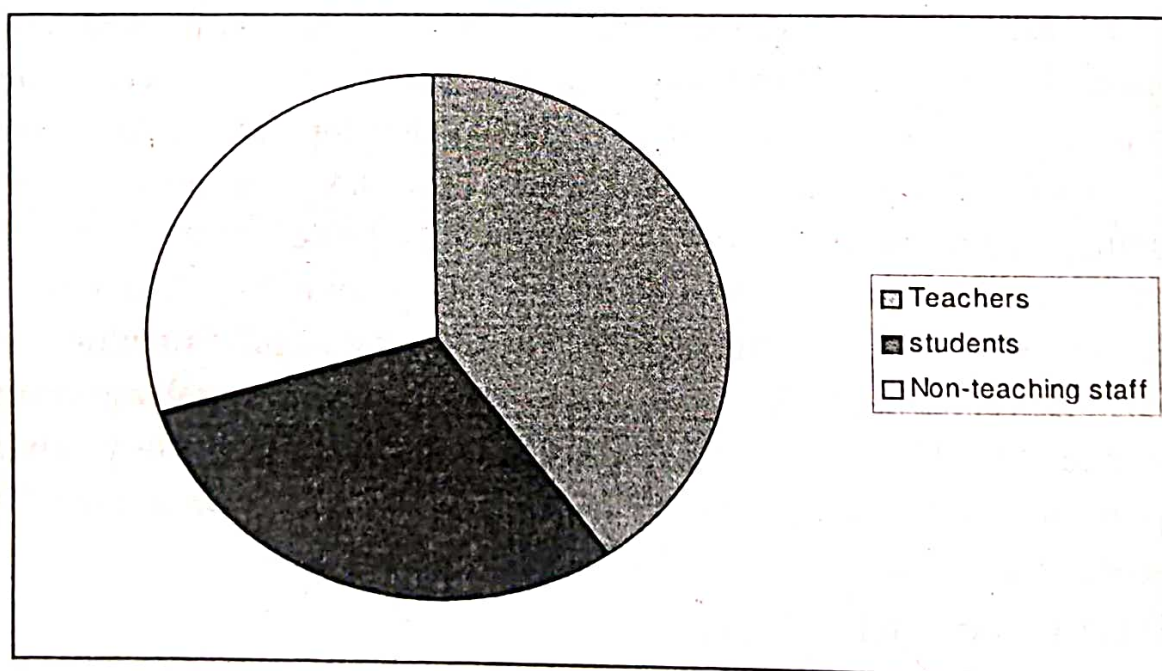


Table and Figure -II depicts the satisfaction regarding fees structure picture of various types of respondent. It can be clearly seen that majority of teachers and non-teaching staff favors regarding the increasing fees structures. They said that fees structure is fixed more than twenty years. There is need money for university development. In case of student point of view, around fifty per cent are favoring. Some are against regarding increasing fees, they depict that in Himachal Pradesh students are belonging to poor family. So they cannot afford fees and this decision effect on their education development.

TABLE-11
SATISFATION REGARDING THE FEES STRUCTURE

Sr. No	Variables	Satisfied (%)	Non Satisfied (%)	Total
1	Teachers	75.00	25.00	20
2	students	53.33	46.67	15
3	Non-teaching staff	86.67	13.33	15
Total		72.00	28.00	50

FIGURE-11
SATISFATION REGARDING THE FEES STRUCTURE

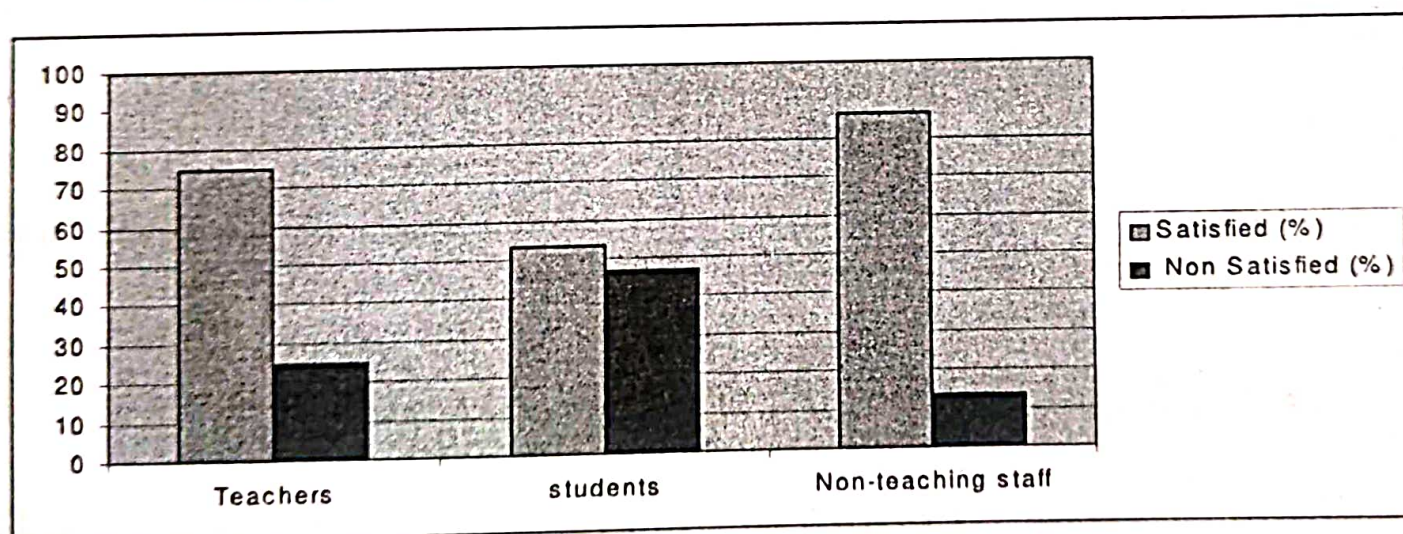


Table-III shows that the picture of university to make its students more employable. This study clearly indicates that majority of respondent are agreeing for university has contribution for student employment. Many companies have been invited by University for placement of students. Only few are not agreeing for university contribution.

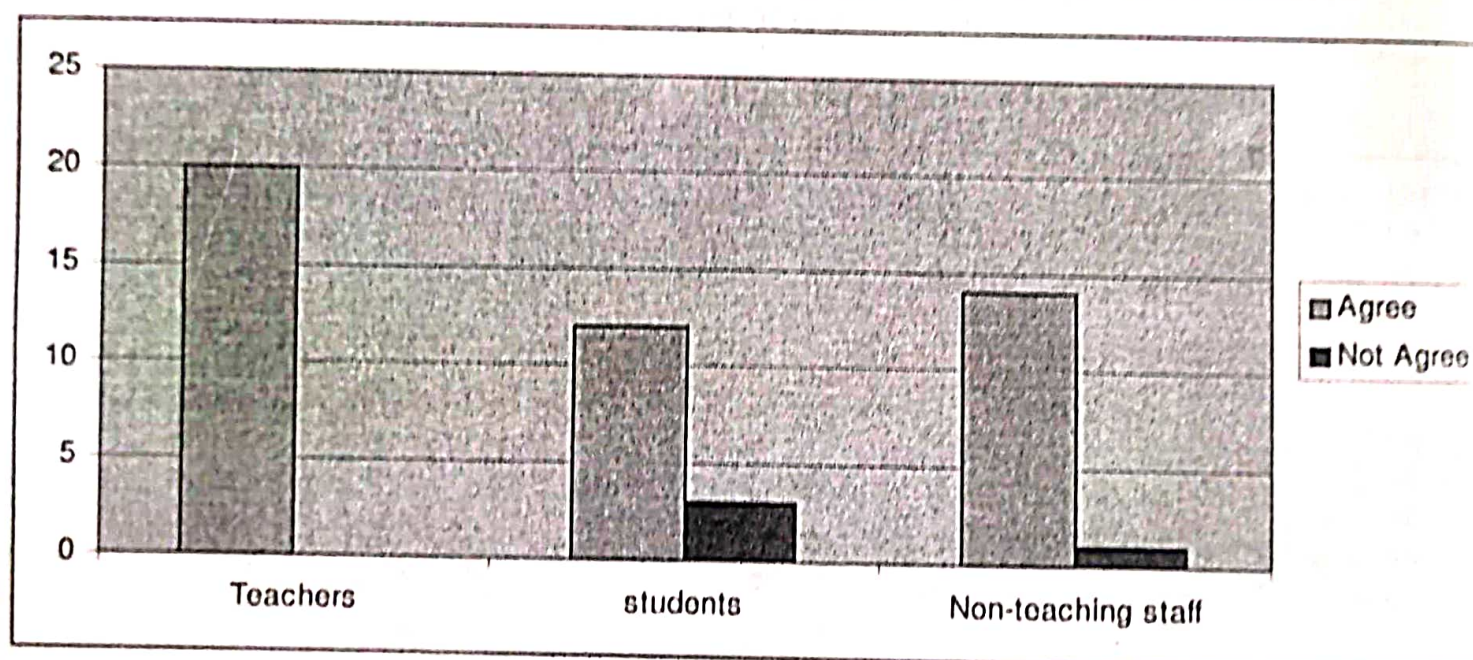
TABLE-11I

UNIVERSITY CONTRIBUTION FOR STUDENT EMPLOYMENT

Sr. No	Variables	Agree	Not Agree	Total
1	Teachers	20	0	20
2	students	12	3	15
3	Non-teaching staff	14	1	15
Total		46	4	50

FIGURE-11I

UNIVERSITY CONTRIBUTION FOR STUDENT EMPLOYMENT



It can be cited from table-IV which areas of social responsibility more significant for university. It shows that majority of teachers are favoring the significant area of university Governance. But majority of students gives the different view; they are favoring the policy towards employee. Therefore, Non-teaching staffs are also favoring the students view.

TABLE-IV
UNIVERSITY SOCIAL RESPONSIBILITY AREA

Sr. No	Variables	Governance	Policy towards employee	Relationship with student	Service towards society	Total
1	Teachers	10	5	5	0	20
2	students	2	10	1	2	15
3	Non-teaching staff	1	9	2	3	15
Total		13	24	8	5	50

FIGURE-IV
UNIVERSITY SOCIAL RESPONSIBILITY AREA (in percentage)

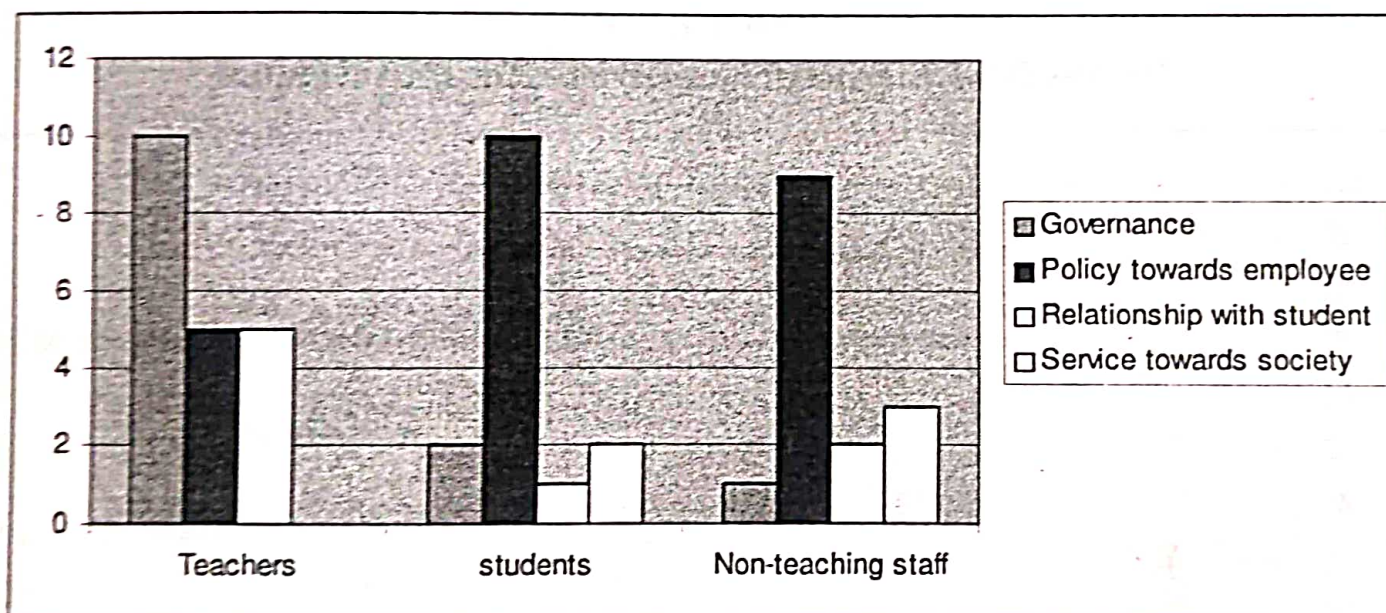


Table and Figure-V shows the reasons regarding adopt corporate social responsibility by HPU. This study reveals that seventy-five per cent teachers, eighty-seven per cent students are said with CSR practice efficiency will increased. Thus, sixty-seven per cent non-teaching staff are said with this university image will improved. This study reveals that Himachal Pradesh University should adopt corporate social responsibility for any reason.

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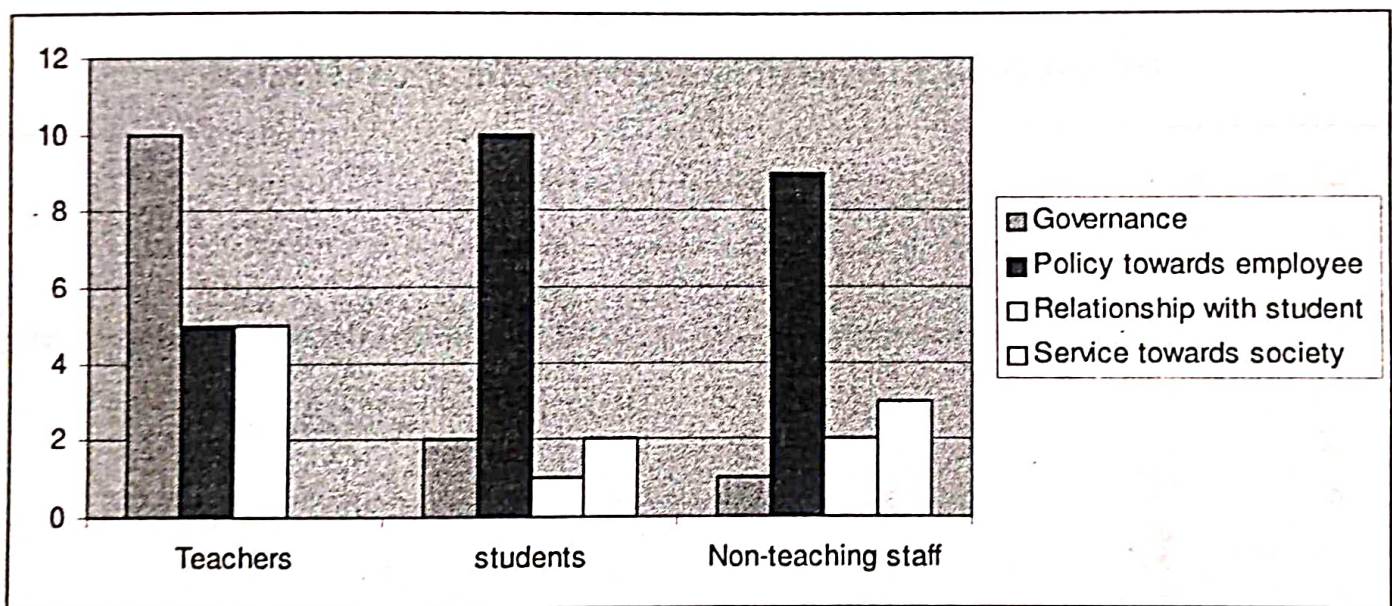
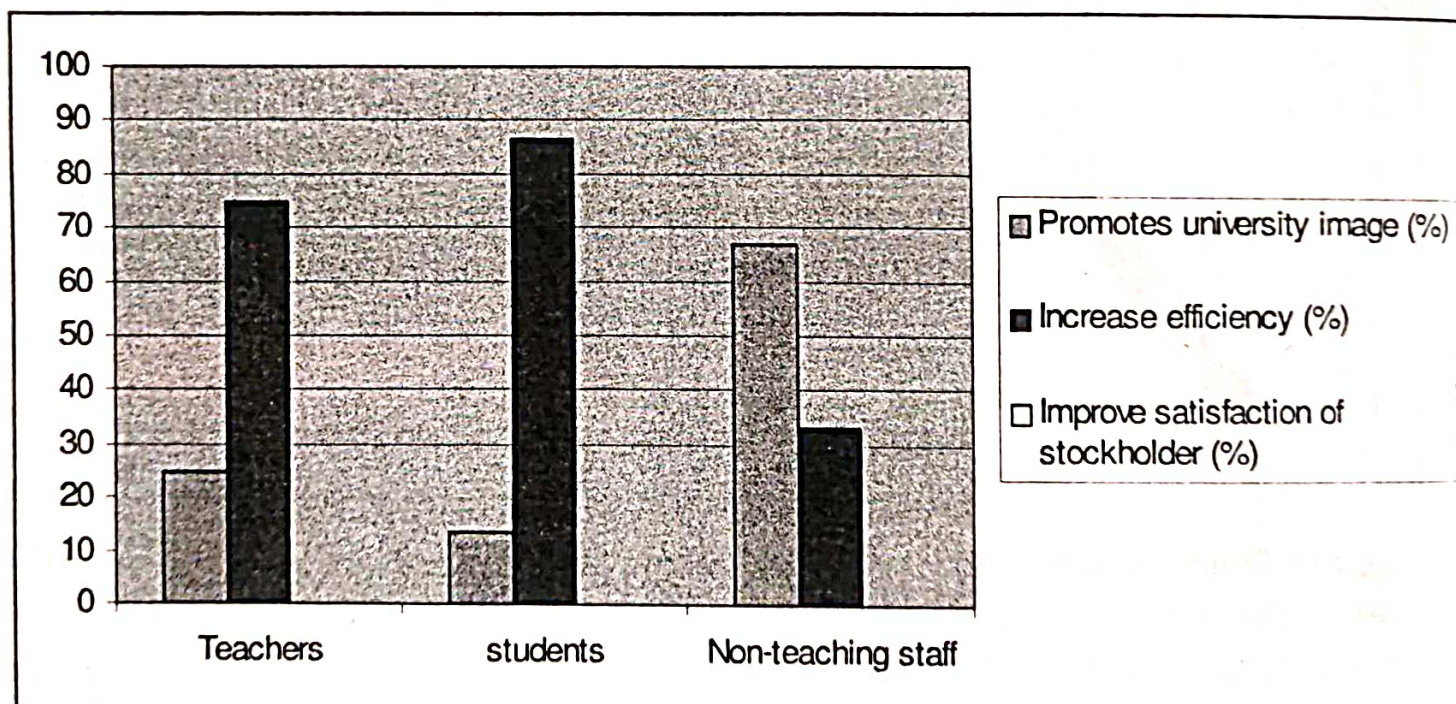


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TABLE-V
REASONS REGARDING ADOPT CSR PRACTICES

Sr. No	Variables	Promotes university image (%)	Increase efficiency (%)	Improve satisfaction of stockholder (%)	Total
1	Teachers	25.00	75.00	0.00	20
2	students	13.33	86.67	0.00	15
3	Non-teaching staff	66.67	33.33	0.00	15
Total		34.00	66.00	0.00	50

FIGURE-V
REASONS REGARDING ADOPT CSR PRACTICES



In this paper also highlights the university adopted to reduce environment impact. Table-VI shows that hundred per cent teachers, sixty-seven per cent students and ninety three per cent non-teaching staff said that there is politics, so it is the main reason university does not adopt policy. They also said that university is taking step for improving the environment such as education improvement policy, peace related policy and placement policy.

TABLE-VI
UNIVERSITY ADOPT TO REDUCE ENVIROMENTAL IMPACT

Sr. No	Variables (%)	Student Politics	Total
1	Teachers	100	20
2	students	66.67	15
3	Non-teaching staff	93.33	15
Total		88	50

FIGURE-VI
UNIVERSITY ADOPT TO REDUCE ENVIROMENTAL IMPACT

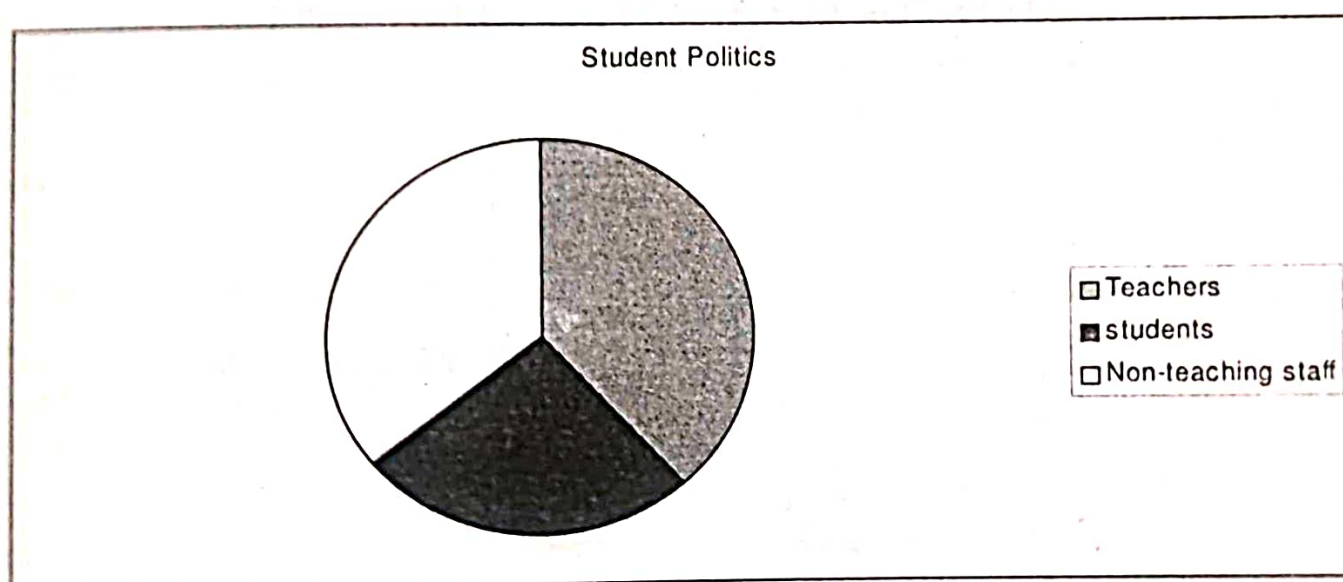


Table and Figure-VII indicates the steps for community development. This study shows that seventy-five per cent teachers, fifty three per cent students and eighty seven per cent non-teaching staff are preferred that donation organization should adopt for community development. There are few per cent respondent follows donation or fees concerns.

TABLE-VI
UNIVERSITY ADOPT TO REDUCE ENVIROMENTAL IMPACT

Sr. No	Variables (%)	Student Politics	Total
1	Teachers	100	20
2	students	66.67	15
3	Non-teaching staff	93.33	15
Total		88	50

FIGURE-VI
UNIVERSITY ADOPT TO REDUCE ENVIROMENTAL IMPACT

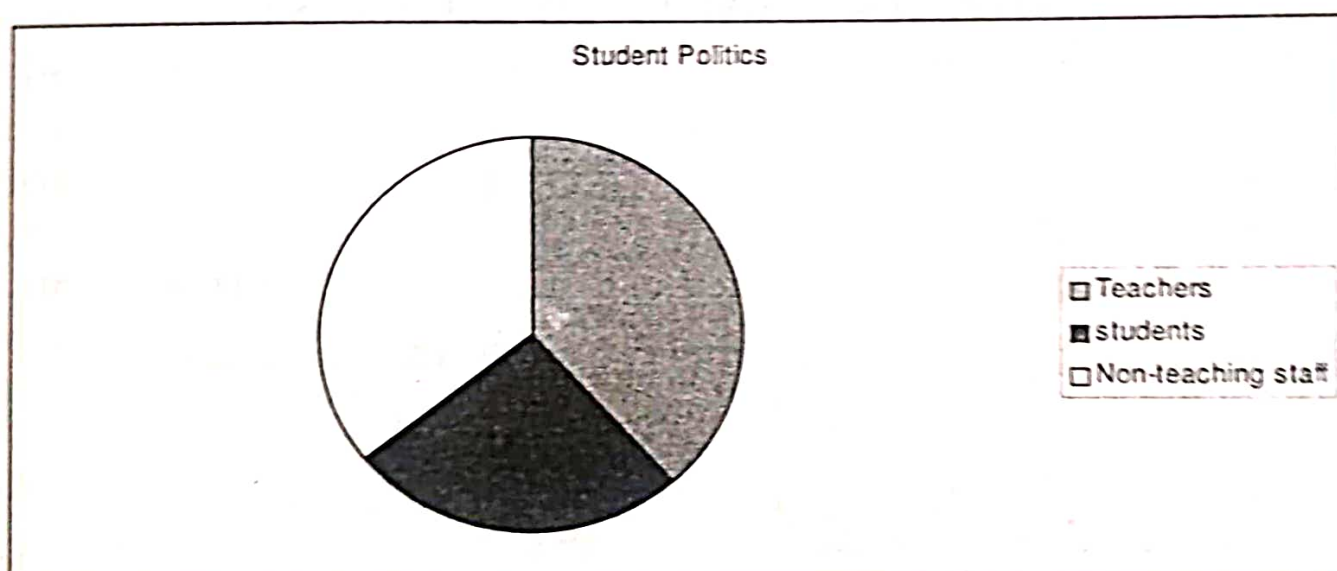
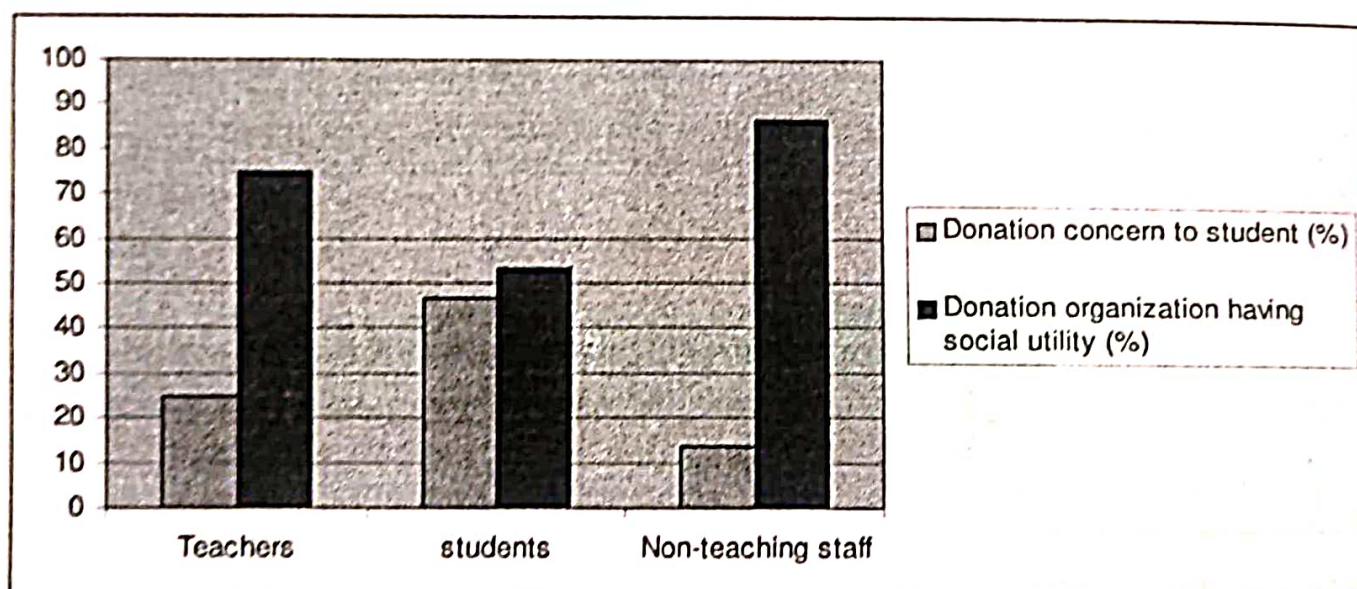


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TABLE-VII
STEPS FOR COMMUNITY DEVELOPMENT

Sr. No	Variables	Donation concern to student (%)	Donation organization having social utility (%)	Total
1	Teachers	25.00	75.00	20
2	students	46.67	53.33	15
3	Non-teaching staff	13.33	86.67	15
Total		28.00	72.00	50

FIGURE-VII
STEPS FOR COMMUNITY DEVELOPMENT



CONCLUSION

In this study main focus on corporate social responsibility in Himachal Pradesh University. For this purpose, fifty respondents are added in this paper. It indicates that majority of respondent such as teachers, non-teaching staff and student are favoring the increasing the fees for improving the efficiency of university. Some students are not favoring, because more are belonging to poor family. University is taking steps for employment of students such as invited the companies for employment. It shows that majority of respondent are favoring the significant area of university Governance and favoring the policy towards employee. If HPU adopt CSR, it helps the improving university image and efficiency. Therefore, university environment is more effected by politics. Thus, university is taking step for improving the environment such as

education improvement policy, and peace related policy and placement policy. For improving the student education system donation organization must be added.

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WOMEN AND ECONOMIC EMPOWERMENT

*Mala Devi

ABSTRACT

This paper presents the economic empowerment of women. Women economic empowerment requires bold and sustained action to advance women's opportunities and rights to ensure that women can participate in all productive activities. The paper also reveals the status of women in the historical as well as in the modern era. Further it shows the gender equality and development. Gender equality is a process of expanding freedoms equally men and women. The paper describes the various developmental programme of the Govt. of India such as Swadhar, Swayam Sidha, STEP, SABLA and Beti Bachao Beti Padao for the economic up liftment of women. The paper points the challenges as patriarchal society, backwardness loopholes in legal structure create hindrances for the economic development of women and Lastly the paper gives the remedies of women empowerment also.

1.1 INTRODUCTION

Swami Vivekananda, one of the greatest sons of India, quoted that, "*There is no chance for the welfare of the world unless the condition of women is improved, It is not possible for a bird to fly on only one wing.*" In order to achieve the status of a developed country, India needs to transform its colossal women force into an effective human resource and this is possible only through the empowerment of women. The term woman, economic and empowerment are related with each other.

The term empowerment originates from American community psychology and is associated with the social scientist Julian Rappaport (1981). Empowerment as a concept, which is characterized by a move away from a deficit-oriented towards a more strength-oriented perception, can increasingly be found in management concepts, as well as in the areas of continuing education and self-help.

In economic development, the empowerment approach focuses on mobilizing the efforts of the poor, and these efforts to combat poverty can only succeed if women are part of the solution. Doing so yields a double dividend: When women are

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In economic development, the empowerment approach focuses on mobilizing the efforts of the poor, and these efforts to combat poverty can only succeed if women are part of the solution. Doing so yields a double dividend: When women are

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economically empowered, they raise healthier, better-educated families. Their countries would be more economically prosperous because of it. We empower women to increase their ownership, and consider them as economic agents to better their ability to access markets on competitive and equitable terms. To increase their economic opportunities, women need access to more and better jobs, a business climate that supports them in starting and doing business, a financial sector that gives them access to financial services tailored to their needs, and greater livelihood security in times of food and fuel crises. This is especially true for women living in rural areas and vulnerable environments.

1.2 OBJECTIVES

- I. To study the women status in India,
- II. To study the programmes and policies of economic empowerment of women.

1.3 HISTORICAL STATUS OF WOMEN

Women during the early vedic period enjoyed gender equality with men in all aspects of life. Works by ancient Indian grammarians such as patanjali and katyayana suggest that women were educated in the early vedic period. Scriptures such as the Rig Veda and Upanishad mention several women sages and seers, notably Gargi and Maitreyi.

In approximately 500 B.C., the status of women began to decline. 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 marriage is believed to have started around the sixth century. 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. Among the Rajput of Rajasthan, the Jauhar was practised. Polygamy was practised among Hindu Kshatriya rulers for some political reasons. In many Muslim families, women were restricted to Zenana areas of the house.

In spite of these conditions, women often became prominent in the fields of politics, literature, education and religion. Razia Sultana became the only woman monarch to have ever ruled Delhi. The Gond people queen Durgavati ruled for fifteen years before losing her life in a battle with Mughal emperor Akbar's general Asaf Khan in 1564. Chand Bibi defended Ahmadnagar Sultanate against the powerful mughal empire forces of Akbar in the 1590s. Jahangir's wife Nur Jahan effectively wielded imperial power, and was recognised as the real power behind the Mughal

throne. The Mughal princesses Jahanara and Zebunnissa were well-known poets, and also influenced the ruling powers. Shivaji's mother, Jijabai was queen regent because of her ability as a warrior and an administrator.

In the 19th & 20th century the steady change in the position of women can be highlighted by looking at what has been achieved by women in the country:

- 1848: Savitri Phule, along with her husband, opened a school for girls in Pune, India. Savitribai Phule became the first woman teacher in India.
- 1883: Chandramukhi Basu and Kadambini Ganguly became the first female graduates of India and the British empire.
- 1898: Sister Nivedita Girls' School was inaugurated.
- 1917: Annie Besant became the first female president of the Indian National Congress.
- 1925: Sarojini Naidu became the first Indian born female president of the Indian National Congress.
- 1953: Vijay Lakshmi Pandit became the first woman president of the United Nation General Assembly.
- 1963: Sucheta Kriplani became the first woman Chief Minister of Uttar Pradesh.
- 1966: Indira Gandhi became the first female Prime minister of India.
- 1979: Mother Teresa wins the Nobel Peace Prize, becoming the first Indian female citizen to do so.
- 1984: Bachendri Pal became the first Indian woman to climb Mount Everest.
- 1989: Justice Fatima Beevi becomes the first woman judge of the Supreme Court of India.
- 2007: Pratibha Devi Singh became 1st female President of India.
- 2009: Meira Kumar became the first female Lok Sabha Speaker.
- 2016: P.V Sindhu, Saina Nehwal, Vinesh Phogat, Babita Kumari, Deepa Karmakar have showed their excellence in one or two field in Olympics games.
- 2016: Another big example of Mohana Singh, Avnichaturvedi and Bhavna Kanth showed their excellence in army to become fighter pilot in Indian history.

They were the ones that irrespective of their profession worked for the mankind and their work is yet appreciated by us.

1.4 GENDER EQUALITY AND DEVELOPMENT

To empower a female both genders desperately need to be equally empowered. Development is a process of expanding freedoms equally men and women (Sen, 2009). Closing the gap in well-being between males and females is as much a part of development as is reducing income poverty. Greater gender equality also enhances economic efficiency and improves other development outcomes. It does so in following ways:

Firstly, women now representing 40 percent of the global labor force and more than half the world's university students, overall productivity will increase if their skills and talents are used more fully. For example, if women farmers have the same access as men to productive resources such as land and fertilizers, agricultural output in developing countries could increase by as much as 2.5 to 4 % (FAO, 2011).

Secondly, greater control over household resources by women, evidence from countries as varied as Brazil, China, India, South Africa, and the United Kingdom shows that when women control more household income—either through their own earnings or through cash transfers—children benefit as a result of more spending on food and education (World Bank, 2011).

Thirdly, empowering women as economic, political, and social actors can change policy choices and make institutions more representative of a range of voices. In India, giving power to women at the local level led to greater provision of public goods, such as water and sanitation, which mattered more to women (Beaman and others, 2011).

Additionally, women population constitutes around 50 % world population, however large number of women around the world are unemployed due to unequal opportunity for them at workplaces. Only 27% of Indian women are in the labour force, the second-lowest rate of female labour-force participation in South Asia after Pakistan, 1,403 females never attended any educational institution for every 1,000 males who have not and eight in 10 illiterate children who were married before 10 in India were also girls. India was ranked 87th in the Global Gender Gap Index 2016, according to the World Economic Forum, a jump of 21 places from 2015. India's – spending on women-related schemes and projects – rose 18% from Rs 96,331 crore (\$14.4 billion) in 2016-17 (revised estimates) to Rs 113,326 crore (\$17 billion) in 2017-18 in the union budget announced on February 1, 2017.

The Government of India is committed to promoting gender equality and has

adopted Gender Budgeting to eradicate inequality faced by women. Govt. budget (GB) allocation have gone up from 2.79 % in 2005-06 to 6.22% in 2011-12. Further GB accounted for 5.2% of total government spending, an increase of 0.4% from 4.8% in 2016-17. GB funds two type of government scheme; firstly , in which 100 % provision is for women & Secondly, women constitute at least 30% of the provision. According to ministry of ministry of women and child development "Women constitute 48% of India's population, but they lag behind men on many social indicators like health, education and economic opportunities. Hence, they warrant special attention due to their vulnerability and lack of access to resources." Thus we should provide women such an environment in which they improve their livelihood and become economically are successful.

1.5 GOVERNMENT POLICIES, SCHEMES AND PROGRAMME FOR ECONOMIC EMPOWERMENT OF WOMEN

1.5.a Support to Training & Employment Programme for Women (STEP), a Central Sector Scheme launched in 1986-87, seeks to upgrade skill of poor and assetless women and provide employment on sustainable basis by mobilizing them in viable cooperative groups, strengthening marketing linkages, support services and access to credit. Since inception, around 250 projects have been provided financial assistance under the scheme. The ten traditional sectors identified for project management under STEP comprise of agriculture, animal husbandry, dairying, fisheries, handlooms, handicrafts, khadi and village industries, sericulture, waste land development and social forestry. The scope and coverage of the scheme is being broadened with introduction of locally appropriate sectors being identified and incorporated into the scheme.

1.5.b Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG) – SABLA, a Centrally-sponsored scheme was approved by the Government on 16.8.2010. The scheme is being implemented in 200 districts across the country on a pilot basis. In the remaining districts, Kishori Shakti Yojana (KSY) continues to be operational as before. However, SABLA has completely replaced Nutrition Programmes for Adolescent Girls (NPAG) as all districts of NPAG are now part of the SABLA. The scheme, aims at vocational training for girls above 16 years of age for their economic empowerment. SABLA is being implemented through the State Governments/UTs with 100 per cent financial assistance from the GOI or all inputs other than nutrition provision for which 50 % Central assistance to States is provided. Anganwadi Centre is the focal point for the delivery of the services. Nearly 100 lakh adolescent girls per annum are expected to be benefitted under the scheme. Against the allocation of Rs. 350 crores for the year 2010-11, a sum of Rs. 330 crores

(approx.) has been released to States/UTs. A sum of Rs. 460 crores has been allocated for Sabla for 2016-17.

1.5.c Rashtriya Mahila Kosh (RMK) The RMK was set up in 1993 with a corpus of Rs. 31 crores, against the backdrop of socio-economic constraints faced by poor women to access micro – credit from the formal financial system in the country, especially those in the rural and in unorganized sectors. The principal corpus has increased to Rs.100.00 crore by 2009-10. The RMK is now being restructured as a NBFC with a corpus of Rs.500.00 crore. 6, 87,512 women beneficiaries have been sanctioned Rs.307.52 crore and disbursed Rs.251.82 crore till 2011. However, with the proposed induction of funds and conversion to NBFC, the projected yearly number of beneficiaries and loans are at the end of five-year period in FY 2015-16 is likely to be Rs.492.02 crore respectively. Thus, there is a quantum jump in the business volume of the organization through this restructuring.

1.5.d Indira Gandhi Matritva Sahyog Yojana (IGMSY) –IGMSY is a Centrally Sponsored Scheme introduced in the FY 2010-11, under which the grant-in-aid is released to States/UTs for pregnant and lactating women to contribute to better enabling environment by providing cash incentives for improved health.

1.5. e Beti Padhao Beti Bachao and Maternity Schemes

The IGMSY saw an increase of 326% in allocation from Rs 634 crore in 2016-17 to Rs 2,700 crore in 2017-18. India's Maternal Mortality Rate (MMR) was 178 deaths per 100,000 live births in 2011-12, which was worse among the BRICS countries: Russia (25), China (27), Brazil (44), and South Africa (138) in September 2016. However, the more than three-fold increase in funding may still not be enough. Prime Minister Narendra Modi announced on December 31, 2016 that Rs 6,000 would be transferred directly to the bank accounts of pregnant women who undergo institutional delivery/and vaccinate their children. The budget for the National Nutrition Mission increased 28 times from Rs 19 crore in 2016-17 to Rs 550 crore in 2017-18. Modi's pet project *BetiPadhaoBetiBachao* has been allocated four times more funds for 2017-18. India's sex ratio at birth—the number of girls born alive for every 1,000 boys—declined over the last 65 years from 946 to 887 even as per capita income increased nearly 10 times, in December 2016. Investing in women's economic empowerment sets a direct path towards gender equality, poverty eradication and inclusive economic growth.

Thus economic empowerment of women is to be achieved through convergence of the schemes and programmes having focus on formation and promotion of SHGs so as to enable women to have access to micro credit and micro finance. The Mission

would see that access to credit by women SHGs under schemes of NABARD, RashtriyaMahilaKosh, Financial institutions like NSCFDC/ NBCFDC/ NSKFDC of MoSJ&E and nationalized banks, is coordinated well and delivery of credit is timely.

1.6 WOMEN EMPOWERMENT — CHALLENGES

- ❖ **Perspective:** The most widespread discriminations against women are on the basis of the biased perspective. The discrimination against the girl child begins from the birth itself. Boys are preferred over girls; hence, female infanticide is a common practice in India.
- ❖ **Patriarchal Bottlenecks:** The traditional Indian society is a patriarchal society ruled by the dictates of self-proclaimed caste lords who are the guardians of archaic and unjust traditions. They put the burden of traditions, culture, and honor on the shoulders of women and mark their growth. The incidences of “honor killing” reveal the distorted social fiber in the male-dominated society.
- ❖ **Economic Backwardness:** Women constitute around 30% of the workforce but form majority of the destitute in the country. There has been a failure in transforming the available women base into human resource. This, in turn, has hampered not only the economic development of women but also of the country as a whole.
- ❖ **Implementation Gaps:** Through all these years, the attention is only on developing and devising new schemes, policies and programmes and have paid less attention to the proper monitoring system and implementation short-sightedness, for e.g. despite the presence of The Pre-Natal Diagnostic Technologies Act and various health programmes like Janani Suraksha Yojana and National Rural Health Mission (NHRM).
- ❖ **Loopholes in the legal structure:** Although there are a number of laws to protect women against all sorts of violence yet there has been the significant increase in the episodes of rapes, extortions, acid, attacks etc. This is due to delay in legal procedures and the presence of several loopholes in the functioning of a judicial system.
- ❖ **Lack of Political Will:** The still- pending Women’s Reservation Bill underscores the lack of political will to empower women politically. The male dominance prevails in the politics of India and women are forced to remain mute spectators. One of the example of triple talak in muslim community.

1.7 REMEDIES

- ❖ **Education:** is the most important and indispensable tool for women economic empowerment. The recently launched ‘Swachh Bharat Mission’ focusing on

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improving sanitation facilities in schools and every rural household by 2019, can prove to be very significant in bringing down the rate of girls dropping out of school.

- ❖ **Political Will:** They should be given decision-making powers and due position in governance. Thus, the Women Reservation Bill should be passed as soon as possible to increase the effective participation of women in the politics of India.
- ❖ **Bridging implementation gaps:** Due importance should be given for their proper implementation and their monitoring and evaluation through social audits. Justice delayed is justice denied. Efforts should be made to restructure the legal process to deliver fair and in- time justice to the victims of heinous crimes like rapes, acid attacks, sexual harassment, trafficking and domestic violence.
- ❖ **Way ahead:** starts with bridging the deep-rooted biases through sustained reconditioning. It is only possible by promoting the idea of gender equality and uprooting social ideology of male child preferability. This concept of equality should be first developed in each and every household and from there, it should be taken to the society. This can be achieved by running sustained awareness programs with the help of NukkadNatak or dramas, radio, television, Internet, etc. across the country.

Further there should be respect and dignity & no discrimination between men and woman while giving jobs.

- They should have safe and secured Working location with proper privacy.
- They should make their decision, by their own choice.
- They should have a high social respect in society.
- They have equal rights in society and other judicial works.
- They should not be discriminated while providing any type of education.
- They should select their own economic and financial choices by their own.

1.8 CONCLUSION

The paper concludes the women and economic empowerment. Historical part of the paper reveals that economic, social status of women has changed over a period of time. Gender equality is must for the upliftment of the economy. Though the participation of women labour force is declining because of lack of advanced opportunity, dissatisfaction of work environment and due to rising incomes that allow

women to stay at home, which is preferred in patriarchal society, however various programmes are implementing to improve the economic status of women. Further, it should be remembering that female employment and economic development are the two sides of the same coin. But no study on Indian women is complete without considering their contribution to household work which goes without any national accounting. Empowering women socially, economically, educationally politically and legally is going to be a Herculean task. It is not going to be easy to change the culture of disregard for women which are so deep-rooted in Indian society. But it does not mean that it is implausible. Facilitating that women's direct participation in decision-making capacity and income generation activities can make significant contributions towards women empowerment. This will enable women to take the initiative for their development into their own hands. It should be remembered that *when women move forward the family moves and the nation move, employment gives economic status to women, economic status gives way to social status and thereby empowerment*, then no one can stop women to grow in our country and take the country along with it to new heights.

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SAGA OF KOHISTANI CULTURE: BAPSI SIDHWA'S *THE PAKISTANI BRIDE*

*Dr. Santosh Kumari

ABSTRACT

The Pakistani Bride is based on the actual story that Sidhwa had heard from the army people, the writer has succeeded in giving realistic touches to the novel. *The Pakistani Bride*, Sidhwa uses the third person narration. Bapsi Sidhwa portrays the crowded streets of Lahore beautifully. Even her narration of the mountains is realistic and life like. Sidhwa narrates everything in the point. The colour, the odours, the shapes and the moments are captured in words or phrases that suggest more than what appears on the page. This paper will give true glimpses of kohistani culture in the wake of partition. Its central focus is to introduce the readers the inner world of the mountain life, especially to the life of the tribal women.

Keywords- Humiliation, Nostalgia, Mercilessly, Resist, Rescue.

The Bride (1983) Bapsi Sidhwa's first novel (but second in publication) is about the Kohistani region, situated in Pakistan. Afghanistan border is one of the most remote outposts of the world. Kohistani is the language of Kohistan, a vast mountains range situated between Chilas and Chitral which constitutes an administrative district of NWFP. Kohistani has been grouped into the north western group of Indo- Aryan (Indic) language. On the highest level, Kohistan is a member of the Indo-Iranian and Indo-European language families. Kohiste (in the local pronunciation) is the name most commonly used for the major language spoken on the west bank of the Indus River in Kohistan. Kohistan generally practice endogamy, which means that they only marry within own group. Their societies are also "petrilineal," it means that a male member plays dominant role in the family. Women are not expected to play any pivotal role in the significant decisions. Although, they are not secluded, as it is customary among many other Muslim groups, because they are needed to help with Farm work.

The novel starts with Qasim's marriage. He is married at the tender age of ten with a girl of fifteen named Afshan. At the age of fifteen, Afshan is married to Qasim, only because his father Resham Khan has not been able to return the loans which he

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has taken from the boy's father Arbab. Qasim is excited to meet his bride. But at the wedding night, Afshan is shocked to see her husband. She had expected the bridegroom to be a little more mature than he was. Qasim is mere ten years old. She is at her wits end to see that she is married to a little boy. She laughed in sheer frustration. Qasim felt ashamed because of this and in a fit of anger slipped to the corner of the room and started sobbing. He falls asleep at his wedding night. A little later in the story when Qasim grows up, one day, he stealthily looks at Afshan who is bathing in a stream and overwhelmed by the sexual passions he grips her breast. She slaps him hard on the face and screams, "... you shameless dog, you Jackal, you! I'll teach you to be brazen" (TPB11). A stranger from the next village passing by the stream listens to her screams comes to her rescue. When he starts beating Qasim, he cries, "But she is my wife. Let me go, she is my wife!" (11) Afshan implores, 'Yes, yes let go, don't touch him" (11). The stranger releases Qasim at last but he tries to molest Afshan. Now it was the turn of little husband to rescue his wife. Qasim flings a large stone on him, and then another, and before the man could get back to the position, Qasim, holds his wife's arm and ran away. Now he proves that he can protect his wife. By the age of sixteen, Qasim becomes father. At the age of thirty four, he is the father of six children. But the three of his children died, two died of typhoid and one fell down from a ledge. Now only three of them survived. But his entire family vanished within a month due to an epidemic. Qasim is the only survivor in the family. Then he decides to make a move to Jullundur.

In the novel, the historical details of partition set the plot in motion. Sidhwa delineates the partition catastrophe. There was severe political unrest in the North Indian Plains. Punjab is ripped apart into two parts. Everyone was expecting Lahore to be a part of India because many Hindus lived in it but it became an integral part of Pakistan. Jullundur was allocated to India. Bapsi Sidhwa gives horrifying details of the massacre of Muslims and Hindus during the partition. Qasim kills Girdhari Lal in Jullundur and joins the caravan. Thousands of people were sitting on the roof of the train which would take Muslim passengers to Pakistan. Sikandar and Zohra, a Muslim couple was already there in the train. Suddenly the train is ambushed by the mob of Sikhs. Someone among them roar, "Sat Siri Akal!" (TPB24). The Muslim couple was also killed during skirmishes.

Here, the study seeks to compare Kushwant Singh's *Train to Pakistan* and Bapsi Sidhwa's *The Bride*. Though *Train to Pakistan* was written in 1956 and *The Bride* appeared in 1983, the picture of suffering humanity is similar in both the novels. The nature of communal riots remains essentially the same.

In the novel, Zaitoon alias Munni's mother, Zohra is killed in front of her eyes, soon afterwards, her father (Sikander) is also murdered by the attacking Sikhs.

Among the few lucky survivors, there are Qasim and Munni. Munni clings to his legs saying, "Abba, Abba, my Abba!" (TPB29) For a moment Qasim is at his wits end. Her sobs remind him of little Zaitoon lost long ago but he suppresses his nostalgia and moves forward pushing away the girl mercilessly. She stumbles after him, screaming with terror. He takes out the knife to cut her throat. But she presses herself on him for protection. He closes his knife. The girl pleads for help and she resembles, in her tear-stained face, his own daughter. He kneels before her and the girl looking into his eyes, says "You are not my Abba" (TPB30). He drags the girl to himself and asks her name and her father's name. She says, she is Munni and her father's name was Sikandar. He says in a tender voice: 'Munni, you are like the smooth, dark olive, the Zaitoon that grows near out hills...The name suits you...I shall call you Zaitoon.' (TPB30)

So, Qasim adopts her as his own daughter. They have reached Lahore now. Qasim and little Zaitoon, took shelter in a refugee camp at Badami Bagh. They can easily get food and shelter there. In this camp, Qasim meets Nikka and Miriam, a Punjabi couple. They have come from Pannapur near Amritsar. Later they helped Qasim in raising his adopted daughter, Zaitoon.

Zaitoon, the protagonist in the novel, is an orphan child. Qasim has left his birth place and shifted to the vibrant city of Lahore. As the time passes, Qasim makes a future in this city but grows increasingly nostalgic about his life in the small village of his birth in the mountain i.e. Kohistan. Zaitoon, has been brought up well in Lahore by Qasim. She has attended school for full five years. She has learned to read, *The Holy Quran*. She is well-versed in dance also. She grows up to be a well-behaved and cultured girl. But Miriam tells her husband Nikka to convey it to Qasim that he should not send Zaitoon to school because she will be soon married and have to look after her children. So, instead of going to school, she should learn to cook and sew. He should think about her marriage. But Nikka defends Zaitoon's case by an argument that she is just a baby girl.

One day Qasim's cousin-Mistri Khan from Kohistan-visits him and he agrees to his proposal of Zaitoon's marriage to his son Sakhi. Miriam is not happy about Qasim's decision. She resists Zaitoon's marriage to a tribal illiterate. But Qasim is not ready to change his mind, as he cannot break his promise at any cost. Qasim's friend Nikka also requests him to change his mind if it is possible. But he follows the values of the tribe to which he belongs. Qasim has already given his words and cannot take it back now.

Zaitoon has several fantasies regarding the mountains of Kohistani region. Even in school, she remains little aloof from her friends. She thinks that she belongs to wonderful hills of Kohistan. As Qasim always talks about the tribals, Zaitoon is enamored of the mountain area, which makes her father so nostalgic. She does not

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want to disobey her father so she never resists his decisions. Once Zaitoon has been married in the mountains and left by Qasim in the primitive mountain village, the young bride soon realizes the absurdity of her romantic illusions about marriage.

Thus, begins the journey of Zaitoon into the unknown yet romantic mountains, into the civilization entirely different from one in which has been brought up. There is absence of law among the tribal minorities. The women are abused everyday on one pretext or the other. There is a huge disparity between the culture of the city and the tribal life. The novelist brings into focus the old world of Kohistani tribe to which Qasim now returns after living fifteen years in a different terrain. The laws of the land are made by the tribal people especially by men folks.

We are not bound hand and foot by government
clerk and police. We live by our own rules-calling
our own destiny! We are free as the air you breathe!
(TPB100)

But Qasim forgets that it is difficult and insecure world for a female. So far the novel is about partition and its aftermaths, of the political intrigues and murders, of the life, so attractive to the western reader, of the courtesans, of the music and dancing, a life of outer world but now there is a shift not only in the scenario of the novel but also the tone of the novel.

The novel, which so far appears episodic, gets its central focus when the writer introduces the readers to the inner world of the mountain life, especially to the life of the tribal women. Even before the marriage Sakhi the bridegroom of Zaitoon is jealous of Ashiq Khan who helps Zaitoon to crawl down the cliff. Bapsi Sidhwa describes Sakhi and his feeling of "humiliation and jealousy" (TPB148) as he observes Qasim, Zaitoon and Ashiq making their way to their village. The tribal behaviour is further marked down in sharp words as the tribals peep through the window at Zaitoon as the writer highlights in the novel "the tribals hung around the wire-mesh window peering in as at animals in a cage...their avid leering countenances, craning necks, and faces wobbled for a moment, then swearing and jeering." (TPB152)

Sidhwa emphasizes the two aspects of nature and symbolically presents the eternal adventure of man into the unknown and his struggle for the survival against the cruelty of nature. Zaitoon's struggle is at one level a struggle of Man against Nature but it is also, at another level, the struggle of woman against both Man and Nature. The treatment to women in the novel also forms a part of the theme of the novel. It also focuses on the harsh realities of the lives of well-built, good looking folks of Kohistani tribes hidden away in the granite folds of Karakoram. As the novel

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unfolds one realizes how savage and brutal these people are. Family honour gets wounded if a woman leaves her husband since a woman is like a piece of property that a man possesses. The plight of a woman in such tribal areas of Pakistan is heart rending. Once a woman marries a tribal man, there can be no escape except death. In a tribal family, if one's wife is not happy, she cannot think of divorce because it will raise a question about the husband's honour. Strangely enough for the so called "honour" sometimes entire tribal community is united to do away with the woman, who tries to free herself from the clutches of her brutal husband.

Sidhwa portrays Sakhi as a typical patriarch who is savage and merciless. His marriage takes place with Zaitoon when the Major helps them to reach Mistri Khan's place. He treats bride Zaitoon like a piece of furniture, an asset and a commodity and not as a human being. After the marriage, Zaitoon realizes that her husband is a crook and epitome of jealousy. Sidhwa describes his barbaric behaviour with Zaitoon on the very first night of their marriage in a heart rending manner:

Sakhi surveyed his diffident bride with mounting excitement... He tore the *ghoongat* from her head and holding her arms in a cruel grip he painted inarticulate hatred into her face. (TPB159-60)

Zaitoon is not maltreated by her husband in such a manner, which terrifies her. Sidhwa further narrates Zaitoon's horrifying experiences with her husband on the first night of her marriage.

Zaitoon looked at him wildly, terrified as he dragged her up and roughly yanked her red satin shirt over her head. Her arms flew to cover her breasts. He tagged at the cord of her shalwar and the silk fell to her ankles. Before she could raise her trousers Sakhi flung her back. He crouched, lifting her legs free of the silk. Fiercely kicking out, Zaitoon leapt over the charpoy. She screamed. She backed towards the straw and mud-plastered wall, and screamed. Leaning against it, covering her chest and crotch with her hands, she screamed. Sakhi stood across the room, incapacitated by the shrill animal noise, and she screamed and screamed. 'Abba, save me,' she shrieked. (TPB160)

The novelist places Zaitoon in the unfamiliar and savage surroundings and describes fully the mountain people and their life with her Dickensian insight. On the

very next day of her wedding Zaitoon in her sheer desperation urges her father to take her back with him for she feels, "I will die rather than live here" (TPB157). The conflict of this stage is presented deftly. To Qasim (the mountain man) his honour is dearer to him than the life of his daughter even though he has a nagging fear for girl's life.

The tribal community of the mountain does not respect a woman. They are always ill-treated. Even the elderly women like a mother or grandmother are not treated well. In one of the episode, Sakhi is beating an animal mercilessly and his mother tries to save the animal but he starts beating his own mother. Sidhwa points out at the outset of the novels, that in the Kohistani region, the man is the master even if he is a child. This tells the reader about the powerful patriarchy prevalent in tribal communities. Even at the onset of the novel, Sidhwa highlights the patriarchy through the character of Qasim. Qasim is married at the tender age of ten not only because he has done something heroic or significant to deserve that honour, but for the mere fact that Resham Khan (another tribal) had been unable to pay back on the loan he had taken from Qasim's father and so Afshan is sold into marriage to compensate for Father's failure to come up with the money. This was not agreed earlier, but is done to prevent bloodshed. The daughter was available anyway in the lieu of money taken. This focuses on the fact that the status of women was nothing more than a bargaining commodity. The full extent of this injustice is brought into focus when it revealed that "To begin with" Qasim's father had thought of marrying the girl himself." (Sidhwa8) Afshan is assertive enough to protect herself from his advances. She thwarts his half-hearted advances when she is bathing herself in the stream. Although he was younger than Afshan he tries to dominate her. Sometime he is soft and sometimes unkind to her. No laws of civilized life affect the tribal men. They may kill their women if the need arises.

The violence against women in Kohistani clan is a major problem, rape is one of the most common crime against women. There are many cases of sexual harassment and various attacks on women. Marital rape is not recognized as a criminal offence in tribal law. Woman is a mere chattel and she is exploited both sexually and physically for household work which includes collecting fuel and fetching water from the stream. She is simply a slave to men of the family and they can whip her and beat her at their fancy. Bapsi Sidhwa with a detailed description of the life of mountain's tribal who remain cut off from the main stream of life in Pakistan. Though here too, she shows that the Pakistani Muslim husband considers infidelity in his wife as a sin which must be punished either by maiming her or by killing her. The Major makes this clear to carol (An American bride) who is a privileged bride since she is an American white woman, but she too is doomed if she is unfaithful and her husband comes to know about it.

When Zaitoon realizes that her attempt to adjust herself to the tribal life is not

appreciated and that Sakhi is always suspicious of her and keeps beating her for innocently gazing at the army jeeps moving at a distance. While at home he loses his temper, on one pretext or on the other in the process passes on all his hatred and bitterness onto her. He slaps her hard on her face. He kicks her between the legs and beating continues for a long time. Zaitoon is pregnant at this time. He drags along the crag and shouts at her:

'You whore,' he hissed. His fury was so intense she thought he would kill her. He cleared his throat and spat full in her face. 'You dirty, black little bitch, waving at those pigs...' (TPB185)

There is a rigid code of honour in Kohistan. The women become "spaces" on which the "status" of "their" men is marked, they could either be husbands, fathers or brothers. The notion of "honour," "shame," and social position" all are imposed on a woman's body and actions attain honour and status. Thus, the incessant obsession with men to have "control" over their women. The society places man's "honour" in the achievement of his woman's rather than his own. The wives/women, it seems, have to know what "needs" to be done. (Khan 145)

What the society seems to dictate is that as a man acquires financial stability and stature in the society it is important for his "izzat" (honour) that his wife/daughter be "protected" from the men in the society. This is done because "other men" do not respect women and may look or make unwanted advancements towards these women what it means to promulgate, without saying it explicitly is that it is acceptable to look upon other's "honour"/wife as long as they are allowed to mingle with the general society because the husband does not have enough financial ability to take care of family. (Khan 146)

This kind of presentation is very easily believed by those who may not possess enough knowledge about the Kohistanis, as for example, Indian critic, Makarand Paranjape takes in everything presented in the novel without questioning any of the events presented. According to him, "It would seem that the entire community code of honour of the tribe rests on the notions of sexual superiority and possessiveness." (Pranjape94)

In accordance with the Kohistani rules, Zaitoon does not remain passive like a slave. She struggles for her freedom. She is a modern girl whose life becomes hell after marriage with an uncultured tribal man. But she struggles hard for her freedom and survives. She survives against all odds. Although, Zaitoon's torture begins on the very next day of her marriage but reaches its summit at the end of the novel. Only after two months of her marriage, Zaitoon is severely battered for going up to the river against the commands of her husband. The river is the world she is familiar with she

longs to go back to it. Once seeing her waving at the jawans across the river, Sakhi nearly kills her. She is not ready to be the victim of the imaginary insults and infidelity that is attributed to her by Sakhi. His thoughtless, cruel and inhuman behaviour drives her to despair and she is left with only one alternative i.e. running away from mountain area.

Sidhwa presents Zaitoon as a powerful character, who prefers to die slowly and gradually in the lap of unknown mountains instead of being beaten to death like her mother-in-law at the hands of Sakhi. She plans to escape from her suffocating surroundings but she cannot escape unless and until she crosses the "bridge" connecting the tribal area to the outer world. Sidhwa has beautifully depicted her struggle for survival. She ventures through the unfamiliar hills towards the bridge. She struggle to find the bridge that will connect her to a world, she is familiar with. "Bridge" is a powerful symbol in the novel. It is the symbol of presence of the modern technological power, and also the helping hand of civilization. Zaitoon of the plans awakens the tribal women to comprehend their plight.

Zaitoon decides to bid adieu to Sakhi's nightmarish world. She starts the journey with an empty water container. Hamida, the mother-in-law asks her in low voice, 'Zaitoon...why are you taking the blanket? Here, you can have my chaddar' (TPB 186). She tells her mother-in-law about her ill health. She says, "I don't feel well," she called, 'and it's cold by the stream" (TPB186). The old woman feels strange void inside her but cannot identify the reason. She pleads Zaitoon to return soon, Zaitoon nods slowly. She walks up the slope and over the valley rim. She relaxes for some time by the side of river and drinks icy water. Like an animal at bay she proceeds to the harsh and cold terrain of mountain. Barefoot, ill-clothed, she crouches up the hill terrified of being detected and killed. All along the tension is heightened by the author shifting the focus on her pursuers and then to army men, those who might be able to save her.

In the evening, she does not return home. It remains a matter of serious concern to everyone in the family. The mother-in-law cries in worry. Sakhi asks her harshly, about the whereabouts of his wife. Hamida tells him that she has gone to the stream in the morning. But it was not a convincing answer for the unwarranted action. Bapsi Sidhwa has beautifully depicted the state of Sakhi's mind, which is strictly patriarchal in this line, 'My God. If she has run away...(TPB189)

Sakhi is embarrassed by this act of Zaitoon. The tribal code of conduct says that it is an absolute necessity to have control over one's wife. But his honour was at stake. All his relatives were there to console him. Collectively they decided to retrieve the honour of their clan. They organized a hunt for her in the unfamiliar mountains. It was the question of Sakhi's pride and an example to others in the clan. The novelist

depicts it graphically:

There was only one punishment for a runaway wife. Wordlessly, the men organized their hunt and walked into the twilight-shrouded mountains. (TPB190)

Hamida is sitting in the middle of all women. There is increasing tension in her mind. She has already lost her three sons for the sake of honour. Now she is going to lose another life for it. Tears trickle down on her cheeks. The commotion in her mind is quite clear in the following lines:

Honour! She thought bitterly. Everything for honour-and another life lost! Her loved ones dead and now the girl she was beginning to hold so dear sacrificed. She knew the infallibility of the mountain huntsmen. (TPB190)

Simultaneously, Zaitoon is trying to discover a path through the chaos of large rocks and has scrambled to the end of a narrow cleft. It opens on to the end of a narrow cleft. It opens on to a gritty rectangular plateau. She crawls down from the grim passage. She relaxes for some time in her journey, vultures begin to trail her. Here, Sidhwa has given an insight into the pathetic condition of Zaitoon:

On trembling knees, she surveyed the sterile landscape. Not a trace of life: not even the droppings of a mountain-goat. No sound but that of the cold breeze swooshing up from the deep shadows of the cleft and from concealed channels and gullies. Trailing her blanket, she wobbled towards a cluster of boulders. (TPB192)

As the night falls, Zaitoon is afraid of the different images in the mountains. She wraps herself up in the darkness of her blanket. She shuts her eyes and lies inert. The wind has ceased to blow. She is afraid of any sound around her. She is hallucinated by the strange creatures stalking the nocturnal wilderness. She springs up at once. She was trembling with fear. Again she tries to calm herself down. She burrows herself in her blanket. She whispers in Punjabi, 'Allah help me, help me. Don't let me afraid...Allah protect me from animal...(TPB 193)

The next day, and the following day, Zaitoon climbs down the mountains. She has chosen the most difficult and untrodden path in the mountains. She knew that the easier passages would be the first thing to be searched by the tribal. She is drinking

the water of the streams which trickle down from the glaciers. She splashes her face with its cold water. She is feeling cold. She eats a *chappati*, dipping it in the stream to soften the hard dry bread. She has also counted the discs of maize. She has only left with five *chappatis*. She has eaten two *chappatis* a day. She needs to eat even less. Now, she decides to climb down to a lower altitude.

She continuously struggles for nine days and nights in the snow - clad mountains. She knows that escape is almost impossible, the mountains are treacherously pathless. She is confused where she would be reaching at the end of her journey. On the contrary, the clansmen were searching for Zaitoon in the mountains. But they could not detect her. Mistri Khan (Sakhi's father) also investigated Ashiq Hussain, an army man who had a soft corner for Zaitoon. But all his efforts were in vain. Mistri Khan also had a talk with Major Mushtaq in an army camp. He told Major that she was the wife of his son. She ran away from his house. He had doubt that she might be in the army camp. Major assured him that she was not in the camp.

On the other hand, Zaitoon is struggling hard to save her life in the unacquainted mountains. The vulture begins to trail her. It scrambles awkwardly to its feet. It pounces on her demonically like a monster. She screams, 'You want to eat me? You want to eat me?' ... 'I'm alive...look, I'm alive!' (TPB208) Then vulture flies over her. Sidhwa's portrayal of Zaitoon in tragic and helpless condition is heart breaking when she is raped on the river bank by two strangers and Sidhwa notes thus:

The men had kept her hostage for two hours. When Zaitoon regained consciousness, her body screamed with pain. She wept putting her trembling legs through the Salwar. Her brown skin gaped through new rents in the cloth. She had seen her legs in days and gazed in revulsion at the twitching, fleshless shanks. A red spot spread on the cloth between her thighs. She folded her legs quickly and covered the stain with the front of her shirt. Printed with faded lavender flowers, it was torn down the front and at the shoulders. (TPB230)

The molestation of this starved and oppressed woman throws light on the plight of women in Pakistan. Zaitoon remembers the mad woman she had seen at Lawrence garden, Lahore. It is one of the most horrible images of the exploitation of women. Sidhwa narrates:

For a moment, Zaitoon saw herself rushing wild and wanton over the mountains. She now knew the woman had been raped. Abandoned and helpless,

she had been living on the charity of her rapist...
and on theft. (TPB231)

For nine days and night she aimlessly wonders among the mountains like a wounded animal hunted by the tribal men. At times she has a glimpse of her coming death, her destiny of dying at the hands of her husband:

She feels him move and her destiny is compressed
into seconds. She hurtles in short-cut through all the
wonders and wisdom of a life unlived. Instantly old,
her tenure spent, she is ripe to die. (TPB235)

Finally, delirious, bruised, half dead, ten days after her ordeal begins, she crawls to the base of Granite Bridge that will lead to her freedom. The tribe's men too have reached the bridge. But luckily, she is spotted by the army sentries first. Bundling up in her old blanket, the Major carries her and takes her across the bridge of his own territory. Sakhi follows him doggedly. Mushtaq tells him that the girl is dead. Major is surrounded by his men and thus, Sakhi has to believe him. He lies to his fellow tribesmen that he buries her with his own hands. Thus, Zaitoon survives in the end.

Zaitoon survived despite all odds. But she is very disturbed. It is very difficult for her to come out of this trauma. But Sidhwa shows a ray of hope while suggesting some possibilities of her marriage with Ashiq.

The way Zaitoon is treated by her husband Sakhi is really sinful. Zaitoon represents the violence against women in the tribal society. Zaitoon's struggle for freedom is really heroic. Her struggle against impossible odds is a testimony to her wonderful fighting spirit. On Carol's request, Farukh recites the following lines from a poem by the Urdu poet Iqbal as a tribute to spirit of bravery:

Khudi ko kar buland itna,
(Heighten your 'Khudi' to such majesty)
Ke har takdeer say pahalay
(that before every turn of fate)
Khuda banday say khud poochay,
(God himself asks man-)
'Bata teri raza kya hai?'
(*'Tell me, what do you wish?'*) (TPB229)

Eventually, Sidhwa has succeeded in embedding ideas within a novel that is breath taking in its action, engaging in its characterization, and exotic in its rendering of place. There is no tradition of women's literature in Pakistan, infact , the country has no tradition of English language literature. Sidhwa can only be considered a

she had been living on the charity of her rapist...
and on theft. (TPB231)

For nine days and night she aimlessly wonders among the mountains like a wounded animal hunted by the tribal men. At times she has a glimpse of her coming death, her destiny of dying at the hands of her husband:

She feels him move and her destiny is compressed
into seconds. She hurtles in short-cut through all the
wonders and wisdom of a life unlived. Instantly old,
her tenure spent, she is ripe to die. (TPB235)

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pioneer in both areas. Whether *The Bride* has had any dramatic impact on the treatment of women in Pakistan remains doubtful, for it is altogether possible that each bride represented in the novel still exists, whether in the *Zenana*, in the mountains or in the drawing rooms of wealthy, westernized Pakistanis. Perhaps, though, a woman-Western or Asian-reading the novel might realize at last that she need-not acquiesce, that she need not accept her victimization. Sidhwa's work was somewhat slow to establish itself internationally. Once *The Bride* has been fully discovered abroad, however, it will certainly find a place in women's literature. In the 1990s, plans by Ivory Merchant Company to film the novel seemed likely to win for its wider readership.

Sidhwa has based *The Bride* on an actual story she had heard about a Punjabi girl, Zaitoon who had entered into an arranged marriage with a Himalayan tribal man, attempted to escape, and after fourteen days of wandering in the mountains was found by her husband, he cut her head off and threw her body into the river. That Sidhwa allows her heroine "to escape" is significant. By altering the original story, Sidhwa sends the message to women that they must rebel no matter what the consequences are.

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PROTECTION OF BONDED LABOUR RIGHTS THROUGH PUBLIC INTEREST LITIGATION

***Dr.Sukhdeep Kaur**

ABSTRACT

Bonded Labour has recognition of the society or social structure but not by law. Bonded Labour system represents a relationship between a creditor and a debtor. Bonded Labour is worst form of abuse of Human Rights. The movement of the Bonded Labourer and his family members is completely controlled by the masters. Several laws have been made for the welfare of workers and endeavour is made to secure for them just and humane conditions of work. The industrial and other labour workers who are generally poor, illiterate and ignorant, the formalities of the court being complex, expensive and dilatory, they find it difficult to approach the court for the enforcement of their rights. Public Interest Litigation has been playing an effective role in the protection of Bonded Labour Rights and the role of judiciary is positive. The main objective of this paper is that, to evaluate the implementation of Public Interest Litigation for the protection of Bonded Labour Rights.

In the present time, bonded labour system is defined as the partial system because it covers only those bonded labourers who were made so by the landlords-cum- money lenders with the help of institution of debt-bondage contract. Due to poverty they are forced to borrow money, money lender who under the pretext of lending forces the under-privileged one to work free or for nominal wages in his lands. Creditor –debtor contracts whether in writing or oral had social sanction. As per law creditor used to take work from the debtor till debt was cleared off. Debtors were generally illiterate and did not understand the amount entered and interest charged in agreement, many times such written documents were fraud showing more amount than that actually was lent to the debtor.¹ Moreover Government cannot guarantee the protection to the weaker sections because of the inherent weakness of the system.² Bonded labour are known by different names in different states and regions in India. For example: Jeeta

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in Himachal Pradesh, Sevak and Haris in Uttar Pradesh, Hari in Gujrat, Gothiand Vethi in Andhra Pradesh, Sagari in Rajasthan, Sepi in Punjab. Most of these bonded labourers are untouchables and tribals.³

According to some writers, Slavery which is the mother of bonded labour is not new to our country. Its origin can be traced from the caste hierarchy and feudal structure.⁴ Bonded Labour system in India has a long history of its existence. It was deep rooted even during Mughal Period. The first step to prevent the abuse of the system was initiated by the Britishers in 1843. This was done through Indian Act of 1843. In India, Intellectual interests in the problem of bonded labour started in 1926. After Independence, the Government realized the crux of the problem. Today, the government has shown the heightened degree of awareness about the problem. Justice Krishna Iyer rightly calls Bonded Labour as Quasi- slavery.⁵ Their working conditions are hazardous. Normally, the working day stretches from 10 to 16 hours a day.

THERE ARE SOME CAUSES FOR BONDED LABOUR: -

- Lack of awareness
- Lack of facilities,
- Lack of assistance from government,
- Improper utilisation of resources meant for bonded labourers,
- Over burdening of NGO and voluntary organisations working for the betterment of these bonded labourers,
- Non-enforcement of penal provisions meant for prevention of bonded labour,
- Lack of accountability of persons dealing with the enforcement of various laws dealing with the prevention of the system of bonded labour, etc.

It's true that social and economic reasons, psychologically these people have been brainwashed by the dominating classes. They feel that their salvation depends on how they served their master. Moreover, psychologically they think that by working as bonded labour their need is satisfied and their problem is solved because they get food from landlord. They even cannot imagine that their labour costs more than what they are receiving. This systematic brainwashing does not allow them to think that they have the urge to free themselves from bondage.

Bonded Labourers are those who bonded to perform certain services. A bond is forged between two persons, one bond master and another bondman. This bond is a force which may be of various types: Physical, Economic, Social and Psychological.⁶

THE SUPREME COURT SAID:

Article 21 assures the right to live with human dignity, free from exploitation. The state is under a Constitutional obligation to see

that there is no violation of the fundamental right of any person, particularly when he belongs to the weaker sections of the community and is unable to wage a legal battle against a strong and powerful opponent who is exploiting him. Both the Central Government and the State Government are therefore, bound to ensure observance of social welfare and labour laws enacted by Parliament for the purpose of securing to the workman a life of basic human dignity in compliance with the Directive Principles of State policy.⁷

JUDICIAL RESPONSE TOWARDS BONDED LABOUR

Violation of Human Rights problems had been brought before the Apex Court and also different High Courts by way of Public Interest Litigation and the Courts were vigilant in granting appropriate reliefs. The Scope of Public Interest Litigation is wider because any member of the public can file a writ petition in the Supreme Court under Article 32 and in High Court under Article 226. It is that instrument which provides justice to the poor, illiterate and downtrodden persons. Some Cases related with Bonded labour are following:

The first major PIL on this issue was *Bandhua Mukti Morcha v. Union of India*⁸ filed in 1981 and decided on Dec.16, 1983. The action was brought for the identification release and rehabilitation of hundreds of bonded labours working in the stone quarries of Haryana. The opinion of Justice P.N Bhagwati went beyond the Act, bonded labour which was forced by economic hardship. The Court issued 21 directions to Haryana government. During the proceedings, the Court monitored its own directions and appointed a number of commissions of inquiry. Unfortunately, most of the directions remained unimplemented for many years. But there is still hoped from the Court that the labourers would be identified released and rehabilitated. In 1992, the Court recounted the history of the case and was shocked that there was not the slightest improvement in the conditions of the workers of the stone quarries.⁹ The litigation ended upto with one more warning to the Government to be responsive to judicial directions.

ILLEGAL DETENTION OF ORAON: which is actually letter by justice P.N. Bhagwati treated as writ petition an undertrial prisoner was sent to the chairman of the committee for implementing legal scheme. BhomaCharanOraon, an undertrial prisoner was sent to the Ranchi mental asylum in 1976 by the subdivisional magistrate of Kunti, Bihar. Six months later, the Superintendent of the hospital informed the magistrate that Oraon was sane and fit to be released, but no action was taken in spite of reminders. Oraon was in the mental asylum for six years though he was sane. In the

order on August 11th 1983, the Court said, “no amount of money could compensate Oraon for the six years of ‘Living death’ in the mental asylum.” But compensation is the only remedy which can be given when the fundamental rights to life and liberty are violated anyone complaining of such an infringement can ask for compensation.

In *Santhal Pargana Antyodaya Ashram V. State of Bihar*,¹⁰ disposing the PIL petition, the Court obtained a report of the committee appointed by the Court and accepting the report, directed release and rehabilitation of bonded labourer identified by the Committee and implementation of the committee’s recommendations, as far as possible. The State Government of Bihar was directed to initiate adequate steps for the release and rehabilitation of the bonded labourer, which was its Constitutional obligation under the Bonded Labour System (Abolition) Act, 1976.

In another case, *People’s Union for Civil liberties v. State of Tamil Nadu* (2004), the Supreme Court appreciated the role of NGOs in the prevention of bonded labour and their emancipation. The Court further observed that the approach of judiciary should be benevolent towards bonded labourers. In *Neeraja Choudhary v. State of MP*¹¹ the Supreme Court directed that bonded labourers need not only be identified and released but they must also be rehabilitated, otherwise it would be violation of Article 21 apart from Article 23. The Court observed:

“It is not enough merely to identify and release bonded labourers but it is equally perhaps more important that after identification and release, they must be rehabilitated, because without rehabilitation they would be driven by poverty, helplessness and despair into seldom once again.”

Thus if the labourers after release would not be rehabilitated it would be nothing short of cruelty and heartlessness to identify and release bonded labourers merely to throw them at the mercy of the existing social and economic system. It is the requirement of article 21 and 23 that the bonded labourers must be identified and on release they must be suitably rehabilitated. It was not until 1982 that the Supreme Court in the famous *Asiad Case*, *People’s Union for Democratic Rights v. Union of India*, recognized the legal standing of a democratic rights organisation to file a case on behalf of 5,000 contract workers who were employed at the *Asiad* and were not being given the statutory minimum wages.¹² Subsequently, the Court began to take steps to rectify the situation created by the *Mathura* case.

In the case of *Salal Hydro-Electric project v. Jammu and Kashmir*,¹³ a voluntary social organisation, *People’s Union for Democratic Rights* drew the attention of Justice Desai of the Supreme Court, by a letter addressed to him on the basis of a news report published in the *Indian Express* dated August 26, 1982 that

several labourers working in the state of Jammu and Kashmir were denied the benefit of labour laws and they were being exploited by the private contractors. The Court entertained the letter as a writ petition and directed the Labour Commissioner, Central Government to visit the state of Jammu and Kashmir and submit his report on labour conditions to the Government. The Labour Commission, in his interim as well as final report informed the Court that the labour laws such as Inter State Migrant Labour Act, 1979, Contract Labour Act, 1970 and Minimum Wages Act, 1948 etc. were being blatantly violated in the state. Thereupon, the Supreme Court reiterated the guidelines issued by it in the *Bandhua Mukti Morcha* case and ordered the State Government to strengthen its surveillance and make sure that the labourers are not exploited and they are paid their minimum wages.

LABOUR WELFARE LAWS

Several laws have been made for the welfare of workers and endeavour is made to secure for them just and humane conditions of work. They include maternity relief to women workers, equal remuneration for equal work to both men and women, prohibition of bonded labour, livings wages for workers, participation of workers in management of industries, public assistance in cases of employment, old age sickness and disablement etc. Besides, these laws, the rights and interest of the workers are also protected by certain special enactments such as Bonded Labour Act, Factories Act payment of wages act, etc. Thus the Court has evolved an innovative strategy of PIL for providing an easy access to injustice to weaker sections, workers ,etc. which the public spirited person or social action groups are using as a tool for securing justice for the under- privileged segments of society or socially or economically exploited by those who are in power.

BONDED LABOUR ABOLITION ACT 1976

The Bonded Labour System (Abolition) Act was passed by the Parliament of India in 1976. The Act provided for the abolition of bonded labour system and thus to prevent the economic and physical exploitation of the weaker sections of the population. The Act extends to the whole of India and was deemed to come in to force on October 25, 1975.¹⁴

CONCLUSION

Bonded Labour is an age old system. This term is worst form of abuse of Human Right. It's deprived of their dignity, equality, freedom and are unable to live a life of human being National as well as International Laws have tried to make them human being by conferring various rights. Various Conventions, Declarations and Acts like wise Bonded Labour (Abolition) Act 1976 has tried to stop the abuse of

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Human Rights. Public Interest Litigation has created a favourable condition for the bonded labourers has improved their living by treating post card as writ petition. The Supreme Court in its various decisions has avoided the doctrine of Locus Standi and has violated its rules to help the bonded labourers.

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PARADIGMS FOR TEACHING-LEARNING: DIFFERENTIATING CLASSROOM INSTRUCTIONS FOR ENGAGING LEARNERS OF DIFFERENT STYLES

*Ms. Indu Bala

ABSTRACT

Students enter classrooms with different abilities, learning styles, and personalities. Educators are mandated to see that all students meet the standards of our district and state. Through the use of differentiated instruction strategies, educators can meet the needs of all students and help them to meet and exceed the established standards. Differentiated instruction is a philosophy of teaching and learning that recognizes and responds to student differences in readiness, interests, and learner profiles. This paper aims to look upon the role of differentiating classroom instructions for engaging learners of different styles. The central purpose of the paper is concerned with the Differentiated instruction plan by the teachers to teach and arrange the classroom environment to accommodate each child's unique needs and interests. Differentiation is increasingly recognised as a means for meeting the individual needs of all students and particularly for those who have exceptional learning profiles. For those exceptional learners who have learning difficulties, this differentiation is increasingly seen as the responsibility of classroom teachers.

Key Words: *Differentiating Instructions, learning styles, Standards.*

INTRODUCTION

Education is not simply imparting knowledge in a particular faculty or subject or making one fit for securing jobs or fair well in exams, but at the same time is also a training in logical thinking which helps the coming generations adjust to the ever changing environment. It also means opening the doors of the mind, cleansing the soul and realization of the self. Education should aim at making human life better not only through economic upliftment of individual but also through social, moral and spiritual strengthening. This will not only improve human life but also realize the "higher

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truth" i.e. "*Tamaso Ma Jyotirgamaya*" from darkness to light. Thus education is not only a way of earning but it also helps to develop human personality with skills, values, morals and enhancement of different attributes of man. So education is a vital means for the potentialities of a human being to emerge in a positive direction so that a man can live in society with full of dignity. The quality of education is a fundamental premise in education systems. The quality of education is increasingly judged by focusing on pupil's performance, what pupils actually learn, and how well they learn it. A number of studies have been conducted with the purpose of understanding how quality in education can be achieved. The key factor for improving quality in education rather than on teacher competence, but in some of the literature teacher competence is singled out as the key factor to achieve a high quality of education. In the era of Education teaching for All is not an easy task. In order to give access to education to the whole population the state needs to build and develop many schools, to supply a large numbers of teachers, and to provide the related educational resources.

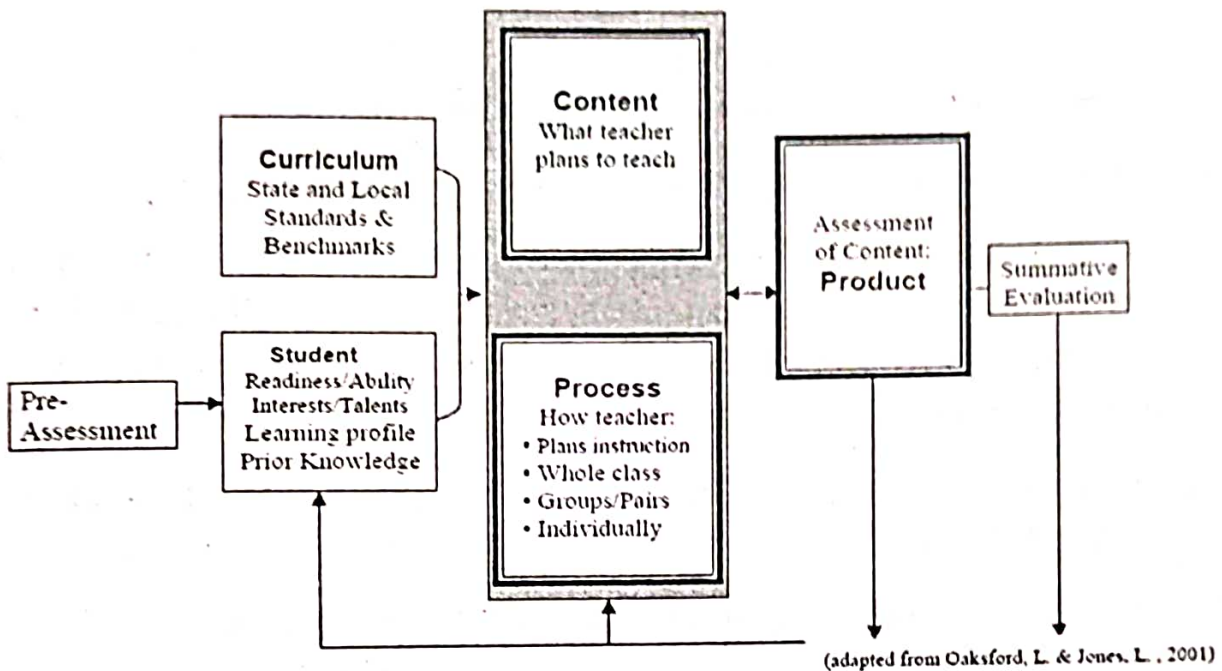
DIFFERENTIATED INSTRUCTIONS

Differentiated instruction is a philosophy of teaching and learning which recognize that each learner is unique. Rigorous, relevant, complex and flexible. Differentiated instruction is a response to that uniqueness. Consequently, in a differentiated classroom, not every student is doing exactly the same thing in exactly the same way at exactly the same time. To differentiate instruction is to recognize students varying background knowledge, readiness, language, preferences in learning, interests, and to react responsively. Differentiated instruction is a process to approach teaching and learning for students of differing abilities in the same class. The intent of differentiating instruction is to maximize each student's growth and individual success by meeting each student where he or she is, and assisting in the learning process. However, differentiated instruction is not merely a set of strategies and activities that challenge the learner in a variety of ways, but rather a belief system that proclaims that learners—with all their diversity—come to our class with potential ready to be tapped. Differentiation is an effective way for teachers to offer meaningful instruction delivered around challenging content and designed to meet the needs of students at their appropriate levels and to help them achieve maximum growth (Centre for Advanced Student Learning, 2001).

A differentiated classroom offers a variety of learning options to tap into different readiness levels, interest and learning profiles. In a differentiated classroom the teacher uses (1) a variety of ways for students to explore curriculum content, (2) a variety of sense making activities or processes through which students can come to understand or "own" information and ideas, and (3) a variety of options through which

students can demonstrate or exhibit what they have learned (Tomlinson, 1995, p. 1).

Learning Cycle and Decision Factors Used in Planning and Implementing Differentiated Instruction



THE CORE OF DIFFERENTIATED INSTRUCTIONS

In order to prepare for differentiation, sound teaching principles must be honoured and a quality curriculum must be in place. Applying standards while designing and organizing instruction, a teacher must be clear on what all students need to know, understand, and be able to do at the end of the unit. The teacher is familiar with student differences that affect the unit and builds on these differences, making adjustments in the *content* of the unit, the multiple ways students *process* the content, and the various *products* they create in order to demonstrate what they have learned. To enhance learning for all students, the goals of differentiated instruction include: establishing a balance between a student-centred and teacher-facilitated classroom, providing opportunities for students to work in a variety of formats, developing instruction around the standards and the “big picture” concept of the unit, designing challenging and respectful tasks for all, and meeting curriculum standards and requirements while maximizing student growth and individual success.

WHAT DO TEACHERS NEED TO KNOW IMPLEMENT DIFFERENTIATED INSTRUCTIONS?

Meeting children where they are requires teachers to understand what to teach, how to modify instruction in ways that promote excitement for learning, and how to use assessment data. Given the teacher’s professional observations of a student’s

learning, the teacher would concentrate on modifying (i.e., differentiating) the learning in three areas:

- *Content* (what is learned)
- *Process* (how the content is taught)
- *Product* (how the learning is observed and evaluated)

UNDERSTANDING HOW TO MODIFY INSTRUCTIONS

Children learn and develop at varying rates and will benefit from different levels of support. Providing support that requires the teachers to be willing and able to modify their instruction so that all children benefit from it. Instruction can only be modified successfully if it,

- Begins with a high quality curriculum that addresses key concepts, ideas, and skills (Tomlinson et al., 2003).
- Promotes active learning and incorporates real-life experiences.
- Connects to a child interest.

Teachers can maximize learning for all children by tiering instruction to provide additional support for children who need it and extension activities for those children ready to move ahead more quickly.

DIFFERENTIATING INSTRUCTIONS TO ENGAGE DIFFERENT STYLE LEARNERS

Getting started with differentiated instruction can be a daunting task because it takes time and careful planning. Although there is no "right" way to differentiate instruction, here are a few differentiating instructions to engage the learners of different styles in classroom.

CONTINUALLY MONITOR PROGRESS AND REGROUP CHILDREN

Assess students often and organize the assessment data that are collected on each student (McGee & Richgels, 2003). Create a separate assessment folder for each child or a class notebook with a tab for each child. Within each folder or tabbed section, store assessment information that helps paint a picture of that child's development, including benchmarks.

CREATE A SUPPORTIVE ENVIRONMENT

That Engages All Learners Plan the environment for all learners. Because the environment is a source of support for children's learning, differentiated instruction can only occur in well-organized classrooms in which children are encouraged to work both collaboratively and independently. In such classrooms, materials are easily accessible to children and literacy centres are stocked with activities and materials that appeal to a range of student interests and developmental needs.

PLAN AND START SLOWLY

Don't be in a hurry! Creating flexible groupings and a differentiated classroom environment can be overwhelming because it requires multi-level planning for

- Whole-group instructions (to introduce new concepts and skills).
- Small-group instructions (to provide further targeted instruction).
- Centres (to allow for independent practice).

Allow yourself and your student's time to practice and manage these new routines. Start slowly by focusing on the elements of differentiated instruction that are already in place. For most preschool teachers, this includes learning centres where you can set the stage for independent exploration and practice. At the centres you will also be able to monitor children's learning and make necessary adjustments that will promote increased levels of success and/or interest.

PLAN FOR TRANSITIONS

Finally, planned transition activities will help reduce the feeling of chaos in the classroom. Clearly present expectations to children and provide them with ample practice in moving from one station to another. For instance, children need clear directions for how to clean up their centre areas, how to transition to a new learning centre, and how to respond to classroom signals from the teacher.

PROVIDING MULTIPLE PATHWAYS TO LEARNING

Differentiation depends on knowing and using a variety of teaching methods so that students have opportunities to learn and demonstrate their learning in multiple ways. For example, this may involve teaching to different intelligences or to different learning styles, or appealing to a variety of interests during a unit, term or course. You can address differing levels of readiness and ability by building open-endedness, choice and the potential for simple or complex responses into activities. In this way, you not only create opportunities for students to show their learning in different ways,

CREATE A SUPPORTIVE ENVIRONMENT

That Engages All Learners Plan the environment for all learners. Because the environment is a source of support for children's learning, differentiated instruction can only occur in well-organized classrooms in which children are encouraged to work both collaboratively and independently. In such classrooms, materials are easily accessible to children and literacy centres are stocked with activities and materials that appeal to a range of student interests and developmental needs.

PLAN AND START SLOWLY

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but also make it possible for students with differing degrees of readiness or skills to respond.

GUIDELINES THAT MAKE DIFFERENTIATION POSSIBLE FOR TEACHERS TO ATTAIN

- ***Clarify key concepts and generalizations*** To ensure that all learners gain powerful understandings that serve as the foundation for future learning. Teachers are encouraged to identify essential concepts and instructional foci to ensure all learners comprehend.
- **Use assessment as a teaching tool to extend versus merely measure instruction.** Assessment should occur before, during, and following the instructional episode, and help to pose questions regarding student needs and optimal learning.
- **Emphasize critical and creative thinking as a goal in lesson design.** The tasks, activities, and procedures for students should require that students understand and apply meaning. Instruction may require supports, additional motivation, varied tasks, materials, or equipment for different students in the classroom.
- **Engaging all learners is essential.** Teachers are encouraged to strive for development of lessons that are engaging and motivating for a diverse class of students. Vary tasks within instruction as well as across students. In other words, an entire session for students should not consist of all drill and practice, or any single structure or activity.
- **Provide a balance between teacher-assigned and student-selected tasks.** A balanced working structure is optimal in a differentiated classroom. Based on pre-assessment information, the balance will vary from class-to-class as well as lesson-to-lesson. Teachers should assure that students have choices in their learning.

CONCLUSION

Differentiated instruction is a process to approach teaching and learning for students of differing abilities in the same class. The intent of differentiating instruction is to maximize each student's growth and individual success by meeting each student where he or she is, and assisting in the learning process. Differentiated instruction plans by the teachers to teach and arrange the classroom environment to accommodate each child's unique needs and interests. Differentiation is increasingly recognised as a means for meeting the individual needs of all students and particularly for those who have exceptional learning profiles. For those exceptional learners who have learning

difficulties, this differentiation is increasingly seen as the responsibility of classroom teachers.

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A STUDY OF SELF-CONCEPT OF ADOLESCENTS IN RELATION TO THEIR ACADEMIC ACHIEVEMENT IN SOCIAL SCIENCES

*Namrata Bhalla

ABSTRACT

Modern age is the age of materialism and materialism has created the feelings of wide spread and persuasive tension for the man kind to survive in the society so it has become a bare need for man to find a better ways or solution to move further in right direction on the right path. Therefore to be a well adjusted person in the society it is essential to discover and define himself and begin a long life process of developing potentialities and abilities and this development of creativity and potentialities is possible only through the process of education. Therefore for the overall growth and development of the child, the academic achievement of child is considered to be the primary and important goal of education. In the age of adolescence, to attain good scores is the prime objective to move into other fields of education. But simultaneously their self-concept counts a lot in their personality development and other adjustment features. In this paper the investigator is keen to find out the relationship between self-concept and academic achievement that how they are correlated particularly in the field of social sciences. As the previous researches reveal that social science students are very prone to social works. So the investigator in her study wants to diagnose that high self concept effects in attaining good academic achievement or those who have good academic record in social sciences also have good and high self concept. The investigator has used the statistical techniques to diagnose the facts on the sample of 200 students.

Key words: Self-concept, Academic Achievement, Adolescents and Social Sciences.

INTRODUCTION

Modern age is the age of materialism and materialism has created the feelings of wide spread and persuasive tension for the man kind to survive in the society so it has become a bare need for man to find the better ways or solutions to move further in right direction on the right path. There fore to be a well-adjusted person in the society

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it is essential to discover & define himself and begin a long life process of developing potentialities and abilities and this development of creativity and potentialities is possible only through the process of education because education is the development of innate powers of man. It plays decisive role in today's world to build up the future generations to bring social change.

Education makes an attempt to develop an in terms of his multidimensional personality and behind this object there must be some aim because education is an ethical activity, it is unthinkable without aims so in order to achieve ones aim one should have glorious academic record.

The overall all process of education of development of man involves academic achievement also. The academic of child is considered to be the primary and important goal of education. It is the unique responsibility of all education of a child. An individual is a bundle of drives, needs, impulses, urges, desires, wants and wishes etc. when these are not fulfilled adjustment problems appear in the overt behavior of an individual. Therefore, the amount of growth and development of personality of students especially his self-concept depend upon the degree of their adjustment.

STATEMENT OF PROBLEM

A STUDY OF SELF-CONCEPT OF ADOLESCENTS IN RELATION TO THEIR ACADEMIC ACHIEVEMENT IN SOCIAL SCIENCES.

MEANING OF KEY TERMS UESD

1. **Self-concept:** Self-concept consists of highly differentiated perception, beliefs, feeling, attitudes and values which the individual holds about himself.
2. **Academic Achievement:** Academic Achievement is the knowledge attached or skill developed in the school subject usually designed by the test scores by the teacher.
3. **Adolescents:** adolescence is period of life which is the time of transition between childhood and maturity. In the present study, adolescents in the age group of 16-18 will be considered.
4. **Social sciences:** social sciences are a body of knowledge and thought pertaining to human affairs as distinguished from sticks, stars and physical objects.

DELIMITATIONS OF THE PROBLEM

- The present study will be delimited to Private Senior Secondary Schools affiliated to C.B.S.E of Pathankot city.
- The study is delimited to X1 class students.

SIGNIFICANCE OF PROBLEM

The previous studies has revealed that there is a positive relation between self-concept and academic achievement and it is shown that those who have low self concept are said to be low achiever and who have high self concept are said to be high achiever in the field of science and mathematics. Moreover Wilbur and Smith (2005. Et.al.) shows that adjustment is the reflection of one's self concept. Acceptance of others is possible just when the person has self acceptance and his or her self concept is in alliance with the individual experiences. Positive self concept enables the person to have better understanding of other sand provides better interpersonal relationship. Sudarajan& Kumar has found no significant difference between boys and girls with respect to self concept level based on sex. Besides this, the investigator keeping in view the aspect wants to identify that,Is there any difference of relationship of self-concept of low, average and high achiever with regard to academic achievement in social sciences.

OBJECTIVES OF THE STUDY

- To find out the relationship between self-concept and academic achievement of adolescents in social sciences.
- To find out the difference of each dimension of self concept scores of low and high achievers.

HYPOTHESIS OF THE STUDY

- There is no significant relationship between self-concept and academic achievement of adolescents in social sciences.
- There is no significant difference of each dimension of self concept scores of low and high achievers

REVIEW OF LITERATURE

Literature reveals that Emotional and social adjustment resulting from positive self-concept can provide the person with some kind of ability to face the difficulties, and a higher self- esteem strengthens one's ability to efficiently tackle with the psychological pressures (Wilbum& Smith, 2005). The study conducted by Rey and Elliot (2006) showed that self-concept and social skills can be considered as the assessing factors of adjustment and some groups showed higher social adjustment and academic performance as they had higher social skills and positive self-concept. **Bharathi's (1984)** study revealed that girls perceived themselves better adjusted and also aspired to be better adjusted than boys. No age difference was found in self-concept with respect to adjustment. Agarwal's (1999) study on adjustment of failed and passed

students of five districts of Garhwal region of Srinagar showed that the adjustment has no significant relationship with achievement. So keeping in views of all the investigator has taken the problem to find the relationship in all these three variables: self concept, academic achievement and adjustmental problems of adolescents.

METHOD AND PROCEDURE

The descriptive survey method was used in the present study.

SAMPLE:

Keeping in mind the major variable of the study the population was stratified in accordance with the satisfaction. Selection of school was done from the available population list by Random (Lottery system sampling) sampling

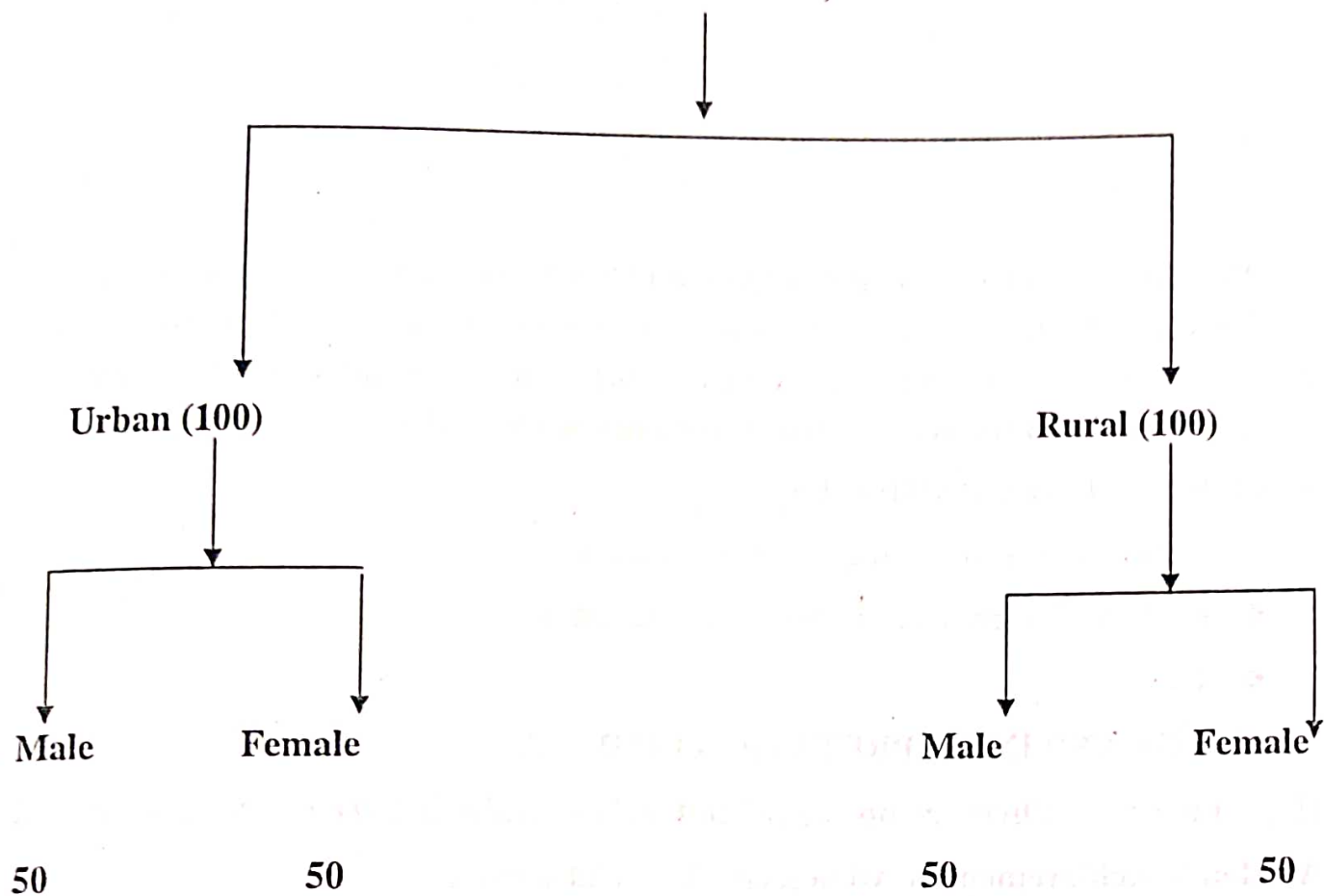
SAMPLE STRATIFICATION

Code of Schools	Urban/Rural	Boys	Girls	Total
A	U	23	27	50
B	U	26	24	50
C	R	16	9	25
D	R	10	15	25
E	R	13	12	25
F	R	12	13	25

Selection of students was done through cluster Method. They were previously assembled section of some schools. In these schools, those section were selected as sample as given by school authority in according with their conveniences.

The distribution of sample is as under:

Sample (200 Students)



NAME OF SCHOOLS

- St. Thomas Sr. Sec. School, Pathankot
- K.V. No. 1 Air Force Station, Pathankot.
- Army School Mamun, Pathankot
- K.L.M. International School Mamun, Pathankot.
- Sandeepani Sr. Sec. School Mamun, Pathankot.

TOOLS

The following tools will be used:

- (1) Self concept questionnaire a standardized questionnaire by (Dr. Raj Kumar Saraswat)
- (2) Achievement scores of the students will be taken of their previous examination.

CRITERIA OF DIVISION

75 above	High Achievers
60-75	Average achievers.
Below 60	Low Achiever

This division is based on the criteria of C.B.S.E. evaluation of final examination. As the C.B.S.E. labeled students who scored more than 75%, 1st division with distinction and the students who scored in between 60-75 are labeled as Average Achievers and lastly the students who scored below 60 labeled as low Achievers.

STATISTICAL TECHNOIQUES

The following statistical techniques are to be used:

- ❖ Product Moment Coefficient of correlation (r)
- ❖ T test

ANALYSIS AND INTERPRETATION OF DATA

Hypotheses: -1 There is no significant relationship between Self-concept and Academic Achievement of Adolescents in social sciences.

	r	Significance
Correlation Between Self Concept and Academic Achievement	0.184	Not significant at 05 level

INTERPRETATION

This table is showing the relationship between Self Concept scores and Academic Achievement. This table shows that the correlation coefficient between academic achievement and self concept is 0.184, Which is significant at .01 level of significance. Thus there is a relation between self concept and academic achievement. Hence it may be concluded that as the self concept is improved so as the achievement level of secondary students is also improved.

Hypotheses:-2 There is no significant difference of each dimension of self concept scores of low and high achievers.

Dimension	Ach-Cat	N	Mean	Std Deviation	Std Error Mean	t	Significant at 0.05 level
Physical	Low Achiever High Achiever	26 99	29.00 29.17	3.86 3.24	0.74	0.231	Not significant
Social	Low Achiever High Achiever	26 99	29.08 30.78	5.21 4.03	0.94	1.179	Not significant
Temperamental	Low Achiever High Achiever	26 99	29.50 30.12	5.09 4.31	0.98	0.630	Not significant
Educational	Low Achiever High Achiever	26 99	29.38 29.79	4.58 4.77	1.04	0.397	Not significant
Moral	Low Achiever High Achiever	26 99	28.65 30.79	4.08 4.30	0.93	2.27	t significant
Intellectual	Low Achiever High Achiever	26 99	27.19 27.00	5.60 5.10	1.15	0.168	Not significant
Self Concept	Low	26	173.69	13.42	3.12	1.44	Not

	Achiever	99	178.19	14.35			significant
	High Achiever						

EDUCATONAL IMPLICATIONS OF THE STUDY

The results of the present study indicates that there is a significant relationship between the self concept scores and academic achievement of social sciences which reveals that high achievers are having high self concept and low achievers are having low self concept so to improve the self concept and academic achievement of the students. A better instructional strategy, curriculum and method of teaching must be designed so that students can be well adjusted and professionally sound.

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CONCEPT MAPPING AS AN INSTRUCTIONAL STRATEGY

* Rupinder Kaur Bajwa

ABSTRACT

This paper reflects on the usefulness of concept maps as an instructional strategy in social sciences based on our extensive experience. The paper discusses concept maps show the nature of the relationships between processes showing how scientific knowledge is developed. A concept map is a technique used to make a graphic representation of knowledge, showing the webs of interrelated concepts and explaining their nature. If we understand a concept as an abstraction of a process, then a concept map is a schematization and representation of it, generating and organizing the methodological processes of social research. This paper concludes that, if implemented thoughtfully, concept maps can be versatile tools to support knowledge integration processes towards a deeper understanding of the relations and structures of complex ideas and facilitate life-long learning.

Key Words: Concept Maps, Meaningful Learning

INTRODUCTION

Today's educational system is examination oriented. Students face difficulty in learning. Students follow rote learning which is not meaningful. Teaching strategies are the methods used to help learners to learn the desired course contents and to be able to develop achievable goals in the future. Teaching strategies identify different available learning methods to enable them to develop the right strategy to deal with the target group. Assessment of the learning capabilities of students provides a key pillar in development of a successful teaching strategy. The present teaching strategies also lacks emphasis on concept formation. They are incapable to memorized facts and use them in daily life situations. Even when the students are learning abstract and complex concepts the teachers are not concerned with previous behavior of the students and thus not able to inculcate the importance of understanding in the learners about the relationship between concepts. Proper feedback and innovations of teaching

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are not given importance which is very essential and threshold and in addition to them, importance should also be given to the accelerators of learning like retention, association, linkage, connectionism etc. Concept mapping is a new teaching strategy which is based on a meaningful learning can be adopted in a classroom for effective teaching and learning (Chawla, 2015).

The use of concept mapping is often linked to the 'constructivist' view of learning as a concept map makes a good starting point for constructivist teaching. There are many views which are grouped together under the constructivism. For the constructivist, knowledge is created rather than discovered. Even those who have been critical of the constructivist instance have acknowledged its success in generating a significant body of empirical data which has contributed to our knowledge and understanding of difficulties in the learning of different subjects; enabling the development of some innovative teaching methods and creating a greater awareness of the central importance of the learner (Osborne, 1996).

CONCEPT MAPPING

Concepts are the basic units of all types of learning. A concept is a category used to group similar units, events, ideas, objects and people. The concepts are the ways by which facts and experiences can be integrated and remain for a longer time in the mind. Concepts help us describe and explain the way the world works. Concepts are abstractions. They do not exist in the real world. Concepts help us organize vast amount of information into manageable units. The knowledge about a subject area consists of a construction of the concepts of that knowledge area into a coherent hierarchical system. These concepts are linked together, forming propositions that are distinctive for each individual. This system can be symbolized by concept map. Concept map is a two dimensional body of knowledge. Construction fosters meaningful learning and positive attitude towards the school & subjects. A concept map is a teaching aid or instructional strategy by which connections and relations in addition to the hierarchy of concepts are presented. The process of constructing a concept map is known as concept mapping and researches established that concept mapping is a powerful tool for the facilitation of meaningful learning. Concept mapping is a teaching and learning strategy that establishes abridge between learners and learning (Novak & Gowin, 1984).

EPISTEMOLOGICAL FOUNDATIONS OF CONCEPT MAPPING

Concept mapping has its roots in constructivism, which is the epistemological theory that postulates learning as a student-centered active process of knowledge construction. Concept map is founded on Ausubel's (1968) learning theory which keeps focus on the influence of student's prior knowledge on subsequent meaningful

learning. Meaningful learning is the central idea of Ausubel's learning theory; Ausubel suggested that when meaningful learning occurs, it produces a series of changes within our entire cognitive structure, modifying existing concepts and forming new linkages between concepts. Three ideas from Ausubel's Assimilation Theory emerged as a center of foundation of concept mapping, which are development of new meanings as building on prior relevant concepts and propositions, cognitive structure as organized hierarchically, with more general, more inclusive concepts occupying higher level in hierarchy and more specific, less inclusive concepts subsumed under the more general concepts. When meaningful learning occurs, relationships between concepts become more explicit, more precise and better integrated with other concepts and propositions.

The instructional effects of concept mapping in comparison to traditional method are quite apparent as it takes into account students' cognitive structure and the cognitive structure is the most important variable affecting the meaningful learning (Ausubel, 1968). Ausubel's cognitive learning theory provides a sound intellectual foundation for creating new teaching and learning events in classroom that can lead to improved educational practices over the next few decades. Meaningful learning requires following three conditions:-

1. The material to be learned must be conceptually clear and presented with language and examples relatable to the learner's prior knowledge. Concept maps can be helpful to meet this condition, both by identifying large general concept held by the learner prior to instruction of more specific concepts or by assisting in the sequencing of learning tasks through progressively more explicit knowledge that can be anchored in to developing conceptual frameworks.

2. The learner must possess relevant prior knowledge. This condition can be met after age three for virtually any domain of subject matter, but it is necessary to be careful and explicit in building concept frameworks if one hopes to present detailed specific knowledge in any field in subsequent lessons. Therefore, conceptually clear material and learner's prior knowledge is interrelated and important.

3. The learner must choose to learn meaningfully. The one condition over which the teacher has only indirect control is the motivation of students to choose to learn by attempting to acquire new meanings into their prior knowledge, rather than simply memorizing concept definitions or computational procedures or propositional statements. The indirect control over this choice is primarily instructional strategies used and the evaluation strategies used. Instructional strategies that emphasize relating new knowledge to the learners existing knowledge foster meaningful learning.

Concept maps are not only used as a learning tool but also as an evaluation tool and instructional tool, thus encouraging students to use meaningful mode of learning

patterns which also enhances metacognition. Concept maps are considered valuable by most students. They felt concept maps are visual models that organized and replicated their thinking. As a tool for clarification, concept mapping was a helpful metacognitive strategy (Novak & Gowin, 1984). Concept mapping technique was developed by Prof. Joseph D. Novak in 1970s at Cornell University. One big advantage of using concept maps is that it provides a visual image of the concepts in a tangible form which can be focused very easily. Meaningful learning is the learning that is well anchored and integrated in the cognitive structure. It occurs when the learner can find meaning in the information presented.

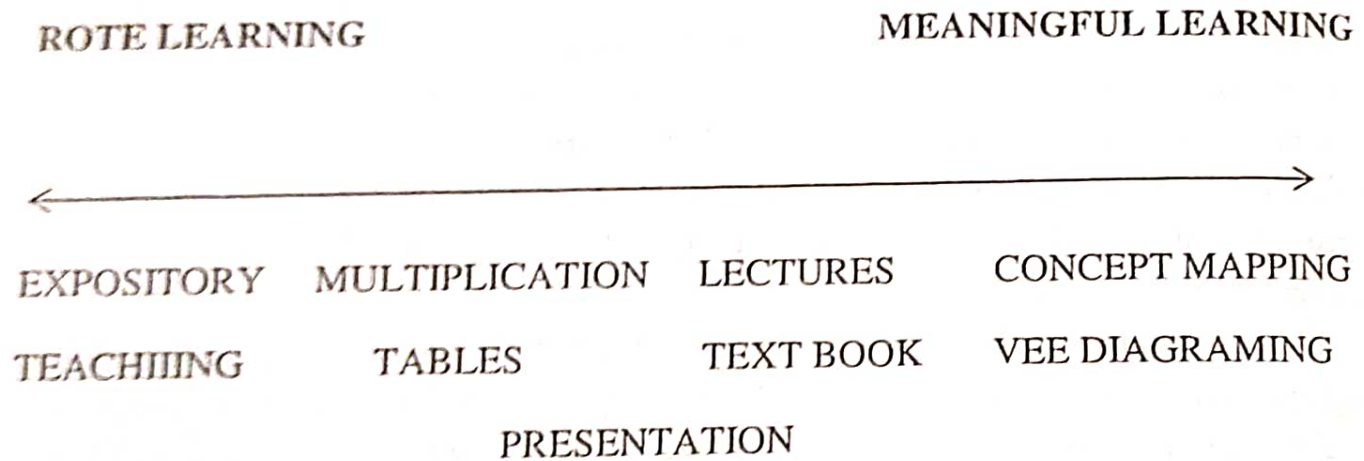


Fig 1.1 The Rote - Meaningful Learning Continuum (Novak & Gowin 1984)

Meaningful learning is opposed to rote learning, they are the two extremes of a continuum. Rote learning is that which is not related to experiences, it is verbatim, non-affective and do not integrate new knowledge with the prior learning. On the other hand meaningful learning is non-verbatim and has affective links with the prior learning. Concept maps are useful to help students negotiate meaning with their mentors. Global and specific concept maps constructed for reading can help a student journey through the material for a whole instruction in a more meaningful way (Novak & Gowin 1984).

According to Novak and Gowin (1984) Concept mapping is a technique of hierarchically arranging the concepts in a deductive manner with the broader concepts placed at the top followed by the less inclusive concepts to facilitate meaningful learning. Jonassen & Grabowski (1993) stated that structural knowledge may be seen as a separate type of knowledge. Structural knowledge provides the conceptual basis or why. It describes how prior knowledge is interconnected. Structural knowledge is most often depicted in terms of some sort of concept map that visually describes the relationships between ideas in a knowledge domain. Concept map is a semantic

network showing the relationships among concepts in a hierarchical fashion, (Safdar et al. 2012).

CHARACTERISTICS OF CONCEPT MAPPING

Concept maps show the nature of things in a simple way and the interconnection between them. This is due to the way in which the human brain recognizes the characteristics of the objects that surround it in its initial perceptions and representation in the process of learning (Novak, 1998). Concept maps are graphical tools for organizing and representing knowledge. The technique of constructing a concept map is known as concept mapping. They include concepts, usually enclosed in circles or boxes of some type and relationships between concepts indicated by a connecting line linking two concepts. Words on the line referred to as linking words or linking phrases specify the relationship between the two concepts. Concepts are perceived as regularity in events or objects, records of events or objects, designated by a label. Propositions are the other characteristics of concept mapping. These are the statements about some event or object in the universe, either naturally occurring or constructed. Propositions contain two or more concepts connected using linking words or phrases to form a meaningful statement, therefore concept mapping is a schematic device for representing a set of concept meaning embedded in a framework of propositions. Sometimes these are called semantic units or units of meaning (Novak and Gowin, 1984).

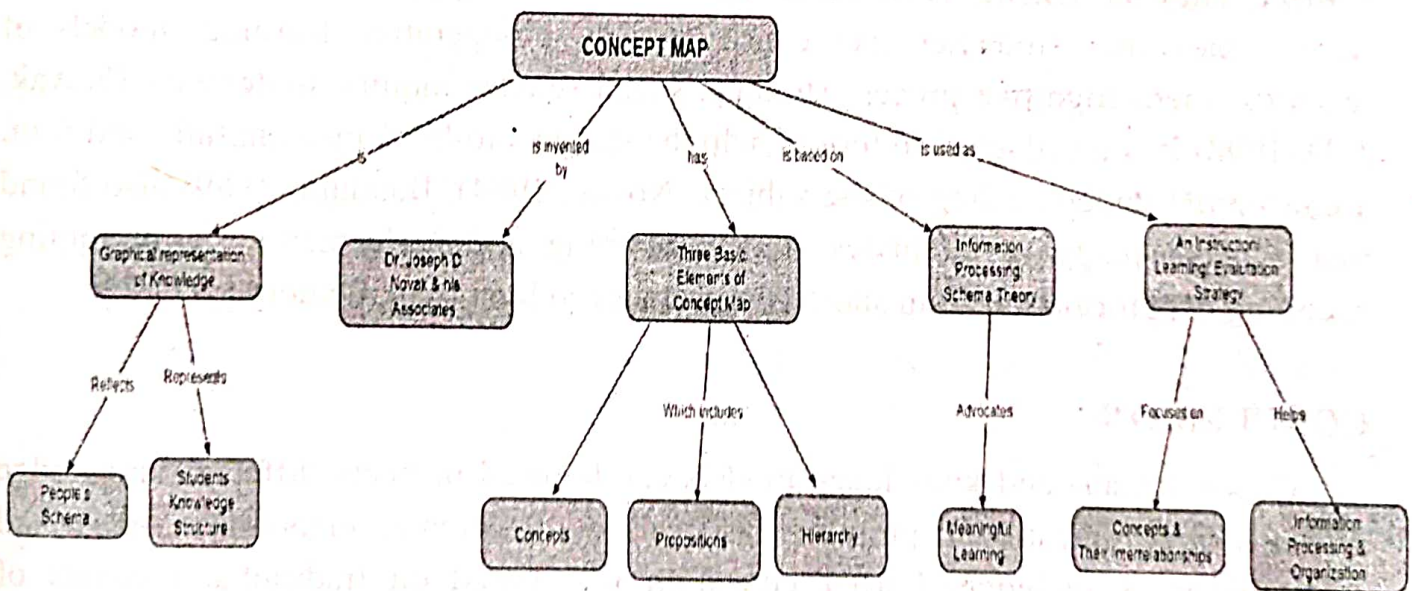


Fig 1.2 Example of Concept Map

In a concept map, concepts are represented in a hierarchical order with the most inclusive, most general concepts at the top of the map and the more specific, less general concepts arranged hierarchically below. The hierarchical structure for a

particular domain of knowledge also depends on the context in which that knowledge is being applied or considered. Concept map is the inclusion of cross-links. These are relationships or links between concepts in different segments or domains of the concept map. Cross-links are particular powerful connections, which form a 'web' of relevant concepts. Cross-links help us see how a concept in one domain of knowledge represented on the map is related to a concept in another domain shown on the map. Cross-links often represent creative leaps on the part of the knowledge producer (Novak & Gowin, 1984).

Concept mapping is also gaining in roads as a tool for problem-solving in education. It also communicates complex ideas. Since problem-solving in education is usually done in small groups, learning should also benefit from the communication enhancing properties of concept mapping (Henderson et al. 2003). As a learning strategy, concept mapping is most effective if it is conducted on an ongoing basis over the course of instruction (Zeitz and Anderson-Inman, 1993). The research team around Joseph Novak at Cornell found that an important by-product of concept mapping is its ability to detect or illustrate the "misconceptions" learners may have as explanations of content matter. The conceptions students may have are often incomplete and deficient, leading to misunderstanding of instruction.

Novak believed that concept mapping is important not only in teaching science but also in other disciplines like social science, environmental science, accounting and mathematics etc. Teachers use different strategies and different methods for different subject. They are teacher-centered & learner-centered. Apart from these strategies, we have some other strategies like constructivism, co-operative learning, models of teaching, meta-cognitive process strategy, social science inquiry strategy etc. (Novak, J. D. 1998). It is a pedagogical tool to help the students to learn meaningfully and form a conceptual understanding of the subject (Novak, 1984). Bandura (1989) also found that concept mapping facilitates student learning and performance by promoting encoding of information from short term memory to long term memory.

CONCLUSION

Concept maps and knowledge models can be used in many different knowledge domains for Educational purposes as well as to create, elaborate, assess and communicate knowledge. Earlier education was based on traditional methods of teaching, which were teacher centered but with the advancement these traditional methods were replaced by new innovative methods like models of teaching, computer assisted instructions, collaborative learning, cooperative learning and concept mapping. A concept map is not just a learning tool, but an ideal evaluation tool for teachers measuring the growth and development of assessing student learning.

Assessment of students has been assessed through their learning outcomes. Concept mapping is an innovative strategy that is widely used as a constructivist learning model. It has been used as an advance organizer to focus student's attention and guide them along with seeing the bigger picture and for use as mental scaffolding for organizing their thoughts and discoveries.

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ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਨਾਵਲਕਾਰ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਵਲੀ ਸੰਸਾਰ:

ਡਾ. ਕੁਲਵੰਤ ਸਿੰਘ ਰਾਣਾ *

ਪਰਵਾਸ ਦਾ ਪਹਿਲਾ ਅਨੁਭਵ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਭਾਰਤ ਪਾਕਿਸਤਾਨ ਦੀ 1947 ਦੀ ਵੰਡ ਸਮੇਂ ਹੋਇਆ ਜਦੋਂ ਪੰਜਾਬ ਪੂਰਬੀ ਅਤੇ ਪੱਛਮੀ ਪੰਜਾਬ ਦੇ ਹਿਸਿਆਂ ਵਿਚ ਵੰਡਿਆ ਗਿਆ। ਇਹ ਵੰਡ ਕੇਵਲ ਭੂਗੋਲਿਕ ਹੀ ਨਹੀਂ ਸੀ ਸਗੋਂ ਇਸ ਨੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ, ਸਭਿਆਤਾ ਅਤੇ ਸਭਿਆਚਾਰ ਨੂੰ ਵੀ ਵੰਡ ਦਿੱਤਾ। 1966 ਵਿਚ ਪੰਜਾਬ ਦੀ ਮੁੜ ਵੰਡ ਹਰਿਆਣਾ ਅਤੇ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼ ਦੇ ਸੂਬਿਆਂ ਨੂੰ ਅਲੱਗ ਕਰਕੇ ਕਰ ਦਿੱਤੀ ਗਈ। ਇਸ ਉਥਲ ਪੁਥਲ ਦੇ ਦੌਰ ਵਿਚ ਪੰਜਾਬੀਆਂ ਨੂੰ ਅਨੇਕਾਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਿਆ। ਇਹਨਾਂ ਵੰਡਾਂ ਨੇ ਪੰਜਾਬ ਨੂੰ ਆਰਥਕ ਪੱਖੋਂ ਖੋਖਲਾ ਕਰ ਦਿੱਤਾ। ਆਰਥਕ ਪੱਖੋਂ ਆਪਣੇ ਆਪ ਨੂੰ ਮਜ਼ਬੂਤ ਕਰਨ ਲਈ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੇ ਸਿੰਘਾਪੁਰ, ਥਾਈਲੈਂਡ, ਇੰਗਲੈਂਡ, ਕਨੇਡਾ, ਹਾਂਗਕਾਂਗ, ਨਿਊਜ਼ੀਲੈਂਡ, ਆਸਟਰੇਲੀਆ ਅਤੇ ਅਮਰੀਕਾ ਆਦਿ ਦੇਸ਼ਾਂ ਵਿਚ ਜਾਣਾ ਪਿਆ। ਇਥੋਂ ਹੀ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦੇ ਪਰਵਾਸ ਦਾ ਦੌਰ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ।

ਪੰਜਾਬ ਵਿਚ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਦੁਆਬੇ ਦੀ ਧਰਤੀ ਦੇ ਲੋਕਾਂ ਨੇ ਪਰਵਾਸ ਹੰਢਾਇਆ। ਦੁਆਬੇ ਦੇ ਲਗਭਗ ਹਰ ਘਰ ਵਿਚੋਂ ਇਕ ਨਾ ਇਕ ਬੰਦਾ ਜ਼ਰੂਰ ਬਦੇਸ਼ ਗਿਆ ਮਿਲਦਾ ਹੈ। ਯੂਰਪ ਮਹਾਂਦੀਪ ਦੇ ਦੇਸ਼ਾਂ ਵਿਚ ਪੰਜਾਬੀ ਲੋਕ ਵਧੇਰੇ ਕਰਕੇ ਆਪਣੇ ਆਰਥਕ ਵਸੀਲਿਆਂ ਦੀ ਪੂਰਤੀ ਖਾਤਰ ਜਾਂਦੇ ਹਨ। ਆਰੰਭ ਵਿਚ ਭਾਵੇਂ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਯੂਰਪੀ ਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿ ਕੇ ਅਨੇਕਾਂ ਔਕੜਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਸੀ ਪਰੰਤੂ ਬਾਅਦ ਵਿਚ ਇਹ ਲੋਕ ਹੌਲੀ ਹੌਲੀ ਹਲਾਤਾਂ ਨਾਲ ਸਮਝੌਤਾ ਕਰਨ ਲੱਗ ਪਏ। ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਮਨੁੱਖ ਜਦੋਂ ਆਪਣੀ ਮੂਲ ਪਹਿਚਾਣ ਦੀ ਸਥਾਪਤੀ ਦੇ ਅਮਲ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦਾ ਹੈ ਤਾਂ ਇਕੋ ਸਮੇਂ ਪਾਰ-ਸਭਿਆਚਾਰ ਤੇ ਅੰਤਰ-ਸਭਿਆਚਾਰ ਸਥਿਤੀਆਂ ਵਿਚੋਂ ਗੁਜ਼ਰਦਾ ਹੈ।¹

ਪੰਜਾਬ ਦੇ ਪਰਵਾਸੀ ਲੋਕਾਂ ਵਿਚੋਂ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਸਾਹਿਤ ਰਚਣ ਵਾਲੇ ਲੇਖਕ ਇੰਗਲੈਂਡ, ਕਨੇਡਾ ਅਤੇ ਅਮਰੀਕਾ ਵਿਚ ਮਿਲਦੇ ਹਨ। ਇਹਨਾਂ ਲੇਖਕਾਂ ਨੇ ਪੰਜਾਬੀ ਦੇ ਹਰ ਸਾਹਿਤ ਰੂਪ ਉਪਰ ਕਲਮ ਅਜ਼ਮਾਈ। ਪਰਵਾਸੀ ਨਾਵਲ ਵੀ ਆਪਣੇ ਅੰਦਰ ਵੰਨ ਸੁਵੰਨੇ ਅਨੁਭਵ ਸਮੋਈ ਬੈਠਾ ਹੈ। ਪਰਵਾਸੀ ਨਾਵਲਕਾਰਾਂ ਨੇ ਬਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿੰਦੇ ਪੰਜਾਬੀਆਂ ਨੂੰ ਦਰਪੇਸ਼ ਸਮੱਸਿਆਵਾਂ ਜਿਵੇਂ ਨਸਲੀ ਵਿਤਕਰਾ, ਪੀੜ੍ਹੀ ਪਾੜਾ ਅਤੇ ਸਭਿਆਚਾਰਕ ਤਣਾਅ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ।

ਬਰਤਾਨਵੀ ਪੰਜਾਬੀ ਨਾਵਲ ਵਿਚ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਂ ਸਰਵਸ਼੍ਰੇਸ਼ਠ ਹੈ। ਉਸਨੇ ਬਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿ ਰਹੇ ਪਰਵਾਸ ਹੰਢਾ ਰਹੇ ਪੰਜਾਬੀਆਂ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਵਿਚ ਕੀਤੀ ਹੈ। ਉਸਨੇ 1980 ਵਿਚ ਛਪੇ ਆਪਣੇ ਨਾਵਲ 'ਆਪਣੇ ਆਪਣੇ ਰਾਹ' ਰਾਹੀਂ ਪਰਵਾਸ ਧਾਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਉਘਾੜਿਆ ਹੈ। ਦਰਸ਼ਨ ਧੀਰ ਨੇ ਇਸ ਨਾਵਲ ਰਾਹੀਂ ਨਸਲੀ ਵਿਤਕਰੇ ਦੀ ਪੇਸ਼ਕਾਰੀ ਵੀ ਕੀਤੀ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਪੀੜ੍ਹੀਆਂ ਵਿਚ ਆ ਰਹੇ ਪਰਿਵਰਤਨ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹੋਏ ਲਿਖਿਆ ਹੈ ਕਿ ਸਮੇਂ ਦੇ ਪਰਿਵਰਤਨ ਕਰਕੇ ਲੋਕ ਆਪਣੀ ਇੱਛਾ ਅਨੁਸਾਰ ਜੀਉਣਾ ਬੇਹਤਰ ਸਮਝਦੇ ਹਨ। ਇਸ ਨਾਵਲ ਵਿਚ ਉਸਨੇ ਭੋਲਾ ਸਿੰਘ, ਗੁਰਜਸ ਅਤੇ ਉਸਦੀ ਪਤਨੀ ਨਵਨੀਤ ਆਦਿ ਪਾਤਰਾਂ ਦੀ ਸਥਿਤੀ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ

* ਐਸੋਸੀਏਟ ਪ੍ਰੋਫੈਸਰ, ਪੋਸਟ ਗਰੈਜੂਏਟ ਪੰਜਾਬੀ ਵਿਭਾਗ, ਡੀ.ਏ.ਵੀ.ਕਾਲਜ, ਹਸ਼ਿਆਰਪੁਰ।

ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਨਾਵਲਕਾਰ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਵਲੀ ਸੰਸਾਰ:

ਡਾ. ਕੁਲਵੰਤ ਸਿੰਘ ਰਾਣਾ *

ਪਰਵਾਸ ਦਾ ਪਹਿਲਾ ਅਨੁਭਵ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਭਾਰਤ ਪਾਕਿਸਤਾਨ ਦੀ 1947 ਦੀ ਵੰਡ ਸਮੇਂ ਹੋਇਆ ਜਦੋਂ ਪੰਜਾਬ ਪੂਰਬੀ ਅਤੇ ਪੱਛਮੀ ਪੰਜਾਬ ਦੇ ਹਿਸਿਆਂ ਵਿਚ ਵੰਡਿਆ ਗਿਆ। ਇਹ ਵੰਡ ਕੇਵਲ ਭੂਗੋਲਿਕ ਹੀ ਨਹੀਂ ਸੀ ਸਗੋਂ ਇਸ ਨੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ, ਸਭਿਅਤਾ ਅਤੇ ਸਭਿਆਚਾਰ ਨੂੰ ਵੀ ਵੰਡ ਦਿੱਤਾ। 1966 ਵਿਚ ਪੰਜਾਬ ਦੀ ਮੁੜ ਵੰਡ ਹਰਿਆਣਾ ਅਤੇ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼ ਦੇ ਸੂਬਿਆਂ ਨੂੰ ਅਲੱਗ ਕਰਕੇ ਕਰ ਦਿੱਤੀ ਗਈ। ਇਸ ਉਥਲ ਪੁਥਲ ਦੇ ਦੌਰ ਵਿਚ ਪੰਜਾਬੀਆਂ ਨੂੰ ਅਨੇਕਾਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਿਆ। ਇਹਨਾਂ ਵੰਡਾਂ ਨੇ ਪੰਜਾਬ ਨੂੰ ਆਰਥਕ ਪੱਖੋਂ ਖੋਖਲਾ ਕਰ ਦਿੱਤਾ। ਆਰਥਕ ਪੱਖੋਂ ਆਪਣੇ ਆਪ ਨੂੰ ਮਜ਼ਬੂਤ ਕਰਨ ਲਈ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੇ ਸਿੰਘਾਪੁਰ, ਥਾਈਲੈਂਡ, ਇੰਗਲੈਂਡ, ਕਨੇਡਾ, ਹਾਂਗਕਾਂਗ, ਨਿਊਜ਼ੀਲੈਂਡ, ਆਸਟਰੇਲੀਆ ਅਤੇ ਅਮਰੀਕਾ ਆਦਿ ਦੇਸ਼ਾਂ ਵਿਚ ਜਾਣਾ ਪਿਆ। ਇਥੋਂ ਹੀ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦੇ ਪਰਵਾਸ ਦਾ ਦੌਰ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ।

ਪੰਜਾਬ ਵਿਚ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਦੁਆਬੇ ਦੀ ਧਰਤੀ ਦੇ ਲੋਕਾਂ ਨੇ ਪਰਵਾਸ ਹੰਢਾਇਆ। ਦੁਆਬੇ ਦੇ ਲਗਭਗ ਹਰ ਘਰ ਵਿਚੋਂ ਇਕ ਨਾ ਇਕ ਬੰਦਾ ਜ਼ਰੂਰ ਬਦੇਸ਼ ਗਿਆ ਮਿਲਦਾ ਹੈ। ਯੂਰਪ ਮਹਾਂਦੀਪ ਦੇ ਦੇਸ਼ਾਂ ਵਿਚ ਪੰਜਾਬੀ ਲੋਕ ਵਧੇਰੇ ਕਰਕੇ ਆਪਣੇ ਆਰਥਕ ਵਸੀਲਿਆਂ ਦੀ ਪੂਰਤੀ ਖਾਤਰ ਜਾਂਦੇ ਹਨ। ਆਰੰਭ ਵਿਚ ਭਾਵੇਂ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਯੂਰਪੀ ਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿ ਕੇ ਅਨੇਕਾਂ ਔਕੜਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਸੀ ਪਰੰਤੂ ਬਾਅਦ ਵਿਚ ਇਹ ਲੋਕ ਹੌਲੀ ਹੌਲੀ ਹਲਾਤਾਂ ਨਾਲ ਸਮਝੌਤਾ ਕਰਨ ਲੱਗ ਪਏ। ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਮਨੁੱਖ ਜਦੋਂ ਆਪਣੀ ਮੂਲ ਪਹਿਚਾਣ ਦੀ ਸਥਾਪਤੀ ਦੇ ਅਮਲ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਹੁੰਦਾ ਹੈ ਤਾਂ ਇਕੋ ਸਮੇਂ ਪਾਰ-ਸਭਿਆਚਾਰ ਤੇ ਅੰਤਰ-ਸਭਿਆਚਾਰ ਸਥਿਤੀਆਂ ਵਿਚੋਂ ਗੁਜ਼ਰਦਾ ਹੈ।

ਪੰਜਾਬ ਦੇ ਪਰਵਾਸੀ ਲੋਕਾਂ ਵਿਚੋਂ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਸਾਹਿਤ ਰਚਣ ਵਾਲੇ ਲੇਖਕ ਇੰਗਲੈਂਡ, ਕਨੇਡਾ ਅਤੇ ਅਮਰੀਕਾ ਵਿਚ ਮਿਲਦੇ ਹਨ। ਇਹਨਾਂ ਲੇਖਕਾਂ ਨੇ ਪੰਜਾਬੀ ਦੇ ਹਰ ਸਾਹਿਤ ਰੂਪ ਉਪਰ ਕਲਮ ਅਜ਼ਮਾਈ। ਪਰਵਾਸੀ ਨਾਵਲ ਵੀ ਆਪਣੇ ਅੰਦਰ ਵੰਨ ਸੁਵੰਨੇ ਅਨੁਭਵ ਸਮੋਈ ਬੈਠਾ ਹੈ। ਪਰਵਾਸੀ ਨਾਵਲਕਾਰਾਂ ਨੇ ਬਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿੰਦੇ ਪੰਜਾਬੀਆਂ ਨੂੰ ਦਰਪੇਸ਼ ਸਮੱਸਿਆਵਾਂ ਜਿਵੇਂ ਨਸਲੀ ਵਿਤਕਰਾ, ਪੀੜ੍ਹੀ ਪਾੜਾ ਅਤੇ ਸਭਿਆਚਾਰਕ ਤਣਾਓ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ।

ਬਰਤਾਨਵੀ ਪੰਜਾਬੀ ਨਾਵਲ ਵਿਚ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਂ ਸਰਵਸ਼੍ਰੇਸ਼ਠ ਹੈ। ਉਸਨੇ ਬਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿ ਰਹੇ ਪਰਵਾਸ ਹੰਢਾ ਰਹੇ ਪੰਜਾਬੀਆਂ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਵਿਚ ਕੀਤੀ ਹੈ। ਉਸਨੇ 1980 ਵਿਚ ਛਪੇ ਆਪਣੇ ਨਾਵਲ 'ਆਪਣੇ ਆਪਣੇ ਰਾਹ' ਰਾਹੀਂ ਪਰਵਾਸ ਧਾਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਉਘਾੜਿਆ ਹੈ। ਦਰਸ਼ਨ ਧੀਰ ਨੇ ਇਸ ਨਾਵਲ ਰਾਹੀਂ ਨਸਲੀ ਵਿਤਕਰੇ ਦੀ ਪੇਸ਼ਕਾਰੀ ਵੀ ਕੀਤੀ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਪੀੜ੍ਹੀਆਂ ਵਿਚ ਆ ਰਹੇ ਪਰਿਵਰਤਨ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹੋਏ ਲਿਖਿਆ ਹੈ ਕਿ ਸਮੇਂ ਦੇ ਪਰਿਵਰਤਨ ਕਰਕੇ ਲੋਕ ਆਪਣੀ ਇੱਛਾ ਅਨੁਸਾਰ ਜੀਉਣਾ ਬੇਹਤਰ ਸਮਝਦੇ ਹਨ। ਇਸ ਨਾਵਲ ਵਿਚ ਉਸਨੇ ਭੋਲਾ ਸਿੰਘ, ਗੁਰਜਸ ਅਤੇ ਉਸਦੀ ਪਤਨੀ ਨਵਨੀਤ ਆਦਿ ਪਾਤਰਾਂ ਦੀ ਸਥਿਤੀ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ

* ਐਸੋਸੀਏਟ ਪ੍ਰੋਫੈਸਰ, ਪੋਸਟ ਗਰੈਜੂਏਟ ਪੰਜਾਬੀ ਵਿਭਾਗ, ਡੀ.ਏ.ਵੀ.ਕਾਲਜ, ਹਸ਼ਿਆਰਪੁਰ।

ਹੈ। ਨਾਵਲ ਵਿਚਲੇ ਇਹ ਤਿੰਨੋਂ ਪਾਤਰ ਆਪਸੀ ਟੁੱਟ ਭੱਜ ਦਾ ਸ਼ਿਕਾਰ ਬਣਦੇ ਹਨ। ਨਾਵਲਕਾਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਬਰਤਾਨਵੀ ਸਮਾਜ ਵਿਚਲੀ ਮਜ਼ਦੂਰ ਸ਼੍ਰੇਣੀ ਨੂੰ ਸੰਘਰਸ਼ ਕਰਦੇ ਹੋਏ ਦਿਖਾਇਆ ਹੈ। ਉਹ ਬਦੇਸ਼ਾਂ ਵਿਚ ਰਹਿ ਰਹੇ ਭਾਰਤੀ ਲੋਕਾਂ ਨਾਲ ਹੁੰਦੇ ਨਸਲੀ ਵਿਤਕਰੇ ਨੂੰ ਵੀ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਉਸਨੇ ਭਾਰਤੀ ਲੋਕਾਂ ਨਾਲ ਹੋ ਰਹੀ ਜ਼ਿਆਦਤੀ ਲਈ ਉਥੋਂ ਦੇ ਸਰਕਾਰੀ ਤੰਤਰ ਨੂੰ ਵੀ ਜ਼ਿੰਮੇਵਾਰ ਠਹਿਰਾਇਆ ਹੈ।

ਦਰਸ਼ਨ ਧੀਰ ਦਾ 1984 ਵਿਚ ਛਪਿਆ ਨਾਵਲ 'ਸੰਘਰਸ਼' ਟਰੇਡ ਯੂਨੀਅਨ ਨੂੰ ਸੰਗਠਿਤ ਕਰਨ ਅਤੇ ਇਸ ਦੇ ਰਾਹ ਵਿਚ ਆ ਰਹੀਆਂ ਰੁਕਾਵਟਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦਾ ਹੈ। ਇਹ ਇਕ ਯਥਾਰਥਕ ਨਾਵਲ ਹੈ। ਇਸ ਨਾਵਲ ਵਿਚ ਉਸਨੇ ਨਸਲੀ ਵਿਤਕਰੇ, ਅੰਤਰਜਾਤੀ ਵਿਆਹ, ਸਭਿਆਚਾਰਕ ਤਣਾਓ ਆਦਿ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ। ਆਰਥਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਪੱਖੋਂ ਕਮਜ਼ੋਰ ਹੋ ਰਹੇ ਮਨੁੱਖ ਦੀ ਪੇਸ਼ਕਾਰੀ ਵੀ ਇਸ ਨਾਵਲ ਵਿਚ ਮਿਲਦੀ ਹੈ। ਦਰਸ਼ਨ ਧੀਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਇੰਗਲੈਂਡ ਦੀ ਟਰੇਡ ਯੂਨੀਅਨ ਅਤੇ ਉਥੋਂ ਦੇ ਪਰਿਵਾਰਕ ਰਿਸ਼ਤਿਆਂ ਵਿਚ ਆ ਰਹੀਆਂ ਤਰੇੜਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਵੀ ਕੀਤੀ ਹੈ। ਡਾ. ਸੁਖਦੇਵ ਸਿੰਘ ਖਾਹਰਾ ਨੇ ਇਸ ਨਾਵਲ ਸਬੰਧੀ ਲਿਖਿਆ ਹੈ ਕਿ ਇਸ ਵਿਚ ਮਨੁੱਖ ਦੇ ਆਰਥਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਇਤਿਹਾਸ ਦੇ ਵਡੇਰੇ ਮਸਲਿਆਂ ਨੂੰ ਸ਼੍ਰੇਣਿਕ ਤੇ ਨਸਲੀ ਪ੍ਰਸੰਗ ਵਿਚ ਉਹਨਾਂ ਦੀ ਬਾਹਰਮੁਖਤਾ ਤੇ ਅੰਤਰਮੁਖਤਾ ਦੇ ਦਵੰਦਾਤਮਕ ਰਿਸ਼ਤੇ ਸਮੇਂ ਵਿਰੋਧੀ ਪਾਤਰਾਂ ਦੇ ਸਿਰਜਣ ਰਾਹੀਂ ਉਘਾਤਿਆ ਗਿਆ ਹੈ।²

ਨਾਵਲਕਾਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਪੰਜਾਬੀ ਪਾਤਰ ਰਾਜਪਾਲ ਅਤੇ ਪੱਛਮੀ ਪਾਤਰ ਮਾਰਗੇਟ ਦੇ ਪ੍ਰੇਮ ਅਤੇ ਵਿਆਹ ਸਬੰਧ ਦੀ ਅਸਫਲਤਾ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਉਸਨੇ ਪੰਜਾਬੀ ਅਤੇ ਪੱਛਮੀ ਸਭਿਆਚਾਰ ਦੀ ਯਥਾਰਥਕ ਤਸਵੀਰ ਪੇਸ਼ ਕੀਤੀ ਹੈ। ਪਰਵਾਸੀ ਪੰਜਾਬੀਆਂ ਨੂੰ ਦਰਪੇਸ਼ ਸਮੱਸਿਆਵਾਂ ਵੀ ਦਰਸ਼ਨ ਧੀਰ ਦੇ ਇਸ ਨਾਵਲ ਵਿਚ ਮਿਲਦੀਆਂ ਹਨ।

1989 ਵਿਚ ਛਪਿਆ ਨਾਵਲ 'ਧੁੰਦਲਾ ਸੂਰਜ' ਗਲਤ ਢੰਗ ਨਾਲ ਪਰਵਾਸ ਧਾਰਨ ਕਰਨ ਵਾਲੇ ਲੋਕਾਂ ਦੇ ਜੀਵਨ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਪੰਜਾਬੀ ਲੋਕਾਂ ਅੰਦਰ ਬਦੇਸ਼ ਜਾਣ ਦੀ ਲਾਲਸਾ ਇੰਨੀ ਜ਼ਿਆਦਾ ਵੱਧ ਚੁੱਕੀ ਹੈ ਕਿ ਉਹ ਇਸ ਦੀ ਪ੍ਰਾਪਤੀ ਖਾਤਰ ਗਲਤ ਤੋਂ ਗਲਤ ਢੰਗ ਵੀ ਅਖਤਿਆਰ ਕਰ ਲੈਂਦੇ ਹਨ। ਪਰਵਾਸ ਪ੍ਰਾਪਤੀ ਕਰਨ ਹਿੱਤ ਕਈ ਵਾਰ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਏਜੰਟਾਂ ਦੀਆਂ ਵਧੀਕੀਆਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਨਾਵਲ ਵਿਚਲਾ ਪਾਤਰ ਮੰਗਲ ਅਜਿਹੀਆਂ ਹੀ ਸਮੱਸਿਆਵਾਂ ਨਾਲ ਜੂਝਦਾ ਨਜ਼ਰ ਆਉਂਦਾ ਹੈ। ਆਪਣੇ ਦੇਸ਼ ਅਤੇ ਸਭਿਆਚਾਰ ਤੋਂ ਦੂਰ ਉਪਰੀ ਦੇਸ਼ ਦੀ ਧਰਤੀ ਤੇ ਰਹਿ ਕੇ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਜਿਨ੍ਹਾਂ ਮੁਸ਼ਕਲਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਹੈ, ਉਹ ਸਾਰੀਆਂ ਇਸ ਨਾਵਲ ਵਿਚ ਮਿਲਦੀਆਂ ਹਨ। ਗਲਤ ਢੰਗ ਨਾਲ ਪਰਵਾਸ ਧਾਰਨ ਕਰਨ ਵਾਲੇ ਪਾਤਰ ਮੰਗਲ ਰਾਹੀਂ ਨਾਵਲਕਾਰ ਨੇ ਇਹ ਜ਼ਾਹਿਰ ਕੀਤਾ ਹੈ ਕਿ ਅਜਿਹੇ ਵਿਅਕਤੀਆਂ ਨੂੰ ਬਦੇਸ਼ੀਆਂ ਵਲੋਂ ਤਾਂ ਕੀ ਆਪਣੇ ਦੇਸ਼ ਦੇ ਲੋਕਾਂ ਵਲੋਂ ਵੀ ਕੋਈ ਸਨਮਾਨ ਨਹੀਂ ਮਿਲਦਾ ਹੈ। ਦਰਸ਼ਨ ਧੀਰ ਨੇ ਗਲਤ ਢੰਗ ਨਾਲ ਬਦੇਸ਼ ਗਏ ਪਾਤਰ ਮੰਗਲ ਦੀ ਸੰਕਟ ਗ੍ਰਸਤ ਹਾਲਤ ਨੂੰ ਚਿਤਰਦੇ ਹੋਏ ਇਹ ਦੱਸਣ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਹੈ ਕਿ ਜੇ ਲੋਕ ਗਲਤ ਢੰਗ ਅਪਣਾਉਂਦੇ ਹਨ ਉਹਨਾਂ ਦਾ ਅੰਤ ਵੀ ਭੈੜਾ ਹੁੰਦਾ ਹੈ। ਇਹ ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦੇ ਅੰਦਰੂਨੀ ਅੰਤਰ ਵਿਰੋਧਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਵੀ ਕਰਦਾ ਹੈ।

ਪੁਰਾਣੇ ਪੰਜਾਬ ਦੀ ਝਲਕ ਪੇਸ਼ ਕਰਦਾ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਵਲ 'ਲਕੀਰਾਂ ਤੇ ਮਨੁੱਖ' 1991 ਵਿਚ ਛਪਿਆ। ਇਸ ਨਾਵਲ ਵਿਚ ਨਾਵਲਕਾਰ ਨੇ 1947 ਤੋਂ ਪਹਿਲਾਂ ਦੇ ਪੰਜਾਬ ਵਿਚਲੇ ਘਟਨਾਕ੍ਰਮ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ। ਦੁਆਬੇ ਦੇ ਲੋਕਾਂ ਦੇ ਪੇਂਡੂ ਜੀਵਨ ਅਤੇ ਆਰਥਕ ਪੱਖ ਨੂੰ ਵੀ ਨਾਵਲਕਾਰ ਨੇ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਦੇਸ਼ ਵੰਡ ਉਪਰੰਤ ਪੰਜਾਬੀ ਲੋਕਾਂ ਵਲੋਂ ਭੋਗੇ ਗਏ ਸੰਤਾਪ ਅਤੇ ਛੋਟੀ ਕਿਸਾਨੀ ਨੂੰ ਦਰਪੇਸ਼ ਸਮੱਸਿਆਵਾਂ ਵੀ ਇਸ ਨਾਵਲ ਵਿਚ ਮਿਲਦੀਆਂ ਹਨ। ਆਜ਼ਾਦੀ ਉਪਰੰਤ ਪੰਜਾਬੀ ਲੋਕਾਂ ਨੂੰ ਅਨੇਕਾਂ ਮੁਸ਼ਕਲਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਿਆ ਜਿਵੇਂ ਆਰਥਕ ਪੱਖੋਂ ਕਮਜ਼ੋਰ ਹੋਣਾ, ਛੋਟੀ ਕਿਸਾਨੀ ਦੀ ਸਮੱਸਿਆ, ਵਿਆਹ ਮੌਕੇ ਆਉਣ ਵਾਲੀਆਂ ਔਕੜਾਂ, ਨਕਸਲਵਾਦੀ ਲਹਿਰ ਦਾ ਪ੍ਰਭਾਵ ਅਤੇ ਇਸ ਲਹਿਰ ਤੇ ਪ੍ਰਭਾਵਿਤ ਲੋਕਾਂ ਉਪਰ ਪੁਲਸ ਦੀਆਂ

ਵਧੀਕੀਆਂ ਆਦਿ ਪ੍ਰਮੁੱਖ ਹਨ। ਨਾਵਲਕਾਰ ਨੇ ਇਹਨਾਂ ਸਮੱਸਿਆਵਾਂ ਤੋਂ ਛੁਟਕਾਰਾ ਪਾਉਣ ਲਈ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦਾ ਆਪਣੇ ਆਪ ਨੂੰ ਆਰਥਕ ਪੱਖੋਂ ਮਜ਼ਬੂਤ ਕਰਨ ਲਈ ਬਦੇਸ਼ ਜਾਣ ਬਾਰੇ ਸੋਚਣਾ ਦੱਸਿਆ। ਪੰਜਾਬੀ ਲੋਕਾਂ ਦੇ ਪਰਵਾਸ ਦੀ ਸਮੱਸਿਆ ਨੂੰ ਦਰਸ਼ਨ ਧੀਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਜਾਤ-ਪਾਤ ਅਤੇ ਧਰਮ ਤੋਂ ਪੈਦਾ ਹੋਣ ਵਾਲੀਆਂ ਵਧੀਕੀਆਂ ਨੂੰ ਵੀ ਨਾਵਲਕਾਰ ਉਘਾਤਦਾ ਹੈ। ਭਾਰਤ ਸਰਕਾਰ ਦੁਆਰਾ ਨਵੀਆਂ ਆਰਥਕ ਨੀਤੀਆਂ ਅਪਣਾਉਣ ਕਰਕੇ ਪੇਂਡੂ ਲੋਕਾਂ ਦੇ ਜੀਵਨ ਵਿਚ ਆਰਥਕ ਪੱਖੋਂ ਅਨੇਕਾਂ ਪਰਿਵਰਤਨ ਆਉਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ। ਖੇਤੀ ਵਿਚ ਆਈ ਨਵੀਨਤਾ ਅਤੇ ਪੂੰਜੀਵਾਦੀ ਯੁੱਗ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਮਨੁੱਖੀ ਜੀਵਨ ਨੂੰ ਵੀ ਨਾਵਲਕਾਰ ਨੇ ਉਘਾਤਿਆ ਹੈ। ਪੰਜਾਬ ਦੇ ਇਹਨਾਂ ਹਲਾਤਾਂ ਨੇ ਮਨੁੱਖੀ ਰਿਸ਼ਤਿਆਂ ਨੂੰ ਵੀ ਪ੍ਰਭਾਵਿਤ ਕੀਤਾ ਹੈ। ਲੋਕਾਂ ਅੰਦਰ ਪਰਵਾਸ ਧਾਰਨ ਕਰਨ ਦਾ ਕਾਰਨ ਵੀ ਦਰਸ਼ਨ ਧੀਰ ਨੇ ਆਪਣੇ ਇਸ ਨਾਵਲ ਵਿਚ ਸਪੱਸ਼ਟ ਕੀਤਾ ਹੈ।

ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਵਲ 'ਇਹ ਲੋਕ' 1996 ਵਿਚ ਛਪਿਆ। ਇਸ ਵਿਚ ਨਾਵਲਕਾਰ ਨੇ ਮਨੁੱਖ ਦੇ ਵਿਖੰਡਿਤ ਹੋਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਦੇਸ਼ ਦੇ ਲੋਕਾਂ ਅੰਦਰ ਜੋ ਮਾਨਸਿਕ ਟੁੱਟ-ਭੱਜ ਹੋ ਰਹੀ ਹੈ, ਉਸਨੂੰ ਨਾਵਲਕਾਰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਜਗੀਰੂ ਪ੍ਰਬੰਧ ਅਤੇ ਅੱਤਵਾਦ ਤੋਂ ਪੈਦਾ ਹੋਣ ਵਾਲੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਜ਼ਿਕਰ ਵੀ ਕੀਤਾ ਹੈ। ਜਗੀਰਦਾਰੀ ਪ੍ਰਬੰਧ ਵਿਚ ਅਕਸਰ ਅਮੀਰ ਲੋਕ ਗਰੀਬ ਧਿਰ ਦਾ ਨਜ਼ਾਇਜ਼ ਫਾਇਦਾ ਉਠਾਉਂਦੇ ਹਨ। ਨਾਵਲ ਵਿਚਲਾ ਪਾਤਰ ਜਗੀਰ ਸਿੰਘ ਅਜਿਹਾ ਹੀ ਕਰਦਾ ਨਜ਼ਰ ਆਉਂਦਾ ਹੈ। ਉਹ ਆਪਣੀ ਤਾਕਤ ਦੇ ਨਸ਼ੇ ਨਾਲ ਗਰੀਬ ਪਰਿਵਾਰ ਨੂੰ ਤੰਗ ਕਰਦਾ ਹੈ। ਉਹ ਪਹਿਲਾਂ ਤਾਂ ਗਰੀਬ ਸ਼ਾਮੇ ਅਤੇ ਬਾਅਦ ਵਿਚ ਉਸਦੀ ਜਵਾਨ ਧੀ ਪਾਸ਼ੋ ਨਾਲ ਨਜ਼ਾਇਜ਼ ਸਬੰਧ ਬਣਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ। ਆਪਣੇ ਇਸ ਮਕਸਦ ਦੀ ਪੂਰਤੀ ਲਈ ਉਹ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਹੱਥਕੰਡੇ ਅਪਣਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ। ਜ਼ਮੀਨ ਦੇ ਲਾਲਚ ਕਰਕੇ ਉਸਨੇ ਆਪਣੇ ਬਜ਼ੁਰਗਾਂ ਨੂੰ ਵੀ ਵਧੇਰੇ ਤੰਗ ਕੀਤਾ ਹੈ। ਇਥੋਂ ਤੱਕ ਕਿ ਆਪਣੀ ਧੀ ਦੇ ਪ੍ਰੇਮੀ ਕਰਮੇ ਦਾ ਵੀ ਕਤਲ ਕਰਵਾਉਣ ਦੀਆਂ ਕੋਝੀਆਂ ਚਾਲਾਂ ਚਲਦਾ ਹੈ। ਰਾਜਨੀਤੀ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕਰਕੇ ਜਗੀਰ ਆਪਣੇ ਮਨਸੂਬਿਆਂ ਵਿੱਚ ਕਾਮਯਾਬ ਹੋਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ। ਪੁਲਸ ਨਾਲ ਸਬੰਧ ਸਥਾਪਿਤ ਕਰਕੇ ਉਹ ਆਮ ਜਨਤਾ ਨੂੰ ਨਜ਼ਾਇਜ਼ ਤੰਗ ਕਰਦਾ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਖਾਲਿਸਤਾਨ ਦੇ ਹੱਕ ਵਿਚ ਚੱਲੀ ਲਹਿਰ ਦਾ ਵੀ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ। ਪੁਲਸ ਦੀਆਂ ਵਧੀਕੀਆਂ ਅਤੇ ਅੱਤਿਆਚਾਰਾਂ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਲੋਕ ਕਈ ਵਾਰ ਆਪਣੇ ਜੀਵਨ ਦਾ ਅੰਤ ਕਰਨ ਬਾਰੇ ਵੀ ਸੋਚਦੇ ਹਨ। ਨਾਵਲ ਵਿਚਲਾ ਪਾਤਰ ਬਲਵੰਤ ਅਜਿਹੀਆਂ ਹੀ ਵਧੀਕੀਆਂ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਕੇ ਆਤਮ ਹੱਤਿਆ ਕਰ ਲੈਂਦਾ ਹੈ। ਚਮਨ ਲਾਲ ਇਸ ਨਾਵਲ ਬਾਰੇ ਟਿੱਪਣੀ ਕਰਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ ਕਿ ਨਾਵਲਕਾਰ ਦੀ ਇਹ ਸਮਝ ਜੋ ਨਾਵਲ ਦੇ ਅਖੀਰ ਵਿਚ ਬਲਵੰਤ ਦੀ ਖੁਦਕੁਸ਼ੀ ਦੇ ਚਿਹਨਾਤਮਕ ਰੂਪ ਵਿਚ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ, ਵੀ ਦਰੁਸਤ ਹੈ ਕਿ ਰਾਜ, ਮਸ਼ੀਨਰੀ ਦੇ ਜੁਲਮਾਂ ਦੇ ਮੁਕਾਬਲੇ ਲਈ ਲੋਕ ਚੇਤਨਾ ਅਤੇ ਸ਼ਕਤੀਸ਼ਾਲੀ ਲੋਕ ਲਹਿਰ ਦੀ ਲੋੜ ਹੈ ਜੋ ਨਾ ਸਮਾਜ ਵਿਚ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ ਤੇ ਨਾ ਹੀ ਨਾਵਲਕਾਰ ਨੂੰ ਉਸਦੀ ਕੋਈ ਕਨਸੇਅ ਸੁਣਾਈ ਦਿੰਦੀ ਹੈ। ਇਹਨਾਂ ਸਥਿਤੀਆਂ ਵਿਚ ਨਾਵਲ ਦਾ ਦੁਖਾਂਤਕ ਅੰਤ ਹੀ ਹੋ ਸਕਦਾ ਸੀ ਜੋ ਨਾਵਲਕਾਰ ਨੇ ਕੀਤਾ ਹੈ।³

ਦੋ ਪੀੜ੍ਹੀਆਂ ਦੇ ਆਪਸੀ ਟਕਰਾਓ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਨਾਵਲ 'ਘਰ ਤੇ ਕਮਰੇ' 1988 ਵਿਚ ਛਪਿਆ। ਇਹ ਪੰਜਾਬੀ ਲੋਕਾਂ ਦੁਆਰਾ ਬਦੇਸ਼ੀ ਧਰਤੀ ਤੇ ਕੀਤੇ ਗਏ ਸੰਘਰਸ਼ ਨੂੰ ਦਰਸਾਉਂਦਾ ਹੈ। ਰਾਜਨੀਤੀ ਨਾਲ ਸਬੰਧਤ ਲੋਕਾਂ ਦੀਆਂ ਕੋਝੀਆਂ ਚਾਲਾਂ ਨੂੰ ਵੀ ਨਾਵਲਕਾਰ ਨੇ ਉਭਾਰਿਆ ਹੈ। ਨਸਲੀ ਵਿਤਕਰਾ ਅਤੇ ਆਰਥਕ ਪਾੜ੍ਹੇ ਵਰਗੀਆਂ ਸਮੱਸਿਆਵਾਂ ਵੀ ਇਸ ਨਾਵਲ ਵਿਚ ਪੇਸ਼ ਕੀਤੀਆਂ ਗਈਆਂ ਹਨ। ਇਕ ਪਾਸੇ ਨਾਵਲਕਾਰ ਨੇ ਉਹ ਪੀੜ੍ਹੀ ਦਰਸਾਈ ਹੈ ਜੋ ਆਪਣਾ ਸਭ ਕੁਝ ਆਪਣੇ ਆਪ ਨੂੰ ਸਥਾਪਿਤ ਕਰਨ ਲਈ ਕੁਰਬਾਨ ਕਰ ਦਿੰਦੀ ਹੈ ਦੂਜੇ ਪਾਸੇ ਉਹਨਾਂ ਦੇ ਬੱਚੇ ਜੋ ਨਵੀਂ ਪੀੜ੍ਹੀ ਨਾਲ ਸਬੰਧ ਰੱਖਦੇ ਹਨ, ਉਹ ਨਸਲੀ ਵਿਤਕਰੇ ਜਾਂ ਆਪਸੀ ਭਾਈਚਾਰਕ ਸਾਂਝ ਤੋਂ ਵਿਹੁਣੇ ਹਨ। ਇਹ ਨਾਵਲ ਪੜ੍ਹਨ ਉਪਰੰਤ ਕਿਤੇ ਕਿਤੇ ਨਾਵਲਕਾਰ ਦੀ ਪ੍ਰਗਤੀਵਾਦੀ ਸੋਚ ਨਜ਼ਰੀ ਆਉਂਦੀ ਹੈ। ਯਥਾਰਥ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਦਰਸ਼ਨ ਧੀਰ ਦਾ

ਇਹ ਨਾਵਲ ਸੰਘਰਸ਼ ਕਰ ਰਹੇ ਲੋਕਾਂ ਲਈ ਪ੍ਰੇਰਨਾਦਾਇਕ ਸਾਬਿਤ ਹੁੰਦਾ ਹੈ। ਇਸ ਨਾਵਲ ਵਿਚਲੇ ਪਾਤਰ ਗਤੀਸ਼ੀਲ ਹਨ। ਉਹ ਸਮੇਂ ਮੁਤਾਬਿਕ ਆਪਣੇ ਆਪ ਨੂੰ ਢਾਲਣ ਲਈ ਮਜ਼ਬੂਰ ਹਨ। ਡਾ. ਰਜਨੀਸ਼ ਬਹਾਦਰ ਸਿੰਘ ਨੇ ਦਰਸਨ ਧੀਰ ਦੇ ਪਾਤਰਾਂ ਨੂੰ ਸਥਿਰ ਹੋਣ ਦੀ ਥਾਂ ਗਤੀਸ਼ੀਲ ਮੰਨਿਆ ਹੈ। ਸਥਿਤੀਆਂ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਉਹਨਾਂ ਦੀ ਮਾਨਸਿਕਤਾ ਬਦਲਦੀ ਹੈ। ਧੀਰ ਨਾਵਲ ਦੀ ਕੇਂਦਰੀ ਸਮੱਸਿਆ ਦੇ ਦੁਆਲੇ ਵੱਡੀ ਗਿਣਤੀ ਵਿਚ ਪਾਤਰਾਂ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਹੈ। ਇੰਨੇ ਵੱਡੇ ਪੱਧਰ 'ਤੇ ਪਾਤਰਾਂ ਨੂੰ ਨਿਯੰਤਰਨ ਵਿਚ ਰੱਖਣਾ ਉਸਦੀ ਗਲਪੀ ਵਿਧਾ ਦੀ ਵਿਲੱਖਣਤਾ ਵੀ ਹੈ ਅਤੇ ਪਾਪਤੀ ਵੀ।⁴

2005 ਵਿਚ ਛਪਿਆ ਨਾਵਲ 'ਰਣਭੂਮੀ' ਪਰਵਾਸੀ ਲੋਕਾਂ ਨੂੰ ਪੂੰਜੀਵਾਦੀ ਪ੍ਰਬੰਧ ਵਿਚ ਸੰਘਰਸ਼ ਕਰਦੇ ਹੋਏ ਦਿਖਾਉਂਦਾ ਹੈ। ਜਗੀਰੂ ਸਮਾਜ ਵਿਚ ਸਧਾਰਨ ਮਨੁੱਖ ਅਤੇ ਪੂੰਜੀਪਤੀ ਵਰਗ ਦਰਮਿਆਨ ਹੋ ਰਹੇ ਯੁੱਧ ਨੂੰ ਦਰਸਨ ਧੀਰ ਨੇ ਰਣਭੂਮੀ ਦਾ ਨਾਂ ਦੇ ਕੇ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਪੂੰਜੀਪਤੀ ਸ਼੍ਰੇਣੀ ਨਾਲ ਸਬੰਧਤ ਲੋਕ ਗਲਤ ਢੰਗ ਅਪਣਾ ਕੇ ਪੈਸੇ ਇਕੱਠੇ ਕਰਨ ਲੱਗੇ ਹੋਏ ਹਨ। ਅੱਗੇ ਵਧਣ ਦੀ ਲਾਲਸਾ ਕਈ ਵਾਰ ਮਨੁੱਖ ਨੂੰ ਗਲਤ ਕੰਮ ਕਰਨ ਲਈ ਮਜ਼ਬੂਰ ਕਰ ਦਿੰਦੀ ਹੈ। ਕਰਮਜੀਤ ਵੀ ਅਜਿਹਾ ਹੀ ਕਰਦਾ ਹੈ। ਉਹ ਲਾਲਚੀ ਬਿਰਤੀ ਦਾ ਹੋਣ ਕਰਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਲਾਚਾਰ ਦੱਸ ਕੇ ਸਰਕਾਰ ਪਾਸੋਂ ਮਦਦ ਵੀ ਲੈ ਲੈਂਦਾ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਆਪਣੇ ਨਜ਼ਾਇਜ਼ ਕੰਮਾਂ ਨੂੰ ਵੀ ਨਹੀਂ ਛੱਡਦਾ। ਉਹ ਵਧੇਰੇ ਧਨ ਦੌਲਤ ਦੀ ਪ੍ਰਾਪਤੀ ਖਾਤਰ ਹਰ ਗਲਤ ਕੰਮ ਕਰਨ ਲਈ ਤਿਆਰ ਹੋ ਜਾਂਦਾ ਹੈ। ਉਹ ਨਵੀਂ ਪੀੜ੍ਹੀ ਦੀ ਸੋਚ ਨੂੰ ਕਿਸੇ ਵੀ ਗੱਲੋਂ ਸਵੀਕਾਰਦਾ ਨਹੀਂ। ਨਾਵਲਕਾਰ ਨੇ ਜਿੱਥੇ ਪੂੰਜੀਵਾਦੀ ਸਮਾਜਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਨੂੰ ਨਾਵਲ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਉੱਥੇ ਉਸਨੇ ਨਵੀਂ ਪੀੜ੍ਹੀ ਦੇ ਪੁਰਾਣੀ ਪੀੜ੍ਹੀ ਨਾਲ ਹੁੰਦੇ ਪਰਸਪਰ ਵਿਰੋਧ ਨੂੰ ਵੀ ਦਰਸਾਇਆ ਹੈ। ਨਾਵਲ ਦਾ ਪਾਤਰ ਨਵਕਿਰਨ ਨਵੀਂ ਪੀੜ੍ਹੀ ਦੀ ਪ੍ਰਤੀਨਿੱਧਤਾ ਕਰਦਾ ਹੈ। ਉਹ ਪਰਵਾਸੀ ਪੰਜਾਬੀਆਂ ਦੇ ਜੀਵਨ ਵਿਚ ਆਈਆਂ ਨਵੀਆਂ ਤਬਦੀਲੀਆਂ ਨੂੰ ਹਾਂ ਪੱਖੀ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਰਾਹੀਂ ਅਪਣਾਉਂਦਾ ਹੈ। ਉਹ ਪੱਛਮੀ ਜੀਵਨ ਸ਼ੈਲੀ ਨੂੰ ਅਪਣਾ ਕੇ ਨਵੀਂ ਦਿਸ਼ਾ ਸਥਾਪਿਤ ਕਰਨ ਦਾ ਧਾਰਨੀ ਹੈ। ਪਿਤਾ-ਪੁੱਤਰ ਦਰਮਿਆਨ ਹੁੰਦੇ ਟਕਰਾਓ ਨੂੰ ਪੇਸ਼ ਕਰਕੇ ਦਰਸਨ ਧੀਰ ਨੇ ਇਸ ਨਾਵਲ ਦਾ ਅੰਤ ਦੁਖਾਂਤਕ ਬਣਾ ਦਿੱਤਾ ਹੈ।

ਦਰਸਨ ਧੀਰ ਦਾ ਨਾਵਲ 'ਵਹਿਣ' 2011 ਵਿਚ ਛਪਿਆ। ਇਸ ਨਾਵਲ ਦਾ ਵਿਸ਼ਾ ਨਾਵਲਕਾਰ ਨੇ ਅਲੱਗ ਭਾਂਤ ਦਾ ਲਿਆ ਹੈ। ਇਸ ਵਿਚ ਉਸਨੇ ਪਰਵਾਸੀ ਪੰਜਾਬੀਆਂ ਦੇ ਜੀਵਨ ਦੀ ਥਾਂ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਪੰਜਾਬ ਦੀ ਧਰਤੀ ਤੇ ਆਉਣ ਨੂੰ ਵਿਸ਼ਾ ਬਣਾਇਆ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਇਸ ਨਾਵਲ ਰਾਹੀਂ ਇਹ ਦੱਸਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਅੰਗਰੇਜ਼ੀ ਕੌਮ ਨੇ ਆਪਣੇ ਵਪਾਰ ਅਤੇ ਸਭਿਆਚਾਰ ਨੂੰ ਦੁਨੀਆ ਦੇ ਦੂਸਰੇ ਦੇਸ਼ਾਂ ਅੰਦਰ ਫੈਲਾਇਆ ਹੈ। ਭਾਰਤ ਵਿਚ ਉਹਨਾਂ ਦਾ ਆਉਣ ਦਾ ਮਕਸਦ ਵੀ ਇਹੀ ਹੀ ਸੀ। ਇਹ ਕੌਮ ਜਗੀਰਦਾਰੀ ਜਮਾਤ ਦੀ ਪ੍ਰਤੀਨਿੱਧਤਾ ਕਰਦੀ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਅੰਗਰੇਜ਼ ਪਾਤਰਾਂ ਰੋਨ ਅਤੇ ਜੈਕਹਾਪਰ ਰਾਹੀਂ ਇਸ ਨਾਵਲ ਦਾ ਬਿਰਤਾਂਤ ਸਿਰਜਿਆ ਹੈ। ਦੋਵੇਂ ਪਾਤਰ ਜੂਆ ਖੇਡਦੇ ਹਨ ਅਤੇ ਜੈਕਹਾਪਰ ਜੂਏ ਵਿਚ ਰੋਨ ਦੀ ਸਾਰੀ ਪੂੰਜੀ ਜਿੱਤ ਲੈਂਦਾ ਹੈ। ਉਹਨਾਂ ਦੋਹਾਂ ਦਰਮਿਆਨ ਪੈਦਾ ਹੋਏ ਪਦਾਰਥਕ ਰਿਸ਼ਤੇ ਨੂੰ ਨਾਵਲਕਾਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਦਰਸਾਇਆ ਹੈ। ਨਾਵਲਕਾਰ ਨੇ ਇਸ ਨਾਵਲ ਵਿਚ ਜਗੀਰਦਾਰੀ ਸਮਾਜ ਦੇ ਖਾਤਮੇ ਦੀ ਵਿਥਿਆ ਵੀ ਜ਼ਾਹਿਰ ਕੀਤੀ ਹੈ। ਆਪਣੀਆਂ ਅੰਦਰੂਨੀ ਕਮਜ਼ੋਰੀਆਂ ਕਰਕੇ ਦਰਸਨ ਧੀਰ ਨੇ ਰੋਨ ਪਾਤਰ ਦੀ ਮੌਤ ਨੂੰ ਦਰਸਾ ਕੇ ਪ੍ਰਤੀਕਾਤਮਕ ਰੂਪ ਵਿਚ ਜਗੀਰੂ ਢਾਂਚੇ ਦਾ ਖਾਤਮਾ ਹੁੰਦਾ ਦਰਸਾਇਆ ਹੈ। ਪਰਵਾਸੀ ਨਾਵਲ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਵਹਿਣ ਇਕ ਨਵਾਂ ਉਪਰਾਲਾ ਹੈ। ਡਾ. ਗੁਰਪਾਲ ਸਿੰਘ ਸੰਧੂ ਨੇ ਇਤਿਹਾਸ, ਬਿਰਤਾਂਤ ਅਤੇ ਪਰਵਾਸ ਨੂੰ ਇਕ ਦੂਜੇ ਦਾ ਵਿਰੋਧਾਭਾਸ ਮੰਨਿਆ ਹੈ। ਇਸ ਲਈ ਸਿਰਜਣਾਤਮਕ ਕਥਾਕਾਰੀ ਜਾਂ ਤਾਂ ਇਤਿਹਾਸ ਅਤੇ ਬਿਰਤਾਂਤ ਦੇ ਮਿਲਣ ਬਿੰਦੂਆਂ ਉੱਤੇ ਆਧਾਰਿਤ ਹੁੰਦੀ ਸੀ ਜਾਂ ਫਿਰ ਪਰਵਾਸ ਅਤੇ ਬਿਰਤਾਂਤ ਦੀ ਅੰਤਰ ਕਿਰਿਆ ਉੱਤੇ। ਇਸ ਦੇ ਉਲਟ ਪਰਵਾਸ ਅਤੇ ਇਤਿਹਾਸ ਸਮਕਾਲਿਕਤਾ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਤਾਂ ਪੇਸ਼ ਹੁੰਦੇ ਰਹੇ ਹਨ ਪਰ ਪਾਰਕਾਲਿਕਤਾ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਨਹੀਂ। ਇਹ ਗੱਲ ਸਿਰਫ ਪਰਵਾਸ ਨਾਲ ਸਬੰਧਤ ਪੰਜਾਬੀ ਪਰਵਾਸੀ ਨਾਵਲ ਉੱਤੇ ਹੀ ਲਾਗੂ ਨਹੀਂ ਹੁੰਦੀ ਸਗੋਂ ਸਮੁੱਚੇ ਪੰਜਾਬੀ ਨਾਵਲ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ। ਵਹਿਣ ਇਸ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਆਪਣੀ ਵੱਖਰਤਾ

ਸਿਰਜ ਲੈਂਦਾ ਹੈ।⁵

ਅੱਜ ਪੰਜਾਬੀ ਲੋਕ ਭਾਵੇਂ ਬਹੁਗਿਣਤੀ ਵਿਚ ਬਦੇਸ਼ਾਂ ਵਿਚ ਜਾ ਰਹੇ ਹਨ। ਉਥੇ ਜਾ ਕੇ ਉਹਨਾਂ ਨੂੰ ਅਨੇਕਾਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈ ਰਿਹਾ ਹੈ। ਭਾਵੇਂ ਵਿਸ਼ਵੀਕਰਨ ਨੇ ਸਭ ਕੁਝ ਆਪਣੇ ਕਲਾਵੇ ਵਿਚ ਲੈ ਲਿਆ ਹੈ ਪਰੰਤੂ ਇਸ ਦੇ ਬਾਵਜੂਦ ਵੀ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਨੂੰ ਕੋਈ ਢਾਹ ਨਹੀਂ ਲਾ ਸਕਦਾ। ਸਭਿਆਚਾਰ ਕੋਈ ਜਮੀਨ-ਜਾਇਦਾਦ ਨਹੀਂ ਕਿ ਬਦੇਸ਼ ਵਿਚ ਬੈਠੇ ਵਿਅਕਤੀ ਨੂੰ ਜਿਸਦੇ ਗੁਆਚ/ਖੁਸ ਜਾਣ ਦਾ ਖਦਸ਼ਾ/ਡਰ ਬਣਿਆ ਰਹੇ। ਇਹ ਗੱਲ ਵੀ ਠੀਕ ਨਹੀਂ ਕਿ ਵਿਸ਼ਵੀਕਰਨ ਦੁਨੀਆ ਦੀਆਂ ਸਾਰੀਆਂ ਬੋਲੀਆਂ ਅਤੇ ਸਭਿਆਚਾਰਾਂ ਉਪਰ ਅੰਗਰੇਜ਼ੀ ਜ਼ੁਬਾਨ/ਸਭਿਆਚਾਰ ਦਾ ਸੁਹਾਗਾ ਫੇਰ ਦੇਵੇਗਾ ਜਾਂ ਫਿਰ ਦੁਨੀਆ ਦੀਆਂ ਵੰਨ-ਸੁਵੰਨੀਆਂ ਸਭਿਆਚਾਰਕ ਤੇ ਰਾਜਨੀਤਕ ਪਹਿਚਾਣਾਂ ਨੂੰ ਪਾਰਰਾਸ਼ਟਰੀ ਸਰਮਾਏ ਦੀ ਲਪੇਟ ਵਿਚ ਲੈ ਕੇ ਨਿਗਲ ਜਾਵੇਗਾ।⁶

ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਨਾਵਲਕਾਰ ਦਰਸ਼ਨ ਧੀਰ ਆਪਣੇ ਨਾਵਲਾਂ ਰਾਹੀਂ ਪਰਵਾਸ ਹੰਢਾ ਰਹੇ ਪੰਜਾਬੀਆਂ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦਾ ਹੈ। ਉਹ ਇਕ ਅਜਿਹਾ ਨਾਵਲਕਾਰ ਹੈ ਜਿਸਨੇ ਸਮੁੱਚੇ ਪਰਵਾਸੀ ਪੰਜਾਬੀਆਂ ਦੇ ਜਨ ਜੀਵਨ ਦੀ ਪ੍ਰਤੀਨਿਧਤਾ ਕਰਕੇ ਉਹਨਾਂ ਨੂੰ ਦਰਪੇਸ਼ ਔਕੜਾਂ ਨੂੰ ਉਭਾਰਨ ਦਾ ਪ੍ਰਯਤਨ ਕੀਤਾ ਹੈ ਨਵੀਂ ਪੀੜ੍ਹੀ ਤੇ ਪੁਰਾਣੀ ਪੀੜ੍ਹੀ ਦੌਰਾਨ ਟਕਰਾਓ, ਸਭਿਆਚਾਰਕ ਪਰਿਵਰਤਨ, ਨਸਲੀ ਤੇ ਜਾਤ-ਪਾਤ ਸਬੰਧੀ ਵਿਤਕਰਾ ਆਦਿ ਸਮੱਸਿਆਵਾਂ ਉਸਦੇ ਪਾਤਰ ਭੋਗਦੇ ਨਜ਼ਰ ਆਉਂਦੇ ਹਨ। ਪਰਵਾਸੀ ਪੰਜਾਬੀ ਨਾਵਲ ਦੇ ਖੇਤਰ ਵਿਚ ਦਰਸ਼ਨ ਧੀਰ ਦਾ ਇਕ ਵਿਲੱਖਣ ਨਾਂ ਹੈ।

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ਸਾਹਿਤ ਅਧਿਐਨ ਦੀ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣਾਤਮਕ ਵਿਧੀ

‘ਕੁਲਵਿੰਦਰ ਕੌਰ

ਮਨੋਵਿਸ਼ਲੇਸ਼ਣਾਤਮਕ ਵਿਧੀ ਉਹ ਵਿਧੀ ਹੈ ਜੋ ਸੁਚੇਤ ਅਤੇ ਅਚੇਤ ਮਾਨਸਿਕ ਪ੍ਰਕਿਰਿਆ ਦਾ ਅਧਿਐਨ ਕਰਦੀ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਮਨੁੱਖ ਦੇ ਮਾਨਸਿਕ ਵਿਕਾਰਾਂ ਨੂੰ ਸਮਝਣ ਅਤੇ ਵਿਆਖਿਆ ਕਰਨ ਦੀ ਤਕਨੀਕ ਹੈ। ਇਹ ਮਨੋਵਿਗਿਆਨ ਦੀ ਉਪਲੱਬਧੀ ਹੈ ਜੋ ਅਚੇਤ ਮਾਨਸਿਕ ਵਿਵਹਾਰ ਅਤੇ ਮਨੋਵਿਕਾਰਾਂ ਦੀ ਇਲਾਜ ਵਿਧੀ ਵੀ ਹੈ। ਮਨੁੱਖੀ ਵਿਵਹਾਰ ਗੁੰਝਲਦਾਰ ਵਰਤਾਰਾ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ, ਮਨੋਵਿਗਿਆਨ ਦੀ ਵਿਧੀ ਹੈ ਜੋ ਮਨੋਵਿਗਿਆਨ ਦੇ ਖੇਤਰ ਵਿੱਚ ਮਹੱਤਵਪੂਰਨ ਰੋਲ ਅਦਾ ਕਰਦੀ ਹੈ। ਵਿਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਪ੍ਰਯੋਗਸ਼ਾਲਾ ਵਿੱਚ ਮਨੋਵਿਗਿਆਨ ਅਤੇ ਮਨੋ-ਵਿਸ਼ਲੇਸ਼ਣ ਵਿਚਾਰਧਾਰਾ ਨਵੀਂ ਕਿਸਮ ਦੀਆਂ ਹੋਣ ਵਾਲੀਆਂ ਤਕਨੀਕੀ ਤੇ ਮਕਾਨਕੀ ਵਿਧੀਆਂ ਦਾ ਸਮੂਹ ਹੈ। ‘ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ’ ਅੰਗਰੇਜ਼ੀ ਸ਼ਬਦ (Psychoanalysis) ਦਾ ਸਮਾਂਤਰ ਹੈ, ਜਿਸ ਦਾ ਅਰਥ ਮਨ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨਾ ਹੈ। ਇਸ ਦੇ ਖੇਤਰ ਵਿੱਚ ਮਨ ਦੇ ਦੋ ਰੂਪ ਸੁਚੇਤ ਤੇ ਅਚੇਤ ਆਉਂਦੇ ਹਨ।

Erich Eross ਦੇ ਅਨੁਸਾਰ, “ਮਨੋਵਿਗਿਆਨ ਦੀਆਂ ਬਾਕੀ ਵਿਧੀਆਂ ਵਾਂਗ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਵੀ ਇੱਕ ਵਿਧੀ ਹੈ। ਇਸ ਦੀਆਂ ਆਪਣੀਆਂ ਉਪਲੱਬਧੀਆਂ, ਹੱਦਾਂ ਅਤੇ ਇਸ ਦੇ ਆਪਣੇ ਦਿਸ਼ਾ-ਨਿਰਦੇਸ਼ ਹਨ।”

ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਪ੍ਰਣਾਲੀ ਸਾਹਿਤ ਅਤੇ ਅਲੋਚਨਾ ਦੀ ਇਕ ਮਹੱਤਵਪੂਰਨ ਵਿਧੀ ਹੈ। ਮਨੋਵਿਗਿਆਨ ਦੇ ਸ਼ੁੱਧੇ ਸਿਧਾਂਤਕ ਅਤੇ ਇਤਿਹਾਸਕ ਪ੍ਰਕਾਰਾਂ ਉਪਰ ਨਜ਼ਰ ਮਾਰਨ ‘ਤੇ ਪਤਾ ਚੱਲਦਾ ਹੈ ਕਿ ‘ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ’ ਮਨੋਵਿਗਿਆਨ ਦੀ ਅਹਿਮ ਪ੍ਰਾਪਤੀ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦਾ ਵਿਸ਼ਾ ਸਥੂਲ ਅਤੇ ਸਥਿਰ ਨਹੀਂ ਸਗੋਂ ਚੰਚਲ ਤੇ ਗਤੀਸ਼ੀਲ ਹੈ।

ਪੰਡਿਤ ਪ੍ਰਿਥਵੀ ਨਾਥ ਭਾਰਗਵ ਦੇ ਅਨੁਸਾਰ, “ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਅਗਿਆਤ ਮਨ ਤੋਂ ਭਾਵਨਾ ਗ੍ਰੰਥੀਆਂ ਦਾ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਇਕ ਵਿਸ਼ੇਸ਼ ਵਿਧੀ ਹੈ।”²

ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਜਿੱਥੇ ਮਾਨਵੀ ਵਿਵਹਾਰ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਸਹਾਇਤਾ ਕਰਦਾ ਹੈ ਉਥੇ ਸਾਹਿਤ ਅਤੇ ਕਲਾ ਦਾ ਅਧਿਐਨ ਕਰਨ ਵਿੱਚ ਵੀ ਸਹਾਈ ਹੁੰਦਾ ਹੈ। ਵਿਅਕਤੀ ਦੇ ਅੰਤਰ ਮਨ ਦੀਆਂ ਗੁੰਝਲਾਂ/ਪੀੜ੍ਹਾਂ/ਅਤ੍ਰਿਪਤੀਆਂ ਅਤੇ ਖਹਿਬੜੀਆਂ ਇੱਛਾਵਾਂ ਦਾ ਪ੍ਰਗਟਾਓ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੀ ਬਹੁਲਤਾ ਅਤੇ ਵਿਲੱਖਣਤਾ ਦੀ ਗੁੰਜਾਇਸ਼ ਸਿਰਜਣਾ ਹੈ। ਮਨੋਵਿਗਿਆਨ ਦੀਆਂ ਵਿਧੀਆਂ ਵਿਚੋਂ ਅੰਤਰਪ੍ਰੇਖਣ ਅਵਲੋਕਨ ਜਾਂ ਪਰੇਖਣ, ਵਿਅਕਤੀ, ਇਤਿਹਾਸ, ਪ੍ਰਯੋਗਿਕ ਵਿਧੀ ਆਦਿ ਵਾਂਗ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਵੀ ਮਨੋਵਿਗਿਆਨ ਦੀ ਵਿਧੀ ਹੈ।

ਡਾ: ਕਮਲਪ੍ਰੀਤ ਕੌਰ ਅਨੁਸਾਰ, “ਮਨੋਵਿਸ਼ਲੇਸ਼ਕਾਂ’ ਦੇ ਸਿਧਾਂਤਾਂ ਉੱਤੇ ਅਧਾਰਿਤ ਕੁਝ ਅਜਿਹੇ ਤੱਤ ਅਤੇ ਰੂਪ ਉਭਰ ਕੇ ਸਾਹਮਣੇ ਆਉਂਦੇ ਹਨ ਜੋ ਮਨੁੱਖੀ ਮਨ ਅਤੇ ਵਿਵਹਾਰ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਹੀ ਸਹਾਈ ਨਹੀਂ ਹੁੰਦੇ ਸਗੋਂ ਸਾਹਿਤ ਅਤੇ ਕਲਾ ਦੇ ਸਿਰਜਣਾਤਮਕ ਅਤੇ ਆਲੋਚਨਾਤਮਕ ਅਮਲ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਵੀ ਸਹਾਈ ਹੁੰਦੇ ਹਨ।”³

ਮਨੋਵਿਗਿਆਨ ਨੇ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੇ ਪ੍ਰਚਲਤ ਹੋਣ ਨਾਲ ਮਨੋਚਿਕਿਤਸਾ ਦੇ ਖੇਤਰ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਕੇ ਸਰੀਰ ਅਤੇ ਤੰਤੂ ਪ੍ਰਬੰਧ ਦੀ ਗਤੀਸ਼ੀਲਤਾ ਨੂੰ ਮਾਨਸਿਕ ਵਿਵਹਾਰ ਨਾਲ ਜੋੜ ਕੇ ਮਾਨਵੀ ਵਿਵਹਾਰ ਨੂੰ ਨਵੇਂ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੋਂ ਪੇਸ਼ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਵਿਧੀ ਅਸਧਾਰਨ ਵਤੀਰੇ ਦਾ ਅਧਿਐਨ ਕਰਦੀ ਹੈ। ਅਚੇਤਨ ਮਨ ਵਿੱਚ ਅਜਿਹੀਆਂ ਮਨੋਗੁੰਝਲਾਂ ਹੁੰਦੀਆਂ ਹਨ ਜੋ ਚੇਤਨ ਮਨ ਦੀ ਏਕਤਾ ਵਿੱਚ ਗੜਬੜ ਪੈਦਾ ਕਰਦੀਆਂ ਹਨ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦਾ ਕੰਮ ਇਨ੍ਹਾਂ ਮਨੋਗੁੰਝਲਾਂ ਦਾ ਨਿਪੇੜ ਕਰਨਾ, ਉਨ੍ਹਾਂ ਨੂੰ ਸਮਝਣਾ ਅਤੇ ਰੋਗੀ ਦੇ ਮਨੋਵਿਕਾਰਾਂ ਦਾ ਅਧਿਐਨ ਕਰਨਾ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਮਾਨਸਿਕ ਚਿਕਿਤਸਾ ਦੀ ਉਹ ਵਿਧੀ ਹੈ, ਜਿਸ ਦੁਆਰਾ ਮਨੁੱਖ ਜਾਂ ਰੋਗੀ ਦੇ

¹ ਰਿਸਰਚ ਸਕੋਲਰ, ਪੰਜਾਬੀ ਅਧਿਐਨ ਸਕੂਲ, ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ, ਚੰਡੀਗੜ੍ਹ।

ਮਨੋਵਿਕਾਰਾਂ ਦਾ ਅਧਿਐਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਮਨੋਵਿਕਾਰ ਸਰੀਰਕ ਕਾਰਨ ਜਾਂ ਮਾਨਸਿਕ ਅਸੰਤੁਲਨ ਕਰਕੇ ਪੈਦਾ ਹੁੰਦੇ ਹਨ। ਇਹ ਨੁਕਤੇ ਮਨੁੱਖੀ ਮਨ ਦੀ ਕਾਰਜਸ਼ੀਲਤਾ ਨੂੰ ਸਮਝਣ ਲਈ ਮਨੁੱਖ ਦੇ ਮਨ ਦੀ ਬਣਤਰ ਦੇ ਸਥਾਈ ਤੇ ਗਤੀਸ਼ੀਲ ਪ੍ਰਕਾਰ ਦੇ ਰੂਪ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦੇ ਹਨ। ਮਨੋਵਿਗਿਆਨਕ ਮਸਲੇ ਮਨੁੱਖੀ ਵਿਵਹਾਰ ਦੇ ਆਧਾਰ ਅਤੇ ਸਿਰਜਣਾਵਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਸਵੀਕਾਰੇ ਗਏ ਹਨ।

ਡਾ: ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, “ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਨੇ ਮਨੁੱਖੀ ਮਨ ਨੂੰ ਸਮਝਣ ਲਈ ਸਿਧਾਂਤਕ ਅਤੇ ਵਿਹਾਰਕ ਨੁਕਤੇ ਪ੍ਰਦਾਨ ਕੀਤੇ ਹਨ।”⁴

ਮਨੋਵਿਗਿਆਨ ਦੇ ਅਨੁਸ਼ਾਸਨ ਵਿੱਚ ਫਰਾਇਡੀਅਨ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੇ ਪ੍ਰਚਲਤ ਅਤੇ ਵਿਕਸਤ ਹੋਣ ਨਾਲ ਮਨੋਵਿਗਿਆਨਕ ਸਮੱਸਿਆਵਾਂ ਪ੍ਰਤੀ ਧਾਰਨ ਕੀਤੇ ਜਾਣ ਵਾਲੇ ਸਿਧਾਂਤਕ ਅਤੇ ਵਿਵਹਾਰਕ ਪੱਧਰ 'ਤੇ ਨਵਾਂ ਵਿਲੱਖਣ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਧਾਰਨ ਕੀਤਾ ਜਾਣ ਲੱਗਾ। ਇਸ ਲਈ ਮਨੁੱਖੀ ਮਨ ਦੀ ਕਾਰਜਸ਼ੀਲਤਾ ਨੂੰ ਮਨੁੱਖ ਦੀ ਸਰੀਰਕ ਬਣਤਰ ਦਾ ਸਥਾਈ ਅਤੇ ਗਤੀਸ਼ੀਲ ਅੰਗ ਸਮਝ ਕੇ ਮਨੋਵਿਗਿਆਨ ਮਸਲਿਆਂ ਅਤੇ ਸਰੀਰਕ ਆਗਿਕਤਾ ਰਾਹੀਂ ਸਿਰਜੀਆਂ ਜਾਣ ਵਾਲੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦੇ ਰੂਪ ਨੂੰ ਸਮਝਣ ਦਾ ਯਤਨ ਕੀਤਾ। ਇਸ ਵਿਧੀ ਦਾ ਸੰਸਥਾਪਕ ਅਤੇ ਪ੍ਰਚਾਰਕ ਜਰਮਨ ਚਿੰਤਕ ਡਾ: ਸਿਗਮੰਡ ਫਰਾਇਡ (Sigmund Freud) ਹੈ। ਆਪਣੇ ਡਾਕਟਰੀ ਕੰਮ ਦੌਰਾਨ ਅਤੇ ਮਨੋਰੋਗੀਆਂ ਦੇ ਇਲਾਜ ਲਈ, ਉਨ੍ਹਾਂ ਨੇ ਅਸਧਾਰਨ ਮਾਨਵੀ ਵਿਵਹਾਰ ਦੇ ਵਿਭਿੰਨ ਪਹਿਲੂਆਂ ਅਤੇ ਚਿੰਤਨ ਦਾ ਅਧਿਐਨ ਕਰਨ ਲਈ ਇਹ ਪਰਿਕਲਪਨਾ ਕੀਤੀ ਕਿ ਇਨ੍ਹਾਂ ਦੇ ਸਤਹੀ, ਦ੍ਰਿਸ਼ਟੀਗਤ ਵਿਵਹਾਰ ਪਿੱਛੇ ਜ਼ਰੂਰ ਕੋਈ ਲੁਕਵੀਂ ਚੀਜ਼ ਹੈ। ਮਨੁੱਖ ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਕੰਮ ਕਰਨ ਸਮੇਂ ਕਿਉਂ ਟਪਲਾ ਖਾ ਜਾਂਦਾ ਹੈ? ਮਨੁੱਖ ਕਿਉਂ ਦਿਨੇ ਤੇ ਰਾਤੀ ਸੁਪਨਿਆਂ, ਇਛਾਵਾਂ ਵਿੱਚ ਘਿਰਿਆ ਰਹਿੰਦਾ ਹੈ? ਇਨ੍ਹਾਂ ਮਾਨਸਿਕ ਮਸਲਿਆਂ ਦੇ ਹੱਲ ਲਈ ਮਨੁੱਖੀ ਵਿਵਹਾਰ ਦੇ ਆਧਾਰ ਤੱਤ ਤੰਤੂ ਪ੍ਰਬੰਧ (Nervous System) ਨੂੰ ਸਥਾਪਿਤ ਕਰਕੇ, ਮਾਨਸਿਕ ਕਿਰਿਆਵਾਂ ਦੇ ਅਸੰਤੁਲਨ ਦੀ ਜੁਗਤ ਰਾਹੀਂ ਮਾਨਸਿਕ ਪ੍ਰਤੀਕਿਰਿਆਵਾਂ ਦਾ ਜਨਮ ਹੋਇਆ। ਇਹ ਵਿਧੀ ਚੇਤਨ ਮਾਨਵੀ ਵਿਵਹਾਰ ਤੱਕ ਸੀਮਤ ਨਾ ਰਹਿ ਕੇ ਅਵਚੇਤਨ ਦੀਆਂ ਕਿਰਿਆਵਾਂ ਨੂੰ ਸਰੀਰਕ ਗਤੀਸ਼ੀਲਤਾ ਦਾ ਪ੍ਰਤੀਫਲ ਮੰਨਦੀ ਹੈ ਜੋ ਚੇਤਨ ਵਿਵਹਾਰ ਦੀ ਸਿਰਜਣਾ ਦਾ ਆਰੰਭ ਨਿਰਧਾਰਤ ਕਰਦੀ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਮਨੁੱਖ ਦੇ ਅਚੇਤ ਮਨ ਦੇ ਅੰਤਰ ਦਵੰਦਾਂ ਅਤੇ ਭਾਵਨਾ ਗ੍ਰੰਥੀਆਂ ਦਾ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਵਿਸ਼ੇਸ਼ ਵਿਧੀ ਹੈ। ਇਸ ਵਿਧੀ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਫਰਾਇਡ ਨੇ ਕੀਤਾ। ਫਰਾਇਡ ਅਨੁਸਾਰ, “ਮਨੁੱਖ ਆਪਣੇ ਅਚੇਤ ਮਨ ਦਾ ਚਲਾਇਆ ਚਲਦਾ ਹੈ।”⁵

ਮਨੁੱਖ ਦੇ ਮਨ ਦਾ ਵੱਡਾ ਹਿੱਸਾ ਉਸ ਦੇ ਆਪਣੇ ਵੱਸ ਵਿੱਚ ਨਹੀਂ ਹੁੰਦਾ। ਉਸ ਨੂੰ ਆਪਣੇ ਆਪ ਨੂੰ ਸੰਤੁਸ਼ਟ ਕਰਨ ਲਈ ਆਪਣੇ ਅਚੇਤ ਵਿਵਹਾਰ ਨੂੰ ਚੇਤਨ ਤੌਰ 'ਤੇ ਗ੍ਰਹਿਣ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਫਰਾਇਡ ਨੇ ਮਨੋਰੋਗਾਂ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨ ਲਈ ਮਨੁੱਖੀ ਮਾਨਸਿਕਤਾ ਨੂੰ ਵਿਧੀ-ਵੱਤ ਰੂਪ ਵਿੱਚ ਸਮਝਣ ਅਤੇ ਸਮਝਾਉਣ ਲਈ ਮਨੁੱਖੀ ਮਨ ਨੂੰ ਤਿੰਨ ਭਾਗਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ। ਚੇਤਨ (Conscious), ਅਰਧ ਚੇਤਨ (Subconscious) ਅਤੇ ਅਵਚੇਤਨ (Unconscious). ਚੇਤਨ ਮਨ ਦਾ ਸਬੰਧ ਵਿਅਕਤੀ ਦੀ ਜਾਗਰਿਤ ਅਵਸਥਾ ਨਾਲ ਹੈ ਜੋ ਵਿਅਕਤੀ ਦੇ ਚੇਤਨ ਹੋ ਕੇ ਕੰਮ ਕਰਨ ਲਈ ਸਦਾ ਕਿਰਿਆਸ਼ੀਲ ਰਹਿੰਦਾ ਹੈ। ਚੇਤਨ ਤੋਂ ਬਿਨਾਂ ਜੋ ਕੁਝ ਵੀ ਹੈ ਉਹ ਅਵਚੇਤਨ ਹੈ।

ਡਾ: ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, “ਅਵਚੇਤਨ ਮਨ ਦਾ ਇਕ ਵੱਡਾ ਭੰਡਾਰ ਹੈ, ਜਿਸ ਵਿੱਚ ਵਾਧੂ ਗਿਆਨ ਅਤੇ ਯਾਦਾਂ ਰਹਿੰਦੀਆਂ ਹਨ।”⁶

ਇਸ ਤਰ੍ਹਾਂ ਅਵਚੇਤਨ ਮਨ ਦਾ ਉਹ ਭਾਗ ਹੈ ਜੋ ਅਰਧ ਚੇਤਨ ਪੱਧਰ 'ਤੇ ਪ੍ਰਗਟਾਇਆ ਜਾ ਸਕੇ। ਫਰਾਇਡ ਨੇ ਅਵਚੇਤਨ ਦੇ ਦੋ ਭਾਗ ਦੱਸੇ ਹਨ। ਇੱਕ ਉਹ ਜਿਸ ਰਾਹੀਂ ਤੇਜ਼ੀ ਨਾਲ ਵਾਪਰੀਆਂ ਘਟਨਾਵਾਂ ਆਸਾਨੀ ਨਾਲ ਚੇਤਨ ਵਿੱਚ ਰੂਪਾਂਤਰਿਤ ਹੁੰਦੀਆਂ ਹਨ। ਦੂਜਾ ਜਿਸ ਵਿੱਚ ਅਜਿਹਾ ਰੂਪਾਂਤਰਣ ਅਤਿਅੰਤ ਮੁਸ਼ਕਿਲ ਹੈ।

ਡਾ: ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, “ਚੇਤਨ ਮਨ ਤੋਂ ਵੀ ਜ਼ਿਆਦਾ ਸਮੱਗਰੀ ਅਰਧ ਚੇਤਨ ਮਨ ਵਿੱਚ ਰਹਿੰਦੀ ਹੈ ਅਤੇ ਅਰਧ ਚੇਤਨ ਮਨ ਤੋਂ ਵੀ ਜ਼ਿਆਦਾ ਅਵਚੇਤਨ ਮਨ ਵਿੱਚ ਰਹਿੰਦੀ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੁਆਰਾ ਪੁਰਾਣੀਆਂ ਯਾਦਾਂ ਨੂੰ ਜਗਾਇਆ ਜਾਂਦਾ ਹੈ ਜੋ ਛੋਟੀ ਉਮਰ ਤੋਂ ਲੈ ਕੇ ਵੱਡੀ ਉਮਰ ਤੱਕ ਮਨੁੱਖ ਦੀਆਂ ਯਾਦਾਂ ਦਾ ਭੰਡਾਰ ਬਣਦੀਆਂ ਹਨ।”⁷

ਫਰਾਇਡ ਦਾ ਲਿਬਿਡੋ (Libido) 'ਕਾਮ ਸ਼ਕਤੀ' ਸਿਧਾਂਤ ਕਿਰਿਆਸ਼ੀਲ ਰਹਿੰਦਾ ਹੈ। ਬਾਲ ਅਵਸਥਾ (Infantile Sexuality) ਦੌਰਾਨ ਪੈਦਾ ਹੋਈਆਂ ਭੁੱਖੀਆਂ ਦਾ ਭੁਕਾਅ ਮਨੁੱਖ ਦੀ ਆਉਣ ਵਾਲੀ ਜ਼ਿੰਦਗੀ ਤੇ ਕਾਮੁਕ ਤਜਰਬਿਆਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਤੇ ਨਿਸ਼ਚਿਤ ਕਰਦਾ ਹੈ। ਬੱਚੇ ਦੀਆਂ ਇਹ ਭਾਵਨਾਵਾਂ ਉਸ ਸਮੇਂ ਤੱਕ ਕਾਇਮ ਰਹਿੰਦੀਆਂ ਹਨ ਜਦੋਂ ਤੱਕ ਸਮਾਜ ਅਜਿਹੇ ਰਿਸ਼ਤੇ ਨੂੰ ਕਾਮੁਕਤਾ ਮੁਕਤ ਬੰਦਸ਼ਾਂ ਤੋਂ ਰਹਿਤ ਚੱਲਣ ਦਿੰਦਾ ਹੈ। ਜਦੋਂ ਹੀ ਬੱਚੇ ਨੂੰ ਸਮਾਜਿਕ ਟਕਰਾਅ ਵਿਚੋਂ ਇਹ ਮਹਿਸੂਸ ਹੋਣ ਲੱਗਦਾ ਹੈ ਕਿ ਉਸਦੀਆਂ ਅਜਿਹੀਆਂ ਭਾਵਨਾਵਾਂ ਨਾਜਾਇਜ਼ ਹਨ ਤਾਂ ਉਹ ਇਨ੍ਹਾਂ ਭਾਵਨਾਵਾਂ ਨੂੰ ਛੁਪਾਉਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ।

ਡਾ. ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, "ਮਨੁੱਖ ਆਪਣੀ ਇੱਛਾ, ਲੋੜ ਅਤੇ ਚਾਹੁਤ ਨੂੰ ਕਿਸੇ ਹਾਨੀਕਾਰਕ ਸਿੱਟੇ ਦੀ ਸੰਭਾਵਨਾ ਕਰਕੇ ਪ੍ਰਗਟ ਕਰਨ ਤੋਂ ਇਜ਼ਕਦੇ ਹਨ ਤਾਂ ਉਸ ਦੀ ਇਹ ਭਾਵਨਾ ਦਮਨ ਜਾਂ ਛੁਪਾਉਣਾ ਹੈ।"

ਫਰਾਇਡ ਨੇ ਮਨੁੱਖੀ ਵਿਅਕਤੀਤਵ ਨੂੰ ਚੇਤਨਾ ਦੀ ਪੱਧਰ 'ਤੇ ਤਿੰਨ ਪਰਤਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ। ਚੇਤਨ, ਅਰਧ ਚੇਤਨ ਅਤੇ ਅਵਚੇਤਨ। ਨਾਲ ਹੀ ਉਸ ਨੇ ਮਾਨਸਿਕ ਕਿਰਿਆਵਾਂ ਨੂੰ ਵੀ ਤਿੰਨਾਂ ਖੇਤਰਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ। ਇਦ (Id) ਈਗੋ (Ego) ਸੁਪਰ ਈਗੋ (Super Ego)। ਇਦ (Id) ਨੂੰ ਕਾਮ ਸ਼ਕਤੀ ਦਾ ਭੰਡਾਰ ਮੰਨਿਆ ਹੈ। ਇਸ ਦਾ ਵਾਸ ਫੇਸ਼ਾ ਅਵਚੇਤਨ ਮਨ ਵਿੱਚ ਹੁੰਦਾ ਹੈ। ਇਹ ਸਹੀ/ਗਲਤ ਨਹੀਂ ਜਾਣਦੀ। ਇਸ ਖੇਤਰ ਵਿੱਚ ਕਾਮ ਦੇ ਅੰਤਰਗਤ ਕਿਸੇ ਵੀ ਕਿਸਮ ਦੇ ਕੀਮਤ ਪ੍ਰਬੰਧ, ਪ੍ਰਤਿਮਾਨ-ਵਿਧਾਨ, ਨੇਕੀ/ਬਦੀ ਅਤੇ ਨੈਤਿਕਤਾ ਆਦਿ ਦਾ ਕੋਈ ਸਥਾਨ ਨਹੀਂ ਹੈ। ਇਸ ਦਾ ਸਬੰਧ ਕਾਮ ਜਾਂ ਵਾਸਨਾ ਨਾਲ ਹੈ ਜੋ ਫਰਾਇਡ ਦੇ (Libido) ਨਾਲ ਸਬੰਧਿਤ ਹੈ। ਸੋਚ ਵਿਹਾਰ ਤੇ ਤਰਕ ਦੇ ਨਿਯਮ ਇਸ 'ਤੇ ਨਾਕਾ ਨਹੀਂ ਹੁੰਦੇ। ਈਗੋ ਨੂੰ ਯਥਾਰਥ ਜਾਂ ਚਿੰਤਾ ਵਜੋਂ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਅਧੀਨ ਵਿਅਕਤੀ ਮਨੋਰੋਗੀ, ਹਿਸਟਰੀਆ ਵਰਗੇ ਨੱਛਣਾਂ ਦਾ ਸ਼ਿਕਾਰ ਹੁੰਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਤੋਂ ਬਿਨਾਂ ਤੀਜੀ ਸ਼ਕਤੀ ਜ਼ਮੀਰ/ਸੁਪਰ ਈਗੋ ਦੀ ਹੈ। ਇਹ ਸ਼ਕਤੀ ਵਿਅਕਤੀ ਅੰਦਰਨੀ ਕਾਮੁਕਤਾ ਦੀ ਥਾਂ ਸਮਾਜਿਕ ਨੈਤਿਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਅਤੇ ਆਦਰਸ਼ਾਂ ਨੂੰ ਮਹੱਤਵ ਦਿੰਦੀ ਹੈ। ਇਸ ਦਾ ਸਬੰਧ ਸਵੈਮਾਨ ਨਾਲ ਹੁੰਦਾ ਹੈ।

ਡਾ. ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, "ਇਦ ਨੂੰ ਸੁਪਰ ਈਗੋ ਕਾਬੂ ਰੱਖਦੀ ਹੋਈ ਮਨੁੱਖ ਵਿੱਚ ਉਚੇਚੇ ਸਮਾਜਿਕ ਆਦਰਸ਼ਾਂ ਦਾ ਸੰਚਾਰ ਕਰਦੀ ਹੈ ਤੇ ਉਸ ਨੂੰ ਕਾਮਨਾਵਾਂ ਦੇ ਤਿਆਗ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੰਦੀ ਹੋਈ ਸਮਾਜਿਕ ਨੈਤਿਕ ਪ੍ਰਤਿਮਾਨਾਂ ਉਪਰ ਪੂਰਾ ਉਤਰਨ ਲਈ ਉਤਸ਼ਾਹਿਤ ਕਰਦੀ ਹੈ।"

ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਅਵੇਚਤਨ ਮਨ ਦੀ ਖੋਜ ਹੀ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਇਹ ਇਕ ਅਜਿਹੀ ਪ੍ਰਕਿਰਿਆ ਹੈ। ਜਿਸ ਰਾਹੀਂ ਮਨੋਰੋਗੀ ਦੀਆਂ ਦਮਿੱਤ ਇੱਛਾਵਾਂ ਦੀ ਖੋਜ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣਾਤਮਕ ਪ੍ਰਕਿਰਿਆਵਾਂ, ਆੰਤਰਿਕ ਮਨਬਚਨੀ (Interior Monologue), ਮੁਕਤ ਸਹਿਚਾਰ (Free Association), ਰੋਕ ਸਬੰਧੀ ਵਿਸ਼ਲੇਸ਼ਣ (Analysis of resistance), ਸੁਪਨ ਵਿਸ਼ਲੇਸ਼ਣ (Dream Analysis), ਭ੍ਰਾਂਤੀ ਵਿਸ਼ਲੇਸ਼ਣ (Hallucination Analysis), ਸੰਮੋਹਨ ਵਿਸ਼ਲੇਸ਼ਣ (Hypo-Analysis), ਅਤੇ ਸਿਮਰਤੀ ਸਬੰਧੀ ਵਿਸ਼ਲੇਸ਼ਣ (Analysis Of recollection) ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੇ ਵਿਕਾਸ ਸਬੰਧੀ ਚਰਚਾ ਤੋਂ ਪਹਿਲਾਂ ਸਾਹਿਤ ਕੀ ਹੈ? ਇਸ ਦੇ ਤੱਤਾਂ ਬਾਰੇ ਚਰਚਾ ਕਰਨੀ ਬਣਦੀ ਹੈ। ਸਾਹਿਤ ਸੰਸਕ੍ਰਿਤ ਸ਼ਬਦ 'ਸਹਿਤਯਮ' ਦਾ ਪੰਜਾਬੀ ਰੂਪ ਹੈ ਜਿਸ ਦੇ ਕੋਸ਼ਗਤ ਅਰਥ ਸੰਯੋਗ, ਮੇਲ ਅਤੇ ਸਾਥ ਹਨ। 'ਸਾਹਿਤ' ਲਈ ਅਰਬੀ, ਫਾਰਸੀ ਅਤੇ ਉਰਦੂ ਭਾਸ਼ਾ ਵਿੱਚ 'ਅਦਬ' ਸ਼ਬਦ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਅਦਬ ਤੋਂ ਭਾਵ ਸਲੀਕਾ, ਢੰਗ, ਵਧੀਆ ਰਹਿਣ ਸਹਿਣ ਦੇ ਅਰਥ ਲਏ ਜਾਂਦੇ ਹਨ। ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਸਾਹਿਤ ਲਈ ਲਿਟਰੇਚਰ (Literature) ਸ਼ਬਦ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਦੇ ਅਰਥ ਹਨ ਕੁਝ ਵਿਚਾਰਾਂ ਨੂੰ ਲਿਪੀ ਬੱਧ ਕਰਨਾ ਅਤੇ ਅੱਖਰਾਂ ਦੁਆਰਾ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਭਾਵਾਂ ਦਾ ਵਿਕਾਸ ਕਰਨਾ। ਇਸ ਤਰ੍ਹਾਂ ਲਿਟਰੇਚਰ ਤੋਂ ਭਾਵ ਅਜਿਹੀ ਰਚਨਾ ਜੋ ਮੂਲ ਰੂਪ ਵਿੱਚ ਮਨੁੱਖੀ ਜੀਵਨ ਨੂੰ ਸੰਬੋਧਿਤ ਹੋਵੇ। ਜਿਸ ਨੂੰ ਸੋਹਣੇ ਅਤੇ ਢੁੱਕਵੇਂ ਅੰਦਾਜ਼ ਵਿੱਚ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੋਵੇ, ਜਿਸ ਵਿੱਚ ਕਿਸੇ ਖਾਸ ਵਿਸ਼ੇ 'ਤੇ ਅਧਾਰਿਤ ਸਾਰਥਿਕ ਗਿਆਨ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੋਵੇ। ਸਾਹਿਤ ਸਤਿਅਮ, ਸ਼ਿਵਮ, ਸੁੰਦਰਮ ਤੇ ਆਧਾਰਿਤ ਹੈ। ਸਾਹਿਤ ਸੱਚ, ਕਲਿਆਣਕਾਰੀ ਅਤੇ ਸੁੰਦਰ ਰਚਨਾ ਦਾ ਨਾਂ ਹੈ। ਸਾਹਿਤ ਉਹ ਕਲਾ ਹੈ ਜੋ ਸੱਚ 'ਤੇ ਆਧਾਰਿਤ ਹੋਵੇ, ਸੁੰਦਰ ਹੋਵੇ ਅਤੇ ਸਮਾਜ ਲਈ ਕਲਿਆਣਕਾਰੀ ਹੋਵੇ। ਸਾਹਿਤ ਸੂਖਮ ਕਲਾ ਦਾ ਸੁੰਦਰ ਨਮੂਨਾ ਹੈ।

ਫਰਾਇਡ ਦਾ ਲਿਬਿਡੋ (Libido) 'ਕਾਮ ਸ਼ਕਤੀ' ਸਿਧਾਂਤ ਕਿਰਿਆਸ਼ੀਲ ਰਹਿੰਦਾ ਹੈ। ਬਾਲ ਅਵਸਥਾ (Infantile Sexuality) ਦੌਰਾਨ ਪੈਦਾ ਹੋਈਆਂ ਰੁਚੀਆਂ ਦਾ ਬੁਕਾਅ ਮਨੁੱਖ ਦੀ ਆਉਣ ਵਾਲੀ ਜ਼ਿੰਦਗੀ ਤੇ ਕਾਮੁਕ ਤਜ਼ਰਬਿਆਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਤੇ ਨਿਸ਼ਚਿਤ ਕਰਦਾ ਹੈ। ਬੱਚੇ ਦੀਆਂ ਇਹ ਭਾਵਨਾਵਾਂ ਉਸ ਸਮੇਂ ਤੱਕ ਕਾਇਮ ਰਹਿੰਦੀਆਂ ਹਨ ਜਦੋਂ ਤੱਕ ਸਮਾਜ ਅਜਿਹੇ ਰਿਸ਼ਤੇ ਨੂੰ ਕਾਮੁਕਤਾ ਮੁਕਤ ਬੰਦਸ਼ਾਂ ਤੋਂ ਰਹਿਤ ਚੱਲਣ ਦਿੰਦਾ ਹੈ। ਜਦੋਂ ਹੀ ਬੱਚੇ ਨੂੰ ਸਮਾਜਿਕ ਟਕਰਾਅ ਵਿਚੋਂ ਇਹ ਮਹਿਸੂਸ ਹੋਣ ਲੱਗਦਾ ਹੈ ਕਿ ਉਸਦੀਆਂ ਅਜਿਹੀਆਂ ਭਾਵਨਾਵਾਂ ਨਾਜਾਇਜ਼ ਹਨ ਤਾਂ ਉਹ ਇਨ੍ਹਾਂ ਭਾਵਨਾਵਾਂ ਨੂੰ ਛੁਪਾਉਣ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ।

ਡਾ. ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, "ਮਨੁੱਖ ਆਪਣੀ ਇੱਛਾ, ਲੋੜ ਅਤੇ ਚਾਹੁਤ ਨੂੰ ਕਿਸੇ ਹਾਨੀਕਾਰਕ ਸਿੱਟੇ ਦੀ ਸੰਭਾਵਨਾ ਕਰਕੇ ਪ੍ਰਗਟ ਕਰਨ ਤੋਂ ਬਿਜਕਦੇ ਹਨ ਤਾਂ ਉਸ ਦੀ ਇਹ ਭਾਵਨਾ ਦਮਨ ਜਾਂ ਛੁਪਾਉਣਾ ਹੈ।"

ਫਰਾਇਡ ਨੇ ਮਨੁੱਖੀ ਵਿਅਕਤੀਤਵ ਨੂੰ ਚੇਤਨਾ ਦੀ ਪੱਧਰ 'ਤੇ ਤਿੰਨ ਪਰਤਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ। ਚੇਤਨ, ਅਰਧ ਚੇਤਨ ਅਤੇ ਅਵਚੇਤਨ। ਨਾਲ ਹੀ ਉਸ ਨੇ ਮਾਨਸਿਕ ਕਿਰਿਆਵਾਂ ਨੂੰ ਵੀ ਤਿੰਨਾਂ ਪੇਰਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ। ਇਦ (Id) ਈਗੋ (Ego) ਸੁਪਰ ਈਗੋ (Super Ego)। ਇਦ (Id) ਨੂੰ ਕਾਮ ਸ਼ਕਤੀ ਦਾ ਭੰਡਾਰ ਮੰਨਿਆ ਹੈ। ਇਸ ਦਾ ਵਾਸ ਹਮੇਸ਼ਾ ਅਵਚੇਤਨ ਮਨ ਵਿੱਚ ਹੁੰਦਾ ਹੈ। ਇਹ ਸਹੀ/ਗਲਤ ਨਹੀਂ ਜਾਣਦੀ। ਇਸ ਪੇਰ ਵਿੱਚ ਕਾਮ ਦੇ ਅੰਤਰਗਤ ਕਿਸੇ ਵੀ ਕਿਸਮ ਦੇ ਕੀਮਤ ਪ੍ਰਬੰਧ, ਪ੍ਰਤਿਮਾਨ-ਵਿਧਾਨ, ਨੇਕੀ/ਬਦੀ ਅਤੇ ਨੈਤਿਕਤਾ ਆਦਿ ਦਾ ਕੋਈ ਸਥਾਨ ਨਹੀਂ ਹੈ। ਇਸ ਦਾ ਸਬੰਧ ਕਾਮ ਜਾਂ ਵਾਸ਼ਨਾ ਨਾਲ ਹੈ ਜੋ ਫਰਾਇਡ ਦੇ (Libido) ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ। ਸੋਚ ਵਿਹਾਰ ਤੇ ਤਰਕ ਦੇ ਨਿਯਮ ਇਸ 'ਤੇ ਲਾਗੂ ਨਹੀਂ ਹੁੰਦੇ। ਈਗੋ ਨੂੰ ਯਥਾਰਥ ਜਾਂ ਚਿੰਤਾ ਵਜੋਂ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਅਧੀਨ ਵਿਅਕਤੀ ਮਨੋਰੋਗੀ, ਹਿਸਟਰੀਆ ਵਰਗੇ ਲੱਛਣਾਂ ਦਾ ਸ਼ਿਕਾਰ ਹੁੰਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਤੋਂ ਬਿਨਾਂ ਤੀਜੀ ਸ਼ਕਤੀ ਜ਼ਮੀਰ/ਸੁਪਰ ਈਗੋ ਦੀ ਹੈ। ਇਹ ਸ਼ਕਤੀ ਵਿਅਕਤੀ ਅੰਦਰਲੀ ਕਾਮੁਕਤਾ ਦੀ ਥਾਂ ਸਮਾਜਿਕ ਨੈਤਿਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਅਤੇ ਆਦਰਸ਼ਾਂ ਨੂੰ ਮਹੱਤਵ ਦਿੰਦੀ ਹੈ। ਇਸ ਦਾ ਸਬੰਧ ਸਵੈਮਾਨ ਨਾਲ ਹੁੰਦਾ ਹੈ।

ਡਾ. ਅਮਰਜੀਤ ਕੌਰ ਅਨੁਸਾਰ, "ਇਦ ਨੂੰ ਸੁਪਰ ਈਗੋ ਕਾਬੂ ਰੱਖਦੀ ਹੋਈ ਮਨੁੱਖ ਵਿੱਚ ਉਚੇਚੇ ਸਮਾਜਿਕ ਆਦਰਸ਼ਾਂ ਦਾ ਸੰਚਾਰ ਕਰਦੀ ਹੈ ਤੇ ਉਸ ਨੂੰ ਕਾਮਨਾਵਾਂ ਦੇ ਤਿਆਗ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੰਦੀ ਹੋਈ ਸਮਾਜਿਕ ਨੈਤਿਕ ਪ੍ਰਤਿਮਾਨਾਂ ਉਪਰ ਪੂਰਾ ਉਤਰਨ ਲਈ ਉਤਸ਼ਾਹਿਤ ਕਰਦੀ ਹੈ।"

ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਅਵੇਚਤਨ ਮਨ ਦੀ ਖੋਜ ਹੀ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਇਹ ਇਕ ਅਜਿਹੀ ਪ੍ਰਕਿਰਿਆ ਹੈ। ਜਿਸ ਰਾਹੀਂ ਮਨੋਰੋਗੀ ਦੀਆਂ ਦਮਿਤ ਇੱਛਾਵਾਂ ਦੀ ਖੋਜ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣਾਤਮਕ ਪ੍ਰਕਿਰਿਆਵਾਂ, ਆੰਤਰਿਕ ਮਨਬਚਨੀ (Interior Monologue), ਮੁਕਤ ਸਹਿਚਾਰ (Free Association), ਰੋਕ ਸਬੰਧੀ ਵਿਸ਼ਲੇਸ਼ਣ (Analysis of resistance), ਸੁਪਨ ਵਿਸ਼ਲੇਸ਼ਣ (Dream Analysis), ਭ੍ਰਾਂਤੀ ਵਿਸ਼ਲੇਸ਼ਣ (Hallucination Analysis), ਸੰਮੋਹਨ ਵਿਸ਼ਲੇਸ਼ਣ (Hypo-Analysis), ਅਤੇ ਸਿਮਰਤੀ ਸਬੰਧੀ ਵਿਸ਼ਲੇਸ਼ਣ (Analysis Of recollection) ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੇ ਵਿਕਾਸ ਸਬੰਧੀ ਚਰਚਾ ਤੋਂ ਪਹਿਲਾਂ ਸਾਹਿਤ ਕੀ ਹੈ? ਇਸ ਦੇ ਤੱਤਾਂ ਬਾਰੇ ਚਰਚਾ ਕਰਨੀ ਬਣਦੀ ਹੈ। ਸਾਹਿਤ ਸੰਸਕ੍ਰਿਤ ਸ਼ਬਦ 'ਸਹਿਤਯਮ' ਦਾ ਪੰਜਾਬੀ ਰੂਪ ਹੈ ਜਿਸ ਦੇ ਕੋਸ਼ਗਤ ਅਰਥ ਸੰਯੋਗ, ਮੇਲ ਅਤੇ ਸਾਥ ਹਨ। 'ਸਾਹਿਤ' ਲਈ ਅਰਬੀ, ਫਾਰਸੀ ਅਤੇ ਉਰਦੂ ਭਾਸ਼ਾ ਵਿੱਚ 'ਅਦਬ' ਸ਼ਬਦ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਅਦਬ ਤੋਂ ਭਾਵ ਸਲੀਕਾ, ਢੰਗ, ਵਧੀਆ ਰਹਿਣ ਸਹਿਣ ਦੇ ਅਰਥ ਲਏ ਜਾਂਦੇ ਹਨ। ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਸਾਹਿਤ ਲਈ ਲਿਟਰੇਚਰ (Literature) ਸ਼ਬਦ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਦੇ ਅਰਥ ਹਨ ਕੁਝ ਵਿਚਾਰਾਂ ਨੂੰ ਲਿਪੀ ਬੱਧ ਕਰਨਾ ਅਤੇ ਅੱਖਰਾਂ ਦੁਆਰਾ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਭਾਵਾਂ ਦਾ ਵਿਕਾਸ ਕਰਨਾ। ਇਸ ਤਰ੍ਹਾਂ ਲਿਟਰੇਚਰ ਤੋਂ ਭਾਵ ਅਜਿਹੀ ਰਚਨਾ ਜੋ ਮੂਲ ਰੂਪ ਵਿੱਚ ਮਨੁੱਖੀ ਜੀਵਨ ਨੂੰ ਸੰਬੰਧਿਤ ਹੋਵੇ। ਜਿਸ ਨੂੰ ਸੋਹਣੇ ਅਤੇ ਉੱਕਵੇਂ ਅੰਦਾਜ਼ ਵਿੱਚ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੋਵੇ, ਜਿਸ ਵਿੱਚ ਕਿਸੇ ਖਾਸ ਵਿਸ਼ੇ 'ਤੇ ਅਧਾਰਿਤ ਸਾਰਥਿਕ ਗਿਆਨ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੋਵੇ। ਸਾਹਿਤ ਸਤਿਅਮ, ਸ਼ਿਵਮ, ਸੁੰਦਰਮ ਤੇ ਆਧਾਰਿਤ ਹੈ। ਸਾਹਿਤ ਸੱਚ, ਕਲਿਆਣਕਾਰੀ ਅਤੇ ਸੁੰਦਰ ਰਚਨਾ ਦਾ ਨਾਂ ਹੈ। ਸਾਹਿਤ ਉਹ ਕਲਾ ਹੈ ਜੋ ਸੱਚ 'ਤੇ ਆਧਾਰਿਤ ਹੋਵੇ, ਸੁੰਦਰ ਹੋਵੇ ਅਤੇ ਸਮਾਜ ਲਈ ਕਲਿਆਣਕਾਰੀ ਹੋਵੇ। ਸਾਹਿਤ ਸੂਖਮ ਕਲਾ ਦਾ ਸੁੰਦਰ ਨਮੂਨਾ ਹੈ।

ਇਸ ਕਲਾ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਲਈ ਚਿੱਤਰਕਾਰੀ, ਰਾਗ, ਸੰਗੀਤ, ਮੂਰਤੀ ਕਲਾ, ਸ਼ਿਲਪ ਕਲਾ ਆਦਿ ਕਲਾਵਾਂ ਨੂੰ ਮਾਧਿਅਮ ਬਣਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਕਲਾਵਾਂ ਮਨੁੱਖ ਨੂੰ ਆਨੰਦ ਦਿੰਦੀਆਂ ਹਨ। ਇਹ ਕਲਾਵਾਂ ਭਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟੀਆਂ ਸੁਹਜ ਉਤਪੰਨ ਕਰਦੀਆਂ ਹਨ। ਸਾਹਿਤ ਦੀ ਸਮੱਗਰੀ ਮਨੁੱਖ ਨੂੰ ਵੱਖਰੀ ਦੁਨੀਆਂ ਦਾ ਦੀਦਾਰ ਕਰਵਾਉਂਦੀ ਹੈ ਜੋ ਪਾਠਕ ਦੇ ਭਾਵਾਂ ਤੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰਦੀ ਹੈ। ਸਾਹਿਤਕਾਰ ਦਾ ਅਨੁਭਵ ਆਮ ਮਨੁੱਖਾਂ ਤੋਂ ਕੁਝ ਵੱਖਰਾ ਹੁੰਦਾ ਹੈ। ਸਾਹਿਤਕਾਰ ਨੂੰ 'ਪਾਰਖੂ ਨਜ਼ਰ' ਵਾਲਾ ਕਿਹਾ ਜਾਂਦਾ ਤਾਂ ਕੋਈ ਅਤਿਕਥਨੀ ਨਹੀਂ, ਜੋ ਕਿਉਂ, ਕਿਵੇਂ, ਕਿੰਝ ਵਰਗੇ ਸ਼ਬਦਾਂ ਦੇ ਜਵਾਬਾਂ ਦੀ ਭਾਲ ਕਰਦਾ ਸਾਹਿਤ ਦੀ ਰਚਨਾ ਕਿਸੇ ਨਾ ਕਿਸੇ ਰੂਪ ਨਾਵਲ, ਨਾਟਕ, ਕਹਾਣੀ, ਕਵਿਤਾ, ਇਕਾਂਗੀ ਆਦਿ ਵਿੱਚ ਕਰਦਾ ਹੈ। ਸਾਹਿਤਕਾਰ ਦਾ ਅਨੁਭਵ ਆਮ ਮਨੁੱਖਾਂ ਤੋਂ ਵੱਖਰਾ ਹੁੰਦਾ ਹੈ। ਸਾਹਿਤਕਾਰ ਦਾ ਮਨੋਰਥ ਸਮਾਜ ਦੇ ਯਥਾਰਥ ਨੂੰ ਕੇਵਲ ਸਿੱਧੇ ਤੌਰ 'ਤੇ ਪੇਸ਼ ਕਰਨਾ ਹੀ ਨਹੀਂ ਹੁੰਦਾ ਸਗੋਂ ਉਹ ਆਪਣੀ ਰਚਨਾ ਵਿੱਚ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਕਲਾਤਮਿਕ ਢੰਗ ਨਾਲ ਪ੍ਰਸਤੁਤ ਕਰਦਾ ਹੈ। ਸਾਹਿਤਕਾਰ ਸਮਾਜ ਵਿਚੋਂ ਹੀ ਆਧਾਰ ਸਮੱਗਰੀ ਇਕੱਤਰ ਕਰਦਾ ਹੈ। ਸਮਾਜ ਵਿੱਚ ਵਾਪਰਦੀਆਂ ਘਟਨਾਵਾਂ, ਦੁੱਖ, ਸੁੱਖ, ਵਿਚਾਰ, ਭਾਵ, ਅਨੁਭਵ ਆਦਿ ਸਾਹਿਤਕਾਰ ਦੀ ਰਚਨਾ ਸਮੱਗਰੀ ਬਣਦੀਆਂ ਹਨ। ਅਜਿਹੀ ਸਾਹਿਤਕ ਕਿਰਤ ਜਿਸ ਵਿੱਚ ਭਾਵ, ਵਿਚਾਰ, ਕਲਪਨਾ, ਬੌਧਿਕਤਾ ਅਨੁਭਵ ਆਦਿ ਹੋਣ, ਸਾਹਿਤ ਬਣਦੀ ਹੈ। ਇਨ੍ਹਾਂ ਸਭਨਾਂ ਨੂੰ ਵਿਅਕਤ ਕਰਨ ਲਈ ਹਰ ਸਾਹਿਤਕਾਰ ਦੀ ਆਪਣੀ ਵੱਖਰੀ ਬੋਲੀ ਤੇ ਸ਼ੈਲੀ ਹੁੰਦੀ ਹੈ। ਉਹ ਰਚਨਾ ਜੋ ਭਾਵ, ਕਲਪਨਾ, ਵਿਚਾਰ, ਅਨੁਭਵ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦੀ ਪਾਠਕ ਨੂੰ ਸੁਹਜ ਦਿੰਦੀ ਹੈ, ਉਹ ਸਾਹਿਤ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੇ ਖੇਤਰ ਵਿੱਚ ਭਾਵੇਂ ਕਈ ਚਿੰਤਕ ਹੋਏ ਹਨ ਪਰ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦੇ ਤੌਰ 'ਤੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਿਗਮੰਡ ਫਰਾਇਡ ਦਾ ਨਾਂ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਦਾ ਵਿਕਾਸ ਸਿਗਮੰਡ ਫਰਾਇਡ ਤੇ ਅਗਲੇਰੇ ਮਨੋਵਿਗਿਆਨੀ ਐਡਲਰ, ਜੁੰਗ, ਸੁਲੀਵਾਨ, ਕਰੇਨ ਹਾਰਨੀ, ਓਟੋ ਰੈਂਕ, ਯਾਕ ਲਾਕਾਂ, ਰੋਲਾ ਬਾਰਥ, ਜੂਲੀਆ ਕ੍ਰਿਸਤੇਵਾ ਅਤੇ ਮਿਸ਼ੇਲ ਫੂਕੋ ਆਦਿ ਹਨ। ਸਾਹਿਤ ਦੇ ਰੂਪ ਨਾਵਲ ਵਿੱਚ ਰੂਪ ਅਤੇ ਵਸਤੂ ਦੀ ਧਾਰਨਾ ਸਿਧਾਂਤਕ ਪੱਧਰ 'ਤੇ ਹੋਂਦੀ ਹੈ। ਨਾਵਲ ਵਿੱਚ ਪਾਤਰ ਸਾਧਾਰਨ ਜ਼ਿੰਦਗੀ ਜਿਉਂਦੇ ਉਹ ਵਿਅਕਤੀ ਹਨ ਜਿਨ੍ਹਾਂ ਦੇ ਸੁਭਾਅ, ਕਾਰਜ, ਰਿਸ਼ਤੇ, ਹੋਣੀ ਅਤੇ ਪਿੱਠਭੂਮੀ ਵਿੱਚ ਇਤਿਹਾਸ, ਜੀਵਨੀ ਅਤੇ ਸੈਵਜੀਵਨੀ ਵਰਗੀ ਵਾਸਤਵਿਕਤਾ ਸਹਿਜੇ ਹੀ ਮਿਲਦੀ ਹੈ। ਨਾਵਲ ਸਾਇੰਸ ਦੇ ਯੁੱਗ ਵਿੱਚ ਉਭਰਿਆ ਬਿਰਤਾਂਤ ਰੂਪ ਹੈ। ਨਾਵਲ ਇਨਸਾਨੀ ਰਿਸ਼ਤਿਆਂ ਦੀ ਹਕੀਕਤ ਅਤੇ ਮਨੁੱਖੀ ਸੁਪਨਿਆਂ ਦੀਆਂ ਦੁਬਿਧਾਵਾਂ ਅਤੇ ਗੌਰਵ ਦੀਆਂ ਪੇਚੀਦਗੀਆਂ ਚਿਤ੍ਰਨ ਵਾਲਾ ਰੂਪ ਹੈ।

ਜੁਗਿੰਦਰ ਸਿੰਘ ਨਹਿਰੂ ਦੇ ਅਨੁਸਾਰ, “ਨਾਵਲ ਵਿੱਚ ਯਥਾਰਥ ਅਤੇ ਕਲਪਨਾ ਸ਼ੈਲੀ ਤੇ ਆਤਮਾ, ਚਰਿਤ੍ਰ ਸਿਧਾਂਤ ਅਤੇ ਉਦੇਸ਼ ਸਭ ਇਕ ਦੂਜੇ ਨੂੰ ਵੰਗਰਾਏ ਕ੍ਰਿਆਵੰਤ ਹੁੰਦੇ ਤੁਰੇ ਜਾਂਦੇ ਹਨ। ਬੇਰੋਕ ਕ੍ਰਿਆਵੰਤ ਗਤੀ ਵਿੱਚ ਹੀ ਤਨਾਉ ਦਾ ਭੇਦ ਲੁਕਿਆ ਹੋਇਆ ਹੈ।”¹⁰

ਨਾਵਲ ਵਿੱਚ ਦੋ ਵਿਰੋਧੀ ਪ੍ਰਸਥਿਤੀਆਂ ਤਨਾਉ ਪੈਦਾ ਕਰਦੀਆਂ ਹਨ। ਨਾਵਲਕਾਰ ਆਪਣੇ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਅਨੁਸਾਰ ਕਲਾਤਮਿਕ ਗੁਣਾਂ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਹੈ। ਨਾਵਲ ਆਧੁਨਿਕ ਯੁੱਗ ਦੀ ਸਭ ਤੋਂ ਵੱਧ ਸ਼ਕੀਤਵਰ ਵਿਧਾ ਹੈ। ਜੋ ਆਪਣੀ ਮੂਲ ਸਮੱਗਰੀ, ਹੋਂਦ ਵਿਧੀ ਤੇ ਸੰਗਠਨ ਸਿਧਾਂਤ ਦੀ ਵਿਭਿੰਨਤਾ ਕਾਰਨ ਵਿਲੱਖਣ ਅਸਤ੍ਰਿਤਵ ਦਾ ਧਾਰਨੀ ਹੈ। ਸਾਹਿਤ ਦਾ ਮਨੋਵਿਗਿਆਨ ਇਕ ਸਥਾਪਤ ਅਨੁਸ਼ਾਸਨ ਹੈ। ਮਨੁੱਖ ਦੀ ਪਦਾਰਥਕ ਅਤੇ ਸਮਾਜਿਕ ਜ਼ਿੰਦਗੀ ਸਾਹਿਤ ਦਾ ਖਜ਼ਾਨਾ ਹੈ। ਸਾਹਿਤ ਦਾ ਆਧਾਰ ਲੇਖਕ ਅਤੇ ਪਾਠਕ ਦੇ ਸਮੂਹਿਕ ਅਵਚੇਤਨ ਦੇ ਸਰਵ-ਵਿਆਪਕ ਪ੍ਰਤੀਕਾਂ ਵਿੱਚ ਹੁੰਦਾ ਹੈ। ਮਨੋਵਿਗਿਆਨ ਦੇ ਖੇਤਰ ਵਿੱਚ ਮਨ ਦਾ ਵਿਕਾਸ ਮੂਲ ਪ੍ਰਵਿਰਤੀਆਂ, ਪ੍ਰਤੱਖ ਸੰਵੇਦਨਾ, ਸੰਕਲਪ ਉਸਾਰਨ ਦੀ ਕਿਰਿਆ। ਭਾਸ਼ਾ ਦਾ ਨਿਰਮਾਣ, ਯਾਦਾਂ, ਸੁਪਨੇ, ਜਜ਼ਬਾਤ, ਟਕਰਾਓ, ਮਨੁੱਖ ਦੇ ਅਚੇਤ, ਸੁਚੇਤ, ਅਵਚੇਤਨ ਮਨ ਆਦਿ ਵਿਸ਼ੇ ਹਨ। ਇਸ ਦੇ ਅਧੀਨ ਮਨੁੱਖ ਦੇ ਸਭ ਆਨੰਦ, ਉਤਸ਼ਾਹ ਪੂਰਨ ਕਾਰਜ, ਪਿਆਰ ਤੇ ਘਿਰਣਾ ਵਰਗੀਆਂ ਮਾਨਸਿਕ ਜਗਤ ਨਾਲ ਸਬੰਧਿਤ ਗੱਲਾਂ ਆ ਜਾਂਦੀਆਂ ਹਨ। ਮਨੋਵਿਗਿਆਨ ਨੂੰ ਸਮਝਣ ਲਈ ਮਨ ਦੀਆਂ ਚੇਤਨ, ਅਰਥ ਚੇਤਨ ਅਤੇ ਅਚੇਤਨ ਪਰਤਾਂ ਦਾ ਪੂਰਾ ਹੋਣਾ ਜ਼ਰੂਰੀ ਹੈ। ਸਾਹਿਤ ਦਾ ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨ ਲਈ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਾਹਿਤਕਾਰ ਦੇ ਨਿੱਜੀ ਜੀਵਨ, ਜਾਤੀ ਸੁਭਾਅ, ਚੇਤਨ ਅਤੇ ਅਚੇਤ ਪ੍ਰਭਾਵਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ।

ਈ.ਐਮ. ਫਰੋਸਟਰ ਅਨੁਸਾਰ, “ਨਾਵਲ ਇਕ ਅਜਿਹੀ ਕਲਾ ਹੈ ਜਿਸ ਦੇ ਆਪਣੇ ਨਿਯਮ ਹਨ ਜੋ ਰੋਜ਼ਮਰਾ ਦੇ ਜੀਵਨ ਤੋਂ ਵਿਭਿੰਨ ਹੁੰਦੇ ਹਨ। ਨਾਵਲ ਵਿਚਲਾ ਪਾਤਰ ਤਾਂ ਹੀ ਯਥਾਰਥਕ ਹੈ ਜਦੋਂ ਉਹ ਇਨ੍ਹਾਂ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਵਿਚਰਦਾ ਹੈ।”¹¹

ਸਾਹਿਤਕਾਰ ਆਪਣੇ ਅਨੁਭਵ ਅਤੇ ਪ੍ਰਤਿਭਾ ਦੁਆਰਾ ਸਾਹਿਤ ਦੀ ਸਿਰਜਣਾ ਕਰਦਾ ਹੈ ਅਤੇ ਸਾਹਿਤ ਦੀ ਸਮੱਗਰੀ ਉਹ ਸਮਾਜ ਵਿੱਚ ਰਹਿੰਦੇ ਮਨੁੱਖਾਂ ਦੇ ਮਨਾਂ ਵਿੱਚ ਉਪਜੇ ਭਾਵਾਂ ਅਤੇ ਵਿਚਾਰਾਂ ਤੋਂ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ। ਸਾਹਿਤ ਦਾ ਪ੍ਰਕਾਰਜ, ਸਾਹਿਤਕ ਭਾਵਾਂ ਨੂੰ ਉਜਾਗਰ ਕਰਕੇ ਉਨ੍ਹਾਂ ਦੀ ਤ੍ਰਿਪਤੀ ਕਰਨਾ ਹੈ। ਜਿਸ ਦੇ ਫਲਸਰੂਪ ਆਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੈ। ਸਾਹਿਤਕ ਆਨੰਦ ਮਨੁੱਖੀ ਮਨ ਵਿੱਚ ਸਥਾਈ ਰੂਪ ਧਾਰਨ ਕਰਦਾ ਹੈ। ਸਾਹਿਤ ਦਾ ਪਹਿਲਾ ਪ੍ਰਕਾਰਜ ਦਿਖਾਈ ਦਿੰਦਾ ਹੈ ਪ੍ਰੰਤੂ ਦੂਸਰਾ ਲੁਕਵਾਂ ਹੈ। ਸਾਹਿਤ ਤਦ ਹੀ ਮਹਾਨ ਲੱਗਦਾ ਹੈ ਜਦੋਂ ਉਸ ਵਿੱਚ ਮਨੁੱਖਤਾ ਦੀ ਉਸਾਰੀ ਲਈ ਵਿਸ਼ੇਸ਼ ਸੇਧ ਦਿੱਤੀ ਗਈ ਹੋਵੇ। ਮਨੁੱਖ ਦੇ ਆਲੇ-ਦੁਆਲੇ ਬਹੁਤ ਕੁਝ ਨਵਾਂ ਅਤੇ ਪੁਰਾਣਾ ਵਾਪਰਦਾ ਰਹਿੰਦਾ ਹੈ। ਸਾਹਿਤਕਾਰ ਆਪਣੇ ਸਾਹਿਤ ਦੀ ਸਮੱਗਰੀ ਸਮਾਜ ਵਿੱਚ ਵਾਪਰਦੇ ਨਵੇਂ ਅਤੇ ਪੁਰਾਣੇ ਦੌਰ ‘ਚੋਂ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ। ਖਾਹਿਸ਼ਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਮਨੁੱਖ ਸੁਪਨੇ ਦੇਖਦਾ ਹੈ।

ਡਾ: ਕਮਲਪ੍ਰੀਤ ਅਨੁਸਾਰ, “ਮਨੋਵਿਸ਼ਲੇਸ਼ਣ ਰਾਹੀਂ ਸਿਰਫ਼ ਸਾਧਾਰਨ ਸਥਿਤ ਦਾ ਨਹੀਂ ਸਗੋਂ ਅਸਾਧਾਰਨ ਸਥਿਤੀ ਦਾ ਵੀ ਅਧਿਐਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।”¹²

18ਵੀਂ ਸਦੀ ਵਿੱਚ ਪ੍ਰਮੁੱਖ ਮਨੋਵਿਗਿਆਨੀ ਜੌਰਜ਼ ਬਰਕਲੇ, ਡੇਵਿਡ ਹਿਊਮ, ਡੇਵਿਡ ਹਾਰਟਲੇ, ਥਾਮਸ ਰੀਡ, ਈ.ਬੀ.ਡੀ ਕਾਂਡੀਲਾਕ ਹੋਏ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਪ੍ਰਤੱਖ ਗਿਆਨ, ਅਨੁਮਾਨ, ਕਲਪਨਾ, ਵਿਚਾਰ ਤੇ ਸੰਵੇਦਨਾ ਦਾ ਅਧਿਐਨ ਕਰਦੇ ਹੋਏ ਗਿਆਨ ਇਦਰੀਆਂ ਦੇ ਮਹੱਤਵ ਨੂੰ ਸਵੀਕਾਰ ਕੀਤਾ। ਇਸ ਉਪਰੰਤ ਮਾਨਵਤਾਵਾਦ, ਸੁਖਵਾਦ ਅਤੇ ਉਪਭੋਗਤਾਵਾਦ ਦੇ ਸਿਧਾਂਤ ਸਥਾਪਤ ਹੋਏ। ਇਨ੍ਹਾਂ ਤਿੰਨਾਂ ਦਾ ਮਨੋਵਿਗਿਆਨ ਨਾਲ ਗਹਿਰਾ ਸਬੰਧ ਹੈ।

19ਵੀਂ ਸਦੀ ਦੇ ਮਨੋਵਿਗਿਆਨੀ ਡਾਰਵਿਨ ਚਾਰਲਿਸ, ਜੇਮਜ਼ ਵਿਲੀਅਮ, ਜਾਨ ਸਟੂਅਰਟ ਤੇ ਵਿਲੀਅਮ ਵੁੰਡਟ ਨਾਲ ਆਧੁਨਿਕ ਮਨੋਵਿਗਿਆਨ ਦਾ ਆਰੰਭ ਹੋਇਆ। ਮਨੋਵਿਗਿਆਨ ਦਾ ਜਰਮਨ, ਫਰਾਂਸ ਤੇ ਬ੍ਰਿਟੇਨ ਵਰਗੇ ਦੇਸ਼ਾਂ ਵਿੱਚ ਅਧਿਐਨ ਸ਼ੁਰੂ ਹੋਇਆ। ਵਿਲੀਅਮ ਵੁੰਡਟ ਨੇ ਸਰਬ ਪ੍ਰਥਮ ਮਨੋਵਿਗਿਆਨਕ ਪ੍ਰਯੋਗਸ਼ਾਲਾ ਦੀ ਸਥਾਪਨਾ ਕੀਤੀ।

ਵਿਲੀਅਮ ਵੁੰਡਟ ਅਨੁਸਾਰ, “ਸੰਵੇਦਨਾ, ਪ੍ਰਤੱਖ ਗਿਆਨ ਅਤੇ ਵਿਚਾਰ ਆਦਿ ਮਾਨਸਿਕ ਕਿਰਿਆਵਾਂ ਦਾ ਪ੍ਰਯੋਗਾਤਮਕ ਅਧਿਐਨ ਕਰਕੇ ਗਿਆਨ ਇਦਰੀਆਂ ਦੀ ਸੰਵੇਦਨਾ ਦੇ ਵਿਕਾਸ ਵਿੱਚ ਖਾਸ ਮਹੱਤਵ ਹੈ।”¹³

20ਵੀਂ ਸਦੀ ਵਿੱਚ ਮਨੋਵਿਗਿਆਨ ਦੇ ਖੇਤਰ ‘ਚ ਕਈ ਮਹੱਤਵਪੂਰਨ ਪਰਿਵਰਤਨ ਆਏ। ਇਸ ਸਦੀ ਨੂੰ ‘ਮਨੋਵਿਗਿਆਨ ਦੀ ਸਦੀ’ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਸਦੀ ਵਿੱਚ ਮਨ ਦੇ ਵਿਕਾਸ, ਮੂਲ ਪ੍ਰਵਿਰਤੀਆਂ, ਸਿੱਖਿਆ ਗ੍ਰਹਿਣ ਕਰਨ ਦੀ ਸ਼ਕਤੀ, ਪ੍ਰੇਖਣ, ਸੰਵੇਦਨਾ ਰਾਹੀਂ ਸੰਕਲਪ ਉਸਾਰਨ ਦੀ ਕਿਰਿਆ, ਭਾਸ਼ਾ ਦਾ ਨਿਰਮਾਣ, ਯਾਦ ਸ਼ਕਤੀ, ਸੁਪਨੇ, ਯਾਦਾਂ, ਜਜ਼ਬਾਤ, ਟਕਰਾਉ, ਮਨੋਵਿਕਾਰ, ਚਰਿਤਰ, ਯੋਗਤਾ, ਅਚੇਤ, ਸਚੇਤ ਜਾਂ ਅਵਚੇਤਨ ਮਨ ਆਦਿ ਇਸ ਦੇ ਅਨੇਕ ਵਿਸ਼ੇ ਹੋਂਦ ਵਿੱਚ ਆਏ। ਉਪਰੋਕਤ ਸੰਕਲਪ ਮਨੁੱਖੀ ਵਰਤਾਰੇ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਅਹਿਮ ਭੂਮਿਕਾ ਨਿਭਾਉਂਦੇ ਹਨ। ਇਹ ਮਨੁੱਖੀ ਵਰਤਾਰੇ ਦੇ ਨਾਲ-ਨਾਲ ਸਾਹਿਤ ਅਤੇ ਕਲਾ ਦਾ ਅਧਿਐਨ ਕਰਨ ਵਿੱਚ ਵੀ ਸਹਾਈ ਹੁੰਦੇ ਹਨ। ਸਾਹਿਤ ਅਤੇ ਮਨੋਵਿਗਿਆਨ ਮਨੁੱਖ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਅਧਿਐਨ ਹੈ।

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“नृत्य कला में प्रभावोत्पादक तत्व”

*डॉ. मिकी वर्मा

भारतीय नृत्य की परम्परा संभवतः उतनी ही प्राचीन है, जितनी मानव जाति की। मन के भावों को व्यक्त करने का माध्यम, जिसे विभिन्न अंगों एवं भाव भंगिमाओं के द्वारा व्यक्त किया जाता है, उसे नृत्य कहते हैं। संगीत के साथ-साथ नृत्य का उद्भव भी नाट्य के साथ ही हुआ है।

भावों की अभिव्यक्ति के उद्देश्य से सृष्टि ने विभिन्न कलाओं का सृजन किया है। कलायें संस्कृति की सम्बाहक हैं जो सच्चे दर्पण का कार्य करते हुये समाज की प्रत्येक गतिविधि को निष्पक्ष रूप से प्रतिबिम्बित करती हैं। इन कलाओं में संगीत कला को अग्रगण्य अथवा श्रेष्ठ इसलिये माना गया है क्योंकि इसकी भावानुभूति अत्यन्त आनन्ददायक तथा प्रभावोत्पादक है। यह कला एक लम्बे अन्तराल तक मानव मन पर अपना प्रभाव बनाये रखती है। यही कारण है कि संगीत मानव का सबसे प्रिय विषय रहा है जिसके आधार पर उसने धर्म दर्शन, नैतिक मूल्य तथा समग्र अर्जित ज्ञान से सदैव आत्मसात किया है।

गायन-वादन तथा नृत्य इन तीन विद्याओं की त्रिवेणी से संगीत कला का निर्माण होता है। तीनों विद्यायें एक दूसरे की सहायक तथा प्रेरक परस्पर सहयोग हेतु एक दूसरे पर आश्रित हैं। संगीत में नृत्य विद्या विशेष उल्लेखनीय है क्योंकि इसमें संगीत का सम्पूर्ण स्वरूप (गायन-वादन तथा नर्तन) परिलक्षित होता है। अर्थात् नृत्य विद्या गायन तथा वादन को सदैव साथ लेकर चलती है। इस प्रकार दृश्य तथा श्रव्य दोनों कलाओं के स्वरूप नृत्य कला में प्रयुक्त होते हैं जो मनुष्य को सहज में ही आनन्द देते हैं।

नृत्य की आरम्भिक योजना का प्रारूप गेय तत्वों से प्राप्त होता है। गेय तत्व में स्वर, पद (काव्य), विभिन्न रागों में विभिन्न बंदिशों की रचना, गायक की आवाज का गुण धर्म, स्वर, लगाव तथा काकु भेद आदि अनेकानिक कारक नृत्य सम्बन्धी प्रत्येक क्रियाकलाप का निर्धारण स्वयं कर देते हैं। नृत्य में किस रस-भाव की निष्पत्ति रहेगी यह सब गेय तत्वों द्वारा निर्दिष्ट हो जाता है। इन गेय तत्वों के सृजनात्मक प्रयोगों से कुशल कलाकार हर प्रकार का रस भाव अभिव्यक्त करने में सक्षम हो जाते हैं। अतः अनेकानेक रस-भावों की निष्पत्ति कलाकारों के गेय तत्वों के चातुर्य कौशल द्वारा प्रदर्शित करने पर निर्भर करता है। वस्तुतः गेय तत्व नृत्य की समस्त योजनाओं का मार्गदर्शन करता हुआ उसका प्रत्येक कार्य सीमांकित कर देता है।

स्वर का आधार नाद (संगीतमयी ध्वनि) हैं। संगीत में नाद का प्रयोग अनेक रूपों में होता है। श्रुति, स्वर, स्पर्शमोड, कण, गमक, जमजमा, खटका, मूर्की, घसीट, कृन्तन आदि अनेक संगीतिक क्रियायें नाद के विभिन्न रूप हैं। इन क्रियाओं से तथा स्वरों के विशिष्ट लगाव से रागों की निर्मिति होती है। इन रागों में भी वन्दिश का अपना विशिष्ट चलन होता है जिसके आधार पर एक ही राग में करुण, भक्ति, शृंगार, वीर आदि

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हर रस भाव की निष्पत्ति सम्भव रहती है। भावार्थ यह है कि नाद के विभिन्न रूपों से हर गायन शैली व उसके अनुरूप राग की बन्दिशों का निर्माण व विस्तार होता है जिससे संगीत में नवीनता, गतिशीलता तथा कलात्मकता का बोध होता है जो हर क्रिया को सौन्दर्यविधि प्रदान करता है। नाद के इन रूपों से ही ध्रुपद, धमार, ख्याल, दादरा, टप्पा, तुमरी, भजन, गजन, गीत आदि अनेक गायन-शैलियों का प्रादुर्भाव होता है जो नृत्य को हर प्रकार से समृद्ध करते हैं। नृत्य में व्यवहृत रस-भाव के आधार पर ही इन शैलियों का चयन किया जाता है जिससे नृत्य भावनात्मक रूप ले लेता है।

गेय तत्व के अतिरिक्त नृत्य में लय की प्रधानता रहती है। वास्तव में लय के बिना संगीत की कोई भी क्रिया सम्भव नहीं है। लय के बिना नृत्य की कल्पना भी नहीं की जा सकती। लय का अर्थ है एक समान गति अथवा चालू। संगीत में जब लय स्थापित हो जाती है तो समस्त कलाकारों को उसके अनुरूप कला का व्यवहार करना पड़ता है। इससे प्रत्येक सांगीतिक क्रिया एक निश्चित समय पर की जाती है। इस लय के कारण ही पूरे सांगीतिक परिवेश में अनुशासन बना रहता है। लय से ही कलाकारों का आपसी सहयोग बना रहता है। गायक वादक अथवा नर्तक सभी को लय के अन्तर्गत ही अपनी क्रियाओं को प्रदर्शित करना आवश्यक हो जाता है। लय का जब एक निश्चित आवर्तन बन जाता है तो वह ताल बन जाती है जिसमें बोलों के द्वारा निश्चित मात्राओं का भराव रहता है।

नृत्य में ताल का भराव बहुत महत्वपूर्ण है। कुशल ताल वादक ताल के भराव में पेशकार, कायदा, टुकड़ा, मुखड़ा, रैला, परन तथा तिहाईयो द्वारा नृत्य में चार चान्द लगा देते हैं। ताल के नवीन प्रयोगों द्वारा नृत्य को अभिनय के नये-नये आयाम प्राप्त होते हैं इससे सृजनात्मकता का संचार होता है और नृत्य रोजक होता जाता है। ताल के भराव में घन वाद्यों का बहुत योगदान रहता है घंटी, खंजरी, झांझ, मंजीरा आदि वन वाद्यों से ताल के विशिष्ट आघातों को कोरदार ढंग से दर्शाया जाता है जिससे वातावरण अत्यन्त भावुक हो जाता है। नृत्य में ताल वाद्यों को विशेष महत्व देने से, ताल के आघातों तथा उसके विभागों को स्पष्ट व जोरदार ढंग से दिखाने से, खाली अन्तरालों में भराव देने से एवं एक चमत्कार पूर्ण ढंग अथवा तिहाईनुमा ढंग से सम दिखाने से दर्शक व श्रोताओं में सुखद अनुभूति मिलती है।

नृत्य विद्या को चमत्कृत रखने में वाद्य यन्त्रों की भूमिका अत्यन्त सराहनीय है। वाद्यों द्वारा उत्पन्न स्वरों के प्रभाव से एक सुरीला वातावरण तैयार हो जाता है। गायक को गायन में विशेष प्रोत्साहन मिलता है। स्वर के भराव के अतिरिक्त वाद्यों द्वारा गायक की संगत की जाती है। वाद्य यन्त्र राग निर्माण के विभिन्न स्थलों को विशेष रूप से स्पष्ट करते हैं। इससे सुन्दर तथा भरावदार वातावरण बनता है। संगत के अतिरिक्त लहरा के द्वारा ताल के सुन्दर आवर्तन का निर्माण किया जाता है जो विभिन्न लयकारियों के माध्यम से सम को बड़ी कुशलता से दर्शाता है। सम का आनन्द अत्यन्त सुखद तथा आकर्षक होता है। श्रोता सम पर आने का जिज्ञासापूर्वक प्रतीक्षा करते हैं तथा सम के सही ढंग से आने पर एक आलौकिक आनन्द का बोध करते हैं।

निष्कर्ष रूप में यह कहा जा सकता है कि संगीत के वास्तविक उद्देश्य की पूर्ति नृत्य विद्या से की जाती है जहां संगीत अपनी चरम सीमा पर पहुंच जाता है। गायन तथा वादन में जहां एक या दो व्यक्तियों द्वारा कार्यक्रम सन्मन् हो सकता है वहां नृत्य में यह सम्भव नहीं। इसमें अधिक से अधिक कलाकारों का सहयोग

अपेक्षित रहता है। इसमें गायक-वादक, संगीतकार, लहरा के कलाकार, अवनद्ध व घमनवाद्यों के कलाकार, कवित तथा वालों के पढ़न्त के कलाकार आदि समस्त विद्याओं के कलाकारों का संयुक्त रूप से योगदान रहता है। अतएवं यह सामूहिक कला है जिसमें कलाकारों के आन्तरिक भाव व सृजनात्मक कार्यों की योजनाओं का कुशलता के साथ प्रदर्शन आवश्यक रहता है। स्वर, लय, ताल आदि में थोड़ी सी भिन्नता नृत्य की सम्पूर्ण योजना को विकृत कर सकती है। अतः कलाकारों की तस्मयता, सृजनात्मक परिपक्वता, विषय सम्यन्धी यथेष्ट ज्ञान तथा भावानात्मक एकता के संतुलित प्रयास से नृत्य को मनमोहक और प्रभावपूर्ण बनाया जा सकता है।

संगीत में स्थाय

*चरनजीत कौर

भारतीय संगीत में आलाप गायन वैदिक काल से ही प्रचलित था। रागों के प्रचलन के पश्चात् रागालप्ति व रागात्ताप के नाम से राग के विस्तार करने की क्रिया को जाना गया। रागात्ताप व रागालप्ति अनिवद्ध गान के अंतर्गत आते हैं। रागात्ताप में दस लक्षणों का तथा रागालप्ति में स्थाय, गमक, अलंकार तथा लय भिन्नता आदि तत्वों का समावेश होता है।

शारंगदेव के अनुसार -

“ वर्णालंकार सम्पन्ना गमक स्थाय चित्रिता ।
अलप्तिस्थ्यते तज्ज्ञै भुरिभंगि मनोहरा ॥”¹

अर्थात् वर्ण अलंकार, स्थाय, गमक द्वारा सुसज्जित तथा विविध भंगिमाओं द्वारा अलंकृत किया हुआ विस्तार रागालप्ति कहलाता है।

“राग के वादी, संवादी, अनुवादी स्वरों में प्रसारित होने वाले रागवाचक आलाप स्थाय कहलाते हैं। पार्श्वदेव के अनुसार राग के स्वरों की आवृत्ति ठाय (स्थाय) है।”²

“ठाय शब्द स्थाय का प्राकृत रूप है। गति, गमक का योग या अन्य रागों का कोई हिस्सा, स्वरावृत्ति आदि समावेश ठाय में होता है।”³

शारंगदेव ने अपने ग्रंथ संगीत रत्नाकर में गीत का उल्लेख किया, जिसमें उन्होंने गीत के दो प्रकार गंधर्व एवं गान माने। गान के भी दो प्रकार हैं निबद्ध तथा अनिबद्ध। अनिवद्ध गान (बंधनहीन) में जो आलाप किया जाता था, उसके प्रकारों का उल्लेख किया जो कि रागात्ताप, रूपकालाप तथा आलप्ति गान माने गए। आलप्ति में रागालप्ति तथा रूपकालप्ति दो प्रकार हैं। स्थाय का संबंध रागालप्ति से है। स्थाय के अंतर्गत प्रायः सभी सौंदर्य तत्व आ जाते हैं, क्योंकि स्थाय ऐसे स्वर समुदाय हैं, जिनमें अलंकार, गमक, वर्ण, काकु, गति तथा अन्य रागों की छाया आदि सब का समागम हो जाता है। स्थायों द्वारा गायक अपनी कल्पना तथा कंठ सामर्थ्य का प्रदर्शन करता है।

* असिस्टेंट प्रोफ़ेसर, संगीत गायन विभाग, रामगढ़िया गरलज कालेज, लुधियाना

स्थाय शब्द का अर्थ तथा ऐतिहासिक पृष्ठभूमि :-

‘स्थाय’ शब्द प्रकृति-प्रत्यय के नियम से सिद्ध नहीं होता। ‘स्थिर’ अर्थ वाली ‘स्था’ धातु से बनने वाले स्थायित, स्थायुक आदि शब्द ‘स्थिर रहने वाला’ अर्थ के सूचक हैं। संभव है इन्हीं के अपभ्रंश ‘स्थाय’ को संस्कृत रूप दे दिया गया हो। राजस्थानी बोली में कुछ इसी अर्थ में ‘ठाय’ शब्द का प्रयोग होता है। स्थाय के संदर्भ में यह उल्लेखनीय है कि संगीत समय सार में स्थाय के पर्याय के रूप में ‘ठाय’ शब्द का प्रयोग हुआ है। स्थाय शब्द संगीत रत्नाकर के किसी पूर्ववर्ती ग्रंथ में नहीं मिलता। शारंगदेव ने संगीत रत्नाकर के तीसरे अध्याय प्रकीर्णाध्याय में स्थाय का उल्लेख किया है। लेकिन इसका प्रयोगगत मूल नाट्य शास्त्र और बृहद्देशी के अलंकारों, वीणावादन की धातुओं और नाट्य शास्त्र के कण्ठगुणों में है। स्थाय शब्द, उसकी धारणा, स्थाय भेदों और उनके लक्षणों का व्यवस्थित और सम्पूर्ण निरूपण-विश्लेषण सब से पहले संगीत रत्नाकर में ही प्राप्त होता है। लेकिन संगीत रत्नाकर से बहुत पहले से स्थायों की विविधता की लम्बी परंपरा रही होगी। यह इस बात से ही प्रकट है कि शारंगदेव ने स्थायों के दो वर्गों पूर्वप्रसिद्ध तथा अधुना-प्रसिद्ध में बांटा है। संगीत समयसार में एक पूरा अध्याय स्थाय पर है जिसमें स्थाय और स्थायभेदों के लक्षण हैं।

स्थाय निरूपण के संबंध में भोज और सोमेश्वर का उल्लेख महत्वपूर्ण है , क्योंकि भोज का संगीत संबंधी कोई ग्रंथ आज प्राप्त नहीं होता । यद्यपि संगीत पर उनका ग्रंथ था, ऐसा उल्लेख मिलता है । मानोल्लास के उपलब्ध पाठ में स्थाय या ठाय का कोई उल्लेख नहीं मिलता । पार्श्वदेव द्वारा स्थाय के संदर्भ में इन दोनों आचार्यों का नामोल्लेख अगर सही है तो यह सूचित करता है कि उनके ग्रन्थों में स्थाय का निरूपण था और पार्श्वदेव को वो ग्रंथ सम्पूर्ण रूप से उपलब्ध थे । भोज 10वीं-11वीं शताब्दी में और सोमेश्वर 12वीं शताब्दी में हुए थे ।

स्थाय के लक्षण :-

स्थायों के लक्षण मुख्यतः दो रूपों में दिए गए हैं ।

1. उपमाओं के द्वारा, जिनमें स्थाय के द्वारा श्रोता के चित्त पर कैसा प्रभाव उत्पन्न होता है या कैसी छवि उभरती है या कैसी मूर्ति बनती है, यह कहा गया है। इन स्थायों के लक्षणों में बड़ी समृद्ध कल्पना का दर्शन होता है। जैसे ‘ढाल’ नामक स्थाय जिसका यह लक्षण है-गोल मोती। संगीत समयसार की भाषा में काँच जैसी चिकनी सतह पर रखा गया मोती, जैसे अपने आप लुढ़कता चला जाता है , उसी तरह जहाँ स्वर सहजता से लुढ़कते हुए से प्रयुक्त हों ।

2. संगीत की ही भाषा में दिए गए लक्षण जैसे स्वरलंबित स्थाय जिनका लक्षण यों है - जिसमें बीच-बीच में कई स्वरों का लंघन हो । इनके अलावा कुछ स्थाय ऐसे भी हैं जो इन दोनों में से किसी भी वर्ग में नहीं रखे जा सकते । उन्हें अलग वर्ग में रख सकते हैं ।

स्थाय की धारणा और प्रयोग :-

दोनों दृष्टियों से स्थाय भारतीय संगीत में बड़ा महत्वपूर्ण और विशेष है क्योंकि राग का रूप उसके अनिवार्य विस्तार (आलप्ति) में ही समग्रता से व्यक्त होता है और आलप्ति स्थायों के द्वारा ही आकार ग्रहण करती है । आलप्ति के निरूपण के अंत में कहा ही गया है कि छोटे-छोटे स्थायों के द्वारा राग की स्थापना होती है । स्थाय के संदर्भ में राग और आलप्ति को पर्याय कह सकते हैं । सामान्य रूप से राग की सबसे छोटी मूल इकाई स्वर है। उससे बड़ी इकाई कुछ या कई स्वरों से मिल कर बनने वाले स्वरगुच्छों की संज्ञा स्थाय है। अनेक स्थायों से मिल कर बनने वाला और चित को प्रभावित करने वाला सन्निवेश आलप्ति है और अपनी संपूर्णता में गठित आलप्ति ही राग है।

स्थाय का महत्व :-

स्थाय मुख्य रूप से राग के रूपनिर्मित, राग के 'वर्ताव' या शैली और रंजकता से जुड़े तत्वों को समेटता है, जैसा कि स्थायों के लक्षणों से प्रकट होता है। संगीत रत्नाकर और संगीत समयसार के निरूपण से यह भी व्यक्त होता है कि स्थायों के रूप में प्रयोगगत सूक्ष्मताओं की और उनके विश्लेषण की लंबी और विकसित परंपरा रही होगी।

शारंगदेव के प्रबंधाध्याय में रूपक (बंदिश) में नयेपन के पाँच हेतु बताए हैं जिनमें से एक यह है कि राग बदल देने से रूपक नया हो जाता है । “राग : स्थायान्तरैर्नव”⁴ अर्थात् शारंगदेव के अनुसार स्थाय बदल देने से राग नया हो जाता है । इसका अर्थ यह है कि जैसे स्थाय बदल देने से राग बदल जाता है ,उसी तरह बंदिश के स्थायों को बदल दें तो बंदिश भी नई हो जाएगी क्योंकि स्थाय राग के रूप को तो बनाते ही हैं, रूपक या बंदिश की रचना भी स्थायों के द्वारा ही होती है। अर्थात् स्थाय रागरूप की तरह बंदिश के रूप निर्माण के घटक भी हैं । जब यह कहते हैं कि यह अमुक राग की बंदिश है तो संकेत बंदिश में भी रागरूप के स्थायों की तरफ ही होता है । “आधुनिक राग विस्तार में प्रयोग होने वाले विविध स्वर समुदाय जिनमें गमक, मींड, ताल, लय तथा गति भिन्नता आदि तत्वों का समावेश हो, उन्हें स्थाय की संज्ञा दे सकते हैं ।”⁵

गान, वादन के अलावा नृत्य में भी स्थाय का महत्व रहा है । संगीत रत्नाकर के

नर्तनाध्याय में वर्णित देशीनृत की 'गौण्डली' पद्धति में जब नर्तकी स्वयं आलप्ति करते हुए नृत्य करती है तो आलप्ति में भिन्न भिन्न स्थायों का ही प्रयोग करती है ।

“शारंगदेव ने स्थाय के संकीर्ण तथा असंकीर्ण प्रसिद्ध तथा अप्रसिद्ध एवं भिन्न प्रकार बताए हैं । संकीर्ण स्थाय यानि जिनके लक्षण एक दूसरे में मिल जाते हैं । असंकीर्ण स्थाय यानि जिनके लक्षण पृथक-पृथक दिखाई देते हैं ।”⁶

संदर्भ ग्रंथ सूची

1. संगीत रत्नाकर, शारंगदेव, पृष्ठ 97
2. संगीत समयसार, पाशवदेव, पृष्ठ 34
3. संगीत निबन्ध माला, डा एम. विजयलक्ष्मी, पृष्ठ 191
4. संगीत रत्नाकर, शारंगदेव, पृष्ठ 97
5. संगीत निबन्ध माला, डा एम. विजयलक्ष्मी, पृष्ठ 191
6. भारतीय संगीत में निबद्ध तथा अनिबद्ध गान, पृष्ठ 284

सहतार वाद्य से तरबदार सितार वाद्य तक

*विरेन्द्र कुमार

वाद्य शब्द की व्युत्पत्ति वद् धातु से हुई है जिसका अर्थ स्पष्ट बोलना अर्थात् किसी भी संगीतात्मक ध्वनि उत्पादक वस्तु को वाद्य की संज्ञा दी जा सकती है।

वाद्य शब्द का प्रयोग संगीत शास्त्र में अनेक अर्थों में हुआ है जिन में से तीन मुख्य हैं :-

1. वाद्य जिसे बजाया जाता है।
2. वाद्य वह है जिसे हाथों की क्रियाओं से प्रयोग किया जाता है।
3. वह जिसे हाथों के द्वारा बजाया जाता है।

लालमणि मिश्र :- संगीतात्मक ध्वनि तथा गीत को प्रकट करने वाले उपकरण को वाद्य कहा जाता है।

इन्द्राणि चक्रवती :- इनके अनुसार वाद्य शब्द की उत्पत्ति वद् धातु से हुई है।

सितार शब्द की व्युत्पत्ति

और

सितार के लिए सहतार शब्द का प्रयोग

सहतार नाम से यह अनुमान किया जा सकता है कि भाषा की सुगम उच्चारण प्रवृत्ति के प्रति लोगों के सहज आकर्षण के चलते कालान्तर में सहतार से सितार हो गया।

* असिस्टेंट प्रोफेसर, संगीत विभाग, राजकीय महाविद्यालय, टांडा।

पंडित जगदीश नारायण पाठक के अनुसार, “सितार शब्द की व्युत्पत्ति सा वन्धते धातु से हुई है जिसमें अधोवत् तीन शब्दों का योग है।

सिते — वन्धनै

आ — समन्तात्

र — रंजयति इति सितार

अर्थात् वन्धनों द्वारा जो सब ओर से आनन्दित करता है वह वाद्य सितार है।

विभिन्न मान्यताएँ

1. गर्ग संहिता के अनुसार, “भगवान श्री कृष्ण के पास सितार के साथ गायन करती हुई गोपियों का वर्णन मिलता है”।
2. विद्वानों का यह भी मत है कि सितार ईरानी वाद्य है जो कि मुस्लिमानों के आगमन के साथ यहाँ आया था।
3. इसकी ईजाद का सर्वाधिक श्रेय अमीर खुसरो को दिया जाता है। इसके साथ ही तबला, ख्याल गायकी का अविष्कारक भी इसे ही माना जाता है।
4. संगीत सुदर्शन के अनुसार पंडित सुदर्शनाचार्य शास्त्री लिखते हैं कि— “सितार को अमीर खुसरो फकीर ने निकाला और इस पर तीन तार चढ़ाए, इसी कारण इसका नाम सहतार रखा गया क्योंकि फारसी में इसका अर्थ तीन होता है”।
5. कुछ विद्वानों के अनुसार सितारवाद्य की उत्पत्ति का श्रेय तम्बूर को देते हैं। आचार्य बृहस्पति, श्रीमति सुलोचना यजुर्वेदी इस बात का समर्थन करते हैं क्योंकि बारहवीं सदी से लेकर अठारहवीं सदी तक संगीतकारों ने अपने ग्रंथों में तम्बूर वाद्य की चर्चा की है और इसका ‘आईने अकबरी’ में भी

उल्लेख मिलता है और 'राग दर्पण' में भी इसका वर्णन किया गया है। संगीत परिजात में भी इसका उल्लेख मिलता है।

6. संगीतज्ञ विश्वम्भर नाथ भट्ट ने सितार को त्रिन्तत्री वीणा का ही एक रूप माना है।

इन सभी मान्यताओं से यह स्पष्ट होता है कि सितार वाद्य, वीणा वाद्य का ही विकसित रूप माना गया है। अतः कुल मिलाकर वीणा ही सितार की जननी है।

विकास क्रम

विकास की अवधारणा का मूल परिवर्तन में निहित है। सामान्य रूप से परिवर्तन बदलाव का बोधक है। जब यह बदलाव सही दिशा में हो तो विकास की संज्ञा प्राप्त करता है। सितार के विकास में अगर हम बात करें तो प्राचीन काल में अनेक प्रकार की वीणाओं का प्रचलन था।

1. नारद के संगीत मकरंद में विभिन्न वीणाओं का विवरण मिलता है।
2. आचार्य भरत मुनि जो कि संगीत शास्त्रियों में बहुत ही महत्वपूर्ण स्थान रखते हैं उन्होंने भी वीणाओं पर श्रुतियों का प्रयोग किया है। उन्होंने इस प्रयोग के लिए चित्रा और विपचि वीणा का प्रयोग किया है।
3. वैदिक युग में भी हमें वीणाओं का वर्णन मिलता है और यह इस प्रकार है :-
 - क. ऋग्वेद में कर्करी वीणा, वाख्य वीणा को उल्लेख मिलता है।
 - ख. यजुर्वेद में अश्वमेध यज्ञों में वीणा वादकों का उल्लेख मिलता है।
 - ग. सामवेद में पिनाकी, रावणी, कच्छपी आदि वीणाओं का उल्लेख मिलता है।
4. बौद्ध काल और जैन काल में भी वीणाओं का उल्लेख मिलता है।

मध्य काल (13वीं से 19वीं सदी तक)

इस युग में चल वीणा, किन्नरी वीणा, महती वीणा का उल्लेख मिलता है। पंडित शारंग देव ने अपने ग्रंथ में ही वीणाओं का वर्णन किया है।

मध्य काल में उत्तरी भारत पर मुस्लिम हमलावरों का ही मुख्यतः समय था जिसके परिणामस्वरूप भारतीय कलाओं और संस्कृति का बहुत नुकसान हुआ। मुस्लिम संगीतकार अमीर खुसरो और हिन्दुस्तानी संगीतकार पंडित गोपाल नायक जिन्होंने भारतीय संगीत को जीवन प्रदान करने की बेहद प्रयास किए और संगीत में नए-नए प्रयोग भी किए। सितार की उत्पत्ति और विकास में मध्य युग का बहुत ही योगदान है क्योंकि इसकी उत्पत्ति अगर हम सभी मतों और तथ्यों को आधार मानें तो मध्य युग ही इसका जन्मदाता है।

आधुनिक काल

सितार के आधुनिक रूप का विकास तेरहवीं चौदहवीं सदी से शुरू होता है। इसके पूर्व भारत में त्रिन्तत्री वीणा का ही प्रचलन था। अठारहवीं शताब्दी में सैनीयां घराने के कुछ उस्तादों ने शिक्षा देने के लिए जिस वाद्यो को अपनाया जिसमें सितार वाद्य भी प्रमुख था। सितार पर गायन शैली का प्रयोग उन्होंने ही शुरू किया।

सितार के आकार के विकास में खुसरो खाँ के पौत्र फिरोज खाँ ने भी योगदान दिया।

उस्ताद गुलाम मोहम्मद ने सितार के आकार और वादन के विकास में नया अध्याय जोड़ दिया। उन्होंने सितार पर तरबों का प्रयोग किया जो कि बहुत उपयोगी सिद्ध हुआ और सितार वादन में एक निखार आ गया।

पंडित रवि शंकर जी ने सितार पर अतिमंद्र का एक और तार जोड़कर कृत्तन अंग भी समाविष्ट कर दिया और लयकारी से इनको सजाया और पंडित जी ने जोड़े के स्थान पर पंचम का एक और तार लगाया जिस से सितार में चार सप्तक वादन की सुविधा दी।

उस्ताद विलायत खाँ साहिब ने परम्परागत सितार में गन्धार और पंचम की तार का प्रचलन किया और गायन शैली को बढ़ाया।

स्वर्गीय उस्ताद अब्दुल हलीम जाफ़र खाँ ने सितार में मसीतखानी और रजाखानी बाजों को मिलाकर नया बाज तैयार किया जिसका नाम जाफ़रखानी बाज था।

स्वर्गीय निखिल बैनर्जी ने सितार में नवीनता लाने के लिए गायकी और तंत्रकारी दोनों को मिलाकर सितार वादन किया।

सितार के प्रकार

1. सादा सितार
2. तरबदार सितार

यह दो प्रकार के सितार हैं और आगे इनके और दो प्रकार हैं।

1. चल थाट का सितार
2. अचल थाट का सितार

चल थाट के सितार में पर्दों को कोमल और शुद्ध स्वर स्थान दिया जा सकता है पर अचल थाट के स्थान में इनके पर्दे निश्चित ही होते हैं।

वर्तमान समय में यह दोनों ही सितार प्रचलन में हैं और दोनों में ही तरबों का प्रयोग होता है। क्योंकि सितार वादन में अलाप से लेकर आखिर तिहाई तक तरबों का बहुत महत्वपूर्ण कार्य होता है।

वर्तमान समय का सितार एक समय के अनुसार सुधरा हुआ रूप है जिसने वीणा से लेकर सहतार, सहतार से लेकर सितार और इससे आगे तरबदार सितार तक का सफर तय किया है और यह सफर अभी यहीं समाप्त नहीं हुआ और आगे तक चलता रहेगा।

सन्दर्भ ग्रंथ सूची

लेखक	पुस्तकें
(1) पंडित ओंकार नाथ ठाकुर	(भारतीय संगीत का इतिहास)
(2) आचार्य बृहस्पति	(संगीत चिंतामणि)
(3) डॉ. लालमणि मिश्र	(भारतीय संगीतवाद्य)
(4) पंडित जगदीश नारायण पाठक	(सितार सिद्धान्त)
(5) आचार्य बृहस्पति	(भरत का संगीत सिद्धान्त)
(6) डॉ. लक्ष्मी नारायण गर्ग	(संगीत निबन्धावली)
(7) श्री भगवत शरण शर्मा	(हिन्दोस्तानी संगीत शास्त्र)
(8) पंडित रवि शंकर	(माई म्यूज़िक माई लाइफ)
(9) पंडित देवव्रत चौधरी	(सितार एंड इट्स तकनीक)
(10) वन्दना ठाकुर	(तरबदार सितार की उत्पत्ति एवं महत्त्व)

वर्तमान समय का सितार एक समय के अनुसार सुधरा हुआ रूप है जिसने वीणा से लेकर सहतार, सहतार से लेकर सितार और इससे आगे तरबदार सितार तक का सफर तय किया है और यह सफर अभी यहीं समाप्त नहीं हुआ और आगे तक चलता रहेगा।

सन्दर्भ ग्रंथ सूची

लेखक	पुस्तकें
(1) पंडित ओंकार नाथ ठाकुर	(भारतीय संगीत का इतिहास)
(2) आचार्य बृहस्पति	(संगीत चिंतामणि)
(3) डॉ. लालमणि मिश्र	(भारतीय संगीतवाद्य)
(4) पंडित जगदीश नारायण पाठक	(सितार सिद्धान्त)
(5) आचार्य बृहस्पति	(भरत का संगीत सिद्धान्त)
(6) डॉ. लक्ष्मी नारायण गर्ग	(संगीत निबन्धावली)
(7) श्री भगवत शरण शर्मा	(हिन्दोस्तानी संगीत शास्त्र)
(8) पंडित रवि शंकर	(माई म्यूज़िक माई लाइफ)
(9) पंडित देवव्रत चौधरी	(सितार एंड इट्स तकनीक)
(10) वन्दना ठाकुर	(तरबदार सितार की उत्पत्ति एवं महत्व)

पंजाबी लोक संगीत का बदलता स्वरूप

*डा. विवेक वर्मा

पंजाबी की मिट्टी में ऐसा विशिष्ट गुण रहा है कि इसने प्राचीन समय से ही समस्त पंजाब की संगीतमय बना रखा है। यहाँ के लोगों ने लोक संगीत से इतना आत्मसात किया है कि इसने न केवल भारत वर्ष अपितु समस्त विश्व में एक सुदृढ़ परम्परा के अन्तर्गत अपनी स्वतन्त्र पहचान बना ली है। इतिहास साक्षी है कि इस लोक संगीत की नींव पर शास्त्रीय संगीत, सूफी संगीत तथा गुरमत संगीत का विकास हुआ जिससे इसको अन्तर्राष्ट्रीय स्तर पर सम्मान प्राप्त हुआ। इस लोक संगीत से अनूठे तत्व प्राप्त करके शास्त्रीय संगीत के तलवंडी, शामचौरासी, कसूर, पटियाला तथा हरियाणा आदि विख्यात घरानों का प्रादुर्भाव हुआ जिन्होंने संगीत जगत में विशेष छाप छोड़ी है। इसी की प्रेरणा से सूफी संगीत तथा गुरमत संगीत को प्रतिष्ठा मिली जिन्होंने संगीत के आध्यात्मिक स्वरूप व भक्ति के स्वरूप को विश्व के सामने उजागर करके लोकप्रियता अर्जित की। मुल्तानी काफ़ीयां, कव्वालियां, टप्पा, पंजाबी अंग की ठुमरी आदि अत्यन्त महत्वपूर्ण गायन शैलियां इसी लोक संगीत की देन हैं। पीरों, फकीरों, सन्तों, सूफियों व गुरुओं की इस धरती पर लोक संगीत की परम्परा अत्यन्त समृद्ध रही है जिसमें गायन वादन व नृत्य इन तीनों विद्यों का विस्तृत भंडार है। हीर, मिर्जा, कौलां, ढोल, सम्मी, सस्सी, जुगनी आदि पंजाब की अत्यन्त भावुक गीत शैलियां हैं जो बहुत लोकप्रिय हैं। कवीश्री ऐसी परम्परागत गायन शैली है जो बहुत आकर्षण रखती है। वस्तुतः यहां हर उत्सव, त्योहार, मेले तथा अन्य सांस्कृतिक अवसरों पर अनेकों गीत सुनने को मिलते हैं। यहां का हर अवसर किसी न किसी गीत से जुड़ा हुआ है। अतः दुख-सुख, त्योहार मेले, चलते फिरते अथवा काम करते हुये किसी न किसी शैली का गीत अवश्य सुनने को मिलता है। इन गीतों में रंजकता, भावुकता तथा मस्ती का वातावरण मिलता है। अधिकांश गीत राग तत्वों से परिपूर्ण हैं जिसमें टप्पा का चलन, मुर्की का प्रयोग, स्वरों का वैचित्रपूर्ण लगाव बहुत सुन्दर ढंग से होता है। बुलन्द आवाज व भावुक ढंग के गायन के इन गीतों को अमरत्व प्रदान किया है। ढाढी व मिरासी जाति के लोगों ने पंजाबी लोग गीतों का सम्बर्धन व विकास करते हुये लोक संगीत के क्षेत्र में महत्वपूर्ण कार्य किया है। शास्त्रीय संगीत की तरह इन जातियों में लोग संगीत की घरानेदार परम्परा है जहां लोक संगीत की परम्परागत रूप से शिक्षा दी जाती है। इन लोगों ने इन गीतों को अर्थपूर्ण भाव व भाषा, सुन्दर छन्द, विराम, लय बोध सरलता, सहजता, कोमलता, विरहा, ईश्वर से लगाव तथा मस्ती का चलन दिया है। गीतों के सांस्कृतिक पक्ष को स्त्री वर्ग ने सुदृढ़ किया है जिसने पंजाब के लोग संगीत को अनगिनत संस्कार गीत देकर महत्वपूर्ण योगदान किया है। गीतों की समृद्ध परम्परा के अतिरिक्त पंजाब संगीत में कींग, तूम्बी, अलगोजा, ढोल, ढोलक, चीमटा, बीन, ताशा, नगारा, डफली,

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इहद, सांगी आदि लोग-वाद्यों का प्रचलन रहा है जो इस लोक-संगीत के आधार स्वरूप हैं जिन्होंने इस संगीत को बहुत ही आकर्षक तथा भावुक रूप प्रदान किया है। इन वाद्यों के वादकों की भी संदी य संदी शिक्षा एक परम्परागत रूप से चली आ रही है। उपरोक्त गीत शैलियों तथा वाद्य-यन्त्रों का संयुक्त प्रयोग नृत्य-विद्या में परिलक्षित होता है। पंजाब की नृत्य विद्या में भांगड़ा, गिद्धा, मलवाई गिद्धा तथा सम्मी आदि अत्यन्त महत्वपूर्ण नृत्य शैलियां प्रचलित हैं जो विश्व विख्यात रही हैं। इस प्रकार पंजाब का लोक संगीत अत्यन्त भावपूर्ण तथा आकर्षक संगीत तत्वों से ओत प्रोत है जो अपनी विशेषताओं के कारण जगत प्रसिद्ध है।

वर्तमान समय में पंजाब के संगीत में भारी बदलाव आ रहे हैं। ये बदलाव भौतिक जगत की देन हैं। इन बदलावों से पंजाब के लोक संगीत को जो क्षति हुई है वह चिन्ता की बात है और इस पर विचार करना बहुत प्रासंगिक है ताकि हम इस स्वस्थ परम्परा की सुरक्षा कर सकें। इस संदर्भ में कुछ तथ्य इस प्रकार हैं:

- (1) वर्तमान समय में एक मनोमुखी प्रवृत्ति के अन्तर्गत लोक गीतों के परम्परागत रूपों से छेड़छाड़ बहुत हो रही है। ऐसा देखा गया है कि कोई भी कलाकार गीत की स्थायी लेकर अन्तरा अपने ढंग से लिख लेता है और स्वयं उस गीत का रचयिता बन जाता है। “कल्ला न जाई खेत नू कीकर ते कांटो रेहंदी”, “तेरे ईशक नचाया कर थैय्या थैय्या”, “मैं यार मनाणा नी, चाहे लोक बोलियां बोले” आदि अनेक गीतों के उदाहरण हैं जिनमें केवल स्थायी परम्परागत है बाकी सारा रचा गयी गीत रहता है। परम्परागत गीतों से इस प्रकार छेड़छाड़ सांस्कृतिक दृष्टि से भारी अपराध है। इस छेड़छाड़ में बाबा फरीद अथवा बुल्लोशाह जैसे महान् सन्तों की रचनाओं को भी नहीं बख्शा गया है।
- (2) आज के व्यावसायिक संगीत ने पुरानी रचनाओं को Fusion Music में ढाल कर सृजन के नाम पर बहुत बड़ा अन्याय किया है। कोक स्टूडियो, यूको म्यूजिक आदि ने परम्परागत गीतों से बहुत खिलवाड़ किया है जो भारी चिन्ता का विषय है। इन व्यावसायिक संस्थाओं का एक मात्र लक्ष्य पैसा कमाना है चाहे हमारी विरासत को कितना भी आघात क्यों न पहुंचे। पंजाब की शुद्ध गायन परम्परा में कभी यमला जट, आशा सिंह मस्ताना, सुरेन्द्र कौर, गुरमीत बाबा, डाली गुलेरिया आदि गायकों का महत्वपूर्ण योगदान रहता था जिन्होंने परम्परागत गीतों को घरानेदार गायकी से जोड़कर रखा। परन्तु आज के अनागिनत कलाकार बिना इल्म, तालीम व फन के Fusion Music के नाम पर अपनी मनमर्जी का गा-बजा रहे हैं और लोगों को सस्ता मनोरंजन दे रहे हैं।
- (3) पंजाबी लोक संगीत में शोर-शराबे की प्रधानता आ गई है। भले ही माइक्रोफोन ने आवाज को नये आयाम दिये हैं परन्तु कलाकार लोक संगीत की बारीकियों को भूलकर माइक्रोफोन की बारीकियों के प्रति अधिक सावधान हो गये हैं। जहां कलाकार अपनी बुलन्द आवाज व सौन्दर्य के रंजक तत्व तथा स्वर लगाव, मूर्की, मीडि, फिस्त स्वर वैचित्र्य, टप्पा का चलन आदि से श्रोताओं को प्रभावित करते थे वहीं आज का कलाकार विभिन्न Electronic Instruments के माध्यम से ही संगीत में सौन्दर्य स्थापित करने का प्रयास करता है जो मात्र एक छलावा है। वास्तविकता उससे

कोसों दूर रहती है। माइक्रोफोन का Volume बढ़ाकर अधिक से अधिक तीव्र ध्वनि को उत्पन्न करना ही एक फैशन बनता जा रहा है जिससे शोर उत्पन्न होता है। ऐसे में संगीत के रस माधुर्य की कल्पना असम्भव है। परिणामस्वरूप हमारे गायन-वादन में चैनदारी, सुख, शान्ति व स्वर लगाव का ढंग सब फीका होता जा रहा है।

- (4) आज के युग में लोक कला की श्रेष्ठता के आधार का मापदण्ड व्यावसायिकता माना जाने लगा है। कलाकार को प्रदर्शन में तालियां कितनी मिली। उसकी सफलता इससे आंकी जाने लगी हैं। कलाकार में गायन सम्बन्धी क्षमतायें तथा योग्यतायें क्या हैं ये बातें महत्वहीन होती जा रही हैं। पूर्ववर्ती लोग सीखने व समझने में विश्वास रखते थे और उसके अनुरूप आचरण व अभ्यास भी करते थे। परन्तु व्यावसायिक दृष्टिकोण से प्रेरित होकर विद्या को बिना सीखे, साधन-सुविधाओं व धन के बल पर कलाकार अपना प्रदर्शन करने लगा है। इससे योग्यता प्रभावित हुई है।
- (5) आज कलाकार जनता के प्रभाव के अनुसार कला का प्रदर्शन करने लगा है जिसका एक मात्र उद्देश्य मनोरंजन रहता है। भले ही प्रदर्शन निम्न स्तर का हो। शैली, घराना, स्वर के लगाव की अवहेलना हो रही है। कलाकार अपनी योग्यता को एक तरफ रख कर अपने नाम, व्यक्तिगत अथवा राजनैतिक प्रभाव के आधार पर अपना संगीत प्रदर्शन कर रहा है। मंच पर अनावश्यक रूप से उछल कूद करना, व्यर्थ के चुटकलों से ध्यानाकर्षित करना मंच सज्जा पर विशेष ध्यान देना आदि क्रियायें कला की अपेक्षा नाटकबाजी की ओर अधिक प्रेरित करती हैं। अतः संगीत का विकास परम्परा से हटकर हो रहा।
- (6) विद्युत वाद्य-यन्त्रों ने परम्परागत वाद्य यन्त्रों को विशेष हानि पहुंचाई है। मशीनी वाद्य काम चलाउ हैं उनमें एक वाद्य से अनेक वाद्यों का काम ले लिया जाता है परन्तु हम अपनी परम्परा के सुरीले लोक-वाद्यों की आवाज को तरस गये हैं। जो ध्वनि विद्युत के वाद्य-यन्त्र निकालते हैं वह नकली और काम चलाऊ होती है उससे रस माधुर्य की अपेक्षा नहीं की जा सकती। वाद्य-यन्त्रों की अवहेलना से हमारे सुरीले यन्त्रों का लोप होता जा रहा है। राग के और ताल के अमूल्य तत्व लुप्त हो रहे हैं।

उपरोक्त वर्णित तथ्य चिन्ताजनक हैं जो हमारी सांस्कृतिक विरासत के लिये घोर शत्रु हैं। इन तथ्यों का चिन्तन करना तथा सचेत होकर इसके निवारण हेतु उचित प्रयास करना हम सब का सामूहिक दायित्व है ताकि हमारी उज्ज्वल सांस्कृतिक धरोहर को कोई आंच न आये।

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