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# VISION

## An International Journal of Humanities and Management

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## **About The Journal**

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

The journal follows the procedure of **peer reviewed journal**. The articles submitted for publication will be referred to the members of advisory Board, after whose approval they will be accepted for publication.

**Dr. Karamjeet Kaur**  
Principal,  
Dasmesh Girls College,  
Chak Alla Baksh, Mukerian.

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## Teaching strategies for the children with learning disabilities

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Learning disabilities are caused by genetic and/or neurobiological factors that change brain functioning in such a way that affects one or more cognitive processes related to learning. Basic skills such as reading, writing and/or math can be interfered due to learning disabilities. Higher-level skills such as organization, time planning, abstract reasoning, long or short-term memory and attention can also be affected. Learning disorder describes a group of disorders characterized by inadequate development of specific academic, language, and speech skills (1). Learning disorders include reading (dyslexia), arithmetic (dyscalculia) and writing (dysgraphia) (1).

The DSM-5 (Diagnostic and Statistical Manual-5) does not limit learning disorders to a particular diagnosis such as reading, mathematics, or written expression. Instead, it is a single diagnosis criterion describing drawbacks in general academic skills and includes detailed specifiers for the areas of reading, mathematics, and written expression (2).

According to the DSM-5 (2), Specific Learning Disorder is characterized by one or more difficulties in learning and using academic skills. The difficulty lasts at least six months despite interventions aimed at addressing it and can include difficulty with reading, understanding the meaning of what is read, spelling, written expression, understanding numbers or calculation and mathematical reasoning.

Children with learning disabilities learn better when techniques like task analysis

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(chunking), peer teaching, cooperative learning, learning corners and multisensory approach are used. Some of the teaching techniques are discussed as:

### **1. Use Chunking Technique**

Chunking is a learning technique that allows one to handle more concepts and to take advantage of long-term memory. Teachers can break down lessons into small chunks that build upon one another. Each block should be connected to previous ones to relate concepts. For example, divide a chapter into small sections and teach them. The student summarizes each section and again read the each summary after reading the entire chapter.

### **2. Organize Information Visually**

Teachers and parents can use children' skills to process information to comprehend lessons. Tell the children to draw a picture representing what they read in the chapter from the book.

### **3. Appeal to Multiple Senses**

Multiple senses should be incorporated to improve comprehension and retention of the children. For children with visual disabilities, models and pictures can be used, colored highlighted important information and content-based art activities can be used.

For audio-based lessons, video presentation of the content, use chants, rhymes and language games. Tactile teaching involving the sense of touch can be used which included the use of blocks to visualize a situation, using counting with clapping and using a highlighter to color-code passages.

### **4. Personalized Online Tutoring**

Personalized tutoring, help children to ask questions and receive feedback as per their learning needs as an online professional can use the best teaching strategies meant for their specific needs.

### **5. Incorporate Mnemonics**

Help children understand and organize the information they read through visual and audio cues with the help of techniques called mnemonics.

## **Teaching Strategies for the children with learning disabilities**

Parents and teachers can use these strategies while teaching children with learning disabilities.

### **1. Strategies for reading skills**

- a. Present new concepts and vocabulary
  - b. Encourage children to ask questions which will help children to understand the
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purpose of reading.

- c. Use drills or worksheet activities of the material to be taught.
- d. Loud reading by teacher and children should be done. Few minutes for silent reading daily should be devoted.
- e. Meaningful printed instructional such as dictionaries, word vocabulary charts should be introduced.
- f. Encourage oral reading by the student. A child should be immediately corrected by the teacher if the student makes mistake.
- g. Choral Reading or reading in a group help children to correct themselves through auditory and visual stimulus
- h. Use colored textbooks (e.g., green equals start, red equals stop).

## **2. Strategies for writing skills**

- a. A sufficient amount of time should be allocated for writing every week as it helps children to develop writing skills and become future writers.
- b. Teachers should model the writing skills to children.
- c. Journal writing should be introduced as an individualized educational programme.
- d. Expressive writing by the children should be encouraged. Participation in writing activities with problem-solving situations should be encouraged.
- e. Teachers should create an environment where children from different backgrounds collaborate which helps them develop writing skills.
- f. To stimulate writing skills, integration of writing in different subjects such as language and arts should be emphasized.
- g. Encourage children to develop self-instructional strategy training where the composition writing process can be sub-divided as pre-write, write and rewrite.
- h. Children should be well-versed with the knowledge about characteristics of good writing, knowledge of different literary compositions through reading or model presentation by teachers.
- i. Encourage children to set their goals and evaluate their writing which can help them to monitor their progress.
- j. Use tape to make alphabets on the floor and tell them to walk around the alphabet. For large letter formation, spray shaving cream can be used.
- k. Beam of the torch can be used to trace letters on a green board or chalkboard.

- l. Children can form alphabets with wet fingerprint/paint.
- m. Use colored directional cues such as green arrows and red dots.
- n. For providing auditory reinforcement, tell children to orally describe their movements when an alphabet is written.

### **3. Strategies for mathematics**

- a. Manipulates such as buttons and beads can be used to represent numbers for the children.
- b. Teach children by drawing and constructing visual representations.
- c. Use verbal reinforcement along with visual material.
- d. Use colored chalk, highlighters and marking pens to depict steps and direction of the mathematical problems (+, X) and (more than, less than, times).
- e. Provide a sample problem for every type of problem.
- f. Use phrases such as 'within ten minutes' 'ten years ago' and 'yesterday' to make them understand time.
- g. Use display charts, playing cards, play tallying games and then use the game scores to teach word problems.
- h. Use playing cards to develop games that require arithmetic computation.
- i. Prepare chart after measuring the length of every student, growth of few plants in school to teach them to estimate of distances, weight, etc.
- j. Reinforce correct responses and chart performances and motivate them to improve their speed.
- k. Encourage children to use mathematical rules play instrumental mathematical games and drill practice for difficult problems with flashcards.
- l. Correlate addition and subtraction or multiplication and division while teaching the concepts.
- m. Use color-coded textbooks (e.g. green equals start, red equals stop).
- n. Use meaningful examples and material. Teach specific keywords in mathematics.
- o. Encourage children to use graph paper to help organize numbers and columns.

Parents and teachers should foster a feeling of self-esteem among children with learning disabilities by reinforcing their competencies positively. Teachers and parents should counsel children on how to deal with their failures. Parents should create a

favorable environment where their child can make important decisions and develops self-discipline.

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## हिन्दी की प्रमुख आत्मकथाओं में धार्मिक पीड़ा के स्वर

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dk; ; kn djrk gw rks vkt Hkh ggr gkrh gA ejk eu 'kksj dks/ NksM+us dks ugha dj jgk FkkAb<sup>1</sup>

Bmxj Mxj ij exj\* vkRedFkk ea gjn'kL I gxy ds ppjs Hkkbz; ka dh naxkbz gR; k dj nsrs gA A bl ?kVuk I s muds I kjs ifjokj dks cgr xgjk vk?kkr yxrk gA ys[kd fy[krk g] Beus ns[kk ge yxska I s dN vygnk] fir th ekr th dks fy; j vi uk I kjk gky crk jgs FksA vi us Hkrhtka ds dRy gks tkus ij vka w cgk jgs FksA ekr th Hkh vka w cgk jgh FkhA naxkb; ka dh cnpqk, a ns jgh FkhA ea I q jgk Fkk A fir th jks jkdj dg jgs Fks& vc vka q cgkuk can djA ea igys gh cgr jks fy; k gA gekjk jks ku I gh I yker igp tk, A bz oj I s cl ; gh ikFkuk djAb<sup>2</sup> fglw vksj ed yeku vi us&vi us I Ei nk; ka dh vkM+ea vi uh vkUrfjd dMokgV dks , d&nI js ij mMsy jgs FksA I KEi nkf; d naxka ds dkj.k ekl e cPpka I s mudk cpiu Nhu x; kA gtkjka yksx vi uka I s vyx gks x; s Fks A

^ejk cpiu mMku dh pkg ea vkRedFkk ea 'kadryk dkyjk us Hkh I KEi nkf; d naxka ds n[k dks Hkksxk gA ys[kdk fy[krh g] Beus I dky ikdj nknk th ds ik.kka ea ik.k vk, A os ckgj vkus yxs ij vYykjD[kk us mlga jkd fy; kA igukok rks ml I e; fglwvka dk Hkh ogh Fkka yEch deht vksj I Fk.k ; kfu I yokjA ckgj gskfu; r dk uaxk ukp gks jgk Fkka nknk th fdl h rjg I dky igp rks x, Fks ij oki I tkuk ef' dy ns[k vYykjD[kk us vi uh vks h mrkj dj muds fl j ij j [k nh vksj [kn I kFk gks fy; kA naxkb; ka I s fNi r&fNi krs og gekjs ?kj rd nknk th dks NksM+dj x; k A nknk th dks ns[kdj vksj mudh xkn ea ep's I dky ns[kdj I cds ik.k ea ik.k vk, Ab<sup>3</sup>

vr%ge dg I drs gS fd oraku ; p ea /ke/ dks iS k o uke dekus dk I k/ku ekuk tkrk gA ; pk oxL /kkfeL : f<+ ka dks o v'kfo'okl ka dks udkj jgk gA igys \_f"j I k/k&I ; kl h ykd dY; k.k ds fy, igkMkd oukd naxk LFkkuka ij riL; k djrs Fks ogha vkt efnjkd efltnkd eBka vkfn ea egr okrkudfyr dejka ea jgs gA mul s feyus , oa fopkj I pus ds fy, Qhl ndj I e; yuk iM'rk gA vkt ge /kkfeL y{; I s HkVddj Hkksrdrk es cny jgs gA A /ke/ dk y{; in] ifr"Bk vksj iS k cu x; k gA ftl ds dkj.k vkt I ekt dk iR; sd 0; fDRk ihfM+ gA ml ihMk dk cs[kuch o.kL vkRedFkkvka ea gqvk gA

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## ‘ਸਵਾਮੀ’ ਨਾਟਕ ਦਾ ਵਿਸ਼ੇਗਤ ਅਧਿਐਨ

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ਡਾ. ਕੁਲਵੰਤ ਸਿੰਘ ਰਾਣਾ  
ਐਸੋਸੀਏਟ ਪ੍ਰੋਫੈਸਰ,  
ਪੋਸਟ-ਗਰੈਜੂਏਟ ਪੰਜਾਬੀ ਵਿਭਾਗ,  
ਡੀ.ਏ.ਵੀ. ਕਾਲਜ, ਹੁਸ਼ਿਆਰਪੁਰ

ਡਾ. ਨਿਰਮਲ ਜੌੜਾ ਨੇ ‘ਸਵਾਮੀ’ ਨਾਟਕ 2008 ਵਿਚ ਲਿਖਿਆ। ਕਿੱਤੇ ਵਜੋਂ ਬਤੌਰ ਅਧਿਆਪਕ ਆਪਣਾ ਜੀਵਨ ਸ਼ੁਰੂ ਕਰਨ ਵਾਲਾ ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਭਾਵੇਂ ਇਕ ਸਾਧਾਰਨ ਪਰਿਵਾਰ ਵਿਚ ਜਨਮ ਲਿਆ ਪਰੰਤੂ ਆਪਣੀ ਲਗਨ ਅਤੇ ਮਿਹਨਤ ਸਦਕਾ ਉਹ ਜਿੰਦਗੀ ਦੀਆਂ ਉਚਾਈਆਂ ਨੂੰ ਛੁੰਹਦਾ ਗਿਆ। ਅੱਜਕਲ ਉਹ ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਚੰਡੀਗੜ੍ਹ ਵਿਖੇ ਯੁਵਕ ਭਲਾਈ ਵਿਭਾਗ ਦੇ ਡਾਇਰੈਕਟਰ ਵਜੋਂ ਆਪਣੀ ਸੇਵਾ ਨਿਭਾ ਰਿਹਾ ਹੈ। ਮਾਲਵੇ ਦਾ ਪਿਛੋਕੜ ਹੋਣ ਕਰਕੇ ਉਹ ਪੇਂਡੂ ਜੀਵਨ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਤੋਂ ਭਲੀ-ਭਾਂਤ ਜਾਣੂ ਹੈ। ਨਿਰਮਲ ਜੌੜਾ ਦੇ ਨਾਟਕਾਂ ਵਿਚ ਸਮਾਜਕ, ਆਰਥਕ, ਸਭਿਆਚਾਰਕ, ਧਾਰਮਕ ਅਤੇ ਰਾਜਨੀਤਕ ਮਸਲਿਆਂ ਬਾਰੇ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੋਈ ਮਿਲਦੀ ਹੈ। ਮੱਧਵਰਗੀ ਪਰਿਵਾਰ ਵਿਚ ਪੈਦਾ ਹੋਣ ਕਰਕੇ ਉਹ ਆਮ ਮਨੁੱਖ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਨੂੰ ਨੇੜੇ ਤੋਂ ਪੇਸ਼ ਕਰਨ ਵਿਚ ਸਫਲ ਹੋਇਆ ਹੈ। ਉਹ ਆਮ ਸਾਧਾਰਨ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਵਾਲੇ ਲੋਕਾਂ ਦੇ ਦੁੱਖ-ਤਕਲੀਫਾਂ ਨੂੰ ਸਮਝਣ ਵਾਲਾ ਨਾਟਕਕਾਰ ਹੈ।

ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਆਪਣੇ ਨਾਟਕਾਂ ਰਾਹੀਂ ਸਮਾਜ ਅੰਦਰ ਪ੍ਰਚੱਲਤ ਗਲਤ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਹੈ। ਸਮਾਜ ਅੰਦਰਲਾ ਕੋਈ ਵੀ ਕੋਰਜ ਉਸਦੀ ਕਲਮ ਤੋਂ ਬਚ ਨਹੀਂ ਸਕਿਆ।

ਨਿਰਮਲ ਜੌੜਾ ਦਾ ਨਾਟਕ ‘ਸਵਾਮੀ’ ਸਮਾਜ ਵਿਚ ਪ੍ਰਚੱਲਤ ਅਜਿਹੀਆਂ ਹੀ ਕੁਰੀਤੀਆਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਦਾ ਹੈ। ਇਸ ਨਾਟਕ ਵਿਚ ਉਸਨੇ ਕ੍ਰਿਸ਼ਟਾਚਾਰ, ਬਲਾਤਕਾਰ, ਰਿਸ਼ਵਤਖੋਰੀ, ਲੁੱਟ-ਖਸ਼ੁੱਟ ਵਰਗੀਆਂ ਬੁਰਾਈਆਂ ਦੀ ਪੇਸ਼ਕਾਰੀ ਕਰਕੇ ਲੋਕਾਂ ਨੂੰ ਇਨ੍ਹਾਂ ਤੋਂ ਦੂਰ ਰਹਿਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਹੈ। ਮੌਜੂਦਾ ਦੌਰ ਵਿਚ ਵੱਧ ਰਹੇ ਡੇਰਿਆਂ ਦੇ ਪ੍ਰਭਾਵ ਨੂੰ ਵੀ ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਉਜਾਗਰ ਕੀਤਾ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਦੱਸਿਆ ਹੈ ਕਿ ਇਕ ਪਾਸੇ ਤਾਂ ਅਸੀਂ ਇਕੀਵੀਂ ਸਦੀ ਵਿਚ ਪ੍ਰਵੇਸ਼

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ਕਰਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਅਲਟਰਾ ਮਾਡਰਨ ਸਮਝਣ ਲੱਗ ਪਏ ਹਾਂ ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਅਸੀਂ ਡੇਰਾਵਾਦ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ ਆਪਣੇ ਆਪ ਨੂੰ ਮੁਕਤ ਨਹੀਂ ਕਰ ਸਕੇ। ਇਸ ਨਾਟਕ ਵਿਚ ਨਾਟਕਕਾਰ ਨੇ ਲੋਕਾਂ ਨੂੰ ਧਰਮ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ ਮੁਕਤ ਕਰਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ। ਉਨ੍ਹਾਂ ਅਨੁਸਾਰ ਧਰਮ ਅਤੇ ਰਾਜਨੀਤੀ ਨੂੰ ਇਕ ਦੂਜੇ ਨਾਲੋਂ ਵੱਖ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਰਾਜਨੀਤੀ ਨਾਲ ਸਬੰਧਤ ਲੋਕ ਭੋਲੇ-ਭਾਲੇ ਲੋਕਾਂ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਨਾਲ ਖੇਡ ਕੇ ਆਪਣਾ ਮਕਸਦ ਪੂਰਾ ਕਰਦੇ ਹਨ। ਇਸ ਨਾਟਕ ਵਿਚ ਨਾਟਕਕਾਰ ਨੇ ਸਮੁੱਚੀ ਮਾਨਵ ਜਾਤੀ ਨੂੰ ਧਰਮ ਦੇ ਨਾਲ ਨਾਲ ਆਪਣੇ ਫਰਜ਼ਾਂ ਪ੍ਰਤੀ ਜਾਗਰੂਕ ਹੋ ਕੇ ਅੱਗੇ ਆਉਣ ਲਈ ਪ੍ਰੇਰਿਆ ਹੈ।

ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਸਹੀ ਮਾਅਣਿਆਂ ਵਿਚ ਸਵਾਮੀ ਉਸਨੂੰ ਦੱਸਿਆ ਹੈ ਜੋ ਸਮਾਜ ਲਈ ਆਪਣੇ ਆਪ ਨੂੰ ਕੁਰਬਾਨ ਕਰਨ ਦਾ ਜਜ਼ਬਾ ਰੱਖਦਾ ਹੋਵੇ। ਉਹ ਸਮਾਜ ਦੇ ਅਜਿਹੇ ਦੰਭੀ ਲੋਕਾਂ ਦਾ ਪਰਦਾ ਫਾਸ਼ ਕਰਦਾ ਹੈ ਜਿਹੜੇ ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਭੋਲੇ ਭਾਲੇ ਲੋਕਾਂ ਦੀ ਲੁੱਟ-ਖਸ਼ੂਟ ਕਰਦੇ ਹਨ, ਅਤੇ ਉਨ੍ਹਾਂ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਨਾਲ ਖੇਡਦੇ ਹਨ। ਅਜੋਕੇ ਯੁੱਗ ਵਿਚ ਅਜਿਹੇ ਲੋਕਾਂ ਦਾ ਬੋਲਬਾਲਾ ਵੱਧ ਰਿਹਾ ਹੈ। ਅਜਿਹੇ ਲੁਟੇਰੇ ਅਤੇ ਲੋਭੀ ਲੋਕਾਂ ਬਾਰੇ ਉਨ੍ਹਾਂ ਨੇ ਲਿਖਿਆ ਹੈ:

ਸੱਚ ਦੇ ਭੇਸ 'ਚ ਝੂਠ ਲੁਕ ਗਿਆ  
ਪੁੰਨ ਦੇ ਭੇਸ 'ਚ ਪਾਪ  
ਇਨਸਾਫ ਦੇ ਚੋਲੇ ਦੇ ਵਿਚ ਕਾਤਲ  
ਬੈਠਾ ਕਰੀ ਨਿਵਾਸ।<sup>1</sup>

ਅਨਪੜ੍ਹਤਾ ਅਤੇ ਅੰਧ-ਵਿਸ਼ਵਾਸ ਵਰਗੀਆਂ ਸਮਾਜਕ ਬੁਰਾਈਆਂ ਕਰਕੇ ਹੀ ਅਜਿਹੇ ਪਾਖੰਡੀ ਸਾਧੂਆਂ ਦਾ ਬੋਲਬਾਲਾ ਵੱਧਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਲੋਕ ਸਿਧੇ ਜਾਂ ਅਸਿੱਧੇ ਢੰਗ ਨਾਲ ਅਜਿਹੇ ਪਾਖੰਡੀ ਸਾਧੂਆਂ ਪਿੱਛੇ ਲੱਗ ਕੇ ਕੁੱਝ ਸਮੇਂ ਲਈ ਆਪਣਾ ਕੰਮ ਕੱਢ ਲੈਂਦੇ ਹਨ ਪਰ ਅਸਲ ਵਿਚ ਇਸ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਨੁਕਸਾਨ ਹੁੰਦਾ ਹੈ। ਧਰਮ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨ ਵਾਲੇ ਅਜਿਹੇ ਪਾਖੰਡੀ ਸਾਧੂ ਖੁਦ ਅਗਿਆਨੀ ਹਨ। ਇਸ ਲਈ ਨਾਟਕ ਕਾਰ ਨੇ ਅਜਿਹੇ ਪਾਖੰਡੀਆਂ ਪਿੱਛੇ ਲੱਗਣ ਤੋਂ ਲੋਕਾਂ ਨੂੰ ਵਰਜਿਆ ਹੈ। ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਸ਼ਪੱਸ਼ਟ ਸਬਦਾਂ ਵਿਚ ਅਜਿਹੇ ਲੋਕਾਂ ਦੀ ਨਿੰਦਾ ਕਰਦੇ ਹੋਏ ਲਿਖਿਆ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਨੂੰ ਸੰਤ ਜਾਂ ਸਵਾਮੀ ਅਖਵਾਉਣ ਦਾ ਕੋਈ ਹੱਕ ਨਹੀਂ ਜੋ ਗਰੀਬ ਅਤੇ ਲਾਚਾਰ ਲੋਕਾਂ ਦੀ ਹੱਕ ਹਲਾਲ ਦੀ ਕਮਾਈ ਉਪਰ ਐਸ਼ ਕਰਦੇ ਹਨ:

ਗਿਆਨ ਧਿਆਨ ਦਾ ਹੋਕਾ ਦਿੰਦੇ  
ਥਾਂ ਥਾਂ ਤੇ ਅਗਿਆਨੀ  
ਮੋਹ ਮਾਇਆ ਦੀਆਂ ਖੇਡਾਂ ਖੇਡਣ  
ਖੁਦ ਨੂੰ ਕਹਿਣ ਸਵਾਮੀ।<sup>2</sup>

ਸਵਾਮੀ ਨਾਟਕ ਵਿਚ ਨਾਟਕਕਾਰ ਨੇ ਇਕ ਅਜਿਹੇ ਵਿਅਕਤੀ ਦੇ ਕਿਰਦਾਰ ਨੂੰ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਹੈ ਜੋ ਕਤਲ ਅਤੇ ਬਲਾਤਕਾਰ ਦਾ ਦੋਸ਼ੀ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਸਵਾਮੀ ਬਣਨ ਦਾ ਢੋਂਗ ਕਰਦਾ ਹੈ। ਪਰੰਤੂ ਅਜਿਹੇ ਲੋਕ ਭੋਲੀ ਭਾਲੀ ਜਨਤਾ ਨੂੰ ਤਾਂ ਆਪਣੇ ਪਿੱਛੇ ਲਗਾ ਸਕਦੇ ਹਨ ਪਰੰਤੂ ਰੱਬ ਨੂੰ ਧੱਖਾ ਨਹੀਂ ਦੇ ਸਕਦੇ। ਨਾਟਕਕਾਰ ਇਕ ਦਰਵੇਸ਼ ਸਾਹਮਣੇ ਸਵਾਮੀ ਦੀ ਮਿਟਦੀ ਹੋਈ ਹਸਤੀ ਨੂੰ ਦਿਖਾਇਆ ਹੈ। ਨਾਟਕ ਵਿਚਲਾ ਪਾਤਰ ਦਰਵੇਸ਼ ਉਸਦੇ ਪਾਖੰਡ ਦਾ ਪਰਦਾ ਫਾਸ਼ ਕਰਦਾ ਹੋਇਆ ਉਸਨੂੰ ਸਮਝਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ:

ਲੋਕਾਂ ਦੇ ਪੈਰੀਂ ਪੈਣ ਨਾਲ ਕੋਈ ਸੰਤ ਨਹੀਂ ਬਣ ਜਾਂਦਾ। ਸੰਤ, ਸਾਧ, ਸਵਾਮੀ ਇਹ ਪਵਿੱਤਰ  
ਨਾਮ ਤੇਰੇ ਮੂੰਹੋਂ ਜਚਦੇ ਨਹੀਂ। ਸੰਤ ਬਾਦ 'ਚ ਬਣੀਂ ਪਹਿਲਾਂ ਬੰਦਾ ਬਣ ਬੰਦਾ। ਕਲੰਕ ਆ ਤੂੰ, ਤੂੰ

ਕੀ ਜਾਣੈ ਗੁਰਮਤਿ ਵਿਚ ਸੰਤ ਦੇ ਉਚੇ ਤੇ ਸੁੱਚੇ ਦਰਜ ਨੂੰ। ਸਮੇਂ ਦੀ ਮਹਿਮਾ ਅਪਰੰਪਾਰ ਹੁੰਦੀ ਆ।<sup>3</sup>

ਨਾਟਕਕਾਰ ਨੇ ਨਾਟਕ ਵਿਚ ਸੰਤ ਅਥਵਾ ਦਰਵੇਸ਼ ਨੂੰ ਉੱਤਮ ਦਰਜੇ ਦਾ ਮੰਨਿਆ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਇਥੋਂ ਤੱਕ ਪਹੁੰਚਣ ਲਈ ਕਈ ਪ੍ਰਕਾਰ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਅਤੇ ਚੁਣੌਤੀਆਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਜਿਉਂਦੇ ਜੀਅ ਮਰਨਾ ਪੈਂਦਾ ਹੈ, ਪਰਮਾਤਮਾ ਦੀ ਨਿਸਵਾਰਥ ਬੰਦਗੀ ਕਰਨੀ ਪੈਂਦੀ ਹੈ। ਫਿਰ ਜਾ ਕੇ ਮਨੁੱਖ ਦਰਵੇਸ਼ ਬਣ ਸਕਦਾ ਹੈ। ਨਹੀਂ ਤਾਂ ਅਖੌਤੀ ਪਾਖੰਡੀ ਸਾਧੂਆਂ ਦੀ ਤਾਂ ਸੰਸਾਰ ਵਿਚ ਭਰਮਾਰ ਹੈ।

ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਸਵਾਮੀ ਨਾਟਕ ਵਿਚ ਵੱਧ ਰਹੇ ਡੇਰਾਵਾਦ ਦੇ ਪ੍ਰਭਾਵ ਪ੍ਰਤੀ ਚਿੰਤਾ ਵਿਅਕਤ ਕੀਤੀ ਹੈ। ਉਨ੍ਹਾਂ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਲੋਕ ਡੇਰਾਮੁਖੀ ਹੋ ਕੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਵਿਚ ਫਸਦੇ ਜਾ ਰਹੇ ਹਨ ਅਤੇ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਦੇ ਅਸਲ ਮੰਤਵ ਤੋਂ ਭਟਕ ਰਹੇ ਹਨ। ਅੱਜ ਥਾਂ-ਥਾਂ ਡੇਰੇ ਖੁਲ੍ਹ ਰਹੇ ਹਨ ਅਤੇ ਲੋਕ ਆਪਣੀਆਂ ਦੁਨੀਆਵੀ ਇਛਾਵਾਂ ਦੀ ਪੂਰਤੀ ਹਿਤ ਇਨ੍ਹਾਂ ਦੇ ਪਿੱਛੇ ਲੱਗ ਰਹੇ ਹਨ। ਅੰਧ ਵਿਸ਼ਵਾਸੀ ਲੋਕ ਡੇਰਾ ਮੁਖੀ ਨੂੰ ਹੀ ਪਰਮਾਤਮਾ ਸਮਝ ਕੇ ਉਸਦੀ ਬੰਦਗੀ ਕਰਨ ਲੱਗੇ ਹੋਏ ਹਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਇਸ ਨਾਟਕ ਵਿਚ ਇਕ ਅਖੌਤੀ ਡੇਰਾ ਮੁਖੀ ਪ੍ਰਚੰਡ ਦੇਵ ਆਪਣੇ ਆਪ ਨੂੰ ਉਤਮ ਦੱਸਦਾ ਹੋਇਆ ਡੇਰਿਆ ਦੀ ਪ੍ਰਮੁੱਖਤਾ ਨੂੰ ਉਜਾਗਰ ਕਰਦਾ ਹੈ:

ਮੈਂ ਨਹੀਂ ਵੇਚਦਾ -ਲੋਕ ਖਰੀਦਦੇ ਆ ਰੱਬ ਨੂੰ, ਲੋਕ। ਮਨਾਂ ਦੀਆਂ ਉਲਝਨਾਂ ਦੀ ਗਰਮਾਇਸ਼ ਨੂੰ ਠੰਡਾ ਕਰਨ ਲਈ ਦੁਆਰ ਦੁਆਰੇ ਭਟਕਦੇ ਆ ਇਹ ਲੋਕ। ਆਪਣੇ ਆਪਣੇ ਪਾਪਾਂ ਤੇ ਪਰਦਾ ਪਾਉਣ ਲਈ ਖੱਲਾਂ ਖੂਜਿਆਂ ਤੋਂ ਰੱਬ ਦੀ ਤਲਾਸ਼ ਕਰਦੇ ਫਿਰਦੇ ਆ, ਥਾਂ ਥਾਂ ਤੇ ਮੱਥੇ ਰਗੜਦੇ ਆ ਇਹ ਲੋਕ। ਰੱਬੀ ਪਿਆਰ ਲਈ ਨਹੀਂ ਸਗੋਂ ਆਪਣੇ ਕਾਲੇ ਕਾਰਨਾਮਿਆਂ ਨੂੰ ਸਫੇਦ ਕਰਨ ਲਈ ਮੇਰੇ ਦੁਆਰੇ ਤੇ ਆਉਂਦੀ ਆ ਖਲਕਤ।<sup>4</sup>

ਇਸ ਤਰ੍ਹਾਂ ਡੇਰਿਆ ਪ੍ਰਤੀ ਲੋਕਾਂ ਦਾ ਮੌਭ ਉਨ੍ਹਾ ਨੂੰ ਪਰਮਾਤਮਾ ਦੀ ਅਸਲੀਅਤ ਤੋਂ ਦੂਰ ਰੱਖਦਾ ਹੈ। ਨਾਟਕਕਾਰ ਨੇ ਥਾਂ ਥਾਂ ਅਜਿਹੇ ਡੇਰਿਆ ਨੂੰ ਭੰਡਿਆ ਹੈ ਤਾਂ ਜੋ ਲੋਕ ਸਹੀ ਗਲਤ ਦੀ ਪਹਿਚਾਣ ਕਰ ਸਕਣ।

ਇਸ ਨਾਟਕ ਵਿਚ ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਧਰਮ ਅਤੇ ਰਾਜਨੀਤੀ ਦੇ ਨੇੜਲੇ ਸਬੰਧ ਨੂੰ ਵੀ ਦਰਸਾਇਆ ਹੈ। ਉਨ੍ਹਾਂ ਦੱਸਿਆ ਹੈ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਡੇਰਾ ਮੁਖੀ ਆਪਣੇ ਡੇਰਿਆਂ ਦੇ ਪ੍ਰਭਾਵ ਨੂੰ ਵਧਾਉਣ ਲਈ ਵੱਧ ਤੋਂ ਵੱਧ ਜਮੀਨ ਇਕੱਠੀ ਕਰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਲਈ ਭਾਵੇਂ ਉਨ੍ਹਾਂ ਨੂੰ ਕਿੰਨੇ ਹੀ ਘਰਾਂ ਨੂੰ ਬੇਘਰ ਕਿਉਂ ਨਾ ਕਰਨਾ ਪਵੇ। ਨਾਟਕ ਵਿਚਲਾ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਵੀ ਆਪਚੇ ਆਸ਼ਰਮ ਲਈ ਜਮੀਨ ਹੜੱਪਣ ਲਈ ਇਹੋ ਜਿਹੀਆਂ ਕੋਝੀਆਂ ਚਾਲਾਂ ਚਲਦਾ ਹੈ। ਰਾਜਨੀਤੀ ਨਾਲ ਜੁੜੇ ਹੋਏ ਲੋਕ ਵੀ ਆਪਣੇ ਮਤਲਬ ਲਈ ਡੇਰਿਆਂ ਦੇ ਮੁਖੀਆਂ ਨਾਲ ਸਬੰਧ ਸਥਾਪਿਤ ਕਰ ਲੈਂਦੇ ਹਨ। ਇਹ ਲੋਕ ਆਪਣੀ ਰਾਜਨੀਤਕ ਤਾਕਤ ਹਾਸਲ ਕਰਨ ਲਈ ਡੇਰਿਆ ਦਾ ਸਹਾਰਾ ਲੈਂਦੇ ਹਨ। ਨਾਟਕ ਦਾ ਪਾਤਰ ਸਵਾਮੀ ਅਜਿਹਾ ਹੀ ਵਾਕਿਆ ਸਾੱਝਾ ਕਰਦਾ ਹੈ:

ਰਾਜ ਸਰਕਾਰ ਤੋਂ ਲੈ ਕੇ ਕੇਂਦਰ ਸਰਕਾਰ ਦੇ ਛੋਟੇ ਵੱਡੇ ਮੰਤਰੀ ਤੇ ਅਫਸਰ ਅੱਜ ਵੀ ਨੇਰੇ ਸਵੇਰੇ ਆ ਕੇ ਗੋਡੇ ਰਗੜਦੇ ਆ ਇਥੇ।<sup>5</sup>

ਰਾਜਨੀਤੀਵਾਨ ਲੋਕਾਂ ਨੇ ਧਰਮ ਨੂੰ ਇਕ ਕਾਰਗਰ ਹਥਿਆਰ ਵਜੋਂ ਵਰਤਿਆ ਹੈ। ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਇਸ ਤਰ੍ਹਾਂ ਹੁੰਦਾ ਆਇਆ ਹੈ। ਜਿੰਦਰ ਲਿਖਦਾ ਹੈ:

ਮਨੁੱਖ ਲਈ ਧਰਮ ਇਕ ਅਜਿਹਾ ਨਾਜ਼ੁਕ ਜਜ਼ਬਾ ਹੈ, ਜਿਸਨੂੰ ਸਹਿਜੇ ਹੀ ਉਕਸਾਇਆ ਜਾ

ਸਕਦਾ ਹੈ ਤੇ ਇਸ ਉਕਸਾਹਟ ਦਾ ਅਸਰ ਬਹੁਤ ਡੂੰਘਾ ਹੁੰਦਾ ਹੈ। ਇਹੋ ਕਾਰਨ ਹੈ ਕਿ ਰਾਜਨੀਤਕ ਤਾਕਤ ਹਾਸਿਲ ਕਰਨ ਲਈ ਧਰਮ ਸਭ ਤੋਂ ਵੱਧ ਕਾਰਗਰ ਹਥਿਆਰ ਸਿੱਧ ਹੁੰਦਾ ਹੈ। ਸਦੀਆਂ ਪਹਿਲਾਂ ਵੀ ਇਹੋ ਗੱਲ ਸੀ ਤੇ ਅੱਜ ਵੀ ਐਦਾਂ ਹੀ ਹੈ।<sup>6</sup>

ਇਸ ਤਰ੍ਹਾਂ ਰਾਜਨੀਤੀਵਾਨ ਸੱਤਾ ਹੱਥਿਆਉਣ ਲਈ ਅਨੇਕਾਂ ਕਿਸਮ ਦੀਆਂ ਚਾਲਾਂ ਚਲਦੇ ਹਨ। ਪੰਜਾਬ 'ਚ ਤਾਂ ਇਹ ਪ੍ਰਚਲਣ ਆਮ ਚਲ ਰਿਹਾ ਹੈ। ਹਰ ਇਕ ਰਾਜਨੀਤਕ ਪਾਰਟੀ ਦਾ ਨੇਤਾ ਕਿਸੇ ਨਾ ਕਿਸੇ ਡੇਰੇ ਨਾਲ ਜ਼ਰੂਰ ਜੁੜਿਆ ਹੈ, ਭਾਵੇਂ ਉਸਦਾ ਮਕਸਦ ਵੋਟ ਬੈਂਕ ਹੀ ਕਿਉਂ ਨਾ ਹੋਵੇ। ਧਰਮ ਦੀ ਆੜ ਵਿਚ ਰਾਜਨੀਤੀਵਾਨ ਅਕਸਰ ਆਪਣੀ ਸੱਤਾ ਦੀ ਤਾਕਤ ਨੂੰ ਹਥਿਆਰ ਬਣਾ ਕੇ ਆਮ ਜਨਤਾ ਨੂੰ ਲੁੱਟਦੇ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਉਪਰ ਕਈ ਪ੍ਰਕਾਰ ਦੀ ਤਸ਼ੱਦਤ ਕਰਦੇ ਹਨ। ਸਵਾਮੀ ਨਾਟਕ ਵਿਚ ਅਜਿਹੀਆਂ ਕਈ ਘਟਨਾਵਾਂ ਵੇਖਣ ਨੂੰ ਮਿਲਦੀਆਂ ਹਨ। ਨਾਟਕ ਦੀ ਭੂਮਿਕਾ ਵਿਚ ਤਾਰਾ ਸਿੰਘ ਆਲਮ ਨੇ ਨਿਰਮਲ ਜੌੜਾ ਦੀ ਨਾਟ ਦ੍ਰਿਸ਼ਟੀ ਬਾਰੇ ਮੁਲਵਾਨ ਟਿੱਪਣੀ ਕਰਦੇ ਹੋਏ ਲਿਖਿਆ ਹੈ:

ਨਿਰਮਲ ਜੌੜਾ ਸੁਚੇਤ ਰੂਪ ਵਿਚ ਸਮਾਜ ਵਿਚ ਵਿਚਰਨ ਵਾਲਾ ਰੰਗਕਰਮੀ ਹੈ। ਇਸ ਲਈ ਸਮਾਜਕ ਸਰੋਕਾਰਾਂ ਨੂੰ ਉਹ ਆਪਣੀ ਲੇਖਣੀ ਜਾਂ ਗੱਲਬਾਤ ਰਾਹੀਂ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਪਿੰਡ ਦੇ ਇਕ ਸਾਧਾਰਨ ਪਰਿਵਾਰ ਵਿਚ ਜਨਮਿਆ ਅਤੇ ਮੱਧਵਰਗੀ ਲੋਕ ਜੀਵਨ ਦੀਆਂ ਪਰਤਾਂ ਵਿਚੋਂ ਲੰਘਿਆਂ ਹੋਣ ਕਰਕੇ ਉਹ ਆਮ ਲੋਕਾਂ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ, ਰੁਚੀਆਂ ਅਤੇ ਆਦਤਾਂ ਤੋਂ ਚੰਗੀ ਤਰ੍ਹਾਂ ਜਾਣੂ ਹੈ। ਸਰਮਾਏ ਦਾਰੀ ਵਲੋਂ ਕਿਰਤ ਦੀ ਹੋ ਰਹੀ ਲੁੱਟ ਖਸ਼ਟ ਅਤੇ ਮਨੁੱਖੀ ਹੱਕਾਂ ਦੇ ਹੁੰਦੇ ਘਾਣ ਤੋਂ ਲੈ ਕੇ ਰੱਬ ਦੇ ਨਾਮ ਤੇ ਹੁੰਦੇ ਵਪਾਰ ਤੱਕ ਸਭ ਗੈਰ ਸਮਾਜਕ ਵਰਤਾਰੇ ਉਸਦੀ ਅੱਖ ਵਿਚ ਰੜਕਦੇ ਹਨ ਅਤੇ ਇਸ ਸਭ ਕੁਝ ਦੇ ਹੱਲ ਲਈ ਉਸਦੀ ਕਲਮ ਬੋਲਦੀ ਹੈ।<sup>7</sup>

‘ਸਵਾਮੀ’ ਨਾਟਕ ਵਿਚ ਨਾਟਕਕਾਰ ਨੇ ਸਿਆਸਤਦਾਨਾਂ ਦੀਆਂ ਅਜਿਹੀਆਂ ਚਾਲਾਂ ਨੂੰ ਦਰਸਾਇਆ ਹੈ ਜੋ ਮਾਨਵ ਵਿਰੋਧੀ ਹਨ। ਇਨ੍ਹਾਂ ਚਾਲਾਂ ਸਦਕਾ ਮਾਨਵਤਾ ਦਾ ਨਾਸ ਹੋ ਰਿਹਾ ਹੈ। ਨਾਟਕਕਾਰ ਸਵਾਮੀ ਦੇ ਕਿਰਦਾਰ ਰਾਹੀਂ ਸਮੁੱਚੀ ਮਾਨਵ ਜਾਤੀ ਅੰਦਰ ਇਕ ਰੌਸ਼ਨੀ ਦੀ ਕਿਰਨ ਪੈਦਾ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹੈ ਜਿਸ ਤੋਂ ਸਮਾਜ ਦੇ ਲੋਕ ਜਾਗਰੂਕ ਹੋ ਕੇ ਅਜਿਹੇ ਅਖੌਤੀ ਡੇਰਾ ਮੁਖੀਆਂ ਤੋਂ ਆਪਣਾ ਪਿੱਛਾ ਛੁਡਾ ਸਕਣ। ਪਰ ਅਸਲੀਅਤ ਇਹ ਹੈ ਕਿ ਇਕ ਪਾਸੇ ਤਾਂ ਵਿਗਿਆਨ ਅਤੇ ਤਕਨੀਕ ਦੇ ਯੁਗ ਵਿਚ ਅਸੀਂ ਅਸਮਾਨ ਨੂੰ ਛੂੰਹਣ ਜਾ ਰਹੇ ਹਾਂ ਅਤੇ ਦੂਜੇ ਪਾਸੇ ਅਜੇ ਵੀ ਪ੍ਰਚੰਡ ਦੇਵ ਵਰਗੇ ਪਾਖੰਡੀ ਡੇਰਾ ਮੁਖੀਆਂ ਪਿੱਛੇ ਲੱਗ ਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁੰਮਰਾਹ ਕਰ ਰਹੇ ਹਾਂ।

ਨਾਟਕ ਵਿਚ ਇਕ ਗੱਲ ਹੋਰ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ ਕਿ ਜਿਸ ਮਸਤੂ ਹੱਥੋਂ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਦਾ ਕਤਲ ਹੁੰਦਾ ਹੈ ਉਹ ਬਾਅਦ ਵਿਚ ਉਸੇ ਡੇਰੇ ਦਾ ਮੁਖੀ ਬਣ ਜਾਂਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਅੰਧਵਿਸ਼ਵਾਸੀ ਲੋਕ ਕਾਤਲ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਮਸਤੂ ਨੂੰ ਆਪਣਾ ਰਹਿਬਰ ਸਵੀਕਾਰ ਕਰ ਲੈਂਦੇ ਹਨ। ਮਸਤੂ ਤੋਂ ਉਲਟ ਵਾਸਦੇਵ ਜੋ ਕਿ ਇਕ ਸੱਚੀ ਸੁੱਚੀ ਸਖਸ਼ੀਅਤ ਦਾ ਮਾਲਕ ਹੈ ਅਤੇ ਧਰਮ ਕਰਮ ਕਰਨ ਵਾਲਾ ਬੰਦਾ ਹੈ ਨੂੰ ਲੋਕ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਦੀ ਗੱਦੀ ਦਾ ਵਾਰਸ ਨਹੀਂ ਬਣਨ ਦਿੰਦੇ। ਇਸ ਤੋਂ ਇਹ ਗੱਲ ਜ਼ਾਹਿਰ ਹੁੰਦੀ ਹੈ ਕਿ ਸਮਾਜ ਅੰਦਰ ਧਰਮੀ ਕਰਮੀ ਬੰਦਿਆਂ ਨਾਲੋਂ ਪਾਖੰਡੀ ਲੋਕਾਂ ਦੀ ਵਧੇਰੇ ਚੜ੍ਹਤ ਹੁੰਦੀ ਹੈ। ਨਿਰਮਲ ਜੌੜਾ ਨੇ ਜਿੱਥੇ ਇਕ ਪਾਸੇ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਅਤੇ ਮਸਤੂ ਵਰਗੇ ਵਿਅਕਤੀਆਂ ਦੇ ਕਿਰਦਾਰ ਨੂੰ ਨੰਗਾ ਕੀਤਾ ਹੈ ਉਥੇ ਵਾਸਦੇਵ ਵਰਗੇ ਧਰਮ ਦੇ ਮਾਰਗ ਉਪਰ ਚੱਲਣ ਵਾਲੇ ਵਿਅਕਤੀ ਦੇ ਜੀਵਨ ਤੋਂ ਸਿਖਿਆ ਲੈਣ ਲਈ ਵੀ ਲੋਕਾਂ ਨੂੰ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਹੈ। ਸਤਿੰਦਰ ਕੌਰ ਨੇ ਵੀ ਇਸੇ ਹੱਕ ਵਿਚ ਗਵਾਹੀ ਭਰੀ ਹੈ:

ਸ਼ਾਡੇ ਸਮਾਜ ਵਿਚ ਪੜ੍ਹੇ-ਲਿਖੇ ਅਗਿਆਨੀਆਂ ਦੀ ਗਿਣਤੀ ਅਨਪੜ੍ਹਾਂ ਨਾਲੋਂ ਕਿਸੇ ਪੱਖੋਂ ਵੀ ਘੱਟ ਨਹੀਂ। ਸ਼ੈਤਾਨ

ਗੁਰੂ ਬਾਬਿਆਂ ਅਤੇ ਸਾਧਾਂ-ਸਿਆਣਿਆਂ ਦੇ ਡੇਰਿਆਂ ਤੇ ਅਫਸਰਾਂ, ਅਧਿਆਪਕਾਂ, ਡਾਕਟਰਾਂ, ਮੁਲਾਜ਼ਮਾਂ ਦੀ ਹਾਜ਼ਰੀ ਇਸਦਾ ਪ੍ਰਤੱਖ ਸਬੂਤ ਹੈ।<sup>8</sup>

‘ਸਵਾਮੀ’ ਨਾਟਕ ਵਿਚ ਨਾਟਕਕਾਰ ਨੇ ਸਮਾਜ ਅੰਦਰ ਦਿਨ-ਬ-ਦਿਨ ਵੱਧ ਰਹੇ ਡੇਰਿਆਂ ਦੀ ਗਿਣਤੀ ਉਪਰ ਚਿੰਤਾ ਵਿਅਕਤ ਕੀਤੀ ਹੈ। ਇਸ ਦਾ ਕਾਰਨ ਨਾਟਕ ਕਾਰ ਨੇ ਇਹ ਮੰਨਿਆ ਹੈ ਕਿ ਅੱਜ ਦੇ ਯੁਗ ਵਿਚ ਲੋਕ ਖੇਤਾਂ ਵਿਚ ਕੰਮ ਕਰਨ ਦੀ ਥਾਂ ਕਿਸੇ ਡੇਰੇ ਦਾ ਸਾਧੂ ਬਣਨ ਨੂੰ ਵਧੇਰੇ ਤਰਜੀਹ ਦਿੰਦੇ ਹਨ। ਇਸ ਦਾ ਕਾਰਨ ਇਹ ਵੀ ਮੰਨਿਆ ਜਾ ਸਕਦਾ ਹੈ ਇਸ ਕੰਮ ਵਿਚ ਕੋਈ ਖਾਸ ਮਿਹਨਤ ਮੁਸ਼ੱਕਤ ਨਹੀਂ ਕਰਨੀ ਪੈਂਦੀ ਬਲਕਿ ਲੋਕ ਤੁਹਾਡੇ ਅੱਗੇ ਪਿੱਛੇ ਘੁੰਮਦੇ ਹਨ। ਕਮਾਈ ਵੀ ਖਾਸੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਸ ਲਈ ਇਸ ਤੋਂ ਸੌਖਾ ਹੋਰ ਕੋਈ ਕੰਮ ਨਹੀਂ ਜਾਪਦਾ। ਨਾਟਕ ਵਿਚਲਾ ਇਕ ਪਾਤਰ ਰਾਮ ਦਿਆਲ ਆਪਣੇ ਇਸ ਕੰਮ ਦੀ ਪ੍ਰਸੰਸਾ ਕਰਦਾ ਹੋਇਆ ਬੜਾ ਮਾਣ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ:

ਬਾਰਾਂ-ਬਾਰਾਂ ਕੋਹ ਤੇ ਆਸ਼ਰਮ ਬਣੇ ਆ। ਅੱਜ ਕਲ ਸੇਵਕਾਂ ਦੀ ਪੂਰੀ ਡਿਮਾਂਡ ਆ। ਥਾਂ-ਥਾਂ ਡੇਰੇ ਖੁਲ੍ਹੇ ਪਏ ਆ ਜਿੰਦੂ ਤੈਨੂੰ ਪਤਾ ਈ ਆ ਬਈ ਘਾਟਾ ਇਥੇ ਸਾਧਾਂ ਸੰਤਾਂ ਦਾ। ਹੁਣ ਤਾਂ ਜਿਹੜੀ ਲੈਨ 'ਚ ਪੈ ਗੇ ਇਸੇ 'ਚ ਹੀ ਰਹਾਂਗੇ। ਸਹੁੰ ਗਊ ਦੀ ਆਪਣੇ ਮੁਲਕ 'ਚ ਇਹਦੇ ਨਾਲੋਂ ਸਸਤਾ ਤੇ ਟਿਕਾਊ ਕਿੱਤਾ ਹੋਰ ਹੈ ਨੀ।<sup>9</sup>

ਨਿਰਮਲ ਜੋੜਾ ਨੇ ਪੰਜਾਬੀ ਸਮਾਜ ਵਿਚ ਡੇਰਿਆਂ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਸੇਵਕ ਔਰਤਾਂ ਨੂੰ ਮੰਨਿਆ ਹੈ। ਉਨ੍ਹਾਂ ਦੱਸਿਆ ਹੈ ਕਿ ਮਰਦਾਂ ਦੇ ਮੁਕਾਬਲੇ ਔਰਤਾਂ ਵਧੇਰੇ ਅੰਧ ਵਿਸ਼ਵਾਸੀ ਹਨ ਅਤੇ ਆਪਣੀਆਂ ਜ਼ਰੂਰਤਾਂ ਦੀ ਪੂਰਤੀ ਹਿੱਤ ਉਹ ਡੇਰਿਆਂ ਤੇ ਜਾਂਦੀਆਂ ਹਨ। ਅਸਲ ਵਿਚ ਔਰਤਾਂ ਦੀ ਵਧੇਰੇ ਸ਼ਮੂਲੀਅਤ ਕਰਕੇ ਹੀ ਡੇਰੇ ਵੱਧ ਫੁਲ ਰਹੇ ਹਨ। ਮਾਨਸਿਕ, ਸ਼ਰੀਰਕ ਰੋਗਾਂ ਤੋਂ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਅਤੇ ਆਪਣਾ ਅਗਲਾ ਜੀਵਨ ਸੰਵਾਰਨ ਲਈ ਔਰਤਾਂ ਦਾ ਡੇਰਿਆਂ ਦੇ ਸਾਧੂਆਂ ਵੱਲ ਰੁਝਾਨ ਵਧੇਰੇ ਵੱਧ ਜਾਂਦਾ ਹੈ। ਇਥੋਂ ਤੱਕ ਇਹ ਅਖੌਤੀ ਸਾਧੂ ਔਰਤਾਂ ਦਾ ਸਰੀਰਕ ਸੋਸ਼ਣ ਵੀ ਕਰਦੇ ਹਨ। ਅੰਧਵਿਸ਼ਵਾਸੀ ਅਤੇ ਅਨਪੜ੍ਹ ਔਰਤਾਂ ਬਲਾਤਕਾਰੀ ਅਤੇ ਕਾਤਲ ਰਹੇ ਪ੍ਰਚੰਡ ਦੇਵ ਨੂੰ ਡੇਰਾ ਮੁਖੀ ਬਣਨ ਉਪਰੰਤ ਪੂਜਦੀਆਂ ਹਨ। ਲੋਕਾਂ ਦੀ ਡੇਰਾ ਮੁਖੀਆਂ ਪ੍ਰਤੀ ਇੰਨੀ ਸ਼ਰਧਾ ਤੇ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਉਹ ਉਨ੍ਹਾਂ ਖਿਲਾਫ ਕੁਝ ਵੀ ਸੁਣਨ ਨੂੰ ਤਿਆਰ ਨਹੀਂ। ਨਾਟਕ ਵਿਚ ਜਦੋਂ ਮਸਤੂ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਦਾ ਭੇਦ ਖੋਲਣ ਦੀ ਗੱਲ ਕਰਦਾ ਹੈ ਤਾਂ ਉਹ ਅੱਗੋਂ ਉਸਨੂੰ ਆਖਦਾ ਹੈ:

ਕੌਣ ਮੰਨੂ ਤੇਰਾ ਸੱਚ, ਮੇਰੇ ਖਿਲਾਫ ਇਕ ਵੀ ਸ਼ਬਦ ਨਹੀਂ ਸੁਣਨਾ ਮੇਰੇ ਭਗਤਾਂ ਨੇ। ਕੱਚੇ ਨੂੰ ਖਾ ਜਾਣਗੇ ਤੈਨੂੰ-ਵੀਹ ਸਵਾਲ ਪੁੱਛਣਗੇ।<sup>10</sup>

ਮੌਜੂਦਾ ਸਮਾਜ ਵਿਚ ਲੋਕ ਡੇਰਾ ਮੁਖੀਆਂ ਨੂੰ ਰੱਬ ਸਮਝੀ ਬੈਠੇ ਹਨ, ਉਨ੍ਹਾਂ ਤੋਂ ਆਪਣੇ ਜੀਵਨ ਦੀਆਂ ਹਰ ਸਮੱਸਿਆ ਦਾ ਹੱਲ ਲੱਭਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ। ਲੋਕਾਂ ਦੀ ਸੋਚ ਉਪਰ ਡੇਰਾਵਾਦ ਇੰਨਾਂ ਭਾਰੂ ਹੋ ਚੁਕਾ ਹੈ ਕਿ ਉਹ ਆਪਣੀਆਂ ਸਰੀਰਕ ਬੀਮਾਰੀਆਂ ਦਾ ਵੀ ਡਾਕਟਰੀ ਇਲਾਜ ਕਰਾਉਣ ਦੀ ਬਜਾਏ ਡੇਰਿਆਂ ਤੇ ਜਾਂਦੇ ਹਨ। ਡੇਰਾ ਪ੍ਰਮੁੱਖ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਦੀ ਬੀਮਾਰੀ ਬਾਰੇ ਜਦੋਂ ਨਾਟਕ ਵਿਚਲੇ ਇਕ ਹੋਰ ਪਾਤਰ ਗੁਪਤੇ ਨੂੰ ਪਤਾ ਚਲਦਾ ਹੈ ਤਾਂ ਉਹ ਉਸ ਉਤੇ ਵਿਅੰਗ ਕੱਸਦਾ ਹੈ:

ਹੂੰ, ਲੋਕ ਆਪਣੀਆਂ ਬਿਮਾਰੀਆਂ ਦਾ ਇਲਾਜ ਕਰਾਉਣ ਆਉਂਦੇ ਆ ਸਵਾਮੀ ਕੋਲ ਤੇ ਸਵਾਮੀ ਆਪ ਬਿਮਾਰ ਹੋਇਆ ਪਿਆ।<sup>11</sup>

ਇਸ ਨਾਟਕ ਰਾਹੀਂ ਨਾਟਕ ਕਾਰ ਨੇ ਸਮਾਜ ਵਿਚਲੇ ਝੂਠੇ, ਫਰੋਬੀਆਂ ਅਤੇ ਧਰਮ ਦੀ ਆੜ ਲੈ ਕੇ ਗਰੀਬ ਤੇ ਭੋਲੇ

ਭਾਲੇ ਲੋਕਾਂ ਨੂੰ ਲੁੱਟਣ ਵਾਲੇ ਡੋਰਾ ਮੁਖੀਆਂ ਦੇ ਚਿਹਰੇ ਤੋਂ ਨਕਾਬ ਉਤਾਰਿਆ ਹੈ। ਉਸਦਾ ਮਕਸਦ ਲੋਕਾਂ ਨੂੰ ਅਜਿਹੇ ਦੰਡੀ ਸਾਧੂਆਂ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ ਦੂਰ ਰੱਖਣਾ ਵੀ ਹੈ ਤਾਂ ਜੋ ਪੰਜਾਬ ਡੋਰਾਵਾਦ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ ਮੁਕਤ ਹੋ ਸਕੇ। ਉਸਨੇ ਆਪਣੇ ਇਸ ਨਾਟਕ ਰਾਹੀਂ ਥਾਂ ਥਾਂ ਅਜਿਹੇ ਲੋਕਾਂ ਦੇ ਕਿਰਦਾਰ ਨੂੰ ਨੰਗਾ ਕੀਤਾ ਹੈ। ਨਾਟਕ ਵਿਚਲਾ ਮੁਖ ਪਾਤਰ ਸਵਾਮੀ ਪ੍ਰਚੰਡ ਦੇਵ ਜੋ ਕਿ ਆਪਣੇ ਆਪ ਨੂੰ ਲੋਕਾਂ ਸਾਹਮਣੇ ਸੱਚਾ-ਸੁਚਾ ਦੱਸਦਾ ਹੈ ਪਰ ਅੰਦਰੋਂ ਅੰਦਰ ਉਹ ਸਾਰੇ ਗਲਤ ਕੰਮ ਕਰਦਾ ਹੈ।

ਉਪਰੋਕਤ ਚਰਚਾ ਮਗਰੋਂ ਇਹ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਨਿਰਮਲ ਜੋੜਾ ਨੇ ਆਪਣੇ ਨਾਟਕ 'ਸਵਾਮੀ' ਰਾਹੀਂ ਕੇਵਲ ਪੰਜਾਬ ਦੇ ਹੀ ਨਹੀਂ ਸਗੋਂ ਸਮੁੱਚੇ ਭਾਰਤ ਦੇ ਡੋਰਾ ਮੁਖੀਆਂ ਦੇ ਹਵਾਲੇ ਰਾਹੀਂ ਉਨ੍ਹਾਂ ਦੇ ਅਸਲ ਕਿਰਦਾਰ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਹੈ। ਰਾਜਨੀਤੀ ਅਤੇ ਧਰਮ ਦੇ ਰਿਸ਼ਤੇ ਦੀ ਸਚਾਈ ਵੀ ਜਗ ਜ਼ਾਹਰ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ। ਧਰਮ ਦੀ ਆੜ੍ਹ ਹੇਠ ਲੁਟੇਰੇ, ਡਾਕੂ, ਬਲਾਤਕਾਰੀ ਅਤੇ ਕਾਤਲ ਸਾਧੂਆਂ ਨੂੰ ਵੀ ਨਾਟਕਕਾਰ ਨੇ ਬੇ ਨਕਾਬ ਕੀਤਾ ਹੈ। ਸਮਾਜ ਨੂੰ ਸੋਧ ਦਿੰਦੇ ਹੋਏ ਨਿਰਮਲ ਜੋੜਾ ਨੇ ਜਿੱਥੇ ਪਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਕਰਨ ਉਪਰ ਜ਼ੋਰ ਦਿੱਤਾ ਹੈ ਉਥੇ ਅਖੌਤੀ ਸੰਤਾਂ ਮਗਰ ਲੱਗਣ ਤੋਂ ਗੁਰੇਜ਼ ਕਰਨ ਲਈ ਵੀ ਲੋਕਾਂ ਨੂੰ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਹੈ।

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7. ਤਾਰਾ ਸਿੰਘ ਆਲਮ (ਭੂਮਿਕਾ), ਸਵਾਮੀ, ਪੰਨਾ-7
8. ਪ੍ਰੋ. ਸਤਿੰਦਰ ਕੌਰ, ਪੰਜਾਬੀ ਲੋਕ ਧਰਮ ਅਤੇ ਮਾਝੇ ਦੇ ਸੰਤਾਂ ਦੇ ਡੇਰੇ, ਲੋਕਗੀਤ ਪ੍ਰਕਾਸ਼ਨ, ਚੰਡੀਗੜ੍ਹ, 2011, ਪੰਨਾ-191
9. ਨਿਰਮਲ ਜੋੜਾ, ਸਵਾਮੀ, ਪੰਨਾ-34
10. ਉਹੀ, ਪੰਨਾ-66
11. ਉਹੀ, ਪੰਨਾ-47

# आंचलिक उपन्यास : ग्रामीण जीवन और संस्कृति की प्रखर अभिव्यक्ति

(‘अलग अलग वैतरणी’ के विशेष संदर्भ में)

M.,jktlæ dækj l u

एसोसिएट प्रोफेसर

हिंदी विभाग

पंजाब केन्द्रीय विश्वविद्यालय बठिंडा

ई-मेल : [rajinderkumar.sen@gmail.com](mailto:rajinderkumar.sen@gmail.com)

Hkkjr dh vf/kdkrk vkcknh xkoka ea fuokl djrh gA bl fy, vDI j Hkkjr dks xkoka dk ns'k Hkh dgk tkrk gA okLrfod Hkkjr ds n'kku Hkh gea xkoka ea gh gkrs gA uxjh; thou ea df=erk gS tcfD xkeh.k thou ea uS fxZdrk fo|eku gA xkeh.k ifjos'k , d izdkj ls ifjokj dk gh 0; kid : i gA tgk; gj 0; fDr vius dk; kA ds fy, ] vius 0; ogkj ds fy, vius ifjokj ds l kFk&l kFk i j's xka ds ifr Hkh mUkjnk; h gkrs gA Qpj&pkbYM ds vuq kj ^xke iMks dh vi\$kk foLrr {ks= g\$ ftl ea vkeu&l keus ds l xrk ik, tkrk g\$ ftl ea l keifgd thou ds fy, vf/kdkrk% l keftd] vkfFkd] 'k\$kf.kd] /kkfeD ,oa vU; l okvka dh vko'; drk gkrs g\$ ftl ea emy vkofUk; ka ,oa 0; ogkjka ds ifr l keU; l gefr gkrs gA\*\*1

vkpfyd miU; kl ka ea xkeh.k ifjos'k dks vf/kd mHkkjk tkrk gSA bl dk dkj.k ; gh  
 gks l drk gS fd vkpfyd thou ea us f'xd'rk dks i'ed'krk ds l kFk mHkkjk tkrk gSA  
 ^vkt gekjh l'ed'fr dk vk/kfudrk ds uke ij i'k'pkr; hdj.k gks jgk gS ij bl ds  
 cktotn Hkh Hkkjrh; l'ed'fr dk thor : i gea vc Hkh xkoka ea i'klr gks gh tkrk  
 gSA gekjs thou dh cfu; knh xgjk; k; 'kgjka ea u fey dj xkoka ea gh n'Vxr  
 gsrh gSA fofHklu ykdrRo ; Fkk & esy] R; k]kj] ykdxhr] ykddFkk, j] ykduR; ]  
 xkeh.k vpyka ea gh l'gf'kr feyaxA\*\*1 fgluh dFkdkjka us viuh jpukvka ds eny  
 xkE; thou dks mHkkjus dk iz; kl fd; k gSA dFkdkjka us ; g egl w fd; k fd ftl  
 ns'k ea vLI h Ohl nh euq; xkoka ea cl rs gk] ml ns'k ds l kfgR; ea xkE; thou gh  
 iz'kku : i l s p f = r gkuk LokHkkfod gSA mlgha dk n'ed'k jk'V<sup>a</sup> dk n'ed'k vks] mlgha  
 dh l eL; k, j] jk'V<sup>a</sup> dh l eL; k, a gsrh gSA miU; kl ka ea xkeh.k thou dh iz[kj  
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 reke f0; k, & i'frf0; k, j] feyrih gSA xkeh.k okrkj.k ea [ksyrs gq cPPk] dke  
 djrh gpl fdl ku fl = ; k] dkfjUnka l s t'ars gq o viuh Hk'ie ds fy, i'frc)  
 l'ak'kr fdl ku] l'Ukk/kkfj; ka dk vkrad o ml dh Hk; kogrk] vkansyuka ds Toj ea  
 mQurk g'vk tul'eg dk mYykl vkfn , s vud fcEc g] tks i'epan  
 dFkk&l kfgR; dks fo'oluh; rk vks] ikekf.kdrk rks nrs gh g] mlgha lgt  
 l'onu'khy Hkh cukrs gSA xkE; thou dks Hkh thorrk inku djus ds fy, mlgha  
 LFkkuh; i'ed'fr vks] ifjos'k dks Hkh xgjk jax fn; k gSA\*\*2 bl ea dkbz l'ng ugha fd  
 xknku ea xkeh.k thou dh l'kDr vfHk0; fDr gpl gSA ijarq i'epan dk mnns;  
 xkeh.k ifjos'k vi'skk l eL; kvka ds fp = .k ij vf/kd jgk gSA Mk- jkenj'k feJ dk  
 dFku voykduh; gS ^i'epan ds miU; kl ka ea xke&thou dh Nfo gS fdUrq i'epan  
 ds xk0 LFkkuh; jaxr ds cktotn xk0 fo'k'sk ugha g] l'eklu; gSA vko'; drk  
 vuq kj dgkuh , d xk0 l s n'it j] rhl js xko ; k 'kgj rd l'0e.k djrh pyrh gSA  
 ; kuh i'epan dks LFkku fo'k'sk ds thou dk fp = .k djuk fiz; ugha gS oju- l'eklu;  
 xkoka dh l'eklu; l eL; kvka vks] thou&ew; ka dh dFkk dguk vfHk'ir gSA dFkkud  
 ij miU; kl dkj dk /; ku d'fUnr jgrk gS u fd vpy fo'k'sk i'jA\*\*3 ijarq fQj Hkh  
 i'epan us dFkdkjka dks dYi uk dh dkjh mMku l s uhrs mrj dj xkeh.k ifjos'k ds  
 : i ea foLr' HkkoHk'ie inku dhA i'epan ds i'pkr- i'p% xko dFkk&Hk'ie l s vks>y  
 gks x; kA Lora=ki kflr ds i'pkr- Q. kh'ojukFk js kq us fcgkj ds i'fr. k; k ftys ea

1 वी.पी.चौहान, रामदरश मिश्र के कथा साहित्य में ग्राम्य जीवन, पृष्ठ 9-10  
 2 वही, पृष्ठ 13  
 3 डा. रामदरश मिश्र, हिन्दी उपन्यास : एक अन्तर्यात्रा, पृष्ठ 235



fLFkr ejhxt xk d k fp=.k brus euk, sx l s fd; k fd iæpn ds ckn vks>y gqk  
 xk d k ifjos'k i u% thfor gks x; kA bl ckj ; g fp=.k , d uohu fopkj/kkjk ds  
 : i ea l keus vk; k ftl s l eh{kdkka us vkpfyd ys[ku dk uke fn; kA bl ds dlnz ea  
 Hkh vf/kdkr% xkeh.k ifjos'k gh FkA

f'koizl kn fl g dk uke vkpfyd ys[kdkka ea Q.kh'ojukFk ds l ed{k Bgjr k  
 gA ftl f'kir l s Q.kh'ojukFk jskq us ejhxt dks mHkkjk g\$ ml h f'kir l s  
 f'koizl kn fl g ^vyx vvx o'sj.kh\* ea djs'k dks mHkkjk gA Hkys gh f'koizl kn  
 fl g vius vki dks u rks vkpfyd ys[kd Lohdkj djrs gA vksj u gh viuh  
 jpukvka ij vkpfydrk dk ycy i l n djrs gA ijarq mudk ^vyx vvx o'sj.kh\*  
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 ds ikphj\* t\$ s vkpfyd miU; kl ka ds Oe ea fy[kk x; k miU; kl ^vyx vvx  
 o'sj.kh\* f'koizl kn fl g dk igyk vksj l eFkz miU; kl gA bl ea djs'k 1/2mUk] in's'k  
 dk , d xk p/2 ds ek; e l s LorU=rk ijorhZ xke&thou dh vud l eL; kvk  
 vki nkvk] iz uka vksj l Hkkkouk vka dks , d ; FkkFkDkknh nf"V l s vldr fd; k x; k gA  
 ys[kdh; nf"V ; FkkFkz ds ifr cMh csykx jgh g\$ vksj ml ea xkp dk , d&, d ?kj]  
 , d&, d xyh] , d&, d vkxu vius ijs gfy; k ds l kFk i Lr q gqk gA\*\*1 bl  
 l a d k ea Mk-uxhuk tu dk dFku mYys[kuh; g&^vyx&vyx o'sj.kh\* dh jkgka l s  
 xqtjrs gA rks ; g vuHko gsrk g\$ fd vk/kfud xkecks'k dh ij .kk l s fulkr ; g  
 o'sj.f.k; k; ^xke vpy dks ml dh l exrk ds l kFk mHkkjr rh gA fo'ks'krk ; g g\$ fd ; s  
 o'sj.f.k; k; djs'k l s ckgj ugha fudyrh] gk; fofi u vo'; 'kgj yk\$V tkrk gA vksj  
 djs'k xkeapy rjk'kghu l a wkrk ds l kFk ftUnk] ij k Li "V l keus vk tkrk gA nks  
 ntU ifjokj ka dh dFk dk , d l = ea , d l kFk xFk dj j [kh xbz gA bl dFk ea  
 ckgj l s fc[kjko vksj Hkhrj l s , d&l =rk gA ; ka i R; sd dFk] Lo; a ea , d Lor=  
 dFk Hkh gA vk/kfud Hkkjr ds u; s mHkjr s xkp dh u; h i o'fUk; k] 0; fDr] l ekt  
 vksj xke thou ds Vm/us dk l n j foj.k gA ykd Hkk"kk dk iz; ksx bl dh futh  
 fo'ks'krk gA<sup>2</sup>

^vyx&vyx o'sj.kh\* ea djs'k xk d k , d k vnHkr fp=.k gqk tks i k Bd  
 dks xkeh.k ifjos'k dh vksj fj>kus ea l Qy gA dgrs gA fd esys vksj mRl o xkeh.k

1 डा. ज्ञानचंद गुप्त, आंचलिक उपन्यास, पृष्ठ 81  
 2 डा. कु. नगीना जैन, आंचलिकता और हिन्दी उपन्यास, पृष्ठ 151

ifjosk dk vk/kkj gkrs gSA xkE; thou ea esyka dk l a d k ; fn , d vkj ykxka dh /kkfeid Hkkouk l s t M k gvk gkrk gS ogha nil jh vkj ; s i R; {k vkj ijksk nksuka : ika ea ykxka ds eukjat u dk l k/ku Hkh gkrs gSA esyka ds ifr xkeh.k tu ea fo'ksk izdkj dk mYykl gkrk gSA l tkor% ; gh dkj.k gS fd fooP; miU; kl dk vkj tk ys[kd us esys ds eukje fp=.k l s gh fd; k gS ^vkt gh esyk 'kq gvk gSA dy [kRe gks tk; sxA gj l ky jkeuoeh dks djsk ds noh/kke ij ; g esyk gkrkA nohsdqM ds pkjka dxjka ij vknehA eflnj ds bn&fxnz vknehA pkfjQk Qm/usokys jkLrka ij vknehA jkLr&cj kLrs i Mka ds uhpj l oZ= vkneh&gh&vknehA buea enl de] vkj ra vkj cPps T; knkA rjg&rjg dh jaxhu l kfm; ka ea fyi Vh] l kt&iVkj fd; s ekFks ij vxuBs ds cjkcj fu'kku dk cfnk yxk; j dykb; ka ea pfm; k; vkj xgus >edkrh HkhM+ ea , d nil js dk l x Nil/us dh vk'kadk l s i j s kku ph[krh&fpYykrh ekFks dh xBfj; ka dks l Hkkyrh /kDds nusokyka ij xjkrh&f[ktykrh vkj ra rjg&rjg dh dkyh] xkjh] xlnh&uopk v/kM] ckhA , d&, d ds l kFk cPp&cPp; ka dh yEch d'kja , d dk gkFk , d idMA batu ds l kFk t M; ekyxkMh ds MCcka dh rjg] fgyr&Myrj yM-[kMkr&f?kl Vrs cPp&cPpA jkLr&cj kLrs pyr h bu ekyxkM; ka dk vki l ea Vdjuk LokHkkfod gA\*\*1

bl izdkj ys[kd us miU; kl ds vkj tk ea gh xka dk , d l 'kDr fcEc iLr fd; k gSA esys ea f[kyksuka dh l th n'pkuka dks ns[kdj fjfj; krs cPp] cPpka dks Mka/rh gpz l k/kughu ekrk, j feBkb; ka ds fy, rkdri 'ku; ea [kkbz vkj[kj efD[k; ka ds >qM] nax dh 'kkkk] ukS/dh da uh dh cgkj] vkj rka ds l kFk NMA-[kkuh djus okys mHjrs gq uo; pd vkj mlga i hVrs gq vuqkoh NMEkTA ; g l Hkh d'N djsk ds esys dh fo'kskrk, j ys[kd us crkbz gS tks l keU; r% Hkjr ds fdl h Hkh xka ds esys ea gea ns[kus dks fey l dri gSA esyka ea vkj esyka ds vrfjDr xkoka ea igyokuh , d fo'ksk 'kkd jgrk gSA tehankj tS ky fl g dk Hkbbz noiky Hkh igyokuh dk 'kkd j [krk gSA og djsk dh 'kku dk irhd cu tkrk gSA l qck igyoku ds l kFk noiky dk epkfcyk vkj ml ea noiky dh thr ijs djsk dh thr cu tkrh gSA bl thr dh [k kh ea ykx vki l h erHknka dks Hknydj t'u eukrs gS ^, d {k.k ds fy, ykx ; g Hkh Hkny x; s fd os vki keh gS tehankja ds vR; kpkjka l s i hfM+ ijs kkuA U; k; dh thr dk 'kk; n , s k gh u'kk gkrk gS tks {k.k&Hkj ds fy, l Hkh l hek, j yk?k tkrk gA\*\*2

1 शिव प्रसाद सिंह, अलग-अलग वैतरणी, पृष्ठ 1  
 2 वही, पृष्ठ 29

bl miU;kl ds xkeh.k thou dks vfHk0; fDr nus okys iæd[k ik= g& tehankj tS ky fl g] cþkj r fl g] fofiu] tXxu fefl j] [kyhy fe; k] >Cq yky mif/k; k] nroukFk] n; ky egkkt] gfj; k] l g t q fl g] 'kf'kdka] [kpkc['k] nØ[ku] dYiw dfu; k] pfp; k] iðik vkfNA ; s l Hkh ik= fdl h u fdl h : i ea vius thou dh oSj.kh l s ikj gkus dk iz; kl djrs gA xkø ea l Hkki fr dk puko gkrk gA , d vksj l g tw fl g vksj ml jh vksj tS ky fl g eðkfcys ea gkrs gA ijarq tS ky fl g dh pky ds dkj.k l q[knø l Hkki fr cu tkrk gS vksj l g tw fl g gkFk eyrk jg tkrk gA l g tw fl g viuh gj ds fy, tS ky fl g dks mUkjk; h ekurk gS vksj Hkfo"; ea ml l s cnyk yus ds fy, uhfr; ka cukrk gA ~vHkh dñ nj igys rd os cgr [kqk FkA mlga yxrk Fk fd pgs l q[knø jke l s os Hkys gh gj x; { mlgkaus tS ky fl g dks rks [kic l cd+fl [kk fn; kA ; g gS vc ccqkuka dh dnj bl xkp ea bruh dks'k'k ds ckotw fl Qzchl okVA ij vc irk yxrk gS mlga fd tS ky us cð q cuk; kA l g tw fl g dk l kjk 'kjhj vl Qy Øksk vksj ccl ; q ð l k dh Tokyk ea ygjkus yxkA mRl kg dk rkieku dkrjrk ds cqcqys NkM+k] ctctkrk , d&, d fMxh uhps f[kl drk x; kA muds pgjs ij n; uh; foj fDr vksj fodr rVLFkrk dh ejnuh Nk x; hA\*\*1

xkøka dh jktuhfr ea l keku; r% , s k gh ns[kk tkrk gA ; g nqeu h vud mrkj & p < koka l s xqtjrh gS vksj var rd cuh jgrh gA bl h chip fofiu dk vkxeu gkrk gS vksj ml dk iðik ds ifr iæ fnu ifrfnu c<rk tkrk gA cþkjFk fl g vksj [kpkcD'k dh tkMh u; s u; s dkjueka dks vatke nrh gA pksjh ds vkjki ea cþkjFk fl g dks tsy gks tkrh gA dfu; k vksj fofiu nkjksk dks fj'or nðj cþkjFk dks fjgk djokrs gA ijarq iðik ds iædj.k ea og i p% ?kf.kr cu tkrk gA l g tw fl g gj l e; tS ky fl g vksj fQj cþkjFk fl g dks uhpk fn[kkus dk iz; kl djrk gA ekLVj 'kf'kdka dks >Bh xokgh nus ds fy, dgrk gS vksj ml ds uk djus ij 'kf'kdka ij geyk djok nrk gS etcij gksdj 'kf'kdka xkø NkM+ dj pyk tkrk gA dYiw vksj rkjk , d vl; oSj.kh dks ikj djus dk iz; kl djrs gA dYiw dh iRuh , d j l ghu thou thus ds fy, etcij gA og xkø ea ppkz dk fo" k; cu tkrh gA rkjk i < h fy[kh vksj iVuk dh Fkh bl fy, l Hkh ml s iVufg; k HkHkh ds uke l s i p k j r s FkA og vud fookna dks mRiUu djrh gA tXxu fefl j viuh oSj.kh ea Mrcs mrjks utj vkrs gA , d LFkku ij vkdj gea yxus yxrk gS fd tXxu fefl j gh miU;kl ds uk; d gA ijarq og vl; ik=ka dh Hkki fr xkeh.k

ifjosk dk , d l kekU; ik= fl ) gkrk gA tXxu dk thou l ʔk"kz wkz xkFk jgkA  
 Hkkbz dh eR; q ds i' pkr~ HkkHkh dh ns[kHky djuk gh ml dk , dek= y{; jg x; k  
 FkKA ml us fookg Hkh ugha djok; k vksj vksxs pydj viuh HkkHkh dks gh iRuh ds : i  
 ea Lohdkj dj fy; kA og , d l Ppk vksj ifjJeh 0; fDr gA tks vius cnkx  
 0; fDrUo ds dkj .k miU; kl dks iHkkfor djrk gA tXxu feI j noh pksjkh }kjk  
 [kyhy fe; k; dh tehu ij dCtk djus dks cjik ekurk gS vksj l jsvke bl dk fojksk  
 djrk gA noh pksjkh ds cVs txd j tks ifyl ea gS ds l kFk gkFkki kbz gks tkrh  
 gA ijarq og Mjrk ughA vr rd [kyhy fe; k; dk i {k yrk gS vksj fofi u dk l kFk  
 nrk gA [kyhy fe; k; viuh osj .kh ea xkrs [krs utj vksr gA

noh pksjkh ij fo'okl djds ml s tehu nrs gA ij og iVokjh ds l kFk  
 feydj tehu vius uke djok yrs gA [kyhy fe; k; l kjh mez ds yMfs jgrs gA  
 ijarq mudk dkbz l kFk ugha nrkA var% [kyhy fe; k; vius Hkfo"; dks vl jf{kr  
 tkudj vius ifjokj ds l kFk l l jky pys tksr gA >Cq yky mif/k; k dk cV/k  
 noukFk MkDVjh dh i<kbz djus ds ckn xkø ea gh fMI i d jh [kksyrk gA igys rks  
 ykxka dh cgr HkhM+ jgrh gS ijarq tc >Cq yky ejht ns[kus dh Qhl fu; r dj  
 nrs gA rks ykx , dne tkuk can dj nrs gA etcij gkdj noukFk 'kgj tkdj  
 fMI i d jh [kksy yrk gA ; g miU; kl , d izdkj l s ik=ka ds iyk; u dh dFk gA  
 ; g iyk; u [kyhy fe; k; noukFk] 'kf'kdkar vksj fofi u ds : i ea , d cf) eku oxl  
 dk iyk; u gA ~vyx vyx osj .kh Hkktstigh l dfr dk thor vkbuk gA vPNs  
 vksj cjs ds l ʔk"kz ea ; g xko cjh rjg VW jgk gS bl fy, vPNs ykx ml s NkM-dj  
 pys tk jgs gA ; gh miU; kl dk e[; Loj gA<sup>\*\*1</sup> xkø dh bl okLrfodr l s l Hkh  
 okfdQ+ gA fd ; gka dkbz jguk ugha pkrk cfYd ogh ykx ; gka jg jgs gA tks dgha  
 vksj tkdj LFkfi r ugha gks l drA

xkeh.k ifjosk dk fp=.k ykd&xhrka ds fcuk l nb l s viwkz jgrk gA  
 miU; kl ea vusd LFkkuka ij xkeh.k vksj rka }kjk ykd&xhrka dh NVk fc[kjh xbz  
 gA ml jka ij 0; x; djus ds fy, , d s xhrka dk iz; ks fd; k tkrk g&

vk js , i , i , i !

vfx; k ykxs xygkj ctj ijs ekrh yjhA

rkgjks ys fi ; k ekj l ʔkj xykcs ds Qly NjhAA

dVcka puuok; ds xkfN i yfx; k MI kbfc gkA

rkgj ij fi ; k ds l rkbfc] cfu; k Mykbfk gkAA

1 डा. कु. नगीना जैन, आंचलिकता और हिन्दी उपन्यास, पृष्ठ 153

[kr ea dk; Z djrs l e; vi uh Fkdku dks nij djus ds fy, yked xhrka dks  
l gkjk fy; k tkrk g&

Tkqfr crk; s tko] dou fof/k jgcka jkeA

tqfr crk; s tkoAA

tk nr l kl cgr fnu fcfrga

vi uh l jfr; k ekj scfg; k; ij fy [kk; s tkoA

tqfr crk; s tkoA tqfr -----AA

; s yked&xhr djrk ds thou ds fofo/k igyqka dks vksj ogka ds thou dh jokuxh  
dks n' kkr's gA

; g mi U; kl vud dFkkvka ds l kFk&l kFk cnyrh ij fLFkfr; ka ea cnyrs  
thou eW; ka vksj tu tkxj.k dh fLFkfr; ka dks Hkh izdV djrk gA tehankjh i Fkk  
ds vR; kpkjka ds fo#/k l kkl; tu dk c<rk vkØks k eqkfr gqk gA ^Å ij kuh  
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2 वही, पृष्ठ 432

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## Condition of Widows in *Water*

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### Abstract

*The novel completes the circle, surrounding all the communities, in depicting that injustice towards women that is not limited to a particular sect, caste and society but is universal. Customs and traditions are often invoked to marginalize and isolate widows in the society. Widows are often isolated, relegated to the status of unwanted insiders who carry the stigma all their life, and live in extreme poverty. First, because they are women and second being widows, such women encounter heightened discrimination. Therefore, we need to address the issues of widows and their condition as part of gender equality and empowerment agenda.*

**Keywords:** *Inauspicious, Stigma, Commotion, Controversial*

The renowned author-Sidhwa- and celebrated filmmaker- Deepa Mehta- share unique artistic relationship. Mehta adopted Sidhwa's novel *Cracking India* for her brilliant film *1947: Earth*, and here, Sidhwa adapts Mehta's controversial film *Water* to the printed pages. *Water*, the movie has already made commotion, it proved a commercial success in Canada and has gathered critical acclaim in the United States. *Water*, the book, is written by a leading South Asian writer, Bapsi Sidhwa. The novel and movie reflects a dark, morbid side of human society, but it has its tender and funny moments too. *Water*, is an example of the art of crafting

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a novel from a film script which circulates around women's issues, culture, creed and customs of Indian society.

Deepa Mehta's film *Water* soon started a controversy in Varanasi in Hindu Ghetto. The novel by Sidhwa constitutes the third part of her trilogy about sexuality, nationalism and religion on the subcontinent. The novel is set in 1938, nine years before India freed itself from the shackles of colonialism, is based on the treatment of Hindu widows in traditional society. Unlike her earlier novels, *Water* does not have any Parsi, Muslim, Sikh or Christian characters, but focuses on Hindu characters. The novel completes the circle, encompassing all the communities, in depicting that injustice towards women that is not limited to a particular sect, caste and society but is universal. Customs and traditions are often invoked to marginalize and isolate widows in the society. Being labeled as "inauspicious", widows are often isolated, relegated to the status of unwanted insiders who carry the stigma all their life, and live in extreme poverty. "First because they are women and second being widows, such women encounter heightened discrimination. So we need to address the issues of widows and their condition as part of gender equality and empowerment agenda." Laxmi Puri, acting Head of UN Women, told *The Hindu* during her recent visit to India (Dhar 6). There are approximately forty four million widows in India, Ms Puri said specific programmes, including social protection schemes, should target widows. "To Begin with, we need exact data to establish the exact issues widows face and how we can help them," she added. (Dhar 6)

While the nationalist struggle provided women with an opportunity to enter the public sphere and bring about changes in their lives, it could not totally transform the reality. The chains of tradition and conventional thinning could not be broken totally. The basic issue of women's inequality and the traditional role of woman were not challenged. Women's issue and movement were submerged in the tidal wave of the national struggle. Gandhi's construction of the Indian woman, self-effacing but morally strong, was accepted largely by people, and by most women. Under Gandhi's leadership, women found it possible to traverse between the private sphere of home and the public sphere of nationalist struggle. Despite the low statics of Indian women, "Women's participation in the freedom struggle heralded a new era for the nation as well as for women themselves." (Desai and Thakkar 14)

The novel opens in pre-independent tumultuous India. The year is 1938, Gandhi is shaking the Indian people out from their complacency urging them to fight against British rule and alongside to relinquish archaic Hindu traditions such as child marriage, the caste system etc. Eight years old, Chuiya (Little Mouse) has just become widow after her 41-year old husband succumbed to the deadly Typhoid. Chuiya hardly even remembers being married to the man, but as tradition demands, she has to accompany his dead body to Varanasi, where he will be cremated at the Holy Ghats, after husband's death, she is expected to live in a widow's Ashram in Varanasi. The widows are expected to shave their heads, give up all their material possessions and cloth themselves in a plain white cotton sari without a blouse. They live on just one meal a day. On festival days, they are given paltry alms by temple-goers and on regular days, they are given a cup of rice and a fistful of lentils for every eight hours session of singing and dancing in temple. For many widows, it was their only means of sustenance. On

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these days, when a widow was too sick to perform, she starved.

As the novel opens up, it describes the carefree life of Chuiya prior to her marriage and her frivolous ways of life. The preliminary scenes act as a prologue to Chuiya's impending doom. Although novel revolves around the miseries of widowhood. Chuiya's childhood is also cursed. Sidhwa's omnipresent discomfort at women's plight in Indian society is well- projected in Bhagya's (chuiya's mother's) sensibilities, even though she scrupulously believes in the rules laid down by her society and faith. Aghast at Somnath's decision of marrying Chuiya to Hira Lal, the docile Bhagya is outraged. Chuiya is mere a six year old girl. She is a lively young child whose only fault was her poverty. Her father Somnath decides to marry her to Hira Lal, who was a widower and much older to her. Her mother, Bhagya, was not in favour of marrying her to such an old person.

Chuiya's mother, Bhagya is not happy with the decision Somnath has taken regarding their daughter. Bhagya knows that her daughter is very young to understand the concept of marriage and husband. She cannot allow her husband to take such an immature decision. However, Somnath has given his words to Hira Lal's mother. He cannot take his words back. He had a quarrel with his wife. Bhagya turns very caring to her daughter because she knows it quite well that the daughter is a guest in her parental household.

Chuiya's village is situated on the Bengal-Bihar border, the rituals represent a mixture of Hindu customs from both the provinces. Sidhwa has given a detailed description of Cuihya's marriage. The wedding takes place in a temple. The entire village was served with *Kheer* in shallow earthenware dishes. Both the bride and the bridegroom in elaborate headgear (both preceded by ragged village bands) make their separate ways to wedding hall. Bhagya tries to get a glimpse of her son-in-law. Hiralal appears younger to Somnath. Somnath remarks, "Not bad looking." (20)

Soon after her marriage, the news that her husband is on his deathbed reaches her parents. They feel heavily depressed by their daughter's bleak fate. Now Sidhwa sheds light on the widow's condition after her husband's death. Once widowed, the women are deprived of their function in society reproducing and fulfilling their duties to their husbands. "Society granted them no respectable position at all. Another curse for the Hindu society was the early marriage which usually resulted in widowhood for the bride." (Kaur 8)

Bapsi sidhwa exposes the erratic social set up which allows the exploitation of a child widow. After Hira Lal's death, Chuiya's father unwillingly forces the daughter to a widow's colony (*Vidhwa Ashram*). Earlier, Chuiya has to accompany her husband to Ganga Ghat for the cremation of dead body. Finally, dead body of Hira Lal and their boat reached at the steps to the ghats. Somnath gazed at his daughter who is sleeping peacefully. He gazed at her as if wanted to fix her forever in his memory. Every line on his weary face reflected his grief at her untimely widowhood and the parting that became visible to them as a curse. He politely tells her daughter about the death of her husband. Chuiya shakes her head side to side. She accepts the truth without reacting to the situation. She craves to know about her life after her widowhood and her sojourn in the ashram. It makes her father speechless. However, his words

have no effect on her as long as he accompanied her. It was a vague concept for her.

There is very harsh code of conduct for widows during 1930's. These are exclusive dwellings of Brahmins where practices like caste segregation and untouchability are prevalent. In Brahminical traditions, a woman is recognised as a human so long as she is with her husband. Without marriage, the wife has no recognized existence. Therefore, when her husband dies, her existence melts down into a shadow. The same thinking was responsible for the barbaric act of *Sati* (the self-immolation of a wife on her husband funeral pyre), which was fortunately outlawed in 1846. There are two options in front of her, to either lead a life of *Brahmacharya* or immolate herself on the funeral pyre of her husband. In one of the famous book *Marriage of Hindu Widows* by Isvarachandra Vidyasagara, a philanthropist, *Parasara*, says:

ers Hkikfj ; k ukjh cāp. ; i 0; ofLFkrKA  
I k erk yHkrs Loxā ; Fkk rs cāp kfj. kAA

(That woman, who on the death of her husband, observes the *Brahmacharya*, attains Heaven after death) (Vidyasagar 23)

Suddenly, her mother loomed over Chuiya, to grab the *mangalsutra* of her neck and the beads scattered on the ground. The ritual to smash the red bangles of Chuiya was mercilessly completed by her mother-in-law. She smashed all the bangles with the help of a brick. Chuiya was astonished to see her mother-in-law's behaviour. It was the first step towards many rituals designed to mark Chuiya descent into widowhood. She is given a white homespun cloth to wear. Chuiya is aghast at these unexpected changes. As a widow, Chuiya (the leading child character in this novel) is not allowed to touch married women. She has to take care that even her shadow does not fall on them because she and her shadow can pollute others. The next step towards her widowhood turned her genuinely sad. It was the ceremony of shaving the head of a widow. Mourners looked at the little widow with pity. She was not happy with this ritual. Here, Sidhwa painfully points out the treatment meted out to Chuiya as she becomes widow.

At the outset, the widow marriages are opposed in our *Sastra*. *Parasara* says that it is more meritorious for women to observe the *Brahmacharya* than to marry again. Thus:

cāp. ; khl; f/kda QyHkuxeus n'kz frA

(He then shows that congregation is attended with a greater degree of merit than that attained from the observance of the *Brahmacharya*)

It has been suggested in these following lines to widows that to burn themselves in the pyre of their husbands is even better of leading a secluded life.

frL=% dksV; kM) I dksV/h p ; kfu yks ekfu ekuoA  
rkor~ dkya ol r~ Loxā Hkikfj a ; kuxPNfoAA

(She, who burns herself with her deceased husband, resides in Heaven for as many *Kalas* or thousands of

years, as there are hairs on the human body, or thirty five million of years). (Vidyasagara 23)

Surprisingly the same is not applied for the men. Men were allowed to remarry, keep mistresses or visit prostitutes. The novel is quite illustrative and informative in exposing the hypocrisy and double standards of Indian society during 1930's, especially in the case of women and in particular widows.

This paper highlights, Chuiya is now a widow who has no right to lead a worldly life. She has to stay secluded in an ashram. However, her father could not gather courage to tell her about the harsh reality. She wanted to go back to her home. Her father told her about the place where she was supposed to spend her whole life. Chuiya tried to run away from it. She wanted to get free from the strong clutches of Kunti but failed. Kunti was another widow in the ashram. Sidhwa sheds light on the blind faith prevalent in the Hindu society when Hiralal's mother blamed Chuiya for her *karmic* debt.

The family of Chuiya left her in the ashram. Chuiya cried for a long time. She found herself in strange surrounding. Kunti holds her tightly with her hands. Kalyani (another widow) is the best example of those hapless creatures that have very little control over her life; things happen to her gentle nature and rigid traditional background make her accept what befalls her. She is young woman of nineteen-years-old. Sidhwa describes her plight in the novel as well. Kalyani encourages Chuiya never to lose hope. They all together enjoy a caring and affectionate friendship. It offers a valuable chance for Chuiya to introspect, consolidate and build herself anew, not just in the ashram but in the other aspects of her personality as well. Even in her isolation from the world, she seeks companionship and builds up collective strength to make her life more meaningful.

Chuiya became a catalyst for change in the life of widows in the ashram. She inevitably creates an atmosphere of change in the lives of widows. Soon Chuiya befriends with every widow of the ashram except Madhumati. Madhumati (the head of the ashram) sternly reigns over the house and dictating the instructions to the widows with the help of Gulabi, a eunuch who arranges the side business of prostitution to financially support the colony. Chuiya is not prone to conforming to the oppressive restrictions, which regulates the whole community.

Once Kalyani and Chuiya, were playing with a dog called Kaalu. He slipped away from her hands and immediately ran away in the streets. While chasing Kalu, Chuiya met a handsome male with round eyes who had helped her to catch Kaalu. His name was Narayan. He had strong features and square jaw by the shadow of a beard. He carried a black umbrella and coat under his one arm and a brown suitcase in other hand. Chuiya carefully ran down the stairs with Narayan to catch Kalyani there. Chuiya had an outburst in a sheer frustration. It was the first meeting between Kalyani and Narayan. He noticed the demure figure Narayan sitting on the stone bench under the banyan tree. Her head was draped in white cloth. Chuiya told her about the story how she found Kaalu. Chuiya explained to her in excitement the role-played by Narayan in finding Kaalu. Kalyani was aware of his presence near her. She could not deny his presence.

Narayan falls in love with Kalyani at first-sight. It is against the laws of ashram because of its internal politics. Widows cannot get married and enjoy the worldly charm. Madhumati, the head of ashram has forced Kalyani into prostitution. Madhumati is very polite with Kalyani because she was her source of earning and running ashram as well.

Narayan was a staunch follower of Gandhi ji and his ideas. He wanted to marry kalyani despite all social taboos. He was unaware about the ongoing prostitution in ashram. They spent many hours together on the Ghats. He took this decision under the influence of Gandhi, so it was quite clear through his argument with his mother, when he decides to marry Kalyani. On the other hand, Kalyani also falls in love with Narayan, whose love for the beautiful widow poses a threat to the social and moral order of the colony. The lovers continue their meeting until Kalyani one day realises her mistake. It shows Gandhi's powerful impact on modern Indian youth. Narayan proposed Kalyani for marriage. Chuiya was their emissary. She carried little notes from Narayan and conveying Kalyani verbal answers to him. She played her role seriously and enjoyed it. Kalyani met very happily with Narayan.

Shakuntala, another widow in the ashram, is one of the most powerful characters of the novel. It is Shakuntala, who fights for her doubts, discovers truth and sets the widow-prostitute, Kalyani free from the confines of the ashram to unite with her lover. Shakuntala is the one, who successfully saves Chuiya from the clutches of prostitution. She is one of those heroines who travel from innocence to experience. Shakuntala is one of the few widows who can read, but is quiet and reserved, mainly because of her anger of being a widow. She is a devout Hindu who often seeks the counsel of an old priest. She evokes an aura of purity and magnificence that belongs to a Goddess. She is the woman of substance whom Sidhwa chose to work out Chuiya's freedom. She emerges victorious in discovering the ultimate truth. "I am no goddess" (*Water* 44). Each widow in the ashram has a story behind her presence in the ashram.

However, poor Kalyani's plight evokes the essence of goddess *Durga* in Shakuntala. Infuriated at the revelation of a new law concerning widow's remarriage by Sadananda, it dawned upon her that Madhumati had decided to conceal the news from everyone in the ashram. The news of Kalyani's marriage spread in the ashram, Madhumati resisted it. She has forcibly shaven Kalyani's head. She trapped her within the four walls of ashram. There was only single window and the door was locked from outside. Kalyani had varied fantasies regarding her liberation. She imagined that Narayan would come one day and set her free. However, the fantasies were always different from realities.

Shakuntala in a sheer disappointment, while coming home, she ponders over the ramification of the news she has received. She cannot bear Madhumati's deception. She is infuriated by the image of the gullible widows gathered around Madhumati. In a fit of anger, Shakuntala snatches the keys from her and sets Kalyani free to marry Narayan. It was the best example of the indomitable courage, which she had shown for Kalyani survival. On the contrary, Kalyani was a bit hesitant to leave the place. Madhumati threatens her: "Mind you: if you go to him, I won't let you come back!" (161). But, Shakuntala encourages her to go on. Kalyani has left everything for Narayan. Earlier she had learnt to live with her adversity until

she met Narayan. When she revealed her love for Narayan then her predicament doubled. Equally noteworthy was the contribution of fate on the devastation of her life. Kalyani was dreaming her life with Narayan, the sudden revelation of his father's name, Seth Dwarkanath inflicts cancerous wounds on Kalyani's life. Kalyani is bewildered by his name. Kalyani was unable to reveal the truth in front of Narayan. Narayan cannot figure it out that what his father has to do with Kalyani's determination to get back. Eventually he became aware of the fact that Kalyani had visited his father as a whore. He was disillusioned by the deeds of his father and confronts him for his deeds. Narayan, is an idealist and a model human being. He deciphers that his society where even the elite men cannot sympathize with widows living in renunciation and liberate themselves from the lust to practice much advocated self-control.

Equally noteworthy is the reaction of Madhumati when Kalyani returned to ashram. Her sarcastic remarks on Kalyani embarrassed her and pushed her into committing suicide. Kalyani's life met a tragic end. She commits suicide by drowning herself in the holy river. Therefore, Bapsi Sidhwa brings forth the condition of miserable widows in the ashrams. She sheds light on such issues and rescue. Shakuntala becomes aware of the evil designs of Madhumati. Madhumati finds a substitution for prostitution in Chuiya. For a moment, Shakuntala tries to save Chuiya's life from this filthy profession, however, all her efforts were in vain. Madhumati, who rules the ashram, is also involved in the dirty business of prostitution. She arranges widow women to satisfy the sexual urges of the rich people. Gulabi, the eunuch, helps her in running the dirty business. Gulabi is a eunuch. She lives in a colony of eunuchs on the outskirts of the city. Most of them serve in various widow ashrams. Gulabi gives her even little information. Gulabi also tells her about Mahatma Gandhi and his arrival in India from South Africa.

This paper is dotted with the references of Gandhian influence on society. Gandhi, talks about the concept of truth and non-violence. Gandhi delivered an inspiring speech. The novelist explores in these lines his views about truth. Gandhi has profound faith in Truth. All of a sudden, it was under the influence of Gandhi, Shakuntala became aware of her real motive in life. When, Madhumati, forced Chuiya into prostitution to maintain her steady income. Shakuntala tried hard to save Chuiya's from the dirty business. She saved Chuiya, however, in a critical situation. She decided to handover Chuiya in safe hands of Narayan, a follower of Gandhi. There was preaching of Gandhi all around Allahabad. Narayan even decided to leave his parent's home to join Gandhi's followers. He tells one of his friends, "I'll take the train and go wherever it goes: leave this place behind" (*water 194*). This paper proves to be a seething critique of Indian social system prior to independence days. Gandhi is seen as the "only" hope for the upliftment of the widows and the downtrodden.

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## Study of VO<sub>2</sub> Max. of Specially Abled Girls in Reference to Health Related Fitness

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### ABSTRACT:

*This study has undertaken to know the VO<sub>2</sub> max. Capacity of Specially Abled respondents in reference to health. In the present study researcher has selected 12 subjects of Specially Abled Girls from Prabodhani School located in Nashik City. The researcher has first administered the Pre-test. On the basis of Pre-test performance (row score), their row score was converted into composite score and divided into two homogeneous groups namely Experimental and Control group. Experimental group was exposed to the Exercise Program training and control group was not included for the training. The regular exercise program was designed including all the components of health related fitness. The duration of the Exercise Program training was six months. The pre and post test data was analyzed by T-Test and found significant difference in experimental and control group. The study concludes that exercise routine increase VO<sub>2</sub> max. Capacity of Specially Abled Girls Respondents. Increase in Cardiorespiratory Capacity enhances the other performance and help them to live there life in a better way.*

**Key Words:** Health, Specially Abled, VO<sub>2</sub> Max.



## **INTRODUCTION:**

Health is a foundation of life that enables an individual to live most and serve best. It is a state of wellbeing that enriches person life. Conception about health differ from person to person, health views also likely to change as people grows. The importance of physical fitness with conceptualization of health is demonstrated by some research conducted with Californian women (Crawford, 1984). This study showed how women in particular conceptualize health as the control of their physical bodies, which is achieved through dieting and exercise.

Specially Abled Children are more in need of good health. The primary goal for increasing fitness in special children with disabilities is to have regular physical activity that is essential for the maintenance of normal muscle strength, flexibility and joint structure and function or overall health and that may slow the functional decline often associated with disabling conditioning.

Special children needs to be focused on health related fitness because regular exercise provide significant physical conditioning. The benefit of exercise however is not solely physical. Tomporowski and Ellis, studied physical advantages and noted the evidence of improvement in social Behaviour.

Health related physical fitness has defined as specific components of physical fitness related to body composition, cardio respiratory fitness, muscular fitness, flexibility. Health related fitness is necessary for each and every individual with disability and without disability for maintaining good health and wellness. Improving the health related fitness in Specially Abled respondents reduces the risk of life style related diseases like obesity, hypertension and diabetes. Health related assessment provides, individuals with information regarding their health status and helps in designing individual fitness program. The goal of health related fitness is prevention from diseases and development of a high level of functional capacity for these girls in daily task.

For any person cardiovascular fitness is one of the most important components, as it helps to continue or persist in strenuous activity involving large muscle groups for extended period of time.  $VO_2$  max is one of the main assessment factor for cardiovascular endurance,  $VO_2$  max refers to the maximum amount of oxygen that an individual can utilize during intense or maximal exercise. It is measured as "milliliters of oxygen used in one minute per kilogram of body weight." Basic cardio exercise helps to improve performance for various health issues but still there is very less trend of doing exercise among these children.

There are very few tests available for special children. The research scholar reviewed the existing standardized tests as available in valuable sources by scholars in the field of physical education and taking into consideration the special population i.e. Specially Abled Children.

## **OBJECTIVES**

To Study of  $VO_2$  Max. Of Specially Abled Girls Children in reference to Health Related Fitness.

## **HYPOTHESIS**

It was hypothesized that there is no improvement in  $VO_2$  max. due to exercise program in Specially Abled Girls Respondents.

## **METHODOLOGY**

The study was taken by the researcher to see the effect of exercise on  $VO_2$  max. on Specially abled Girls.

## **POPULATION AND SAMPLING**

The population was mentally challenged girls children aged 16 to 17 years of girls studying in school, located in Nashik City(Maharashtra) .The present study undergoes with experimental research. Since the population is special children rather than the normal children is less. So, the subjects were selected from Prabodhani Vidya Mandir, Nashik for the study. 12 mild and moderate mentally challenged girls between the ages of 16-17 years were selected for the study. Their age and intelligence quotient level of the students was verified from the school admission register.

## **COLLECTION OF DATA**

In the present study researcher has selected 12 subjects of Specially Abled Girls Respondents from Prabodhani School located in Nashik city. The researcher has first administered the Pre-test. On the basis of Pre-test performance (row score), their row score was converted into composite score and divided into two homogeneous groups namely Experimental and Control group. Experimental group was exposed to the Integrated Exercise Program training and control group was not included for the training. The regular exercise program was designed including all the components of health related fitness. The duration of the Exercise training was six months.

The research scholar reviewed the existing standardized tests available to calculate  $VO_2$  max. in the valuable resources by the scholars in the field of Physical Education and Fitness taking into consideration for the special case for girls children in Nashik City.  $VO_2$  Max has a great impact on Health Related Fitness for special children, which will benefit many aspects of their health. The study was administered to assess the  $VO_2$  max. of the subject. Experimental Group was exposed to Training Program for six months after completion of the training programm both the experimental and control groups were administrated for posttest by Beep Test and  $VO_2$  max. was calculated with the score by using the formula .After the collection of Data t- ratio was used to for data analysis.

## **BEEP TEST PROTOCOL**

**Purpose:** To measure maximal functional capacity and endurance of cardio respiratory system.

**Equipment:** 20m distance or flat and safe area suitable for running, Marking cones, Beep test audio CD, scorecards, pencils and assistants.

**Procedure:** Students are instructed and demonstrated the run as far as possible between the distance of 20m cone A to B on a signal of audio CD, When CD signaled to begin the test. Participants run and wait to another end of 20 m distance until on audio signal command for another shuttle. The test is stopped if the student fails to catch up with the pace of the signal. The participants run on command of the audio and complete the shuttle and level of the test.

**Scoring:** The level and the number of shuttles completed during the test are recorded as the score. Performances should be immediately recorded on a score card.

## DATA ANALYSIS

**Table - I**

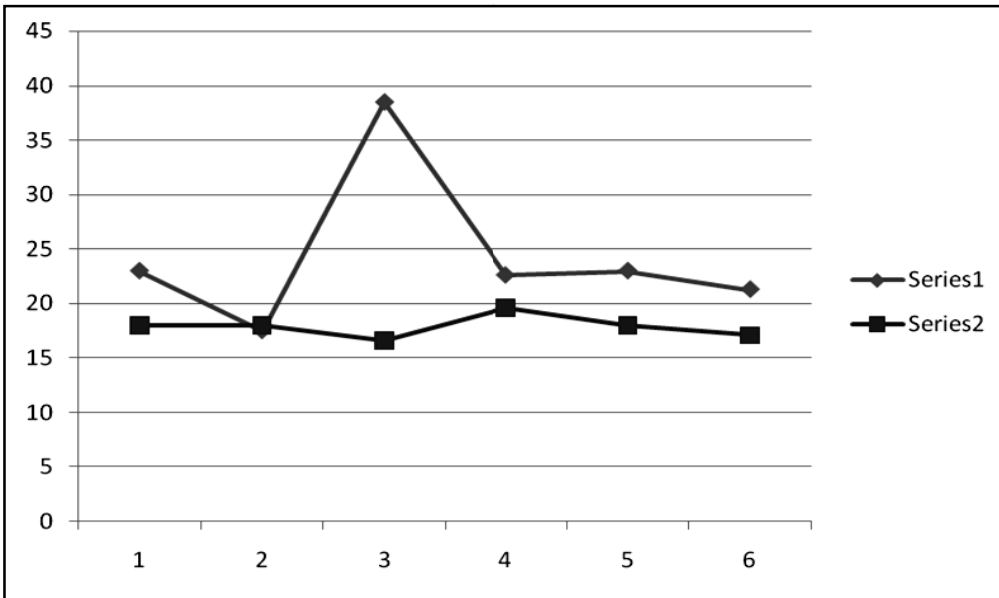
**Summary of Mean, Standard Deviation, Mean Difference and t-ratio for the Post-test of Control and Experimental Groups of Beep test (VO<sub>2</sub> max.) for Specially Abled Girls Respondents**

Post Test	Mean	Standard Deviation	Mean Difference	Standard Error	t-ratio
Control Group n = 6	17.883	1.025	6.433	2.991	2.151*
Experimental Group n = 6	24.317	7.255			

\*Significant at 0.05 level

Tabulated  $t_{0.05(10)} = 1.812$

The findings of Table-I reveals that the mean Post-test for Control and Experimental groups of Beep test (VO<sub>2</sub> max.). The calculated t value is 2.151 which is greater than the tabulated t value 1.812 for 10 degree of freedom at 0.05 level. Hence there is significant Mean Difference between the Post-test for Control and Experimental groups of Beep Test (VO<sub>2</sub> max.) of Specially Abled girls respondents. So, the research hypothesis is accepted. The Comparison of data is graphically depicted in Figure-I.



*Series 1 - Experimental Group*

*Series 2 - Control Group*

**Figure 1 : Graphical Presentation of Post-test Data of Control and Experimental Groups of Beep test (VO<sub>2</sub> max.) for Specially Abled Girls Respondents**

## FINDINGS

The findings of post-test of control and experimental group girls were tested at 0.05 level of significance and 10 degree of freedom. It was found significant for Beep test (VO<sub>2</sub> max.)

The study found significant difference in post-test of control and experimental groups ( $t = 2.151 > t_{0.05}(10) = 1.8124$ ) in Beep Test (VO<sub>2</sub> max.)

## JUSTIFICATION OF HYPOTHESIS

It was hypothesized that VO<sub>2</sub> max. is improved (increased) due to integrated exercise program. There is a significant difference of post-test means experimental and control groups of Specially Abled Girls Respondents. Hence the hypothesis is accepted.

## CONCLUSION-

- It was observed during the training that some children are hyperactive, with the help of proper training there energy can be channelize and they can participate in competitive sports.
- It was concluded that there is strong need of exercise program for Specially Abled Girls to maintain their fitness for execution of daily activities.

- It was concluded that increase in VO<sub>2</sub> max. Capacity has improved their day today activity and they are in strong need to improve it because these girls they get less scope to participate in regular fitness regimen.
- It was observed that these girls are isolated in society than peer groups and its somewhere effecting to their health. Proper exercise programming will enhance their restricted movements and improve their fitness level which will make them more independent and live their life in a better way.

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# Determinants of Buying Behaviour in Organised and Unorganised Retail Sector

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## **Abstract**

*Retail industry the largest sectors in India and second largest employment provider after agriculture. In India, both organised and unorganised retail sector exists, majority of the share being under unorganised. The present study has been undertaken to know the satisfaction level of consumers of organised and unorganised retail specifically in Jalandhar and Ludhiana cities of Punjab. The main objectives of the study is to to identify the factors which affect the satisfaction level of consumers, for which a scale has been developed comprising of thirty statements. These statements are measured on 5-point likert scale i.e., very dissatisfied (1), dissatisfied (2), neutral(3), satisfied (4), very satisfied (5). On the basis of responses from consumers, factor analysis has been done to extract the factors from observed variables which affect the satisfaction level of consumers of organised and unorganised retail. The data for the present has been collected through questionnaire and conclusion derived that people prefer more organised retail as compared to unorganised retail. The reasons are manifold, but generally it can be said that organised retail provides all types of benefits to its consumers. The consumers of Punjab especially of Jalandhar and Ludhiana cities prefer more organised retail*

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*rather than unorganised retail due to various factors like branded product, quality of goods, assortments, home delivery, location, availability and extra services.*

**Keywords-** *Retailing Organized Retail, Unorganized Retail, Consumer Buying Behaviour.*

## **INTRODUCTION**

The word ‘*retail*’ is derived from French word retailers which mean ‘to cut a price off’ or to break bulk. The distribution of consumer products begins with the products and ends at the ultimate consumers. Between the producer and the consumer there are middlemen– the retailer, who links the producers and the ultimate consumers. A retailer is a person, agent, agency, company, or organization which is instrumental in providing the goods, merchandise or service to the ultimate consumers. Retailing is defined as a conclusive set of activities or steps used to sell a product or service to consumer for their personal or family use. It is responsible for matching individual demand of the consumer with supplies of all manufacturers.

Retail industry is divided into unorganised and organised sectors. In India, unorganized retailing has been predominantly in the form of local Kirana shops also called Mom-n-Pop stores, owner/manned general stores, paan/beedi shops, convenience stores, hand cart and pavement vendors, etc. Organised retailing on the other hand refers to licensed retailers, who are registered for sales tax, income tax, etc. including corporate-backed supermarkets and retail chains besides the privately owned large retail businesses.

## **STATEMENT OF THE PROBLEM**

The main purpose of the present study is to identify the various factors which affect the satisfaction level of consumers in organised and unorganised retail. Therefore, the statement of the problem under the study that has been selected is “**Determinants of Buying Behaviour in Organised and Unorganised Retail Sector**”.

## **SCOPE OF THE STUDY**

The study is mainly concerned with changing satisfaction level of customers from organised and unorganised retail in Punjab area specifically in Jalandhar and Ludhiana. Consumers are now quiet sensitive to the environment offered in an outlet. They prefer outlets that offer an easy access to goods so that they can see the products and make choices and at the same time enjoys shopping, but in traditional retail they cannot enjoy such type of shopping.

## **OBJECTIVES OF STUDY**

1. To identify the significant factors which affect the satisfaction level of consumers.
2. To study the contribution of various identified factors in satisfying the consumers.

## **HYPOTHESES**

1. All identified factors are equally important for consumers satisfaction.
2. There is no significant difference in the satisfaction level of consumers irrespective of their demographic features.

## **RESEARCH METHODOLOGY**

**Sampling Element:** The study is carried out in Jalandhar and Ludhiana cities of Punjab. The consumers visiting Organised (Departmental, Hypermarket/Supermarket) Stores and Unorganised (Kirana) Stores in these cities are taken as target consumers.

**Sampling Technique:** Purposive, quota and judgement sampling method have been used in the present study. The populations elements have been selected on the basis of own judgement.

**Sample Size:** The sample has been composed of 400 consumers, 200 each from Jalandhar and Ludhiana who visit organised and unorganised retail stores for shopping. Keeping in view availability of various organised retail stores in these cities.

**Sampling Unit:** The consumers shopping at different malls and traditional stores are the primary unit of analysis. The behavior of these consumers is observed and data is collected through questionnaire method.

## **TOOLS AND TECHNIQUES OF DATA COLLECTION**

**Secondary Data:** In order to get a complete understanding of the marketing concept, its operationalisation and implication, the secondary data is essential. Therefore, the first step in the research involves collection of secondary data from all possible sources that directly or indirectly focuses on the theme. Secondary data was collected from publications, journals, magazines, books, statistical reports, data bases and internet. Secondary data in shape of literature review is guideline for data analysis, which is also helpful in finding the answer of research question to value and compare primary data.

**Primary Data:** Primary data in the form of the response of consumers, which was of immense importance and backbone of the study, was obtained from consumers with the help of widely used fully structured questionnaire. It has been prepared to get information from the consumers who visit organised and unorganised retail stores for shopping. They are those consumers who are living in particular cities. In order to study their choice regarding retail format, factors affecting the satisfaction level of consumers have been taken into consideration.

## **ANALYSIS AND INTERPRETATION OF DATA**

Keeping in view the nature of study, the data collected has been analysed and interpreted with the help of the following methods:

- Mathematical Methods



- Statistical Methods
- Diagrammatic Methods

**Mathematical Methods:** In the present study, the data collected has been analysed with the help of mathematical methods such as simple average and percentage methods where needed.

**Statistical Methods:** Statistical methods provide an indispensable tool for collecting, organizing, analyzing and interpreting data expressed in numerical terms. The statistical methods used in the present study are as follow:

- Descriptive Statistical Measures
- Hypotheses Testing

### **Descriptive Statistical Measures:**

These are used to describe the characteristics of the sample of population in totality. They limit generalization to the particular group of individuals observed or studied. The statistical analysis based on the computation of descriptive statistical measures is mostly applied action research and provide valuable information about the nature of the particular group and that group only. Following descriptive statistical techniques are used in the present study.

- **Measures of Central Tendency or Averages**
- **Measure of Dispersion or Variability**
- **Measures of Skewness or Asymmetry**

#### **a) Hypotheses Testing:**

- 1. Factor Analysis:**
- 2. Parametric Test:**

## **FINDINGS**

### **Statistical Analysis of factors affecting the satisfaction level of consumers:**

Table 1.1 explains, the descriptive statistics for factors affecting the satisfaction level of consumers of organised and unorganised retail. The table shows the values of mean, standard deviation, skewness and kurtosis for thirty variables. Further, the table depicts that the mean value is highest i.e., 3.59 in case of two variables i.e., the employees in the store are knowledgeable and there remain a lot of shoppers in the store. Therefore, it can be said that knowledge of the store employees and number of shoppers are most important variables which affects the satisfaction level of consumers of organised and unorganised retail.

**Table 1.1****Descriptive Statistical Analysis of factors affecting the satisfaction level of consumers**

S.No.	Statements	N	Min.	Max.	Mean	Std. Deviation	Skewness	Kurtosis
1	The store has enough employees to serve the customers.	400	1	5	3.52	1.195	-.536	-.602
2	The store employees are well-dressed and appear neat.	400	1	4	2.81	.658	-.522	.684
3	The employees in the store are friendly.	400	1	4	2.98	.825	-.393	-.521
4	The employees in the store are helpful.	400	1	5	3.35	.948	-.134	.052
5	The employees in the store are knowledgeable.	400	1	5	3.59	.948	-.943	.632
6	The store employees greet me courteously when I enter the store.	400	1	4	3.01	.784	-.516	-.054
7	The store appears very crowded to me.	400	1	4	3.01	.838	-.507	-.374
8	The store seems somewhat too busy.	400	1	4	3.11	.860	-.499	-.801
9	I don't have to face much traffic in the store during my shopping visits.	400	1	5	3.34	.931	-.189	.139
10	There remain a lot of shoppers in the store.	400	1	5	3.59	.913	-.864	.214

11	The colour scheme is pleasing.	400	1	5	3.43	1.214	-.414	-.860
12	The colours used in the store seem to be of latest fashion.	400	1	4	2.81	.627	-.504	.754
13	The store has attractive physical facilities.	400	1	4	2.95	.782	-.351	-.333
14	The merchandise in the store appears organised.	400	1	5	3.29	.954	-.145	-.052
15	The Store has logically placed merchandise.	400	1	5	3.54	.993	-.799	.076
16	Navigation in the store is easy.	400	1	4	2.97	.836	-.250	-.863
17	The store has sufficient aisle space.	400	1	4	3.00	.841	-.423	-.558
18	The store has impressive inside displays.	400	1	4	3.06	.847	-.363	-.937
19	There is adequate display of in-store information.	400	1	5	3.31	.936	-.101	-.054
20	The decor of store is pleasing to me.	400	1	5	3.54	.990	-.696	-.168
21	The lighting in the store is pleasing to me.	400	1	5	3.50	1.199	-.430	-.775
22	The lighting in the store accentuates the products that are displayed in the store.	400	1	4	2.82	.639	-.401	.542

23	The background music in the store makes the shopping pleasant.	400	1	4	2.98	.751	-.321	-.302
24	The background music in the store does not bother me.	400	1	5	3.35	.913	-.009	-.016
25	The background music in the store is appropriate.	400	1	5	3.57	.928	-1.054	.944
26	The store carries dependable products.	400	1	5	3.45	1.143	-.414	-.668
27	The store has a wide selection of merchandise.	400	1	4	2.81	.658	-.353	.353
28	The store is fully stocked.	400	1	4	2.97	.762	-.257	-.506
29	The store has high fashion merchandise.	400	1	5	3.30	.927	-.032	.043
30	The store has stylish merchandise.	400	1	5	3.57	.950	-.971	.537

Further, the calculated values of standard deviation reveal high variation in the factors affecting the satisfaction level of consumers. In case of skewness most values are concentrated on the right of the mean with extreme values to the right, so it can be said that distribution is negatively skewed. In case of kurtosis the calculated values are less than three which depicts that distribution is platykurtic, flatter than normal distribution with a wider peak. The probability for extreme value is less than for a normal distribution and the values are wider spread around the mean.

#### **Kaiser-Meyer-Olkin Measure of Sampling Adequacy and Bartlett's Test of Sphericity:**

Table 1.2 depicts the results of Kaiser-Meyer-Olkin Measure of Sampling Adequacy and Bartlett's Test of Sphericity. The Kaiser-Meyer-Olkin (KMO) measures the sampling adequacy which should be greater than 0.5 for a satisfactory factor analysis to proceed.

**Table 1.2**  
**KMO and Bartlett's Test**

<b>Kaiser-Meyer-Olkin Measure of Sampling Adequacy.</b>		.915
<b>Bartlett's Test of Sphericity</b>	<b>Approx. Chi-Square</b>	11873.688
	<b>Df</b>	435
	<b>Sig.</b>	0.000

Further, the table shows that the Kaiser-Meyer-Olkin measure is 0.915, which implies that sample is adequate and factor analysis is appropriate for data. Bartlett's test is another indication of the strength of the relationship among variables. This tests the null hypothesis that the correlation matrix is an identity matrix in which each variable correlates perfectly with itself but has no correlation with other variables. Further, Table 1.2 shows that Bartlett's test of sphericity is significant that is its associated probability is less than 0.05. In fact, it is actually 0.000, i.e. the significance level is small enough to reject the null hypothesis. This means that correlation matrix is not an identity matrix.

**Total Variance:**

Table 1.3 explains the total variance. Further, table shows all the factors extractable from the analysis along with their eigenvalues, the percent of variance attributable to each factor, the cumulative variance of the factor and the previous factors.

**Table 1.3**  
**Total Variance Explained**

<b>Component</b>	<b>Initial Eigenvalues</b>			<b>Extraction Sums of Squared Loadings</b>			<b>Rotation Sums of Squared Loadings</b>		
	<b>Total</b>	<b>% of Variance</b>	<b>Cumulative %</b>	<b>Total</b>	<b>% of Variance</b>	<b>Cumulative %</b>	<b>Total</b>	<b>% of Variance</b>	<b>Cumulative %</b>
1	7.599	25.331	25.331	7.599	25.331	25.331	7.288	24.293	24.293
2	7.022	23.407	48.738	7.022	23.407	48.738	7.288	24.293	48.587
3	4.025	13.418	62.156	4.025	13.418	62.156	3.839	12.797	61.384
4	3.602	12.008	74.164	3.602	12.008	74.164	3.834	12.780	74.164

5	.628	2.092	76.256						
6	.586	1.953	78.208						
7	.534	1.781	79.989						
8	.496	1.652	81.642						
9	.449	1.498	83.140						
10	.439	1.465	84.605						
11	.409	1.363	85.968						
12	.395	1.318	87.286						
13	.380	1.266	88.552						
14	.350	1.167	89.719						
15	.343	1.145	90.864						
16	.335	1.117	91.981						
17	.312	1.039	93.020						
18	.283	.942	93.963						
19	.244	.812	94.775						
20	.240	.799	95.574						
21	.216	.719	96.292						
22	.206	.687	96.979						
23	.201	.669	97.648						
24	.187	.625	98.273						
25	.157	.524	98.797						
26	.140	.467	99.265						
27	.080	.266	99.530						
28	.065	.217	99.747						
29	.040	.134	99.882						
30	.036	.118	100.000						

## Extraction Method: Principal Component Analysis.

Table 1.3 reveals that, the first factor accounts for 25.331% of the variance, the second factor 23.407%, third factor 13.418% and the fourth factor 12.008%. All the remaining factors are not significant.

## CONCLUSION

Factually thousands of firms are spending millions of rupees to sway consumers in every market place through the medium of advertisements, packaging, product features, sales pitches and store environment. But it is clear that every strategy formulated for attracting consumers may have different implications. Hence, this research has made it possible to understand the satisfaction level of consumer at greater depth specifically with reference to Malls and in Traditional stores. It can be concluded that, consumers visit both organised and unorganised stores but through the survey it has been analysed that, most of the consumers prefer to visit organised stores rather than unorganised stores. It means that, consumers are now shifting their choice from unorganised to organised retail because the organised retail provides good services to the consumers as compared to unorganised retail.

The liberalization of Indian economy has brought in tremendous opportunities and challenges for retail sector. The consumers now have more power than ever before as they have more information access than ever before. So now marketers offer more services and products than ever before.

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## Giani Gian Singh: A Sikh Scholar

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***Abstract:-**Giani Gian Singh (1822-1921) another Nirmala Sikh scholars of eminence completed his Gurdham Sangrah in 1990 AD almost 35 years after Pandit Tara Singh Narotam, his literary mentor. Significantly this account of the historicval Sikh shrines is more detailed than that of Tarra Sing Narotama's Panth prakarsh 1880 and Tawarikh Gur Khalsa(1892) are some of his another works of historical importance written during the period of Singh Sabha and Gurdwara reform movement. Giani Gian Singh was born at a historic village of longowal (in the present day Sangur district of the Punjab) in 19922 AD in the house of Bhag Singh whose descent is traced from Nlgahia singh, brother of great Sikh martyr, Bhai Mani Singh. He was very much influenced by his mother Desan. He learnt Gurmukhi in hgis village from Bhai Bhol;a singh and Sanskrit from Pandit Atma Ram. In due course, thus, he rose to prominence as a Sikh scholar and a poetpar excellence during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.*

Giani Gian Singh is one of the 19<sup>th</sup> century Sikh scholars who took keen interest in writing the history of the Sikhs. He has produced over a dozen works including the one on the Sikh shrines. For the purpose of better understanding of his perception of Sikh history and religion in general and the history of various Sikh Gurdwaras or Dharamsalas in particular. It is imperative to know, about, his life and times, which might have influenced his scholarly attainments.

In his *Panth Parkash*, Giani Gian Singh has made a number of references to his family background. He claims himself to be as one of the descendants of a famous Rajput ruler of Chauhan dynasty, Prithvi Raj (Rai Pithora) and his brother Rai Bhira. He traces his decent from Rai Bhira and also makes a reference to the several villages inhabited by his ancestors in the Malwa region.<sup>1</sup> Significantly, ancestors with the 9th and 10th Sikh Gurus, Guru Tegh Bahadur and Guru Gobind Singh. He writes that his ancestors, popularly known as Dullats,<sup>2</sup> joined Sikhism during the pontificate of Guru Tegh Bahadur, when he made his missionary tour into the Malwa region. Significantly several of them later became ‘Singhs’ and served the ‘Khalsa Panth’ by joining Guru Gobind Singh’s Khalsa army.<sup>3</sup>

Giani Gian Singh was born at a historic village of Longowal (in the present day Sangrur district of the Punjab) in 1822 A.D. in the house of Bhag Singh, whose descent is traced from

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1 Giani Gian Singh, *Panth Parkash* (MS, Litho Copy: 1889 A.D Amritsar); folios 949-50: I have seen this version of the *Panth Parkash* from my supervisor, Prof. Sulkhan Singh: ਚੋਪਈ..

ਮੈਜ ਅਬ ਅਪਨੀ ਕਥਾ ਸੁਨੈ ਹੋ।। ਗ੍ਰੰਥ ਸਮਾਪਤਿ ਕਰ ਦਿਖ ਰੈਹੋ।।  
 ਮਹਾਰਾਜ ਜੋ ਰਾਇ ਪਥੋਰਾ।। ਭਗੋ ਚੋਹਾਨ ਛੁੜੀ ਗੋਰਾ।।  
 .....  
 ਰਾਇ ਬੀਰ ਤਾਕਾ ਲਘੁ ਭਾਈ।। ਰਹਿਤ ਆਗਰੇ ਮਾਂਹਿ ਸਦਾਈ।।  
 .....  
 ਇਕ ਦਿਨ ਰਾਇ ਪਥੋਰੇ ਪਾਸੈ।। ਅਯੋ ਹਰੀ ਮੈ ਜਬ ਖਾਸੇ।। ਮਹਾਰਾਜ ਹਸ ਐਸ ਉਚਾਰਾ।।  
 .....  
 ਆਯ ਦੁਹਿਲੁਟ ਬੀਰ ਹਮਾਰਾ।। ਤਬ ਤੈ ਦੁਹਿਲੁਟ ਤਾਕਾ ਨਾਮੁ।।  
 ਦੁਹਿਲੁਟ ਤੈ ਦੱਲਟ ਫਿਰ ਰਹਯੋ।। ਲੋਗਨ ਕੀ ਜਬਾਨ ਪਰ ਬਹਯੋ।।  
 ਮਹਾਰਾਜ ਜੋ ਰਾਇ ਪਥੋਰਾ।। ਭਗੋ ਚੋਹਾਨ ਛੁੜੀ ਗੋਰਾ।।  
 .....  
 ਰਾਇ ਬੀਰ ਤਾਕਾ ਲਘੁ ਭਾਈ।। ਰਹਿਤ ਆਗਰੇ ਮਾਂਹਿ ਸਦਾਈ।।  
 .....  
 ਇਕ ਇਕ ਰਾਇ ਪਥੋਰੇ ਪਾਸੈਜ।। ਅਯੋ ਹਰੀ ਮੈ ਜਬ ਖਾਸੈ।।  
 ਮਹਾਰਾਜ ਹਸ ਐਸ ਉਚਾਰਾ।।  
 .....  
 ਆਯ ਦੁਹਿਲੁਟ ਬੀਰ ਹਮਾਰਾ।। ਤਬ ਤੈ ਦੁਹਿਲੁਟ ਤਾਕਾ ਨਾਮੁ।।  
 ਦੁਹਿਲੁਟ ਤੈ ਦੱਲਟ ਫਿਰ ਰਹਯੋ।। ਲੋਗਨ ਕੀ ਜਬਾਨ ਪਰ ਬਹਯੋ।।  
 .....  
 ਸਾਤ ਪੂਤ ਦੁਲਟ ਕੇ ਥੀਏ।। ਸੂਰ ਧਾਰ ਕੈਬੋ ਬਨ ਲੀਏ।।  
 ਲੋਜਗੋ ਰਜਾਈ ਬਡਯਾਣੀ।।

2 Accordign to Bhai Kahan Singh Nabha Dullat Sub-caste of the Jats originated from the Rajputs. Bhai Kahan Singh Nabha, *Mahan Kosh*, Languages department Punjab, Patiala 1974, 647.

3 Ibid., folio 951  
 ਦੇਸ ਏਸ ਮੈ ਜਬ ਗੁਰ ਕੋਮੇ।। ਨਿਜ ਜਨ ਕੁਦਮੈਜ ਸੁਖਦਾ ਸੋਮੇ।।  
 ਭਾਰਤ ਫਿਰ ਨਦੀ ਘਟਨਾਈ।। ਦੁੱਲਟ ਸੇਵਕ ਭਏ ਤਕਾਈ।।  
 ਫਿਰ ਦਸਮੇ ਪਾਸ ਰਹਾਏ।। ਜੰਗਲ ਮੈਜ ਅਨਗਨ ਅਰਿਘਾਏ।।

Nigahia (Nighaha) Singh, brother of a great Sikh martyr, Bhai Mani Singh.,<sup>1</sup> Gianiji himself belonged to the fourth generation of the pedigree of Bhai Mani Singh, the grandfather of his father. He was very much influenced by his mother Desan. He learnt Gurmukhi in his village from Bhai Bhola Singh and Sanskrit from Pandit Atma Ram.<sup>2</sup> Gianiji was a widely travelled man. In the middle of his age, he rose to prominence as a Sikh scholar and poet *par excellence* during the late 19th and early 20th centuries. He wrote history of the Khalsa Panth both in verse and prose. The period in which he wrote history of the Sikh Gurus or the Khalsa Panth was the period of the Singh Sabhas. He remained celibate throughout his life till his death in 1921 A.D.

In *Panth Parkash*, Giani Gian Singh makes a clear reference to his religious affiliation with the Nirmala Sikh Tradition. He refers to Pandit Tara Singh Narotam as his literary mentor and Mahant Vir Singh of the Dera Baba Gandha Singh at Barnala as his religious preceptor. The *dera* was then being run by Nihal Singh and Kirpal Singh, Mahant and deputy Mahant respectively.<sup>3</sup> Giani Gian Singh himself was a baptised Sikh. Nevertheless, he had extreme reverence for the Sikh Gurus and the heroic deeds of the Khalsa. His religious identity as a Nirmala probably affected his ethos of the Sikh Panth.

The identity of the person of Giani Gian Singh, who authored *Panth Parkash* is often confused or mixed up with another Giani Gian Singh of his times. Who was the secretary of

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1 Ibid., folios 951+52

ਅਠਾਰਾਂ ਸੌ ਛੇਕੇ ਮਾਰੈ ।। ਲੋਗੋਵਾਲ ਬਸਾਯੋ ਚਾਰੈ ।।  
 ਤਿਨ ਮੈਜ਼ ਸਿੰਘ ਨਗਾਰੀਆ ਜੋ ਹੈ ।। ਸੂ ਭਟ ਉਦਾਰ ਤਰ ਬਿਦਤੋ ਹੈ ।।  
 ਮਨੀ ਸਿੰਘ ਜਿਸ ਅੰਗ ਕਟਾਏ ।। ਤਿਸਕਾ ਬਡੇ ਬੀਰ ਥਾ ਸਾਏ ।। 113 ।।  
 ਦੌਰਾ ।। ਦੁਰਗਾਹਾ ਸਿੰਘ ਉਘੜ ਸਿੰਘ ਸਿੰਘ ਬਰਾਜ ਮਰਾਝਾ ।।  
 ਭੱਘਾ ਸਿੰਘ ਭਖਤਹਰੀ ਸਿੰਘ ਸੁਜਾਨ ਬਿਰਾਜ ।।  
 ਸਾਤ ਪੂਤ ਇਹ ਤਾਂਹਿ ਕੇ ਭਏ ਸੁਭਟ ਬਲਵਾਨ ।।  
 ਪੰਥ ਖਾਲਸੇ ਮੈਰਹੇ ਬੜੇ ਤੀਨ ਸਦ ਜਾਨ ।। 5 11

... ..  
 ਬਖਤੇ ਸਿੰਘ ਕਾ ਭਾਗ ਸੁਤ ।। ਗੁਰੂ ਭਗਤਿ ਅਤਿ ਭਯੇ ਜੋਰਾ ਨੁਤ ।।  
 ਚੜ੍ਹ ਬਸਤ ਲਘੂ ਤਿਸਕਾ ਏਹੈ ।। ਗਯਾਨ ਸਿੰਘ ਜੋ ਗ੍ਰੰਥ ਰਹੈ ਹੈ ।।

2 Harbans Singh (Editor-in-Chief) the *Encyclopedia of Sikhism*, Patiala, 1996. Vol. II, p. 82.

3 *Panth Parkash*, Ms, 1889 A.D. folio 954:

ਸਿੰਘ ਨਿਹਾਲ ਮਹੰਤ ਅਬ ਤਿਸ ਗਦੀ ਪਰ ਆਹਿ ।।  
 ਅਲੰਕ੍ਰਿਤ ਸਦਗੁਨ ਗਨੈ ਪ੍ਰਗਟ ਪੰਥ ਸਬ ਮਾਂਹਿ ।। 9 ।।  
 ਚੌਪਈ ।। ਸੋ ਗੁਰਦਵਾਰਾ ਹਮਰਾ ਆਹੀ ।।  
 ਮਾਲਵ ਦੇਸ ਬਰਨਾਲੇ ਮਾਂਹਿ ।।  
 ਬਿਰਯਾ ਗੁਰੂ ਮਮ ਔਰ ਪੁਰਸੋਤਰਾ ।।  
 ਸ੍ਰੀ ਨਖੱਤ੍ਰ ਮ੍ਰਿਗੋਸ ਕਰੋਤਮ ।।  
 ਨਿਰਮਾਰਾਮ ਲੋਜੇ ਤਕ ਬਿਦਯਾ ।।  
 ਹਸਤ ਰੇਖ ਸੀ ਜਿਨੈ ਪ੍ਰਸਿੱਧਯਾ ।।

the Amritsar Singh Sabha (1873 A.D.). He was the elder son of Giani Bishan Singh, a collateral of the well-known House of Amritsar, headed by Giani Sant Singh. He is the author of *Gurpurab Parkash*, history of the lives of the Sikh Gurus. He lived from 1824 to 1884 A.D.<sup>1</sup>

Thus many a scholars and historians, have mixed up the identity of both the Giani Gian Singhs or they have not made an effort to differentiate the two as separate persons.

Giani Gian Singh the author of *Panth Parkash* lived for the period of nearly a century (1822-1921 A.D.) and witnessed a political change and the period of Sikh resurgence, which most likely influenced his ideas and perceptions for writing the past history of the Sikhs and their religion. He was an eye-witness to the rise and fall of the Sikh empire under Maharaja Ranjit Singh and his successors. In this way, he could have a close look at the Sikh historical developments of his times. He wrote both in poetry and prose.<sup>2</sup> The Sikh historiography remained limited to verse, upto the last decade of 19th century and took a significant turn when Sikh history began to be written in prose. His predecessors such as Sarup Das Bhalla, Rattan Singh Bhangu, Bhai Santokh Singh wrote mainly in verse in Gurmukhi Script. Thus, one can say that, he is the last to follow this tradition and the first to make the beginnings of writing Sikh history in prose. On the whole, Giani Gian Singh's contribution as the foremost writer of Sikh history in prose can't be ignored. Significantly enough, the modern historians of the Punjab and the Sikhs have invariably used the works of Giani Gian Singh for various purposes.<sup>3</sup>

During his life time, Giani Giari Singh held various positions. His uncle Han Singh was horse rider in the cavalry of Patiala state. After his death in 1841, Giani Gian Singh got recruitment in the army of Patiala State. He is known to have participated in the battles of Pheru Shehar and Mudki during the first Anglo-Sikh war in 1845-46. In this service, he lost one of his leg in an attempt to suppress the rebellion raised by the Bangroo tribe.<sup>4</sup>

Giani Gian Singh also did the job of a *granthi* in the service of Maharaja Narinder Singh of Patiala. He emerged as an eminent scholar of Sikhism. The Maharaja was so much pleased that he granted him the grade of rupees three and annas six per month; whereas the scale of other *granthis* was rupees two and annas six.<sup>5</sup>

Giani Gian Singh was very much influenced by the congregations of the Sadhs and the saints. His parents, too, were of religious nature. Gradually, thus, Giani Gian Singh himself became a saint. His mother put him under the condition that he would neither get married nor acquire any landed property.<sup>6</sup> Throughout his life, he remained faithful to the words given to his mother. For most of his life, Giani Gian Singh remained as a celibate. He had, too, been

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1 The *Encyclopedia of Sikism*, Vol. II, pp. 81-82.

2 Giani Kirpal Singh (ed), *Shri Guru Path Parkash*, Ajit Nagar, Amritsar, 1977, Vol I, 87.

3 Grewal J.S., *Miscellaneous Articles*, Guru Nanak Dev University Amritsar, 1974, 153.

4 Giani Gian Singh, *Gurdham Sangreh*, Bhupendera State Press, Patiala, (n.d), 6.

5 Giani Kirpal Singh, op.cit., 44.

6 Giani Gian Singh, *Shri Guru Panth Parkash* (Litho, 2nd edition), Amritsar 1889, A.D.F., 1953.

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influenced by an *udasi* saint named Masat Ram, who happened to live at Longowal. He undertook tours to the religious places of fame along with him. He proceeded on religious tours to various holy places in India from 1854 A.D. to 1891 A.D.<sup>1</sup> Some of places visited by him were Benaras, Hardwar, Gangotri, Jamnotari, Garhwal, Sri Nagar, Sat Path, Braham Path, Himala, Kedar Nath, Rishikesh, Dehradoon, Bhangani, Paonta Sahib, Kapal Mochan and Kurukshetra.<sup>2</sup>

Giani Gian Singh took *pahul* or the baptism of the double edged sword.<sup>3</sup> However, he had been influenced more by the religious beliefs and practices of the Nirmala Order of the Sikhs. So, he preferred to be a Nirmala Saint.<sup>4</sup> He adopted this Order under the influence of Sant Baba Bir Singh, who was head priest of the Dera Baba Gandha Singh at Barnala.<sup>5</sup>

It is notable fact that Baba BLI Singh and Pandit Tara Singh Narotan improved the person ably of Giani Gian Singh considerably. Pandit Tara Singh Narotam, who was in the service of Maharaja Patiala, is known to have inspired him to write Sri Guru *Panth Parkash* and *Gurdham Sangreh*.<sup>6</sup> He was an eminent Nirmala Scholar. He had written and annotated a number of religious books. Giani Gian Singh is known to have learnt Sanskrit language, meanings and annotation of religious *granths* from him. Pandit Tara Singh Narotam,<sup>7</sup> deputed Giani Gian Singh to Amritsar for consulting prominent scholars associated with various religious denominations or sects. He stayed at Amritsar for some time and dispatched the translation of Gurbani to Pandit Tara Singh Narotam after a detailed discussion with the scholars.

Giani Gian Singh accompanied Pandit Tara Singh Narotam to the festival of Kumbh at Allahabad in 1869 A.D. After celebrating the festival, Pandit Tara Singh Narotam and his companions proceeded towards Hazoor Sahib at Nander. Giani Gian Singh was separated from the main group. After facing number of difficulties, he reached to Hazoor Sahib in 1870 A.D. Then he proceeded to Patna Sahib, Mda, Dhaka, Dhobri, Kamikhya Devi in Assam, Calcutta, Bardwan, Jagannath Puri, Tikam Sehar, Nepal, Bhutan, Sikkim, Janakpur and Agra, visiting from Agra to Brindawan, he went to Delhi and from Delhi he came back to Patiala.<sup>8</sup> During his visits, he wrote an account of the places visited by him from 1854-1895 A.D. Later on, this survey proved to be very useful to him for writing history of the Sikhs in his *Panth Parkash* in 1880 A.D. and *Gurdham Sangrah* in 1921 A.D.<sup>9</sup>

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1 *Gurdham Sangreh*, 8.

2 *Ibid*, 8-9.

3 *Gurdham Sangreh*, 7.

4 *Ibid*, 7-8.

5 Giani Kirpal Singh, Vol-I, 49-50.

6 *Ibid*, 56.

7 Shergil, Surinder Singh, *Pandit Tara Singh Narotam, Jiwan te Rachna*, Patiala, 1965, 5-7.

8 *Twarikh Guru Khalsa*, Vol, 86.

9 Gurdarshan Singh, Origin and Development of Singh Sabha Movement:

Constitutional Aspects", *Punjab Past and Present*, Vol. VIII, Part I, No. 13, April 1973, 50 and 52.

Gian Singh writes that he proceeded on pilgrimage to different holy places in India from 1854 to 1895.<sup>1</sup> During this time he visited a number of significant holy places. His first trip which extended upto six years included his visits to places like Benares, Haridwar, Tihri Garhwal, Srinagar, Kedar Nath, Dehradun, Paunta Sahib, Bhangani, Rani Ka Raipur, Kapal Mochan, Lairu, Kurukshetra, Kaithal, Dhamdhan Sahib, Talwandi Sabo, and from there back to Patiala. The second tour commenced from Patiala during which he visited places like Rishikesh, Damdama Sahib, Sri Anandpur Sahib, Hoshiarpur, Ambota Garhdiwala, Chintpurni, Dharmasala, Jwalamukhi, Chamba, Kangra, Kulu, Mahikarn, Bilaspur, Ludhiana and came back to Patiala. These visits covered almost a period of six years.<sup>2</sup>

At Patiala, Giani Gian Singh was deputed by Maharaja Narendra Singh of Patiala to assist a prominent Nirmala saint, Pandit Tara Singh Narotam,<sup>3</sup> his patron, who had established a *dera* in A.D. 1862 under the patronage of the Maharaja. Gian Singh was given a remuneration of rupees twenty one per mensem by the Maharaja of Patiala for his literary services. Pandit. Tara Singh Narotam deputed Gian Singh to Amritsar for consulting prominent scholars belonging to different religious sects. Gian Singh stayed at Amritsar for some time and dispatched the translation of Gurbani to his patron after a detailed discussion with prominent Sikh scholars. He earned a sum of rupees twenty-five per mensem in lieu thereof. Though, the translation of Guru Granth Sahth was not completed yet it definitely opened a new field of study for Gian Singh.

After staying for sometime at Patiala, Gian Singh again started tour to different places in India which included Bahawalpur, Sindh, Kathiawar, Jangiwar, Dawarka, Sudama Puri, Junagarh and *Girnar parbat*.<sup>4</sup> He put to writing the description of places which he visited form time to time and this survey proved very useful to him in the long run for writing the history of the Gurudwaras.

As is has been stated earlier, by 1895, Giani Gian Singh had visited a number of places in India which are now a part of Pakistan and Bangla Desh. He also paid a visit to Bhutan and Nepal. During this period he wrote his reports about the Gurdwaras he visited and submitted these to Pandit Tara Singh Narotam at Patiala.<sup>5</sup> It was on the basis of these reports that Pandit Tara Singh Narotam prepared his famous work, *Sri Guru Tirath Sangreh*.

During his tours, it was in 1865 that Gian Singh commenced the writing of his *Sri Guru Panth Parkash*, popularly known as Panth Parkash. Its first lithograph edition came out in 1880 in Delhi. This is how he took the initiative of writing on various aspects of the history of the Sikhs in prose and poetry. Thus, his works serve as a transitional stage of writing history in prose, as prior to him only the poetic form of writing was in vogue. In fact, the Sikhs started

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1 *Sri Guru Panth Parkash*, p. 953.

2 Cf. Kirpal Singh, pp.59-60.

3 Cf. Surinder Singh Shergil, *Pandit Tara Singh Narotam : Jiwan Te Rachna*, Patiala, 1985; pp.5-7.

4 *Ibid.*, pp. 86,89,91,105-107 and 128-129.

5 *Gurdam Sangreh*, p.7.

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writing their history in Prose only from the days of Gian Singh. Although Bhai Vir Singh,<sup>1</sup> Bawa Prem Singh Hoti<sup>2</sup> and Bhai Kahn Singh Nabha<sup>3</sup> were his contemporaries, but he was the first who wrote the history of the Sikhs under the title of *Twarikh Guru Khalsa* in three volumes in Gurmukhi prose.<sup>4</sup>

The bibliography given by Gian Singh in *Twarikh Guru Khalsa* depicts that he had consulted almost all the prominent writings of his times.<sup>5</sup> The established himself as a Sikh writer upto the last decade of the nineteenth century. Suddenly he fell ill and had no hope of survival.<sup>6</sup> When certain members of Khalsa Tract Society Amritsar approached him with the request to surrender all the claims to the society<sup>7</sup> for the publication of his works, the request was duly accepted and the published books worth five thousand rupees were also handed over to the Society. Although he recovered from his illness but he did not get any good response from the members of the society which lingered on the matter for full seventeen years. The Society neither published any of his writings nor returned the manuscripts.<sup>8</sup>

Ultimately, Gian Singh commenced writing of *Ripudaman Parkash* at Nabha in which he has explained his grievances towards the Society. Bhai Arjan Singh of Bagrian, convinced by Gian Singh's sincerity for the cause of writing history made strong recommendation to the rulers of Nabha and Patiala States for the printing of his works. As a result thereof, in 1916 a committee consisting of four members<sup>9</sup> was formed and a grant of one lakh and thirty seven thousand rupees was also sanctioned for the printing of his works. Maharaja Patiala issued two specific orders on 15<sup>th</sup> August, 1916 and 11<sup>th</sup> October, 1916 with particular instructions on the publication of his works.<sup>10</sup> However, for reasons unknown, this committee could arrange to

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- 1 Bhai Vir Singh first work in Punjabi prose was *Sri Kalghidhar Chamtkar* which was published in 1925.
  - 2 Prem Singh Hoti's first work *Jiwan Birtant, Baba Phula Singh Akali*, was Published in 1914.
  - 3 Bhai Kahan Singh's first work *Ham Hindu Nahin*, was Published in 1897.
  - 4 See also Piara Singh's Padam, *Kalam De Dhani*, Part II, Patiala, 1965, pp. 9-10 and Kirpal Singh Kasel's Parastavna in Giani Gian Singh Adhyan, p.8.
  - 5 *Twarikh Guru Khalsa*, p. 9.
  - 6 *Ripudaman Prakash*, p. 7.
  - 7 The society was formed by Doctor Charan Singh, Wazir Singh, Surjan Singh and Trilochan Singh etc. in 1894. It started its printing press at Amritsar for the purpose of publication on the books and tracts on Sikhism and Sikh history. c.f. Gurinder Singh's article *Khalsa Tract Society Di Punjabi Sahit Nun Den*, in *Parkh*, Panjab University, Chandigarh, 1968, pp.9,23 and 24.
  - 8 *Ripudaman Parkash*, pp. 6-7, and *Gurdham Sangreh*, pp.6-7. See also Giani Kirpal Singh, *Op.Cit.*, pp. 127-37; Sant Inder Singh Chakkarvarti, *Op.Cit.*, pp. 59-64.
  - 9 The committee was known as 'Sikh History Society Patiala'. Its four members were: Bhai Kahn Singh Nabha, General Gurnam Singh, Sardar Gajjan Singh established at Hall Bazar, Amritsar. S.S. Charn Singh Shahid and Bhai Hamir Singh (the maternal grandson of Gian Singh) were appointed its Manager and owner, respectively. Pritam Singh and Hazara Singh (the brothers of S.S. Charn Singh, Shahid) were engaged as employees. Cf. Giani Kirpal Singh, *Op.Cit.*, p. 182.
  - 10 Giani Kirpal Singh, *Op.Cit.*, pp. 170-71.
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publish only three of his works.<sup>1</sup>

In spite of all these setbacks, Gian Singh was fortunate enough to receive appropriate honour and regard from the people of all walks of life. He was selected as the founder General Secretary of Singh Sabha in 1873 with Sardar Thakur Singh Sandhwalia as President.<sup>2</sup> The rulers of Patiala, Nabha and Bagrian issued testimonials in his praise from time to time. These testimonials had been reproduced by Gian Singh himself.<sup>3</sup> Albeit, only a few are available now.

The rulers of Patiala and Nabha bestowed full confidence on him. He was so close to these rulers that he served as their intermediary at several times and settled their issues at the dining table.<sup>4</sup> Gian Singh himself writes that the rulers of these states were quite straightforward and believed in mutual settlement but some people with selfish motives created problems.<sup>5</sup>

In the last phase of his life, his relations with the Patiala State became estranged owing to some personal issues. Consequently two hundred fifty *bighas* of land owned by him was resumed by the Patiala State. He was also deprived of the privilege of getting his books published through the Sikh History Society Patiala as its activities were declared null and void. Moreover, Guru Khalsa Press, Amritsar, owned by Hamir Singh, the maternal grandson of Gian Singh, was also closed by the State of Patiala.

In spite of all this, Maharaja Bhupendra Singh of Patiala did not want to lose Gian Singh. However, the latter, managed to reach Nabha and settled there. Maharaja Ripudaman Singh treated him with great honour and gave him a good house to live in. Gian Singh breathed his last at Nabha on 24th September, 1921.

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1 These three books are: *Itihas Ryast Bagrian*, *Ripudaman Prakash* and *Gurdham Sangreh*.

2 Singh Sabha Amritsar - Niyam, Amritsar 1880; Gurmat Parkashak, Rawalpindi, September 1885; Parminder Singh, *Singh Sabha Lehar Di Punjabi Sahit Nun Den*, Ludhiana, 1987, p. 102.

3 *Ripudaman Prakash*, pp. 31, 38 and 47; *Gurdham Sangreh*, p.9.

4 *Itihas Ryasat Bagrian*, p. 158, the testimonials to the fact that those Nabha to Gian Singh from time to time give testimony to the fact the those rulers acknowledge the services of Gian Singh in literary and social fields.

5 *Ibid.*,

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## Afghan Peace Deal – Post Trump Era

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Afghan Peace Deal of 2020, between Taliban and USA has been claimed as one of the major foreign policy achievement by the Trump administration. After change of Guard in USA, the very first acts of authority done by President Biden were to undo the damage done by the previous incumbent of office, especially by applying formally to rejoin Paris Climate Accord and WHO. Where does this leave Afghan Peace Deal? What would be the future course of action of America with regard to Afghan peace deal? Before doing any analysis, let us have some understanding of Afghanistan.

### An Enigma called ‘Afghanistan’

Afghanistan, a state that was rendered landlocked, due to “**great games**” played by Russia and British India. Even “**Soft Border**” between Pakistan and Afghanistan in the form of DURUND LINE is also legacy of this imperialist past.<sup>5</sup> This is a multi ethnic nation with almost 30% population as nomads and least number of its people living in cities (25%). Tribal loyalties become all the more crucial to understand political complexities. Even the rise of dreaded Taliban movement has as its foundation, fierce competition for scarce land resources among various ethnic groups, on the eve of soviet retreat from Afghanistan.<sup>1</sup>

“The nation of Afghanistan is comprised of the following ethnic groups: Pashtun, Tajik, Hazara, Uzbek, Turkman, Baluch, Pashri, Nuristani, Aymaq, Arab, Qirghiz, Qizilbash, Gujur, Brahwi and others” (Art. 4 of the Constitution of Afghanistan).

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## **Ethnic Quagmire vs National Identity**

Ethnic quagmire has for long marred any possibility of resounding national identity. For decades, Pashtuns act as if there past give them right to consolidate all power in their hands, without any possibility of power sharing with any other groups. Tajiks on the other hand, revel in the deep understanding of afghan bureaucracy, prominence of their language and their bravery; after all they had defeated the largest army in 1989. So they were naturally not ready to give pashtuns free run. Add to these great expectations of Uzbek under the leadership of Abdul Rashid Dostum. Not to ignore the Hazaras, you have perfect recipe for the trouble that world have already witnessed.<sup>1</sup> To have Hamid Karzai at the helm of affairs was to have a Pashtun opposing the Taliban as president of a nascent democracy. With the help of developmental aid and constitutional reforms, things have taken a positive course. This is the reason that in spite of all violence and bloodshed, we have to accept that the concept of national identity is not alien to Afghans. Perhaps unwittingly since its emergence, Pakistan may have, contributed to enflame the fire of Afghan national identity, especially thanks to its treatment of Pashtuns. Whatever may be the cause, it has been observed that many of those people living in Afghanistan are readily identify themselves as Afghan FIRST (72%). Most importantly large number of these 72% is Pashtuns and Tajik.<sup>2</sup>

## **Problems of Security**

United Nations assistance mission in Afghanistan (UNAMA) released a report in February 2020. This report pointed out that more than 100,000 civilian were killed or hurt in Afghanistan during last 10 years. According to this report 3493 civilians were killed in Afghanistan during 2019. While comparing to the other years, in 2019 fewer civilians were killed as per this report. But more bombs were dropped in 2019 than any other year since 2013.<sup>3</sup> Midyear report by UN Assistance Mission in Afghanistan (July 2020) pointed out that despite all peace talks Afghanistan remained deadliest conflict zone in the whole world (1282 civilian killed) The said report also mentioned that 13% fall in casualties had been notices in comparison to the same period last year.<sup>4</sup> On October 4, 2020 in latest suicide attack in Shinwar, in the province of Nangarhar 15 civilians were killed, as the intra-afghan peace talks were going on in Doha.<sup>5</sup> UNAMA expressed 'Outrage'; even Secretary General of UN Antonio Guterres issued statement condemning the act. Deborah Lyons, UN secretary general's special representative for Afghanistan asked all involved to stop the 'Carnage' and to start negotiations.

## **Peace Deal – Hope for Peace**

Long awaited second opportunity for Afghanistan is the result of momentous efforts put up by US peace envoy, Zalmay Khalilzad. In September 2018, He was appointed to this post to ensure a deal with the Taliban. After almost 18 months negotiations, there was some hope in sight with 'Seven Days reduction in violence that led to Doha (Qatar) talks in February 2020.

## **Two aspects of Deal:**

- **Taliban–US Deal: 29<sup>th</sup> February 2020** USA agreed to withdraw all foreign troops from Afghanistan by July 2021. In return the Taliban accepted to stop allowing terrorist groups like AlQaeda from using Afghanistan as Safe Haven and to agree for Intra-Afghan Talks by March 2020. But the Taliban agreed on condition that afghan government would release about 5000 Taliban prisoners in exchange of thousand Afghan security personnel captives with them.
- **Intra- Afghan Talks: Started 12<sup>th</sup> September 2020** Second Aspect of Peace Deal was to be reconciliation among various warring groups in Afghanistan, mainly Taliban and representatives of Islamic State of Afghanistan. The agenda for these talks would be to decide the road map for future of Afghanistan including major issues like, Permanent Cease-fire, Rights of Minorities and women, Power sharing (if any) with Taliban and future of armed Taliban and other militia.

## **Efforts for Intra – Afghanistan Talks**

After initial hiccups, first in the form of political turmoil created by political bickering of Abdullah-Abdullah as (he was reluctant to talk with Taliban), he challenged president's authority To make peace with him, Abdullah-Abdullah was appointed the Head of Afghanistan's High council for National Reconciliation.<sup>6</sup> Second problem was in the form of stalemate between Afghan Government and Taliban, on the issue of exchange of prisoners. How ever negotiations kick-started in the month of September 2020 in Doha the capital city of Qatar.

## **Afghan Government's Negotiators Team:**

Afghan Government sent 21-member negotiators team to carry on peace talks with Taliban. It was led by Former Afghan intelligence Chief Masoom Stanekzai – a Pashtun like many Taliban. Batur Dostum son of Abdul Rashid Dostum, an Uzbek (Formidable warlord, Ally of Abdullah Abdullah). As a signal to Taliban, there are five women as part of government delegation. One among them is Habiba Sarabi, a Hazara (tribe attacked by Taliban in infamous massacre of Mazar-e-Sharif) as deputy leader of Government peace council.

## **Negotiators representing Taliban**

For months Taliban refused to send any team for intra Afghan peace talks. After much persuasion and use of other diplomatic channels, much awaited announcement was made. It must be noted that Pakistan had issued order in compliance with 2015 UN Sanctions against Taliban and other outlaws. This was not an isolated act, rather a pressure tactic to ensure an early start to intra- afghan peace talks. None the less, on Aug 24, 2020, Chief Taliban negotiator Sher Mohammad Abbas Stanikzai told about finalization of 20 members Taliban negotiating team. As per news report team was given sweeping powers by Maulvi Habatullah Akhonzada, the Taliban Chief.<sup>7</sup> No doubt almost half of the Taliban leadership council members are there in this team.

## ANALYSIS

As the winds of change are blowing in Hindu-Kush, world is watching in anticipation. Would this bring to some logical end the long saga of death and destruction or not? All eyes are on the current status of Intra-Afghan talks being conducted in Doha. Since 12<sup>th</sup> of sep 2020 when talks were started between the negotiating sides with much fanfare, there had been 22 days of stalemate, because of the fundamental differences on some important issues, like what would be the fundamental religious jurisprudence, with Taliban in favour of Hanafi School of Sunni Islamic Jurisprudence<sup>8</sup> or whether 'US-Taliban deal would have "overarching authority"?' (Keep Low Profile on Afghanistan, as Pakistan Hold Key to War and Peace, Abdullah to Modi, the print. in. >opinion> global print 6 Oct 2020.)

Air is heavy with expectations, as this is not some ordinary deal between conflicting parties. They have to chalk out a blue print about future of Afghan Nation. On their shoulders these negotiators carry the burden of broken dreams. They know this is not just second chance, to end the conflict tearing apart their nation since 1980s. There is this realization also that this may be the only chance in their life time. Four decades of destruction and death are perhaps enough to give Peace a chance and to show trust for their former adversary. For long, historical and tribal rivalries have been contested so keenly that future seems bleak. For any casual observer of IR, it is not difficult to summarize, what if not peace? Unfortunate answer, that every Afghan also knows is - probability of another never ending civil war, especially if there are no foreign troops. This sentiment is beautifully expressed by 66 years old Fahima Gailani, daughter of the one of the leaders of Mujahedeen Resistance to Soviets. She was in Doha as one of the 21-member Afghan government team. She accompanied the team just a week after her surgery for throat cancer. In her still cracking voice she said, "I see it as we being given another opportunity". She further added, "if we lose this opportunity, we have lost Afghanistan".<sup>9</sup>

On the other end of spectrum, there is Anas Haqqani, 26 years old youngest son of Jalaluddin Haqqani. Once his father was an ally of USA, when he was fighting Soviets. He was also founder of infamous Haqqani Network. It is said that in 2001, Americans had approached him to get his support against Taliban. In the words of son, the response of his father was, "Sort it out through talks, but if you come as invaders, I will shoot you with same weapon that I fought the Soviets".<sup>9</sup>

So the general sentiment is that Afghans 'want to talk' that include all Afghans. This becomes more obvious as the 19 rules of conduct and procedures to ensure smooth conduct of talks were discussed in the first week of October 2020.<sup>10</sup> No matter, this led to another stalemate between Afghan government and Taliban and resultant violence at much larger scale in Afghanistan. On the side line of all this came announcement from USA's administration to further scale down American forces' presence in Afghanistan. On November 11, 2020, US secretary of state Mr Mark Pompeo visited Doha. That visit again put into motion intra-Afghan

negotiations and led to the signaling of first written agreement with regard to rules of procedures in last 19 years between the Afghan government and Taliban and took forward the Afghan peace process.<sup>11</sup> Many analysts saw this as a political bluff on part of Afghan government that seemed to be forced to come on negotiating table.

There is no hiding for the fact that for years USA's official stand was – No Talks with Taliban. But for many years, clamor for 'bring the boys back' has also become louder and louder. Perhaps in response to this domestic public opinion, President Trump announced on Twitter on 8 Oct, 2020 that it is enough; let us go back ([www.Twitter.com](http://www.Twitter.com)). This led to further announcements with regard to reduction in number of American troops on ground in Afghanistan. American hurry emboldened Taliban, who seemed to resort to more acts of violence against Afghan authorities without show of respite, while keeping the façade of participating in on-going negotiations in Doha. We must give some credit to the Afghan Government that in spite of all odds, kept playing to the tunes of Trump administration, buying time, hoping for better tomorrow, to get on hand support from super power that seemed to be retreating for the time being.

Come 2021, a new president, and old ways are back. Lo behold, on Feb 4, 2021 while delivering first foreign policy address from US department of State headquarters. President Biden announced, "America is back..... Diplomacy is back at the centre of our foreign policy..... We must start with diplomacy rooted in America's most cherished democratic values.....defending freedom, championing opportunity, upholding universal rights, respecting the rule of law, and treating every person with dignity....." ([www.wh.govtbriefing](http://www.wh.govtbriefing); [www.whitehouse.gov](http://www.whitehouse.gov))<sup>12</sup>. There must be no doubt as the message is clear enough that actions would be tied to promises of democratic values. Any one, who has some understanding of the ways of Taliban and their recent behaviour, can easily conclude that this is more like a warning for those, who continue to indulge in acts of violence under the veil of negotiating a peace deal.

Where does this leave the peace deal? Would this be dumped like many other Trump Era's relics or would there be some hope for its survival under Biden's presidency. Key to this puzzle lies in final report submitted by Afghan Study Group, on Feb. 3, 2021. This group was established by American Congress in Dec. 2019 to identify the policy recommendations concerning the implications of "a peace settlement or the failure to reach a settlement on U.S. policy, resources and commitments in Afghanistan"<sup>13</sup>. This was only in Apr. 2020 i.e. after U.S.A. and Taliban signed peace deal that this group started its work. In its final report group has concluded that there is strong possibility of opportunity to ensure "durable peace settlement to end four decades of violent conflict in Afghanistan. Report highlighted U.S. national interests in Afghanistan, especially in relation to reducing terrorist threats, promoting regional stability by protecting important gains in human rights and democratic institutions. Report also points out importance of active regional diplomacy in this regard.

## CONCLUSION

So, even casual reading of report brings to forefront the continuity and change in America's Afghan policy. The continuation of Zalmay Khalilzad as USA's special envoy dealing with Afghan Peace Talk is proof of Biden's assurance for this peace deal. On one hand peace deal has not been denounced as such ,at least till the time of writing the piece i.e. Feb.7,2021,that implies the continuity of previous policy. On the other hand,if we focus on the concluding paragraphs of the Afghan Study Group report released by American Congress and President Biden's address from State dept. head quarter,Washington D.C.,this become clear that there would be significant revision of U.S. Policy in Afghanistan.Such revision likely to be on following lines:

- Complete withdrawl of U.S. troops will not be based on fixed timeline,but on the basis of all stake holders fulfilling their commitment
- Report recognize that role of U.S .military in Afghanistan is not limited to counter terrorism operations,rather to create conditions for acceptable peace accord.
- Report highlighted the continued American pledge to support not just essential institutions of Afghan State, Afghan Civil Society,but also bring out need for American efforts to coordinate international support for a post –agreement Afghan state.

This can easily be summarize that for next four years there is less chance of off-hand approach from USA in Afghanistan as the current jargon is – ‘All hands on deck’ to bring back the glory and to safeguard the supremacy of sole surviving super power.

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# Psychoanalytic Interpretation of Anton Chekhov's Short Story 'The Grief'

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## Abstract

*A large number of people in the modern world experience the ravages of loneliness that debilitate and depress them. Social sciences have virtually ignored the problem, whereas in literature, one finds numerous accounts that become the voice of lonely and grief-stricken people. The paper is based on the famous Russian writer Anton Chekhov's short story titled 'The Grief'. Entities such as poverty, misery, and coarseness, which are the characteristics of the underprivileged sections of a modern world, find a place in Chekhov's writings. The story 'The Grief' depicts a sense of hopelessness in the protagonist Iona's life. The paper investigates how man's inability to communicate and the inhumane attitude of people towards a fellow human being suggest a profound sense of tragedy of life. The paper also explores the central theme of the story, which is the complete failure of communication in the modern times.*

**Keywords:** *Grief, Anton Chekhov, loneliness, modern society*

## Introduction

The story begins with the description of an old cab-driver named IonaPotapov, waiting

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for passengers on a cold, snowy evening. The man appears gloomy and statue-like; Chekhov describes him with adjectives such as 'white' and 'phantom.' His old age is evident in his body-stature, which is bent as far as a human body could bend. His horse also compliments his gloominess and age—he is described as 'white,' with "straight, wooden-looking legs—he too stays completely motionless, as if "plunged in deep thought" (Chekhov 82). The immobility of the cabdriver and his horse is broken by an officer who requires a ride. The officer swears at him when Iona starts driving. Iona turns to face him, moves his lips but checks himself. On the officer's slightest show of interest, he tells the officer about the death of his son with a great effort. When the officer asks about the cause of his death, Iona begins to explain but suddenly he hears swear words from the darkness. The officer merely remarks that he must hurry up, and then closes his eyes. Iona looks at his face multiple times during the ride but the officer is not disposed to listen. Iona drops him at his destination and waits for other passengers.

Several hours of waiting pass, and three young men ask Iona for a ride for an unfair price. As there are a limited number of fares for him, Iona agrees. The three young men jostle against each other and use fowl language throughout the ride. One of them even punches Iona in the back of his neck as he did not ride the cab as fast as the other do. Iona tries to tell them that their son died, but one of the men (a humpback) announces that it is not a big deal as everyone dies. Iona not only patiently bears the insults; he also blesses them and repeatedly says that they are nice young men. In fact, Iona begins to forget about his loneliness and grief in the company of these men. One of them asks him if he is married, Iona again tries to tell them about his son and claims that death has gone to a wrong door, mistaking his son for him. When he turns round to explain how his son had died, the humpback says, "Thank God, we have at last reached our destination," and the three go away (85). Iona is left alone once again.

Grief returns to Iona now in even more fury. He anxiously searches for a listener in the swarming crowd bustling around him. He finds a porter and decides to talk to him. He begins the conversation by asking the time, but the man tells the time and goes his way. He then gives up on the people and thinks of going back to the stables; his little horse begins trotting at once, as if he could understand his master. At the stables, he sits himself by a large dirty stove. People are sleeping wherever the space is available; the room is suffocatingly hot. He regrets having come back so early, without even earning enough to feed himself and his horse that day, when suddenly a young cabdriver gets up to drink water. Iona hands him a glass, blesses him, and starts to tell him about the death of his only son. He turns to look at the reaction of the young man but he had already hidden his face in the blankets and is asleep again. Chekhov describes his urgency to talk to someone by comparing the young cabdriver's need to drink water; as much as the man wanted to drink, Iona wanted to tell someone about his grief. Chekhov writes:

It will soon be a week since his son died, and he has not been able to speak about it properly to anyone. One must tell it slowly and carefully; how his son fell ill, how he suffered, what he said before he died, how he died. One must describe every detail of the funeral, and the journey to the hospital to fetch the dead son's clothes. His daughter Anissia has remained in the village—one

must talk about her too. Is it nothing he has to tell? Surely the listener would gasp and sigh, sympathise with him? (Chekhov 87)

With these thoughts in his mind, he gets up to look after his horse. He dares not think of his son when he is alone, as the thought is immensely painful to him, therefore, he tries to think about corn, hay and the weather. He apologises to his horse for not having been able to earn their corn that day but says that they have at least hay to eat. He laments that he is too old to drive; if his son—who was a first-rate cabdriver—was alive, things would have been different. He pauses for a moment, and then begins to tell about his grief to his horse in these words: “That’s how it is, my old horse” (Chekhov 87). The horse munches, listens and breathes over his master’s hand, while Iona tells his story to him.

## **Loneliness and Grief**

One of the important names in psychology is that of Robert Weiss, who contributed substantially to the theory of loneliness. Weiss states that loneliness is different from merely being alone or isolated. He states further that loneliness must not be equated with being in a depressive state of mood or in grief (qtd. in Sadler 171). Taking off from Weiss’s analysis, one can state that Iona is sad not merely because he is lonely; in fact, he is already in grief because of his only son’s untimely death. What has aggravated his grief is his loneliness or the inability to talk to people about his grief. Anton Chekhov writes:

Yet it is such an immense, illimitable grief. Should his heart break and the grief pour out, it would flow over the whole earth so it seems, and yet no one sees it. I [have] managed to conceal myself in such an insignificant shell that no one can see it even by day and with a light. (Chekhov 86)

These lines depict Iona’s urgency to relate his story to someone, as well as the indifferent attitude of the modern society towards a poor man in grief. It would no understatement to say that had Iona been a rich, influential man, thousands would have flocked to his house to offer their condolences to him. However, his low stature in society has made him conceal his grief in an ‘insignificant shell’ and as he says himself, people would not be able to notice it even in broad daylight.

Harry Stack Sullivan tries to define loneliness in these words: “an exceedingly unpleasant and driving experience connected with inadequate discharge of the need for human intimacy” (qtd. in Sadler 171). Iona’s agreement to ride the passengers to their destinations, no matter how far, for any amount (even an unfair one) shows his desperateness to talk and interact with someone. He hopes that some passenger would listen to his story and sigh with him, therefore, releasing him from his gloomy mood. He tries to initiate the conversation about his son’s death with his passengers, but is snubbed and mocked at. The world has nothing to offer to him except statements such as ‘everyone must die’. Martin Esslin once commented upon Chekhov’s writings:

Chekhov’s determination to look at the world not merely with the cool objectivity of a scientist but also with the courage to confront the world in all

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its absurdity and infinite suffering (without flinching or self-pity and with a deep compassion for humanity in its ignorance and helplessness) led him to anticipate, far ahead of all the contemporaries, the mood and climate of our own time. (qtd. in Borney27)

One can also equate the external atmosphere of the story's setting with the inner word of Iona Potapov. Chekhov describes the weather in the beginning of the story. Phrases like 'twilight', 'thick wet snow' which twirls slowly around the 'newly lighted city lamps', lying in the 'soft thin layers on roofs, horses' backs, on people's shoulders and hats' suggest the chill in the atmosphere as well as the coldness that lies inside the hearts of the city people.

### **Indifferent attitude of the people**

It is a well acknowledged fact that mourning relieves the bereaved person of the intense grief and is essential for carrying out the normal day-to-day activities in a healthy way. Henry Olders writes about an experiment where the scientists divided people who had recently suffered the loss of a beloved into two groups. Whereas people in one of the groups were allowed to mourn and grieve for their dead, and made to speak about their experiences repeatedly to different audience, the other group was forced to try ignoring and forgetting about their beloved (273). The results were obvious: those who were made to relate their experiences and talk about their beloved improved significantly over those who did not get to talk about their deceased.

Drawing from the psychological theories, one can justify Iona's need for a patient audience. However, Chekhov describes the modern city people as indifferent by using phrases such as 'unceasing' and 'hurrying', and 'thrown into a slough full of monstrous lights' (82). An officer who engages Iona for a cab ride insults him by calling him 'devil,' and asking him repeatedly to hurry up. Iona's attempts to ride the cab at a faster pace are met with even more insults from people in the street, who shout, "Have you popped off old doggie, eh? Use your eyes!" (Chekhov 83). Iona keeps looking back to the officer's face from time to time during the whole ride, but the officer has closed his eyes. His indisposition to listen about the death of Iona's son certainly hurts Iona, but does not deter him from looking forward to meet other people with whom he could share his grief.

After waiting for a long time, Iona finally gets another ride: three young men, fighting with and abusing each other. Iona's attempts to tell them about his son's death fail; instead, he gets blows and choicest of abuses from the young men. He still blesses them, but they call him 'an old pest,' 'old furry,' 'old serpent Gorinytch'. One of men tells Iona that there cannot be a hat worse than his in the entire Petersburg. After the young men leave, Iona decides to talk to a hall porter and begins by asking about the time. Iona is not actually interested in knowing the time but the porter's attitude is reflective of the indifferent and callous attitude of the city people.

Iona comes back to his stables, finding no listener there too, says to himself, "I'll go and look after my horse, there's always time to sleep. No fear of that" (Chekhov 87). This

statement suggests that Iona is full of dignity; despite his intense longing for an audience and repeated humiliation at the hands of people, he pretends he is busy in work. In the end, he tells his story to his little old horse. This act can be interpreted as the reception of the final outlet received by Iona to tell his story to someone. The ending is a satire on the modern man's failure to fulfil other person's psychic need to unburden himself of an illimitable grief that is rending his heart.

## Conclusion

Loss of a beloved person, to whom one is emotionally attached, is one of the most intensely painful experiences that a human being can suffer. Iona's inability to unburden himself of his grief, despite his continual efforts to converse with different people is a reflection on the attitude of the city people and the general indifference that the city generates towards personal grief of a poor man. It is difficult for an author to write about the sufferings of a person who faces the loss of a beloved, as only the bereaved can understand the trauma that he undergoes. However, Anton Chekhov has justifiably portrayed the effect of the loss for Iona, the protagonist of his story without underestimating or overstating the grief suffered by him.

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# Indo-us Nuclear and Defence Cooperation (2000-2020)

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## Abstract

*India's relations with other nations will always be an important part of India's Foreign Policy. One such important international relation is, India-United States relations. India-US relations have become progressively multifaceted, covering participation in areas like trade, defence and security, education, science and technology, shared energy security, space technology and climate change. The nuclear and defence cooperation has always played an important part in keeping India and USA together on a common platform of bilateral relations. As the world's two largest democracies, the United States and India agree on the vital importance of political and economic freedom, democratic institutions, the rule of law, security, and opportunity around the world. The leaders of our two countries are building a U.S.-India strategic partnership in pursuit of these principles and interests. This article aims to highlight the bilateral cooperation between these two countries on nuclear and defence front.*

**Key Words:** *India, USA, nuclear, proliferation, Foreign policy, cooperation.*

## INTRODUCTION

The United States and India have entered a new era. We are transforming our relationship to reflect our common principles and shared national interests. In the modern times, the nuclear and defence strategies form important part of foreign policy of the USA as well as India. In 1970s, when Jimmy Carter came to India, his visit was considered positive from the point of view of India, yet, he raised the nuclear issue and asked India to desist from going nuclear. The US constantly put pressure on India to sign the Nuclear Non-Proliferation Treaty (NPT) and the Comprehensive Test Ban Treaty (CTBT), to negotiate Fissile Material Cut-off Treaty; to become party to export control regimes such as London Club, Zangger Group, the Missile Technology Control Regime (MTCR) and Waasenaar Arrangement. India was specifically put under pressure to extend the coverage of International Atomic Energy safeguards to all civilian nuclear reactors and halt the test flight of ballistic missiles. On 18 July, 2005, the then prime minister, Manmohan Singh visited Washington, and in a joint statement with George W Bush, India and the United States agreed to enter into a civil nuclear agreement. This landmark agreement saw an implicit recognition – for the first time – of India as a nuclear weapons power. Singh's visit also coincided with the completion of the Next Steps in Strategic Partnerships (NSSP) which had been announced in January 2004, and which aimed to increase cooperation in civilian nuclear activities, civilian space programs, high-technology trade, and missile defence. The Civil Nuclear Deal was initially not invited in a very coordinated manner in both the countries as it ignited a political chaos in India and it clashed with the domestic law. Relations between the world's largest democracy, India, and the oldest, the United States, have never been better. The prominent sign of this improved state of relations is, of course, the recent concord between the governments of both countries that proposes bilateral cooperation on a variety of fronts, from space to agriculture, but especially in relation to civilian nuclear cooperation.

The beginning of this decade paved the way for strategic dialogue exchanges between the two countries. India's Minister of External Affairs Shri S.M. Krishna and the U.S. Secretary of State Hillary Rodham Clinton met in New Delhi on July 19, 2011, for the annual meeting of the India-U.S. strategic dialogue.<sup>1</sup> The pioneers perceived the accomplishments made since the debut Strategic Dialogue in June 2010 and President Obama's notable visit to India in November 2010 in propelling our two nations' shared advantages. India-U.S. bilateral relations have developed into a "global strategic partnership", based on shared democratic values and increasing convergence of interests on bilateral, regional and global issues. The emphasis placed by the Government in India on development and good governance has created opportunity to reinvigorate bilateral ties and enhance cooperation under the motto --- "ChaleinSaathSaath": Forward Together We Go", and "SanjhaPrayas, Sab ka Vikas" (Shared Effort, Progress for All) adopted during the first two summits of Prime Minister Modi and

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<sup>1</sup>"India Us Relations | Latest News On India Us Relations | Breaking Stories And Opinion Articles - Firstpost". Firstpost, 2020.

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President Obama in September 2014 and January 2015 respectively.<sup>1</sup> The summit level joint statement issued in June 2016 called the India-U.S. relationship an “Enduring Global Partners in the 21st Century”.

During Prime Minister Modi and President Obama's final meeting in the White House, the United States upgraded India to a major defence partner, a status no other nation holds. An expansion of the ten-year defence agreement renewed in 2015, the designation, which became law in August 2018, implies that India will enjoy slight benefits and perks of being a U.S. treaty ally, for example, access to defence technology, however the collusion is definitely not a proper one. In a speech before Congress a day later, Modi praised his nation's developing diplomatic and economic ties with the United States. After two months, the United States and India agreed to an arrangement on more profound military participation after about a time of dealings.

During a "two plus two" dialogue in New Delhi, U.S. Secretary of State Mike Pompeo and Secretary of Defence Jim Mattis signed an agreement with Indian Minister of External Affairs Sushma Swaraj and Defence Minister Nirmala Sitharaman. The Communications Compatibility and Security Agreement (COMCASA) gives India access to advantage communication technology used in U.S. defence equipment and permits constant data sharing between the two nations' militaries. The agreement had been under consideration for about 10 years.

Thus, the relations between these two countries grew from being termed as "strange democracies" to "engaged democracies". It is important therefore to appreciate the role of leadership and legislature in India-U.S. relations.

## **MAJOR DEFENCE AGREEMENTS BETWEEN THE TWO COUNTRIES**

India and the US inked the long-pending Basic Exchange and Cooperation Agreement (BECA) — a key military pact on geo-spatial cooperation during the recently concluded ‘2+2’ Indo-US Talks on October 27. With this, the two countries now have four agreements that cover areas of military information, logistics exchange, compatibility, and security between them. All of these are foundational defence pacts that a country needs to sign to enter into a kind of military alliance and obtain leading-edge weapons and communications systems from the US. This is what each one entails:

### **1. Basic Exchange and Cooperation Agreement (BECA)**

The most recent one, it was signed when US Secretary of State Mike Pompeo and Defence Secretary Mark T Esper were in India for the third edition of the 2+2 dialogue between the two countries. The Basic Exchange and Cooperation Agreement (BECA) provides for real-time exchange of geo-spatial intelligence through advanced satellite imagery, topographical and aeronautical digital data for long-range navigation and pinpointed strikes against enemy targets.

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<sup>1</sup>Sood, R. (2020). *The India-U.S. defence partnership is deepening*. The Hindu.

With this, the US military will provide advanced navigational aids and avionics on US-supplied aircraft to India. Which means, Indian military will have access to sophisticated GPS which will allow it to use its ballistic and cruise missiles, drones and other weapons with pin-point accuracy.

While the US has been providing military intelligence to India during the current crisis on the China border, like it did during the 73-day military confrontation at Doklam in 2017, BECA will further smoothen the process. The new agreement follows the COMCASA information-sharing pact signed in 2018 and the military logistics pact LEMOA in 2016.

## **2. Communications Compatibility and Security Agreement (COMCASA)**

COMCASA or Communications Compatibility and Security Agreement, was signed in 2018 with the intention of getting Indian military critical and encrypted defence technologies from the US.

The agreement provides the legal framework for the US to part with its sensitive communication equipment and codes to enable transfer of real time operational information. This equipment is largely used for ground-to-air communication, on installed US-origin military aircraft, to enable best battle situation awareness.

The US data link is considered the most secure communication platform, and the agreement allows India access to American intelligence data, including real-time imagery.

It also allows both sides to operate on the same communication systems, enabling an “interoperable” environment for militaries.

Effectively, COMCASA, means India sharing the real-time American intelligence on military deployments by China and Pakistan. COMCASA also allows India to obtain the armed version of the Sea Guardian drones.<sup>1</sup>

## **3. Logistics Exchange Memorandum of Agreement (LEMOA)**

Logistics Exchange Memorandum of Agreement (LEMOA), a tweaked India-specific version of the Logistics Support Agreement (LSA), was the first ‘foundational agreement’ signed by India and the US in 2016. LEMOA facilitates the provision of logistical support, supplies, and services between the US and Indian militaries on a reimbursable basis and provides a framework to govern them.

It helps both countries in governing the use of each other's land, air and naval bases for repair and resupply — a step toward defence ties to counter the growing maritime assertiveness of China.

It facilitates regular interactions between military services and cooperation in areas of mutual interest, such as counter-terrorism, maritime security, special operations, and humanitarian assistance and disaster relief.

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<sup>1</sup>Bishoyi, S. (2011). *Defence Diplomacy in US-India Strategic Relationship*. Idsa.in.



#### **4. General Security of Military Information Agreement (GSOMIA)**

The General Security of Military Information Agreement (GSOMIA) was signed by the Atal Bihari Vajpayee government back in 2002. The agreement prescribed security standards and protocols for safeguarding information shared by the Pentagon with India's defence ministry, as well as by US defence firms with Indian defence public sector undertakings (DPSUs).

However, GSOMIA did not cover the exchange of classified information with Indian private companies.

### **KEY PARTNERSHIP ACTIVITIES**

#### **Defence Technology and Trade Initiative (DTTI)**

The DTTI seeks to deepen defence cooperation between India and the United States by elevating dialogue on cooperative research & development and defence trade to the highest levels of government. As a key outcome from President Obama's January visit to India, the United States and India decided to pursue four pathfinder DTTI projects for possible co-development and/or co-production, as well as cooperation on aircraft carriers and jet engine technology. Since that time, the United States and India have reached agreement to implement two government-to-government DTTI projects: Mobile Electric Hybrid Power sources and Next Generation Protective Ensembles for chem-bio protection.

#### **Maritime Security**

As strategic interests continue to converge in the Indian Ocean and Asia-Pacific regions, both President Obama and Prime Minister Modi have highlighted maritime security as a key area of cooperation. Naval engagements, such as the bilateral MALABAR exercise, improve the cooperation of U.S. and Indian maritime forces and contribute to both sides' ability to counter threats at sea, from piracy to violent extremism.<sup>1</sup> These engagements also present opportunities to engage with other partners.

#### **Knowledge Partnership in Defense Studies**

During President Obama's January trip to India, the president and Prime Minister Modi launched the U.S.-India Knowledge Partnership in Defense Studies. The leaders welcomed the initiative as a new area of defense cooperation that will serve to expand our bilateral defense relationship, build greater linkages in the field of professional military education, and strengthen our people-to-people ties.

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<sup>1</sup>Kumar, R. (2020). *Indo-American Bilateral Relations: Politico-Strategic Partnership and the Power Dynamics*. Sage Publications.

## **NEW FRAMEWORK FOR INDO-US NUCLEAR AND DEFENCE COOPERATION**

1. Twenty five years ago, in January 1995, the Agreed Minute on Defense Relations between the United States and India was signed. Since then, changes in the international security environment have challenged our countries in ways unforeseen ten years ago. The U.S.-India defense relationship has advanced in a short time to unprecedented levels of cooperation unimaginable in 1995.
2. The United States and India will work to conclude defense transactions, not solely as ends in and of themselves, but as a means to strengthen our countries' security, reinforce our strategic partnership, achieve greater interaction between our armed forces, and build greater understanding between our defense establishments.
3. The Defense Policy Group shall continue to serve as the primary mechanism to guide the U.S.-India strategic defense relationship. The Defense Policy Group will make appropriate adjustments to the structure and frequency of its meetings and of its subgroups, when agreed to by the Defense Policy Group co-chairs, to ensure that it remains an effective mechanism to advance U.S.-India defense cooperation.

### **CONCLUSION:**

*Nuclear cooperation has brought a new dimension to India's diplomacy in the 21<sup>st</sup> century. India's status as a responsible nuclear power is predicated upon the civil relationships in the nuclear domain that it has established with major powers. India's bid to be recognised as a responsible nuclear power and its integration with the global non-proliferation order was stalled due to the international perception with regard to its status as a nuclear weapons state and the geopolitical significance of its not being a signatory to the NPT. India's integration into the global nuclear non-proliferation architecture was aided by the "growing strategic convergence between India and the US". In pursuit of this shared vision of an expanded and deeper U.S.-India strategic relationship, our defense establishments shall be aimed at conducting joint and combined exercises and exchanges, collaborating in multinational operations when it is in their common interest, strengthening the capabilities of our militaries to promote security and defeat terrorism, expand interaction with other nations in ways that promote regional and global peace and stability, enhance capabilities to combat the proliferation of weapons of mass destruction, and in the context of our strategic relationship, expand two-way defense trade between our countries.*

There have been vital agreements at political and official levels with a wide-going exchange on respective, local and global issues. Although defence cooperation between both countries both soft- joint exercises, frequent high level meetings- and hard- defence sales- have increased substantially in recent years, they have not yet reached their full potential. In order to reduce such roadblocks, it is necessary that in the first instance, defence agreements should be such that they do not impose unilateral or unequal demands on each other. In a similar manner US should treat India in matters of defence transfers in no less favourable manner than it treats

its other customers not bound by military alliance.<sup>1</sup> In general if a principle of reciprocity and freedom of choice is maintained, the chances of further defence cooperation will be enhanced substantially especially in matters of cooperative defence research and coproduction opportunities.

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# Understanding the Concept of Self in the context of Relativism and Absolutism

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## Abstract

*The current paper explores the relation of self with the context of relativism and absolutism in order to prove that there is a contradiction between both the concepts of relativism and absolutism on the status of the self. Through relativism, the paper will discuss the concept of self where there is no permanence and absolute reality of self in terms of existence. The paper also tends to examine how engagements of body senses with objects existing outside the body makes the individual conscious for reflection, which states that consciousness is the property of body existence. As there is no absolute approach by which we can claim the possibility of a permanent self, the paper will study the claim of relativism that by the dissolution of the body, consciousness also dissolves and disappears, and then every constituent element is being erased afterwards.*

**Keywords:** *Relativism, Absolutism, Self, Existence, Consciousness, Dissolution,*

## Self

Self is considered as the subject of one's own experience of phenomena; perception, emotions, thoughts. Self is an individual person as the object of his own reflective

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consciousness along with the faculty of rational choice. Self is the person's essential being that distinguishes them from others, especially considered as the object of introspection or reflective action. Self in Hinduism means the Soul or Atman and Atman is defined as the breathing one and more precisely, it is the inner self, or the eternal self, which is present in all beings from higher to lower. The Upanishads describe Self/Atman as the eternal, blissful, effulgent, transcendental, indestructible, divine, pure, infinite, intelligence. Atman with real self remains covered by the changing of nature, which is the cause that being didn't realize the true nature of self and remaining the ignorance. Atman/ self is the core or the essence. Ego is the outer covering through which being develop their individuality and reasoning features.

The Vedas also consider that:-

Knowing the inner side is the ultimate purpose of human life which leads towards the way of liberation/Mokti from the cycle of births and death and get the absolute peace.

Adi Shankaracharya also in his commentary on Bhagwat Gita says,

“Self-Knowledge alone eradicates misery”.

“Self-knowledge alone is the means to the highest bliss”.

“Absolute perfection is the consummation of self-Knowledge”.

## **Relativism**

Relativism is the theory that value judgments as of truth, beauty, or morality, have no universal validity but are valid only for the persons or groups holding them. Relativism is holding the concept of truth, moral or aesthetic value, etc. are being considered not to be universal or absolute, but may differ between individuals and cultures. Relativism deals with the philosophy which is simple in terms of foundation but very vast in terms of implication. Any theological opinions, beliefs, and moralities are unbiased and are equally valuable (Moral Relativism). All beliefs, truth statements, worldviews and theories related to the fields of knowledge and enlightenment are equally valid and true for valid for each other (Cognitive or Epistemic Relativism). Ludwig Wittgenstein wrote in, “Tractatus Logico-Philosophicus and Philosophical Investigations” and said by his writing that, Picture Theory- Propositions are valid and meaningful only if they can be represented and verifiable with empirical facts. He also stated that the problems in philosophy are an issue of language, issue of language is not what is true rather it is what you mean. Language cannot convey the concept of absolute truth, because the meaning of one word changes from one social system to another social system and cannot hold any single position towards any single direction. The meaning of any order or system changes from one context to another in another place because every place has its own culture to grasp the things in its way not what I/We thinks, so nothing can be claimed as an absolute truth in the relation of language.

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Relativism with the relation of belief says that there is no absolute truth, only the truth

that a particular individual or culture happens to believe. Cultural relativism defines that, we have no right to say that the customs of other societies are morally inferior to our own. We decide the actions are right or wrong simply by consulting the standards of our own society not their one which is different from our one, so we can say that no culture is absolute and perfect. There is always a possibility of moral progress for the betterment of human growth to understand and respect each other's cultural perspective. If you think in one direction, it is also possible that the second one has different views about what is moral and immoral which you can claim moral for the second one it can be immoral. Relativism theory discussed that knowledge is relative to the limited nature of mind and the condition of knowing with the connections of culture, family, geography, religion, caste, race, etc. As per the hand of relativism, it advocates the empirical doctrine that reality exists with the human knowledge only and that as the object with the human knowledge only and that as the object of knowledge, the reality is relative to the knowledge of the subject.

### **Absolutism**

Absolutism is the metaphysical view that there is an absolute reality, i.e., a reality that exists independently of human knowledge. Hence its existence is objective and unlimited in or beyond, space and time, to which human knowledge is restricted.

While the absolutism with the reference of Kant holds that, the thing in itself, is beyond human experience; it is inaccessible to human knowledge and finally unknowable. Absolutism might be referring towards the philosophical stances which promote the notion of absolute truth, involving contentions that in a particular realm of thought, all statements in that domain are either absolutely true or false. Absolutism refers to the claim that there exists a universally valid system, which applies to everyone whether they realize it or not. In this sense, absolutism is opposed to the relativism, which denies the existence of a universally applicable principle.

Absolutism maintains that some things are always right and some things are always wrong. They are fixed for all time, places, and people. Absolutism allows that all people are the same as the rules are the same for everyone, then there would be no need to have different rules for different people because the absolute rules are universal.

Life is not simple easy like "black and white" and as this is the boundary, that everyone has to live by the same rule. In the present era it is believed that everyone should be tolerant towards other's beliefs and views; this idea for freedom of speech that there are no 'real' absolute truths. But the relativists believe that all human circumstances are different and therefore there is a need to have different rules for different people. Relativism allows for the diversity that is present in the world.

The relation of relativism with culture defines that cultures may believe that their practices are justifiable than other cultural practices, but by using a relativist approach this will allow for acceptance between different peoples, so with this society accepts the need to change the set of rules which used to be sufficient in previous time. Absolutists can appear to be intolerant to the view of others, for example, if they are against the cruelty of animals, they

would be against the Islamic practice of Kurbanī, but the Relativists would be able to use the religious significance and the importance of that practice to the Islamic community and will therefore not condemn it, so it is not appropriate to treat people the same due to circumstances that arise due to situations. So it is not simply right to make everyone live by the same rules.

## **Buddhism**

As per the relation of self with Buddhism by the context of Relativism is that there is no permanence of self, differences have a difference and no universality lies in it, so self is not permanent. Madhyamaka Buddhism makes out the two levels of truth, absolute and relative. Nagarjuna in Ratnavali gives the example that shortness exists only concerning the idea of length. The determination of a thing or object is only possible in relation to other things or objects, especially by way of contrast. He held that the relationship between the ideas of "short" and "long" is not due to intrinsic nature (svabhava). This idea is also found in the Pali Nikāyas and Chinese Āgamas, in which the idea of relativity is expressed similarly: "That which is the element of light is seen to exist on account of in relation to darkness; that which is the element of good is seen to exist on account of bad; that which is the element of space is seen to exist on account of form. Self is beyond experience and visibility. So it can't be defined as a universal concept, because of the non-experience of self. Buddhism stresses self-development and offers many strategies for achieving changes in behaviour and emotional reactions. These strategies have relevance to psychotherapy, where the remediation of disordered or maladaptive behaviour/emotions is one of the primary aims. The Buddhist approach can make a valuable contribution to the development of humanistic psychotherapy. It is also argued that the Buddhist approach has relevance for the prevention of psychological disorders, an acknowledged and higher order-aim of psychotherapy.

## **Charvaka**

Now the relation of relativism with Charvaka says that it's only the perception (*pratyaksha*) that is the only source of valid knowledge. Since there is no entity called 'Soul' as distinct from the body, as given in perception, there is no place for such an entity in this system. So with Charvaka, we came to know, that when the four forms of matter, namely; Earth, Water, Fire, and Air combine in a peculiar way, there results in what we call a body. Life breath (prana) and consciousness are present only in such a body. This body is the soul and there is nothing permanent or eternal body apart from the body. There is no life-breath or consciousness in the minute particles (kana) of matter, which are the basic constituents of the matter when they are in a disjointed state.

To quote; "Sarvasiddhantasangraha", "that intelligence which is found to be embodied in modified forms of non-intelligent elements is produced in the same way in which the red colour is produced in the same way in which the red colour is produced from the combination of betel, areca-nut and lime".

The thought is a function of matter. Since consciousness is a property of the body, with the dissolution of the body consciousness disappears and each of its constituent elements is



mingled with its kind leaving behind only ashes and dust. Transmigration, Retribution, etc. have no place in Relativism.

## Conclusion

The relation of self with the context of relativism and absolutism clearly states that there is a complete contradiction between both the concepts of relativism and absolutism on the status of the self. Through relativism, we move towards the self that there is no permanence and absolute reality of self in terms of existence. Engagements of body senses with objects existing outside the body makes the individual conscious for reflection, which states that consciousness is the property of body existence. There is no absolute approach by which we can claim the possibility of a permanent self. Relativism claims that by the dissolution of the body, consciousness also dissolves and disappears along with body dissolution, and then every constituent element is being erased behind the dissolution of the body. So transmigration, retribution, rebirth, etc. are meaningless words.

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